

RELIGIO PHILOSOPHICAL JOURNAL

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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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The Duty Liberals Owe Their Children.

At Madison St. Theater, on Sunday morning, Nov. 7th, W. M. Salter, resident lecturer of the Ethical Society, delivered a thoughtful and timely discourse upon the duty Liberals owe their children. The JOURNAL presents its readers with the lecture in full, as follows:

You know, I said, that we begin by telling children stories which, though not wildly desecrated of truth, are in the main, fictions. You know also that the beginning is the chief part of any work, especially in a young and tender thing; for that is the time at which the character is being formed and most readily receives the desired impression. And shall we just carelessly allow children to hear any casual tales which may be framed by casual persons, and to receive into their minds notions which are the very opposite of those which are to be held by them when they are grown up? Then the first thing will be to have a censorship of the writers of fiction, and let the censor receive any tale of fiction which is good and reject the bad; and we will desire mothers and nurses to tell their children the authorized ones only. Let them fashion the mind with these tales, even more fondly than they form the body with their hands; and most of those which are now in use must be discarded. Neither if we mean our future generations to regard the habit of quarrelling as dishonouring should anything be said of the wars in heaven, and of the plots and fictions of the gods against one another, which are quite untrue. Such tales must not be admitted into our State, whether they are supposed to have an allegorical meaning or not. For the young man cannot judge what is allegorical or what is literal; anything that he receives into his mind at that age is apt to become indelible and unalterable; and therefore the tales which they first hear should be models of virtuous thoughts."

There could hardly be more striking proof that Liberalism is not of itself a religion or anything like one, than the indifference of Liberals to the moral education of their children. A religion is a set of solemn convictions about life and duty; a man who has a religion wants to propagate it in the world, wants to inspire other minds with it, and above all does he want his children taught it from their earliest youth up, so that it may become a second nature to them and as deep as life. Look at the older orthodox forms of Christianity or Judaism, and you will find parents grave, serious, solicitous about their children, giving line upon line, and precept upon precept, at home and elsewhere, in season and out of season. There is something you can call a religion, superstitious, false, if you please, but downright, earnest, a dominant passion, a force regulating and controlling life.

What a contrast is much of our liberalism, easy-going, purposeless, leaving life at loose ends, conforming perhaps for respectability's sake to what we do not believe, or if we do not, allowing our children to, sending them to Sunday schools where along with an infinitesimal amount of good, they get ideas and impressions and a view of life that are totally opposed to our own! I wish that I could bring it home to Liberals that their first duty to their children is a duty to themselves. I wish I could make them see what a poor, feeble, ineffectual thing their liberalism must be, which gives them no aim for their children that they must sacredly cherish, which gives them no conscience about conformity to things that they do not believe in, which does not make them feel the need of a new fellowship for themselves and a new education for their children. We liberals are often shy and justly shy of the name; but it is just what we want,—religion, something we are downright in earnest about, something we will not compromise for the sake of anything else in the world, something that gives meaning and purpose and sacredness to life, something that makes us look on our children with new joy and on the future with fresh hope. The liberal spirit in the world is simply a possibility. The vainest and emptiest person is one who thinks that with the rejection of the old creeds he has reached the end-all and be-all of wisdom. If he has not something else to give color and tone and substance and purpose to his life, such a liberal is apt to be as thin and flat as his mental and moral life, as juiceless as any man you can well find. Liberal-

ism in religion simply means that the old order is breaking up, but is not itself the creation of a new order; it is like the soil that has been ripped up by the plow, but in which the seeds of a new harvest are yet to be sown. Now we of the ethical movement are trying to organize the liberal spirit of the community into something positive and practical. We do not waste much time in attacking the churches, because we think it is vastly more important and practical to ask ourselves, what are we going to do now that we are out of them? Plenty of people are out of the churches, plenty are in them who in heart are out of them; what body of convictions have we for them to replace the old which they have lost, and thereby to keep life steady and strong for the good and clean, and full of generous faith and enthusiasm? We, friends, have our convictions, we have them better than we can state them, and yet, every now and then I try state them, as at least they are forming themselves in my own mind. We hold that the best thing in the world is goodness; we cannot explain why its claims should have such a magic force, such a sweet persuasion about them, but so they have, and we can only say it is our true nature to be good as it is of the grass to be green, or of the stars to shine; yet well we know that we do not act according to our true nature, and that our life in many, perhaps most cases, is a struggle to be good; we know we sin against light and fall when we might have stood upright, and that many times it is not so much the power as the will to do right that is lacking in us; and so life and the life of our fellow-men and the life of our children has a serious aspect to us—we are often troubled, often depressed, for the thought is awful that life should miss its aim and not be what it was meant to be; and yet we keep our faith, that life can be what it ought to be, we keep our faith that society might be what it ought to be, we do not believe that evil, injustice and wrong either in our own hearts or that of our fellowmen are there because they have got to be there, we believe that we and our fellowmen are made for the good, and the just, and the perfect, we believe that some day, somewhere, "wrong will be banished," and "justice reign supreme o'er all," and that meantime we have to battle for that end, battle for it against the injustice in our own hearts, battle against the injustice organized in the habits and customs and institutions of society. Oh! life becomes a great responsibility to those who take the ethical point of view; gone is the childish lightness of heart, gone are the low aims of comfort, of ease, of wealth, of merely personal happiness, gone are the prayers in which we childishly confide to another power the interests that it is the very significance of life that we care for ourselves, gone are those idle hopes with which we paint upon an unknown future a heaven that ought to be the aim and goal of life now. For us is toil, for us is struggle and perseverance against heavy odds and hoping against hope; for the good and the just seem such a dream to us sometimes, such a mirage, and progress is so slow, and there are so many byways, so many pitfalls, and those who mean to do the right thing do not always do it; yet still the dream of our hearts carries us on, and one man may learn by another man's mistakes, and if the toil is arduous by so much is it the more glorious, and victory we believe will crown the efforts of the sons of men at last, and every one of our struggles now, every earnest word, every heroic impulse passing into act, yes

"Even our yearnings and our bitter tears, After that fair and true we cannot grasp, every mastery over a besetting sin, every triumph over our selfishness, every victory of the just and equitable in our community, every forward movement of humanity in society at large, will count and help to make that final consummation possible. Such are the views of life for which the ethical movement stands, and I believe there is scarcely a man or a woman here this morning whose heart has not gone with me, as I have stated them. There are many liberals who do not have them, many who would smile at them, many who do not want their course in life disturbed by any scruples, whose aims instead of having risen higher with the rejection of the old faith have fallen lower, who live for nothing beyond themselves and that the poorest part of themselves, and whose children grow up without any high aims, and without meaning it, easily slip into a life of sensual indulgence. The first duty of such liberals is to convert themselves, to win such views of life as those for which our movement stands; and then they will feel with us that the great problem is how can we bring up our children in these views, how can we by a wise education, in which thought and zeal and love are blended, leave them better than ourselves?"

I want to outline a plan of education for our children this morning. And first, let me say what I think we should not do. We should not, as so many liberals thoughtlessly do, send our children to the Sunday schools, I say thoughtlessly; but I am afraid that many do it not without a purpose, and this is to their greater shame. One hears of liberals confessing, Yes, they belong to us, but then, they have families to bring up—and so they take a pew in a fashionable church. Is there any connection between a fashionable church and the bringing up of a family? Oh! yes, because a fashionable church is a fashionable church, a center of social respectability, and connection with it means desirable social connections; and in one blunt word, the greater likelihood for a son or a daughter, more particularly a daughter, of eligible matrimonial relations. But the

other day I heard of liberal parents who probably believe in the churches even less than we, who, perhaps, do not join us, because since we have a regular organization and a lecturer, they suspect that we after all are something like a church, sending their daughter to one of the most conservative churches in the city. A child of fair understanding must know why she is thus sent; she must suspect the hollowness and ignominiousness of it all; she begins on that path most fatal to the character, that of practical falsehood and unless she is converted to the church, which is likely to be the case, and her moral salvation is certainly to be hoped for, will probably become in time one more addition to the mass of conventionality and hypocrisy, called fashionable society. What a fine beginning is this of the moral education of a child, that an admirable lesson to give in the elements of character!

But no doubt most liberals send their children to the Sunday schools without any thought of what they are doing; they allow them to go rather than send them. I ask such parents, do they realize the gravity of their responsibility in so doing? Do they realize that they are putting their children under influences that they do not believe in, at just the most impressionable part of their life, that these influences may be even stronger than those brought about them in the home and result in their children's complete conversion to the church, and all the more if they are susceptible and earnest, or that at best, the children will have to unlearn their early impressions, perhaps at much cost, possibly with much trial of mind and pain, and may never entirely outlive them, but be haunted with false tremors of conscience down to their dying day? And do parents realize that the artificial conscience will be unlearned just when it is most difficult to form a fresh conscience, namely, in the later years of life when the character, habits and ideas are in great measure fixed, so that the very best, the formative part of life we give over to what is false, and only that time of life when we are no longer fresh, and open and eager, and have lost much of the power of improvement we reserve for the influences of what is true?

What folly! As if a man should send his boy to a business college where false methods of business were taught, and leave him to find out the true in the painful experiences of business life. As if in our day schools we should have our children learn the intricacies of alchemy and astrology, and let them find out the truths of chemistry and astronomy in their later years. As if for geography we should teach Homer's view of the world, and then let a true map be made out by each one as he is able, after school years are done.

Yet this is about the character of Sunday school instruction as compared with true science and true ethics—of course, I have in mind the average Sunday school. A child is taught there that God made the world in six days, when it is not so, that the first woman was made out of a rib of the first man, when about the first woman and the first man we know nothing at all, that God sent a flood to cover the face of the earth, when no evidence of such a flood exists, that he blessed the treacherous Jacob, that he made wicked Pharaoh more wicked still, that he counselled deceit and plunder to the Israelites as they left Egypt. Poor science, I say, and bad ethics, too. And if, as Plato says, there are tales that may be told to the young and others not to be told, these are among those not to be told; otherwise we commit, or allow to be committed, the fault of telling a lie, and what is more, a bad lie; and if, as he says, our youth seriously believe in such unworthy representations of the gods, instead of laughing at them as they ought, hardly will any of them dream that he himself being but a man, can be dishonored by similar actions; if, at least, we may say, our children are not affected in this way, it will be in spite of and not because of the natural effect of such tales as I have mentioned.

I need not speak of Sunday school teaching at greater length, of how children's minds are mystified, of what a mass of stories they are told that have scarcely more claims to credence than fables and fairy tales, and of how they are impressed with the idea that it is a sacred duty to believe all these things; of what false reasons are given for right and wrong, because the Bible says so, for example, or because Jesus says so; of what an unreal and fantastical reverence Jesus is made the object of, of what a fetich the Bible is turned into, and of how withal the real value and the human interest of the Bible as a chapter in the world's literature are never brought out, and the true lesson of Jesus's life, as a martyr to a sublime dream for humanity, is entirely missed. It is enough to say that the Sunday school means instruction in a system of religion that liberals are liberals because they disbelieve in, to indicate why we should not send or allow our children to go to it, at just the time when their minds and character are ready to be formed by any impressions they receive; if we who are not Christians are to let our children go to Christian Sunday schools, I should suggest it be when they are between thirty and forty years old.

And now in outlining a true course of education for our children, let us not forget that the education of the child is really begun long before it comes under the hands of the teacher. Plato even says that the most important part of education is right training in the nursery. What a responsibility rests on parents there that they can delegate to no other hands! What a strange mother must

she be who does not feel that she must be much with her children, who allows her pleasure or any duties to the outside world to interfere with this most urgent and, as it would seem, most welcome duty to her own offspring! What can take the place of a mother's love, a mother's thoughtfulness, a mother's firm yet gentle hand of control—how can any one think that a nurse without education, without moral training and perhaps full of superstitions can take her place, or care for anything but the physical comfort of the child? Every family should be itself a school, in which the mother is the loving teacher. Mothers should be freed from too many household cares and too many social duties, and should live and play and learn with their children. O what reasons for goodness, and patience and a pure mind and gentleness of heart are these little faces forever turned upon her, and reflecting back in their childish way all her changing moods, even as tiny pools may reflect the changing hues of the sky! Here is the first, quickest, most effective, most lasting education, that which passes from eye to eye, from manner to manner and from soul to soul. A man may forget all else in the world, but if he has ever really known it, he never forgets his mother's face. If in the silent chambers of his memory it always speaks to him of love, and truth and honor and noble self-control, what a powerful impulsion exists for him in the direction of all good. O mothers, I say you are the real educators of the youth of our land, and all the rest of us can only follow along in the lines which you have set, unless perchance you have been negligent of your duty and then our work is so much harder, and perhaps we toil in vain to form the character, that must always have its first breath of life from you. Form the characters of your little ones, think more of that than of anything else, encourage all good things in them, frown upon all bad things, correct them, do not fear to punish them if need be, let not your love be weak and stand in dread of a little pain; have them respect you as well as love you, have them obey you and do not coax them or bribe them into obedience, teach them to do what is right because it is right, bring out their moral sense, or else forever we shall have a world of moral weaklings, who before they will be virtuous will ask what they are going to have for it, either in this world or the next. Yes, I believe it, if we are to have a new religion, a higher ethics, we must first have it in the home, and children in their earliest years must be accustomed to the purest and highest motives of conduct. Who knows how much responsibility parents have for the current low views of morality according to which the motives for goodness disappear, if there are no rewards and punishments in another life, by their treating their children according to essentially the same principles and allowing them to such an extent to look beyond the right conduct to the pleasure or indulgence they are to win as a reward for it?

Children should become accustomed to obey simply because the parent asks it; they should be taught to regard it as mean and ignoble to ask for a reward for doing simply what they ought to do; and then in time they would learn to obey the laws of the State with the same loyalty and to obey the laws of that higher moral order, that is "not of to-day nor of yesterday, but lives forever," without any paltry questioning as to what they are going to gain, if they do obey them, or what they need fear, if they do not. I have before said that a man who raises such questions, whether Christian or infidel, does not know the climate of virtue; and now I must add that he who is not nurtured in that bracing climate from earliest childhood can with difficulty ever become accustomed to it thereafter.

But important and essential as the mother's duties are, she can be aided after the children have reached a certain age. I should say that this corresponds to the time when the mother's influence ceases to be the one controlling thing in the formation of the mind and character of the child and the influences of the outside world come to be almost as strong if not stronger. When the child is old enough to go alone, when it must be trusted to look after itself, when its intercourse with its playmates begins to form a large part of its life, when it begins to have a real sense of this great world going on outside it, and forms its own thoughts and wakes up to a life of its own, then some other moral influences than those of the home come to be of inestimable value. Any age set must be more or less arbitrary, but roughly speaking this dawning of a new independent life for the child may be said to be about the ninth or tenth year. Then it is that I conceive the moral education of the child, in the more special and limited sense, may begin. Till that time the home, after that time the home supplemented by an ethical school,—that is my ideal. The beginnings of the school education should be very simple. No formal teaching, no moralizing, no weak appeals, exhortations, but brief pointed stories, pictures in the concrete of unselfishness, bravery, patience, endurance, self-mastery, devotion, truth or of their opposites, in such a way that admiration for the good and hatred of the evil are fixed and heightened in the child's mind. The first training is in the feelings—to make the child love and admire strongly, and to hate and detest just as strongly; so that he should never do a cowardly or a selfish thing without a revulsion of feeling the moment he thinks of it, so that by a kind of necessity of his nature he should be in time led to practice and become what he admires. All mean things should be held

up for contempt and ridicule, and the whole catalogue of them should be gone over and the stamp of disgrace fixed on every one of them. He who leaves a post of duty, he who betrays a trust, he who under whatever circumstances chooses his pleasure or his interest before his duty, and he who weakly excuses himself for any dereliction—all should receive promptly and energetically the blame they deserve.

