

RELIGIO THE PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, JANUARY 23, 1892.

NEW SERIES—VOL. 2, NO. 35

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TOPICS OF THE TIMES.

DE LAVELEYE, the Belgian political economist, whose death in his 70th year is announced from Brussels, was one of the most famous of European publicists during the last thirty years, for there were few issues in that time on which he did not express a decided and often an influential opinion.

THE daughter of Frederick Douglass's old master in slavery days was recently appointed to a clerkship in the agricultural department solely through the influence of Mr. Douglass. This act was performed by him in as delicate a way as possible, and the story became public through sources for which the ex-slave was not accountable.

THE statistics lately published of deaths of travelers by rail in the countries of the world show that in the United States there are more than eight times as many in proportion to the whole number of travelers as on the continent of Europe, and many more than in Great Britain. In that country no charter is given for a road except on two conditions: the block system, which permits no train to enter a given section till the preceding train has left it; and no grade crossing.

THE demise of Cardinal Manning will recall to many the leading features of the Puseyite movement in the Church of England, of which he was a follower of Newman, and since Newman's death the only surviving actor of note. As an ecclesiastic he was a representative of religious reaction, but as a man he possessed noble qualities which made him the friend and helper of the poor. His memory is honored by millions irrespective of creed.

IN regard to light-weight religion one of the dailies says: There is food for thought in that story by an American sea captain named Colby, who recently visited the Fiji Islands for trading purposes, as follows: "At first I was very conscientious about giving full pounds of tobacco, but when my supply ran short I began giving two plugs for a pound. I was surprised that no objection was made to the short weight, until I found that the missionaries gave only one plug for a pound." Religion that only weighs a plug to the pound is not the right sort to make a permanent impression even on the simple mind of a Fiji cannibal. It is to be hoped that Captain Colby's unwitting exposure of the pious fraud was not followed, after his departure, by a wholesale feast on baked missionary.

SIR EDWIN ARNOLD, though not a believer in Christianity as a super-natural revelation, has strong convictions in regard to a spiritual existence beyond the grave. On this point he says: I believe in soul immortality. I am agnostic in the only true meaning of the word. I do not know what comes after death any more than the unborn child knows about the quotations on the board of trade, but I believe there is a post-mortem existence, even if I can not speak from actual knowledge of it. I am a chemist, a specialist, an anatomist; and the study of materialism

through these means of research has only strengthened my belief in the soul's immortality. Go as far as you will in scientific delving, invariably you come to the point where materialism ends and where that subtle, impalpable, blind grasp into futurity is attempted. It is impossible to comprehend soul truth through materialistic agencies. It requires the exercise of the soul functions; and then one believes. The very failure of materialism to satisfy proves that there is something beyond it—soul immortality.

A REVIVALIST named Potter at a meeting held recently in Joliet, Ill., is reported by the *News* of that city as having quoted several instances of death-bed recognition of departed friends. The most startling was told him in conversation with Rev. Dr. Hitchcock, of Joliet. The doctor was at the bedside of his father-in-law, whose wife had died some years before. While standing there with his wife and her sister he noticed the dying man gaze fixedly at the foot of the bed. Looking that way Dr. Hitchcock said he saw the form of the departed woman, "like a half-faded photograph." It came up over the bed to the husband, who followed it with his gaze until death came. After the scene Dr. Hitchcock asked both of the others present if they had seen anything. "Yes, we saw mother," each answered.

CLOTHING manufactured under the sweating system is constantly in transfer from one state to another and the diseases which are carried through this clothing from the tenement houses are carried into all the States of the Union. It is therefore a national affair and must be put upon the same plane as interstate commerce if the evils are to be avoided and both the oppression of the sweaters and the dangers from contagious disease are to be avoided. There is therefore good ground for the Anti-Tenement House League's petition to Congress for an investigation of the evils of the sweating system as it is now developed in the tenement houses of New York and other large cities. The memorial which has been prepared is a clear statement and the inquiry asked for is nothing more than what the English Parliament granted some time ago.

IF I am not much mistaken, says the editor of *Light*, Spiritualism is entering or has entered on a new epoch of development. For twenty years we have contended, a small but determined band, for the reality of those things that we have seen. Strong in the conviction drawn from reiterated evidence we have sworn that "we saw that which we saw." We have not been shaken by contumely or ridicule. We have not disowned the riches we have gathered because base coin has been uttered. The trumpet-blast of Science has not scared us. The denunciations of the priest, scorning his best ally, have not deterred us. It has been an uphill fight. And now we have lived to see men of science busying themselves with what they before despised. We have seen a great society, composed largely of men who by ability and position have the ear of the world, systematically investigating what, if their predecessors knew what they were saying, ought to be dead and buried long ago. We have the intelligent press on our side: we find Spiritualism permeating literature. Fraud hides

its head—the foes that were of our own household are silenced. The churches alone remain aloof with their unprogressive *non possumus*—and they not altogether. "The Voice that beats upon the faces of the dead" triumphs all along the line, in the beating down of obstacles and in the winning of acceptance for that which has been rejected and dispised.

At a meeting of the pastor's union held at Columbus, Ohio, the subject of claiming pay for praying at the opening of the session of the State legislature was discussed. Neither branch of the legislature has ever elected a chaplain or paid for religious services. Says the report: "Rev. W. C. Holliday was appointed to look after this work, but he declined with very sharp remarks upon the policy of the legislature of getting its praying done for nothing. Finally the work was assigned to another, with no definite action taken by the union on free prayers in the general assembly." If the Ohio general assembly would dispense with public praying altogether and its members would do their own praying privately, they would act more sensibly and more in accordance with the teaching of Christ than they do in requesting the legislature to do so. It is contrary to the principle and spirit of a free government, and making no provision for compensating those who perform the service.

HON. DORMAN B. EATON, after his inquiry into the British civil service, its abuses and reforms, and their bearing upon the institutions and politics of the United States, reached the conclusion that the superiority of the British administration was so manifest as to be readily seen by competent observers. The spoils system in this country, he said, was not merely a defect in administration. It undermined patriotism at home and brought contempt on republicanism abroad, and that civil service reform was not merely a matter of procedure and of economy, but a vital question of principle and public morality, involving not only the counterpoise, but, to some extent, the stability of the government itself. These conclusions were, as he expected, combated by a portion of the press and by a number of professed politicians, but Mr. Eaton was not afraid to defend them in which task moreover he has the support of some of the leading statesmen and publicists of both countries.

BISHOP BROOKS it is said has been engaged of late in almost daily visits through his diocese and has been brought in contact with all varieties of churchmembership, and with all sorts of people, and we hear but one expression in regard to his discharge of the duties of the episcopal office. He seems to have adopted as his fundamental principle that every school of thought in his communion which has a legitimate foothold should have free expression in Massachusetts, and that it is not the part of a bishop to restrain good men who differ from him nor to seek to advance what may be his own special ideas of what ought to be done. In other words, Dr. Brooks has begun his career as a bishop at a great point of advantage, and high churchmen, many of whom voted against him, are now saying one to another: "We have a bishop, a man who stands square and firm and is large enough to see all around a subject and to act up to the dictates of Christian common sense."

INDEPENDENT SLATE-WRITING.

A correspondent asks several questions concerning independent writing by spirits on slates:

Q.—Why is it necessary to write the names of spirits you wish to converse with on slips of paper?

A.—It is not necessary. The only good reason for doing it is to conceal from the medium any clew or guide, and this for your own satisfaction. A mental request to hear from a particular spirit should be sufficient. If a medium insists upon your writing names, you are warranted in regarding it as a suspicious circumstance.

Q.—If so, why is soft paper preferred?

A.—Possibly because of some innocent whim of the medium or controlling spirit, but probably in most cases because of the better facility soft paper offers for trickery in several ways.

Q.—Can spirit slate-writing be learned?

A.—A medium may possess certain physio-psychical qualities essential to a spirit in the production of slate-writing, and these qualities may be developed and utilized by a willing attitude of mind on the part of the medium and intelligent experimentation by the spirit. In this way the spirit may learn to write on slates. Practice will render a spirit more expert, and as he learns how to handle the subtle forces he gains confidence and is able to give more lucid and extended messages than when his attention was mainly absorbed in executing the purely mechanical part of the manifestation.

There are various devices by which pseudo-mediums simulate independent slate-writing, and if they have talent and perseverance they become so adept as often to deceive very close observers unfamiliar with the tricks. Even persons with genuine medial powers and in whose presence independent writing sometimes actually occurs, have been repeatedly caught in various forms of deception. The editor of *THE JOURNAL*, though far from being an expert, can write on the inside of a pair of slates which have the frames screwed together at each end and the screw-heads sealed and stamped. He will even allow the slates to be further secured with twine. This trick is very simple, and with a some practice by one having sufficient audacity and suppleness may be performed with little danger of detection by the average patron.

THE MISSION OF THE STAGE.

Mr. McVicker's address before the Sunset Club has created interest with both the friends of the theatre and of public morality, and the subject is being discussed from different standpoints. If Mr. McVicker has succeeded in a fifteen-minute speech in attracting public attention to so important a matter he has done a good work. The *Inter Ocean* in a column article evidently written by its able dramatic editor, while in the main agreeing with the veteran manager takes exceptions and says:

"Mr. McVicker assumed that the only aim of the stage is and should be to hold the mirror up to nature, taking the stand that it is a follower of public thoughts and opinions, being in no appreciable sense a teacher or mold of these. There must be exceptions to that conclusion, even though it be somewhat in the nature of an expert's conviction. It was a great error to hold that the stage has no duty toward society other than that of affording the public amusement, even though we concur with Mr. McVicker in the belief that popular amusement should be as nicely governed and guided as public education."

Now the concurrence of the *Inter Ocean* with Mr. McVicker gives strength to all he said or implied when rightly understood. In his address before the Sunset Club, which was not fully reported, he made it very plain that the stage could but amuse the public so long as the public only looked upon the theatre as a place of amusement. The shortcomings and errors of the stage he attributed to its environment more than any fault with its votaries. He made very clear the fact that its members did not control it. As a rule it is in the hands of those who care only for its dollar side, and but little betterment can be looked for so long as civil authorities grant license to all comers,

both of high and low degree, without any thought as to the class of entertainment to be given. He pointed out in a few terse words what a local government could do by so educating the masses, young and old, that they would demand a higher grade of public amusements, given by private parties, under a city license, than can be hoped for under an easy go-as-you-please government which cares only for its own existence. He said among other things that a local government should so care for the masses as to give them free water in their homes in aid of cleanliness; and as a preventive of crime, cause the alleys and dark places of the city to be made as light as our fashionable boulevards, and then so utilize our school houses, under proper rules, that the young and old of each school district can use them during the long winter evenings as meeting-places free of cost, to entertain themselves and listen to lectures on the simple ethics of life, teaching them how to live and how to rear their families. All this is in harmony with "true Christianity" and the brotherhood of man. The point of Mr. McVicker's address was: Let the local government advance in the cause of public morals and the stage will be quick to follow, but it cannot lead.

CLEANLINESS NEXT TO GODLINESS.

The Woman's Branch of the Auxiliary of the World's Columbian Exposition has addressed a letter to the clergy of Chicago requesting that they use their influence in helping to create a public sentiment for a clean city. The letter which is signed by Mrs. Henry Wade Rogers of the Committee on Municipal Reform, says:

"The filthy streets and alleys, of Chicago, unsanitary garbage receptacles, foul odors and smoke-laden atmosphere, together with the lack of public baths, improved tenements, lighted alleys and other necessities of a civilized community are both discreditable and dangerous. Practical Christianity can help to remedy these social conditions, and you are respectfully requested to preach on the theme 'Cleanliness is next to Godliness,' on Sunday, January 17, 1892, in order that Christian citizens may be convinced of their responsibility for the discomfort, disease, death and disorder resulting from unsanitary conditions in Chicago."

The letter is accompanied by a printed circular which states in substance that when Lady Somerset was asked what most impressed her in this country, she replied, "The streets—dirty streets everywhere;" that it would be humiliating if such should be the verdict of our visitors in 1893, and as they will tarry longest in Chicago, which has the bad preeminence of being the dirtiest city in the land of dirty cities, it is not impossible that their impressions may correspond with Lady Somerset's. It is urged that Chicago, as a city, will be the most interesting part of the Columbian Exposition to foreigners, that it is to stand as the typical American city, and pride, if no better motive, should make the people begin to look well to the city's housekeeping before its critical guests arrive. The World's Congress Auxiliary had this in view and wanted to lend a helping hand when it created a committee on municipal order. This committee was organized to cooperate with householders and citizens generally and with the city authorities in making Chicago a clean city, and in securing certain public improvements essential to health and cleanliness.

The appropriation for street cleaning and related purposes is notably inadequate since the city has grown so rapidly in area and population, and the people generally are careless in regard to the unsanitary condition of their surroundings. Hence the committee on municipal order is planning for direct, practical, and educational work. The direct work is in the line of investigating the condition of streets, alleys and garbage receptacles; receiving and transmitting to the proper city department complaints in regard to these; investigating methods by which foreign cities are kept clean and wholesome, the cost of this, and the appliances used in street sweeping and washing, and in removal of refuse in these cities; and investigating the relation which Chicago's unsanitary

condition bears to the city's death rate and sick roll. In addition to this the committee will urge the erection of public baths as a sanitary measure and of other public improvements highly essential to comfort and health.

The work proposed is a most needed one and deserves every encouragement from the press and pulpit and from every class of citizens.

