

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM

Death fears no Ash, Hobbs at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXIII. CHICAGO, OCTOBER 13, 1877. NO. 6.

### PHENOMENAL.

Narrative of events that took place around the E Shaft of the Chicago, Wilmington and Vermillion Coal Co., in Braidwood, Will Co., Ill., on the nights of Aug. 14, and 15, 1877.

**PREAMBLE:** Since the under-written phenomena are of a character sufficiently remarkable and abnormal to merit a careful recital and preservation, I take this earliest practicable opportunity, after their occurrence, while my recollection of details remains minute, to record them for my own satisfaction, and with a possible view to publication in the interest of humanity and of social science—with the proviso that up to the date on which these incidents took place, my investigations into Spiritualism had only extended to occasional seances with professional mediums; and had resulted in the belief that the something which had eluded my research might be the work of a low order of spirits, might be the result of an unknown power, often accompanied by trickery, possessed in unequal degree by different individuals, who were usually of inferior moral, intellectual, or physical calibre. With my position towards Spiritualism defined, I now commence in narrative form a truthful and consecutive statement of events which occurred in my presence, and in that of Mr. — whose relatives reside in New York, (I withhold his name), on the nights of August 14th and 15th, 1877.

On the afternoon of the first of August I received instructions to report for special duty at Pinkerton's head-quarters on Fifth avenue, Chicago, and a few hours later found myself comfortably housed in the police barracks, extemporized by the Chicago, Wilmington & Vermillion Company upon their property in Braidwood. The position seemed to be a sinecure.

With some thirty-five others, I was detailed upon guard at various points around the G and H shafts with ample leisure for scrambling to the face to coal dug, to hunt for curious insects or fossils. Our occupation was rendered easy notwithstanding recent troubles with the strikers, by the presence of Dwight, Streator and Pontiac militia, by the enrollment and nightly drill of some 250 colored "blacklegs" (miners who had taken the place of strikers), and by personal assurance from Gov. Cullom of his sympathy and material support.

Of my companions, one had provoked remark by preferring to spread his blanket under the open sky, beside piles of props, or in the engine-house, rather than share our common quarters; a man of some twenty-five years, ill-educated, dogmatic and taciturn, with a low forehead, sharp ridge-like eyebrows, restless, suspicious eyes, small pointed nose, hatchet-face, decidedly not an attractive companion with whom to share a night-watch. It was consequently with little pleasure that I learned from him of our having been detailed for night duty at the E shaft, half a mile from our head-quarters, a couple of furlongs nearer than our most advanced pickets were stationed. These reasons seemed sufficient to explain his statement that we had disagreeable work before us, and I was relieved to hear that the mine was exhausted, the shaft-house dismantled, and that three or four nights would suffice to remove the debris and tools, when our services would no longer be required at that point.

I also learned that he had previously done night-duty on the same spot, as I buckled on my Remington, and with lunch and a blanket, we started for the scene of our labors at six o'clock on the evening of the 14th. The allotment of sleep had been left to our own discretion, and accordingly I turned in at dusk, while my comrade watched, and was awakened by him at twelve to exchange places.

The mine is located at the intersection of a railroad with a thoroughfare which crosses it at right angles. On the southern side of the railroad are scattered the diminutive clapboard houses of the miners, each having a garden-patch, and fronting on the highway. On the north side of the track and along the eastern side of the road, extended far-like, the tall crests and ravines of the "dump," composed of slate and earth excavated during five years of working, and at the handle of the fan are located the main and ventilation shafts, both partly filled with water and boarded over, and the engine-house, of which the timbers littered the ground, its tall iron funnel still standing, and constituting with the brick-work of the furnace, and the boilers embedded in it, the only portions of the house in sight. North of the railroad, west of the road, its upper surface level with it, extends a low flat dump of coal-dust and earth partly covered with piles of hard-wood props, by the iron-work of ruined "cages," dump-cars and debris. Near the road stands a tumble-down blacksmith shop, signs of decay in its iron-barred broken windows, called-up doors, grimy cupola chimney, and battered, "hokey" walls and floor. It is unequally divided by a partition, the smaller room containing the ash-covered furnace, and the more valuable parts of the work; the other room, the other room had a large stove, large heap of cables, pipes and other tools, and an old bench, upon which we spread our blanket. Investigated by sleep, I marched up and

down, until disturbed by rapid footsteps pacing to and fro beyond the lower dump, and in a grass-grown, boggy waste of five or six acres that stretched north to an adjoining road. I followed cautiously, hid, walked swiftly toward the sounds, but failing to discover their source, finally contented myself with listening carefully, and they continued at intervals till daylight. About one o'clock, or a little later, I saw two lights upon the waste referred to, four or four and a half feet from the ground, dancing gaily up and down, approaching and retreating, and wheeling round each other like butter-flies among flowers on a summer morning. Lanterns, some one after the wood, I thought, as with ready revolver I chased them through knotty grass, muddy bottom, and around the prop-piles, but could not get within fifteen feet of them despite my utmost efforts.

They were pale, shedding no radiance, wavering, flickering like a candle-flame in the wind, and of about four times the size. Suddenly, I thought I understood their nature, and as Jack-o-lanterns or Will-o'-the-wisp are only partial acquaintances of mine, strove more earnestly to make a near approach. Weary and baffled, I gave up the chase, and cannot tell the precise time of their disappearance.

"You don't want to go chasin' them lights," said one of our men at the breakfast table, as I narrated my experience, and propounded my theory, shaking his head ominously, and proceeding to narrate some marvelous story of paralysis accompanying a near approach. Laughingly, yet half angry, I proposed on that evening to vindicate my theory, and effectually dispose of his superstitious views, but the dancing lights did not again appear.

Supper over, and on the ground again, the first watch fell to my lot, and my companion slept till midnight. Footsteps came again, faint and at distant intervals, but contenting myself with observing that all property was safe and in its place, twelve o'clock at last arrived, as Ursula Major's position indicated, and I awoke my comrade.

"Did you try to fool me during the night?" he asked.

"No, I have not been in the house till now."

"Some one seized my heel with both hands, and half-twisted my ankle. I woke up, saw you, I thought, standing beside me, and drew up my other foot, meaning to give you a kick that you would remember, if you tried it again; but I was tired and dropped off. And, yesterday morning," he continued, "there came a tremendous thump, along about daylight, against the side of the house. I was asleep, but it startled me so, that I woke, sitting up. You didn't throw a stone against the house, did you?"

"I heard that noise," I replied, "and hurried from the other end of the road, but could find nothing; looked through the window, saw you curled up, seemingly asleep, and concluded I must have been mistaken." A little more chat, he closed the door, and I prepared to take off my shoes. As I did so, an unmistakable sigh came from the darkness, followed by a groan. I called my friend, again, and louder yet. He hurried up, and I questioned him as to trickery, which he solemnly denied.

Not feeling sleepy, and disliking my proposed couch, I volunteered to watch and let him continue his nap; but declining, we went out into the night.

The footsteps had become louder, and now as we listened, we could distinguish the measured tread of one pacing "sentry-go," the rush of many footsteps, the creaking of swift-moving boots. Search availed nothing, and sitting down chatting together, he spoke of being a fair singer, and I invited a specimen of his skill.

He broke off, as a dark shadow advanced swiftly towards us, and disappeared. Soon from the opposite direction, it came again, a tall man, stooping, in dark clothes and slouch cap. My friend started up, and darting after it, slashed madly right and left with his cudgel as he raced over the low dump, while I followed, pistol in hand. Suddenly we stopped; it had disappeared, in clear daylight on the open dump.

Singing resumed, my "buddy" repertoire (of the varieties order) nearly exhausted, his songs became more vulgar and obscene, until, in the last, he broke off, for the footsteps had become fearfully loud and near, were all round us, on the low dump, the road, the gritty railroad track, and with them came the sound of the pick "at the face" of the shovel as the rooms were cleaned out, and of miners busily at work; while from the blacksmith shop came loud raps and knocks.

"Did you hear those three loud knocks?" And my "yes," was emphasized by another louder still.

I started to my feet.

"We will go into that shop together, and find out what it is," said I.

After some hesitation he consented. We went hand in hand; in the name of God, I demanded was there some suffering, evil or unhappy spirit present, who needed our help. No reply, no sound came.

"If you cannot answer that, you must beimps of the devil," I exclaimed.

At that, my friend snatched his hand from mine, flew into the open air and I followed.

"What made you run?" I asked.

"You don't want to talk about the devil in there."

"Perhaps not. But we will find some other reason yet."

"You can't do it. I've been here three weeks, and there's no other man on our

force dare stay here. They'd take their walking papers first. Kennedy was with me, and he couldn't stand it, and left. They take me to the edge of that shaft, 85 feet deep and tell me to throw myself down." As he spoke he walked towards the spot, picked up a piece of coal, dropped it between the boards, we listened to the echoing plunge, and walked away. Then resuming, "I've lost eighteen pounds since I've been at it."

"Do these sounds follow you? Have you heard them anywhere else?" I asked.

"No. But—I have been dead once! I was drowned! It was an awful warning! My grandfather died six times!"

This calmly, deliberately, solemnly, his face rigid in the star-light, at a time when the presence of a human being became valuable; for the sounds were louder, nearer, menacing. Dogs (every miner keeps one) were howling fearfully.

The caves of the shop, its cupola and chimney were faintly luminous, phosphorescent, far off on the horizon the light of some burning house, barn, or prairie shanty, but the coming dawn had noticed a short time before seemed overclouded, the air murky, dark and stifling. Whether this effect was real, or within ourselves, I do not know. Both had remarked it, we found afterwards.

I felt the reflection of a light on my face, and turning quickly, saw a ball of fire fall splash like molten iron on the road beside me, but without sound and disappear.

"Did you see it as it passed your face?"

"No," said I, "I did not."

"It was a finger of fire, and was shaken in your face! I never saw them so near before, nor heard them so loud. Then after a long pause; "Can you pray?"

"I don't know," I said. "I never prayed with anyone before, but I must try."

"You've got to kneel down," he asked.

"I do not think God cares about position, but I will," and hand in hand again, I prayed, "making the best prayer that over I heard," said my companion.

"Now," said I, "let us repeat together the Lord's prayer."

"I don't know it," he replied.

"So I said it for both."

As we rose, all was peaceful, the silence startling by comparison with the babel that had gone before. The sky had cleared, and the victory was ours. Speaking of the wonders of the night, and our happy release, my companion chanced to drop a familiar oath, and the sound of the footsteps, the pick, the shovel, the knocks began again. I rebuked him; they died away; in an hour daylight had come, and we turned towards the shop. The door, we had returned after our flight to close, stood wide open, the loose coils of rope had been removed diagonally to the opposite corner, and were heaped at the end of the bench.

We searched the low dunes, the dumps, the field, no trace of shifted soil or any alteration, where the noise had been loudest. I looked for any indication that gravitation might have restored the angle of repose—the dumps were below it, and no indication of a slide appeared. For any sign in nature or man, for a trace of the rope, anything to account for these phenomena on explainable principles; I could not find any. Then I turned in for an hour, was awakened by our relief, and made our report to the sergeant. He God d—d my ghosts, my prayers, my report, but at noon apologized; excused himself on the score of fatigue, after a night ride for a physician, and on the momentary supposition that I had intended a practical joke.

The men listened intently, and from them I now learned, for the first time, that on the 15th of August, nine years previously, a picnic had been held at that spot; there was a strike at the time, quarrels began, and ended in the murder of a number of men. How many, the different narrators differed too much upon, for me to determine. Confirmation of my companion's statement regarding them was also furnished.