These stories may be gathered from any and all sources; they may be borrowed from actual life or may be fictitious; children should be encouraged to bring stories of their own finding, and in all cases, should they be expected to repeat those they have once heard in their own language and with the warmth of their own feeling. To make a collection of such stories, unexceptional in form and matter, really classic moral tales, is one of the tasks of the present. Homer and Hesiod were the great storytellers of the Greeks; the Bible is a storehouse of moral anecdotes for Christian people. But when a rational mind like Plato took up the question of the proper food for the young, he saw that much of Homer would not answer, that there needed to be a censorship to discriminate between the good and the bad, and much of Homer should not be narrated to children in his ideal state. So any rational mind must see now that instead of limiting ourselves to the Bible in the work of moral instruction, we have really to institute a censorship over the Bible itself and cull out what is good and reject what is bad, and not take anything indeed because it is in the Bible, but to select from it as we would from any other literature, from Æsop, from Homer, from Virgil, from the Greek dramatists, from Dante, from Shakespeare, from all the great masters, who have dealt with life and its problems in pictorial form. One of the greatest needs of the present time is a book of Stories from the Bible—a selection of the narratives in it that have really moral worth, and that could be unhesitatingly put into the hands of children, as our present Bible cannot be, any more than we can Homer; stories that should be taken simply as stories, for their own moral interest and value, entirely independent of their truth. And this leads me to say that I conceive the best stories to begin with in the instruction of children are fables,—about which the very first idea is that they are not true; sined by this means the question of the truth of a story is separated from that of its moral value, no child dreaming that animals ever talk, and yet in a fable finding it as natural, and sometimes as edifying, that they should talk as men should. After a first course in fables, the child may take up legends from Homer or legends from the Old Testament and scarcely ask if they are true, for the beauty and the moral worth of them are altogether independent of their truth; and a legend differs from a fable, as any one of the children that have been under my care for a year or two will tell you, simply in that it was once believed to be true, and we do not absolutely know that it is untrue.

Children may well be employed for two years or more with these stories and legends. Then, I conceive, with the twelfth or thirteenth year should commence some direct attempt at clearing up the mind of the child as to matter of duty. First, the feelings must be strengthened, then the mind must be clarified. What is it that makes a good action, I conceive should be asked. And the children should be led to think and to give some mark of a good action that occurs to their own mind; and in time, by waiting and questioning and suggesting, I have been surprised to find that almost every element of a definition, that would be given by a philosopher, will be given by a class of average boys and girls from twelve to fourteen years of age. Then having gained a clear idea on this fundamental point, the various good actions may be classified and taken up one by one. Let the children by their own thinking make out the true classification, if possible; duties to others and duties to ourselves will probably be suggested by some one, and then the "others" can be subdivided into the family, the community and the world; and "ourselves" can be treated as to body, mind and character. These various subdivisions can be taken up one by one and in their proper order, and so the whole wide range of personal and social duty may be traversed. Children should be taught to respect themselves, that self-respect is indeed the first of the virtues, and this should be distinguished, as it is separated by a heaven-wide distance, from all pride and vanity; each one of them has worth, each one of them has dignity as a moral being, capable of choosing its course in life and responsible to itself in following it; each one is to esteem its body sacred and keep it pure and clean, and make it always the servant of the better nature, each one is to see how ignoble it is to make it the master of the mind; each one is to see what a wonderful power it has in the mind, how diligently we should cultivate it, how it is given to us to learn and explore, how ashamed we should be of inattention and laziness,—and thus the significance of the precious days of ordinary school life be opened and fresh interest and zeal for school duties be awakened; the ethics of truth and falsehood should be made plain; the uses and abuses of anger—the nobility of moral wrath, of indignation should be shown; the moral elements of courage should be brought out, the heroism of standing alone for one's conviction, of bravely bearing and enduring what we cannot change; the sublimity of patience under adversity; the unwelcome

(Continued on Eighth Page.)

SPirit COMMUNICATIONS
Through the Mediumship of Dr. James V. Mansfield.

LETTERS FROM JUDGE EDMUND S. HOLBROOK.

To the Editor of the Religio-Philosophical Journal.

I have almost never written on spirit demonstrations, leaving that work for others; but lately I have had something so good that I think I better give it to the public (by your leave) through your valuable JOURNAL. The narrative will be simply didactic to the later investigators, and the oldest in the meanwhile may wrap themselves in their own contemplations on what they already know.

While at the camp meeting near Burlington, Vt., I met James V. Mansfield, of Boston, whose specialty in mediumship is the answering of sealed letters addressed to spirits by mortals here. We had, indeed, met once before years ago, but had no acquaintance, only an introduction. He now invited me to his room, saying he would give me a séance. He pointed to one table on which there were long strips of writing paper, and said, "Now address some spirit by name; put some question; sign your own name; and then unfold it so that the writing cannot be seen." So I did, while he sat away. He then came and sealed it with mastic and took it to another table, and wrote beneath, passing it back to me.

Through the many years past I was pretty well acquainted with a lawyer at Chicago by the name of S. S. Hayes. He had passed on eight or ten years ago, and (such will be the fate of all of us) I cannot tell when I last had him in mind. Sitting near Mr. Mansfield a few evenings before this in a public assembly, he began to work out something by the forefinger of the left hand (some spirit-telegraphy), and whispered to me as the result, "S. S. Hayes." Taking my cue from that, on the ground that he might wish to communicate, I wrote this letter:

"To the Hon. S. S. Hayes, one of Chicago, now of Spirit-Land;—I address you as an old friend. Will you please give me a friendly answer, such as you now can, of your Spirit-home?" E. S. HOLBROOK.

This is the answer written—not an answer but a reply as you see by another person.

"My Dear Judge, Friend and Brother:—Excuse me for taking the time you intended our mutual friend and brother, S. S. Hayes, should have occupied. But as the dear spirit is not present at this moment, I venture to advise you of the fact. James Bowen has gone for Hayes, and no doubt, will be able to call him before you leave. The above is my only apology for taking precious time.

"I have much to communicate to you of my experience since coming here, and particularly with my patron saint, Emanuel Swedenborg, and with others well known to us.

"Begging your pardon for what might seem an intrusion, I am as once and always your friend and brother, AMOS T. HALL."

E. S. HOLBROOK, Sept. 5, '86.

I will say now in explanation for those who are far away that James H. Bowen was in his day a famous man in Chicago—a trader, but not my acquaintance, and that Amos T. Hall was also well known, and a good acquaintance of mine. He passed on four or five years ago, and I have no idea when I had thought of him. I am making such remarks as this all along here to meet that everlasting suggestion of the unbeliever, "It was all mind reading and psychology." I expected an answer from Hayes and did not get it; but instead, got this reply from an unexpected source. Those who enter upon investigation soon find that, on the contrary, the unexpected is to be expected, as if at once to confound this ever present a priori argument, or rather, the random guess of those of limited knowledge.

So I went again the next afternoon and in the same way called upon "either S. S. Hayes or Amos T. Hall to reply further"; and the following came in reply from one unknown:

"My Dear Judge:—A. T. Hall is present, but S. S. Hayes is not. Hayes and Wilbur Fisk Storey and Judge Churchill Coffing and Charles Durkee were with you this forenoon, but you did not detect their presence. If you would propound your questions one at a time I think Mr. Hall will attempt to reply. I am your friend, ROBERT HILL."

Sept. 6, '86.

On reading it I shook my head saying, "I know nothing of Robert Hill. Who is he?" Then Mansfield said, "It is correct and his hand wrote." "I was proprietor of the Matteson House in Chicago."

"Before or after the fire?"

"After."

Now I will state that I do not know that I know him. I might have known his person and not his name. Such an one might have known me and I not know it, as I have been here since 1865. I have inquired since my return, and I find there was a man of that name and he was the proprietor of the Matteson House.

Every body about here knows that Wilbur F. Storey was the great Times man. I did not then know that he stood for Fisk. I have since learned that it was so. We had no personal acquaintance. Judge Churchill Coffing was a resident of Peru, Ill., was my law partner away back in the forties, and passed on about ten years ago. S. S. Hayes was his special friend. Charles Durkee I did not know. I knew from Mr. Coffing that he had such a friend. On inquiry I find that he lived in Southeastern Wisconsin and has deceased.

As I said, I drifted in putting a question to Hayes. I now turned to my family where my heart really was at first, and addressed this letter to my wife and in the same way; but first I ought to say that I had attended meeting that forenoon, and made my farewell speech, telling of demonstrations from my wife who had passed on about four years ago, rehearsing a poem I had prepared for her funeral, "I would not live away," and also of my confidence and happiness in our belief; but Mr. Mansfield was not there.

"To my dear wife, Ann C. Holbrook:—Please embrace this opportunity and write me a letter." E. S. HOLBROOK.

I had not time to write more fully. The sealed letter was immediately answered thus:

"Oh! my precious, dear, ever kind husband.—How soul-cheering is this talk to me, and doubtless no less to you. I know you have not a shadow of doubt but I know you day by day and even by your side. I hear you talk of the hope you have within you, but much of it falls like a dead weight upon those who do not see as you do. I heard you talk. I am pleased you stand by your colors, let come what may.

"I was present when Mr. Hall and others gave their names a moment since. I was sorry that Mr. Hall and Hayes were not ready for the talk Mr. Hall promised yesterday. You will have it after a little.

life beyond that of the mortal. Keep your eyes steady, my husband, on that light within you; it will lead you to one that changes not in heaven.

"I have repeatedly spoken of my beautiful surroundings here. To say that they are just magnificent but faintly expresses it. I am happy to know you are having a respite from your arduous labors. You really have had and are now having a very enjoyable time. I suppose you will soon return home west again. Be true and good to yourself, my dearest. I know you will.

With Love, I was once your wife and will be again. ANN C. HOLBROOK."

E. S. H., Sept. 6th, 1886.

It will be well to say that I had been travelling considerably, seeing the sights and the mediums, and she had so communicated with me many times.

Dr. Mansfield kindly inviting me to write again, I penned the following to my mother: "To my Dear Mother, Sally Holbrook:—Please try and write to your son, Edmund S. Holbrook, from spirit life."

And this answer came, I looking on all the time.

"Bless you, my dear son Edmund. Bless you for this notice. When Ann came for me and said, 'Mother, come, come and talk with Edmund, my soul became frantic with joy. Yes, my son, nothing could afford me more pleasure than to know I have a choice place in your heart's memory.

"Ann and I are often with you and do our best to impress you of our nearness; but you do not recognize us only now and then. It affords me pleasure to know you can say you know that your dear ones live and under proper conditions can and really do talk, as we now do.

"You have nothing to fear from the world now. This great truth—this spirit truth—is fast crushing out old dogma, and the light of Spiritualism is taking its place. You may dare to be bold at all times and all places. The time is near at hand, my son, when all other isms will be completely swallowed up in this revelation of spirit-communication. Keep your light burning, my son. Cry aloud and spare not. Truth is mighty and will prevail.

Your mother, SARAH HOLBROOK. Sept. 6, '86. They call me Sally."

My mother was a standard Christian. She passed on in my early childhood, and that was a good while ago. I was told at some time that her name was Sally, and therefore I wrote it so. I have now no means of information about the name. Though I believe in spirit-presence I have to say that I can scarcely detect it, and I am sorry it is so.

I left that place, and came to another and wrote to Mansfield enclosing a sealed letter to my daughter Belle (who passed on at three years of age, not using the surname, but did subscribe my own. It came back sealed with this reply:

"Dear Judge.—You must call for your dear departed by name, if you expect a strange spirit to call it among the millions that are here. . . (snurround, can't tell it)." E. S. HOLBROOK. STEVENS S. JONES."

"With a statement from Mansfield that this was all that was elicited from the sitting, Sept. 17th, '86."

Surely this is curious. I confess to a little roguishness in not using her surname. But I thought the place whence I wrote and the surroundings would supply it. At least I wanted to try it. The answer furnishes a reason for the first injunction, "to give the full name of the spirit addressed." I need not state that Mr. Jones, Stevens S. Jones, almost universally called S. S. Jones, was the publisher of this paper.

On getting home I sent my amended—sealed letter in this words:

"To my daughter Isabelle Holbrook in spirit-life.—As your mother and grandmother have written me, will you please write too, as to your Spirit-Home.

"And if you can, please state what you were to me before the state of Spiritualism had fully arisen upon me;—and what will you be to me when the sun of my life hastens to its setting. Your Father, EDMUND S. HOLBROOK."

Chicago, Oct., 1886. (Not giving the day of the month.)

The letter was returned sealed with this reply:

"My Dear Father.—Yours of Oct. date before me, and not only me, but my darling mother. Grandma expected to have been present, but duties forbade just at this time. You ask me a very peculiar question, do you not, father? I hope at least I was a comfort to you in more ways than one, and that has been a joy to my soul, ever since I left you. Father, I will be to you all I ever was to you while you tarry in the mortal form; and when you come down-down to the very brink of the river that now divides us, I will be your STAR and go before you all the way over the river that now separates us. Mother dear will also accompany me and come all the way over to the home long prepared for you, my dear father.

"Mother joins me in undying love to you, my dear father. E. S. H., Oct. 18, '86. ISABELLE."

I wrote this question blindly on purpose, to see if the spirit could get at my thought. She hit it pretty well; for as a young child spirit from 1865 on, she had been such a guide to me to lead me on in Spiritualism that I had called her "My Star."

I also at the same time addressed a sealed letter to Mr. Hayes, if he would not send a reply, etc. The letter came back sealed, with this answer:

"Dear Judge Holbrook.—I am now with my own school companion, Alfred George Washington Carter, late Judge of Ohio. Oct. 11th, 1886. S. S. HAYES."

For the Religio-Philosophical Journal.

SPHERES, NATURAL AND SPIRITUAL.

Diseases, their Cause and Cure.

BY ALFRED A. GREEN.

There goes out—yes, flows forth from every man, a spiritual sphere from his affection or love, which encompasses him, and infuses itself into the natural sphere, which is from his body, so that the two spheres are conjoined; that a natural sphere is constantly flowing forth, not only from man, but also from beasts, trees, fruits and flowers, and also from metals, is a fact generally known.

In like manner in the Spirit-world; but the spheres flowing forth from objects in that world are spiritual, and those which emanate from spirits and angels are thoroughly spiritual, because with them are affections or loves, and thence interior perceptions and thoughts. All of sympathy and antipathy exist in this manner, and likewise all conjunction and disjunction, and according to this conjunction is presence or absence in the Spirit-world; for whatever is in harmony or concordant, causes conjunction and presence, and whatever is disagreeable and discordant causes disjunction, absence or distance; therefore, by paying strict attention to this subject, many persons will be enabled to overcome a great difficulty which hitherto has baffled their understanding in trying to comprehend space, place and distance in the spirit plane; as, for instance, in the Spirit-world when any one desires to see another, that person is present immediately, and if the latter is equally as desirous of seeing the other, there will be an immediate close alliance of their two spheres; but suppose the one desired does not care for the other, still he or she will be seen in the distance, and the distance will be in proportion to the sympathy or antagonism between their respective spheres; and furthermore, each individual person or society is affected by the quality of the sphere into which they enter, or the sphere of any other spirit or society of spirits with which they come in contact. All these spheres in the other life arise from their leading loves or affections that flow from them. It may truly be said that if we know the leading love or affection of any person or spirit, we know the essence of their life, and just in proportion as they are deprived of their loves they are enfeebled and become dull and stupid, and were it possible to sever them completely from the divine love, they would be as dead as the bones at the house of Israel, that Ezekiel the prophet saw made alive in the valley of bones.