A VISION OF THE FUTURE.

Time and space have been hitherto insuperable insulators of generations and communities. Alexander the Great is said to have sighed for more worlds to conquer, but he did not conquer even this world, indeed only a comparatively small patch of it in the Eastern hemisphere. Now so easy and rapid in the transit from one country to another, from one continent to another, that travel has become a means of enjoyment and luxury rather than a matter of peril and discomfort, so that many well-to-do people are constantly on the wing and leading the life of sojourners at large in the world rather than of stationary citizens in any particular locality. The time is coming when space will be so swiftly and cheaply overcome that multitudes will be able to dwell at large on the earth with the utmost freedom of choice as to the climate and physical environment which they will occupy; localism and provincialism will disappear. Literature, Goethe said long ago, had become cosmopolitan. Everything else human will sooner or later follow suit, to the discomfort of sectarians, exclusive churches and other things of that sort. Mountains and seas interposed will no longer make enemies of nations. Genuine civilization has always meant an advance from a narrow Gentilism toward a comprehensive world-wideness. The advance in that direction in the scientific era in which we are now living is constantly being accelerated. We may be said by means of historic and philological clairvoyance, to have done away with the barrier of past time, and to have thoroughly appreciated and comprehended humanity in the past stages of its historic development. Enjoying an undoubted, luminous view of the past, we see the trend of civilization and can cooperate intelligently with the divinity that shapes our ends. Our thoughts and wishes are now literally flashed round the globe. Our bodies will soon follow perhaps with a swiftness of locomotion which is not yet dreamed of or taken into account as a possibility, except by the few who boldly speculate upon the magnificent realities of a not remote future. Even now one does not incur a suspicion on the part of the most matter-of-fact and prosaic of being very visionary, when he asserts that the air may yet be the region of locomotion. Poets have always been credited with the possession of previsionary power and the chief poet of the English-speaking world long ago saw a vision of the world of the future and all the wonders that shall be. Among these wonders according to the illustrious British bard, were "the heavens filled with commerce, with argosies of magic sails." The imagination as that grand faculty manifests itself in the great poet, is a blazing torch illuminating far in advance the path of the sober scientific and inventive intellect.

The reason that ignorance and savagery have reigned so long over such an immense extent of earth, has been the civilized man's inability to overcome distance with a celerity of movement that could rob it of its isolating power. Civilization, winged as it now is by science and invention, will yet take possession of the entire earth, putting barbarism and desolation to rout. Perhaps surplus populations will be able then to go even to the remotest islands without regard to distance, wherever there is untilled soil and an alluring climate to furnish them with a desirable habitat. Then the scenery of the entire globe, with its seas, deserts and mountains, with all its zones and climates and their varying flora, and with its arctic and antarctic circles of desolation, may be subject to the rapid scrutiny and inspection of aeronautic tourists in the course of a few days, and it may be but a short dash from the green meadows and fields of the temperate zone to the palms and richer vegetation of the

tropics. Even if interplanetary space must remain forever untraversable except by the eye sharpened by the telescopic lens, man at the height of his control of the forces of nature, will be able to expatiate at will on earth, sea and air, so far as his own planet is concerned. The future of humanity in this sublunary sphere may be as far beyond its present condition, as this condition is in advance of the prehistoric ages of human savagery.

PROTECTION OF AMERICAN INSTITUTIONS.

It is announced that the National League for the Protection of American Institutions will submit to both Houses of Congress the following proposed amendment to the Constitution of the United States: "No state shall pass a law respecting an establishment of religion or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize the issue of bonds for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking which is wholly or in part under sectarian or ecclesiastical control." The League referred to embraces in its membership many of the most eminent men, including jurists and statesmen, in America. The secular press of the country favors the amendment, and the agitation during the last twenty years in favor of state secularization has done much to prepare the public mind for the proposed legislative step forward. There is nothing now in the Constitution under which religious persecution can be prevented in any state of the Union. The prohibition of legislation against religious freedom is confined to Congress, the states being free to deal with the subject as they choose. The adoption of the amendment referred to by Congress and the requisite number of legislatures would forever dispose of the mischievous efforts to associate government in the United States with religion. It would place an inseparable barrier between an alliance that has always and everywhere been current and pregnant with injustice. At the same time it would be in perfect harmony with the Constitution as it is and simply carry out the expressed intention of the fathers and the spirit which has led the Republic to the front rank of nations. It is difficult to foreshadow opposition from anyone who believes in American civil institutions and the severance of religion from government, which is a cardinal idea of our system. It is believed that the proposed amendment would be an additional stride in behalf of religious freedom, not alone in the United States, but that its influence would be far-reaching. Its adoption by Congress would undoubtedly meet with popular approval.

PROTECTION FROM MADMEN.

Last week one John Redmond, who had been released from the insane asylum at Kankakee, killed Dr. Wilder, of this city, under the delusion that the physician had seduced his wife and broken up his family. On this subject Redmond had been insane for some time, and because of this mad notion he had been confined in the asylum and treated as an insane man. He had been a hard drinker and probably the alcohol habit was the main cause of his deranged mental condition. Under the treatment of the asylum the unfortunate man appeared more rational—in fact showed no evident symptoms of insanity. Whether he still cherished the idea that the physician had wronged him is not stated, and it does not appear from the reports that any efforts were made to ascertain his condition on this point. The officers of the institution probably thought that his condition was due mainly to the use of liquor and that if he would let that alone there would be no recurrence of his violent and dangerous insanity. But no sooner was he released than he began to repeat his insane statements about his family and Dr. Wilder. Instead of sending him back to the asylum, his friends allowed him to remain at large, with the result stated—the death of an innocent man. Such

mond, with a disordered brain and homicidal ideas, should not have been released until it was certain he had recovered from his delusion, however sane he was in other respects. Having been released, the moment his insanity exhibited itself again, his friends or the authorities should have returned him to Kankakee or kept him confined or guarded. No more than a wild beast should an insane man be at large. John Redmond is not probably responsible for his act—except so far as his habits induced the condition which gave rise to homicidal intentions—but the physicians who had charge of him, and his friends who knew of his state of mind after his release, are censurable for allowing a madman to be at large. Evidently a more careful examination of insane patients will be made at Kankakee in the future. The entire public is interested in the protection of life and property from lunatics of the class to which Redmond belongs.

REV. FATHER FOLEY, of Long Island City in a recent sermon advised his parishioners never to employ Protestant physicians and added that it was their duty in all cases of sickness to send for him first, the welfare of the soul being of more importance than that of the body. Father Foley said that on several occasions when visiting sick members of his church he had been insulted by Protestant physicians. Dr. Hinkson the only Protestant physician practicing in the priest's parish says the remarks must have been intended for him. He called upon Father Foley and asked the priest's reasons for making them, but all the reply the priest vouchsafed was:—"I am not obliged to make any explanation. The people can think what they like, and you, too." The only reason Dr. Hinkson can recall which may have animated Father Foley to make an attack upon him is that a short time ago, while attending a lady at Blissville who was suffering from a severe hemorrhage, Father Foley arrived and insisted upon the physician leaving the room while he spoke to the lady. As the patient's life would have been endangered if he had left at that time he declined to leave the room. The priest, says Dr. Hinkson, became very angry and told the lady's husband that he was no man and it was not a Catholic house, as the priest should have precedence over the doctor, and the woman's soul was of more consequence than her body. This incident, Dr. Hinkson believes, is at the bottom of the matter, but he does not expect that the priest can influence any of his patients to give him up. Many of the priest's parishioners excuse his words, but others censure him. One said, "I am perfectly willing to accept and follow advice given by the priests in matters of religion, but I don't propose to be dictated to as to what doctor shall give me physic. My bodily ailments have nothing to do with my spiritual welfare. Father Foley had better have left unsaid his words of Sunday. I know they were aimed at Dr. Hinkson. I shall call in any doctor I choose, without inquiry as to his religious belief, despite the priest's advice." Others talked in a similar strain.

"HOJAS DE PROPAGANDA" is the title of a tract issued by *Union Internacional Escolar Espiritista* (Scholastic Spiritual International Union), of Barcelona, Spain, designed for free distribution, with the motto, *Au Deum per Amorem et Scientiam* (To God Through Love and Science, or Knowledge). These leaflets are veritable spiritualistic missionary tracts designed to spread a knowledge of Spiritualism in Spanish countries and are extensively circulated in Spain, Cuba and South America. The number—seven—before us contains a translation into Spanish of chapters from Leon Denis' "Après la Mort" (After Death) and "Letters to a Student on Spiritual Phenomena," giving an account of the origin and progress of Spiritualism in the United States. They are to cost in Spain to societies and circles 14 pesetas (about \$2.80) per 1,000, in foreign countries, \$4.80 per 1,000. Barcelona is a very active spiritualistic centre of propaganda. At this place is published *Fiat Lux* and *Revista de Estudios Psicologicos*, edited by Viscount de Torres Solanat, and at *Gracia La Luz del Porreur* (The Light of the Light), by that extraordinary woman and enthusi-

astic Spiritualist Dona Amalia Domnixo y Soler. These are issued each month, and must have influence among inquiring, intelligent people, especially in Spanish-speaking countries where catholicism on one side and materialism on the other prevail largely.

THE optimistic Gen. Booth has issued the report of his first year's work for the lowest strata of society which he has picturesquely named "The Submerged Tenth." The work has not been quite the great success that many expected. The leader of the Salvation Army does not give a very clear idea of what has been accomplished but such figures and facts as he does present show that the scope of the great scheme was rather materially changed on account of the cessation of the contribution of money, and that instead of creating an endowment fund large enough to yield an income for the prosecution of the work the hand-to-mouth plan has been adopted thus early in the initiatory career of the utopian experiment. This is of course a very serious discrepancy between the hopes of Gen. Booth and the reality, and will cause a coolness on the part of the wealthy people who gave to it, that may prove disastrous. The farming lands have not paid as well as it was calculated they would, and as they must insure the success of the scheme. It seems to be the general opinion that the scheme has accomplished good, but that the total of the good is hardly what might have been done with the money through less ambitious but better tested methods.

"THERE seems to be a deplorable lack of 'mute inglorious Miltons' in these days," says Walter Blackburn Harte in the January *New England Magazine*. "There is a perfect epidemic of 'famous' people—the market is flooded with the sons and daughters of famous people. It is fashionable in society to be 'famous,' and the crop of famous folk is appalling. Everybody with aspirations is going into literature nowadays. It seems as if literature, which used to mean more or less obscurity, though the pathway to the most enduring fame, is now sought by the sort of people who only want the bubble reputation of social life, and who a generation or two ago would have identified themselves with a fashionable tailor, a jockey club, the cock-pit or the prize ring to achieve prominence. It has become as unblushing a business as the vending of quack medicine, it is only a matter of labels. The people who come before the public in heavy type are 'billed,' to use a theatrical term, principally for the reason that they have never had anything to do with literature before, but can lead a German, or play base-ball, or fit their clothes. Journalists are the only people who fail to grow fat upon twaddling in this world of platitude."

MANY of the ratepayers at Toronto who had petitioned the city council for a popular vote on the Sunday car question found their children trooping home eager to impart the information that they had signed "something" at Sunday school. The something was a counter-petition, put in circulation by the clergy. The *Toronto World* on learning this fact said: Will it not somewhat impair the good influence of Sabbath schools if, say next Sunday, these canvassers go through the schools and find half the pupils refusing to sign on instructions from home? Children regard their Sabbath school teachers as infallible, but if in this matter parents are forced to instruct their children to resist their teachers because they are wrong, then the childish mind will realize a truth that would be better unrealized for a few years yet. There will be a loss of confidence.

THE German emperor annoyed by the frequent reports that he is ill or insane, is thinking it is rumored of submitting himself to a thorough examination by an international medical and surgical commission. It is doubtful whether such a commission would tell him the truth. He would be more likely to learn the truth if he would consent to an examination by a competent American doctor, who would not fear to tell him what the matter is with him.

REV. W. S. CROWE'S OBJECTIONS ANSWERED.

BY GEORGE LIEBERKNECHT.

In THE JOURNAL of December 12th there was copied an article from the *Universalist Monthly*, in which the Rev. W. S. Crowe, the editor of that periodical, states his views in regard to Spiritualism, showing a strong sympathetic interest in the subject, and some appreciation of its far-reaching significance, and also the writer's doubts as to the true explanation of its facts and phenomena. Mr. Crowe it seems, is one of that class of men whose knowledge of Spiritualism is more theoretical than practical, derived more from hearing and reading about it, than from personal experience and personal, actual contact with its manifold facts, proofs and phenomena. "Such minds are impressed with the subject, but not convinced of spirit life and spirit intercourse; and it is hard, almost impossible for them to get rid of the suspicion that all these strange phenomena may yet be scientifically traced and reduced to the latent occult psychologic forces and capabilities of the living human organism. And to the mind of Mr. Crowe, Spiritualism presents some glaring inconsistencies and contradictions, seeming to need the assistance of sympathizers and theorists outside of itself in order to get relief and become generally acceptable. A strong objection in the mind of our Universalist critic, is the low character of all the communications he has met with. I have read," he says, "scores of alleged essays, poems, discourses from Shakespeare and St. Paul and Socrates, after these hundreds and thousands of years of progress, which were not half as worthy as those men could write when they were in their teens." Our Universalist brother should bear in mind that injunction from the evangelist John: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." Experienced Spiritualists are well aware of the fact, that it is a ruse of a certain class of spirits to try to excite attention by assuming distinguished names. The credulity of some Spiritualists who accept without question the report of spirits calling themselves Shakespeare, Moses, Plato, Judas, Iscariot, St. Paul, Swedenborg, etc., is quite as deplorable as the skepticism that rejects as baseless all these strange phenomenal manifestations. The spirits that assume great names, and influence the medium to talk in a style that revolts our sense of truth, of good taste, and of identity, must be brought to the bar of our highest reason and judged by its verdict. That spirits who have not attained any higher development, may deceive as well as mortals; that they may be influenced by vanity or ambition, and may afflict us by verbose twaddle, is one of the facts which modern Spiritualism daily discloses; and in this it is doing good service, if we only have the wit to see it: for the fact explodes some ancient and respectable errors in regard to the spirit-world at large.