I gave my companion at his request, the Lord's prayer, in writing and print with an alphabet for each and he expressed his intention of learning it. Both looked forward to the evening, with a courage born of our experience, that surprised our comrades; but, as I was lying down in the afternoon, the sergeant brought me a telegram from Chicago:

"Come at once, I want to place you on another operation."

Said the sergeant, "No doubt the superintendent, who signs this, wants you on the clerical force or on private work. If the latter, your apparent connection with the force will cease; therefore, no word to the men, and take first train up."

I presented myself.

"What about the E shaft?"

Then I perceived that the "operation" was to be performed on myself.

"Who was with you?"

I made a brief report. He noted the name.

"Ah!" said smile. "I don't think I will send you down there again."

"Did I not do my duty?"

Significant tap of the side of his head, repetition of smile, finally:

"It has a tendency to demoralize the men."

"You have other work?" I asked.

"What is your opinion about the E?"

"That I was further within the gates of hell there, than I thought it possible for man to go, and be alive."

"No further work," said the superintendent. "In that case, these experiences are mine, alone, and I am free to make what use of them I please," from me, closed the interview.

I paid a visit to the superintendent of the C. W. & V. Co. He had neither leisure nor inclination for investigation.

ALFRED BULL,  
146 Quincy St., Chicago, Ill.

Plain Statement of Facts Regarding  
J. Frank Baxter.

Mr. Baxter and his friends having claimed that he was obliged to leave his school in Winchester, Mass., on account of his publicly expressed belief in Spiritualism, E. F. Underwood addressed a letter of inquiry to the chairman of the school committee, and elicited the following reply:—

[Copy.]  
MIDDLESEX COUNTY PROBATE OFFICE,  
East Cambridge, Mass., Sept. 18, 1877.  
B. F. UNDERWOOD, Esq.—Dear Sir:—Yours of the 14th inst., sent to the postmaster of Winchester, has been handed me. In it you make the inquiry whether Mr. Baxter was compelled to renounce Spiritualism or resign his position as teacher. I answer, that no such alternative was presented. The School Committee of Winchester are unanimously of the opinion, as I believe, that they have no right to proscribe a man for his opinions. Mr. Baxter has been known to be a Spiritualist for years, and the absurdity of the statement that he was compelled to resign because he would not renounce Spiritualism, becomes apparent when the fact is stated that in June last he was re-elected by the present committee. I answer your note as a matter of courtesy to a stranger, and not in defense of any action of the committee in the premises, which is entirely unnecessary where the facts are known.

Yours very truly,  
J. H. TYLER,  
Ch. of Winchester Sch. Com.

To this Mr. Baxter makes the following rejoinder:—  
WINCHESTER, MASS., Oct. 1, 1877.

MR. EDITOR—Dear Sir: I was astonished to see the letters from Mr. Underwood and Mr. Tyler as they appeared in the Investigator of Sept. 20th. Allow me to say Mr. Tyler's letter was an evasion of the subject at point. After returning from Lake Pleasant, I went to the individual members of the Committee and talked over the Camp-meeting affair with them. Mr. Tyler was out of town, and so I could not see him, and they whom I saw invariably expressed confidence in me, and one even, in the course of a note written to my wife, used this language: "I am free to say, and shall say freely, that I believe in Mr. Baxter's honesty in the Pleasant Lake transaction." All, however, with one exception, and that one not a Spiritualist, showed decided prejudice against Spiritualism. Many things said, then and previously, were as straws which told too plainly how the wind was blowing. They could not doubt my integrity, though they despised my Spiritualism. When Mr. Tyler officially, as Chairman of the School Board and before that full Board assembled, asked, as he positively did, "Will you publicly renounce your belief in Spiritualism?" I felt that I knew its full import. I only regret now I had not refrained from tendering my resignation, inasmuch as the responsibility would then have fallen on him.

He next says in his letter that the committee "have no right to proscribe a man for his opinions." It is a fact, however, that this same committee, by their vote and sanctioned letter, attempted to proscribe the preaching of them, and believed they had succeeded in so doing, when I wrote them that lecturing and teaching having overtaxed me, I had decided not to attempt the two longer, but to drop the lecturing, and this before receiving their letter. So I cancelled engagements, and have lectured none since last April until this summer. Now it has been claimed I have violated my word. Not at all. It was in the vacation. Further: before doing this, I talked with most of the members of the committee to see if I was any way bounden to the town or committee during the vacation, and was told I was not.

Mr. Tyler further argues: "Mr. Baxter has been known to be a Spiritualist for years, and the absurdity that he was compelled to resign because he would not renounce Spiritualism becomes apparent when the fact is stated that in June last he was re-elected by the present committee."

Now such a thing is not apparent when I say the reason I was re-elected was because two or three months previous my decision had been made on account of my health, not to lecture longer while I was teaching, as I said above; and on this ground, in my opinion, I was re-chosen. Although I think Mr. Underwood very hasty in his conclusions, yet perhaps he and the editor both were just in their comments as things were represented. The editor asks, "if it is not possible that I have been biologized, bewildered or bewitched into the idea that I am a veritable martyr, and the whole town of Winchester down on me?" But does not this letter show something like persecution to have been practiced? In my mind a persecuted man becomes a martyr. As to my

thinking "Winchester down on me," I believe on the contrary, with many others in the town, that had a vote of the town been taken on the question, I should now be teaching in the school to-day. And now as to my "wanting to appear a martyr." I have not been before the public in this matter only as others have placed me there, my only article previous to this being simply my card; and I still say, for I honestly entertain the thought, as I asserted in my card, I have been forced to resign my position as teacher, as I could not conscientiously renounce my Spiritualism.

Yours most candidly,  
J. FRANK BAXTER.

In proof of his statements he brings forward a letter from Geo. W. Gardner, Chairman of the Sch. Com., at that time, dated Oct. 2nd, 1876, from which we take a few choice extracts.

He says:—"You know of course that according to the statute the schools of this Commonwealth may not be made distastefully religious in their teaching and influence. Neither on the other hand must they be subjected to any irreligious teaching or influence."

"At the first meeting of the School Committee after last vacation, attention was called to the fact that you during the vacation had on different occasions allowed your name to be publicly announced in connection with certain public gatherings of so-called Spiritualists, and that you had publicly addressed such gatherings, where the Christian Scriptures were ignored as a basis of religious belief, and the amenities of the Christian religion set at naught as unworthy the regard of thoughtful and progressive men. Further, if we trust the reports of the daily press, at least on one occasion you appeared in the very unusual character of a practical illustration of the alleged facts of seeing spirits, together with other accompanying incidents, which put you in a very lamentable position in the eyes of a great majority of the people of this town. It was matter of great chagrin to this Committee, and to most of the most intelligent of the parents of your pupils, that you should in such a way publicly array yourself in the number of disbelievers in the divine revelation of the Bible and the open rejectors of what to most of us is a holy religion. You have thrown your influence against the religion of Christ. While, therefore, we do not wish to dictate what shall be your personal beliefs or unbeliefs in matters of religion, we do hold that a public school teacher can hardly be warranted in public arraying himself in opposition to the very basis of that morality which he is required to teach, and so negative the letter and spirit of his teaching in school by such public associations and performances out of it. \* \* \*

"They (the Christians) are not willing to put their children under the care and influence of teachers, however good and successful in the matter of secular instruction, yet whose spirit is hostile to the essential truths of Christianity, and whose influence outside the school-room is cast on the side of pronounced disbelief or ruinous delusion? "We hope, therefore, that in the future you will desist from assuming the character of the public teacher of a so-called religious system which does not even profess to come within the pale of Christianity, and that you will not impair your great influence over so many young and plastic minds and hearts by condescending to act a part in what must seem to most of your most intelligent patrons a lamentable delusion."

"In behalf of the School Committee of Winchester, and adopted in regular meeting of Sept. 30, 1876.

Very truly yours,  
GEO. W. GARDNER,  
Chairman."

To this communication Mr. Baxter made no reply, but continued from time to time to fill such engagements for lectures as he could not cancel which he had previously made. February 24th the committee ordered a communication to be sent to him which contained the following:

"A few months since the Sch. Com. of Winchester sent you a communication expressing their objection to your lecturing upon the subject of Spiritualism and to certain exhibitions in connection therewith, to which no reply has been made. The repetition of these exhibitions in our immediate neighborhood leads us to believe that you disregard our wishes and judgment. \* \* \* The Committee now desire to know whether you propose to persist in a course which they disapprove of and believe to be detrimental to the welfare of the school under your charge."

GEORGE S. LITTLEFIELD, Chairman.  
E. PRESSEY, Sec.  
Winchester, Feb. 24th, 1877.

Mr. Baxter returned a lengthy reply to this letter which has the ring of true manhood all through, which can be seen in the paragraphs here quoted. He says:

"If by this question you mean 'Will you give up your belief in Spiritualism?' I must answer, I cannot. It is a most beautiful belief to me. As Orthodox, Unitarianism, Universalism, or else, is a most cherished belief and religion to those who can see and accept either, so is Spiritualism a sacred truth to me—in fact, so is it to nearly all peoples' heart, in the church or out. Considered on Eighth Page.

IS THERE A CONFLICT

DARWINISM AND SPIRITUALISM?

BY WILLIAM EMMETTE COLEMAN.

PROFESSOR DANA ON EVOLUTION.

Peebles mentions Prof. Dana as an anti-Darwinian and quotes, in his Banner-of-Light correspondence, an extract from his "Manual of Geology," antagonistic to the evolution of species from species.

PROF. WINCHELL ON DARWINISM.

Prof. Winchell some years since was a sturdy opponent of Darwinism, but of late he has been equipping with the subject, gradually approximating Darwinism.

AMERICAN DARWINIANS.

On the other hand, who are the American Darwinians? Their name is legion, numbering as they do many of our country's brightest lights and most prominent names in scientific lore.

I would here remark, that one of the most eminent of American Darwinians, Prof. O. L. Marsh, in his Nashville address before the American Association for the Advancement of Science, declared that "to doubt evolution to-day is to doubt science, and science is but another name for truth."

ITALIAN AND DUTCH DARWINIANS.

Peebles has not thought proper to allude to any Italian or Dutch anti-Darwinians; notwithstanding this omission, I refer him to such distinguished Darwinians found in Italy's sunny borders as Profs. Canestrini, Montegazza, Barrago, Delorenzi, Morselli, and Saviotti; and as regards the scientific minds of Holland, they are well known to be virtually a unit for Darwinism, so it is unnecessary to specify any by name.

This cursory examination of Peebles' fourteen anti-Darwinian scientists has not resulted very favorably, I opine, to the substantiation of the truth of the non-derivation of species from species.—Anti-Darwinism.

DECLINE (?) OF DARWINISM.

Dr. Peebles repeatedly asserts that Darwinism is declining, but not one single proof of such declension does he give. I positively deny any decline in Darwinism, either among the scientific or the unscientific, the literary and cultured classes or the illiterate and the unlearned; on the contrary, Darwinism is constantly increasing in strength and influence.

If Darwinism be declining, it necessarily involves the abandonment of its teachings by some of those previously convinced of their truth and stability; else no decline can have taken place. The nature of the term "decline" necessarily involves a falling off in the extent either of its numbers or of its weight and influence: has either occurred? Can Friend Peebles point to a single instance where any person of scientific attainments or of extended literary acquirements and influence, once a Darwinian, is now an opponent thereof? I doubt very much if he can.

If Peebles be now in the right, and there was and is a conflict between them, then for seventeen years his opinions on the subject were entirely wrong; and if in the wrong for seventeen years, I would inquire, What assurance have we that he may not be wrong now, when he asserts the opposite? If wrong in one instance, he is as liable to be wrong in the other. The

question, then, is, if Mr. Peebles could advocate Spiritualism as forcibly as he did for that extended period, and never discover the presumed conflict, how is it that in less than a year's time he discovers this dreadful antagonism never dreamed of before? Mr. Peebles has never, until recently, attacked Darwinism, so far as the derivation of man's physical body is concerned; though he has all along denied the derivation of the soul from the animal world, which is not necessarily a teaching of Darwinism.

