

# RELIGIO PHILOSOPHICAL JOURNAL

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

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### PSYCHE-MORPHISMS.

#### PRE-EXISTENCE IN OTHER FORMS.

Objective evolution makes individuality to be very superficial and factitious, merely apparent or phenomenal, but not substantial. It makes all individualities of every grade and kind to be but the modes or mutable forms of the one great, only, and eternal force or power, and all generations and births are merely changes in these forms; so that progeny in all cases, whether in the seed, egg or living animal, is a transmutation of what was once a vital part of its parent source. It forgets that all of these individualities, as well as all other phenomena, so far as they are known or knowable to any one, are states of the knowing subject, and that all births, deaths, progress, or decay, and all possible known forms and mutations of the universe, are modes of this perceptive ego, and that the real generation, birth, death, or extinction of any other individual, or of their mode of life is never known to us; and that we know only certain present changes in ourselves, which are taken as signs of corresponding changes in others and in our past conditions. When my organism was generated, that which was or is known and designated as such by others (each knowing a different organism); that was to them the sign that I had passed over from some other state into this which ranks me so and so with men. Now, the question arises, "What was that other state?"

We must reply that it was some mode of my own individual self. Here is a fact of vital importance, of which only subjective evolution can take cognizance. Objective evolution makes one being or individual to become extinct, and its disorganized forces to become transmuted into another by fresh organization, the utter ending of one and the absolute beginning of another, as individualized forms of the one eternal force. But that is irrational and does not agree with known facts. The known facts are only modal changes of the same one subject or individual, which, in every case, includes the whole universe, all its forces and all its forms. No evolution can transcend the universe to which it belongs. The course of evolution is, therefore, always confined to the modal changes of the same one individual, which undergoes a succession of changes, answering to, or rather constituting, those of the known universe. As this egoistic universe contains other forms like ours, it symbolizes that there are other men who have undergone the same line of successive evolutions as we have, from the lower stages of existence up to organic-man.

#### PRE-EXISTENCE IN THE HUMAN FORM.

The human stage being reached, it were unreasonable to suppose that the process of evolution here ends. Such a view finds no support in the analogies of experience. As a rule, evolutionary changes are not great and sudden, but by successive small degrees. Yet very vast is the difference between the highest and the lowest intellect of man; between the most advanced and the least advanced of our race. This advance cannot be supposed to have taken place all at once. There has been gradual progress, though with steps of varying extent. Hence, to the question as to what was our immediately preceding state, we may answer, with considerable confidence, that it was some other and lower human form and condition, on the ground that all scientific indexes seem to point to this conclusion. Phenomenally, all human forms and states follow in birth upon others, as the effects or transformed force of the other. This is also the utterance of objective evolution, and accords with all serious popular thought and expression. But, as all phenomena are modes of one individual subject, and as my organism especially represents one, and as its generation repre-

sents the beginning of my present organic mode of existence; so it apparently represents that my previous state, as symbolized in its phenomenal parents, was proximately like my present state. The phenomenal difference between phenomenal parents and offspring being generally not very great, and of lexical gravity, we may or must infer that such is the same concerning the real individualistic changes which these phenomena symbolize. These changes carry us back successively to lower human conditions, till we reach the dark border-land of Mosstrooper contests, as to which side of the line a thing belongs, and then back to the pre-human, then the pre-faunal, and even to the pre-floral condition.

Some phenomena may be considered as symbols of what is below organic consciousness. All the inorganic world may belong to this class. It is the form of my infra-organic and human consciousness, and it shows what was once wholly my life and consciousness. That I or anything is or was wholly unconscious I know not. It cannot be proved nor conceived. It is the supposition of a state which is wholly devoid of all intelligible marks. There may be egoistic force which is not yet or always in full conscious action. But even of this, we never have any direct proof. We know that different states of consciousness frequently fail to connect in memory, and all apparent unconsciousness may be of this kind. At all events, the spirit has evolved itself (not from itself, first as chaos, then as kosmos, and then as the forms of organic life, vegetable and animal, and the process of evolution is still advancing; and what further capabilities are within the vast and awful womb of this spirit, the absolute ego, only everlasting experience can disclose.

#### NUMBER AND DURATION OF PSYCHE-MORPHISMS.

This conclusion, it must be confessed, is very sweeping and very far removed from prevailing modern thought, and, on that account, it will be held to be very objectionable. It implies a doctrine of universal psychomorphisms of vast and incalculable multiplicity and duration. It implies that every advanced human being has probably undergone a psyche-morphic change many times between his present state and the state in which he first emerged or evolved into man. If we may suppose such a point, on the location of which we are not likely to agree, it implies that this same creature or individual in that supposed immediately pre-human state probably underwent many such transformations between the first and last generation of the whole monkey family previous to the evolution into the human state. It implies further, perhaps, as many more psychomorphisms as there were generations from that time back to the beginning of its organic life.

Yet, we should not assume that life had only one point of beginning and only one time for all. There were just as many as there are living beings, or individuals, which are never derived from any other or others, each form being evolved from its previous state, and all from the first state, which in each case was a separate creation, if not external; and each one, let us remember, is itself always a universe. There can be no natural symbol for creation, because it can have no lexical antecedent, and no natural process. Abiogenesis, were it well established, would only show another example of evolution, and in that light it has been investigated; and the failure to establish it is of small account, by the methods used, because it is not necessary. Subjective evolution shows it to be a logical necessity which gives a theoretical completeness to the order of things; first, creation, which is unimaginable, but not inconceivable; second, the first and lowest created condition, which is, perhaps, infra-conscious and therefore psychomelic; third, evolution into the lowest conscious condition, a pre-organic kosmo-experience; then fourth, abrogenetic evolution from the kosmic form; and then successive biogenetic evolutions as before indicated, and every such change of evolution simply a psyche-morphic change.

In this long course of psyche-morphic changes, the change, as indicated by the symbols, is sometimes a deterioration; but the main trend, the vast and overwhelming force and sweep of movement are in the direction of progress.

I have spoken of a possible unconscious pre-kosmic condition (though I do not believe it) because the kosmos is a mode of our consciousness, and therefore, whatever is in that state is conscious; but, as many think we have reason for believing there is occasionally even now an unconscious state, I name that the pre-kosmic or infra-kosmic state, and suppose that it is the lowest, and preceded the kosmic.

This appears to me consistent, thorough and complete; and, so far as I can see, it is a legitimate induction from facts and principles which are known and acknowledged by all. We ought not to be utterly repelled from the consideration of it because of its novelty in part, for if it were nothing new, why should I write? Nor should its apparent proximate resemblance to any theory supposed to be obsolete condemn it without investigation. It is not improbable that some hourly errors are partial anticipations of truth. Many will identify the last few pages with one portion of Buddhism, and with that, too, which is deemed the most unfounded and fanciful. But the metempsychosis of Buddhism is without a scientific basis. It is a dualism all through, the body being always other than the soul. Its final goal is indifference absolute, if not entire uncon-

sciousness and personal annihilation. In all these and other points of great and vital importance, our psyche-morphism differs from the metempsychosis of Buddhism. Yet, notwithstanding this difference, the one point of coincidence with Buddhism will extensively stand in the way of its reception, and in some minds excite a stubborn prejudice and opposition. Some interesting inquiries will grow out of this exposition, which we cannot entertain, much less conclusively develop.

#### A METHOD OF EVADING PSYCHE-MORPHISM.

There is, some may think, another course open to us, and leading to different conclusions, arising from the reasonable possibility of making a different inference from one class or series of facts which we have been obliged to use as symbols of transcendent realities. As our organism is the sensitive expression of the ego, and as other human organisms, though egoistic, are symbols of other men, so what we call our parents represent other human beings, who sustain to us very peculiar and important relations. Now, since, phenomenally, the progeny is from the progenitors, a part of their force transformed, it may be asked whether the law of symbolism does not require or justify the proposition that all real successive generations are not merely changes in the same person or individual, but the generation of new individualities from the parent sources, the progeny being a transformed part of the former energy of the progenitors, and now specialized into new individuals? It will appear, at first sight, very reasonable to answer this question in the affirmative. This would afford us a subjective theory, quite analogous to the popular objective evolution. This, like that, implies that all forms of existence are but modes of one all-embracing and all-perdure force, which evolves itself into all these forms according to laws of its own generation. This force may be appropriated by Theists as the Supreme Being, though some may oppose it because of its implicated pantheism.

#### OBJECTIONS TO THIS METHOD.

I object to this because of its superficial individualism. I cannot believe that we are all simply modes of One. All the logical implications of experience compel me to think that each one of us is an individual, distinct and separate, at once, always and forever. I am not a mode of God, or of the great and only one, call it by whatever name you will. It makes all men one, just as all the members are one body, which my consciousness and reason repudiate.

I object, again, because like objective evolution, it logically excludes personal immortality. The whole existence of each is included within the period between birth and death. Our existence as specialized individuals consists in this form and its functions; and, when these are ended, our existence has passed away as individuals. This mortalism is distasteful to my higher aspirations, and cannot be admitted without the strongest evidence. Of course, I shall be reminded that all do not feel like this, and that, if they did, a mere feeling proves nothing. It may be right or it may be wrong, and the feeling of to-day may not be the feeling of to-morrow, which is very true, and so much the worse for him, I say, who ever feels satisfied with mortalism.

I object to this mortalism because I believe it is inconsistent with a regnant moral economy. It may be that there is no such moral economy as that which is conceived by me. But I am glad to despise an egoism which can seldom live more than three or four score years, and usually not so long, and which, after that, is only an imaginary shade, hovering in its impotent menace or approval round imaginary shades, which are equally impotent to be either cursed or blessed. I cannot conceive the moral life to be an insignificant ephemeral, or a hot-house annual, but a tree (like the Igdrahl) which perdure through all the ages and ages, whose roots grasp all the nether universe, and whose top extends and spreads through all the heavens. Perhaps there is no such thing. Perhaps this conceit is only a relict of the old fuliginous pre-scientific ephemerals and animalcules. But, if time and occasion offered, it were easy to show that morality is this or nothing.