Very apt and sane are the words of an English writer, John Page Hopps, upon this point: "For our own part," he says, "we believe that these sensitive beings (mediums) have been *en rapport* with the unseen world; and we further believe that this accounts for and explains nearly all the so-called 'revelations' from the most high; but we also believe,—and this is a point of urgent interest—that the spirit influences that have made themselves felt, have been as diverse in their character and influences as could possibly be, and that in many cases influences that might almost be called diabolical have been indorsed with a 'Thus saith the Lord.' . . . Incursions from the Spirit-world have been a great fact in the history of the world in all ages; but the delusion that every such incursion brings with it a manifesto or revelation from the Almighty, has been a curse in all ages."

Of the spirits that come through Madame Hauffe, the "Seeress of Prevorst," Dr. Kerner, as early

as 1826, relates that "some of them were foolish and trifling," and some "much poorer and more destitute than spirits in this life ever showed themselves." And he remarks of this seemingly undivine order of things: "What I, here in the dust, with the eye of a mole, regard as so great a disharmony, will hereafter, when the scales fall from my mole's-eye, appear as harmony."

But is there really such dearth of spirit-communications that are worthy of a higher order of beings? Our Universalist brother says: "I have never had the fortune to read anything from the other side that could for a moment be compared with the average literature . . . of this poor undeveloped world." Utterly negative testimony like this does not do justice to the truth. At this late day, it is really surprising when the editor of a periodical devoted to liberal religious thought makes a declaration like this. I wonder in what dark corner of the literature of Spiritualism Mr. C. has looked for light. There is no scarcity whatever of Spiritualist literature which contains intrinsic evidence of a high spiritual origin, and challenges attention from serious minds. For my own part, I can say that through the continued study of the better class of spirit-communications, I have been led into a much clearer perception of the great underlying laws and problems of human life and destiny than I have been able to gain from any other source. THE RELIGIO-PHILOSOPHICAL JOURNAL, in almost every issue, contains a partial list of such books. I will mention here but one, which alone constitutes a treasury of inspiration and lofty thought in a form and style eminently well fitted to instruct, to edify and cheer the mind, and to furnish material for profitable reflection for a lifetime—that is, if the reader brings to it a receptive, teachable frame of mind, hungering for the truth. The communications which form the bulk of this volume of 291 pages, were received by the process known as automatic or passive writing. They were published under the title of "Spirit Teachings," by "M. A. (Oxon.)" I much regret that I have room here for only one or two short quotations. The reader will note the very good reasons given for the comparative scarcity of communications of the better class.

The medium asks: "Who are the spirits who return to earth? Of what class?"

The communicating spirit answers: "Principally those who are nearest to the earth, in the three lower spheres or states of being. They converse most readily with you. Of the higher spirits those who are able to return are they who have what is analogous to mediumistic power on earth. We cannot tell you more than that we higher spirits find it very difficult to find a medium through whom we can communicate. Many spirits would gladly converse, but for the want of a suitable medium and from their unwillingness to prolong their research for one, they will not risk the waste of time. Hence, too, communications vary much at times. Communications which you discover to be false are not always willfully so. As time goes on we shall know more of the conditions which affect communication."

You have spoken of adversaries. Who are they?

"The antagonistic spirits who range themselves against our mission; who strive to mar its progress by counterfeiting our influence and work, and by setting men and other spirits against us and it. These are the spirits who have chosen the evil, have put aside promptings and influences of good, and have banded themselves under the leadership of intelligences, still more evil, to malign us and to hamper our work. Such are powerful for mischief, and their activity shows itself in evil passions, in imitating our work, and so gaining influence over the deluded, and most of all, in presenting to inquiring souls that which is mean and base, where we would tenderly lead to the noble and refined. They are the foes of God and man; enemies of goodness; ministers of evil. Against them we wage perpetual war."

Have they a Chief—a Devil?

"Chiefs, many who govern; but not such a Devil as

theologians have feigned. Spirits, good and bad alike, are subject to the rule of commanding Intelligence."

[TO BE CONTINUED.]

VISIONS AND VOICES.

BY MRS. MARY E. BUELL.

The editor of THE RELIGIO-PHILOSOPHICAL JOURNAL has asked me to write some descriptions of my personal experiences in the development of the sixth sense, and as the public has been somewhat interested lately in the question of Mr. Lincoln's belief in spirit return, I will comply with Col. Bundy's request in the first place, by describing two interviews (spiritual) that I have enjoyed with this dearly loved and honored individual. I had been holding a séance with a slate-writer of some note in our city (automatic not independent); my last visitor—for several spirit friends had communicated—happened to be a famous minister of modern times. I thanked him at the close of the sitting for having answered so many and such important theological questions, when he replied, "I am always glad to reply to your questions, my child, and the next time I come I will bring Abraham Lincoln with me."

This surprised and pleased the slate-writer not a little and she remarked, "If Mr. Lincoln controls my hand it will be for the first time." I did not mention any day for calling again and soon left. The following Sabbath I was thinking of the promise and wondering what Mr. Lincoln could possibly have to impart to me, as I usually called about me authors, ministers, poets, etc., etc. But I knew from past experiences that something important hung upon the wish to return to me. Late on this Sabbath day, while reclining and resting a little before tea, I suddenly saw Mr. Lincoln's face; at first only the lower portion, however, which, perfect though it was in itself, was not sufficient for me to recognize who it was. The picture was soon sharpened, though, and saw the smiling countenance of the best-looking homely face I ever beheld. At this point I was overcome by a flood of tears, and I kept saying to myself (we do not have to express our thoughts aloud to the angel visitant), "O, Mr. Lincoln!" The whole of the awful day when the news of the assassination was wired over the country seemed spread out before me. Mentally only, for Mr. Lincoln smiled on serenely in the picture which was as instinct with life as though materialized. Soon the vision faded, and as I lay thinking it over, there he stood again, full size—the other had only been a bust view. This time he was not looking at me, however, but at the twenty, or thereabouts, small, half-grown pigs which ran helter-skelter before him. I watched the procession with no little interest until my picture faded again. Almost immediately Mr. Lincoln appeared for the third time, accompanied by a youth of sixteen or so. He seemed to be leading the boy by the arm, as he, Mr. Lincoln, was always a step in advance. As soon as this picture faded I heard a voice say, "I will aid you to lead the youth of the country to the hill-tops of truth, where the sun always shines; they shall no more be driven like dumb brutes." When I visited the medium again, the eminent divine came, as he had promised, and with him Mr. Lincoln. The latter wrote something like this, (I'm sorry I did not keep a copy of his very words):

"My Dear Madam: When I was cut off from my mortal or material state so suddenly, the country thought it a great calamity to itself. But this was not so. My time had come; my mission was accomplished. The shock of my going, however, unsettled the reason of my poor wife—and she was never again what she had been. She was mediumistic, and might have developed some phase with success. I want to assist you, madam, in reuniting the different factions of the North and South in your mission to the young people of America.

ABRAHAM LINCOLN."

As I had never at that time heard or read anything about the Lincolns believing in Spiritualism, this seems more wonderful to me now than it did at the time of my experiences, which was about a year and

a half possibly two years ago. Mr. Lincoln has not come to me since except as a quiet looker-on. I am confident, however, that he often impresses me quietly and that he is by my side as I write this article, I feel his presence. How? Through my sixth sense or intuition. The Lincoln current is on, and I respond to it. Physical proof is always obtainable, also, of the spirit control with me. That is, if I should ask, my hands would instantly come under control any time and at any place.

OCCULT EXPERIENCES.

By MRS. ELBE M. TASCHER.

CHAPTER IX.

THE COFFINED FACE.

To-day is a thought, a fear is to-morrow,
And yesterday is our sin and our sorrow,
And life is a death
Where the body's the tomb,
And the pale, sweet breath
Is buried alive in its hideous gloom.

Then waste no tear,
For we are the dead, the living are here
In the stealing earth, and the heavy bier,
Death lives but an instant, and is but a sigh,
And his son is unnamed immortality,
Whose being is thine. Dear ghost, so to die
Is to live—and life is a worthless lie—
Then we weep for ourselves and wish thee good-bye.

—THOMAS LOWELL BEDDOE.

There was a general rejoicing at Windemere when Mr. Eads came home. A lawyer of keen perception and excellent reputation, he had many calls, and had now been away attending court, looking up, meanwhile, the claims of the Eads' heirs in the will case. A man with a small, wiry figure, thin, scholarly face, lit with a smile most luminous, he brought such light the moment he appeared that we all felt an indescribable renewal of hope and a fresh glow of happiness in his presence. His full, piercing, dark eyes swept the circle surrounding his wife and daughter, the one glance saliently conveying to each heart throbbing before him a special sense of cordial greeting.

"Well, mamma, what is the programme for amusement this evening?" said he, as we left the tea-table, gathering in the pleasant parlor once more. "You know I want to live fast while I am with you all."

"We have been discussing the subject of spirit return for several evenings," replied his wife. "You know well my convictions in the matter, William. I have freely stated them, and to my unbounded surprise and pleasure I find my guests are thinking deeply on the subject—even uncle. Oh! shall I tell him about it all?" she said, appealing to Dr. Eads.

"Yes! yes! I ought to have told him about it myself, but I felt so bewildered," replied the doctor, leaning back in his chair, every bit of his usual suave complaisance deserting him.

"Why, what is this secret?" inquired Mr. Eads, regarding the collapsed appearance of the doctor with evident concern. His face brightened, however, as his wife told him of the mysterious circumstances that led to the discovery of the long-lost will.

"You see, William," she concluded, delightedly, "it is such important evidence of the truth of spirit return. What could be more opportune? Besides, every one must admit that there is good in it."

"Ah! there," interrupted the doctor, despondently, "there is a point I must speak of. These revelations seem to me all so earthly, and my experiences the very cheapest of all, pertaining wholly to this life."

"Why, no, I do not think so, uncle," said Mrs. Eads, quickly. "What could be stronger proof of the return of the soul?"

"Oh, well," rejoined Mr. Eads, the rare smile illuminating the keen face, and glowing upon the listening group. "The evidence is incontrovertible on both sides. For my part, I had quite as lief have the truth from headquarters, as in the usual round-about way."

"Marguerite has investigated a great deal and seen far more than I," began Mrs. Eads, eagerly. "Oh, I wish you had been here to listen with us to her notes

taken at once when the phenomenal occurrences took place. They are so wonderful and interesting."

"Undoubtedly I have missed a great deal," said he, "but have you finished the notes?" glancing at the roll of manuscript on the table.

"Nearly; there is little more to tell," replied Miss Vale.

"Now I think of it," said the doctor, rousing up, "do you have any more of those phenomenal experiences, or have they vanished as they came?"

"Oh, no; I frequently see figures, always very unexpectedly, however."

"You appear to be in good health," said the doctor, looking at Miss Vale, critically.

"Yes, I am well, perfectly, and strong. I never felt better. My nieces are both in excellent health and spirits."

"And they continue to feel this unaccountable influence, do they?"

"Certainly, Leda's hand often becomes numb, and gives us very singular reports of occurrences taking place in—to us—unknown localities, which prove entirely true on later knowledge. Sometimes when we have company the hand will write all at once. Another queer thing is that the writing is frequently reversed, being upside down to Leda, and right off towards the individual it is meant for, so that they can sit and read it exactly as if written in the usual way and turned around for their perusal."

"Take a pencil, Mr. Lans," said Mr. Eads, "and try writing in that way. See how you can make out."

"Leda's hand writes just as rapidly and with the same ease in that way as the other," continued Miss Vale, as we gathered around Mr. Lans, laughingly watching his awkward efforts. "She often is seized when in total darkness, and her hand draws lovely figures, flowers, lace patterns, angel faces, delicate landscapes, geometrical figures, all perfect in position and form."

"This in total darkness, remember, and with lightning rapidity, as often upside down to Leda as the reverse."

"And she is not the artist?"

"Oh, no! Leda never seemed to have any talent or desire to draw or paint. She is a very good scholar and writes so well her articles are eagerly sought, but this is a secret I was not to tell," added Miss Vale. "Leda is very quiet."

"She is one of the sweetest girls I ever saw. So good, so lovely," replied both Mrs. Eads and Ada; they having visited Miss Vale in her brother's home.

"What is it that you have seen of late, Marguerite?" inquired Mrs. Eads.