Each race of human beings has its own peculiar sphere. The Indian, Negro and Chaman are made as perceptible to the white man by their odors, as that of the dog, horse, cow, skunk or snake; and among mankind it is by their odors that the spheres or emanations of flowers, plants, birds and beasts are best known. Some of these are pleasant, fragrant and agreeable, while others are nauseous, repelling and disagreeable.

I have seen a man suddenly surprised by the sphere or essence of a skunk, bewildered and bereft of reason for the space of half an hour, while in India there is a serpent so deadly that birds and other animals are struck with death if they happen to come too near. How many times in our lives have we had to turn away our nostrils from nauseating, sickening odors. Only last year I read an account of a woman in New York who died rather suddenly from the stench of a cesspool, while scarcely a week passes without some terrible catastrophe from foul gases in wells and mines.

Having now perceived something of the general nature of what for distinction we may call natural spheres, we turn to others. Let us bear in mind and remember that while living here in this natural state, that we are in the world of ultimates or ultimate effects, and not in the world of causes; that causes originate in the Spirit-world; bearing in mind also another universal truth that spirit is a substance, which can and does exist independent of matter, but while living in the natural body, we can only perceive it in connection with matter; nevertheless I am instructed and believe that after we leave the natural body we (or even persons in the spiritual or clairvoyant state) can see clearly and distinctly the operation of spirits and spiritual spheres independent of matter; but what I want you to understand clearly is that this being the world where we realize the effects, without perceiving causes, we oftentimes form our judgment from appearances and make great blunders by taking the apparent for the real cause; even to-day the sun appears to rise and set, and on our dreary western deserts are to be found the bleaching bones of men and beasts who were deluded by the beautiful mirages that falsely lured them on to death and destruction.

From the foregoing it appears certain that if we can detect the quality of the sphere that surrounds an object, either animate or inanimate, we can know the character of its inmost nature or life. Take, for example, the sphere of the moon when it turns its full face upon our globe. The ancients maintained that the influence of the moon produced insanity, and it is from them we derive the term lunacy, from Luna, the moon. Of the sun and its power it is presumption on my part to speak, as it must be self-evident to every one who observes and reflects; however, there are many strange things which follow as results from an eclipse of the sun. Thus the French philosopher, M. Arago, in his account to the Academy of Sciences of the solar eclipse of the 8th of July, 1842, states that he had often heard accounts of birds dying from the mere influence of an eclipse of the sun; but could scarcely credit the statement, as they could only die from fear, and the discharge of a gun ought to frighten them more, and yet it is certain that it does not kill them, without they are actually hit. One of M. Arago's friends made the following experiments: He placed five linnets in a cage; they were lively and active, and fed up to the moment of the eclipse; when the eclipse had terminated three of them were dead. All animal creation seemed to suffer or be affected with a vague terror during the eclipse.

It is, however, with the spheres of men and spirits upon which I wish to dwell for a little while. I know both ladies and gentlemen that can not use watches for the reason that the watches won't go when used upon their persons; and such persons may be termed magnetic; and it is true also that such persons have healing power, but their quality and power as healers depend upon the character and quality of their lives. Those who have a pure and simple faith are the best healers. Looking upon them as persons gifted with magnetic attracting power, we are reminded of the words of Christ:

"And I, if I be lifted up from the earth will draw all men unto me."—(St. John xii. 32)

This language was used by the Saviour before the raising of Lazarus from the dead. It must be a source of great joy and comfort to all true believers to know that this power of raising from the dead, of healing all kinds

of diseases, still exists, that the promise made to the disciples is to-day being fulfilled; is not the day coming also when instead of men and women being controlled by spirits, they will rejoice and say, "Even the devils are subject to us through thy name," for we live in what might be called a dual life, between the good and evil. While we retain our manhood, our God-like liberty and freedom of action, we can resist the evil, and have power to tread on serpents and scorpions, and on all the power of the enemy; but in anger, exclaims the non-believer: "I don't believe in the Scripture. I don't believe in Christ. I don't believe there are invisible spheres or evil spirits that can afflict and torment me." Well, to all such I will say: "Don't let your self-conceit blind you. Do you know you are setting up your puny opinion against the testimony of ages and the profane and sacred records of all nations? Even many nations in our day live in the perpetual dread of evil spirits."

A Wesleyan minister who was sent to New Zealand says: "The Anecke are a sect among the heathen who pretend to have intercourse with departed spirits, by which they are able to kill by incantation any person on whom their anger may fall; and it is a fact," adds Mr. White, "that numbers fall a prey to their confidence in the efficacy of the curses of these men, and pine under the influence of despair and die."

Beware, my friends, for there are blessings and curses. It was not a mere superstitious belief that caused Balek to send for Balaam to curse the children of Israel while on their way to the land of Canaan. It was no vain superstition that caused Moses to say to the children of Israel: "And it shall come to pass that when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal." It was no vain superstition that caused those anti-Christians, the Popes of Rome, to anathematize, excommunicate and curse those who would not fall down and worship the beast. Alas! too surely was realized the potency of their curses, for individuals and nations have trembled at their power, and even mighty kings would go to Rome clothed in sackcloth, with ashes upon their heads, to worship the beast and to sacrifice to the prince of this world, for they found it impossible in their day to resist the spheres of the united organized societies, both natural and spiritual, that had been incited against them.

I can best illustrate how this was possible by explaining what Balek, King of Moab, hoped to accomplish by inducing the prophet Balaam to come and curse the children of Israel. Remember, he was a prophet, seer or medium: "The man whose eyes are open, hath said: He hath said which heard the words of God, which saw the vision of the Almighty falling into a trance but having his eyes open." Balek knew that if Balaam, while in the spiritual state, could be induced to curse the children of Israel, it would arouse in the Spirit-world all the spirits of the Moabites and all the enemies of the children of Israel, to oppose the passage of the latter into the land of Canaan through the borders of Moab. Balek could count with certainty upon this power, for I know he said, addressing Balaam: "Come now, therefore, I pray thee, curse me, peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I wot that he whom thou bleesest is bleesed, and he whom thou cursest is cursed." Remember that whole armies have been destroyed by spiritual power, for we read in Isaiah, 27:23: "Then the angel of the Lord went forth, and smote in the camp of the Aseyrians a hundred and four score and five thousand."

Friends, conditions may change, but the laws of God are eternal, the same to-day and forever. If you read and study both sacred and profane history, you will perceive that the influence and power of the Spirit-world over the natural, was never doubted. It was known that from this source originated all wars, diseases, pestilences and famines, and in this light only can be explained the terrible prophecies in regard to these things and their fulfillment.

Some of my readers may suggest that in those days the spirit intercourse was more open and pronounced than it is to-day. This is true, but it is also true that they are again reopened, for although Swedenborg has written and explained marvellous things in relation to spirit intercourse, it was the Rochester knockings that first broke through the roof of the natural world in this country, and since that time spirit intercourse has sprung up among all the nations of the earth. The late King of France, Louis Napoleon, was governed by spirits, and it has been asserted, I think, upon good authority, that the Czar of Russia was moved to grant emancipation to his serfs from the same cause. Behold, then, in our day the revival of the old ideas among the kings and nations of the earth.

I cannot occupy your time, or I would cite many cases of diseases being induced upon men and women, and even upon unborn babes in the womb, by spirits in the body and out of the body, but I take it for granted that some of you will admit this without my entering into detail at the present time; and if such is the case, you have the key to the different processes of mental and spiritual cures which are springing up all over the land, but particularly in Boston. If I am right in my deduction as to the true theory of disease, then are all the medical schools wrong, and their manner of treating disease erroneous.

I do not wish to set forth any idea relating to spirit influences, either good or bad, without good authority. The sight of an epileptic has been known to transfer this disease to the fetus. Dr. Joslin reports the case of a child born with the smallpox in consequence of the exposure of the mother thirty days previous to the birth; there were upon the body of this child about one hundred and seventy regularly formed smallpox pustules of the usual size, and filled with a yellowish purple matter (The New York Lancet, May 21st, 1842). Two similar cases are given in the same work for March 26th, 1842, and April 26th, 1842, and in the London Lancet for Feb. 4th, 1842. Besides these there is a case stated in the New York Sun, of April 14th, which shows clearly the operation of the same law among the feathered tribes and the lower orders of creation; but they are too long to quote at the present time, and I will content myself by alluding to a singular case related by La Roy Sunderland in his work called "Pathetism," wherein he states that a traveller, meeting a large rattlesnake in his road, struck at it with his stick, but at each blow he heard a bird flutter; on looking around he saw a partridge that the snake had magnetized or charmed. He then recommenced to kill the snake, but each blow caused pain and suffering to the bird. Finally the blow that killed the snake, killed the bird also.

The effect of sudden joy, hatred, anger, jealousy, fear and revenge, are too well

known to be cited; so, also, the effects from minerals and plants; but I lay down this fundamental truth that for every poison in any of the three kingdoms of nature, there exists and is to be found the exact, distinct and corresponding remedy, and it is within the proper and legitimate sphere and duty of Spiritualists to find these antidotes, for material scientists can never discern them.

CONCLUSION.

What is the true theory of cure? This is the great question. Fools may ask questions, but it takes wise men to answer them. Christ has answered this for us, and Jesus showed us how to perform all manner of cures; and although I say this I don't mean to imply that we should forsake all other means of cure, for the love and wisdom of our Creator is to be found everywhere; use them, then, with due reverence, according to your knowledge and capacity to receive, for, according to your state or condition to receive the divine love and truth, will be your power to heal others. Remember that it is both wise and better for men and women to be free, and never permit any spirit to control them, for good spirits will counsel and advise, but will never seek to control.

Letter from Melbourne, Australia.

To the Editor of the Religio-Philosophical Journal.

A copy of your valuable JOURNAL of the 6th of last June, broke from its moorings and was carried by the current into mid ocean, and after buffeting the waves for many days, drifted into the port of Melbourne, and fell into my hands. I recognize in it a congenial spirit, ever ready, spade in hand, to bury the decaying carcass of the dead past, break down old standards of faith founded upon oracles and myths, which served no purpose save to make progression almost impossible.

Melbourne in its manners, customs and mode of life is not very unlike Chicago; yet it is far more conservative. It being an English colony and peopled mostly by Englishmen it is inclined to cling to old ideas. It is almost impossible to enact in the Parliament here any law or parliamentary practice that is not borrowed from England; and any proposition that is proved to be not English, is shelved without discussion, no matter how just and wise. If it is not English, it receives little support. I think the churches here have a stronger hold upon the people than they do there; i. e., they influence a larger proportion of the people. They have successfully defeated every effort of the people to open the public libraries and picture galleries on Sundays, the only day that the laboring classes have an opportunity to visit them, and they have done all in their power to stop Sunday trains to the suburbs; but in this they have not been successful. In these respects their power is waning.

In every effort the people have gained ground. It has ever been the practice here for Spiritualist and free-thought lecturers to speak in theaters and public halls on Sundays, and collect money at the doors. The churches have done all in their power to stop this also. There is an old English law, enacted two or three hundred years ago, which prohibits the collection of money at the door on Sundays, except for religious teaching, and as the first, original laws here were transferred from England, it was contended that the one referred to was binding here, and the judges so decided. The churches were jubilant; but their jubilation did not last long, for the next point raised was, What is religious teaching? In the wording of the law it prohibited collections for amusements or entertainments. The churches sought to class free thought and spiritual lectures under the head of amusements and entertainments; but after many prosecutions, adjournments and trials, it was finally decided that the free thinker and Spiritualist have the same right to propagate their religion as the churches have to propagate theirs. Thus ended a victory for progress and free discussion.

The system of education in the colony of Victoria is compulsory and purely secular, and administered by the government. The Secretary of Education is a cabinet minister, and has full charge and control of all State schools. The present system has been in operation about ten years. It was bitterly opposed by the Catholics from the beginning, on account of its Godless character, and compelling them to contribute towards its support; and latterly by many Protestants—namely the learned bishop of the diocese of Melbourne. But it has withstood their combined forces, and is stronger in the hearts of the people to-day than it ever was before. The wise framers of our school system sought to ward off the bitter strife that is sure to attend the teaching of religion, and reading of Bibles in public schools by their banishment altogether. This subject presents the same phases and provokes the same arguments throughout the length and breadth of Christian or Western civilization. It has puzzled the minds of the greatest statesmen, philosophers and sages for the last fifty years, and, as is well known, the almost universal opinion in all Protestant countries at the present time is to keep the Bible and Christ out of public schools and out of school books. But when viewed critically the subject is by no means a pleasing one to contemplate. The school books can contain the biography of Julius Cæsar, Nero, Caligula, Bonaparte, Gerard, Vanderbilt or Barnum, and a sketch of the Persian and Grecian wars would be in place, as well as a quotation from the Arabian Nights or Robinson Crusoe; but the moment that Christ is introduced, the whole community is shaken from centre to circumference. It will not do to say anything about Calvin, Luther, John Knox or the Prince of Orange; and Cromwell should be alluded to very cautiously, and this simply because they are associated with Jesus and Christianity. The doctrine of the atonement is obnoxious to the Jews and Unitarians. The Protestants will have no purgatory, the Catholics cannot get along without one.

The great disturbing element, however, is Christ. They cannot agree concerning his attributes. One contends that Christ is very God—Deity; another contends that he is not Deity, but is endowed with a divine nature; and as they believe that salvation depends upon a correct belief on these points, there is no margin for compromise, no room for arbitration, and each one armed with the witness of the spirit within, abandons reason, and becomes a fanatic,—a dangerous bigot; and when this spirit becomes dominant and all-controlling, as it often has in Christian countries, humanity suffers and innocence cries to heaven in vain for help. It is this view of the case that has determined the combined wisdom of Protestant countries to banish Christ and the Bible from the public schools. Christ must hereafter be a private Christ; a family God, or at most a club or church God. Nations and States must have no gods, but individuals and clubs may have all the gods they desire.

Thus, in all religious matters, it will be the duty of the State simply to keep the peace, and not allow them to quarrel over

their gods. As soon as their disputes come to the public eye in overt acts they will be summoned before the law and their witness within will avail them nothing.

Prayer also is a fruitful element of discord in State schools, and there is a widespread feeling that it should not be allowed there. This at first sight seems strange, but with a little reflection it is not so strange after all, for the Catholic prays to the Virgin Mary, and the Protestant deems that blasphemy.

In tracing the progress of the Christian Church through its whole career one is struck with its consistency in one particular. From first to last throughout all its stages, it has consistently verified the declaration of Christ, that he came to bring a sword, and their quarrels and cruelties have been mostly among themselves—Christians torturing and murdering Christians. Christ's precepts—"My peace I give unto you, my peace I leave with you"—has ever been, and still is ignored and practically treated as of no value.

In proof of this statement just witness the almost countless millions of bristling bayonets in Christian hands waiting to shed Christian blood. One of the greatest achievements of Christian civilization has been to transform the bow and arrow into Springfield rifles, and the spear into gating guns, and its industrial achievements are no less ignoble, enabling a few men to accumulate vast wealth while the toiling millions have not where to lay their heads.

Humanity is still groaning under the ponderous weight of a tenacious and unyielding superstition. But in view of the progress that has been made in liberating the human soul from this bondage during the last fifty years, the most dependent must have hope. The dawn of the day that shall usher in a religion without superstition, is plainly visible in the East, and hastens the time when the effulgence of its noonday sun shall warm, enlighten and purify humanity by revealing a more rational God—one who

"Glows in the stars, refreshes in the breeze,
Warms in the sun, and blossoms in the trees,"

is the prayer of G. G. PRESCOTT.