I object, again, because, apart from any moral scheme, evolution has thus in it no element of distributive rational propriety and honest verity. Forms come and go, and set themselves up for something distinct, as if they were ultimate individualities, when they are only automatic members of one individuality. This is an intolerable falsity, ever and forever repeated. The theory here conflicts with all psychological assumptions and convictions, and the practical judgment of mankind, and makes all nature a series of hollow, deceptive, and deceived simulacra. That falsity cannot be the truth. We treat these simulacra as verities; and, therefore, our theories should accord with this, or they will justly and speedily be relegated to shades themselves.

I shuffling off every distinctive intellectual as well as moral quality; and there is left to us a mere black hulk, rolling on waters ever dark and restless. Line these into rows. It is the primeval world of falling, shimmering, waters, of vapors, clouds, and gases, with all the lights of heaven obscured. It cannot long be accepted as the ultimate evolution of the intellectual world, especially with those who, as subjective evolutionists, have already proved the agency of a mighty personal and supernatural power.

I object to this theory, in the next place, because it conflicts with the fundamental notion of being which is deduced from subjective evolution. Subjective evolution directly knows no being but the subject, ego, which is personal spirit. All being is force, and all is spirit and individualistic, though often of a very low order; and, as each includes all of an entire universe, there is nothing in common to any two, though there may be much of resemblance between many. Therefore, the notion of one great, underlying root, from which all phenomena are temporary outshoots (not offshoots), like the temporized feet, hands or mouth, or stomach of the monera or amebae is inadmissible. The universe, every universe, is one, one individual; but all universes together are not one individual, but many. And these are absolutely isolated from each other. Infinite vacuum is between them, and they can reach each other no more than ringing of bells in airless space will generate sound.

I object to it, in the next place, because it involves a notion of the ego indefinitely inferior to that which is logically necessitated by subjective evolution, which identifies all the power and glory and duration of the knowable universe with the ego, so that no natural bridging of the gulf which separates one from another is possible; and all limitation to their power and duration, except as somewhere within the finite, is precluded. After attaining this conception of the ego, there is no room left in the mind for the beggarly notion of a transient wafe, which is well compared to a vapor or breath or a meteor, or to burning stubble. The organism is but an infinitesimal portion of the ego, and each organic life is but such a fraction of the total life of the ego. So the absolute isolation of individuals precludes the possibility of one being the natural issue of another, as one subjective organism is from another. Such a notion makes the individual superficial, unreal, puny and temporary, limited to very little space and time, with corresponding disabilities. The sensible child to which the mother gives birth, being but a mode of herself, to call either of them a distinct individuality, as if they comprised two persons, is to contradict the science of psychology. They do not comprise even one person. They are only two out of an indefinite number of the experiences of one person, — the absolute ego, though, as we have expounded, they symbolize two different persons.

A final objection is that all the good of the universe is on this theory accidental. There is good developed in certain conditions; and these conditions come and go with the same indifference as opposing conditions, and all are equally legitimate, and neither are any more an end than the other. With certain physical changes, all attained good passes away remorselessly and irrevocably, because it was a mere accident of physical conditions just as all evil is. It is, therefore, utterly void of all moral significance, just the same as lightning, mildew, and spring flowers, which are temporary consequences of certain physical interactions simply.

#### LIMITATION OF PSYCHE-MORPHIC CHANGES.

Let it not be overlooked that these psyche-morphic changes are only partial relative to their subject. They do not comprise the whole being. They do not comprise the ego, but only the local and organic ego, which changes by changing interaction with the environment; which environment is the extra-organic and pre-organic subject, which first generates and then endlessly modifies the organic ego. In the meanwhile the inorganic ego, or universe, is constantly changing in its forms and in the relative motions, force and effect of its parts; and it is these changes which modify the organic world, which again reacts on the inorganic world. These organic forms and changes we can trace back to their origin in the inorganic. But they are modes of the same individual through all the changes; and they have the same conscious subject as that whose phenomena constitute the inorganic and extra-organic universe, which changes comparatively little. And so our total individuality changes very slowly; while the modes of our local organism change very rapidly. I, — the one individual constituting the universe, — exist through all time and constitute all time, because I am the subject of all known changes, all co-existence and succession.

#### DIGNITY AND SIGNIFICANCE OF THE LOWER ANIMALS.

Subjective evolution implies that in the whole course of times there are just as many creatures of one grade or kind as of any other (except the highest where they stop and accumulate, if we may suppose any such rank, which we do not); for all the lower pass into the higher (unless there be some irremediable deterioration and perversion, and all the higher were once in all the lower conditions, and have evolved out of them. This gives us an ascending series of existences of a nobler order and significance than any of which poets and theorists have ever dreamed. The lowest, the most insignificant, and the most repulsive has before it a sub-

lime destiny possible or certain. Its goal is manhood or archangelhood or we know not what of greatness and elevation beyond. What a glorious right to be is thus conferred upon the humblest creature; and what a persistent power to be is theirs, also, for their organic destruction is only a psyche-morphic change which is preliminary to a first evolution somewhere by birth, in perhaps a nobler form. For each and all, not for a few late comers only, is this grand and endless destiny. The oft-raised question is now answered: "What did God make such things as these for?" He made them that they might be men, and better and wiser men than those who captiously ask the question. In the meanwhile they have their own enjoyments and subserve unconsciously many purposes of importance as they move on their unknown way to the higher stations which they are destined to attain, and above all the whole vast and grand chain of progressive existence, discloses a teleology far surpassing any that theologians have ever endeavored to expound.

#### REALITY AND THOROUGHNESS OF SUBJECTIVE EVOLUTION.

Subjective evolution is thus complete and universal. It is the normal privilege and law of every individual organic being to evolve itself from the lower to the higher evermore. Objective evolution, on the contrary, is accidental, partial and limited. All animals, including man, die to live no more, for at death their individuality is forever extinguished. Even where there is said to be an evolution from the lower into the higher, that means only the extinction of one individual and the beginning of another and a higher, — a new individuality as well as a new order of species. No individual itself ever evolves into a higher order, except it be from the embryonic and preliminary and amphibious state into the subsequent developed condition. There is a succession of rising (or falling) orders and no more. On the other hand, according to the scheme of subjective evolution, I have briefly described; each individual existed in every order, the same individual in every preceding order, and the same will exist in every succeeding order. Death is but the ending of one form, and birth the beginning of another. Each individual is immortal, and an endless duration in an innumerable succession of mortal lines is the heritage of each. The general outline of the past history of those who are now men, we are getting quite able to trace on the pages of palaeontology; but what are to be the evolutions of the future, and the duration of each is beyond our power even to imagine, except in a faint degree, as an inference from our present intellectual and moral life and action. But here Spiritualism may possibly help us some time.

#### UNIVERSALITY OF EVOLUTION BECAUSE SUBJECTIVE.

Objective evolution is also limited in that it is confined to particular points where only the ascent takes place. It searches for the forms in an order which make the closest approach to some of the forms of another and higher order, and then says that here and here only was the ascent made. Here is the narrow and crooked stairway up which nature climbed to the next landing place above. At all other points, the order or species remains unchanged, and none of its individuals ever pass beyond their present ranks. This is a scientific necessity with objective evolution, because it proves evolution (in distinction from creation), only by showing gradual approaches of the antecedents as a sign of a naturalistic transition to the subsequent of a higher order. It has no other proof, and it can claim evolution only so far as it can show a close structural approximation of antecedents to certain subsequents of a superior rank.

With subjective evolution, the case is entirely changed. The egoistic unity of the universe is immediately found by an analysis of consciousness, and all space and time and their contents are concentrated in the ego. I can transcend myself only by a sensitive inference, never by experience, or the action of any natural force or influence, nor therefore, in any wise can I be brought into contact or association or connection of actual proximity or natural influence with any other being. Hence, it is impossible for one being to be evolved from another. All action and interaction, all succession of cause and effect, are only between the different modes of the same one individual which is the subject, the cause and effect, antecedent and subsequent of all change and evolution in the same universe from the beginning to the end of its transmutations. This is a logical necessity, and we need not adduce close psychological connections to prove this general proposition. And as no individual can be evolved from another, the later states of each may be and must be evolved from its earlier states. This is the only evolution that is possible, and this necessarily prevails from the beginning of the world onward and without end. Every successive state of the same individual or universe is necessarily an evolution from its predecessors, whatever they may have been; and this can never, for a moment, be brought into question by any alleged unlikeness between the preceding and preceding forms known to us; for here in the same subject, there is no possible room for the supposition of the creation of a new species. This, therefore, is true of my local ego, while it has certainly evolved from precedent and lower forms of my universe, or absolute ego, whether I can give a scientific verification of the points where the transitions took place or not.

\* Extracts from a forthcoming work by Rev. W. L. Gill.



For the Religio-Philosophical Journal.

AN OLD MAID'S STORY.

BY JULIA E. BURNS.

My name is Hannah Brown. I am a plain old maid, and the story I will tell is no tale of mine, although I was mixed up in it. I was not, and am not, the heroine. I never had a lover in my life, and the only man that ever called on me with "intentions" was a minister of the gospel, who addressed his Maker when he prayed, "Oh! Lord, Gawd, Thou art the Ruler of the heavens and the earth," just as though he was telling God a piece of news, and so when he asked me to marry him I promptly refused, and am glad to this day I did, for his wife, poor thing, has had four pair of twins, and is dragging her life out trying to live with him in peace. But, dear me, I never meant to tell this; it is about my aunt's will that I started to tell. I have lived ever since I can remember, here in my aunt Jane's house, an old fashioned, cozy house, with as many cupboards, crocks and cuddly holes as my Aunt Jane was full of queer notions and human kindness. She was always good to me, and when I refused Mr. Podder, the preacher I was just telling you about, she called me a sensible girl and gave me a new black silk. We lived very happily in the old house that stood in the suburbs of one of the cleanest and best towns in Indiana. My aunt had two old servants, man and wife, that were as much a part of the house as one of the little cupboards. We were members of the Episcopal Church, and our old fashioned carriage was always to be seen at its doors every Sunday. Aunt Jane was getting old, and she often talked to me about what I should do when she was gone.

"Hannah," she said one day, "I feel like I ought to tell you I have made my will, and outside of a small present to John and Mary, — the two old servants — all I have is yours. You have given all your life to me, and I don't want James, my half-brother, to have a cent that's mine, and when I am gone, Hannah, I want you to stay right here. Never give up the old house as long as you live, and now, dear, get my brown circular and put it around me. I feel chilly this morning."