"So many things that I hardly know what selection to make. Let me see. Well, here is one. About Christmas time I was walking along in the busiest part of Main street. I was in haste to get home, as we were expecting company, and I had been to give some orders relative to that, and I wished to be at the station to meet the coming visitors. It was almost train time. I hurried up the street, jostling along through the motly crowd thronging the sidewalk. Just ahead, I saw coming towards me our minister's wife. Large, fleshy, rosy and smiling, the good lady took my outstretched hand in her warm clasp, drawing me into a niche under an arched doorway, exclaiming as she did so:

"You are just the one I want to see! As I faced about, with my back to the wall, ready to hear what she had to tell, I was horror-stricken to see the round, good-humored face had suddenly changed to that of the dead. The merry eyes were closed, every line rigid and cold; the mouth blue, set and livid. Around her was the head of an open coffin. The whole appearance was instantaneous, but exactly as if I had seen the coffin stood on end before me, enclosing the dead face of my friend. I started back, nearly fainting, the good lady snatching at me as I sank against the wall at my back, exclaiming:

"Why, Miss Vale, are you ill?"

"I don't know what I said, or how I got into the building, where I recovered myself partially under the solicitous attention of the motherly lady. Making

some evasive replies to the anxious inquiries, I got away as soon as possible, hastening home as fast as my trembling limbs would carry me. All the way the shock I had received nearly overcame me. Where was my usual power of self-possession? I tried to reason the dreadful vision out of my mind. I called myself a victim of lunacy, weak, foolish, whimsical, without avail. I reached the house at length, too faint and sick to go another step, and fell on the sofa half dead with a nameless horror. Leda was away from home, spending Christmas holidays with friends in a distant state, but Madge was there ready for the walk to the station. I had no time to explain, only that I felt ill and could not go.

"Madge soon returned with the expected friends, all glowing with joy at the reunion. Their concern was so great over me that I finally told them all the cause of my sudden indisposition, trying to laugh it off. My brother drily told our visitors that the girls were getting too cranky for anything lately and they must not mind our vagaries."

"As I had done with other experiences of this sort, I noted this down with the date, writing also a long letter to Leda, telling every particular. The days sped away until, about two weeks after, my brother came in, looking very solemn, and said the minister's wife was very sick and they were holding a consultation of physicians over her, but there was small hope of her recovery. She died that day, and when I saw her dear face it was in the coffin, in appearance just as I had seen it that frosty Christmas morning, two weeks before."

"Of course," said Mr. Eads, "this would be called an optical illusion, a coincidence, a mere sick or nervous headache delusion."

"I am fully aware of that," replied Miss Vale. "I simply tell it as one of the queer things."

"Can you tell us another as strange?"

"Well, yes," she replied, after reflecting a few moments. "About three blocks from us lives a family that we have been intimately acquainted with for several years, a beautiful daughter of theirs having been a specially-loved schoolmate of our girls. The father in this house was an excellent man of middle age, a prosperous merchant. He began to complain of his health last summer, and tried several physicians, finally going to C. for treatment. I was away from home at the time and, though I knew he was not quite well, I do not remember of speaking of him on my return, feeling no special interest with regard to it, as I had seen him out riding a short time before, and nothing serious apprehended. One morning I woke with a start, as if some one had entered my room. It was very early and the first faint tinge of dawn streaked the sky, lighting my room a little. There, in the dull, grey twilight, I saw Mr. Lathrop standing near the bed. He looked perfectly natural, except that every line of age and pain had left his face, and with wondering eyes I noted the strange, youthful glow of his face. He did not utter a word, but seemed to convey to my mind, silently, 'You see I am no longer sick, but well, young and happy. Never fear any more,' and then, like a cloud, he slowly faded away. I lay still a few moments, reflecting on what I had seen. I thought, 'Mr. Lathrop is dead. He must have died.' I sprang up, hastily dressing; glancing at the clock as I went into the other room, I saw that it was a few minutes past 5. My brother is always an early riser, and, hearing me stirring, he came from his room, saying:

"What is going to happen, Margie? You up so early."

"I replied, looking firmly at him: 'I was awakened by Mr. Lathrop. He is dead.'

"Why, did they send for you? When did he die? It is terribly sudden," he exclaimed.

"They did not send, William. He came himself. I saw him. It must have been about 5 o'clock."

"You saw him! O, Margie, this is no joking subject. John Lathrop has been sort of complaining all along, but he came home from C. a week or two ago looking far better. You saw him? O, pooh! I wouldn't be so silly, Margie."

"I said: 'William, I know Mr. Lathrop is dead. Now, you go and inquire and satisfy yourself.'"

"Why, they won't be up, you lunatic," said he, beginning to laugh. But he went off up the street pretty soon, coming back hurriedly, saying:

"You are right, Margie. I give it up. He is dead. He died at 5 o'clock this morning."

"I do not see how any one can get around such evidence as that," said Mrs. Eads, appealing to her husband. "I think it conclusive."

"Why, yes," replied Mr. Eads. "You had not been ill or headachy, had you?"

"Not in the least; and I was wakened out of sound comfortable slumber, just as naturally as I should have been if any one had entered my room. I always wake instantly if any one steps in ever so softly."

"You had no particular connection with the family?"

"No; nor had I ever seen Mr. Lathrop when he was young, and, of course, never thought of such a thing."

"It is all well enough to talk of accidental coincidence once in a long life, but it seems to me, uncle, to keep on saying everything is an accident is a very weak argument, and requires more propping up to make it reasonable than to quietly admit the truth. I have been taught all my life that the soul is the man; my soul speaks to you all now. Your souls comprehend what my soul says. Oh, I think if we listen we shall hear a great deal that is unuttered and unutterable. I have a friend living about three miles from here. You know Mr. Waldron," Mr. Eads continued, turning to his wife. "He has often told me very wonderful occurrences that took place under his immediate eye, beginning years ago, when this country was all wilderness. I will invite him here, and he will tell you all about it himself."

"Do," said Mrs. Eads. "We can send a carriage and ask him to come to-morrow evening. Mr. Waldron is a very wealthy lumber dealer, the owner of immense tracts of land along the — river. His residence being at the junction of two rivers—or, rather, where the waters meet—is in a beautiful, romantic spot. We must go there some day soon. It will be delightful to have him here. We will certainly send for him."

(TO BE CONTINUED.)

DOUBLE CONSCIOUSNESS.

By PROF. J. R. BUCHANAN.

The problem of double consciousness which has been discussed in THE JOURNAL, does not appear to me quite as formidable in reality as it appears when first presented.

It seems too evident for discussion that writing done by the hand of a medium controlled by a distinct and peculiar intelligence beyond the medium's consciousness, is the writing of a spirit. The suggestion of a sub-consciousness has no plausibility in such a case, and Mr. Davenport's criticism is as just and rational as pungent. But we find something else in the French experiments, in which there is no evidence of the action of an independent spirit, but simply a display of the personal capacities of females of that hysteric or super-sensitive class, with which the French have been experimenting so largely, carefully avoiding spiritual influences, and also avoiding the methods of animal magnetism, which the faculty have never forgiven for developing practical and therapeutic science in spite of collegiate opposition.

The methods which have been christened as "hypnotism" and which depend upon possessions and credulity in its subject, are a wide departure from the methods of benevolent science, which have been practiced by liberal thinkers throughout the century. They deal in the morbid, the fantastic and unreal, and degrade instead of elevating the subject. But that might be expected from a dogmatic profession, that delight in torturing animals to obtain uncertain and debatable fragments of knowledge, when a thousand times as much might be safely and pleasantly obtained from experiments on human beings by methods which

the faculty have condemned, because not in harmony with their crass materialism and mechanical philosophy.

That such investigations should prove tedious, unsatisfactory and somewhat delusive we may well expect, and they assume this character in the speculations about sub-consciousness, of those who know neither the phenomena of purely psychic life, nor the functions of the brain and the seats of its consciousness and emotional life.

The French philosophizers, on a subject which requires the most profound knowledge of the soul and the cerebral functions, speculate courageously without knowing or even claiming to know much of either, and the outcome is seen in speculations upon multiple consciousness. The apparent mystery of multiple consciousness disappears when we reflect that there is a large class of persons with unstable brains who are capable of passing readily into extreme and contradictory conditions, and hence have no reliable stability of character. We see this in the instability of materializing mediums, who may be at one moment in most refined and exalted conditions and in the next moment, debased and false.

There is a considerable class of persons, among whom I have found most interesting subjects of experiment, in whom the vital action of the brain can be promptly changed or reversed, making them at one moment serenely angelic in sentiment and in the next base, murderous and insane—profoundly rational in one moment and thoroughly absurd in the next. Robust men under the influence of passion intensified by liquor may commit crimes so foreign to their nature, that after the reaction follows they cannot understand or recollect what they have done or why they did it. They have had a double consciousness—that which belonged to the abnormal and that of the normal condition.

The law which produces this duality has not been understood. It is the law of cooperation between the intellectual and the affective organs of the brain. The intellect is dominated by the affective faculties, in other words, the front lobe is dominated by the other regions of the brain (being-itself the feeblest in its vital energy), and especially by the vigorous faculties of the occiput. It cannot realize those things which belong to the affective nature without the affective organs. A man destitute of love cannot comprehend clearly a mother's love for her child; nor can a timid, gentle, loving maiden comprehend the coarse violence of a murderer. The miser cannot understand philanthropy, nor can a generous mind realize the abject feelings of the miser who starves himself to save a penny. These opposite conditions have no connecting intellectual bridge, and if they could be alternately produced in the same individual, he would be unable in one condition to conceive or recollect what belonged to the extremely opposite condition. Hence many find it impossible to recollect their dreams, because they occur in a condition too abnormal or remote from the daily life. This loss of recollective consciousness would be especially conspicuous in the conditions which were most abnormal.

With an extremely impressible individual I could produce an extreme condition for half an hour, followed by an opposite condition, in which the first would be beyond recall, as much as the incidents of a low drunken orgie.

The same principle is illustrated every day in the entranced psychic, who being in an exalted state, will talk for any length of time with exalted intelligence or wisdom, and on restoration will know nothing of what has been said. In this we have two different beings or rather two widely different conditions of one being, neither condition recollecting the other, unless in the entrancement the attention is directed to the ordinary condition; for in these states the higher intellectual condition may be made to embrace and comprehend the lower.

It is not difficult to believe that with the hysteric female, she should deny in one condition any identity with the psychic life of the other condition, especially when this idea of duality is encouraged. Indeed it is a well-known fact in the life of Mollie Fancher, who

in one condition speaks of Mollie in another condition, as a different being. The difference between the two conditions of the same individual may be as great as between two different persons.

This duality of consciousness then is not at all mysterious, and with suggestive subjects it may be produced by the command or the wish of the operator, and with a little practice they might even be harnessed together so that the subject would pass from one condition to the other as often as desired, and consider himself or herself a double personality—an idea not at all difficult to entertain, and of which I have had a personal experience. It is about fifty-five years since I lay on the verge of the grave in a high fever at Natchez, Miss. In its latter stages I had a distinct conception that there were two of us and that we had to consult together before I could even turn in the bed.

The triple consciousness described by Pierre Janet in the *Revue des Deux Mondes* is only a little more difficult than the double to originate and preserve, but the class of subjects with which the French are experimenting are well qualified to produce all kinds of *bizarre* and *outré* conditions, distinct and incompatible; and I should not be surprised if four, five, or six personalities might thus be manufactured as well as Leonie, Leontine and Leonore.

But all this is more curious than useful. It belongs to the abnormal, and if the faculty ever rise to the dignity and the philosophy of true psychic science, with its unlimited benevolence, refinement and wisdom, they will pay but little attention to these records of the abnormal, over which they are looking wise today, without finding in them any philosophy.

KANSAS CITY.

A SPIRITUAL SEANCE IN FRANCE.

The following is a translation of an account of a séance held at Blois, France, given in *La Revue Spirite* by Horace Pelletier, Counselor of the Arrondissement, and Officer of the Academy at Condé.

My dear Monsieur Leymarie: I send you a report of a spiritual séance worthy of consideration, which took place in Blois at the house of M. Imbert, a sculptor, a man very well known, not only for his talent but also for his intelligent devotion to the cause of Spiritualism. He was assisted by M. Gebhart a very well informed man to whom magnetic, hypnotic and spirit phenomena are no mysteries. The séance took place Thursday, October 8th at half past eight in the evening. There were present Messrs. Bourdin, merchant; Imbert; Gebhart. The mediums were Mme. Imbert, M. F.—and M. Porcheron.

The circle was formed at the beginning of the séance by the three mediums, around a table or stand weighing six to seven kilogrammes. The room in which the experiments were made was lighted by a lamp placed on a piece of furniture and a taper placed on the floor. Messrs. Bourdin, Imbert and I (M. Gebhart the reporter of the séance) were seated in the spaces left by the mediums, between them, and we exercised an incessant watchfulness. The table immediately moves and glides along turning meanwhile. The hands are kept raised fifteen centimetres above the table. The table strikes a blow. The hands are lowered and again are placed upon the table, then they are raised again and each time they are raised a blow is struck stronger and stronger. This maneuver is repeated ten or twelve times. Entire darkness is signaled. The light which passes through above a door is quite weak, yet it enables us to distinguish the table and the sitters. The circle is again formed about the table and the movement continues without interruption. The mediums are obliged to rise to follow the table which is directed towards M. Imbert. He takes it and supports it on his knee, then it inclines towards Madame Imbert and touches her, and at last comes to M. F.—. The movements of the table have broken the circle, which no haste is made to re-establish. We are all seated, and form a circle within which the table moves, sometimes gliding, sometimes bounding with little leaps above the inequalities of the floor. It thus goes forward not only without the

least contact with the mediums, but at some distance from them, whose hands are resting on their knees. The table reaches M. F.—, it stops against his leg, inclines and strikes it repeated blows, gently, without doing him any harm. I take advantage of the passage of the table in front of me and twice place my right hand above and below the top of the table and follow it fifteen or twenty seconds with my finger upon it. Despite my full confidence in the loyalty and good faith of the sitters, I find I take comfort in that test which produces conviction. M. F.— finding himself uncomfortable requests a light, which is brought. The circle is again formed and we seek to obtain intelligent communication. The stand strikes several times on the call of the letter A and we give up getting anything else from it.