As Haeckel's work on Evolution (with translation revised by Lankester) was first published in London in October, 1876, no copy thereof, probably, reached America till the following month, November; and as Mr. Peebles' pamphlet against Darwinism had then been already published three months, it follows, that Bro. Peebles must have written his anti-Darwinian "Conflict" five or six months, at least, before he ever saw a copy of Haeckel: yet he gravely informs us, that it was through reading Haeckel that he became an anti-Darwinian!

We can now perceive very distinctly why it is that Peebles regards Darwinism as on the decline. Having once been a Darwinian and having renounced it, or, in other words, the truth and value of Darwinism having declined in the mind of James M. Peebles, therefore and necessarily, Darwinism is declining! Again I inquire for the production of any literary or scientific celebrity, aside from J. M. Peebles, in whose mind Darwinism has suffered a decline.

ANTI-DARWINIANS BECOMING DARWINIANS.

Did Darwinism decline, when Sir Charles Lyell, confessedly the ablest geologist of the century, after having opposed, in the earlier editions of his geological works, the ideas of Darwinism, in the later editions boldly advocated Darwinism, controvverting his own former arguments in opposition thereto? Lyell, the greatest geologist of the age, renounces anti-Darwinism and becomes a Darwinian; ergo, Darwinism is declining, I suppose,—according to Peebles!

R. A. Proctor, one of the most popular of living astronomers and a Roman Catholic, opposed evolution and advocated special creation for years. A year or two ago, he announced his abandonment of special creation, and adherence to Darwinism; assuredly, Darwinism is on the decline!

Winchell and Dana, Christian geologists, were formerly vigorous opponents of Darwinism; but in their last works they signify their acceptance of Darwinian principles. Truly, Darwinism is fast decaying,—so Peebles tells us!

Nearly all the eminent scientists and thinkers named in preceding pages were formerly anti-Darwinians; now they are Darwinians. Consequently, Darwinism is dying out, falling to pieces,—as Peebles would have us believe!

Recall to mind the fact, as previously stated, that the National Convention of German Scientists unanimously endorsed Darwinism. Of course, therefore, Darwinism is disintegrating, and will ere long disappear completely!

Remember the declaration of A. R. Wallace, in his last words upon Darwinism, that in the whole history of science and philosophy, there never had occurred a greater revolution in thought and opinion than was due to Darwin's works; that those works had fully and conclusively established, in the minds of the whole scientific world and largely among the literary and cultured classes, the truth of Darwinism; yet Darwinism is waning fast in power and efficiency,—we know from Peebles!

Prof. Agassiz, an opponent of Darwinism, not long before his death sadly confessed, that he was not prepared to see Darwinism received as it had been by the best intellects of his time. "His success," said he, "is greater than I could have thought possible." Nevertheless, Darwinism is being rapidly forsaken, and will soon pass away,—Peebles and Dawson tell us!

Dr. McCosh, the famed American theologico-metaphysician, probably the ablest orthodox philosopher of the country, observes:—"Two great scientific truths have been established in this century, the conservation of energy and the doctrine of development, acknowledged to have an extent which was not dreamed of till the researches of Darwin were published." Note! Dr. McCosh affirms evolution to be an established scientific fact, and its establishment as largely due to Darwin's researches thereon. Still Darwinism is falling into desuetude and decay!

LETTER FROM BISHOP A. BEALS.

BRO. BUNDY:—I have just concluded my present engagement for this society, and commence a work at Port Huron, Mich., the first Sunday in October, where I expect to remain a part of the month. I am pleased to report I have been instrumental in getting up a revival among the liberal minds of this city, and there is a desire expressed by the society, that I return and continue the good work.

Dr. McCosh, the famed American theologico-metaphysician, probably the ablest orthodox philosopher of the country, observes:—"Two great scientific truths have been established in this century, the conservation of energy and the doctrine of development, acknowledged to have an extent which was not dreamed of till the researches of Darwin were published." Note! Dr. McCosh affirms evolution to be an established scientific fact, and its establishment as largely due to Darwin's researches thereon. Still Darwinism is falling into desuetude and decay!

Dr. McCosh, the famed American theologico-metaphysician, probably the ablest orthodox philosopher of the country, observes:—"Two great scientific truths have been established in this century, the conservation of energy and the doctrine of development, acknowledged to have an extent which was not dreamed of till the researches of Darwin were published." Note! Dr. McCosh affirms evolution to be an established scientific fact, and its establishment as largely due to Darwin's researches thereon. Still Darwinism is falling into desuetude and decay!

Dr. McCosh, the famed American theologico-metaphysician, probably the ablest orthodox philosopher of the country, observes:—"Two great scientific truths have been established in this century, the conservation of energy and the doctrine of development, acknowledged to have an extent which was not dreamed of till the researches of Darwin were published." Note! Dr. McCosh affirms evolution to be an established scientific fact, and its establishment as largely due to Darwin's researches thereon. Still Darwinism is falling into desuetude and decay!

Dr. McCosh, the famed American theologico-metaphysician, probably the ablest orthodox philosopher of the country, observes:—"Two great scientific truths have been established in this century, the conservation of energy and the doctrine of development, acknowledged to have an extent which was not dreamed of till the researches of Darwin were published." Note! Dr. McCosh affirms evolution to be an established scientific fact, and its establishment as largely due to Darwin's researches thereon. Still Darwinism is falling into desuetude and decay!

Dr. McCosh, the famed American theologico-metaphysician, probably the ablest orthodox philosopher of the country, observes:—"Two great scientific truths have been established in this century, the conservation of energy and the doctrine of development, acknowledged to have an extent which was not dreamed of till the researches of Darwin were published." Note! Dr. McCosh affirms evolution to be an established scientific fact, and its establishment as largely due to Darwin's researches thereon. Still Darwinism is falling into desuetude and decay!

Dr. McCosh, the famed American theologico-metaphysician, probably the ablest orthodox philosopher of the country, observes:—"Two great scientific truths have been established in this century, the conservation of energy and the doctrine of development, acknowledged to have an extent which was not dreamed of till the researches of Darwin were published." Note! Dr. McCosh affirms evolution to be an established scientific fact, and its establishment as largely due to Darwin's researches thereon. Still Darwinism is falling into desuetude and decay!

Dr. McCosh, the famed American theologico-metaphysician, probably the ablest orthodox philosopher of the country, observes:—"Two great scientific truths have been established in this century, the conservation of energy and the doctrine of development, acknowledged to have an extent which was not dreamed of till the researches of Darwin were published." Note! Dr. McCosh affirms evolution to be an established scientific fact, and its establishment as largely due to Darwin's researches thereon. Still Darwinism is falling into desuetude and decay!

Dr. McCosh, the famed American theologico-metaphysician, probably the ablest orthodox philosopher of the country, observes:—"Two great scientific truths have been established in this century, the conservation of energy and the doctrine of development, acknowledged to have an extent which was not dreamed of till the researches of Darwin were published." Note! Dr. McCosh affirms evolution to be an established scientific fact, and its establishment as largely due to Darwin's researches thereon. Still Darwinism is falling into desuetude and decay!

Dr. McCosh, the famed American theologico-metaphysician, probably the ablest orthodox philosopher of the country, observes:—"Two great scientific truths have been established in this century, the conservation of energy and the doctrine of development, acknowledged to have an extent which was not dreamed of till the researches of Darwin were published." Note! Dr. McCosh affirms evolution to be an established scientific fact, and its establishment as largely due to Darwin's researches thereon. Still Darwinism is falling into desuetude and decay!

Dr. McCosh, the famed American theologico-metaphysician, probably the ablest orthodox philosopher of the country, observes:—"Two great scientific truths have been established in this century, the conservation of energy and the doctrine of development, acknowledged to have an extent which was not dreamed of till the researches of Darwin were published." Note! Dr. McCosh affirms evolution to be an established scientific fact, and its establishment as largely due to Darwin's researches thereon. Still Darwinism is falling into desuetude and decay!

A STRANGE STORY!

A Graphic Account of What One of Our Best Citizens Saw From the Banks of the Willamette, Below the City—A Startling and Thrilling Phenomenon—Do Spirits of the Departed Revisit the Earth—Who Can Solve the Mystery?

The following thrilling description of what one of our best and most reliable citizens has experienced has been handed us for publication. We, for the present, abstain from making any comments upon the strange phenomena as seen by our friend, but ask our spiritualistic friends to explain it, if they can do so. We now give Mr. — story in his own language.

THE STORY.

EDITOR Daily Record:—During the last eighteen months it has been my lot to witness a series of very remarkable and to me, unaccountable appearances, each successive appearance becoming more mysterious, until at length, bewildered and almost confounded, no longer able to endure secrecy, I have determined to ask through your columns if any of your numerous readers are able to throw light upon the subject.

Some time during the early part of the month of March, last year, my business called me to make a sudden and unexpected visit to Lincoln. Starting from Salem on horseback about an hour after sundown, on a drizzly, wet night, clad in a suit of rubber, I passed over the bridge at the factory, getting down at Mr. Wedo's store to light my pipe and purchase some tobacco, and remounting, set off at a fair trot. The night was a tolerably dark one, with just enough light to enable the traveler to find his way and to see objects a few feet beyond his horse's head.

As I was enjoying my pipe and thinking over the profits likely to result from my journey, when my horse started, sniffed the air, and grew restless. This was a few hundred yards beyond where the road strikes the river, and near a drain ditch which passes beneath the roadway. Guiding the horse to the river side of the road, out of the mud, I alighted and examined the saddle and bridle to see that everything was right, without finding anything out of the way; the horse meantime, trembling and sweating profusely. While thus examining the horse, a strange feeling had come over me, a feeling of chill and indefinable dread, and I concluded that it would be well to take a good dose of quinine and whiskey upon my arrival at Lincoln.

My left foot was in the stirrup, when my attention was arrested by a light apparently floating down the river towards me. The light seemed to be somewhat above the level of the water, moving slowly. Had it been summer time or fall I should have attributed this appearance to the glow of some of the numerous light-giving insects that sail through the air or on the surface of the water at those seasons. But it was the close of winter, cold and wet, when such insects are never visible. As this light grew nearer, appearing and disappearing, as hidden by or escaping from the intervening trees, it became distinctly visible as a floating light of moderate brilliancy, maintaining an oval or oblong form. But what then struck me as most remarkable, was a motion or perturbation within the light itself; the most brilliant portion or center would move from side to side and send forth shoots or branches which would for awhile mark the form of the light and make it momentarily, to assume irregular shapes. It looked as though some chemical turbulence or struggle was taking place within the phosphorescence. When the strange light came opposite to me a change took place, it sank, struggling, as it were, with itself, and with the water, throwing off and being and beating the water with luminous arms in a state of convulsion, and then gradually subsiding and disappearing. This had lasted only a few minutes, my horse was quieted, and after relighting my pipe I threw myself again into the saddle and proceeded on my way very comfortably, for the chill had passed from me.

For a while I thought over the curious appearance, wondering what freak of electricity or phosphorescence this could be; but other matters pertaining to the activities of every-day life soon drove this from my mind, and it is more than likely that it would never have received further consideration had it not been for subsequent experiences.