Aunt Jane's brown circular was an immense old cloth cloak that was lined and wadded, and covered her small form entirely. She wore it on all occasions, and always had it brought from the closet and wrapped around her when she was chilly. I did as she directed me, and then went out at her request to gather some roses. It was June, and all our rose bushes were in full bloom. I was busily clipping away with the garden shears, when Mary came running to me with scared eyes and saying that there was "something the matter with Mrs. Jane." I hurried into the house and there with the old brown cloak drawn up a little closer, and her head leaning back against the cushions of her chair, sat Aunt Jane — dead. The good old doctor said it was paralysis of the heart. Any way, dear Aunt Jane was gone, and the will she had spoken of to me could not be found. We searched high and low for it, leaving not a spot unlooked. The lawyer knew that there was a will; he had written it. Aunt Jane had said so to me, but there the matter ended for no such paper could be found, and my dear aunt's half-brother being next of kin claimed the old home and what money there was, and gave me notice to leave. I was just wild with grief. Where could I go and what could I do? All my life had been spent with my invalid aunt. I could knit and sew a little, knew all about cups and taking care of sick people if they would be gentle and kind as she was, but to go out in the world and earn a living, having no money or means of any kind, I could not see how I could do it. Uncle James had told me and he would have sent me to the almshouse without one misgiving. While I was thinking it all over and wondering if there ever was such a lonely, distressed woman on earth before as myself, Mrs. Morgan, one of our old friends, a brisk, cheery, progressive sort of woman, came in. She talked to me in a comforting way, telling me to come and live with her, but said, "of course, dear, it will never be like your own home. Now that will be in this house," she continued. "Why don't you visit a medium?" "A what?" I asked. "Why a spiritual medium," she answered. "Dear me, Hannah Brown, don't you ever read? Have you never went to a clairvoyant yet?" I shook my head and she went on telling me all about what she knew of Spiritualism and mediums. "Why half our church believes in it," she said, confidentially, "and if any one can help you find that will it be one of these very mediums." I made up my mind to try, and she gave me a list of names, Mrs. James, Mrs. Longstreet and Mrs. Hood — each name accompanied with the street and number of the residence.

"Now, my dear, I don't know a blessed thing about any of these women, but Mrs. Hood, only by hearsay. She charges more than the others, but she is good, and is a lady, and has long ago convinced me of the return of our spirit friends, and communion with them."

Cheery, comforting Mrs. Morgan went away, and I put my bonnet and veil on and went out to call on the ladies whose names were on the slip of paper I carried with me. I had but little money, and thought I had better try the two whose charges were small, first, and if I failed with them I would go to Mrs. Hood, who, Mrs. Morgan informed me, charged two dollars, and would only see ladies — never a man could come in her house. I liked that part of the business, as it showed that she was not an adventuress, at least, but I would see the others first. I found the rooms of Mrs. James after toiling up three pairs of stairs that were very dark and dirty. My knock on the door that bore the legend, "Mrs. James, Medium," brought that lady herself to open it. She was large and red, with light hair that was frizzed and puffed all over her head. She wore a greasy green silk with dirty cotton lace frilled at her neck and wrists. Her rooms were very gaudily furnished, and as I live they smell of cigar smoke, and I am sure I heard a suppressed cough in the next room, though she claimed to be a lone widow. She smiled and asked me if I wanted a "sitting." I told her I had never visited a medium before and wished her to do for me whatever she was in the habit of doing for ladies. She sat down in front of me and began to shiver, shake and gasp in a most dreadful manner, and at last, just as I was getting very much frightened concerning her, she began to talk in a high falsetto voice, saying: "You is a very much big squaw, and you got two chiefs; one dark complected and one light complected. You can take em choice, but em light complected chief am best." What on earth did the woman mean? I was disgusted and demanded to know who and what she meant. She tossed her head and said in the same voice, "Oh! me am little squaw Starlight, me knows you and me tell em about chiefs." I arose and laid her fee down and went out. I don't think I ever was in my life more thor-

oughly disgusted. Was Mrs. Morgan crazy to send me to such a woman as this? and then I remembered that she had only given me the name, and had recommended none but Mrs. Hood. I soon got over my anger and took a ludicrous view of the whole thing, and determined to see the other two. I had the whole afternoon before me and would not be so easily turned aside. I found Mrs. Longstreet in rather more comfortable quarters; she was tall, gaunt and dark; her voice was bass and sounded like it came from a deep well instead of her lungs. She also seated herself in front of me, and went off into a trance or sleep, from which she aroused herself, and me also, by the deepest and most guttural "ugh." I think ever escaped from a mortal being, and bless me, if she did not go into such a tantrum as I never believed a woman in her senses could. She declared to me that she was the biggest chief that ever lived on earth and that I was a big medium, and a lot of such stuff, and not one word about the missing will. I tried to stop her and get out, but she started things that I was almost frightened to death. She said that she had been gone to the spirit-land four hundred years, and that her mission now was to develop mediums, and that I was a very fine one; that if I would sit in a cabinet they would come out "full form." I no more understood her meaning than if she had talked in Greek. At last I got away from her one more dollar less and no wiser!

I was in for it and went directly to Mrs. Hood. She lived in two little plainly furnished rooms on a quiet street. She invited me in and I just sat down on the first chair I came to, and looked at her. She did not look to be over twenty, and was the most beautiful woman my eyes had ever looked upon. She was pale, with dark wavy hair that was gathered into a curly knot at the back of her head. She had great dark dreamy eyes and the reddest curved lips that ever smiled. She was plainly and neatly dressed in light print. A handsome baby boy of four years sat in the middle of the floor playing with some picture cards. I told her I had come for a sitting, or sitting, whichever it might be called. She smiled wearily, drew down the curtains a little, and after telling the baby to be very quiet, she sat down in front of me and closed her eyes. I nerved myself for another "war dance," and made up my mind that just as soon as it was over with I would go to Mrs. Morgan and recommend an insane asylum for her. She sat very still with closed eyes for a few moments, then opened them and they were luminous with a light I had never seen in any eyes before. Looking beyond me, and seemingly into space, she said in a low, calm voice: "Madam, you are looking for something that is lost—a paper I think it is. Now I see a spirit standing by you, an elderly lady with white puffs on each side of her face; she has wrapped about her a large brown circular." She calls you Hannah, and says, "Here is the will," and she clutches hold of the circular, and now she is gone, and that is all I see, madam." She arose, drew back the curtain and smiled at her baby, while I, why I just burst out a crying like an old goose, and told her somehow that she had told me wonderful things, and gave her the money, and went out. I think I ran all the way home and rushed in and up stairs, dragged the old circular cloak out from the closet, where I had put it when it was last taken off dear Aunt Jane's shoulders, got a pair of scissors and sat down in the middle of the floor and ripped the lining loose, and you may believe me or not—there was the will, and there in greenbacks was five thousand dollars, and I just hugged that old cloak and cried aloud until Mary came up to see if I was "plum gone mad," as she expressed it. I showed her the will and the money, and then there were two, instead of one, crying. I had John get out the old carriage and I went to the lawyer and the bank, and then I went back to the little woman who had secured me the old home I loved so well. I told her all and she was just as glad as could be for me. I then begged her to come home with me; she needed rest, and the baby should have the cats to play with, and all the fresh milk he could drink. She consented, after a while, and I took her to the old home that soon would not have been mine, had I not gone to her. I gave up to her two rooms and made her promise to live with me, and let me learn her beautiful faith. She was a sweet, modest, loving little woman, and the baby Robin was just the dearest child that ever blessed a mother. In a few weeks I was converted to Spiritualism—true, sensible Spiritualism—and she had learned to love and confide in me, and so one September evening she told me her story. She had been engaged to a young Scotchman, a handsome, high-spirited young fellow. Her father objected to the match and forced her to marry a man of his choice and not hers. They both died, father and husband, within a year after the marriage, and her child unborn. She was left with little money and no near friends. Her lover had gone away soon after her marriage, vowing never to forgive her. She had loved him always, and when her child came, named him Robin. She concluded her story with: "I have always been able to see clairvoyantly, and a year ago I left my home in Chicago, and came here to earn a living for baby and me. I heard that my lover, Robin Macfarland, was coming home, and I feared to meet him. I love him so truly that it would have killed me to see him and have him refuse to speak to me; so I came here and no one knows where I am, and life was hard and dreary enough, dear Miss Brown, until we found you, baby and I," and she caught him up with fondest kisses, but I saw that she was crying all the same. That night, a letter went out to Chicago, and when I slipped out and begged old James to take it to the depot and mail it on the train so it would be sure to go out that night, will you believe that he actually read the name, and looked at me in a most suspicious manner. I just leave it to you if the insolence and presumption of old house servants is not simply appalling, but a dollar softened him and he carried the letter away, and four days afterward, when Cecelia Hood and I were sitting in the back parlor, she rooking her baby and I knitting and looking at her because they made the sweetest picture I ever looked upon, Mary answered the door bell and came to say that a gentleman in the parlor wanted to see me. I left Cecelia singing softly to Robin, "Oh! Douglas, Douglas, tender and true," and went to see my caller. As soon as I entered the room, a tall, handsome man, with the widest shoulders and yellowest curls I ever saw, came toward me with outstretched hand, saying, "Oh! is this Miss Brown, who wrote to me, and can you tell me where I can find my darling Cecelia?" "Sit down," said I. He obeyed, and I said to him, "Now, if I tell you where that little woman who loves you so well lives, and can be found, will you promise to love her baby, her little Robin, and be kind to him?" "Yes, yes!" he cried in a shaking voice. "Robin—ah! she did love me, then, all the while." "Then come," I said, leading the way. "Cecelia, here is a

friend of yours," I said, as we entered the room where she sat, and she arose with baby in her arms, and that great handsome fellow just fairly ran over me and clasped them both in his breast and kissed the baby first, while I—why I just ran off to my room and cried myself into the worst sick-headache I ever had in my life.

The Protection of Public Mediumship.