M. F.—, a good somnambule, is put into trance condition by M. Imbert. He demands the continuation of the passes "to see more clearly," he says. The light is again removed. Soon M. F.— interrogated by M. Imbert, tells us that he sees about the centre of the table a light whose volume and brilliancy is increasing. It forms a globe; it is white, and slightly greenish. The medium Porcheron believes he also sees it, but is less positive.

The medium M. F.— whom we continue to interrogate, sees in place of the light two spirits, one a young woman and a little boy of seven years. He describes them; they are there and they smile. The young woman places her hand on the shoulder of M. Imbert, who recognizes his sister-in-law and his son, deceased some years ago. It is these persons who move the table. Other spirits pass by and do not stop. The medium is fatigued and complains of cold, although the sweat stands upon his face. The light is brought in and M. Imbert awakens M. F.—.

A little before closing the séance we wish to try to have some inanimate objects of small size displaced and moved at a distance and without contact. I place on the table a pencil case of white metal weighing about twenty grammes. We take places around the table, without touching it with our hands or feet. At the end of four or five minutes the pencil case rolls over, runs a distance of five or six centimeters and returns exactly to its former place. A wooden *allumette* (taper stand) succeeds it and turns around as upon an axis a distance of forty, then ninety, and at last 130 degrees, quite like the hand of a watch. After this experiment, with which we were completely satisfied, we try to produce levitation of the table. The mediums form a circle, supporting their hands on the surface of the table, and immediately the table moves. They try to raise their hands together. They declare they feel a sort of adherence, the wood seems glued to their palms; the table rises on one foot three to five centimeters and falls back, abandoning, as if in regret, the hands of the mediums. Repeated three times, the experiment gives the same results.

M. Bourdin asks the table to produce some raps or crackings. After two or three minutes of waiting, light crackings are heard about the middle of the table. The hands are taken off and the crackings continue without any contact. We do not, however, perceive the rhythmic movement which one of the sitters who has requested it declares he believes he perceives.

There are produced, adds M. Gebhart, certain phenomena under severe conditions and of a nature to convince persons who may have seen them for the first time, movements of the table without contact, at a distance from the mediums, crackings, adherence of the table to the hands, displacement of small objects. We have confirmed the powerful action of darkness on the phenomena, the cooling of the air, the sensation of delicious coolness preceding the production of these phenomena just as I had been a witness of them at your house when I was present at your experiments of the displacements of objects without contact. . . .

This séance of which M. Gebhart gives an account in a fashion so devoid of emphasis and at the same time so full of interest, has been of great use to me inasmuch as it has proven that the displacement of objects, at a distance and without contact, under the

influence of psychic force projected from the subjects, does not rest on illusions, but quite surely on reality, since other persons have been able on their side to obtain the same effects. The displacements of the table furnish in a more convincing manner still the proof of the great power of the psychic force, they prove also that occult intelligences may very strongly intervene in the production of these revolutionary facts.

This séance is not only a great victory for the operators, it is equally one for science.

SOCIALISM.

It was not until 1883 that the first socialist political party was organized in Germany, based upon that manifesto and other teachings of Dr. Marx. Following was the platform and it is the keynote of prevalent discontent to this day:

1. That the emancipation of the working class is not a class issue, as their triumph will abolish all classes; and that it must be accomplished by themselves alone.
2. That their economic dependence on those who own the means of all production forms the sole basis of servitude, social misery, mental degradation and political dependence.
3. That therefore all other things must be subordinated to the emancipation of the laborer.
4. That all past endeavors have failed from want of unity among the workers, and that their cause is one without regard to national laws.
5. That the emancipation of labor therefore belongs to the world, being a social problem, co-existent with the modern state of production and distribution.

At the first congress held in Switzerland in 1867, it was declared that in order to achieve the emancipation sought for, it was necessary to secure, first, the common ownership and use of the land, water and water-ways, forests and mines; and secondly the public ownership and control of all economic franchises and instrumentalities of production, transportation and exchange. In short, the political demands of the working class were to be for the common use of natural wealth and social prosperity.

With the fall of the Paris commune the original organization of socialists was shattered, when divisions followed, but the above is a fair statement of the purposes which all have in view. The different schools might be classified under two general heads. First, and the main body, composed of those who seek their ends by peaceful means, or are content to wait for them to come by evolution, as they confidently believe will be the case. Secondly, the group-socialists, or anarchists, who lack the patience and are in favor of facilitating evolution by force.

It will be seen that while Socialism seeks to accomplish a great deal, some of its purposes are fast gaining popularity among people who are not enrolled in socialist ranks, and who would not feel complimented to be thus classified.—*Rocky Mountain News*.

HYPNOTIC CURES.

Dr. Hirt, in Breslau, Germany, has succeeded in making some cures that would have been set down as miracles in a more superstitious age. A thorough investigation of hypnotism and a knowledge of how to make use of it are well worth the while of progressive physicians.

The son of Privy Councillor Klein, of Breslau, had been afflicted with cough and every symptom of consumption for months. In January, 1889, the cough attacked him. He grew worse and worse for seven months, when he often lay upon his bed all day from weakness. The paroxysms were terrible, accompanied with expectoration of blood. Early in 1890 Councillor Klein prepared to take his son to Italy, in hopes to prolong his life. He mentioned his intention to Dr. Hirt, who offered to try what could be done with hypnotism. Klein gave his consent, and the boy was brought to him.

The physician put the patient under hypnotic influence by the ordinary method. Then, with the boy in the mesmeric sleep, the physician told him that he had a bad sore throat, but that it was now well, and he would sleep soundly that night. Dr. Hirt said this repeatedly in a clear, decided voice, and pressed and rubbed the boy's larynx meanwhile. He also told him that he was entirely well, and that he must say for himself that he was entirely well. The boy then said: "I am entirely well."

Dr. Hirt treated the youth February 4, 1890. Next day came the father, and said no further treatment was needed. In three months' time the boy was in perfect health. The other cure was somewhat similar. In this case a thirteen-year-old boy had been afflicted for some weeks with a hoarseness that had left him

quite voiceless. Dr. Hirt first hypnotized him, then told him the hoarseness had been all imaginary, and that he could speak as loudly as any one. His throat was well, the physician assured him. Then he bade him speak aloud. He kneaded and rubbed the boy's throat as he had done with the other patient. The boy then spoke, a little at first, gradually louder, till in three minutes from the first effort he had quite recovered his voice.

These instances seem thoroughly well authenticated. If they are so, and if the cures really were performed as reported, then hypnotism is a boon to physicians. In Russia public hypnotic séances are prohibited, and only physicians are allowed to practice the art.—*The Two Worlds*.

AT A SPIRITUAL SEANCE.

"I am not a Spiritualist never was and never expect to be," said Frank L. Turney, of Rochester N. Y., at the Russell house yesterday afternoon, "but upon my word, so-called Spiritualists do some things that set a fellow to thinking. Five weeks ago I was out West and, while sitting in the office of a country hotel one evening, was invited to join a party who were going over to test a new medium, a farmer's wife, who lived a mile and a half from the village. Ready for anything that would help to kill time, I accompanied the party, not one of whom was a professed Spiritualist, to the medium's house. The medium proved to be a middle-aged, motherly-looking sort of a woman, one whose days had evidently been passed in a farm house, and it was evident that both she and her husband were greatly pleased at the notoriety her newly discovered powers had given her. We went into the family sitting-room, a circle was formed, the lights put out, and we patiently waited for some manifestation of the proximity of spirits. Very soon knockings and rappings were heard, and three or four members of the party received what purported to be messages from departed friends. I sat back in my chair, an incredulous smile on my face, thinking to myself 'what rank foolishness this is,' when suddenly there came a message for me. The spirit professed to be that of Charley G.—, an old friend of mine who had been killed at a fire while working in his capacity eight months before. I was just the least bit startled, I must confess, but still incredulous, and so I determined on a supreme test. 'If that is really you, Charley,' I said, 'and you are happy give me the department signal for all right.' Quick as a flash came back the answer, rat-a-tap-tap, the signal for all right according to the code of the department to which the poor fellow belonged when in life, and to say I was paralyzed but feebly describes my condition. I then and there insisted on leaving the séance, and that night I could not sleep a wink and kept a light burning in my room until the sunshine began to pour in through the window next morning. Now, as I said before, I don't believe in Spiritualism, but will some one please explain that communication or whatever it was to me. That old woman could not possibly have known anything about the private code of signals of a fire department over a thousand miles away, and so the question keeps bothering me, 'how on earth was it done?'"—*Detroit Free Press*.

A FRIEND of the Irish leader, writing after his death occurred, says: When last in Ireland, Chas. Parnell spoke more than once of friends long dead having appeared to him. His auditors laughed, but Mr. Parnell seemed quite serious. My present story relates to a few days before the death of the Irish leader, and Brighton was the scene. The incident was not mentioned to Mrs. Parnell by her husband. It was this: Mr. Parnell had called upon a friend in Brighton when a servant came and informed him that a person wished to see him in the drawing-room on important business. When Mr. Parnell entered the drawing-room, however, it was empty. He returned to question the servant. "What was the stranger like?" he inquired. "As like you, sir, as if he had been your twin brother," was the man's reply. Mr. Parnell made no comment, but shortly left the house.

ONE of the queerest superstitions that ever entered the human head is that of finding the body of a drowned man by means of his shirt. Last spring a man was drowned in the river in front of the East St. Louis levee. Search was made with boats for the body, but without success. Some one recalled the superstition, and the searchers took the shirt the man had laid aside when he went in bathing, spread it out on the water and let it float away. It had floated for awhile then sank, and they searched for the body where the shirt went down and, sure enough, found it not far away. One case of this kind of course, does not make a rule, but the man who bossed the job in this instance, said he had seen it tried dozens of times and it never failed.—*St. Louis Globe-Democrat*.

NO MORE BRIC-A-BRAC.

Listen, housemaids, to my song,
Send the joyful news along,
Lift your troubled heart with care,
Wave your dusters in the air.
No more hard earned wages clipped
To repay for treasures chipped.
Sing and dance and laugh and shout,
Bric-a-brac is going out!

Join, ye husbands in the strain,
Yours the profit and the gain,
No more jaunts with wife to seek
Costly nothings called "unique."
No more monstrous bills to pay
For some ugly bit of clay.
Fashion puts the fad to rout,
Bric-a-brac is going out!

Comfort, lovers, fall in line!
Bend the knee at fashion's shrine;
Give that cranky dame her due
Since she proves so kind to you,
Homes no longer will be shops,
All that sort of thing she stops.
You'll have room to walk about,
Bric-a-brac is going out!

Down ye objects, useless old—
Worth one time your weight in gold.
Dust-collecting stuff, avaunt!
From each nook, and niche, and haunt,
Off, ye foes to brush and broom,
Cumbering shelf and mantel room.
Jar, and vase, and candlestick,
Fall in line! March! double quick!
Hear ye not the foeman's shout—
Bric-a-brac is going out!

—ELLA WHEELER WILCOX in Life.

A PROPOSITION FROM THE WOMAN'S BOARD.

The Illinois Woman's Exposition Board desires to meet the women of the State to inform them as to the work of the board and enlist their hearty cooperation, without which the board realizes that it cannot make a fully successful representation of the industries and interests of the women of Illinois at the World's Columbian Exposition. The members of the board will therefore address the women of any locality, upon invitation from so representative a source as to justify the necessary expenditure of time and money. The board will pay the personal expenses of its members when engaged in such work. All other expenses must be paid by those sending the invitation, and a suitable room or rooms must be provided and the meeting be properly advertised in the local papers. The women desiring to be so addressed may send a request to the Illinois Woman's Exposition Board, room 520, Rand-McNally building, Chicago, or may send a personal invitation to any member of the board, which invitation will be referred to the board for its approval. The addresses of the members of the board are as follows: Mrs. Frances Bundy Phillips, pres., Bloomington; Mrs. Robert H. Wiles, vice pres., Freeport; Miss Mary Callahan, sec., Robinson; Mrs. Frank Gilbert, 16 Walton Place, Chicago; Mrs. Marcia Louise Gould, Moline; Mrs. Richard J. Oglesby, Oglethorpe; Mrs. Elkhart; Mrs. James W. Patton, Springfield; Mrs. Francis Welles Shepard, 4445 Grand Boulevard, Chicago.