It was about a month or six weeks later when I passed this spot one evening between nine and ten o'clock, coming in from Amity. My mind was dwelling with anticipated pleasure over the savory flavor and warming effects of a hot whiskey punch, for I had started in fair weather and without any rubber coat, and having been caught in a storm, was now wet both to the skin, and very cold. The rain had ceased and the clouds blown over. The moon was a few days past the full, and the night was light, all surrounding objects very plainly distinguished. Suddenly my horse started and a peculiar creeping sensation affected my spine almost at the same moment. Looking up to see what had frightened the horse, what was my surprise to see gliding down the river towards me, a body of light similar to that beheld by me on the previous occasion. There was, however, this difference; the light now assuming a shape that might, by a slight stretch of the imagination, be said to resemble that of a human figure. The same inward commotion was visible, but in a more marked degree; the contortions or branches thrown out, assuming the forms of human limbs, the distinctness of which changed from part to part, and from time to time. The light appeared to be somewhat higher above the water than at the first appearance. It moved steadily down the river, and when opposite to me sank, as on the former occasion, but with a more determined struggle, as though it were impeding with the strangeness of what I had seen; and after resuming my journey, found myself endeavoring to account for the appearance, as the result of a coincidence of circumstances. Thus I assumed the light to be some gaseous and luminous vapors, or some congregation of luminous insects, whose birth-place was the great slough on the Polk county side of the river. The peculiar form which the light had taken, I accounted for as the result of a disordered brain, caused by fatigue, exposure and imperfect digestion. But I must confess that my mind had received a permanent impression; and it was without surprise, when some time during the following summer, passing this same place after nightfall, on my road to Spong's Ferry, I again saw this light. This time the night was dark, and the appearance was far more distinct. On the last occasion the light was rendered dim and somewhat indistinct by the moon. Now there was no moon visible, and the only light was from the stars, which shone clearly above. The apparition, if such this mysterious and luminous body may be termed, now wore the full outline of a man, it floated at a considerable distance above the surface of the water, on a line about where moderate high water would reach in the spring of the year; its attitudes—for it now assumed distinct attitudes—were those of a man carried away by the current, and when sinking right opposite to where I was seated on my horse, it struggled hard, like a drowning man, and finally throwing up its arms sank out of sight. Whether this were imagination or not, when it sank, I seemed to hear a gurgling or choking sound. One thing struck me as peculiarly remarkable in this appearance; the figure drowned and sank not in, but above the surface of the water, which was at a low stage.

Since then I have seen this same appearance about six or seven times, and whenever I have passed the same spot after nightfall. The light has diminished in brightness, but the figure has become distinct. The change has been a gradual one, but always in the same direction, the figure of the man, becoming more and more developed, as a Spiritualist would say.

The last time I was witness to this remarkable phenomenon or whatever else the reader may choose to call it, for it is beyond the limit of my vocabulary, as beyond that of my understanding, was by premeditated design. I had visited the spot, previously by daylight, and on foot, and had made myself fairly familiar with the surroundings of the place. About a week since, choosing a clear, bright moonlight night, I strolled about 10 o'clock to the scene of my experiences. This

time I had no horse, but was alone. Arrived at the spot and looking for the light, I saw none. But in the clear moonlight there was a shadow in the shape of a man moving towards me down the river. As it approached I could distinctly see it, it was floating above the water several feet, striking out with the arms and legs as though endeavoring to swim. When opposite me, it struggled violently, then threw back its arms and sank. Now, I expected its disappearance. But when almost out of sight, and already below the surface of the water, it was convulsed, with what seemed to be a terrible struggle and appearing to tear itself loose from some unseen grasp, rose erect and advanced to where I stood wet and clammy in a cold sweat. The moon shone full upon the figure. It was hairless, had brown hair and moustache, and stooped forward from the shoulders as it approached; its dress was that of an ordinary working man; it approached with a shuffling and rather uncertain gait. It was with the greatest difficulty that I could control myself sufficiently to make these observations. When within what I should judge to be about twelve feet from me, a fearful contortion of the features took place, and the figure appeared to be engaged in a furious struggle. Then, in an indescribable manner, the figure faded, while there appeared in its place a dim phosphorescent light, which dissolving, left me standing alone on the river bank.

I have spoken to no one of the matter, and only make it now public in hopes that I may be thereby aided in throwing off a very painful delusion, if it is a delusion; or may be able to ascertain the cause of this remarkable appearance if there is a cause for it.—Salem (Or.) Daily Record.

"DENTON AND DARWINISM."

BY WILLIAM EMMETTE COLEMAN.

Permit me an explanatory word or two in connection with Prof. Denton's card in your issue of Sept. 2nd. The term Darwinism having been used by Mr. Peebles as significant of the general principle of evolution of higher forms from lower by natural law, I have, in my remarks critical of his positions, employed it, in general, with the same signification; and, in that sense, was Mr. Denton, as well as the other prominent Spiritualists named by me, rated as Darwinians. Prof. D., having expressed his belief, that the more perfect forms, including man, were evolved from the lower forms of life swarming in remote geologic eras, through the action of natural laws, one of which is natural selection, is consequently a Darwinian in the popular acceptation of that term; precisely as Davis, Tuttle, Mrs. King, the writer, and even Mr. Wallace, in the same sense, are Darwinians.

None of us are committed to the acceptance of all the individual opinions of Darwin, Spencer, or Huxley, upon minor points connected with the evolution of man, or of the higher forms of nature; but the general principle of the progressive evolution of the higher from the lower, so far as the material form is concerned at least, is recognized by us all. Because Darwin or Huxley ignores the spiritual side of man's nature and evolutionary growth, that does not at all invalidate the truth of the mode and manner of the evolution of man physically; and that is all that Darwinism embraces.

It does not pretend to deal with the operations of the spiritual universe, spiritual forces, spiritual principles; that being in the present status of physical science, without its province; and instead of snarling at Darwin, Spencer, Tyndall, Huxley, because they fail to take cognizance of, or dogmatize concerning, the unseen realm of extra-natural causes and potencies, we should gratefully and cordially extend our boundless thanks to them, and to the host of their valiant co-workers in the mighty army of rational science and unfettered inductive philosophy, for the incalculable benefits conferred by them upon the race, in the emancipation of the mind, both in the scientific world and among the masses, from the cramping bondage of slavish subservience to creedal myths and pseudo-scientific vagaries; such as special creations, miraculous endowments of typical species with previously non-existing life, etc.; coupled with the demonstration of the supremacy of law, natural law, in universal nature.

Physical science, through Darwin, Spencer, and others, having demonstrated the absence of miracle or supernaturalism in the material realm, Spiritualism, supplementing and complementing physical science,—not antagonistic to it in any particular, extending to the world of spirit-substance, spirit-forms, the same general principles established as existent in the physical; the two being coetaneous and coincident, and governed alike throughout all extent by the universal principle of evolution acting through natural law,—the development of the higher from the lower, or Darwinism as popularly comprehended, being immanent in all matter, all force, all spirit, all mind, from and to all eternity.

Fort Leavenworth, Kan.

A SPIRIT INFORMS ON HIMSELF.

Dr. Kerner relates the following striking story:—

The late Mr. L. St.— quitted this world with an excellent reputation, being at the time superintendent of an institution for the relief of the poor, in B—. His son inherited his property, and in acknowledgment of the faithful services of his father's old housekeeper, he took her into his family and established her in a country house, a few miles from B—, which formed part of his inheritance. She had been settled there but a short time, when she was awakened in the night, she knew not how, and saw a tall, haggard-looking man in her room, who was rendered visible to her by a light that seemed to issue from himself. She drew the bed-clothes over her head; but as this apparition appeared to her repeatedly, she became so much alarmed that she mentioned it to her master, begging permission to resign her situation. He, however, laughed at her, told her it must be all imagination, and promised to sleep in the adjoining apartment, in order that she might call him whenever this terror seized her. He did so; but when the spectre returned, she was so much oppressed with horror that she found it impossible to raise her voice. Her master then advised her to inquire the motive of his visits. This she did; whereupon, it beckoned her to follow, which, after some struggles, she summoned resolution to do. It then led the way down some steps to a passage, where it pointed out to her a concealed closet, which it signified to her, by signs, she should open. She represented that she had no key, whereupon, it described to her, in sufficiently articulate words, where she would find one. She procured the key, and on opening the closet, found a small parcel, which the spirit desired her to remit to the governor of the institution for the poor at B—, with the injunction that the contents should be applied to the benefit of the inmates, this restriction being the only means whereby she could obtain rest and peace in the other world. Having mentioned these circumstances to her master, who bade her do what she had been desired, she took the parcel to the governor and delivered it without communicating by what means it had come into her hands. Her name was entered in their books, and she was dismissed; but after she was gone, they discovered, to their surprise, that the packet contained an order for 30,000 florins, of which the late Mr. St.— had defrauded the institution and which he had converted to his own use.

Mr. St.—, jun., was now called upon to pay the money, which he refusing to do, the affair was at length referred to the authorities, and the housekeeper being arrested, he and she were confronted in the court, where she detailed the circumstances by which the parcel had come into her possession. Mr. St.— denied the possibility of the thing, declaring the whole must be, for some purpose or other, an invention of her own. Suddenly, whilst making this defense, he felt a blow upon his shoulder, which caused him to start and look round, at the same moment the housekeeper exclaimed, "See there he stands now! there is the ghost!" None perceived the figure excepting the

Dr. McCosh, the famed American theologico-metaphysician, probably the ablest orthodox philosopher of the country, observes:—"Two great scientific truths have been established in this century, the conservation of energy and the doctrine of development, acknowledged to have an extent which was not dreamed of till the researches of Darwin were published." Note! Dr. McCosh affirms evolution to be an established scientific fact, and its establishment as largely due to Darwin's researches thereon. Still Darwinism is falling into desuetude and decay!

woman herself and Mr. St. —; but every body present, the minister included, heard the following words. "My son, repair the injustice I have committed, that I may be at peace!" The money was paid; and Mr. St. — was so much affected by this painful event that he was seized with a severe illness, from which he with difficulty recovered.—London Human Nature.

The Psycho-Physiological Sciences.

BY JOSEPH RODES BUCHANAN, M. D.

(From the Popular Science Monthly.)

It is pitiable to see a gentleman of Dr. Carpenter's standing reproducing the obsolete trash which public intelligence had buried in oblivion. The toe-joint and kneecap theory of rappings was speedily exploded in America, and has scarcely been heard of for twenty years. Rappings have occurred in thousands of families in spite of their incredulity, and compelled them to recognize an invisible power which acts sometimes with force sufficient to break furniture, and to be heard at considerable distances. As Dr. Carpenter manifests a remarkable ignorance of the progress and present status of Spiritualism, it is probable he does not know that the joint-rapping certificate to which Mrs. Culver's name was attached was refuted immediately after its publication. The seances she describes never occurred at all, Catharine Fox being at that time seventy miles distant at Auburn. How unmanly, how much like a malignant village gossip, in Dr. Carpenter to dig up decomposed slanders, when the lady concerned, now Mrs. Jencken, was in London, and he might at any time have satisfied himself in an hour of the reality of true Spirit-sounds and other phenomenal phenomena. He has reproduced throughout his long career, Dr. Carpenter has kept himself willfully ignorant of mesmeric and spiritual facts, which are easier of access than almost any other scientific phenomena. He has reproduced the career of Horkey with remarkable fidelity. No sincere inquirer has ever failed if he made proper efforts, to obtain evidence of an active intelligence which is not material. In my first interview with a medium, over twenty-five years ago, loud sounds—not raps, but sounds like the creaking of a wooden mill—were freely produced at request in a small uncarpeted table in our parlor, when no person was in contact with it or within three feet of it. On making careful examinations, the sounds appeared to be developed in the loose marble slab which constituted its top, and, by feeling the slab on both sides, I could locate the sound and vibration with great accuracy in its centre. When no one was touching the table, it was held down by the spirit-power, when requested, with a force which I estimated at twenty pounds in lifting it.