Three years ago, as the members of the London Spiritualist Alliance were reminded in the President's recent address, a new departure was taken in respect of the public investigation of the psychical phenomena of Spiritualism. It may be well to recall the weighty words in which the "educated Spiritualists of Great Britain," i. e., those whose experience in the investigation, and trained capacity for observation fitted them to pronounce an opinion, gave utterance to a conclusion that was practically unanimous, so few were the dissenters from its terms.

"Public or promiscuous sances for psychical manifestations (they wrote) have been of late years generally marked by the following characteristics:—(1) The sances have been conducted in imperfect light, or in total darkness. (2) The medium has been isolated from the circle, by being placed either in a cabinet or behind a curtain. (3) The sitters have been wholly or in part unacquainted with the subject and with each other. (4) There has not infrequently upon differences of opinion as to the nature and value of the tests employed.

"These conditions, usually found in combination, effectually preclude careful and dispassionate investigation; open wide an avenue to fraud; suggest suspicion of its presence even where it does not exist; and in many cases, we fear, expose the medium to very injurious influences.

"Such conditions should be allowed to prevail no longer. 'Mixed' circles should be as little mixed as possible—mere wonder-seekers, and men whose moral atmosphere is known to be impure, being carefully excluded. Above all, darkness should give way to light. In the early days of Spiritualism, public dark circles were the exception, and there is no need for them now. There is abundant evidence, that with mediums of the present day, satisfactory phenomena, including even form manifestations, can be obtained without isolation—the medium, where a cabinet is used, being placed near, but outside of it, and in full view of the sitters. But even if this were not so, it is neither wise nor honorable to expose mediums to the risk which have been shown to attend sances held under the conditions that have of late been prevalent; and it were far better that we should have no psychical phenomena than that they should be sought under circumstances which, to say the least, inevitably conduce to suspicion.

"In view of all these considerations, believing that fraud is not of the essence of this confessedly obscure subject, but rather an accident dependent on faulty conditions of research; feeling that Spiritualists have the remedy for the evil in their own hands, and that without its conscientious application they cannot hope to maintain a fair reputation before the world; we earnestly recommend—that in all public circles held for psychical phenomena, the medium be so placed, and in such light, as to be continuously under observation by each member of the circle."

About the same time Mr. Thomas Shorter addressed to the Central Association of Spiritualists some wise and well-considered advice on the question of Public Mediumship. It is needless for us to say that no man is more entitled to be heard with respect on such a subject than Mr. Shorter. His long experience, his sober habits of thought, his candid mind, and his outspoken fearlessness when necessity requires, mark him out as one eminently fitted to handle this difficult subject with discretion and thoroughness. This is Mr. Shorter's conclusion:—

"I maintain in the interests of the medium, of his health and integrity, in the interests of the investigation, in the interests of the public, in the interests of Spiritualists and Spiritualism, that this whole question of professional mediumship and of our relation to it should be seriously reconsidered. I believe certain changes were made which have in effect since been carried out that Spiritualists would no longer have to hang their heads in shame, or to feel that Spiritualism was a reproach, but that it was something of which they might be honorably proud; the medium would see that I was anxious to magnify his office, for I would have him feel the responsibility of his position—that to him is committed a high and holy trust. . . . I believe that Spiritualism would be raised above that vulgar level of doubt and suspicion with which it is now beset and harassed; that we should rise into a higher and purer condition, and that many of us would be able to go beyond the need of psychical manifestations into the higher region of spiritual communion."

If there were some that heard these words, who at the time thought them a hard saying, events have subsequently abundantly vindicated their sagacious foresight. The Declaration promoted by the Central Association of Spiritualists was signed by some two dozen presidents or secretaries of country societies. It commended itself to such representatives of opinion, sufficiently divergent in general conclusions, but wholly agreed in this matter, as M. Aksakof, Mr. W. P. Adeshead, Mr. Barkas, Miss Anna Blackwell, Mrs. Hardinge Britten, Mr. Calder, Mr. Elington, Mr. Farmer, Mrs. and Mr. Desmond Fitzgerald, Mr. S. C. Hall, Mr. Halleck, Mr. J. Emore Jones, M. Leymarie, M. A. (Oxon), Mr. C. C. Massey, Rev. W. Miall, Hon. Roden Noel, Mr. Hay Nisbet, Mr. Frank Podmore, Mr. Riko, Mr. Dawson Rogers, Dr. Speer, Mr. Morell Theobald, Mr. Tietkens, Mrs. Nosworthy, Mr. Alfred Russel Wallace, Rev. W. Whitbear and Dr. G. Wyld, not to mention many other names of consideration and weight.

We need not dwell upon the result of this action. The President of the London Spiritualist Alliance claimed that by it "a heavy burden was given to methods of investigation which should never have been sanctioned"; and that "we have practically destroyed what led to grave abuses." Experience and knowledge will affirm the justice of that claim. At the present moment Spiritualism is in a far different position to that which it occupied when Mr. Shorter so pathetically lamented its fall from its former high estate; and it occupies its present honorable place very largely in consequence of the action that we are now recalling to recollection. If we carry the minds of our readers back to those dark days, it is only that they may the better be able to appreciate the bright outlook that now lies before them. For "we have changed all that" during these three years. We have grown in knowledge by sad experience; we have learned our lesson so far, at any rate, as to turn our backs upon the past with thankfulness, and to welcome the prospect of

work worth the name of Research which the President of the Alliance set forth in his recent address.

We shall have occasion hereafter to recur to other matters therein set forth. For the present we desire to fix attention on the bearing of this plan of research on the question of Public Mediumship which Mr. Shorter handled so exhaustively three years since. It goes without saying that the abolition of payment without results will cut away one great source of temptation to which Mr. Shorter drew attention. It will remove from a weak person the temptation to "assist phenomena" when they are weak, or to counterfeited them when they are absent. It will go far, together with the absence of darkness, and of unknown observers promiscuously gathered together at haphazard, to prevent a medium from being placed in an equivocal position. Our attention will be increasingly drawn to the study of that most important question—the influence of conditions on the phenomena, and on the medium himself. Already we know that if we are to hope for good results we must provide good conditions, and above all that we must surround the medium with a harmonious circle who will treat him with tenderness and care, and shield him from injury that ignorance or malice might inflict.

The Spiritualist public has much to hope for from a rational system of investigation such as that now laid before them. They may reasonably expect an extension of the knowledge of the causes which produce familiar effects; they may hope gradually to dispel the mists of ignorance and prejudice which surround the subject in the popular mind, albeit in a decreasing degree year by year; they may hope to prick many an inflated theory, and show the hollow emptiness of what looked so fairly rounded till it collapsed. The public at large has much to gain by the clearing away of obstacles to rational investigation; by the sweeping away of vulgarity, folly, and a nauseous kind of cant that have repelled from the threshold of inquiry many a weak-minded investigator whose interest was not robust enough to save him from disgust; by the repression of ill-regulated enthusiasm, and the development of reasonable methods of inquiry and research. But the medium has most of all to gain: by protection from insult and injury from foolish, or ignorant, or malicious persons; by his removal from equivocal conditions, under which it is almost impossible to distinguish perfect sincerity from consummate trickery; by the development of his powers under guarded conditions, carefully carried out, so that they may be brought to perfection without injury to his health, whether of body, soul, or spirit.—Light, London.

Chicago Independent Preachers.

On Sunday, December 20th, before his large audience at the Opera House, Rev. H. W. Thomas preached on Religious Intolerance. He had not only a Scripture text, but the poor words of a living Methodist bigot for a text. We extract as follows from his discourse:

In a paper read before the Methodist preachers' meeting in this city two weeks ago, the Rev. J. W. Bland is reported to have said of Prof. Swing and myself that 'these men are responsible for infusing into the church atmosphere of this city a type of theology and worship that is as foreign to the just principles of Christ's Gospel as Hell is far from Heaven. Men who ignore the wickedness of the predeem heart, the validity of the atonement, and the dreadful doom of the impenitent, are not fit representatives of that religion which cost the sufferings and death of the only begotten Son of God.' 'We are drifting,' he said, 'into virtual Universalism. Our standard of theology at Evans-ton Garrett Biblical Institute is so lame in its theology that any student who has any universalistic proclivities would be confirmed after embracing the teaching there given.' This studied attack upon the pastors of two of the largest Protestant congregations in Chicago was made before a meeting of Methodist preachers. It would be difficult to frame an accusation against the moral and religious teachings of any men in any age more surprising and severe than the charge this clergyman here brings against Prof. Swing and myself. He deliberately accuses us of corrupting the judgment and conscience and conduct of the Christianity of this city. He charges us with infusing into the church atmosphere of this city a 'type of theology and worship that is as foreign to the great principles of Christ's Gospel as Hell is far from Heaven.'

But what has there been to justify such a terrible arraignment as that formulated by the Rev. Bland? We had all hoped that the days of bitterness and denunciation in debate were passing away; but such a hope does not find much encouragement from the Methodist preachers' meeting. Suppose the other Monday meetings of the city pastors should join in such attacks, would it help the cause of religion? Would it promote Christian love? To say nothing of the pastors of the Central and the People's Churches, what estimate must the Methodist preachers' meeting place upon the intelligence and the moral conscientiousness of the 5,000 people who attend these two churches? Do they think that all these people are children; that they have no judgment as to what is true or right, or that they suppose our teachings can change the eternal laws of God? Yes, that is about the way they rate you in the scale of intelligence and moral principle. What estimate does the Rev. Bland place upon the intelligence of Chicago and the power of the hundred and more of other pulpits that Prof. Swing and myself should in a few years be able to corrupt the judgment and the morals of the whole city? Surely he must think that all these able pastors must have very little strength, and that the cause they represent is weak, and the people not strong.