In the history of the collection and compilation of facts in almost all departments of the present census there is not an inquiry or tabulation but there is a woman in it. A recital of her work would record an epoch in the history of woman's employment. When fully equipped the Census Office numbered in its local force about 3,200 clerks; over half of these were women, some divisions being composed almost entirely of them. Regarding the work of counting on the electrical machines, punching and tabulating the punched cards, the Superintendent of Census said: "If I were to undertake this work again, having had the experience I have had, I should have no one but women on any of these three machines. I have found steadily from the beginning that women did more work and that more accurately than men. I suppose their superior delicacy of touch and alertness of vision are largely the cause of it, but I have also found women more conscientious. If an enumerator writes poorly a man is more apt to guess at his answers and punch accordingly. A woman I have

found will in the greater number of cases take pains to decipher poor writing and record the fact correctly." The head of the pauperism and crime division when organizing his force, made a request for only woman clerks. The request was, of course, granted; it is of interest to know that the entire Census report on the momentous subject of the growth of these two evils is compiled and tabulated by women under the direction of the only two men in that division. A few women are heads of sections, and one woman has been until very recently an assistant chief of a division. Three women have performed valued services as special agents collecting information concerning the Indians and fisheries, aside from those in the farms, homes and mortgages division—*Chautauquan*.

THE conspicuous place in higher education taken by the native Christian women of India is illustrated by the fact that of the nineteen successful female candidates for the matriculation examination in 1879, seven were native Christians while none were Hindus; of the 234 candidates examined for the higher education of women sixty-one were native Christians, and only four were Hindus, says the *New York Independent*. Among the 739 pupils attached to the different industrial schools of the Madras Presidency, 357 were native Christians, seventy-five were Vaisyas and Sudras, seventeen were Low Caste, including Pariahs, and only five were Brahmans. This progress of education will eventually give them an advantage for which no amount of intellectual precocity can compensate the Brahmans. A Bombay writer attributes the social eminence of the Parsis largely to two facts, absence of restriction of caste and the education of their women. As these advantages make themselves felt in Southern India, it seems probable that the native Christians will become the Parsis of that section, furnishing the most distinguished public servants, barristers, merchants and citizens.

THE recent discussion in the Methodist conference of the question of admitting women to equal membership seems to have its effect in arousing thought in the denomination in regard to woman's rights. The *Methodist Recorder* of January 9th, for instance, the woman's rights question is argued in the affirmative by two clergymen, one of whom closes by declaring: "I should be sorry to know that my wife was not as well, or better qualified to vote intelligently than thousands of blacks who vote, and other thousands of foreigners, nihilists, scape-gallows who do vote. This nation will never be right until the women vote. Then shall the saloon be closed, its gambling, drunkenness and murder all cease; law and order prevail throughout the land. Amen."

THE organization of women workers in trade unions is much more advanced in England than in America. At the labor congress nine women's societies sent delegates representing 5,116 members. The Matchmakers' union numbers over 1,000 members; the Nottingham Cigarmakers' union has 800 members. On the other hand, some men's unions receive women members, and the Association of Weavers contains 26,000 women. The woman laborer and her friends appear to become more and more convinced that their help lies not in the worn out expedients of charity, loans of blankets and Dorcas meetings or the opening of reading rooms, but rather in organization and legal interference with existing wrongs.

THE Chinese minister lately accredited to a leading European court was taking leave of a very eminent Englishman, and pitying him because his wife had gone to England for the education of their children, said: "You must be very lonely. But of course you have a number two?" "I tried to explain to him," said the Englishman, "that that was quite out of the question. My wife would be in a great rage if I took a second wife, and my government would punish me severely." The Chinese diplomatist was astonished; but, after a pause, he said: "You Europeans have so much more intercourse with China now that we may hope you will soon become sufficiently civilized to act as we do."

HALLE T. DILLON, M. D. (colored), daughter of Bishop B. T. Tanner, is not only the first colored woman physician, but the first woman of any race to pass the Alabama State medical examination. It was a written examination, and an unusually severe one, occupying ten days. Dr.

Dillon, after passing with a high average, now occupies the place of resident physician at the Tuskegee (Alabama) Institute.

LAST October nine women were appointed station agents on the elevated railways of Brooklyn. They have been so successful that the managers will appoint more.

SAYS the *Better Way*: "If Keeley lets out his secret of liberating the energy, which he claims to be enormous, that is stored in the atom, and which, he says, is liberated by a certain vibration that ruptures the envelope in which the molecules revolve, we may shortly realize a revolution in mechanics and motors that will place the utilization of steam and even the latest electrical apparatuses in the shade."

Yes, but how much longer should the public take Keeley's word as to his great discovery? Many thousands of dollars have been put at his disposal by those who have believed the money was necessary to perfect his work. As yet there have been no results, and the conviction now is pretty general among those who have hitherto had confidence in the man, that he has and will have nothing to show for the large sums of money he has received and on which he has lived in a very handsome manner.

EVERY few days we get a letter asking if we "believe in materialization?" We have repeatedly stated our attitude on this question: We know that apparitions identical in appearance with persons once known to us in this life have been projected from the invisible world. We have seen them. We do not undertake to set a limit on the power of spirits; nor do we follow our researches weighted with *a priori* opinions. Neither do we credit the *ex-parte* statements of novices who, having attended the show of some person claiming to be a medium for full-form materialization, rush into print with the seeming assumption that readers, especially Spiritualists, are bound to believe what is asserted, and that there is no possibility of mal-observation on their part.

MRS. URSULA N. GESTEFELD long and favorably known in Chicago as a superior teacher of the science of mental cure, and spiritual truths, has established herself in eligible and commodious quarters at 110 East Twenty-third street, New York City. THE JOURNAL bespeaks for Mrs. Gestefeld the kindly courtesies of its numerous readers in New York. Her writings have made her name widely known among all interested in the lines treated, and THE JOURNAL is confident Mrs. Gestefeld can be of assistance to all desiring to enlarge the scope of their intellectual and spiritual vision.

MR. G. B. STEBBINS recently by request gave an address before the Women's Western Unitarian Conference at Sherwood, Mich., on "Psychic Research and Spiritualism." The speaker says the *Union City Local* gave an interesting account of the results obtained so far in psychic research, and in behalf of Spiritualism courted investigation, and had no fears of the results; gave examples of clairvoyant sight and was publicly invited by several of the ministers present to deliver the same address from their pulpits.

B. F. UNDERWOOD has been speaking to large audiences in Philadelphia. One of his lectures relates to hypnotic and other psychical phenomena. At the close of the lecture a materialistic physician arose and denied the phenomena of double consciousness, declaring the only case he had ever known was that of a man who had two heads; that of course was not a genuine case, for the two heads were evidently

those of two persons, even though their bodies were united. If the doctor were acquainted with the literature of his own profession he would know that the cases have been numerous in which two or more psychical currents or chains of memories have manifested themselves in the life-histories of the same persons, giving rise to what appears like different personalities. This was clearly shown in the reply of Mr. Underwood who cited a number of instances. Spiritualism teaches that beyond the changing identity whose condition depends on links of perishable memory is the real self, the spirit, which is probably no more affected by phenomena of dual consciousness than by those of dementia or delirium.

"Can one be a consistent Spiritualist and a pantheist at the same time? Would a personated spirit necessitate a personal God? Consistent answers to above questions will confer a great favor."—*Milton Webber*.

We do not see why a Spiritualist may not consistently be a pantheist, nor do we see how a "personated spirit" necessitates a personal God. There are different definitions of "personal," but as commonly understood it conveys the idea, as Paley says of "a centre in which perceptions unite and from which volitions flow," or of a sentient thinking being conditioned and limited.

MR. T. H. BURGOYNE, author of "The Light of Egypt," writes: "I have read the account of poor John Bridge in the poor-house at Linden, N. Y. He is of course a total stranger to me, but his honesty of purpose and love of knowledge convinces me beyond a doubt that his poverty is not the result of depravity. Therefore, kindly inform him that I will give him a copy of the "L. of E." or, if he prefers it, tell him to order other books from your list to the amount of \$3. the price of "L. of E." and charge the same to my account. He is just the kind of a man I love to aid. His case is given on page nine of THE JOURNAL of January 2nd."

A SUBSCRIBER writes: "People living away from Chicago would sometimes like to call on a medium in your city; but in THE JOURNAL not one is advertised. Are there any in Chicago?" Yes there is a considerable number; some of them give excellent satisfaction in most cases. A printed list of mediums in the city can always be had by calling at THE JOURNAL office or sending request by mail, enclosing stamp.

A CARO, Ill., paper, in an account of the funeral of Mrs. C. R. Woodward of that city, who recently passed to the higher life says: A nice feature at the cemetery was that the sides of the grave had been hung with ferns and vines and flowers, so that the casket was really consigned into a beautiful bower, instead of a dark, damp receptacle as is usually the case.

MR. BUNDY left for Cincinnati on Tuesday night to attend a meeting of the executive committee of the National Editorial Association which convened at the Burnett House in that city on Wednesday. He expected when he left to spend several days there.

REV. SOLON LAUER has resigned his position as pastor of the Unitarian Church at Chicopee, Mass., and, it is stated, is going to start a new society in Boston.

WE are as yet unable to fill many orders for the Christmas number of *Review of Reviews*, owing to the impossibility of obtaining them, the demand being so great.



JESUS AND PAUL.

TO THE EDITOR: I have no desire for any controversy with Mr. William Emmette Coleman. But there are a few things in his last extravaganza, to which I must call attention. His attack on Taylor's *Diegesis* is unjust. The book in question was dated in "Oakham Gaol" and written while a prisoner for alleged blasphemy. It has faults and mistakes. It was written more than three score years ago. Many books written, not five years ago, in the retirement of a private study with books of reference at hand, have numerous errors more grave than those into which Robert Taylor fell. Until recently it was never suspected by the learned world that "The Contemplative Life" was not written by Philo, but by a monk in the latter part of the 3d century of the Christian Era. I could mention scores of mistakes made by Macauley and other distinguished writers. The *Diegesis* is admitted to be bitter, full of sarcasm, and sometimes even vulgar. But who could have been amiable in "Oldham Gaol"—unjustly confined for an offence for which many an English clergyman has gone free these many years!

Robert Taylor was a scholar as his book shows. He was a graduate of Cambridge, and had the courage of his convictions. I am greatly indebted to him for many things I did not know. I have verified many things which he wrote. If I could not get another copy, I would not take for the one I have its weight in gold. I advise everybody to read the *Diegesis*, notwithstanding its few errors. We expect to find mistakes in a book written in prison, sixty years ago. There are very few books from which you can accept everything. I think very little of some of the books named by Mr. Coleman, and I have read them all. I take the kernel and throw away the shell. It is a very trifling error that Taylor made about the book of Barnabas. Equally trifling was the mistake about Constantine. Why did not Mr. Coleman point out some mistakes that bear upon the question in hand?

But I am most astonished that Mr. Coleman thinks that the existence of the real historical Jesus was not called into question in the early centuries of the Christian church and that doubts upon this subject did not exist until the beginning of the present century!

Did Mr. Coleman ever hear of the Gnostics, whom Gibbon calls "the most polite, the most learned and the most wealthy of the Christian name." This sect described Jesus as an aion or spiritual principle; and considered the crucifixion as metaphorical and not a literal event. The real Christ or divine principle they regarded as still in heaven. The Duke ta (or Illusionists) held that Jesus was symbolic, an idea. Mr. Gerald Massey says:

"The fact that the Suttites, the Mandaites, the Essenes, and Nazarenes were all Gnostics; all of which sects preceded the cult of the carnalized Christ. Hippolytus informs us that Elkesai said the Christ born of a Virgin was *aeonian*. The Elkesites maintained that Jesus the Christ had continually transformed and manifested in various bodies at many different times. This shows they also were in possession of the gnosis, and that the Christ and his repeated incarnations were Kronian."

It is a well-known fact that many early Christian sects absolutely denied the existence of Christ in the flesh, regarding him as a phantom. It is very difficult to decide whether the apostle Paul believed in a real or an ideal Christ. He wrote his Epistles before the Gospels were written, and therefore could have learned nothing from that source. Concerning the various appearances of Jesus after the resurrection, he says: "Last of all, he was seen of me, as by one born out of due time"; and this seems to bear out the conjecture that Jesus was an ideal, inasmuch as it was not in the flesh that he saw him, and his refusal to know him after the flesh indicates his strong preference for him as an idea, and not as a person. Paul makes no mention of any miracle but that of the resurrection, and that was manifestly a spiritual rather than a physical fact. Moreover, he was a Pharisee, and it is difficult to see how he could have "glorified in the cross" had he taken the cross in a literal sense. He casts no reproach on the Jews for causing him

to suffer, and never speaks of the crucifixion as a crime, nor shows a particle of sympathy or compassion for the sufferer. He seems to have been the real founder of Christianity, and might have had in view the direct action of the solar divinity with whom Christ had become associated. A careful analysis of the Pauline Epistles will show, we think, that the Christ of Paul was an idea. And here it is important to bear in mind that those who attributed to him at least ten Epistles he never wrote, would not scruple to alter, amend, interpolate, and change portions of the Epistles he actually did write. Those who formed the system of Christian ecclesiasticism never could afford to have a conscience. Those Fathers of the second century who formed the foundations of the Catholic hierarchy were most unscrupulous men.

The four Epistles of Paul prove the historical existence of Jesus, says Mr. Coleman. That these epistles prove just the contrary; that he was an ideal, an impersonation, I most conscientiously affirm.

But I must not be drawn into a controversy on the main question with Mr. Coleman. I think he is unfair and unjust to Robert Taylor and his "Diegesis," and that he is mistaken in supposing the question whether Jesus was strictly a historical character or mainly an impersonation, did not come up until the beginning of the present century. I have discussed this matter fully in my forthcoming book and shall not attempt to treat it here.

R. B. WESTBROOK.

PHILADELPHIA, PA.

ATTRACTION AND REPULSION.