But it is entirely useless to mention any such facts to bigots of the Carpenter class, or to sustain them by any amount of testimony; for to them all testimony is worthless concerning anything outside of the limit which Dr. Carpenter has marked off with a grand Cardinal Richelieu flourish, as the impassable limit where inquiry must halt and vituperation begin. Great is the power of the speculative scientific dogmatism which enabled Dr. Carpenter to show in his "Physiology" that one hundred pounds of starch would support the life of a savage as long as four hundred pounds of venison or other game (Chapter VII. Of Food and the Digestive Process), although it would be as difficult to convince the unsentient savage that such an opinion is preferable to experience as to convince Crookes, Wallace, Flammarion, Hare, or even Victor Hugo, that Dr. Carpenter's opinions are preferable to their own careful observations. Worthless as this book seems as an argument, and amusing as it is to those at whom it is aimed, it has some power for mischief—the power of a demoralizing example—the power of position and reputation in giving a quasi-respectability to that which is philosophically ally and ethically corrupt. The most demoralizing influence which proceeds from a thoroughly depraved society is the doctrine that all men are knaves or fools, to which Dr. Carpenter has given his active co-operation—saving only a few self-styled "experts" from this satanic maxim. His unfair example is corrupting to scientific literature. The vast amount of mesmeric facts, which could scarcely be summarized and classified in the limits of his book, has been carefully ignored, and his readers would not suspect their existence, if dependent on him for information. Yet, as he is such a stickler for the scientific qualifications of witnesses, why could he not even allude to the testimony of Prof. Gassio, who ranks before the world at least as high as himself? Prof. Gassio was thoroughly mesmerized by the Rev. C. H. Townsend, and his letter describing his sensations and condition during the process (February 22, 1859) is published in Townsend's "Facts in Mesmerism."

As the limits assigned this essay do not admit a complete review of this little book, it may now be dismissed, but not to oblivion, for it is destined to survive all other writings of Dr. Carpenter, and to be remembered as long as Horkey's letter against Galileo. Posteriorly will be amused to think that Whately's "Historic Doubts" concerning the existence of Napoleon Bonaparte, written for amusement, were more than matched by Carpenter's doubts of the existence of any mesmeric or spiritual facts, written in all the earnestness of a dogmatic and infallible philosopher. In the struggle between stubborn vituperative materialism and comprehensive science, the battleground is at the psycho-physiological junction of the two worlds. Man, belonging to both the spiritual and the material world, cannot be properly studied except as a psycho-physiological being, and those who refuse to do this simply ignore anthropology. The effort of ultra-bigoted materialists is to exclude all agencies not thoroughly material—all that is intermediate between the psychic and the physiological—to crush its students and teachers by personal or professional ostracism and accusations of lying knavery and hallucination. The malignity of the attacks is sufficient proof that they do not originate in the love of science or of truth, even if they were not often distinguished by mendacity; the mildest example of which is the late assertion of Dr. Forbes Winslow, of London, that "this form of delusion" (Spiritualism) "is very prevalent in America, and the asylums contain many of its victims; nearly 10,000 persons having gone insane on the subject are confined in the public asylums of the United States." This is quite a fair example of the truthfulness of the majority of the statements on that side of the question. The fact is, however, that the published reports of our fifty-eight insane asylums show but 412 from religious excitement, which is less than two per cent. of the whole number, and but 59 from Spiritualism, which is twenty-six hundredths of one per cent. of the whole number in these asylums (32,325).

Dr. Carpenter and the majority of physiologists prefer to cultivate physiology as a purely material science, and reduce man as nearly as possible to a chemical and dynamic apparatus. I have preferred to cultivate physiology in a more philosophic way, recognizing the eternal man who in

habits the body, as well as the transient physical form, and discovering a new class of facts which render our chemical and anatomical physiology far more philosophic and intelligible. What a blind groping in the dark rigidly materialistic physiology appears to one who has gained that full knowledge of our complex constitution which constitutes our anthropology! I do not mean by this that Mesmerism and Spiritualism combined with mechanical Physiology constitute anthropology; far from it. Both mesmerism and Spiritualism are rich but empirical collections of facts, in which there is a large amount of material, but very little that can be called philosophy or satisfactory science.

Anthropology is established by investigating the centre of man's existence—the seat of his conscious life—the brain, in which the spiritual comes into contact with the physical, and is subject to analogous laws. In this theatre of their joint action both may be studied, and we may find that philosophy for which the world has so long been looking in vain, which shall comprehend the entire scope of human existence. As one of these numerous psycho-physiological discoveries which are receiving daily confirmation from pathology, from autopsies, and from Dr. Forrier's interesting experiments, I would very briefly allude to psychometry, a few experiments in which, if rightly conducted, would dissipate the entire fabric of physiological materialism. The discovery of psychometry and the introduction of the word by myself, thirty-four years ago, have made it quite familiar to liberal minds throughout the United States, and to some extent abroad.

The initial facts which I discovered in 1841, that all who have a high development of sensibility are capable of feeling the influence of any substance held in the hands, even to the extent of perceiving its taste as well as its medicinal effects, led to far more marvelous developments. The supposition of materialism has always been, that when medicines affect the body from contact with the exterior, an appreciable quantity of the substance must have been absorbed into the circulation. Against this theory I guarded by placing the medicines in an envelope of paper, which prevented contact with the cuticle, and concealed the nature of the substance from the knowledge of the subject of the experiment. In making such experiments I found that from twenty five to thirty per cent. of the persons tried could realize distinct medicinal effects, corresponding to the nature of the medicine. In one of my collegiate classes of medical students (in 1849, some of whom have since occupied honorable public positions), the effects were distinctly recognized by forty-three, whose statement was published at the time. These effects would begin in the hand, ascend the arm to the head, and rapidly diffuse over the whole body.

If the materialist supposes that the substance passed through the dry paper to the dry hand, through its unbroken cuticle and up the arm, I would ask, How long would it take for twenty grains of tartar emetic or of quinine to be exhaled through the paper? I am not aware that such substances when dry are ever materially diminished in weight by being kept in dry paper. Omitting other associated facts and philosophy for want of space, I pass on to the consummation, that persons who realize with facility these medical impressions can also realize psychic impressions of the most subtle character, in such a manner as to dissipate all doubt of the reality of this wonderful power. A manuscript from any source retains in itself a subtle psycho-physiological emanation characteristic of its writer; and an impressive person with a fair endowment of the psychometric faculty, to such an extent as we would find in perhaps one person in twenty, or in some southern communities, one person in five, is capable of feeling the entire mental and physical influence of that person as perfectly as if in contact with himself, and describing the individual as he was at the time of writing—his entire mental and physical condition. When there is a high endowment of the psychometric faculty, the descriptions of characters made in this way are more subtly accurate than those from any other source, and the sympathetic impression of the physical condition is so vivid as to develop in the psychometer the pains and morbid conditions of the writer.

In the proper performance of the experiment, the psychometer is not allowed even to see the manuscript, which is used by placing it on the centre of his forehead; he is assisted by leading questions. It sometimes happens that, if the character described be one with which the psychometer is familiar, he will finally be able to recognize it, and tell the name of the writer by the identity of the character. For example, while writing this article yesterday, a lady, of considerable intellectual reputation and elevation of character, came in, whom I knew to possess fine psychometric powers. Thinking that I might make a suitable experiment upon her for the illustration of my subject, I selected one of my autographs, and requested her to give me an example of her powers. She knew not what autographs were in my possession, and was not allowed a view of the manuscript, which was placed on her forehead without being seen, and without the slightest hint or suspicion of its nature. In a few moments (holding it to her forehead by her finger) she manifested great mental excitement, and described a character of unusual grandeur and moral elevation. She felt like a great leader to whom multitudes were looking up—a man of commanding stature, of immovable firmness and strength of character, and the loftiest philanthropy. She could hardly refrain from rising up and striding over the floor, from intense excitement. After giving a forcible description of the character, she said (she was sure it must be General Washington, as it corresponded with her knowledge of his character, with which she was quite familiar. I then took the paper from her forehead, to let her see the autograph, on which she had been pronouncing:

"To all to whom this writing shall come: I certify, that William Morgan Esquire, commands a company of volunteers in the service of the United States of America." Given at Head Qrs. at Morristown this 25th day of Feb'y 1777. "G. WASHINGTON."

Ever since my announcement of this discovery, in 1843, I have found it the most perfect agency ever devised for the investigation of character, and it has become well known throughout the United States. There are as many as a score of practitioners of psychometry who will send a written description of the character connected with any manuscripts sent them, and a number of physicians who, with great success, use their psychometric power for the diagnosis of the condition of patients at a distance. But experiments and investigations would be entirely useless if Dr. Carpenter could succeed in his aim to build an impassable

wall for the exclusion of all essentially novel truths, by denying the competency of scientific testimony to introduce new facts foreign to his own cramped conceptions of Nature.

To exclude the multitudinous facts of mesmerism, including the vast number of surgical operations and marvelous cures in which it has been employed by Dr. Estelle, Dr. Elliotson, and hundreds of others of unquestionable character—to exclude the facts of spiritualism witnessed by millions, and to combine all the incompatible powers of medical and clerical bigotry now, as the Aristoteli and Romish priests combined against Galileo—is a task in which his success will hardly equal that of Lactantius in denouncing the wicked innovations which asserted the existence of the anti-podes.

We learn from Dr. Buchanan that his review as originally prepared, contained several statements or paragraphs which were excluded from publication, to fit the limited space left in the Popular Science Monthly, of which the following is the substance:

1. That by experiments on human impressions a score of discoveries were made over thirty years ago, equally as interesting and valuable as Psychometry, which discoveries in their aggregate constitute a complete science of Anthropology.

2. That this science was urged upon the attention and criticism of the most eminent in science, and that all reports upon the subject by committees, college faculties and others of scientific reputation, had confirmed its truth—none being adverse.

3. That the new Anthropology has been diffused by Dr. B. in popular lectures in his "Journal of Man" published at Cincinnati, in his "System of Anthropology" published in 1854 and almost immediately sold to the number of two thousand copies—and in his lectures as a medical professor for ten years in the leading medical college of Cincinnati, and will be taught in his lectures in the Eclectic Medical College of N. Y.

4. That the entire subject will be developed in a series of volumes now being prepared by Dr. B., which embrace all the normal, abnormal and marvelous facts of human life.

Does God wish the lip worship of a slave? a sneak? of the man that dares not reason? If I were the infinite God, I would rather have the worship of one good man or brains than a world of such men.—Ingessoll.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. NOTICES cast as reading matter, in Milton type, under the head of "Business," forty cents per line for each insertion. Agate type measures fourteen lines to the inch. Milton type measures ten lines to the inch. Terms of payment, strictly, cash in advance. Advertisements must be handed in as early as Monday noon, for insertion in next issue, earlier when possible.

Agents Wanted.

\$12 a day at home. Agents wanted, outfit and terms, free. TRUE & CO., Augusta, Me. \$2500 per year. Agents wanted everywhere. Business advantages. Particulars free. Address: WORTH & CO., St. Louis, Mo. \$3 GOLD PLATED WATCHES. Cheapest in the known world. Sample Watch Free to Agents. Address: A. COVILAN & CO., Chicago. \$750 A MONTH—AGENTS WANTED—\$8 per day selling articles in the world; one sample free. Address: JAY HUBBARD, Detroit, Mich.

Men Wanted

Wanted: Men \$100 per month. \$1200 Monthly. Salaries wanted to order. Sample Goods to Order. Particulars free. Address: S. A. GRANT & CO., 7, 4 & 5 State Street, Cincinnati, O.

Miscellaneous.