What he means is this: That men who do not accept his views, or more broadly, what are called the old orthodox views on these subjects, are not fit to preach the gospel. And he means more than this. He means and says that the views that we do hold are as far from the principles of the gospel of Christ as Hell is from Heaven. That is the fair and only inference that I can draw from his statements, and I ask, is it possible for any position to be more narrow or dogmatic? The great principles of the gospel of Christ are to be found in his theory of depravity, atonement, and eschatology. Anything else is as far from the gospel as Hell is far from Heaven. And thus are the principles of the gospel taken out of the realms of the heart, and life, and sympathy of mankind and reduced to a cold, dogmatic statement concerning depravity, atonement, and perdition; and any one who does not accept this is not fit to preach. . . . John Wesley teaches that the lost will suffer the torments of material fire. He

says: "Put your finger in that candle; can you bear it for one minute? How then can you bear hell-fire? Surely, it would be torment enough to have the flesh burnt off from only one finger; what, then, will it be to have the whole body plunged into a lake of fire, burning with brimstone?" Wesley is an authority in the Methodist Church, and of course Brother Bland and to all the Methodist preachers' meeting believe this; and to all this inexpressible torment Wesley adds and emphasizes the awful declaration that it will continue forever. This is what the Rev. Bland means by the "awful doom of the impenitent"; and if we do not believe it we are as "far from the principles of the gospel of Christ as Hell is far from Heaven." Well, if that is the gospel—the "good news" to our world—the further we can get away from it the better.

What we teach here is that God is the Father of all souls; that He loves all; that life is an education; that all punishment is for love and for correction; that if men sin they must suffer; that this great order of government moves on into the eternal world; that God's saving work goes forward there as well as here; and that sinners must suffer there as well as here—that the law that punishes sin is eternal, and that whilst sin lasts suffering must last. But we do not and cannot believe that God is good and at the same time believe in any such torment as Wesley and the old theology teach; nor that a God of goodness will inflict such torments upon any one soul forever. . . .

But still the Rev. Bland confesses that "we"—that is, the Methodists and others—"are drifting into virtual universalism," and that with him means the "paralysis of conscience and spiritual flaccidity." But he is not mistaken in saying that the world is drifting into virtual universalism, and that Dr. Raymond's "Theodicy" is not holding it back, but rather helping it along. I am glad that this new preacher in our city is so wise in discovering the "signs of the times," but sorry that he sees in it "the paralysis of conscience." It is not the "paralysis" but the awakening of the higher life of the conscience of man that is revolting against the old despair and leading the new age on to a higher and better faith in God and a brighter hope for the ages to come. No theodicy or vindication of the justice of God has ever been written, or can one be, from the old standpoint of total depravity and endless punishment.

On the same day and hour Dr. Swing spoke on "The Naturalness of Christ" to his large audience in Central Hall, closing with this fine passage:

The goodness of God for which the people had waited went, in the hands of this new advocate, beyond all former limits. The summer rain was so copious that the stream of love overflowed its old banks and watered and enriched what had only been a desert. It passed into politics, and declared all men equal; it passed beyond the illogical lines of sex, and made woman the equal of man; it swept over the unjust line of age, and made the life of a little child equal the life of a king; it entered the home and asked kindness to displace severity; it approached the fasting, complaining ascetic and said "Why fast and weep in the world of God?" And when all earth had been touched by this new philosophy another curtain arose, and above them the abodes of the Father's House. Then Judea came to her ringing of Christmas bells. By the contagion of love and truth the civilized lands followed to this festival. Standing on the border of such a week of home happiness let us all feel that beneath this season there does not lie as a basis only the humble life of a saint or divine man in Palestine, but a philosophy of life, happiness, love, and immortality; so vast that no one day of the year can express its beauty or value.

In traveling you will often see sitting in front of a mountain or the ocean some artist busy making a picture of what thus rises up or rolls out. How the ocean and the mountain must laugh and say, "That child yonder is trying to place us on his canvas!" But the artist does something. He secures some hint about the mountain, some trace of a wave. Thus we can come to this Christmas idea and barely touch it with our wreaths of evergreen and gifts to each other, but the real truth surpasses us and finds its life-size and color in the moral worth of the human race and in the rich hopes of reunion and homes beyond the grave. Let us catch our best glimpses. Under our poverty of the symbols reposes the greater truth, just as in the days of Jesus beneath the simplest raiment of the thinker lay always the greatest thought. Let us go on, step by step, measuring earth's ideas. In a few years or days we shall pass from this world to one of clearer vision and more perfect measurements. The Christmas chimes are only the preludes to a grander music hereafter.

We are glad of the good words of these men, but we wish Dr. Swing could preach on "The Naturalness of the Spiritual Body," and show the inevitable continuity of personal life in the higher realm, and the naturalness too of return therefrom, of actual spirit presence here. Both of these gifted preachers might well enlarge with emphasis and clearness on this great question of our day. They would gain new life and light and power by the effort.

Lightning.

The cause of death by lightning is the sudden absorption of the electric current. When a thunder cloud which is highly charged with positive electricity hangs over any place the earth beneath it becomes abnormally negative, and the body of any animal standing under the cloud will partake of this influence. If in this condition a discharge takes place from the cloud, the restoration of the equilibrium will be sudden and violent—or, in the language of hypothesis, the electric fluid will rush up into the body from the earth with such force as to produce death. And this is what is meant by being "struck by lightning."—Inter Ocean.

The Paris correspondent of the Lancet states that Dr. Pasteur read his last report on rabies at the Academy of Science, his friend, the late M. Bouley, asked whether dogs rendered insusceptible to hydrophobia by repeated inoculations would not themselves be liable to communicate the disease by biting. M. Pasteur could give no immediate reply, but admitted that it was a subject for serious consideration.

Horsford's Acid Phosphate.

HUNDREDS OF BOTTLES PRESCRIBED. Dr. C. R. DARE, Belleville, Ill., says: "I have prescribed hundreds of bottles of it. It is of great value in all forms of nervous disease which are accompanied by loss of power."







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CHICAGO, ILL., Saturday, January 16, 1886.

Two Facts for Thought and Study.

Here are two facts for psychic researchers to solve, and for all thoughtful Spiritualists to bear in mind. We give them as given us by persons whose testimony would be taken on any other subject without hesitation.

Some thirty years ago Dr. L. C. Whiting, of East Saginaw, Mich., a well known resident there, had a seance with a medium through whom Rev. James Beach of Winstead, Ct., purported to speak to Dr. Whiting. Mr. Beach preached in the old parish church in Dr. Whiting's boyhood in that town a score or two of years before this, and the medium knew nothing of him, and but little of Dr. Whiting. The Paritan minister said he took every opportunity possible to come back and correct the errors of his old doctrinal preaching, as he now saw the mistakes of his past, and regretted them as earnestly as he then believed them to be God's truth. This and much else was said in his quaint and characteristic way.

He also said: "Now I want to give you a test of my identity. You must go to the old house where I lived and hunt among the rubbish in the garret, and you will find one of my old sermons on Infant damnation, a horrible falsehood which it seems strange I ever could have believed, and which I am very sorry I ever preached." Dr. Whiting soon went to what is now Whitingville, Ct., where the old parsonage stood, occupied by other persons. He said to the occupant, "I want to look in your garret among the old relics there," and the reply was: "You will find it full of cobwebs and very dirty. Nobody has been in it for three years, for I nailed up the door at that time and it has not been opened since. I advise you not to go into the dusty place, but you can, if you wish." Of course he went, broke open the door himself, found the cobwebs and dirt even worse than he was told, searched among old shoes, bits of iron, etc., found papers scattered about in a corner, and the sermon among them, which he took away, not telling why he sought or wanted it. Here we have the place where an old manuscript sermon was found given through a medium who knew nothing about it to Dr. Whiting, who was equally ignorant. clairvoyance might solve the finding, but could not well solve the statements and directions which purported to come from a third person, a returned dweller in the spiritual land. Dr. Whiting was, and is, a Spiritualist, with more than average care in his researches and conclusions.

Our second fact is from a middle-aged and very intelligent lady, the wife of a physician in a Western city, and not a Spiritualist. Her mother had been treated by a well known clairvoyant physician before this lady's marriage, and one day this physician, in an unconscious trance, talked very earnestly of the future career of her present husband, who was then in the room with her mother and herself. He was not decided as to his future, but rather expected to be a clergyman as his family wished, yet had thought of studying medicine. The entranced physician said he would be a doctor and would be very successful. He put great stress on the statement that his patients and friends would be deeply attached to him and hold him in an affectionate esteem peculiarly deep and tender, and that he would be greatly mourned when he passed away. This was said with such feeling that all eyes were filled with tears, and it has been fulfilled save the closing statement. He still lives, in an excellent medical practice, cherished as the near and trusted friend by a wide circle of good people. How the future life/line of this then young man could be so clear and open in the mind of an entranced seer—a man of strict veracity—we leave for others to decide.

The Pernicious Influence Exerted by Cranks in the Pulpit.

It appears from late special dispatches to the daily papers of this city, that the exhortations of a ministerial crank in Blount Township, eight miles north of Danville, Ill., has been instrumental in producing very deleterious effects. In that township there has resided for years a little community of Adventists. Prominent among them was Wolcott Allen, a prosperous farmer, who died two years ago, leaving his estate to be divided between two sons, George and Heber, then aged 30 and 32 years respectively, and his daughter, Mary, 22 years. The sons had previously married and settled upon farms which are now extensive and valuable, and to each two children had been born. The Allens had been content with the Adventist doctrines until they attended a Methodist revival at the town schoolhouse on the evening of Dec. 4th last. The Rev. John Swisher, a coal miner, of massive physique and great vocal strength, presided. He is a hallelujah exhorter, pounds the open Bible by way of emphasis, froths at the mouth, jumps over the pulpit, walks on the front seats, and, as he says, "shakes sinners over an open hell, so they can appreciate the climate in heaven." The Allens were visibly excited, and one of them arose to explain that he was a believer in the Adventist faith. "Read the Bible; I say to you, read the Bible," was Swisher's reply, "and then you'll find out which is right." The whole assemblage, comprising over one hundred farmers and their families, was greatly wrought up by Swisher.