Melbourne, Australia.

Woman and the Household.

BY HESTER M. POOLE.
[108 West 23rd Street, New York.]

OPTIMISM.

Who from the hand of life has won
The best he has sought, and who can say,
When the night comes down to clasp the day,
That all he promised to do is done?

Who can say that the cup he quaffs
Is always sweet, and who but knows
That the path is shadowed by waiting woes,
What time he dances and sings and laughs?

And who but knows that pleasure shares
His kingdom with pain, and who but feels
Cold in his face the while he kneels
The breath of his unswerving prayer?

Who has not learned that friendship flies
Ere we've held its hand a moment's space,
While hatred clasps with a strong embrace,
And looks in our own with baleful eyes?

What shall he say? That all is loss?
That life is barren, and cold and vain,
With never a joy to atone for the pain,
With never a crown so great as the cross?

With never a love that is true and sweet,
With never a friendship fair and strong;
With never a grand triumphal song
For evil trodden beneath the feet?

Nay, the wine is sweet and the earth is fair,
The lily is true, and the night hath stars,
Though the sad soul walks in black despair.

The tide of fortune ebbs and to fro:
The mist and vapors of all things
And make a glory of all the skies,
And out of the grave-dust violets grow.

—Carlietta Perry.

FROM MANY SOURCES.

The colleges of this country are said to number eighteen thousand women students.

Mrs. Lotta D. Crosby has been engaged as pastor by the Universalists of Dublin, Ind.

Governor Hill of New York has recently appointed four ladies as notaries public.

Mrs. L. P. Danforth of Philadelphia, Pa., successfully carries on the leather-belting business.

One-seventh of the county superintendents of schools in Kansas are women.

The Vermont House of Representatives passed on Tuesday, by a vote of 135 to 82, the bill giving the suffrage to women.

The Knights of Labor, at their annual session in Grand Rapids, passed a unanimous resolution in favor of Woman Suffrage, with a demand on the State Legislature that the question be submitted to a vote of the people.

Princess Theresa, daughter of the prince regent of Bavaria, has published a voluminous work about Russia and its people.

Miss Emily Sartain has been chosen by unanimous vote principal of the Philadelphia School of Design. She is the daughter of John Sartain, the famous steel engraver, and has been long known as a superior artist.

Mrs. Antoinette B. Cleveland edits the Ohio W. C. T. U. Messenger, at Wilmington, Ohio. The paper is a monthly and devoted to the cause which its title indicates. Mrs. Cleveland is a graduate of Vassar College.

The Central Woman's Christian Temperance Union of Chicago, is about to open a large restaurant in connection with its lodging house, where about four thousand lodgings per month are furnished for ten and fifteen cents each.

Mrs. Margaret Lucas, President of the World's W. C. T. U. is in this country on attendance of the National Convention. She is accompanied by Mrs. Parker. Both are women of high attainments and are great workers in reform. They have been the guests of Mrs. M. L. Thomas, President of Sorosis, and Mrs. Parker was at the last meeting with her.

WOMEN PHYSICIANS.

The following account of women physicians is from a number of sources, mainly from that excellent paper, The Woman's Tribune, Beatrice, Nebraska.

Dr. Nancy Monelle, an able American physician at Hyderabad, has treated over ten thousand patients in a single year.

Dr. Frances Hanchett has been appointed resident physician at the Maternity Hospital in Philadelphia.

Mrs. Mary Emily Dawson, after four days' examination before the Irish College of Surgeons, received her license to practice, the first lady surgeon in Ireland.

Signora Ernesta Paper, M. D., a skilled and scientific doctor, was lately appointed physician to the women telegraph clerks in Florence, Italy.

Mrs. Rudolph is a successful druggist in New Orleans, and Miss Lucy King is in the same profession at Chattanooga. The latter is the managing editor of the Druggist, the journal endorsed by the Georgia and Louisiana Pharmaceutical Convention.

Dr. Helen B. Carpenter, a recent graduate of the Woman's Medical College of the New York Infirmary was admitted a member of the Massachusetts Medical Society at the last meeting of the censors for examination of applicants.

Dr. Margaret Caldwell reads a paper before the next session of the State Medical Society of Wisconsin, of which she is a member. Dr. Harriet Brooks passed number one in examination of candidates for resident physician at the Philadelphia Hospital. Maria Terne of Rome, Italy, has been appointed State doctor for female employes in the telegraph service. Madam Sarrante of France, is officially appointed one of the physicians of the National Opera House, Paris. Dr. Alice Bonnett's successful charge of the Norristown, Pa., Hospital is spoken of by the Philadelphia Bulletin as unexampled in the history of hospital administration. Mdlle. A. Klasson, a young Swedish lady, has received from the University of Geneva, Switzerland, the degree of bachelor of medical science.

Dr. Sarah J. McNutt is instructor in diseases of children in the New York Post-Graduate Medical School. Dr. Elizabeth Reifnyder, Superintendent of the Margaret Williamson Hospital for women at Shanghai, is credited by a Chinese paper with having successfully performed a severe surgical operation. Drs. Higley and Chaso are the first women admitted to practice in the Glasgow, Scotland, Infirmary. They are graduates of the New York Eclectic College of Medicine. Mrs. H. Tyler Wilcox, M. D., of St. Louis, presented a paper on "Medical Education," before the Missouri Institute of Homoeopathy held at Kansas City.

Dr. Florence W. Hunt of Chicago, has recently accepted the position of physician in the Cook county, Ill., Insane Hospital. Absences existing in that institution were ferreted out by the Chicago Woman's Club, and the appointment of Dr. Hunt is the result.

Dr. Aurelia E. Gilbert, a graduate of Boston University School of Medicine, has returned from Louisville, Ky., after eight years' practice and experience there, with testimonials of her success in her specialty for women and in affections of the nervous system, mental therapeutics, and electricity.

The following exposition of the condition of women in positions of authority, is from the pen of T. W. Higginson:

It is a curious fact that, while women have long owed to our public school system in America their best employment, they still are unequally placed in those schools as compared with men. The disparity of pay is really almost as marked as it was forty years ago, although it now rests on quite different grounds.

In the great Western State universities, which are co-educational, a man is always the head, and the professors are men, while the pupils are of both sexes. At Vassar there are professors of both sexes, the pupils are women; the president is a man; while at Wellesley all are women, except the music teacher and the head cook. It is impossible for feminine authority to be more completely vindicated than in the presidency of that very successful institution; and it seems one of the ironies of fate when one looks through the kitchen window and sees a black man in a white cap presiding over the frying-pan. One of the large Normal schools of Massachusetts is conducted with equal success by a woman; she has only girls as pupils, and I am not aware which sex cooks the dinner.

When we enter the domain of private or endowed schools, we find at once that the administrative ability of women is better recognized, strange to say, than in our public school system. The great conventional schools of the Roman Catholic Church are controlled by women; and so have been, from the days of Mrs. Willard and Mary Lyon, the largest Protestant schools for girls. All over the country there are large boarding-schools kept by women, and these women find no difficulty in obtaining male teachers who will work under them gratefully, so long as their salaries are paid. Nor do those who are thus in authority experience any more difficulty than men in keeping their finances in order or collecting their bills. In other countries the same experience holds, and in regard to a variety of occupations.

Late November Magazines Received.

THE AMERICAN JOURNAL OF BIOLOGY. (H. D. Valin, M. D., Chicago.) The first number of this new quarterly has been received and is replete with valuable suggestive ideas. The action of Light and its influence in the evolution of colors and organs is very excellently presented, as well as the origin of flowers. While we are pleased with the presentation of biological laws in action—or their physiology—in the main, as here presented, we must ask Dr. Valin to take an advance step to complete the symmetry of his work in recognizing the existence of "the power behind the throne," and instead of blazoning upon a "tract of the brain" the impress of visual objects presented to the eye in the light, that he recognize the Spirit which consciously receives the impress, and which simply employs the brain as the organ of the mind. And still again, to take into consideration the action of the magnetic ray thrown out from the very interior of every molecule of every object in nature, and which often reaches the sensorium of the soul when the ray of external light is occluded. The spirit forces which compel to the law of selection require to be noticed as the basis of all development, to enable us to rear an enduring superstructure whose capitol shall reach to the sublime heights of the Science of Life.

CASSELL'S FAMILY MAGAZINE. (New York.) Cassell's Family Magazine opens with the serial A Wilful Young Woman which has proved such a success. This is followed by Prof. Huggins's second paper on the Photography of the Heavens. A paper on screens and screen painting is full of suggestions to the home decorator, and is followed by a description of Wellington, New Zealand. This magazine is always profusely illustrated and enlivened with stories, both long and short.

OUR LITTLE ONES AND THE NURSERY. (Boston.) The current number of this excellent magazine for young folks is in keeping with previous issues. The illustrations accompanying the short stories show much taste in selection and execution.

THE HERALD OF HEALTH. (New York.) Timely and suggestive articles upon health and the way to preserve it, fill the pages of the Herald of Health for November.

THE BROOKLYN MAGAZINE. (New York.) The second paper of The Royal Navy of Great Britain opens this month's installment and is followed by various articles by some of our best writers. Mrs. Beecher's letters from England, and Mr. Beecher's sermons preached in England, will be read by many interested in their trip abroad; there are also short stories, poems and notes.

THE FORUM. (New York.) The articles in this monthly are always thoughtful and scholarly. David Dudley Field writes upon our Political Methods; Woods Parke contributes Recent Naval Progress. Other articles are: Prohibition, so-called; The Restoration of Silver; How I was Educated; The State and the Criminal; Confessions of a Skeptic, Etc.

THE SIBERIAN MESSENGER. (Northfield, Minn.) Contents: Our knowledge with Comets; Popular fallacies about observatories; A Blazing Star; The Tangent Index; Editorial Notes, Etc.

HALL'S JOURNAL OF HEALTH. (New York.) The contents of the October issue are suggestive and timely.

BABYLAND. (Boston.) The youngest readers will find much to interest them in the short stories and pictures.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis, Mo.) The usual amount of good reading is found in this number.

BOOK REVIEWS.

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

HYMN TO THE ETERNAL: the Voices of Many Lands and other Poems. By Kinnersley Lewis. London: Sanson Low & Co.

This elegant little 12mo volume, bound in crimson and gold, contains songs and sonnets that indicate delicate fancy, pure taste and genuine poetic feeling. The Hymn to the Eternal which opens the book, is written in a vein of high imagination and great reverence, but some of the shorter poems are more direct, simple and pleasing. Striking an elevated key from the first, Mr. Lewis never descends, if he seldom rises to great heights. The dedicatory sonnet is an example of the refined grace and depth of affection on the part of the poet.

TO MY MOTHER.
Like some sweet, silvery star that in the West
Sleeps on a couch of soft, ethereal blue,
I saw thee vanish when I scarcely knew
That thou hadst sunk into eternal rest.
Vainly to thee I clung, to find thy breast
No more responsive to the thoughts that glow,
Like tender buds refreshed by moon-lit dew,
Deep in my bosom, by thy care caressed.
O, is it fancy when the woe I bear
Is all thy love, that I can never see?
O, can thy love, thy love, not reach this lower sphere?
And dost thou not among the Eden flowers
Cull blooms of Song? I place upon thy bier
A wild bouquet, but thou didst love such flowers.
The "Voices of Many Lands," speak in behalf of Cambodia, Wales, Erin, Caledonia, Columbia, Russia, Poland, Greece and Switzerland, and are resonant of the spirit of the nations thus addressed, but Songs and Day-Dreams will more surely reach the heart of the reader than these more ambitious strains. The sympathetic, graceful touch of the writer will, in these verses, always command attention and win regard. One of the best examples of Mr. Lewis's style is seen in.

PROVIDENCE.
Thy ways, O God, are wondrous. In the shower
The splendors of the sun the rainbow shows;
And when the night is dark, more brightly glow
Heaven's gold and silver star-embellished bow.
The path of dawn is through the darkest hour,
And from the brier is born the perfumed rose,
The cold that kills the bud creates the snows,
That shield the tender germs of fruit and flower.
The deepest languor brings the deepest sleep
That leads through deathlike chambers into light,
Where eyes more clearly see, than erst did weep.
Thus darker death shall lead to lands so bright
That naught of gloom can o'er their gladness sweep,
We find Thee nearest, then, when all seems night.

THE FAMILY. An Historical and Social Study. By Charles Franklin Thwing and Carrie E. Dater Thwing. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, cloth, gilt top, \$2.00.

The early conditions of society are left to conjecture, the authors merely giving the opinions of the various writers they have consulted. The condition of the family in the middle ages, when priests abandoned themselves to the most wanton brutality and licentiousness is well shown, illustrating how extensively their debauching influences were felt. With reference to the Mormons from the records of their early history, it seems they did not originally start with the idea of polygamy; but it appears to be an aftergrowth, sprung from the body and fully endorsed by Brigham Young—the Solomon of Mormonism.

While every one can heartily concur in this wish to have the "Laws of Divorce" made the same in all the States, very few advanced minds, in the present, will be found to agree with the authors in making marriage a sacramental bond which can only be broken by death; or admitting of but two causes for divorce—adultery and barrenness. The work is well written and presents many points in an interesting style, but is too deficient in details, too brief in its explanations of history and "beats around the bush" too much on mooted questions to meet the practical ideas of readers who desire to know all the Why's and Wherefore's of every subject presented.

New Books Received.

ANNUAL REPORT of the Commissioner of Pensions to the Secretary of the Interior for the year ending June 30, 1886. Washington: Government Printing Office.

ESSAYS AND POSTSCRIPTS ON BLOCUTION. By A. Melville Bell. New York: Edgar S. Werner. Price, \$1.25.

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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 20, 1886.

Spiritualism in Literature.

There is a marked tendency among authors to deal with themes connected with Spiritualism. "Footfalls on the Boundary of another world" are no longer solitary or infrequent. Excursions into the haze that bounds our material horizon are made every day—and the reports brought back are characteristic of the reporters, each of whom sees only whatever he or she is fitted to see. This is only to be expected from the advances made in material and intellectual domains. Spiritual science cannot longer remain stationary. To do so would be to violate the fundamental principles of progress. The divine economy, that formative-essence which underlies all phenomena, tends to greater sensibility of soul toward the invisible world of causation.

Consciously or unconsciously to themselves, seers and poets have always been open to influences from the illimitable ocean of spirit in which we live, move and have our being, far beyond the ordinary mortal.

"The light that never was on sea or shore, The inspiration and the poet's dream" is perceptible to such, and the number of illuminati steadily increases.

Blake, the artist, left his stamp as a seer upon contemporary literature in a few fragments which only half reveal his genius. Wordsworth and Shelley were natural seers of interior truth expressed in external forms. The former often passed into that "blessed mood" when,

"We are laid asleep In body, and become a living soul; While, with an eye made quiet by the power Of harmony, and the deep power of joy We see into the life of things."

His "Intimations of Immortality" is one of the strongest and most sustained flights ever made into that upper air, where,

"Though inland far we be, Our souls have sight of that immortal sea, Which brought us hither, Can in a moment travel thither, And see the children sport on the shore, And hear the mighty waters rolling evermore."

In taking up Shelley, the reader can hardly turn a page without intimations of the delicacy of the interior powers of that exquisite nature which perished from the earth too soon, like some untimely flower in winter. In that exalted and melodious piece of verse, beginning,

"The awful shadow of some unseen Power Floats, though unseen among us,"

The eye is caught by such passages as, "While yet a boy I sought for ghosts, and sped Through many a listening chamber, cave and ruin, And staid wood, with fearful steps, pursuing Hopes of high talk with the departed dead."