Watches Jewellery. SHARP & SMITH, Manufacturers of Surgical Instruments, 100 RANDOLPH ST., CHICAGO. DEFORMITIES. Appliances for all kinds of Deformities. Artificial Limbs, Trusses, Crutches, Elastic Stockings, Shoulder Braces and Batteries. Instruments and Batteries Repaired. THE GENESIS AND ETHICS OF CONJUGAL LOVE. By Andrew Jackson Davis.

DAY'S AGUE TONIC

CURES EVERY FORM OF CHILLS, OR MONEY RETURNED. DAY'S TONIC. Cures Chills and Fevers. DAY'S TONIC. Cures Head Aches. DAY'S TONIC. Cures Stomach. DAY'S TONIC. Cures Liver and Bowels. DAY'S TONIC. Cures Dizziness of the Head. DAY'S TONIC. Cures Old Chronic Coughs. DAY'S TONIC. Cures Nerve Debility. J. P. DRUMGOOLE & CO., Proprietors, Louisville, Ky.

TO WATCH SPECULATORS. We have the best Imitation Gold Watch in the Market for Trading Purposes. The metal is a composition of other metals, so closely resembling gold that it has been found difficult to detect the difference, except by a chemical test, and it has the same qualities to make it the best substance for gold jewelry. GENUINE AMERICAN MOVEMENT. SPANISH BALANCE. BEAUTIFULLY ENGRAVED OR CASES. TURKISH, HUNGARIAN, CHINESE, and equal in appearance to a GOLD WATCH THAT COSTS FROM \$10 TO \$200. It costs and weighs less than any other watch, and is made for your own use or to make money on, try the watch with us for one month, we are enabled to return the price of them to \$12.00. They are used on all the principal steamships, and in all other places where accurate time is required, and give general satisfaction. We send them by Mail or Express, on receipt of \$12, to any part of the Country, or it will be sent C.O.D. when the customer desires. We will also accept of any quantity of our Watches and Chains for sale. The Watches and Chains for sale are sent by Mail to a favorable price. Postpaid, to any Post Office in the United States. 'E SELL THE WATCH WITHOUT THE CHAIN FOR \$10. J. BRIDE & CO., Clinton Place & No. 41 Eighth Street, N. Y.

For NINETY DAYS FROM DATE Elegant Table Silverware. One is secured by all on compliance with the following conditions: The National Silver Plating Co. will send to any one who returns \$10 a set of Double Extra-Plate Silver Spoons, and six other pieces of silverware, and six other pieces of silverware. You are required to send the following: Silverware Coupons and send it to the above Company, with your name and address, and also to enclose with it \$10 cents to pay all charges, including the cost of the Silverware. The Spoons will be sent by express (if mail, if you have an express and a delivery in your hands will be sooner sent. These coupons are good for one month, and will be sent to the National Silver Plating Co. 704 Chestnut St., Philadelphia, Pa. On receipt of this Coupon, together with \$10 cents to cover all charges, including express or mailing, insuring and boxing, we hereby agree to send to any address one set of our pure Gold-Standard Double-Extra-Plate SILVER SPOONS. Send in each Spoon engraved any desired initials. All charges are to be prepaid by the \$10 cents sent, and the Spoons will be delivered to your address. No charge for shipping. Good for ninety days from date of this coupon, or until the expiration of the time specified. All our best quality Silverware should be advanced direct to the National Silver Plating Co., 704 Chestnut Street, PHILADELPHIA, PA.

Religio-Philosophical Journal

JNO. C. BUNDY, Editor. J. R. FRANCIS, Associate Editor.

TERMS OF SUBSCRIPTION: One copy, one year, in advance, including postage, \$2.15

All Letters and Communications should be addressed to RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Illinois.

In making remittances for subscription, always procure a Post-Office Money Order, if possible. When such an order can not be procured, send the money in a personal letter.

LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the time of the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

CHICAGO, March 19th, 1877. TO READERS AND SUBSCRIBERS.

Mr. Underwood's Rejoinder. We have no intention of following Mr. Underwood into a discussion of the theistic question.

with the potencies of mind and intelligent activity; for the "nebulous mass," bringing about what it does, must have a sort of soul in it.

try to convince the Theist that the mind the will, and the love in the world are no evidence of a God. As well try to convince a Beethoven that there is no such thing as music!

IMPORTANT ANNOUNCEMENT. Ethics of Spiritualism. It affords us extreme pleasure to be able to announce to our readers the deeply important fact that we have perfected an arrangement whereby we are to receive from the inspired pen of the man whom of all men in the ranks of Spiritualism will be acknowledged as best able to handle the subject, a series of articles treating of the Ethics of Spiritualism.

Laborers in the Spiritualistic Vineyard and other Items of Interest. J. Frank Baxter, the lecturer and test medium, received a grand surprise and reception at his residence a short time ago, from a goodly number of his former pupils of the Winchester, Massachusetts, school.

At the close of a series of six lectures, delivered in Crooks' Hall, St. Charles, Minn., by Dr. J. K. Bailey, the following endorsement was unanimously adopted by the audience: "That we, the Spiritualists and Liberators of St. Charles, recognize in Dr. Bailey, an earnest champion of free thought, and an able exponent of the Spiritual Philosophy."

It is a well known fact that the Czar of Russia consults the spirits. A well-known medium, lately of New York city, whose power for physical manifestations and slate writing has never been doubted, was recently detected in the act of "helping the spirits" in a dark circle.

Lyman C. Howe challenges the clergy to debate with him on the following questions: Resolved, That the phenomena of modern Spiritualism are real, and have no complete explanation short of the Spiritual theory.

Rev. Thomas Colley, an Episcopal clergyman of England, is coming to this country for the purpose of investigating Spiritualism. A Spiritualist in Philadelphia tells of a death-bed where those assembled while singing a hymn had their spiritual eyes opened and saw the "dead brother" issuing out of his mortal tenement, joining his wife and child and floating away.

Dr. York, has been lecturing to the Spiritualists of Salt Lake City. They seem to have been delighted with him, passing a highly complimentary resolution in his favor. He is on his way east, and proposes to lecture in various quarters here.

In another column will be found an interesting communication from the distinguished lecturer, author and traveler, Dr. J. M. Peckles.

Next week we shall publish another interesting and characteristic letter from Rev. John Pierpont.

Madame Blavatsky's work, "Isis Unveiled," being as she says, "a master-key to the mysteries of ancient and modern science and religion," is said to be selling more rapidly than any work of its ponderous size ever did before.

"Clock Struck Three," by Rev. Samuel Watson, is a valuable record in favor of Spiritualism.

Mr. John Fowler, of Liverpool, made us a farewell call last week prior to his return home. Mr. Fowler is a member of the firm of Fowler Brothers, packers, a house second to none other in the same line of business, and one of the concerns that make Chicago the greatest provision depot in the world.

The Sunday Times, of this city, says that the RELIGIO-PHILOSOPHICAL JOURNAL has got the inside track among the religious weeklies, and that the inference therefrom is that the treatment of the whole range of religious questions by philosophic inquiry is a more popular method than the professional and special defense of particular theories.

Proof Palpable of Immortality, by Epes Sargent, also his work Planchette, the Despair of Science, should be carefully read by every investigator. We have no more trustworthy and candid writer on spirit phenomena than Mr. Sargent.

Alfred Heath, of La Salle Co., Ill., made us a fraternal call this week, patronizing our book department liberally. Brother Heath is engaged in the banking business in Tonica, Ill., and lectures regularly in Underhill's Hall on Sundays, under Spirit control. He is a very promising medium and is doing excellent work in that region.

Dr. N. W. Beckwith, of Ottawa, Ill., one of the liberal minds among the medical men, who is not afraid to avow his adherence to Spiritualism, lived up our office, in company with Brother Heath, with his genial presence. The doctor is quite successful in the treatment of chronic difficulties, as we would expect from his advanced position.

Frank T. Ripley, we hear, is coming West the last of October, in company with a "fire test" medium, and will make engagements to stop along the route, embracing the line of the New York Central R. R., to lecture and give tests. His address is 14 Montgomery Place, Boston, Mass.

Remember the JOURNAL is now sent to new subscribers on trial thirteen weeks for forty cents.

Prof. B. F. Underwood on Material Activity. In support of his thesis, that life is a form of material activity, Professor Underwood tells us that life is always seen in connection with some form of matter.

Thomas Cook informs us that he is now traveling with Silas Arthur, whom he considers a "great musical medium."

J. M. Allen's address during October, will be 215 Chestnut street, Philadelphia, Penn., care of A. H. Love. He has closed his labors in New Jersey, and is now turning his face southward and westward.

Prof. Underwood's further statement that "life requires organism and environment" though believed, so far as finite beings are concerned, by Spiritualists is not empirically proved as yet by human science.

"Christianity and Infidelity," a joint discussion between Rev. G. H. Humphrey, Presbyterian clergyman, of New York, and D. M. Bennett, editor of The Truth Seeker.

Capt. H. H. Brown addressed the Otisco, Mich., Agricultural Fair Sept., 28th upon the theme "How can Farmers pay their debts?" and spoke for the Spiritualists of that place on Sunday Sept., 30th.

In an account of a Spiritual camp meeting at Cassadaga Lake, Chautauqua county, New York, Sunday, September 16th, the Chautauqua Farmer says: Rev. J. H. Harter of Auburn, N. Y., was introduced, and his burning words of eloquence stirred the hearts of all.

Several items of interest from Bro. D. A. Eddy will be attended to in due time.

When listening to the voice of the spirit, James Nolan, the principal speaker at Mrs. Hollis-Billing's seances, we have often wished we could convey to our readers some of the valuable information or original and common-sense thoughts that flow with such fluency from his lips.

Augustus Brentano, Jr., has succeeded Mr. August Brentano as proprietor of Brentano's Literary Emporium, at 39 Union Square, New York, where he will continue the business on the principles so well established by his predecessor.

When listening to the voice of the spirit, James Nolan, the principal speaker at Mrs. Hollis-Billing's seances, we have often wished we could convey to our readers some of the valuable information or original and common-sense thoughts that flow with such fluency from his lips.

Augustus Brentano, Jr., has succeeded Mr. August Brentano as proprietor of Brentano's Literary Emporium, at 39 Union Square, New York, where he will continue the business on the principles so well established by his predecessor.

When listening to the voice of the spirit, James Nolan, the principal speaker at Mrs. Hollis-Billing's seances, we have often wished we could convey to our readers some of the valuable information or original and common-sense thoughts that flow with such fluency from his lips.

Augustus Brentano, Jr., has succeeded Mr. August Brentano as proprietor of Brentano's Literary Emporium, at 39 Union Square, New York, where he will continue the business on the principles so well established by his predecessor.

When listening to the voice of the spirit, James Nolan, the principal speaker at Mrs. Hollis-Billing's seances, we have often wished we could convey to our readers some of the valuable information or original and common-sense thoughts that flow with such fluency from his lips.

Augustus Brentano, Jr., has succeeded Mr. August Brentano as proprietor of Brentano's Literary Emporium, at 39 Union Square, New York, where he will continue the business on the principles so well established by his predecessor.

When listening to the voice of the spirit, James Nolan, the principal speaker at Mrs. Hollis-Billing's seances, we have often wished we could convey to our readers some of the valuable information or original and common-sense thoughts that flow with such fluency from his lips.

Augustus Brentano, Jr., has succeeded Mr. August Brentano as proprietor of Brentano's Literary Emporium, at 39 Union Square, New York, where he will continue the business on the principles so well established by his predecessor.

When listening to the voice of the spirit, James Nolan, the principal speaker at Mrs. Hollis-Billing's seances, we have often wished we could convey to our readers some of the valuable information or original and common-sense thoughts that flow with such fluency from his lips.

Augustus Brentano, Jr., has succeeded Mr. August Brentano as proprietor of Brentano's Literary Emporium, at 39 Union Square, New York, where he will continue the business on the principles so well established by his predecessor.