The Allen brothers immediately took to studying the Bible, and soon became so enthusiastic in their researches that they began to neglect their farm labors, and were acting irrationally. They got to wandering aimlessly about the neighborhood and talking with every one they met on the subject of the Bible. Often they were noticed sauntering along the road, arm in arm, singing psalms and eyeing every passer-by with dumb indifference. Heber labored under the hallucination that George was God, and that he himself was one of the apostles. Both men offered repeatedly to give away their horses, wagons, and farming implements, as they were the chosen of God and had no further use for worldly things. One night a short time ago they disappeared, and upon returning home in the morning, jaded, worn, and hungry, could give no account of where they had been. Once, when Heber was advised by a plying neighbor to go home and rest, he replied: "Physical men need rest; but we men born of God need no rest; we have nothing but rest all the time." Both the demented men believed that they were not living in the flesh, but that they were ordained to go about and straighten up the imaginary wrongs of humanity. Eventually they grew homicidal, their wives became alarmed, and neighbors volunteered to serve as guards. One Sunday night George Allen attempted to take the life of his wife and children with a cheese-knife, because, as he explained, "God told me to sacrifice them," but the three strong men watching overpowered him. He was brought to Danville the following day and adjudged insane in Judge Evans's court. The same night Heber chased a neighbor named Atkinson nearly a mile, but was unable to overtake him, and returned home. About midnight he entered the apartment where his two children lay sleeping. The guard followed to prevent any contemplated crime. Looking down into the faces of the little ones, he muttered: "What child's blood must be upon me?" His attendants, alarmed at his manner and the murderous expression, forcibly led him away. The next Tuesday he was also taken into the court of Judge Evans and pronounced insane.

The sister Mary is still affected by the milder form of the insanity. She believes herself the mother of God. Mrs. Allen, the mother of the three unfortunates, has also lost her mind. She spends most of her time over the Bible, in a stupor at intervals, and frequently breaks out into feeble and incoherent exhortations. A prominent physician at Danville, said that the whole of Blount township is lashed into a religious fever, and that the mental strain is so great on many that they are likely to suffer the fate of the Allens. He has advised several not to attend the revivals, and will endeavor to have them stopped.

The Rev. John Swisher should be barred from preaching, and treated in the same manner as a physician who has been guilty of malpractice. He should have two years in the penitentiary in consequence of the damage he has caused to different families.

Mr. Huxley says: "What we are pleased to call religion now-a-days, is for the most part Hellenised Judaism; and, not infrequently, the Hellenic element carries with it a mighty remnant of old-world Paganism, and a great infusion of the worst and weakest products of Greek scientific speculation; while fragments of Persian and Babylonian, or rather Accadian, mythology burden the Judaic contribution to the common stock. The antagonism of science is not to religion, but to the heathen survivals and the bad philosophy under which religion herself is well-nigh crushed. Now, for my part, I trust this antagonism will never cease; but that to the end of time true science will continue to fulfill one of her most beneficent functions, that of relieving men from the burden of false science which is imposed upon them in the name of religion."

The article we published last week on "Experiences with the Spiritualists," from the pen of the Rev. E. P. Powell, should have been credited to the Christian Register.

G. Milner Stephen, the Great Healer.

Notwithstanding the fact that G. Milner Stephen, of Sydney, New South Wales, has occupied various prominent positions (having been at one time a leading Barrister-at-law, and then acting Governor of two Australian colonies), he has seen fit to comply with the urgent solicitations of his spirit guides, and practice his wonderful healing powers among those who are afflicted. The cures he has performed are truly remarkable, and show that he is doing an immense amount of good. As an exhibition of his remarkable gifts, the Waltrapa Standard states that at one of his meetings, when near six o'clock Mr. Stephen was warned that he would be late for the train. He looked around upon the remaining sufferers, who were present seeking relief, and told them that he could not stay longer, but they entreated him one by one and he gave way to their importunity. The work of the last few minutes on the previous Saturday was more marvelous than all that had been witnessed during the two days. He called to the waiting ones, and to the first he said, "What is the matter with you?" "Rheumatism in the arm," said the man, putting it forth. "It's gone," said the healer, and he turned to a deaf woman. With a pass of the hand he removed the deafness and then asked her a question in a low tone of voice, which she distinctly heard and answered. Mr. Stephen dealt with those around him by look, or word, or a pass of the hand, and his power appeared to be stronger than ever. One after the other confessed to having found relief, while those in the body of the hall looked on in wonderment at the marvelous display of healing power before them.

The Echo, published in Dunedin, says that on one occasion when Mr. Stephen held a meeting for exclusively healing the poor who were sick, he had the stage clear, and requested the public to keep fifteen feet from him, claiming that "his power radiated to that distance, and anyone within that took some of his power from the patient." The method of manipulating his subject is quite different to that exhibited by the ordinary mesmerist, and was different according to different diseases. With all, however, he first laid one hand on the top and the other on the back part of the head, "connecting his power," so he said, "with the brain and sending it through the whole nervous system and thence to the muscles." For blindness and deafness he also breathed into the eye and ear through a silver tube. For paralysis and rheumatism he merely laid his hand on the afflicted part, telling the pains or disease to go, sometimes, but very seldom, making what appeared to be slight passes over the said part. For asthma and bronchial affections he breathed through the silver tube on the part affected, placing red "magnetized" flannel (already "breathed upon" by Mr. Stephen) thereon, to be worn for some time, and not touched by the patient, as this, said Mr. Stephen, "would take from its power."

Mr. Stephen did not, it is said, after his arduous efforts, experience the exhaustion that mesmerists do after operating upon their subjects. He seemed as sprightly as ever. This for a man of seventy-one is suggestive.

Mr. Stephen informed us in a letter from Sydney, New South Wales, that he intended to take a steamer for San Francisco on Dec. 1st, and he has probably arrived there by this time. He intends to practice his remarkable healing gifts in this country, and we have no doubt he will meet with the same success here as in the colonies. Mr. Stephen is the brother of the present Lieutenant-Governor of New South Wales. His wife, who will accompany him on his travels, is the daughter of Admiral Sir John Hindemarsch.

Infidelity.

Judge Holbrook in his late lecture before the Society of United Spiritualists, said:

"As a matter of evidence there is more proof as to spirit existence in modern Spiritualism than all the world has known before. It is as a sun risen upon stars that have indeed shed a light that was valuable, but now can be observed no longer by those who have the better light—at least need not be observed. I notice that one lecturer, learned in divine things according to the Christian scheme, did not advert to Spiritualism, much less call it to his aid, against modern infidelity, whereas this must be almost the only recourse, at least the chief resource for substantial proof that can reach the reasoning doubter. Modern infidelity is the protest of modern science against ancient pretenses of wonders not supported by evidence, in the present tense and now under control, such pretenses being against the course of events now."

"Modern Spiritualism comes as a science to prove what the early Christians asserted, or at least some of those things, and proved in this way what the church of to-day fails to prove. Perhaps our learned divine had not heard of it, or hearing of it, has not believed because the 'signs confirming' have not been sufficient to convince him. Very well; this is likely; but he is, therefore, an 'infidel' to our truth. Is he to blame for it if he can't believe? Not a particle; but yet just as much to blame as his modern infidel is to blame for his belief, or his unbelief. It is too late, as it is too absurd at any time, to be still proclaiming everlasting woes upon the unbeliever, when, as the mind is constituted, one has not the chance, not the power, to believe. The sound mind believes what it is compelled to believe, and does not believe only what satisfies by superior evidences. So reason teaches, and so does our spirit-communication—that a man always passes for what he is worth and achieves happiness according to his virtues—and that all superstitious notions are a burden and must be outgrown, and the more deep set they are and the more he has imposed them on others, the longer it will take to gain entire freedom."

Mr. Giles B. Stebbins has gone to Mt. Pleasant and Midland, Mich., for a week or more.

Secularizing Sunday.

It appears from late telegraphic dispatches that the armies arrayed for and against the secularization of Sunday are ready to do battle in New York on ground quite removed from the usual field of alcoholism. The immediate issue is the opening of the public museums that are supported jointly by the city and private contributors. In a general way it may be said that the preachers are on one side and the editors on the other, since sermons and articles are almost invariably opposed on the subject, which is being rather violently agitated. Each of the five influential morning journals has come out positively in favor of admitting the public Sundays, and two are making a specialty of the contest. Petitions are receiving signatures by the 10,000, and in most of the mechanics' unions votes for opening have been unanimously passed. The pastors have, to a large majority of the orthodox Protestants, delivered discourses formally denouncing the movement to turn their Sabbath into a day of diversion. The warfare centres around the Museum of Natural History, which is sustained about equally by municipal money and individual bequests. The trustees are divided and inclined to be conservative. Mayor Grace is for open doors, and declares that he will never sign another appropriation until the change is made. On the other hand, some of the chief donors of cash and exhibits threaten to withdraw their help if Sabbath-breaking is permitted, but they will see that the deficit resulting from the Mayor's action is made good if Sunday closing is maintained. The last victory of the secular party was in establishing Sunday free concerts in the parks, and the outlook is that, though more difficult to do, the museums will be opened soon.

A Remarkable Case.

At about three o'clock on Friday morning of last week Mrs. Emily Frayne, a widow, of Hamilton, Ont., who had come to Cleveland, Ohio, to visit her sister, who resided in a block on Prospect Street, died very suddenly. Frank Lamb, a fresco painter, aged thirty-three, who occupies apartments adjoining those in which Mrs. Frayne died, relates a remarkable story. He says that between two and three o'clock the morning in question he was awakened by something, and, looking across the room, he saw a woman sitting on a lounge about four feet from the bed. "What do you want?" he asked. Raising her right hand, the woman said, "Hush, hush," and then disappeared. Lamb is a disbeliever in ghosts, and at once made a search of the room and examined the lock of the door. He found the door was securely fastened, and getting into bed he lay for ten minutes thinking about the strange occurrence. Suddenly the clothing of his bed and the tick were tumbled off on the floor by some unseen power, and he found himself on the floor. Being angry by this time, Lamb made another search of the room without finding anybody. He then opened the door, and as he did so Mrs. Hadden, the sister of Mrs. Frayne, came from her room into the hall, saying: "My sister is dead." Lamb declares that he was not excited and that he was perfectly sober. He cannot account for the strange occurrence. Other people in the block who heard Lamb fall also left their rooms, and they corroborate his story. The Coroner decided that the woman's death was caused by heart-disease.

GENERAL ITEMS.

G. W. Kates lectured before the Atlanta, Ga., Spiritualists Dec. 27th, on "Childhood of the World."

J. H. Randall announces that he is ready to answer calls to lecture and attend funerals. Address him 431 West Madison Street, Chicago, Ill.