In our own country the three leading poets have not been remarkable for mysticism, and have therefore attained great popularity through the expression of the sweetness and purity of natural religion. Whittier has described in graceful verse that communion of the individual soul with the divine Oversoul of which all spiritually minded persons are conscious, but Bryant seldom rises above the level of pensive thought. Of Longfellow it may be said that he is occasionally inspired, when he rises from the dim twilight of earth into the realm of perfect day, but he is more the poet of the intellect than of the spirit. T. L. Harris was at times susceptible of remarkable flights into the spiritual empyrean, and it is a wonder his powers in this regard have not been more generally noted. That sensitiveness to spiritual influx which is peculiarly a part of the womanly nature, finds its outflow in poetry. Two examples, one on either side of the Atlantic, naturally rise to the mind,—Elizabeth Barrett Browning and Lizzie Doten. What clear perceptions of unseen causes are exhibited in these lines,

"There's not a flower of spring That dies ere June, but vaults itself allied By leaves and symbol, by significance And correspondence, to that Spirit-world Outside the limits of our space and time, Whereto we are bound."

And this other, "Every natural flower that grows on earth Imbues a flower upon the spiritual side, Substantial, archetypal, all aglow With blossoming causes, not so far away, That we, whose spirit sense is somewhat cleared May catch at something of the bloom and breath."

They straight call out on genius, say 'A man Produced this,' when much rather they should say 'The insight and he saw this.'

Our American sibyl attunes her oracles on too fine and high a key to be heard as yet by the majority of her countrymen but another generation will still further quicken the inner senses and open their avenues to external life. In her preface to "Poems of the Inner Life," Miss Doten has given a most lucid and interesting description of the manner in which inspiration seeks expression. It is likely her experience is similar in kind if greater in degree, to that which all real poets have had during periods of great exaltation. Many such have declared that they then felt an overshadowing Power with whose mighty current their own mental energies met and mingled. In some cases there is intense concentration during which the soul-force controls the movement and melody; in others there is a passive surrender in which the poem sings itself into being. It is then that the singer takes a "free deep breath of celestial air and catches a glimpse of the realities of things." Susan Coolidge has written truly,

"Poems are heavenly things, And only souls with wings May reach them where they grow."

Among other poets susceptible to that blessed mood, may be mentioned Mrs. Hemans, Helen Hunt Jackson, Nancy Priest, Jean Ingelow, Frances Ridley Havergal, Adelaide Proctor and Edna Dean Proctor, the Rosettis, James G. Clark, Emma Tuttle, Ella Dietz, Mrs. Platt, Florence Percy, Richard Realf, Amanda T. Jones, Kate Hill, Margaret J. Preston, and on rare occasions, many others, who seem to have had the open vision through some happy combination of conditions. So Coleridge wrote his Kubla Khan, which came to him in a dream, and Forcelythe Willeoh, his Orderly Sergeant.

Some of these may have written only one or two under the stress of that unvoiced lifting of the spirit, which came unheralded or after deep struggles or high aspirations. The nervous system must be finely strung and delicately attuned to vibrations from invisible spheres, or susceptibility to impressions will be confined to influences upon the same plane of being as the writers.

From this almost boundless and fascinating field of exploration it is easy to turn to prose, in which is to be found a growing tendency to deal with what used to be called the supernatural, but which is now recognized as the purely natural. Through the aid of the psychologist and the spiritual scientist, the laws governing that refined yet real universe, are being gradually discovered and will yet be systematized. Popular perception of facts always runs ahead of the comprehension of them, and we find foreign and domestic magazines teeming with accounts of visions, dreams, premonitions, warnings, clairvoyance, clairaudience and apparitions. A few of them are absurd, some significant and very beautiful. Many are exhibitions of the psychological influence of mind over mind, where both parties are living on earth; in others one is a disembodied intelligence, or rather re-embodied but invisible to exterior senses. Eagerly and widely read, these stories carry the attention of the reader into regions which are neither so far nor so fearful as our progenitors believed. They appeal to the primitive intuitions and feelings of men and women, and are solemn with mighty possibilities.

The subtleties of logic, the dogmatism of theology, the negations of agnosticism fail to satisfy the heart. Insatiable are its longings to know that the spirit survives death and that love overleaps it, and if such evidence is indubitable, men will have it. Literature, by familiarizing him with what is going on in every circle of society, is preparing the ordinary reader for the proof which is steadily accumulating, that a communion between two different states of being is continually taking place.

Thousands who have read Mrs. Oliphant's "Little Pilgrim" and "Old Lady Mary" have been led by those exquisite stories, to realize the unspeakable naturalness of the life beyond. They are led to reason, also, regarding the necessity of meeting the result of their actions on earth, without any possibility of forgiveness for sin or short-comings. Written in language of exquisite purity, these little books commend themselves to the lover of good literature also; too many works on Spiritualism are deplorably deficient in this regard.

Space fails in which to enumerate fiction which deals with occultism, Spiritualism and psychology. Bulwer's "Strange Story" and Elizabeth Stuart Phelps's "Gates Ajar" had each a phenomenal circulation, owing more to the themes than the literary excellence of the books. Hugh Conway's "Called Back" has little attraction outside of the very possible somnambulistic vision of the hero—Robert Lewis. Stevenson's "Strange Case of Dr. Jekyll and Mr. Hyde" is repulsive but fascinating, because it deals with the occult powers of the spirit. Mr. Sinnetts "Karma" and "United" are written to exploit Theosophy, and lack the freshness of genuine works of fiction.

The field of Spiritualism in literature is limitless and inviting. Much work in that direction will be worse than useless, but, more and more it will be true that whatever is connected with the powers of the spirit will attract attention, awaken thought and leave its mark through every avenue of art and letters.

Col. Ingersoll Fighting Mad.

Under the above heading the Chicago Times of Monday last published a New York special, telegraphed Sunday night. The dispatch reads as follows:

Discontent was freely manifested among the members of the American Secular Congress assembled in convention at Chickering Hall to-day, and free speech, free thinking, and almost a free fight at the rear of the stage after the morning session were conspicuous. Col. Robert G. Ingersoll felt constrained to swear quite vehemently, and the air at one time got so blue that the ladies with the long gray curls who awaited his reappearance from the conference-room held up their hands in horror. The trouble was occasioned by Delegate Mallonee, of Cleveland, who yesterday afternoon introduced a set of resolutions asking that the financial affairs of the congress be examined. Mr. Mallonee had just reached an interesting part of his reading when he was unceremoniously choked off by the chairman of the meeting, Col. Ingersoll, who had been warned that something of the sort was on the tapis. He declared that Mr. Mallonee was out of order, and moved the reference of the resolution to the committee on resolutions.

When this "Congress" met in Cleveland Col. Ingersoll's lecture was relied upon to draw money enough out of the citizens to pay the bills of the concern. The Colonel's financial views, as developed after adjournment, did not harmonize with the desires and needs of his brother radicals, hence there was suppressed music of a maddening kind. Whether the performance of last Sunday was an outburst of the old Cleveland tune the JOURNAL does not know.

We see no reason why the "ladies with long gray curls" should have "hold up their hands in horror." If they were acquainted with the Colonel they must certainly have been familiar with his profanity, which is seldom curbed even in the presence of ladies. He apparently considers it a religious duty to swear frequently, picturesquely, quaintly, vehemently and promiscuously. It is a matter of conscience with him, and he does not enjoy his cigar or dinner with anything on his conscience. Give him a chance, ladies with long gray curls! Don't frown upon him! In the name of Liberty don't suppress the freedom of this child of nature.

Such exhibitions as that of last Sunday are so conducive to increased respect for "Secularism," so dignified, so in keeping with decorum, that all non-materialists will weep with sorrow that they have no such Congress and no champion platform swearer.

"Do You Know Kellar?"

DEAR SIR,—What do you know of "Kellar" and his, so called, "troupe of magicians"? They are now "doing" Nebraska. Claim to have exhibited in Chicago 103 consecutive nights during past summer. Omaha papers claim he is making a complete "exposé" of the practice of mediums, and Spiritualism generally. Please reply through JOURNAL and oblige many interested Nebraska subscribers. W. A. WOTHERSPOON.

Ord, Nebraska, Nov. 12th. Yes, we know Kellar. He did exhibit here for many weeks and quite likely gave as many as 103 performances. Before coming here he had still greater success in Philadelphia and New York. His show is fairly good, but as a prestidigitateur he has superiors. In his imitation of spirit phenomena he does a few things cleverly, but most of his tricks are readily seen through. No experienced observer of genuine spirit manifestations can fail of noticing the striking difference between them and those produced by Kellar. Yet we have heard unsophisticated Spiritualists give enthusiastic accounts of his marvellous mediumship. His imitations, however, offer a good school in which to learn the tricks of mercantile Spiritualism. He does not claim to expose Spiritualism, but to show that with his appliances and slight-of-hand he can perform feats more or less closely resembling spirit phenomena. He cannot hurt the truth and probably has no desire to do so. His object, like that of other caterers to the amusement-loving public, is to make money. So long as Spiritualists choose to let things run in the go-as-you-please style, so long must they expect that prestidigitateurs and pseudo-mediums will make the most of their opportunity.

The Christian Register says: "Defalcations have become so common as materially to shake the confidence of people in business men who make loud professions of piety. It is nothing new in the experience of the world to find that a man may be very religious and yet far from honest. The man in the parable was rebuked for burying his money in the ground instead of putting it out at interest. Yet people who have suffered from recent defalcations may ask themselves the question whether money wrapped up in a napkin and buried in the ground, may not be more safely invested than if put into the hands of money-breeding corporations. To be sure, sums thus buried are not likely to grow greater; but, on the other hand, they are not likely to grow beautifully less." The JOURNAL is glad to have this said by a paper so eminently proper and of such undoubted good form. The Register is certainly a religious paper, and hence cannot be open to the suspicion of covertly attacking religion when it tells such unpleasant truths.

The New York World of November 1st, says: "J. J. Morse, of London, lectured last night under the auspices of the First Society of Spiritualists, at Grand Opera House Hall. His subject was 'Liberty Enlightening the World.' He invited attention to the wide difference between the sentiments typified in the celebrated monuments of the Old World, commemorating the victory of an army or the whim of some royal despot, and that illustrated in the great work of Bartholdi, the gift of one free nation to another. The sentiment, however, he said, was of no account unless developed in action. A more enduring liberty should be fostered under the majestic figure of the statue—a liberty born of a triumph of man over his selfishness and founded on a wider justice."

How They Love One Another!

Of all the striking features attending the teaching and practice of the several factions who are so rapidly, and possibly prematurely, bringing on the millennial day, that of love for one another is chief. "Mind-cure Healers," "Christian Scientists," "Metaphysicians," "Mental Healers," all have it; they are bursting with it. Undeveloped barbarians lacking the true light do not understand this divine love as reflected by these modern dispensers of health and wisdom. To the heathen eye and ear it conveys an impression identical with malice, envy and hatred. When a "christian scientist" elevates the tip of her pretty nose at the casual mention of the name of a "mind cure healer" it does not signify scorn, but is the secret sign of the craft, signifying, "O! how I love a mind-cure-ist." Perchance the name of Rev. Prof. Straws, M. S., is mentioned within reach of that portion of "mortal error" known as the ear of Mrs. Monigettinetti, C. S. S. Forthwith the "unconscious mind" of this christian scientist, moved by her "actual of being," shrugs its hypothetical shoulders and tosses its non-existing head, and the heathen hears what sounds to him like a scornful grunt. But he is misled, his "mortal error" ears hear the Christian signal which marks the temporary segregation of that all-pervading love in which the C. S. S. floats her "actual of being." If a C. S. hires a hall or gets the loan of a parlor and starts a "college," forthwith an M. S. secures a basement on a prominent street, organizes a "university" and offers diplomas for a dollar. Who can have the hardihood to say the world is not progressing? No one need longer suffer from sin, sickness or death. Anybody can have a diploma, and all will soon be peace, love and unity on earth.

A Strange Light.

The Philadelphia Times says that over the tomb of the late Bishop Odenheimer, in Burlington, N. J., there hovers nightly a bright light, which is so much of a phenomenon as to create much discussion and excitement among the people. The bishop's tomb is of gray polished granite, and is situated near the vestry door of old St. Mary's Church, the cathedral of the diocese of New Jersey, of which the Rev. Dr. Hills, the dean of the convocation of Burlington, is the rector. A bishop's mitre is carved on the top of the massive stone, and on the place where old Sexton Prickett points out as being the resting place of the saintly bishop's head, appears nightly the luminous flame that at times resembles the light from a lantern, and on other occasions is so radiant that it looks like a halo, such as the old masters have painted around the heads of their canonized saints. Since the strange apparition was first observed, a short time ago, crowds of people have visited old St. Mary's graveyard at night. The light can be seen from a considerable distance; but if one has nerve enough to walk through the high gate and approach the tomb nothing can be found to explain the cause of the strange flicker, as when a near approach to the tomb is made nothing whatever can be seen. All the ground in the vicinity is high and entirely too dry to admit of any possibility of ignis fatuus, or false fire. Only a few have so far had courage enough to approach the tomb after dark, but hundreds have contemplated the light from the sidewalk.

Opinion of Rev. Eli Fay.

Mr. Fay is the most popular preacher in the thriving city of Los Angeles, California. He speaks every Sunday in the commodious Opera House to large audiences, made up of liberal, thinking people among whom are many Spiritualists. Mr. Fay is connected with the Unitarian body. Some weeks since he republished in tract form an editorial from the RELIGIO-PHILOSOPHICAL JOURNAL for free distribution, prefacing it with explanatory remarks from which is made a quotation as follows: "The following article 'appeared on the 9th inst. as the leading editorial of the RELIGIO-PHILOSOPHICAL JOURNAL—a paper long characterized not 'only by fairness and candor, but also by 'exceptional ability, advanced conservatism, 'hospitality to all truth and hostility to all 'shams, whether in science, politics or religion, and an earnest advocacy of that which 'makes for the purity and elevation of the 'individual and of society.'"

The Healing Boom.

One may laugh with good reason at the preposterous claims, bad logic, and stupendous assumptions of "Christian Scientists," "metaphysical healers," or helpers to health by psychical therapeutics, under whatever name they work. But when one sees on every hand those once known as chronic invalids, good-for-nothing men and women, or habitual growlers, as the case may be, restored to health, made hopeful, happy and useful by this new-old "craze," as some call it, one is disposed to have a kindly feeling, and much respect for the results these enthusiasts accomplish.

That these healers do accomplish astonishing cures in numerous instances cannot be doubted. That they are dealing with a subtle, but powerful, agent of whose properties they know little is quite evident. When they have clarified their understanding and rendered themselves intelligible to average minds—including their own—they will do even better healing than now, and be able to impart their skill to others with greater success. In the meantime the JOURNAL enjoys the consternation they are creating among "regulars" in the medical profession, and

wishes them well. While the JOURNAL will not hesitate to prick their ignorant and fanatical assumptions, it stands ready to aid them in getting fair play. Out of all this agitation will come permanent good and increased knowledge.

GENERAL ITEMS.

Mrs. Carrie E. S. Twing has returned to business at her office, 13 Davis St., Boston.

Mail matter for Jennie B. Hagan should be sent to East Holliston, Mass., her permanent home, unless otherwise ordered.

J. Clegg Wright is now lecturing in Cincinnati, Ohio. He has been well received there.

Mr. Cornelius Bradford sells the RELIGIO-PHILOSOPHICAL JOURNAL in Berkley Hall, Boston, not as stated in these columns, Metropolitan Hall.