When listening to the voice of the spirit, James Nolan, the principal speaker at Mrs. Hollis-Billing's seances, we have often wished we could convey to our readers some of the valuable information or original and common-sense thoughts that flow with such fluency from his lips.

Augustus Brentano, Jr., has succeeded Mr. August Brentano as proprietor of Brentano's Literary Emporium, at 39 Union Square, New York, where he will continue the business on the principles so well established by his predecessor.

When listening to the voice of the spirit, James Nolan, the principal speaker at Mrs. Hollis-Billing's seances, we have often wished we could convey to our readers some of the valuable information or original and common-sense thoughts that flow with such fluency from his lips.

Augustus Brentano, Jr., has succeeded Mr. August Brentano as proprietor of Brentano's Literary Emporium, at 39 Union Square, New York, where he will continue the business on the principles so well established by his predecessor.

When listening to the voice of the spirit, James Nolan, the principal speaker at Mrs. Hollis-Billing's seances, we have often wished we could convey to our readers some of the valuable information or original and common-sense thoughts that flow with such fluency from his lips.

Augustus Brentano, Jr., has succeeded Mr. August Brentano as proprietor of Brentano's Literary Emporium, at 39 Union Square, New York, where he will continue the business on the principles so well established by his predecessor.

When listening to the voice of the spirit, James Nolan, the principal speaker at Mrs. Hollis-Billing's seances, we have often wished we could convey to our readers some of the valuable information or original and common-sense thoughts that flow with such fluency from his lips.

Augustus Brentano, Jr., has succeeded Mr. August Brentano as proprietor of Brentano's Literary Emporium, at 39 Union Square, New York, where he will continue the business on the principles so well established by his predecessor.







THE INDEPENDENT VOICE.

A Seance with Mrs. Hollis, at 24 Ogden Avenue.

(Reported expressly for the Religio-Philosophical Journal.)

The following answers to questions were given by James Nolan, a spirit, through the instrumentality of what is often spoken of as the "Independent Voice," Mrs. Hollis, whose residence is 24 Ogden Avenue, was the medium.

QUESTION.—You understand the processes of form materialization of spirits, do you not?

ANSWER.—I do.

QUESTION.—Will you fully explain the mechanical process without going into the chemical properties of the various constituents, farther than may be essential to a clear understanding of your statements?

ANSWER.—You understand that electrical particles in a darkened room are in a quiet condition; and they are collected together by the spirits and laid out upon the other until a form is completed. After completing this materialized form, we take magnetism from the medium, or such magnetism as we can get from the circle, and put a coating upon the electrical particles of the physical body just completed; and then the spirit steps into it, and uses it in precisely the same manner, as you use your physical form, controlling it by giving it power. There are, also, other modes of materialization; sometimes we merely gather electrical particles and reflect upon them the face of some spirit, a reflected image as from a mirror is then seen; or we first place these electrical particles gathered in on a sheet, like, for example, a sheet of paper; then we coat this sheet with certain chemicals from the atmosphere, and then we reflect electrically upon them, and that brings the form of a face, and you clearly identify the likeness of a spirit.

QUESTION.—The third process is a transfiguration of the medium into the form of a spirit; for instance, here is a young girl not more than 16; the medium can be covered with a coating and made to look precisely like her, and then made to appear like the form of an old man of ninety. Sometimes spirits walk out upon the floor. Frequently the medium walks out covered with this, dressing or a coating looking exactly like your deceased relative, and should that fade off, the medium would be left standing in your presence.

QUESTION.—It seems to be well established that the medium in an entranced condition is often controlled and made to personate a spirit and by that spirit, or those who control said spirit, placed out on the investigator as the actual spirit form, materialized. Will you explain, first, can such a thing be done against the wishes of the controlling hand; second, if you answer yes, then can you suggest safeguards that the medium should follow or adopt to aid the control in rendering it impossible to do this?

ANSWER.—These things can be done when there is not a well organized spirit band around the medium. When, too, they are of low order, and the medium is very negative, the circle in which he sits overpowers and controls their desires. When strong willed persons determine to have their spirit friends materialize, and firmly set their minds against everything else, sometimes they control the band of the medium; and often when the medium is anxious to give manifestations which he is not able to give, these spirits are willing to assist him; and at other times the band is anxious to excel and use their power to do these things. When the time arrives that the medium has no desire to give manifestations outside of the genuine, the circle only desiring to receive manifestations that are true, telling you positive facts, then there will be no deception practised. Very often when investigators go into a circle, they earnestly expect some kind of manifestations and will accept whatever comes rather than go home without receiving any. They are in a morbid condition of mind and determined to receive something. It is also true that the control often sees that the medium needs money, and to aid him pecuniarily, they will entrance him, take him out of the cabinet and personate various spirits. There is very often, selfishness in these matters, and more frequently a desire to do more than in the power of the spirit to do, because those in attendance call for so much. Again, there are certain individuals who are never satisfied unless numbers of their friends materialize and shake hands with them; one having materialized, they ask for another. There are, too, spirits who don't care how they manifest themselves, entertaining the view that the end justifies the means. They are not outside of the immediate sphere of earth. The only mode of purification, is the proper purification of yourselves. I will venture to say that you can bring twenty people into this room to night, who ask for materialization; ten out of that number would rather have the medium walk out from the cabinet and personate their friends, provided they did not positively detect the swindle, than go home without any manifestations. The spirits see this, and if not exactly honorable, assist the medium. It is very rarely in cases of materialization that over two or three forms out of the whole number shown at a seance, are newly materialized; the same form is used with another coating. Really, what would be the use in building a house for everyone who wishes to go into one for some special purpose. Another point, the materialized form shown, never belonged to the physical part of that spirit; such materializations merely consisting of chemical, electric and magnetic principles or elements gathered from the atmosphere by the controlling or working band of spirits.

QUESTION.—Is not the time coming when the medium may sit in the presence of the people?

ANSWER.—Yes; it will not be ten years before the medium can sit in the presence of people in a blue light, and have spirits materialize.

QUESTION.—Does the moral standard of the medium appear as an active factor in determining the class of phenomena that is displayed through the powers of said medium? That is, as to whether the phenomena is what we deem square and fair, or the contrary?

ANSWER.—Decidedly so. The moral character, or moral standard of the medium in every instance will determine the class of manifestations you are going to receive. Do you suppose you can get a clear sweet drink of water from a muddy pool? Do you suppose that spirits of a high order can come in such rapport with a medium of gross nature, as to properly and fully communicate their thoughts? I know they cannot.

QUESTION.—In case of independent slate writing, does a depraved nature on the part of the medium make any difference?

ANSWER.—All manifestations are affected by the moral character of the medium. In case of independent slate writing, if obtained from a medium of low character, the law still holds good. You obtain communication from ten to fifteen times, and see if you don't get many messages that are false, and almost to a degree that makes you blush; and even when you only get one message, that is quite likely to be a falsehood.

QUESTION.—Why do spirits sometimes appear in materialized form, purporting to be other than they are?

ANSWER.—Because they wear the same cloak that people often wear in this world. They are very willing to borrow the form of a face from other people; and sometimes when George Washington is said to be present, he delights the circle more than any one else, when if plain Jim Nolan presented himself in the room, they would say, "Who are you? We don't know you and don't think you amount to much." A name carries weight.

QUESTION.—Can this be prevented by the control alone, or if not, then in conjunction with the medium?

ANSWER.—The control is only one part of a circle. The medium and control are two parts; the circle is the third part, and the strongest. And very often that third part so completely controls the other two parts, that they have very little to say in giving manifestations. If you bring a man of strong will into a circle, determined to have his mother materialize, it is generally like a panic in an army; he controls the other persons in the circle, and they all get their mind directed toward the mother, and the control presents her to the circle.

QUESTION.—Would it in your opinion be better for the people of both worlds for the spirits to treat investigators as earnest men and women seeking light upon matters of vital importance, and explain to them the true state of affairs as they occur, with patience, careful analysis, and skill, rather than to act towards them as though they were helpless babes seeking to be amused by a wonder show?

ANSWER.—Yes, decidedly so, if we could find such. When you bring ten men or women together in a room, nine out of ten are fools. I would give you permission to select at random ten Spiritualists in this city, and bring them together for the purpose of holding a seance and before parting you would wish the earth would swallow some of them—such a vast amount of trash, wading through such an amount of questions, that to answer fully would be wilder and blind almost any mind in or out of the flesh. Sometimes when I get to the highest pinnacle of thought, or discussing the grandest philosophy, some voice will spring forth: "Is my grandmother here to night? I don't care for anything else, I want my grandmother." Another person has a question on business. He says: "I had a child still-born, or a young son perhaps,—or some other equally incompetent adviser; I want him to tell me if I am going to be successful in a corn speculation." The child or person inquired of, however, knows nothing as to the facts in the case. He asks again, of one ignorant of business; anxious to give an answer to his father or friend, the spirit answers to the best of his ability; but if a correct answer is not given, the medium is a fraud, in the opinion of this heedless, foolish investigator.

QUESTION.—Will you please cover any vital points in your replies that do not seem to be touched by either of the preceding questions?

ANSWER.—I have this only to say to investigators: Be careful in your choice of mediums. Come calmly into the circle and receive what the spirit can give, restraining any desire to become positive. Give your mediums honorable, good positions, and by and by these manifestations will come in the light, in every direction—materializations, slate writing, in fact every phase of manifestations that now require any degree of darkness.

THE ROSTRUM.

Important Questions Answered by the Control of Mrs. Cora L. V. Richmond, at Grove's Hall, Chicago, Sept. 16, 1877.

CONTINUED FROM LAST WEEK.

Reported for the Religio-Philosophical Journal.

QUESTION.—In reference to the organization and mediumship of the speaker?

ANSWER.—Her organism is mediumistic naturally. The thoughts transmitted through her organism are unimpeded by her mind. Her knowledge is the result of our instructions. She has no outside opinions that bear upon the subject of our discourse; may have individual opinions on trifling matters, but concerning the themes connected with the subjects upon which we discourse, she is our pupil.

QUESTION.—Those who speak do not always belong to the mediums band?

ANSWER.—The address of a spirit not belonging to the mediums band is sometimes given by one of her controlling spirits; its thought is not swayed or substance controlled by either the medium or her band; but sometimes the manner of delivery partakes of those characteristics usual in the control of her guardian spirits. The thought itself can be given unqualified. When a spirit, who is not familiar with the control, attempts to influence the speaker, that spirit is aided by the band; but that itself is not control, only a method of control.

QUESTION.—Does not intense anxiety on the part of a person making inquiry, prevent the medium from giving the information desired?

ANSWER.—Yes; if you mean, that sometimes in private circle where the medium is but partially controlled, the positiveness of the inquiring mind may partially displace the control. This, of course, refers to those mediums, not fully under the control of the band. Anxiety in the mind of the inquirer may create positiveness which in its turn prevents the desired information. But the spirit control being absolute, there can be no such cases, since the spirit is a more positive power than a human being.

QUESTION.—Is Moody a medium?

ANSWER.—We leave you to judge that. There is no doubt but what every preacher who is sincere, becomes the mouth-piece of some spirit. There are spirits who respond to their call and sympathize with their work.

QUESTION.—Why such diversity in the Spirit-world?

ANSWER.—Why not? The Spirit-world is composed of individuals. Men and women don't become other than men and women by changing their form of life, from the earthly to the spiritual state. Knowledge is a matter of growth; and while death reveals a degree of knowledge of that life beyond death, it does not reveal everything with reference to the whole problem of existence. If all spirits agreed in knowledge, there would be strong reasons to doubt the authenticity of the message.