The Religious Tract Society, by way of commemorating the jubilee of the introduction of Christianity into the Fiji Islands, has sent out an edition of 3,000 "Bible pictures," for distribution among the islanders.

The second number of Light in the West, published in St. Louis, appeared January 1st, the first number having appeared in October last. The publishers announce that it will appear the first and fifteenth of the month hereafter.

Mr. C. S. Black, writing from Lone, Cal., says: "We have no organization or regular meeting, yet Spiritualism has made great advancement in the last three years. Long may the JOURNAL continue to fight the battle of progress."

A Philadelphia clergyman proposes to boycott newspapers which issue Sunday editions, and a too well informed journal refers him to the luck of boycotting preachers who tried to put too much Sabbath into Sunday over eighteen hundred years ago. Even good Philadelphia editors are sometimes cruel.

A late number of Harbinger of Light of Melbourne, Australia, says: "Mrs. Ballou lectured twice during the past month, at the Bijou Theatre, under the management of Mr. Hulet of Richmond Lyceum. The first lecture was on Religious and Governmental Intolerance, in the course of which she animadverted upon the conduct of the Government and the press in connection with the detention of books belonging to the editor of this paper. The second lecture was a compound one based upon several subjects given by the audience. Mrs. Ballou's addresses were attentively listened to and applauded by the audience."

J. Frank Baxter is now lecturing Sundays in Providence, R. I.

Mrs. De Wolf lectured last Sunday before the Society of United Spiritualists at Haverley's Theatre.

We have received statements from Mr. S. E. Barrett and Mr. J. Simmons in the matter of Henry Blade's troubles in Weston, West Virginia, which we shall publish very soon.

The Social Drift says: "A lengthy communication from Dr. Babcock appears in the RELIGIO-PHILOSOPHICAL JOURNAL, which, to use a homely expression, is pretty rough on full form materialization."

The Colegrove Book Company of this city has been absorbed by the vigorous book concern of S. A. Maxwell & Co. Mr. James Colegrove goes into the employ of the latter firm, and will take with him a goodly number of the most careful and intelligent buyers in the West. As an authority on books, and an adviser to those who are seeking information as to what to buy, Mr. Colegrove stands unrivalled.

Our very modest and highly useful little cotemporary, Unity, has been obliged to make a new combination owing to the dissolution of the Colegrove Book Co. Mr. Charles H. Kerr, who has been office editor of Unity for several years, is the active man in the new firm of Charles H. Kerr & Co. Mr. Kerr is a young man of sterling qualities and will wear well. The JOURNAL looks forward hopefully to the time when Mr. Kerr will control an establishment in Chicago similar to that splendid publishing concern in Boston which Mr. Geo. H. Ellis has built up.

Henry Ware, Jr., with unsophisticated gentleness once recommended that steps be taken to persuade William Lloyd Garrison to submit his articles for the Liberator to a committee of "gentlemen of calm and trustworthy judgment." How little he realized that this would be like an attempt to halt the lightning, or to put a chute into Niagara that the water might go down easy. God's greatest workers wear no gloves. Every real advance must hurt somebody's feelings, but the pain of the few will grow to be the joy of the millions.—Unity.

Dr. J. K. Bailey writes that he spoke at Jamesburg, N. J., Dec. 6th, ult.; at Prospect Plains, the 8th; at Lakewood, the 13th; at Spruce Creek, Pa., the 24th and 25th; at Wheeling, West Va., Jan. 2nd, 3rd and 4th, inst.; at Bellaire, Ohio, the 10th, at 2 P. M., and at South Wheeling, W. Va., at 7:30 P. M. He has visited several other localities (intermediate) and done, it is reported, good work at healing the sick. Address him, for engagements, at his home address, Box 123, Scranton Pa.

Dr. Daniel White of 507 Chestnut street, St. Louis, Mo., was very agreeably surprised at the commencement of the New Year, on being presented by his numerous friends and patrons, with an elegant gold-headed cane, on which his name, etc., was engraved, as a token of their confidence in his professional abilities and personal integrity; also to afford him some bodily support in his declining years. The presentation speech was made by H. A. Redfield, Esq., and appropriately responded to by the happy recipient.

Light of London, says: "At the next convocation of the London Spiritualist Alliance, a series of chalk drawings by Mr. J. G. Keulemans, representing various stages of the phenomena of materialization, will be exhibited by Mr. John S. Farmer, together with other drawings of a kindred character in his possession. If any of our friends have pictures of a similar scope, which they can place at the disposal of the President of the London Spiritualist Alliance for that occasion, we shall be glad if they will communicate with us at the earliest opportunity, so that they may be catalogued for the occasion."

According to the Hong Kong Press the Empire of China has caused a great commotion among her counselors by her liberal ideas and her conduct. She has abated the rigor of court etiquette, has transferred her residence from the winter palace to the castle in the Imperial Park, takes boxing lessons, and does not conceal her opinion that reforms in social and religious matters are needed, and that China no longer can keep up her isolation from the rest of the world. The conservatives complain that her conduct is weakening the popular belief in the divine power of the imperial house, and are confirmed in their belief that a woman is unfit to rule a country.

This is the week of prayer designated by the Evangelical Alliance as the one when special petition shall be made for the good of all. The reverend gentlemen who conduct meetings at which these prayers are offered, should perhaps know what mankind require, but suggestions from others than the elect may not be entirely out of order. There are few who will deny that prayer for a little more honesty in politics may be wisely made, and, as well, for mutual forbearance between capital and labor, for a greater sense of obligation in bank directors and referees of courts, for strength in legislators to resist the blandishments of corporations, and for a little less bigotry in reformers. Of course all these evils come, in one way or another, under the general heads made by the commandments for observance of which prayers will be offered, but a clearer definition of what is wanted will not hurt congregations. That clergy-men themselves in 1886 may follow precept by example will be no needless supplication, and go through all professions the list might be extended of those who should be cared for. We are, as usual, a wicked and perverse generation.—Chicago Tribune.











Spiritualism in the South.

To the Editor of the Religio-Philosophical Journal: I have been holding meetings here for three Sundays in Old Fellows Hall. I find Spiritualism here in rather a chaotic condition, so much so, that, at first, it seemed very discouraging to undertake to hold any meetings. There are no reliable public mediums here. Mrs. Helgy, living about two miles out, is a fine trance and business medium, and is doing a good work in a way that enables her to reach the cultivated minds of the city. She does not devote her time to the work, but is ever ready to answer the demands of those who go to see her. Mr. J. Whiteside is one of the finest physical mediums I ever saw. If he would devote his time to his mediumship, he would be enabled to do great good. His slate-writing and other manifestations are given under strictly test conditions, which cannot fail to convince any honest-minded person of the truth of Spiritualism.

Lookout Mountain camp has for its future bright prospects. The investment of seven thousand dollars there has proved of great advantage. The inclined railway will be finished by spring, enhancing the value of property one-half, and when the next camp begins, it will, no doubt, be a success. Spiritualism in the South is still in its swaddling clothes, and probably cannot stand alone for some time; and during its growth, those who are its advocates, will find much to discourage and dishearten them. The Southern people do not leave the worship of graven images in a moment; they must understand the nature of a new thought before they accept it; but when it is accepted, then they make the strongest advocates. Mediums coming into this country will find the manner of living much different than in the North or East, and as each one is largely affected by environments, a medium has much to contend with here that is not met elsewhere. There are but very few organized societies in the whole South—not more than four, including Louisville, Ky. I trust there are brighter days for our cause in this country, and that the people everywhere will unite in a body to organize for effectual work, so that there may be a better understanding in the minds of the people of the spiritual truths of our philosophy. I leave for Atlanta, Ga., on Friday, where I am to remain during the month of January. I shall remain South this winter, and shall return either in April or May. My address for the present, will be in care of G. W. Bates, editor of Light for Thinkers, Atlanta, Ga. G. H. BROOKS, Chattanooga, Tenn., Dec. 29th, 1885.

Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal: Mrs. Sarah A. Byrnes, of Boston, spoke for the First Spiritualist Society of Haverhill, Sunday, Dec. 27th, to good audiences, taking as the subject of her remarks at 2 P. M., "The Issues of Truth." The argument was truly an exhaustive definition of the relation of facts to truth, showing that all religions, both of the past and present times, have had a certain amount of fact in them, but none of them the whole truth. All religions had been stepping stones up to the present, and for that reason all should receive our grateful reverence, and not one word of condemnation, awarding them the praise of having acted up to their best light and knowledge in their time.

The Rev. Calvin Damon, Universalist, of this city, was present and said at the close of the lecture, that it was one of the finest spiritual treats that he had listened to for thirty years.

Mrs. Byrnes took for her subject at 7 P. M., "Religion." It was another of her grand efforts to bring to the front true worth in all departments of life. Among the persons referred to as making principle the foundation of their religion, were John G. Whitler, Isaac T. Hopper, Wm. Lloyd Garrison, Joan of Arc, Thomas Paine and others. She was in her best mood, and we trust she will be often before our people.

Next Sunday, January 10th, J. W. Watson, of England, will speak. He is earnest and capable, and thoroughly alive to the issues of the present day. W. W. CURRIER, Haverhill, Mass., Jan. 2, 1886.

A Critical Thinker.

Sanford Beta, who is 84 years of age, and residing at Owatonna, Minn., writes:

I have a number of questions not often presented in the JOURNAL, which have been discussed in the circle of my acquaintance, and which are to me of considerable importance.

1st. Can anything be made and the maker not be responsible thereto?

2d. Can a little finite soul be held responsible to an infinite, all-wise father? Would it not be just as rational to say that an infant one day old is accountable to its mother?

3d. Are not man's acts through life made up of a chain of causes, outside of his control?

4th. If the parent is accountable to the earthly child until he is brought up and equal to the parent, then what stage of life does the accountability of the infinite over-soul cease with the finite under-soul?

Every Woman Knows Them.

The human body is much like a good clock or watch in its movements; if one goes too slow or too fast, so follow all the others, and bad time results; if one organ or set of organs works imperfectly, perversion of functional effort of all the organs is sure to follow. Hence it is that the numerous ailments which make woman's life miserable arise the direct result of the abnormal action of the pelvic system. For all that numerous class of symptoms—and every woman knows them—there is one unfailing remedy, Dr. Pierce's "Favorite Prescription," the favorite of the sex:

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"They greatly relieve any uneasiness in the throat."—S. S. CURRY, Teacher of Oratory in Boston University.