TO THE EDITOR: How far the power of attraction and repulsion has an influence in material bodies, the writer can only conjecture; but he has been led to observe its influence in attempting spiritual intercourse through table tipping or other methods. He has observed that when the medium's mind has become interested on some subject, thing, or person, he or she would have spelled out something bearing upon the subject. Once your writer had been poring over some work in relation to the career of Napoleon Bonaparte with whose doings he was not favorably impressed. The next communication we had through the table (December 3d, 1881), was the following:

"You may not sit so quietly when you hear my name. Will you sit when I tell you that I was the first consul, Bonaparte?"

Mr. William H. Miller the medium for this evening conceiving this came from some bogus, or trifling spirit and it getting late in the evening we all withdrew from the table. I have since thought the foregoing message might really have come from Bonaparte; inasmuch as earthly distinction passes at a different valuation in the spirit spheres. D. BRUCE.

Brooklyn, L. I.

THOUGHT AGITATION IN OREGON.

TO THE EDITOR: If elsewhere in the United States, in proportion to numbers, there is as great agitation of spiritual thought as in this city (Portland, Ore.) of 60,000 inhabitants, then indeed are the times in travail towards a birth of prodigious character in the line of spiritual progress. The first Sunday of the new year (yesterday) was ushered in here with a number of distinct spiritual meetings, each a gathering respectable for numbers and intelligence. At Grand Army Hall there was trance speaking, Mr. Hendie the instrument; at Masonic Hall there were exhibitions of mental phenomena, Harlow Davis the medium; at Good Templar Hall Mrs. Flora Brown lectured upon "The Evolution of Modern Religious Thought" and gave psychometrical readings; Mrs. Williams (wife of President Grant's Attorney-General) had her usual devoted audience at her parlors; and the Esoteric or Life and Philosophy Students were "of one accord" in their "inner temple" meeting.

Mrs. C. Cornelius, an intelligent platform talker and psychometrist, has secured Cook's Music Hall, elegantly furnished and in the centre of the city, for Thursday evening lectures. This mid-week spiritual lecture course promises to be an important feature of the general educational work here.

All these workers on their respective planes and in their respective radii of influence are striking notes that in good time will blend in unison "as the rainbow tints united span the sky," as branching roots unite as they rise, at last merging into a single trunk of upbearing power.

But I have not mentioned all the organ-

ized agencies of inspirational and progressive thought that are in operation in this advancing young city of the western seas. Since the innovating moral movement generally designated as Spiritualism has been a continuously growing power throughout a half century—since it has manifestly become a permanent (and the most hope-inspiring) condition of our civilization, its power, like a wind-swept conflagration, growing stronger the more it is opposed—we may fairly class pulpit and press denunciations and opposition among the most valued agencies in stimulating the spirit of inquiry, unflinchingly to end in increased interest and multiplied adherents.

One of the prominent ministers of this city has unusually enlivened his pulpit through a series of sermons on "Modern Spiritualism"—just as much a work of mediumship as "giving tests," and in a rich and promising field closed against the ordinary medium. Interest in the phenomena is being manifested here among all classes of the church people, while the brightest and most inspirational of them are eagerly reaching out for the philosophy, the true life-giving draughts.

The editors of *The Oregonian*, our leading daily newspaper, are doing as good work in the cause as the most zealous could desire. Especially valuable are *The Oregonian's* efforts to prove to the phenomena-bound that the manifestations of occult powers about which so much is being said and written are not new—that their occurrence has generally followed down the lines of human history. Of course all intelligent, reading Spiritualists know this, but there are many, grossly idolatrous in their devotion to phenomena, who need such probing—who cannot too often be reminded that the life is not of the phenomena, but in all parts of and throughout the universe is transcendent to them. The only difference between the spiritual conference meetings in *The Oregonian's* editorial rooms and those outside is, as I judge from the printed reports of the former given as editorial matter, that they are not open to the general public as are the latter. *The Oregonian* is doing good work in cutting out and grubbing out the persistent noxious sproutings from the old decaying logs and stumps of effete thought; and I hope it will advance on to an appreciation of the harvest time, swiftly coming.

Not only is that Portland Methodist minister who has been delivering philippics against Spiritualism—(followers of John Welsey, that matchless clairvoyant and rapping medium)—restless over the spontaneous outbursting of Spiritualism among the creed worshippers, but the disquietude extends to all the Portland clergy. And well it may. In the guise of Christian science, Faith Cure, Mental Healing, and what not, (to disciples themselves, as a rule, not understanding the true significance, though the press continues to groan with their labored revelations and dissertations,) Spiritualism has invaded nearly every pew. In fact we have had a regularly ordained minister at our esoteric meetings and he is not a dead fish in the current, either.

The parlors of Mrs. Lucy A. Mallory, editress of *The World's Advance Thought*, seem to be the headquarters for most if not all the Portland reform and Spiritual movements. Her doors are open about every evening to some organization or club of these classes of the School of Inspiration, Vegetarians, Theosophists, Esoterics, Theophilanthropists, trance speakers, etc. All are welcomed, but hat passing for money is not countenanced. The only critical remark I have to make about these and such other parlor meetings is, that giving up the proselyting spirit entirely would add to their attractiveness to visitors, without in the slightest degree detracting from their general usefulness. Mrs. M. is not herself a subscriber to any special organization, her work being in the broadest sense eclectic.

Another evidence of the progress of liberal, spiritual and new ideas here, and of their rising popularity, is the establishment of a book store that makes a specialty of handling such literature. It is well patronized.

But the most significant of all the prognostics is the declining interest among long-time Spiritualists in the old classes of phenomena, and the growing interest in the philosophy. The truth is, many are passing into the very life of the truth of immortality, are beginning to feel the emotions and sensibilities of the true spirit state, to which external phenomena are as obscuring shadows in the light of the sun. The spheres of such are startling phenomenal influences to the ordinary media themselves, they whose life sensibilities have

never risen above the matter, types and expressions, ordinary and extraordinary.

The purpose of writing this is more to compare conditions with other localities than to specially report progress here. My conclusion is that spiritual meridian lines are extending up from the diverse and widely separated conditions below—the common equatorial level of the partial expressions, of all the illuminating and saving schemes thus far evolved or devised—into a divine over-illumination. The life or light of the Divine is the centralization or polarization into unity of the essences of all. The more advanced of the race are already in the divine or immortal consciousness; but none can be accredited who make the claim to such advance in the name or by virtue of any particular organizational plan or the authorization of any God outside themselves.

H. N. MAGUIRE.

A PROPHETIC DREAM.

The narratives of apparitions etc., in Mr. Stead's "Ghost" number of the *Review of Reviews* are vouched for by the person who related, or on whose authority they are given. The persons who tell the stories call them hallucinations, coincidences or spiritual visitations, as you please—are real persons, who can, if need be, be subpoenaed. They are ready to repeat their statements on oath before any tribunal that exists. Their testimony may not be sufficient to establish the certainty of the apparitions. Still, here is their evidence; take it for what it is worth.

One of the painfully interesting stories is given on the authority of C. F. Fleet of No. 26 Grosvenor road, Gainsborough, England. He swears to the authenticity of the facts. The detailed story is full of tragic fascination which attaches to the struggle of a brave man, repeatedly warned of his coming death, struggling in vain to avert the event which was to prove fatal and ultimately perishing within the sight of those to whom he had revealed the vision.

The story in brief is as follows: Mr. Fleet was third mate on the sailing ship Persian Empire, which left Adelaide for London in 1868. One of the crew, Cleary by name, dreamed before starting that on Christmas morning, as the Persian Empire was passing Cape Horn in a heavy gale, he was ordered with the rest of his watch to secure a boat hanging in davits over the side. He and another got into the boat when a fearful sea broke over the ship, washing them both out of the boat into the sea, where they were both drowned. The dream made such an impression upon him that he was most reluctant to join the ship, but he overcame his scruples and sailed.

On Christmas eve, when they were nearing Cape Horn, Cleary had a repetition of his dream, exact in all particulars. He uttered a terrible cry, and kept muttering, "I know it will come true." On Christmas day, exactly as he had foreseen, Cleary and the rest of the watch were ordered to secure a boat hanging in the davits. Cleary flatly refused. He said he refused because he knew he would be drowned, that all the circumstances of his dream had come true up to that moment, and if he went into that boat he would die. He was taken below to the captain, and his refusal to discharge duty was entered in the log.

Then the chief officer, Douglas, took the pen to sign his name. Cleary suddenly looked at him and exclaimed, "I will go to my duty, for now I know the other man in my dream." He told Douglas, as they were on deck, of his dream. They got into the boat, and when they were all making tight a heavy sea struck the vessel with such force that the crew would have been washed overboard had they not clung to the mast.

The boat was turned over and Douglas and Cleary were flung into the sea. They swam for a little time and then went down. It was just three months after he had dreamed of it before leaving Adelaide.

SUGGESTIONS for organization continue to reach this office, says *The Better Way*, and while we can not publish them for want of space, it may be of interest to our readers to know their general tendency. So far, the divergence is not so marked as in the past, and it seems there is a drifting together on a few cardinal points, of which the following are the principal ones: The belief in a universal creating and ruling intelligence—a psychic force, yet undefined; the immortality of the human soul; the inter-communication of spirits and mortals; and salvation through self-culture and development with individual responsibility.

BOOK REVIEWS.

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

Personal Reminiscences of Thirty-five years of Journalism. By Franc B. Wilkie ("Polinto"). 12 mo. cloth pp 324. Price \$1.50. Half calf, \$3. Chicago: F. J. Schulte & Co.

When a keen and well-trained observer, thirty-five years in one field, tries his hand at furnishing a publisher with reminiscences for book making purposes, he ought to score a success, and that is exactly what Mr. Wilkie has done in this instance. He neither moralizes nor preaches. He doesn't even try to make a hero of himself. His candor is generally refreshing, though at times almost cruel in its bluntness. Starting off with an account of his first attempt at newspaper writing and his first sight of an editor in 1854 at Schenectady, the reminiscences rapidly reels off panoramic views selected from the important and epoch-making events of his journalistic career. He tells of beginning editorial life while a freshman at Union College, on the princely salary of four dollars a week, and then gives an account of the ups and downs—mostly downs—of succeeding years until he becomes a war correspondent and finally is steered by fate into the dominion ruled with despotic sway by the late but unlamented Wilbur F. Storey and known as *The Chicago Times*. Here for twenty-three years Wilkie furnished dynamite, nitroglycerine, vitriol and fire-works for King Storey to use in magnifying his office, multiplying his wealth and making cripples of his enemies. But this was only a part of Mr. Wilkie's work. Among other things he went across the Atlantic and quickly built up a splendid news gathering accessory for *The Times*; originated and helped to found the Press Club of Chicago, and was its first president. This Club is now the most successful and powerful organization of strictly newspaper men in the world.

Naturally there is a good deal of Storey in the book, and all who desire to know the man as he was known by his confidential lieutenant will eagerly read it. Mr. Wilkie has done a service to the rising generation of journalists by giving these reminiscences. Journalism is not now what it was when he entered it. Near the close of his book the author says: "I am gratified to assert that, during the period I have been connected with journalism, there has been an immeasurable advance in the personal habits and in the intelligence and education of the newspaper fraternity. There has been an accession to the dignity of journalism both in its personnel and in the development of its intellectual forces."

The book is well and honestly gotten up by the publisher, and is a credit to the craft. It is, we understand, one of the best selling books in the publishers list of exceptionally "taking" publications.

A Missing Million; or the Adventures of Louis Belgrave. By Oliver Optic. Boston: Lee & Shepard. 1892, pp. 327.

This volume is the first of "The All-Over-the-World" series and introduces several stories the character of which may be inferred from the general title of the series. Louis Belgrave, the "millionaire at sixteen," is a young man of fine character and high aims, whose devotion to his mother is worthy of all praise though readers of the book are not likely to be called upon to manifest their devotion in the same way. The hero of the story having plenty of money visits as much of the habitable globe as his inclinations dictate.

Ethereal Matter, Electricity and Akasa. By N. Kolkun. Sioux City, Iowa: Pinckney Book and Stationery Co., pp. 75, paper, 50 cents.

This little work discusses intelligently the different conditions of ethereal matter, and akasa, the composition of cosmic ether, the nature of electricity, the human organism, lines of akasa or supposed organs of the soul, psychical transmission of ideas to a distance and occult tricks. The work the author says, "is the result of original researches, all undertaken in the territory of Dakota and researches of considerable magnitude."

The Joyful Story. By Dr. J. B. Herbert. Chicago: The S. Brainard's Sons Co., 145 and 147 Wabash ave. Price, 5 cents; \$4.00 per hundred.

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MAGAZINES.

The January *Eclectic* is full of excellent reading. Dr. Tuckey's article on "The Applications of Hypnotism" discusses one of the most interesting subjects of the period. Sir Charles Robinson, in his paper "On Spurious Works of Art," writes trenchantly on the deceptions and shams of the art world. Those interested in the great Biblical controversy will find the discussion of the "Fourth Gospel" a most interesting contribution to the subject by an eminent English clergyman. Dr. Arabella Kenealy writes brilliantly on the woman question from a statistical standpoint. There are three capital literary studies on George Meredith, Rudyard Kipling and the late Lord Lytton. "The Elegie," a striking short story, choice poems, short essays, and a brightly written science paper, "Mud," round out a very readable issue. As the January issue begins a new volume, it is a favorable time to subscribe to this valuable periodical. Published by E. R. Pelton, 144 Eighth st., New York City.