QUESTION.—But does not the very change called death cause a change in opinion, as belief exists no longer, but knowledge?

ANSWER.—We have known many persons who passed through life without changing their views, although something to convert them at every step. They see with their mind, and not with their eyes. The mere passing through death frequently fails to convince persons that they are in Spirit-life. So intent are they upon the views which they held before, if theologically inclined, they believe they are waiting for the judgment day and the coming of Christ, when they will be admitted to the kingdom. It is not every mind that is sufficiently strong or well balanced to sustain an awakening perception of truth when finding itself on the other side and theological views not fully realized. Even the Materialist when he enters Spirit-life, and finds that he is not swallowed up, believes the time will come when his individuality will be dissipated.

QUESTION.—Are there not intelligences in the Spirit-world, whose mission it is to impress the truth upon such spirits?

ANSWER.—Yes; there are those whose mission it is to give information, and, instruct; but, perhaps, our friend is aware that two conditions are necessary for imparting truth; one the power to impart it, the other the condition to receive it. We have known mortals who are in communion with the Spirit-world, yet have not that condition necessary to receive instruction. The Spirit-life does always increase that willingness. We will acknowledge that there are greater facilities for instruction, because the spirit affords fewer material obstacles, and the barriers of individual opinions are more speedily broken down.

QUESTION.—Is sensitiveness in mediums a condition necessary for growth?

ANSWER.—Sensitiveness is a consequence. Persons are sensitive because of their temperaments. If not sensitive could not be a medium in any particular direction. Mediumship is merely induced sensitiveness in various directions. To be a medium you must of necessity be sensitive. Sensitiveness differs in proportion to the kind of mediumship. One person is sensitive to sound; another to sight, while a person entirely controlled, is doubtlessly sensitive in all directions. The quantity of nerve aura makes the difference. That person in whose presence physical manifestations take place, is generally sensitive to change in the physical atmosphere, electric or magnetic changes, and this disturbs the conditions of mediumship. Persons controlled in the mental or inspirational manner are generally sensitive to sound and sight, particularly the magnetic and aura of different persons, and are sensitive to the influences of a large assembly. Upon

the nervous system all mediumship hinges. This of course is but a proximate statement since there is no term in your vocabulary to explain what constitutes the real sensitiveness of mediumship.

QUESTION.—To be a perfect medium, should one care for the opinions of others?

ANSWER.—Those who do not care for the opinion of others, are in the condition of angels, and can not stay on earth very long.

QUESTION.—Christ as a medium did not regard the opinions of others?

ANSWER.—Certain mediums to-day care less for opinions of others than they do for the discomfort that antagonism brings. Antagonism destroys conditions through which mediumship can be exercised. When speaking of Christ, you will kindly remember that when at some places, he could do nothing. Perhaps you will remember that unbelief was one of the peculiar things that destroyed the conditions of his mediumship. Certain things interrupt the power of spirit control in the direction of healing and other spiritual works.

QUESTION.—Are your answers absolutely true?

ANSWER.—No; when we speak of facts, which history and other authors make authentic, we speak of them as facts. When we speak of individual experiences, we state them as knowledge. When we speak of events upon which history, theology and science have thrown some doubt, we give our opinion; without having absolute knowledge we state it as our own opinion. Nevertheless the careful observer will take notice, that in everything we say there is always a line of demarcation made between what we know, and what we think. Careful observation thus affirmed, enables us to arrive at what we consider to be knowledge, and what is simply our individual opinion. Notwithstanding this, absolute authority upon any question cannot be attained without the absolute from science, or power of presence in all time and all places and under all circumstances. So we speak of occurrences in the time of Christ; not from personal knowledge, but we give the different views of different authors, and then leave you to form your own opinion. Whatever matter of fact in relation to spirit life, that we state; that is absolute knowledge; whatever is a matter of uncertainty, that we state with qualifications.

QUESTION.—The years of the ancients, patriarchal age, etc.

ANSWER.—You must remember that the ancient calendars differ essentially from the modern; that all ancient astrological tables were based upon the ancient calendar. The present calendar is Romanish, and has been adopted for convenience. While undoubtedly in the patriarchal age the section of years consisted of quarters, and these in mistranslation were adopted as meaning years. We have every reason to suppose that the four portions of the year, constituted seasons and then the mistranslation made them years. It is unquestionably true that the time of life was once greater than now. Three score years and ten was the average allotment of the life of man; the mistranslation makes him of much longer life. Sometimes these terms of life refer to different races; the words employed in the Bible not meaning individuals but families. One would have to be familiar with ancient language before these diversities could be explained. It is supposed by us that the average period of human life was no greater than now.

QUESTION.—In reference to the controlling spirit telegraphing to other spirits, etc., when desiring information?

ANSWER.—No system of absolute knowledge upon all subjects is enforced in Spirit-life. It is true, if all could converse together, you could get positive information.

Concluded from First Page.

Yes, even to many so-called evangelical Christians. A man is not to blame for his honest belief, and he is a hypocrite who does not live up to his belief. Policy may compel some to ignore their well-founded beliefs, but, oh, may I be more true to myself! May I be true ever to principle, and right rather than to policy. I am willing to suffer through right. I am willing to lose position, name even, rather than be false to my conscience or my God.

Allow me in conclusion to say, our common schools are not established in the interest of any religious organization, or indeed in the interest of religion. They have nothing to do with religious faiths, creeds or doctrines of any kind. They are wholly secular, and for the intellectual training of the youth of the State. This is their grand and single mission, and to it they should steadily advance. These schools cannot be used for the perpetuation of the Orthodox, Baptist, Spiritualist, or Catholic idea. They are not organized to aid or injure either. They may be taught, as they are, by either "Evangelical Christian" teachers, and Unitarian, Spiritualist, or even Catholic teachers alike. In our Grammar school have we a Swedenborgian, an Orthodox and a Spiritualist teacher. Neither has a right to teach his views in the school-room. The personal religious views of one teacher should be respected as much as those of the other, and children should be taught by their parents. If not Sunday-school teachers, so to do. No dogmas, either of theology or Spiritualism, no propagation of faiths, have any place in our schools. The elements of learning and a practical education, with instruction in our national history and the principles of our civil government, not politics, with good, moral and intellectual training, should alone characterize our public schools; and they should be so taught and governed that our youth therein may grow up into honorable manhood and womanhood. Such is my aim to do. I cannot sympathize with those who would make these schools a means for the preparation of a false or the support of a cause, nor with those who, by an appeal to law and force of materialism, or any custom, however hoary or well-received in a communi-

ty, would do violence to the rights of conscience. Yours conscientiously and most respectfully, J. FRANK BAXTER.

Prin. Win'r Gram. Sch. To School Board of Winchester, Mass.

After this Mr. Baxter says he was waited upon by Mr. Tyler, who said to him: "I have come to ask you to resign." When asked why he should resign, Mr. T. said, hesitatingly, "Why, because your connection with Spiritualism has impaired your usefulness in the school and shaken the public confidence in you." "You must resign," he said, "or we shall be forced to take a worse course in your case." Mr. Tyler waited for a letter of resignation to be written and handed him, then withdrew.

Mr. Baxter now regrets having given such a letter, as had he refused, the committee would have been forced to put themselves on record by discharging him on no other charge—for they could trumpet up none—save his opinions.

The foregoing is an abstract from a lengthy article in the *Banner of Light*, and we are indebted to its editor, Brother Colby, for "proof" in advance of publication. We regret exceedingly that Mr. Baxter did not stand on his rights and refuse to resign, but we believe no fair-minded person can read Mr. Baxter's explanation and not feel that he has made a clear, explicit statement and fully sustained his reputation as a gentleman of probity and honor. And we believe Mr. Underwood, who has always given evidence of a desire to treat all sides candidly and fairly, will be gratified that his action has been the means of fully ventilating this matter while it is yet so fresh that all the facts are obtainable.

IMMENSE REDUCTION! TO CLOSE ESTATE.

Jesus of Nazareth;

A TRUE HISTORY OF THE Man Called Jesus Christ,

Embracing His Parentage, Youth, Original Doctrines and Works, His Career as a Public Teacher and Physician of the People; also, The Nature of the Great Conspiracy against Him, with all the Incidents of His Tragical Death, given on Spiritual Authority from Spirits who were Contemporary Mortals with him while on the Earth.—Given through the Mediumship of

ALEXANDER SMYTH.

PREFACE.

Under a sense of duty which I owe to mankind, and especially to all those of the various Christian denominations, I feel myself impelled to issue this extraordinary book to the world. It purports to be the True History of Jesus of Nazareth being the first and only work in which is given the true character and works of that much esteemed and beloved individual. In it he is depicted of all the mythical surroundings and fabulous origin, as represented in all others. He is presented to the mental view of the present age as a natural man, whose traits of character were ability, justice, truthfulness and benevolence; who finally became a martyr to his love and good intentions toward mankind. The numerous incidents and startling facts pertaining to this History are given on Spiritual authority by a series of clair-audient communications and mental visions through the Medium Alexander Smyth. The grouping of these characters, compelling the incidents, description of the scenery and illustrations, are given in the words and style of the Author, who has no other apology to make for any imperfections that may be found, than that he has done his best to make it comprehensive, important and interesting to all classes of readers. Some persons, not being favored with the new light of the age, will probably discredit the Spiritual authority. If, then, that will not detract from the merits of the work; still, all those who shall feel inclined to peruse it, will find that everything therein stated is based upon physical and moral facts and probabilities. In accordance, then, with the duties and engagements by which I am bound, I respectfully submit it to the public. May it be productive of its great design, in dispersing from the minds of mankind the dark clouds of supernatural errors—such being the wish of the Spirits, and of the humble individual who subscribes himself the

CONTENTS.

Dedication; Preface; Introduction; The Medium's Spiritual Experience; Confession of Saint Peter; Early History of Jesus; Real Decline his mind to fact; Birth of Jesus at Home; Home of Lazarus—Martha and Mary; Jesus and Mary's Declaration in the Garden; John baptizing in the Jordan; Jesus in the Company—The Conspiracy; The Great Council; Saul and the Spirit; Jesus in the Grotto—The Dream; Jesus at Nazareth; Bethlehem; the birth of Simon or Peter; Flight of Jesus—Jesus addresses the multitude; Saul and Jesus—The working of the plot; Feast of the Passover—Jesus addresses the people; Galilee; Gamala; and Herod; Plot of Judas; Jesus touches and heals the afflicted; The Beautiful Galilee; Jesus departs on the Sabbath; Jesus and the Samaritan woman—Lecture with John; The Spirit's Seal gives a general view of the travels of Jesus, his followers, his works, character and public estimation; The resurrection of Lazarus; Jesus discourses with the Doctor of Law on Marriage; Jesus discourses with Nicodemus; Jesus defends the woman charged with adultery; Jesus portrays the Scribes and Pharisees; Scene at the Palace of the Sanhedrin; The assembly of Jesus and his followers; The entrance of Jesus and his followers into Jerusalem; The Reasoners and Destroyers of Jesus; Jesus and Mary in the Garden of Gethsemane; Chamber of Council—Jesus accused; Jesus before Pilate and Herod; Procession to Golgotha; The Holy Brackets Round; Herod and the Spirit—Amazing revelations; Saul and Judas—The reward of the traitor; The last communication of the Spirit Seal to the Medium.

This book is one of the most intensely thrilling works ever published. It has always been read with unabated interest by every person who has taken it up. There is not a dry sentence in the whole three hundred and fifty-six pages. The absorbing interest created by the first few pages is evenly sustained to the last line.

To close the estate of the late proprietor, we will for the NEXT NINETY DAYS, sell this book of 356 pages, 12mo, cloth, printed on heavy toned paper and well bound, for ONE DOLLAR, postage free.

\*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago, Ill.