Gen. Sam Reynolds of Utica, New York spent last week in Chicago looking after his large investment. All wide awake eastern men who have money to invest steer straight for this city.

"Christ in the Nineteenth Century" was the theme of Prof. Swin's sermon last Sunday. The JOURNAL hopes to find space to publish it in full next week.

Mr. A. J. Smalley of Bunker Hill, Illinois, passed to spirit-life on the 7th inst. Three days previous he fell from a tree, receiving injuries which proved fatal. Mr. Smalley was an old and wealthy farmer and had long been a consistent Spiritualist.

D. D. Sipe writes as follows from Zimmerman, Ohio: "Mr. E. Thomson of Dayton, O., lectured in the Liberal Hall in this village some time ago, to a fair sized audience. His subject was 'Archetypes of Christianity.' He is an able scholar."

J. W. Bouton announces the publication of the memoirs of Mme. Blavatsky, edited by A. P. Sinnett. The book will be one of interest to Madame B's friends and of curiosity to those who look with suspicion upon her claims. She is a remarkable character, viewed from any standpoint.

E. H. Dunham writes as follows from Providence, R. I.: "Mrs. R. S. Lillie of Boston, began an engagement of one month as speaker for our society, November 7th. Nothing but a verbatim report of her two lectures could do her justice. Her inspiration is of the highest order."

The Children's Progressive Lyceum meets at Martine's Hall, south side, corner of Indiana Avenue and 22nd Street, each Sunday at 1:30. Mrs. Mattie E. Davis is Conductor, and a very efficient one too. She is also an excellent medium. She resides at 119 S. Lincoln Street.

A colored man named Charles Douglas, of Pittsburgh, Pa., made information lately before Ald. Bell against another colored man named Henry Thornton, charging him with practicing witchcraft. Thornton was arrested and committed to jail in default of \$300 bail for a hearing.

Mrs. Elizabeth Cady Stanton is about to prepare a treatise or compilation of parts of the Bible relating to the status of women. If she could amend the text of the genuine Pauline Epistles by leaving out interpolated sentences and clauses, her work would be eminently satisfactory to others of her way of thinking. Paul recognized women as part of the Christian ministry, especially Phoebe and Priscilla.

The reunion and anniversary celebration, to be jointly held by the Southern Association of Spiritualists and the Union Spiritualists of Cincinnati, will convene in G. A. R. Memorial Hall, 115 West Sixth Street, Cincinnati, Ohio, March 27th to April 3rd. The following named persons will participate in the exercises: Mrs. Sophronia E. W. Bishop, Miss Zaida Brown, Dr. Samuel Watson, George P. Colby, A. C. Ladd, Mrs. Helen J. T. Brigham, Miss Jennie B. Hagan, John Slater and D. M. King.

Dr. S. J. Dickson, a magnetic healer widely known in the West, seems to be creating quite a furor by his successful healing in Western New York and Pennsylvania if one may judge from the newspapers. Henry Kepple, a wealthy lumberman near Corry, has been very deaf for years and spent a small fortune on "regular" doctors with no benefit. A press telegram asserts that his hearing has been restored to nearly normal condition by a few treatments from Dr. Dickson.

The Wairarapa Daily, published in Australia, reports the following: "In reference to the curious discovery of a swag at Pahiatua, and its probable owner being the man whose skeleton remains were found in a rata tree some four years since, we are informed by one who was at the finding of the skeleton that it is his opinion, judging from the present size of the aperture through which the man is supposed to have entered and was unable to get out again, it must have been at least fifteen years before the finding of the remains, as the hole in the rata tree has lessened in size by the growth of the tree, that it is now, and must have been for years, impossible for a man to get through it. Our informant is a bush settler of experience both here and in Australia, and his judgment should count. The terror occasioned by the noises heard at night before the discovery of the skeleton, and which ceased immediately after, our informant fully confirms. He says the men absolutely refused to continue to work there."

A late Barrow (England) News gives an account of a materializing séance given by a Mrs. Hall of Gateshead-on-Tyne, at which some inquisitive sitters grasped the muslin drapery enveloping the form. The "spirit"

TRUTH WEARS NO MASK. BOWS AT NO HUMAN SHRINE. SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

PSYCHICAL RESEARCH. PROOF OF THE CONTINUITY OF LIFE.

The Religio-Philosophical Journal

ESTABLISHED 1867. JNO. C. BUNDY, Editor and Proprietor, Chicago.

A Paper for all who Sincerely and Intelligently Seek Truth Without Regard to Sect or Party.

Press, Pulpit, and People Proclaim its Merits. CONCURRENT COMMENDATIONS FROM WIDELY OPPOSITE SOURCES.

Superior to all other publications of its class. Most ablest and most representative of the Spiritist organs.

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I am entirely satisfied with it. I read your paper every week with great interest. I have long felt to thank a Journal for its careful weighing of facts...

Comments by the thousands from papers and people of all shades of belief and non belief, of every leading religious sect and political party, have been showered upon the Journal.

The Journal is uncompromisingly committed to the Scientific Method, in its treatment of the Phenomena of Spiritualism...

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This Offer is Good Only Until January 1st, 1887.

Many may ask: How can we afford to give so many valuable books for nothing? We answer: We have taken a large commission of these books...

DR. WM. H. HALE, Proprietor HEALTH AND HOME, 92 La Salle Street CHICAGO, ILL.

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

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at the City Hall, 23 West 4th St., New York.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Grand Army Hall.

Chicago Meetings. The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, 325 W. 12th St., W. cor. 32nd Street and Indiana Avenue.

GRANULA

An Incomparable Food. Ready for immediate use. Unequaled for children and invalids.

ARKANSAS! Mild climate! Good land! Variety of products! Low prices! Easy terms! Maps and circulars free!

100 TEACHERS learned shorthand, penmanship and instruction by mail to master P. S. G. Book \$1.00.

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INDIGESTION, CONSTIPATION and Sick Headache absolutely cured or money refunded.

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HELP WANTED

Express to travel and sell Staple Goods. Desires \$40 a month and expenses on district.

SINGER'S MODEL SEWING MACHINES. For \$12.00. New and improved.

CHICAGO MAGNETIC SHIELD CO.

JUST PUBLISHED 12 Articles on PRACTICAL Poultry Raising.

The Ideal Hair Curler.

A New Device for Curling and Frizzing the Hair.

Bound to supersede the Old Methods for the following reasons:

1. It does not scorch the hair. 2. It will not scorch the hair. 3. The heated iron not being brought into direct contact with the hair, it will not black the hair, face or fingers.

Price, each, MAILED, 50c. The prevailing price for this article is \$1.00.

PRAIRIE CITY NOVELTY CO., 45 Randolph-st., Chicago, Ill.

of St. Peter at \$130,000. The stone walls are intact, and the spire is uninjured.

The following letter written to the inventor of the Psychograph, advertised in another column, is interesting reading:

I have received some very fine tests through the Psychograph. It is a very simple, but most effective instrument, and the only wonder is that no one has thought of it before.

A writer in the Chicago Tribune has a new method of cure, and like all other devices for relieving man of his infirmities, it is attended with success.

Gen. Grant's Life Given Away.

For the last time we state that every reader of this paper is entitled to receive forty valuable books free of charge.

City and Country, Columbus, Ohio, published by the enterprising firm, Will C. Turner & Co., have a special announcement for the fall and winter.

Those Lovely "Kitties!"

Have you seen our cute pussies? Just the thing for holiday presents; please old or young.

A New Wonder

is not often recorded, but those who write to Hallett & Co., Portland, Maine, will learn of a genuine one.

Brown's Bronchial Troches.

Contain ingredients which act specially on the organs of the voice. They have an extraordinary efficacy in all affections of the throat, caused by cold or over-exertion of the voice.

"I recommend their use to public speakers." - Rev. E. H. CHAPIN.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper.

Business Notices.

SEALED LETTERS answered by R. W. Flint, No. 1527 Broadway, N. Y. Terms: \$2 and three 5 cent postage stamps.

General News.

Count Kalnoky, in declaring the foreign policy of Austria, said her interests in Bulgaria were for the maintenance of treaty rights, without regard to internal affairs.

Passed to Spirit-Life.

Passed to spirit-life, Seth Wye Albee, aged 43 years and 4 months, residing at 84 Myrtle Avenue, Brooklyn, N. Y., Oct. 20th, 1886.

returned to the cabinet and no further manifestations occurred. "After about ten minutes," says the News, "Mrs. Hall came out of the cabinet and said some evil disposed person had taken part of the drapery which they would retain."

Undertaker McNett of Warren, Pa., told an Almira, N. Y., reporter a few days ago, that one of the last customs of their fathers which the Indians of the Allegheny and Cattaraugus reservations (remains of the Six Nations) is the one relating to burials.

The Sanitary Publishing Company are prepared to furnish The Sentinel to all who may desire it.

H. B. Philbrook has removed from New York to this city, and is located at room 34, 182 Dearborn street.

It is recorded that Louis IX., king of France, when he was at Acre in the Holy Land on the Crusade, sent an embassy to the Sultan of Damascus.

"What do you mean to do?" he inquired. She replied that she meant with the fire to burn Paradise and with the water to extinguish hell, so that there should be no more of either.

A boa-constrictor somewhere from seventeen to twenty-seven feet in length, was set free in the City Hall park at New York by the breaking of the lid of its cage.

There are thirty-nine postoffices in Cook county, including North Evanston and Wilmette, for which no application has been made at Washington.

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Frederic May Holland, author of "The Rise of Intellectual Liberty" says in the Annual Report of the Free Religious Association: "A book of great value has been issued... 'A Study of Primitive Christianity,' by Dr. James, who unites earnest purpose with sound scholarship in his able presentation of the life of Jesus and the early church."

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

Questions.

BY SARAH L. HOWE.

When life's fitful fever is over,
The heart throbs no more,
And a daisy is scattered on the floor,
White hands are folded in prayer.

Mrs. E. N. Gestefeld's Lecture.

Remarks of a Correspondent who Listened to It.

There are two distinct ways to reach an audience:
1st, through the understanding; 2nd, through the feelings.

Is it necessary to say why a subject, applying to the understanding, should be handled in a concrete and simple manner? The reason is obvious: If one has to make an effort to follow the ideas of the lecturer, he is apt to become negligent in attention;

The paper read was necessarily a laborious effort, and it could not be expected to have been otherwise, as the lecturer was trying to put together her own good sense with the absurd teachings of Mrs. Eddy's "Christian Science";

In clear, refreshing contrast stood out the force of the simple utterance of Bishop Fallows. In his criticisms on Mrs. Eddy's Christian Science he struck the truth home by clarifying that Mrs. Eddy's teachings consisted of a high reason acting on a low level.

Mrs. Ahrens followed Bishop Fallows, and fully justified a remark made by Rodney W. Fells, President of the Society, that for clearness of perception, force of statement, and choice of language, he never met her equal.

The gist of Mrs. A's sayings centered in the idea that healing is a gift by the grace of God; all may practice it, some more, some less; just the same, as a poet is not made, but is one by the grace of God.

Col. Waterman tried to put soothing oil on wounds made. Chicago, Ill. LOUIS ADRENS.

Mediums' Society of Sturgis.

To the Editor of the Religio-Philosophical Journal:

As before intimated the above society meets for mutual improvement every Sunday at 5 o'clock P. M. On Sunday, Oct. 31, the question for consideration was "Mediumship and how to obtain it."

Mr. Vance suggested that there should be harmony and a kindly feeling among Spiritualists out of the circle as well as in it, and at all times as well as on particular occasions.

Mrs. Mary Harding told how she first became a medium. She had been strongly opposed to Spiritualism; could not endure to have the name mentioned in her hearing; she was a Baptist and a bigoted one.

Thos. Harding also related some of his earlier experience, and how a little child about five years old and of the very lowest class, convinced him of the presence of his mother and daughter, and although she had never seen nor heard of him before, she gave him their names and described them correctly.

M. A. Clancy writes: I am glad to see that the philosophy of the JOURNAL is so broad and deep, and too much praise cannot be given to the generous and catholic spirit with which it is edited.

The building of a large legation for Mexico is said to be the beginning of a movement of closer relations between the United States and Mexico.

The 600 tornadoes recorded show that their whirl is almost invariably in the same direction—opposite the hands of a watch—and their onward movement with us is nearly always northward.

Mr. Mark Hopkins is credited with the possession of a fortune valued at \$40,000,000.

Labor Reform.

To the Editor of the Religio-Philosophical Journal:

In the issue of October 15th is an article by C. W. Cook, under the heading of "Thoughts for the Times," in which he speaks of the various plans suggested for removing the great evils in existence relative to poverty and wealth.

Next: "The true remedy will be found in moral and spiritual culture."

Again: "Spiritualism with her science, philosophy and religion is alone adequate to supply this want of the age."

I believe it, but the question arises, are not the people a more "essentially better" morally and spiritually, than politically? In other words, would not the people to-day gladly unite in righting the great wrongs they are suffering, if they clearly understood the nature of these evils, and how to remove them?

When I say that Spiritualism is alone adequate to supply this want of the age, I say it in the sense that the law of heaven is, or that God is. So, too, have the Universalists asserted that their doctrine of the "fatherhood of God and brotherhood of man" is alone adequate to the salvation of the world, but, alas! we cannot wait for all to become Spiritualists and Universalists—good ones at that—before the toiling millions gain their rights.

The question might well be asked, how, as ignorance and crime are on the increase as poverty increases, can Spiritualism be made available? Certainly it cannot be for generations to come!

Evidently to me no suggestions have been offered, covering the grounds of the labor reform movement, and yet so practical as those recently stated by Leo Miller.

1. Everything which God has created for man's use—the land, the light, the air we breathe, etc.—should be free.

2. All wealth is produced by labor.

3. The productions of labor belong of right to the laborer.

This is all in harmony with the spirit of Spiritualism (and Universalism), and ought to be especially represented by Spiritualists, yet if I look at the record of the past, I find that the laboring man has not, by a long way, the best of the law.

Bay Ridge, Flor. F. WILSON.

The Spirits Made His Cottage Echo.

To the Editor of the Religio-Philosophical Journal:

It is stated in a late issue of the JOURNAL that during the recent visit of Mrs. Maud E. Lord at Chicago, that some gentlemen who heard and recognized independent spirit voices at her evening séances, heard the same voices the next day when riding past the house where the séances were held.

Mr. Lord's room, the former in the hall, I could easily hear attempts to tune the guitar. Things of this kind were very common, but the evening performance of the season soon followed.

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A Mysterious Doctor in the Form of a Table.

To the Editor of the Religio-Philosophical Journal:

A new phase in the "Healing Art" has presented itself—being deliberately the expression in its fullest sense, having been requested to investigate a phenomenon which had presented itself to Mr. and Mrs. Hotchkiss, accompanied by an editorial friend we called at 236 Dearborn Street, and on making our errand known were soon seated at a small table, from which the drawer was removed in our presence and set one side, so that nothing could be concealed in or about the table to produce the phenomenon.

At this stage the lady said: "I was a strict member of the Episcopal Church and knew nothing of Spiritualism. For seven years I was afflicted with a tumor which surgeons had stated could not be removed and I survive the operation."

My editorial friend, who persistently declared he was perfectly well, and had the appearance of being so, was also "treated" by the table, which pointed out unhealthy conditions of throat, heart and spleen, and which he afterward acknowledged had been troubling him somewhat.

Now, what are the "regular" doctors going to do about it? Is it evident that laws are inoperative in this case, and further legislation will be needed. It is an illustration of the saying of Jesus of Nazareth,—"If these were to hold their peace the very stones would cry out."