Sphinx for December last contains a translation of a portion of the experiences of "Featherstone-Hough" in THE RELIGIO-PHILOSOPHICAL JOURNAL of January 31, 1891, and observes that, in the United States, even before the foundation of the London Society for Psychical Research and its American branch, investigators knew how to conduct careful and exact investigations of spiritual manifestations, of which the article is a striking proof. *Sphinx* has also a favorable notice of the extra number of Mr. Stead's Christmas *Review of Reviews*, "Real Ghost Stories."

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

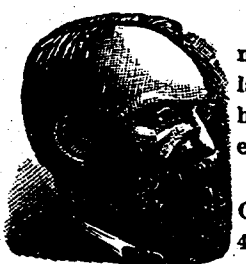
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Our elder told us yesterday, we had not learned to live

Until we learned how blessed 'tis to pardon and forgive;

The dear, sweet, precious words he spake like heavenly manna fell;

The perfect peace they brought our hearts no human words can tell.

"Love brings millennial peace," he said; and though my lips were dumb,

I still kept shouting in my soul, "Amen, and let it come!"

"When men forgive all other men, the year of jubilee

Will dawn upon the world," he said. I said, "So let it be."

"So, love your neighbor as yourself," he then began again,

And Silas Fitz, across the aisle, he shouted out, "Amen!"

What right had he to yell "Amen," the low-toned, mealy hound!

Who took my cow, my new milch cow, and locked her in the pound?

The low-down, raw-boned, homely crank, a lunk-head, and a lout,

Whose love, and grace, and heart, and soul have all been rusted out—

To sit there in the sanctuary and holler out "Amen!"

If I could choke the rascal once he'd never shout again!

One day his dog came by my house, I called the brute inside,

Gave him a chunk of meat to eat, and he crawled off and died.

He just crawled off and died right then. Says I, "I'll let him see,

No long-legged simpleton like him can get the best of me."

But, oh, that sermon—I would love to hear it preached again,

About forgiveness, charity, and love of fellow men.

I should have felt as if I basked in Heaven's especial smile,

If that blamed villain, Silas Fitz, hadn't sat across the aisle.

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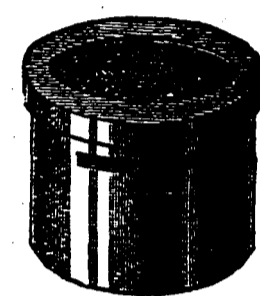
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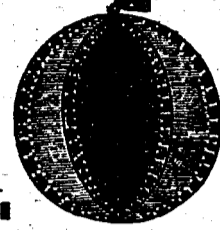
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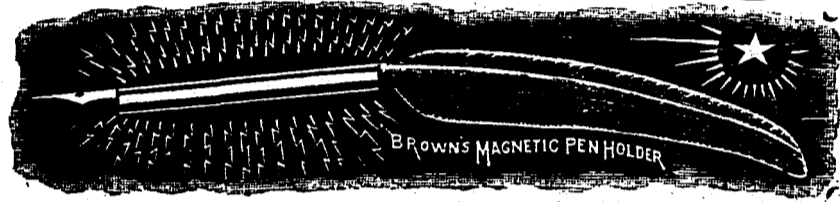
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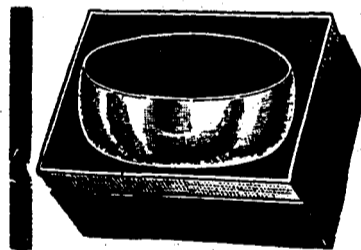
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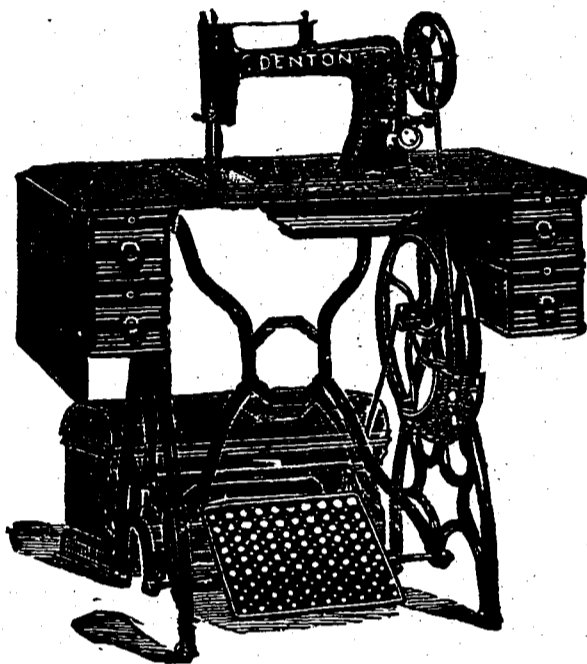
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PUBLISHED AT 92 LA SALLE ST., CHICAGO
BY JOHN C. BUNDY

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION
One Copy, 1 Year, \$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

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To every new yearly subscriber to THE JOURNAL at the regular price, \$2.50, I will send free a copy of Dr. Crowell's "Spirit-World."

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"PROF." HARRY ARCHER.

During the past few months THE JOURNAL has had a number of inquiries concerning an individual calling himself "Professor" Archer and claiming to be a medium for full-form materializations. Having been engaged for many years in educating the public to understand the methods of these tricksters and the generally untrustworthy nature of their claims, THE JOURNAL is loath to continue the disagreeable and thankless task; hence it has refrained from allusion to this new fakir in the Spiritualistic field. However, as he seems to be deluding people with uninterrupted success, it may be as well to give him an advertisement.

Before assuming the role of medium, "Professor" Harry Archer was practicing as an astrologer at 193 Sixth avenue, New York City. At Middletown, New York, a family named Huyler was engaged in handling commercial Spiritualism and had for their most desirable patron, Mr. Luther R. Marsh, once the dupe of the notorious Madame Dis De Barr. It would appear that the Huylers needed to strengthen their combination and increase the variety of their stock and so imported "Professor" Archer. Things went on swimmingly for a time, but finally the Huyler-Archer gang were given a five-column illustrated exposé in the New York Herald about a year ago. The exposure broke up the financial success of the seances at the Huyler house; and this source of income cut off, the performers quarrelled among themselves and Archer left. He declared the Huylers treated him badly and would not give him a fair share of the profits. John Huyler on being interviewed and told that Archer claimed to have been cheated and wronged replied:—"There is no truth in what Archer says. He has been drinking lately and when under the influence of liquor is a very demon." Huyler also showed a receipt in full from Archer.

It seems that Archer finally followed the advice of his late illustrious townsman and travelled west, as will appear by the following from the Middletown, (N. Y.) Daily Press of July 2, 1890:

A letter has been received in this city from Prof. Harry Archer, the medium who materialized spirits in conjunction with one dollar bills at Mrs. J. J. Huyler's, on Benton avenue, last winter.

He writes: "I suppose you wonder what has become of us. We left New York three weeks ago and are now doing well here in Chicago. We have taken a house for a three-years' lease and will remain until after the World's Fair. Business is booming here and everything goes. I saw fifteen people yesterday at \$2 and \$3 apiece and stuck one gillie for \$20. He was in love. The suckers are not dead by any means. 'Em' is well. She is studying vocal and instrumental music. I gave a slate-writing test last Sunday. Peggy is still on deck, and even the spook photos are looked upon as marvels of spiritualistic phenomena. I sold the illumination to a medium for \$25—made \$23—a pretty good deal, wasn't it?"

The letter closed by asking for all the latest scandal which might be going on about his late residence.

If Archer did any such rushing business in Chicago, he, his confederates and dupes, kept very still about it. In the fall he was heard from at Grand Rapids, Mich. The Better Way of November 21st contains an account, signed "Charles M. Potter," giving particulars of the wonderful materializations at Archer's seances and stating that "Peggy Johnson the medium's control and little Jimmie are the ones who are always on deck." Among the spirits exhibited, according to Mr. Potter, were E. V. Wilson, Katie King, Carrie Miller, and Charles Forster (?). In another account published in a fraud-promoting sheet on January 16, 1892, and written by a man who ought to be smart enough not to be fooled by a traveling mountebank, still more astounding exhibits are described. Among

the spirits at this show we are told were "some with illuminated forms and raiment, on whose robes are embroidered the emblem of the Magi, that I have seen in the Temple of the Magi." Also another spirit seven feet high from the lost Atlantis, and Claudius and wife, McCullough in stage costume "giving in pantomime a fine exhibition of tragedy—Othello, or some other of Shakespeare's plays." Hear the innocent lamb discourse on the wonders of Archer's cheap fake-show! "Adelaide Neillson comes out, and on two occasions gave us in pantomime the 'Galley Slave'; and on another a jig dance." A lock of hair is cut off by a spirit and given to a sister and "the sister has the hair yet which she shows with great pride." And so on to the end.

Truly the fool-killer needs to visit Grand Rapids early and often. It is said by the writer last quoted that "Mr. Archer will spend a few days in Chicago, by request of friends, the latter part of this month." This advertisement may assist him in taking in more "suckers" and enable him to write another letter to his friend in Middletown.

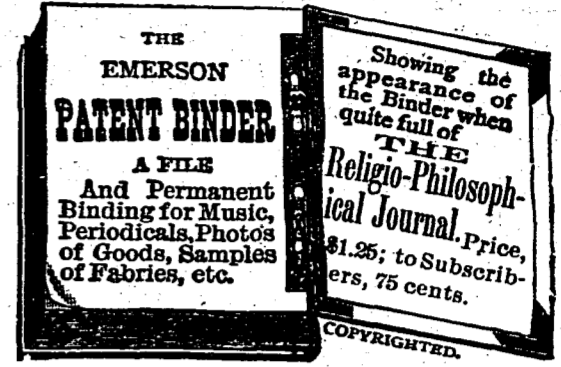
PROFESSOR ELLIOTT COUES.

The many friends of Professor Coues who were so deeply concerned for his health some months ago, will be delighted to learn that he is rapidly recovering his normal vigor. After two months' stay in California he is now at Prescott, Arizona; and writes that he finds it the best place he has found for a health-seeker,—at least for him. The Prescott Morning Courier of January 4th, speaks of the learned visitor thus:

"Dr. Elliott Coues, whose arrival with his estimable wife was previously announced in these columns, is being visited by quite a number of Hassayampa friends and comrades with whom he fought Apaches and to whom he lent professional aid in those ancient times which tried men's souls. Like most of the Hassayampers, the doctor is as active and vivacious as most men twenty or thirty years younger. He said to the Courier man that when he came to this section in '04 he little dreamed that it would develop into the great country that it now is."

While in California Dr. Coues made some experiments in psychics which were attended with remarkably successful results. The record of some of these experiences will appear soon in THE JOURNAL. As soon as Dr. Coues feels that his health is restored he will return to Chicago to cooperate with

us in perfecting and carrying forward the preparatory work of the great Psychical Congress to be held here in connection with the Columbian Exposition next year.



KNABE PIANOS.

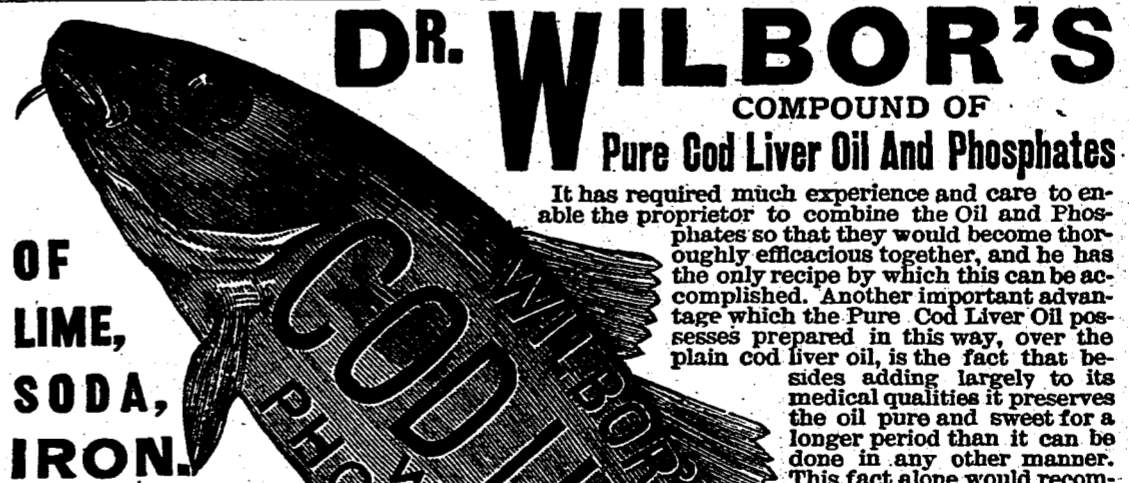
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It has required much experience and care to enable the proprietor to combine the Oil and Phosphates so that they would become thoroughly efficacious together, and he has the only recipe by which this can be accomplished. Another important advantage which the Pure Cod Liver Oil possesses prepared in this way, over the plain cod liver oil, is the fact that besides adding largely to its medical qualities it preserves the oil pure and sweet for a longer period than it can be done in any other manner. This fact alone would recommend this form of using the Oil even if the phosphates did not also add vastly to the healing qualities of the preparation. The perfect incorporation of the phosphates with the cod liver oil has only been accomplished by the adoption of the most perfect rules of chemistry; and a medicine has been produced which while it is so efficacious is also perfectly palatable and pleasant.