The "Doctor Laws" have undertaken to put all manipulators under a ban, and to fine and imprison them for exercising "the power of healing by the laying on of hands"; and now, behold the very tables are rising up and doing the work which the doctor's law was gotten up to prevent.

The confound for them to solve now is, Whence comes this intelligence and how does it act upon and through so-called inert matter to give expression to thought and to impart healing power? It is evident the "Board of Health" cannot prosecute the table for infraction of the Medical Law until they can swear the table has a brain and the organs of intelligence and reason which can locate and define—hence their dilemma.

Chicago, Ill. D. P. KAYNER, M. D.

Independent Slate-Writing.

To the Editor of the Religio-Philosophical Journal:

I called lately on Mrs. Kate Bladen of 49 Ann St., Chicago. I told her I was from Arkansas, but did not tell her name. I told her that my business with her was to have a sitting for independent slate-writing. She asked me to examine the table, which I did.

The slate was held on the table. Mrs. Bladen then took a slate, cleaned it thoroughly with a wet sponge. She then took a small piece of slate pencil not as large as a kernel of wheat, placed it on the slate on her right hand, letting it rest on her thumb and all her fingers.

Then the following was written: "Sit for us. We will be with you. MOTHER, FATHER, SARAH, AMANDA, ANDREW." The next message was "Good-by," and signed "Andrew." You will notice the signature signed at the bottom of the messages (one of them) is spelled Amanda.

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IN A TWO YEAR TRANCE. Strange Case of Maggie Beading.

Only Two Weeks Interlud in Twenty-six Months—Angelic Forms Surrounding Her Bed—Communicating with the Dead.

The most remarkable case of catalepsy, or trance, ever known in Western Pennsylvania, perhaps, says a Pittsburgh correspondent of the Globe-Democrat, is that of Miss Maggie Beading, a seventeen-year-old girl living at Bankville, a small mining town about four miles from Pittsburgh.

For over two years she has been in what seems to be a trance. During this time she has had but three lucid intervals, one on last Saturday, lasting for less than a minute, only long enough to say, "Please give me a drink."

The other two periods were during the early part of her strange sickness. The first one lasted for about two weeks, but the second only a few hours. Over half the time she has passed in a sleep or stupor, from which nothing could arouse her.

At about 5 o'clock in the evening of Aug. 12, 1884, she fell down a flight of stairs at her home, and injured her spine so severely as to permanently destroy the use of her limbs. Her head was not bruised or hurt in any way, but about four hours after the accident she was seized with a terrible pain in the back of the head, and after suffering intensely for about an hour, she fell into convulsions.

Her mother, bending over her, asked her if she saw any other persons there. She seemed to hear and understand the question, and answered by a strange smile. Mrs. Beading then repeated the names of a number of relatives and friends who had died, and at the utterance of each name the same sweet smile was an affirmative answer.

To test her further, Mrs. Beading then repeated the names of her children and residents of the little town whom she had known, who were still living, asking her if she could see any of them. She made no sign, and the mention of any of these names, her features remaining perfectly impassive.

Her mother spoke the name of an aunt who had died about seven years ago, and the daughter's eyes sparkled and her features indicated as plainly as words could do that she saw her. One day about six weeks after she took to her bed, she again spoke, saying: "Mamma, please hold my hands. I can't count any more."

"Angie?" was the response. She had formed the habit of extending the fingers of her hands, touching them together successively for hours at a time. The only time when her fingers were not thus employed was when she was singing the songs she had learned in church and Sunday-school. For hours she would sing in clear, yet soft sweet tones all the religious songs she had ever known. Frequently the attendants tried to stop her, fearing exhaustive effects, but she would only cease for a few minutes, and then commence again.

Old school friends would come in and talk to her, but she did not hear them. No matter how many people were in the room, or how loud they talked, she never noticed them, although she would answer the counterpane and adjust her pillow. Her eyes would be wide open, but almost invariably they would be turned toward the ceiling. Sometimes, when she would raise her arm and beckon to those above her, it seemed that they passed from her sight, and as her arm slowly dropped to her side, her face would assume a look of most sorrowful disappointment.

In this condition Maggie Beading has remained for twenty-six months, and is to-day. She sings a great deal more now than during her early illness. Sometimes she is transported to ecstasy, and a look of joy and pleasure that cannot be portrayed by words illumines her face. At such times she sings her favorite songs, or those she sings most frequently, are: "B'een Washed in the Blood of the Lamb"; "Bright Angels Are Hovering Near"; and one, of which the first line is: "Some build their homes on the ever-drifting sands."

Another song she sings frequently, and in such an unutterably sad and sweet voice that it always brings tears to the eyes of those who hear it every time she sings. It is: "I have no resting place on earth On which to fix my love, But oh! my heart is yearning For the promised rest above."

A very remarkable feature is that, instead of the tone to which she learned the words, she sings airs which have never been heard before. Their rhythm and harmony are perfectly and wonderfully sweet and beautiful. Her mother and all her relatives firmly believe they are the songs of angels, which she hears and learned by hearing them sung by Margaret Beading, possessing a face which might serve for a Madonna. Her hair is a light golden color, and very long. Her complexion is very fair, with a small red spot in each cheek, and her features are perfect. Her forehead is very broad and high, but in perfect contour. Her eyes are of a deep, clear blue color, and very large and expressive, with long and heavy eyelashes and eyebrows.

One of the most wonderful features of her strange case is that she now weighs about 135 pounds, only five pounds less than when she was but over two years ago. In all that time she has tasted nothing but milk toast and chicken broth, never over four ounces a day, and has even gone for three days at a time without a morsel of food. Dr. Graham, now of the East End, but formerly at Temperanceville, has had charge of the case from the beginning. He says it is the most remarkable trance or state of catalepsy he ever experienced. He does not think the girl will ever recover.

Rev. Wm. J. Potter in a late number of The Index says: "If we judge from the discussions that occur frequently in Evangelical sects concerning the proper interpretation of wills wherein bequests have been made that in any way involve religion, it makes a great difference whose ox is gored."

At a recent meeting of the Royal Microscopical Society, London, Professor Bell, at the request of the president, gave an account of what he regarded as the most extraordinary biological fact brought to light during the last twenty-five years—the existence of a third eye at the top of the head of certain lizards.

Qualia are almost unknown in Dakota, and some of the gun clubs are trying to introduce them. The Kimball Graphic notes as a remarkable freak that eight of the little birds alighted on the sidewalk in the business part of that city recently. They were evidently bewildered strangers to the country, or the street was one of those noted sometimes where the merchants do not advertise.

About the most cruel thing that has been reported from Connecticut lately was the conduct of three citizens of Norwich, who were on Niantic Bay recently in search of ducks. A gale was blowing, and a heavy rain, which had evidently been blown off shore, lighted on the duck shooting boat, too weary to fly any farther. The duck hunters deliberately shot ten of the tired little fellows, and the few that escaped went wearily winging their way out over the bay, and doubtless were drowned.

Another of those unusual events, ascribed by Spiritualists to "materialization of souls from the other world," and by the ordinarily superstitious to what are called by the general term "ghosts" which have been called by people in various parts of St. Louis, has just been made known as having occurred something more than a week ago in the house at No. 12 North Seventh street. The ground floor of the building is occupied as a saloon, while the above two stories are used as a gentlemen's lodging-house, managed by a Mrs. Ridgeway. Among her patrons is J. G. Haskell, who keeps a small cigar store on Sixth street, between Olive and Locust. Mr. Haskell is a gentleman about 40 years old, whose reputation for honesty and for perfect sobriety is high among those who know him, otherwise they would laugh at the story which he tells of his experience in his room on the night of Friday, Oct. 23rd. Unfortunately, he has no witnesses to corroborate his story, but the circumstances described by him as the result of his "visitation" were found to exist exactly as detailed. One circumstance which would tend to discredit the facts stated is that Mr. Haskell is inclined towards Spiritualism. Eight or ten years ago, he says, he became interested in a series of séances in San Francisco, "at which," he says many things which did not appear possible of explanation without acceptance of the theory of supernatural agency." He is not willing to admit that he is a Spiritualist, however, and says that he has not attended any séances, nor been actively interested in the subject for at least eight years. He states positively that a thought of any spirit, or of anything connected with Spiritualism, was not in his mind on the evening in question, and that he could not by any possibility have been deceived by a dream or thought that a sleeping vision was a reality.

Mr. Haskell occupies the hall-room on the third floor of the building, a small apartment in which no one but himself could be present without his knowledge. His story is as follows: "About 9:10 I closed the door and walked home. Arriving there I went into the room of Walter Ridgeway, a son of the landlady, as I was accustomed to do, and sat for some time engaged in conversation. Going to my room I closed and locked the door and prepared to go to bed. My hands were soiled from the stove, and I washed them. On the washstand stood my light, a large lamp, the chimney of which was an ordinary one, secured in its place by long springs. The lamp had been burning at least ten minutes when I was ready to go to bed, and the chimney was very hot. I stood near the washstand, just about to blow the light out, when I was startled by seeing a hand grasp the chimney and raise it up. It was a small, white hand, very delicate and well shaped, and on the third finger was a gold ring, which I saw as plainly as I ever saw anything in my life. The glass was raised about six inches, as well as I could judge, from the burner, and then the hand carried it slowly towards my breast. I straightened up, in surprise, and remained standing a few seconds, a little more than two feet from the washstand. The hand and chimney approached my breast, and when within a few inches from me the fingers opened and the chimney fell with a crash to the floor, so near my feet that some of the pieces of glass cut one of them slightly and made it bleed. At the same instant the lamp blazed up, the whole top of it seeming to be on fire. The flame was so large and so high that I was afraid the room would take fire, and at once attempted to blow the blaze out. It burned so vigorously that I had great difficulty in doing so, and had to puff at it with a lighted candle on three or four times. I stood in the dark a short time, startled by the extraordinary occurrence, and then struck a match and relighted the lamp, to see what the result would be. It burned as steadily as any lamp can without a chimney, and I saw nothing more to wonder at.

There was no noise out of the usual run, and nothing occurred except what I have told you. The chimney was broken into the smallest pieces, as if some one had thrown it down with great force. I could hear the lighted candle on the chimney, and I tried to remember if I had ever seen the hand before, and the ring upon it was prominent in my mind, but I could not recall them. The next day I was asked how my lamp chimney came to be broken, and then I told the Ridgeway's about it.—St. Louis Globe-Democrat.

Chautauqua circles are being organized all over Nebraska. Nevada beef is being shipped to California in an almost unbroken string of cattle cars. One freighter has transported over 75,000 pounds of wool out of the Black Hills this season. The Japanese have 390 miles of railroad in operation, some of which was built by native engineers. They also make their own cars. Samuel Cores, of Cherry Camp, Va., has a thirty-six-year-old horse that is as active as any young horse and has just cut a new set of teeth.

A prisoner in the Santa Clara County Jail, California, has invented a water-wheel which is said to be a great improvement on the turbine wheel. A Boston Irishman's manner of obtaining sound sleep is worthy of imitation. He said that a short sleep did for him, because when he slept he "paid attention to."

Measurements have shown the thickness of the human hair to vary from the 250th to the 600th part of an inch. Blonde hair is the finest and red hair the coarsest. Methuselah could not have been prouder of his last child than he is of his son, Joseph. Mr. The mother is sixty-five years old, the father seventy-one, the boy one week.

The longest clock pendulum known is at Avignon, France. It measures 57 feet, carries a weight of 182 pounds, and swings through an arc of between 9 and 10 feet in $\frac{1}{2}$ seconds. Professor Manasseh recommends the watermelon as a cheap but effective substitute for grapes in the treatment of chronic congestion of the liver, chronic intestinal catarrh and similar affections.

A colored octogenarian is actively engaged in cutting railroad ties in the woods near Suffolk, Va. He is said to be the grandfather of 116 grandchildren, and great-grandfather of about one hundred great-grandchildren. The drug business is beginning to attract young women. One, Miss Sarah A. Troy, of New Haven, has just passed a brilliant examination before the Connecticut Pharmaceutical Commission, and is now looking for a clerkship.

The great Bible publishing establishment founded at Halle, in Germany, early last century by Baron von Caetani, is about to have a jubilee, and to issue the thousandth edition of its octavo Bible, of which 2,112,700 copies have been published.

Was it a Ghost's Hand?

Strange Experience of a Man Who is not a Spiritualist.

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The Duty Liberals Owe Their Children.

(Continued from first page.) habit of self-judgment should be encouraged; the duty of scrutinizing ourselves, of seeing that our motives are pure in everything we do; of distinctly blaming and reproving ourselves when we do a praiseworthy act from an unworthy motive. And then the meaning of the family should be opened, the sacredness of its ties, the special duties that we owe there—that wonderful triad of duties, indeed, by which we seem to have a type in the home of every possible duty, namely, of reverence and obedience to those who are above us, of fraternity with those who are our equals, of tenderness and helpfulness to those who are below us.

Then should come the duties to the community, and I believe from these early years children should be taught to love the community to which they belong, the land in which they live. Men who live for themselves and neglect the interests of the community, men who evade public burdens, not to speak of those who rob the public and demoralize public sentiment and debauch public morals by corrupt practices, should be held up for the strongest reprobation. The beauty of patriotism, the peculiar honor or there is in serving the common good, the nobility of staunch faithfulness to a public trust and of scornful to turn any public position to private advantage—these things children should be led to feel, so that when they become men and women they shall have strong and deep convictions as to public duty and be fresh forces to purify and elevate our national life.

Then wider still, there are the duties to man as man, there are the claims to a certain respect and love which any one as a human being makes upon us. This in one way is the highest branch of morality, for the natural feelings and affections that grow up with us in the home and that bind us to the community are not experienced here,—for we have to love those whom we have never known, who are strangers even to our land, who have but one tie to us, and that is, that they are bearers of a common humanity with us, having in them the same hearts, the same fundamental needs that we ourselves have. And yet what a tie this is, and how our children should be made to feel it! Never are they to think lightly of a human being, to jeer at him, to poke fun at him, whether he be from China or from Africa; never are they to think that a human being, no matter how ignorant and how humble, can be used as one might an animal or a tool, simply for one's own ends, for one's own interest and advantage; always are they to feel that a man deserves to be respected on his own account, if not for what he is then for what he may be, that in treating with him we have to regard his welfare as well as our own, and never are allowed to take advantage of his necessities, and wring from him concessions that he never would make if he were a free man. Here is the occasion for impressing on the child's mind the lessons of humanity, in the distinctive sense of that word, of charity, of pity, of a finer sensitiveness to human wrong, of a more perfect justice than the world practices. Now is the time for giving the child, as it were, a bias in favor of generosity and nobleness, which can never perhaps be so strong that it will not be counteracted in some measure by the narrow, contracted, despairing view of human nature which will surround him like an atmosphere when he once gets out into the world.

Duties to humanity, do I speak of? Yes, let me add more distinctly, duties to the future of humanity, duties to that future city of which we dream, wherein "the utmost liberty of each," as Prof. Adler has said, "shall be joined to the utmost service of the good of all," from whose borders wrong shall be banished and justice reign supreme; I conceive the hearts of children should be animated by that dream; I conceive they should be taught to cherish it and to walk in those paths that lead to its accomplishment; I conceive they should come to regard it as their main life purpose to bring that dream and the beauty and the glory of it a little nearer to the earth; I conceive they should be taught,

"We are builders of that City, All our joys and all our groans Help to rear its shining ramparts, All our lives are building-stones."

And now with what is good and true clear in their minds as well as fixed in their affections, I regard it as only next in importance that they should learn something of the history of these ideas, of where mankind started in the path of moral development and what has been his progress down to the present time. The great moral movements of the past, down at least to recent times, are closely connected with the history of religion. At the outset the child should have an idea of the very earliest state of society, of the first beginnings of civilization, of morality and religion; he should have a picture in his mind of the childhood of the world. Then some notion should be given of the later religions of mankind, particularly of the Greeks and the Romans, and more particularly still of those faiths that lie immediately back of us, the Jewish and the Christian. Curious and merely literary information as to the authorship and date of the books of the Jewish and Christian Scriptures need not be given; the supreme object should always be to study the growth of the moral and religious ideas, as it is reflected in these books and indeed in the history of Judaism and Christianity, since the books were written. Looked at in this way, the Bible is a landmark in the moral history of the race, and of an interest greater than any writing of Greek or Roman literature. The Hebrew prophets were some of the most striking figures in history; even through the clumsy and inaccurate translation of their words in our English version, their wonderful power, their moral insight, and the keenness of their moral judgments, are still felt by us. The day will come when their messages will be translated and edited, and explained like the Apology of Socrates or an Oration of Cicero against Cataline,—and then their moral power and rugged strength will be felt as never before. And what a mistake for the children of liberals to grow up without a knowledge of the life of Jesus,—not as a mysterious, unreal, theological personage, but as a man with ideas and hopes like those of any earnest human-being, only grander than most men's, and cast in the mould of his own age, and destined as so many other grand hopes for the world have been to tragic disappointment! The beauty and the power of the character of Jesus cannot be over-estimated; and the pathos of his life and death is more moving than anything else in history.

Let our children know what is good and inspiring in the Bible; let them see the place of Judaism and Christianity in the moral progress of the race; at once they will know and be clear in their own minds that they cannot be Jews or Christians, and yet they will see that these venerable faiths have left legacies that the race cannot do without, and

that it is rather our duty to preserve and hand down unimpaired, though with the clearer knowledge and larger outlook of our own day, to the generations that are to come. The prophets, too, dreamed of a day of justice, the prophets cried aloud to heaven for punishment on wicked men and wicked communities, cried aloud that God would defend the poor; Jesus, too, had the vision of a City of Light from whose borders wrong should be banished, he himself in the might of his Father and with the hosts of heaven as his ministers would come to set up a kingdom of righteousness on the earth. The passionateness of these old cries, the fervor of these old visions we can hardly surpass to-day; would that any number of men could equal them; but we have to direct them with knowledge; we have to point out real and practicable ways of meeting and realizing them; we have to say to men, look to yourselves, and your laws, and your social habits and your institutions, change, elevate them—the heavens are brass, and God is deaf, till you yourselves take up the work that you have committed to others, till you say, we will create that kingdom of God, to see which we strain our eyes toward the heavens in vain.

Let our children know the hopes of the past; let them know the more rational hopes of to-day. And let the end of all their studies, the end of all the training of their feelings, of all the clearing of their minds, of all the study into the history of moral ideas in the past,—let the end of all be a great act on their part, the act of consecration to all the goodness they have learned or dreamed of, the dedication of their lives to the service of humanity, a sacred vow that as for themselves they choose henceforth the narrow path of duty and self-denial.

Such, my friends, is something like the course of education which I conceive Liberals owe to their children.

An Ethical School after the pattern sketched in the above lecture, was opened last Sunday morning in the new Society Room, 45 Randolph St. (between State St. and Wabash Ave.), by one light. It is desired to make this a positive benefit to liberal parents generally in Chicago, and to supersede the necessity which some feel of sending their children to the Sunday schools. Children are taken from ten years upwards. There are three classes at the start, in the hands of competent teachers, and more will be added as the occasion arises. The hour is 10:45 to 11 A. M., and the meetings will continue on the last Sunday in May. It is hoped in time to make a collection of the very best books for children, extending all ordinary Sunday school literature and made up of real children's classics, for the use of members of the school. The reading of children outside of ordinary school hours, sometimes affects their minds and character more than the books they study in school.

AN ENGLISH IDOL SHATTERED.

BY J. J. MORSE.

Spiritualists in England have had placed before them in glowing colors the many advantages that would accrue to their cause if its facts were investigated and their reality certified to by the London Society of Psychical Research. The present writer has always been a dissident from the picture presented, and has in past time experienced the kindly criticism of certain one-time warm champions of the aforesaid S. P. R. During the writer's former sub-editorship of the English Light, he frequently, but vainly, urged upon his associates the intility of the new Society, so far as Spiritualism was concerned, but a certain class of London Spiritualists, a considerable proportion of whom were at that time interested in the establishment of the S. P. R., chief among them being the then editor of Light, all suggestions and criticisms were overruled, and the above journal continued to give a generous amount of space to the work of the new body. Matters that need not be detailed now, led many to hope that, perhaps, after all, the facts of our case would be carefully and scientifically examined, and honestly reported upon. Therefore the S. P. R. was the recipient of a great amount of cordial sympathy, and its early experiments, and attempts to collect evidence of hauntings, and various phases of mental action, were looked upon as the cool and careful procedure of a body of gentlemen who wished to win public confidence by dealing accurately with the physically determinable, ere undertaking the more difficult task of examining the occult matters of spirit phenomena.

Unluckily the original foundation of the S. P. R. was somewhat cuckoo-like, as the egg from which it was hatched was laid, and incubated in the rooms of the Central Association of Spiritualists, and, as before stated, as it was warmly received by certain Spiritualists, a sort of idea was sent abroad that Spiritualism would be and by made respectable through the new organization—an idea the friends of the Central Association did little or nothing to contradict. The attitude of wise carefulness, above adverted to, began, however, to soon appear to many just a trifle too elaborate, and when over the S. P. R. experimented, or in any way dealt with Spiritualism, it was careful to utilize a nomenclature that carefully concealed its purpose. Such terms as "psychic," "mental transfer," "telepathy," etc., being presented as designations of the phenomena they dealt with. The writer having a hearty contempt for trimming began, in common with others to "smell a mice," and as a result formed and set a two opinions: 1. That the composition of the executive and experimental committees of the S. P. R. was such that the only conclusion possible was that these people were assuming the function of a jury and pre-determined to deliver a verdict. 2. That the social position, mental predilections, and lack of spiritualistic experience utterly disqualified them for their self-assumed task.

Having some recollection of the results (?) of the Harvard investigation in this country, and the Dialectical Society's efforts in London, it seemed too comical to witness the creation of a new tribunal, whose verdict—even if ever agreed upon—if favorable would not make any Spiritualist more of a Spiritualist, nor bring conviction to outsiders. Hence the opinion, upon the writer's part, that the condescension of the S. P. R. towards our facts was uncalled for and impertinent. How far this emphatic statement is justified the sequel will show.

Among English mediums for materialization and slate-writing, none have been so remarkable, and honorable in all ways as Mr. William Eglinton, whom I am pleased to know as a long time friend, and place in the very front rank as a medium. The phenomena obtained in the presence of Mr. Eglinton are indubitable and the testimony supporting it would easily be accepted as sufficient to hang a regiment of culprits by the judge upon any bench. The phenomenon of "direct" writing has attained a point of excellence and castitude in Mr. Eglinton's case that is without a parallel in Europe, and almost so on this continent, if not quite. Careful witnesses, expert observers, prestidigitators and hundreds of ordinary investigators all testify to the reality of the facts, and the genuineness of the instrument. Repeatedly the S. P. R. has been urged to investigate this remarkable mediumship and report thereon. Mr.

Eglinton has afforded this critical conclave a number of opportunities—many at half his regular rates of remuneration—while he has also "given many to their members and associates large numbers of gratuitous appointments," with what result? With the bald assertion on the part of a certain Mrs. Sidgwick, wife of Professor Henry Sidgwick, Cam. Coll., that Mr. Eglinton is an impostor—this charge being preferred in an article contributed by Mrs. Sidgwick to the S. P. R.'s Journal for June last. Here we are faced with a peculiar condition of affairs: A lady member of the S. P. R., who has never sat with Mr. Eglinton, forthwith pronounces him a cheat, "mainly resting her argument upon the fact 'that continuous observation' is impossible, and therefore she has no hesitation in attributing the performance to clever conjuring." These statements are published in the official publication of the S. P. R., which is marked private for circulation among members only! Had it not been for the earnest desire of a member of the council of the S. P. R., who was friendly to Mr. Eglinton, that gentleman would have had no public notice of the charges against him, a species of proceeding that justice and fair play alike condemn. A Mr. S. J. Davey, an associate of the S. P. R., also performs an important part in the tactics of the Sidgwick/Eglinton affair, in so far that in 1884 he publicly protested his satisfaction in Mr. Eglinton's honesty, at the same time minutely describing his experiences at Mr. Eglinton's slate writing seances. Mr. Davey subsequently manifests a taste for amateur conjuring, and by the aid of a thimble, pencil, and a slate held under the table, and with a trick-slate made of cardboard, with a moveable flap and blotting paper (vide Light, Aug. 21, 1886, p. 352) he proceeded to imitate the phenomena, and upon his indifferent success is pressed into Mrs. Sidgwick's services to denounce a matter she has no experience upon, by the aid of proceedings that are in no way like those followed by Mr. Eglinton.

What must be the state of opinion current in this one-time much vaunted S. P. R., when it manifests a pusillanimous disinclination to undertake a straightforward investigation of the very matter it was organized to enter upon; that by its internal methods, as disclosed in its own Journal, has persistently exhibited an arrogant superiority and self-sufficiency that has effectually alienated all spiritualistic sympathy from its purpose; that indirectly, and not too honorably, attempts to stamp one of the best attested cases of mediumship as fraudulent; and to crown all, the prime mover, and ever since leading member of this S. P. R., Professor Barrett, Coll. Sci. Dub., crudely asserting that he is incapable of deciding on the matter of a spiritual manifestation unless in possession of a conjurer's opinion "before he could affirm that there was no trickery" (vide Journal, March, 1886, p. 221). However, so far as the case of my friend Mr. Eglinton is concerned the result has been the publication in Light for October 16th, of this year, of a mass of evidence in favor of the genuineness of the slate writing, that for directness, completeness, and the credibility of the witness, is a complete defeat for the S. P. R., Mrs. Sidgwick, Mr. S. J. Davey, et al. Mr. Eglinton has thus been amply repaid for the annoyance and pain he has endured in a manner that redounds to the credit of himself and the cause.

The events narrated are full of instruction. Not the least of the lessons being the fact that it is utterly futile to expect any self-appointed committee of inquiry composed of doctors, lawyers, literary persons or college professors, to impartially examine our facts. Training, pre-disposition and social bias are all against it. Then, again, are such efforts needed by us? In the main such bodies as the S. P. R. are composed of patronizing "investigators" who are too big to attend seances—public or private—or to identify themselves in any way with spirits, Spiritualists or Spiritualism, generally entering upon the inquiry hostile, not to say prejudiced. Even did they report affirming our case what would be the value of their opinion? Nil! How many accept our case as true upon the "I say so" of another? Some, however, argue the support of scientific men, and the authoritative statement of a competent outside committee would improve our position. Surely such an argument needs no refutation. If our position needs improving we ourselves are the people to whom the task legitimately belongs. Several millions of civilized human beings attest the truth of our facts while the means of proving our case can be found in every family; let us, then, brace up, once for all, and boldly state we can run our own affairs, are satisfied with our own experiences, and do not require any self-elected jury to try the case for us. For these reasons, and others that lie close to hand, the writer has objected to the intrusion of these S. P. R. bodies, foreseeing intuitively, and by reasoning, that the lame and impotent nature of their work would ere long disclose itself, and his only surprise is that the English Light has not sooner taken an attitude of dissent, but as an evidence that the facts are at last apprehended, the issue of the above paper for 23rd ult., contains a point of satisfaction, for therein the editor says: "Nothing now is apparently to be hoped for from the Society for Psychical Research, and unless under exceptional circumstances, which we do not now foresee, we shall, as far as we are concerned, pass all that concerns them in silence" (Light, Oct. 29, 1886, p. 518). Thus, in spite of friendly opposition from the writer's associates at the time of the founding of the S. P. R., the same conclusion he then entertained now becomes the expressed policy of those who rejected it when he advanced it!

Careful and critical (scientific) investigation is needful. We have enough brains and ability amongst us to engage upon our facts in the ever needful manner. Let us, then, do our own work and not turn our case over to arrogant and presumptuous busybodies who are wholly incompetent to comprehend their plain purpose. A good chemist is not necessarily an expert anatomist, nor is it that an able classicist is, of course, a competent practical investigator of spiritual phenomena. That the S. P. R. is shattered will, doubtless, be a sorrow to many who honestly believed in its pretensions, goes without saying, but when that idol casts a malign shadow over the path of one of our best supporting mediums, and endeavors to assail the bona fides of another private medium, Mrs. Everist, than whom a more sincere, pure and Christ-minded woman it were hard to find, and also assails the integrity of a daughter of a member of its own council in the privacy of domestic life, it is better that this modern Baal should be overturned.

As Spiritualists by our own earnestness, vigilance and sincerity, we are quite capable of doing for ourselves all that any S. P. R. can or would do for us. Instead of bidding for support, or toying to authorities, let us by our independence, dignity and honesty compel respect. Then we shall be a power, but not until then, for society respects those who respect themselves.

The Cause in Troy, N. Y.

To the Editor of the Religio-Philosophical Journal:

It gives me great pleasure to inform you that the spiritual movement in Troy seems to have been quickened of late and bears a very healthy appearance at present. The old society, of which Mr. Elisha Waters is president, is nobly doing its share in endeavoring to disseminate the truths of Spiritualism. As in former years, the services of Mrs. Helen J. T. Brigham have been secured and she is to appear here once a month. Mr. John Slater has also been engaged, and it is expected that he will devote one week a month to spiritual work in Troy. He has already appeared for the old society twice, giving public tests for several nights in succession on each occasion, which have been the most accurate, wonderful and convincing of any that have been given from the public platform in Troy. Mrs. Brigham lectured for the first time this season on Thursday evening, Oct. 21st. The hall was filled with respectable people who listened for over an hour with almost breathless silence to the inspiring word of the speaker, who treats her subjects, which were taken from the audience, in her usual brilliant and effective manner. It might truly be said that she spoke as with a tongue of fire. A few subjects were given for poems, which brought the most pleasant and instructive service to a close.

We expect to engage other prominent mediums during the winter, and on the whole we look forward to a very prosperous year. Mrs. N. Reynolds, who has labored so faithfully during the past years, is still spending most of her time in the cause of Spiritualism and the building up of a respectable society, and with the renewed effort that is being made on all sides, we expect that much good will be accomplished. Troy, N. Y. A. BATE, Sec.

Letter from John Slater.

To the Editor of the Religio-Philosophical Journal:

By the advice of my physicians I intend leaving Brooklyn on the 22d of November for San Francisco. My health has been poorly since last September, and my control thinks that the air of California will be of much benefit to me. On my way West I shall stop at Chicago for a day or two, and shall be pleased to meet some of the Spiritualists and attend some of their meetings, if possible. My meetings in Brooklyn have been largely attended. The hall, which has a seating capacity of 1,000, has been packed, and hundreds have at times been turned away for want of room. The secular press has at different times given favorable reports in their columns of my work. I am going to California at the invitation of the Hon. Amos Adams, who last spring attended my meetings in Brooklyn. On last Sunday afternoon Mr. J. J. Morse, the English lecturer, attended the service at my hall, and the people present were favorably impressed with what he said.

The hall in the evening was fairly packed with people, not even standing room to be had, so great has the interest in the work being done by the spirit band through my organism, and although I am compelled to abandon for the time being my work in Brooklyn, I hope that the balmy air and climate of California will benefit me; so that at some future time I shall take up the work left unfinished here and go ahead with it again. Brooklyn, N. Y.

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