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A proverb says—Hunger is the best cook. That may be so, but hunger hasn't got anything to cook.—Texas Sittings.

A Strong Endowment.

is conferred upon that magnificent institution, the human system, by Dr. Pierce's "Golden Medical Discovery" that fortifies it against the encroachments of disease. It is the great blood purifier and alterative, and is a remedy for consumption, bronchitis, and all diseases of a wasting nature, its influence is rapid, efficacious and permanent. Sold everywhere.

An anomaly—Baked dog is sometimes an Indian meal.

"A God-send is Ely's Cream Balm," writes Mrs. M. A. Jackson, of Portsmouth, N. H., on May 22, 1882. I had Catarrh for three years! had tried nearly all remedies but to no purpose. Two or three times a week my nose would bleed quite freely, and I thought the sores in it would never heal. Your Cream Balm cured me. The best preparation is not a liquid or a snuff, and is easily applied. Price 50 cents. See advt.

The one answer to all criticism, the best test of all work, is—result.

Pozzon's Complexion Powder produces a soft and beautiful skin. It combines every element of beauty and purity. Sold by all druggists.

Connecticut has been shaken up by a mild sort of earthquake.

Rheumatism is primarily caused by acidity of the blood. Hood's Sarsaparilla purifies the blood, and thus cures the disease.

The gambling tables at Monte Carlo are about to be made the subject of diplomatication on the part of an international commission. The report of the commission states that between the years 1817 and 1855 1,630—more than the whole of our population—"Kingdoms" of the world committed suicide consequent upon losses at the tables of Monte Carlo.

Good Appetite

Health depends largely on the condition of the liver. This organ is easily affected because of its sluggish circulation. When it becomes disordered, stagnant blood accumulates in its venous system, causing it to discharge inert or bad bile. Many forms of disease result from its imperfect action, which deranges all the digestive and assimilative organs, and, through these, impairs almost every function of mind and body. There is no

renders the partaking of needful bodily sustenance a matter of pleasure. Whenever the appetite fails, you may be sure the stomach and liver have become deranged, and need to be corrected by the use of Ayer's Pills. C. Danly, Belton, Texas, writes: "I have taken Ayer's Pills for various affections arising from derangement of the liver and digestive organs, and find them to be a powerful corrective." If your

Better

way to insure the proper action of all the apparatus necessary to health, than to add the stomach and liver by the occasional use of Ayer's Pills. E. A. Robinson, 157 School St., Lowell, Mass., says: "For a number of years I was stationed in the tropics; and, while there, suffered much from tenderness of the liver and indigestion. Headaches and nausea disabled me for days at a time, and it was only by the use of Ayer's Pills that I obtained relief. I know them to be the

Health

is impaired a good cathartic medicine may aid you. Miss M. Boyle, Wilkesbarre, Pa., writes: "I use no other medicine than Ayer's Pills. They are all that any one needs." Dr. W. J. Talbot, Sacramento, Cal., writes: "The curative virtues of Ayer's Pills commend them to all judicious practitioners." Dr. Charles Alberts, Horicon, Wis., writes: "Last year I procured from you the formula of Ayer's Pills, and have since prescribed them with decided benefit." No poisonous drugs are

Best

Cathartic Pills. They stimulate the appetite, assist digestion, and leave the bowels in a natural condition." John H. Watson, proprietor University Hotel, Chapel Hill, N. C., writes: "For twenty years I was a sufferer with sick headache. I began taking Ayer's Pills, and quickly found relief. I have not had an attack of headache for years, and attribute my freedom from it to the use of Ayer's Pills." J. Ward Agnew, LaCrosse, Wis., writes: "I was cured of a grievous attack of Dyspepsia by using

Found in

the composition of Ayer's Pills. Dr. A. A. Hayes, State Assayer, Boston, Mass., certifies: "I have made a careful analysis of Ayer's Pills, with the formula of their preparation. They contain the active principles of well known drugs, isolated from inert matter, which plan is, chemically speaking, of great importance to their usefulness. It instills activity, certainty, and uniformity of effect. Ayer's Pills contain no metallic or mineral substance, but the virtues of vegetable remedies in skillful combination." Ayer's

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Pills for twenty days." These Pills have been most successfully used in treatment of obstinate cases of Dropsy.

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NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper.

Table listing newspapers and magazines for sale, including Banner of Light, Medium and Daybreak, Olive Branch, The Theosophist, and Light for Thinkers.

Advertisement for Dr. Peiro's Oxygen Treatment for Catarrh, Throat, Lung Diseases, etc. Includes a portrait of Dr. Peiro and text describing the treatment.

Advertisement for Violin-Outfits, Complete Outfit including Violin, Bow, and Teacher. Prairies Novelty Co., Chicago.

Advertisement for Ammoniaphone, a device for voice cultivation and cure of catarrh, asthma, and bronchitis. E. V. Vermont, New York.

Advertisement for BIC OFFER, A PRIZE, MIND-CURE AND SCIENCE OF LIFE, and DR. JOS. RODES BUCHANAN. Includes details about a free offer and a medical consultation.

Advertisement for MAULE'S SEEDS, featuring various types of seeds and their benefits.

Advertisement for DR. SOMERS' Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicinal Baths.

Advertisement for SARAH A. DANSKIN, Physician of the "New School", located at 481 N. Gilmore St., Baltimore, Md.

Advertisement for THE AMERICAN LUNG HEALER, prepared and registered by Mrs. Sanitz.

Advertisement for ALL ABOUT KANSAS!, featuring a map of Kansas and information about the state.

Advertisement for THE GREAT ROCK ISLAND AND PACIFIC RAILWAY, highlighting its route and services.

Advertisement for THE FAMOUS ALBERT LEA ROUTE, a scenic travel route through the West.

Advertisement for NORMAN HORSES, imported by Dillon Bros. from Normal, Illinois.

Advertisement for FREE GIFT! A copy of a Medical Common Sense Book for those with various ailments.

Advertisement for DILLON BROS. NORMAL, ILL., featuring a horse illustration.

Advertisement for THE FAMOUS ALBERT LEA ROUTE, a scenic travel route through the West.

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COL. INGERSOLL AT SEA

A Criticism of Col. Ingersoll's Lecture, "Myth and Miracle."

BY THOS. HARDING.

Colonel Ingersoll, notwithstanding his legal training and matter of fact style of treating his subject, gets off the track some times, and although professing to speak from the standpoint of science, becomes as visionary, unscientific and inaccurate as the emotional religionist whom he criticizes.

In his new lecture "Myth and Miracle," he says (referring to the miracles of Christ): "Christ was taken before the Roman rulers. He was to be put to death. A great multitude surrounded the judgment seat. Did anybody come forward and say, 'He raised me from the dead—save him for my sake?'"

A few short extracts from Col. Ingersoll's lecture will be sufficient to show that he gets clear out of sight of the base of science; his boat seems to be driven hither and thither by the waves of prejudice and the winds of public applause, without a compass to direct or a helm to guide it.

"Did anybody in the great, great throng say: 'I was a leper, and he healed me?' Not one! They said 'Spare Barabas, but crucify Christ.' Do you think they would have said this if those miracles had been done? No; they would not! I would like to ask the Colonel whether he ever heard of such a word as 'ingratitude.' Every one knows that it frequently happens that the parties on whom he had conferred benefits, are the very persons, who, in the hour of adversity, will turn upon him and even sting the hand that fed them. This fact is so frequent in human experience that it may be regarded as a general outcome of uncultured human nature.

I am not discussing the question, "Did Christ work miracles?" but that of Mr. Ingersoll's unscientific and loose method of treating his subject. He advances no argument to prove that the miracles were not done; he produces wild statements and far-fetched inferences, but no argument. Whether the miracles were done or were not done, is a question, the affirmative of which I leave to the black-coated gentry to prove; that is their business, not mine.

Again he says: 'This man is the true man who lives in the true life (no one will deny that); it was such a man who drank the hemlock and met death as tranquilly as the star meets the morn.' This is very good, indeed, from a Materialist. The Spiritualist will thank the Colonel for this admission; for probably he is aware that the Spiritualists have ever claimed Socrates as an elder brother. If he met death tranquilly, his tranquility was the natural result of his Spiritualistic belief. Socrates had his "demon," which is but another name for spirit, and he was fitted for his work by spirit manipulation, and repeatedly acknowledged that he was commonly inspired, directed and even spoken to by his good "demon," whom it was his pleasure and profit to obey. In quoting Socrates to build up his case, Col. Ingersoll leaps over his own house and lands upon the other side. He again says: "The sublime declaration of all science is, that no God can interfere with, and no devil can interrupt the uniformity of nature or the persistence of force." But how does he or science know what God can do, when they declare that if God exists he must necessarily be incomprehensible? Are we not all, indeed, continually interfering with nature? Does not the pioneer interfere when he chops down the forest trees? Does not the farmer do so when he plows the soil? and does not the barber do so when he cuts the Colonel's hair? Now it seems rather curious that God can't do that which pioneers, farmers and barbers can do. It is said that the first man who used an umbrella was mobbed in the street. The people said: "This fellow is interrupting God's work; he is keeping off the rain the Lord sent to wet him." Now in this case, although nature was persistently sending the rain down, the umbrellas was as persistent in keeping it off, and I must say I cannot entertain very great respect for a devil who cannot do as much interrupting as a man with an umbrella. I avail myself of this opportunity, however, to explain that when I have occasion to refer to the gentleman from the warm climate, I endeavor to do so modestly, as I have never had the honor of an introduction; but Col. Ingersoll may be privileged to speak of him, as he does, with the familiarity of an old acquaintance.

There are grander ideas and more Spirituality, says Col. Ingersoll, "in the words of Shakespeare's clowns, than in the Pentateuch." Whether this be true or not, it looks rather clownish and bigoted to be the acknowledged utterance of a man of such good taste and evident culture as Col. Ingersoll, and I am sorry he said it. In his admiration for Shakespeare, he forgets the poet's errors, even as he fails to perceive his own; his materialistic brain has, perhaps, never discovered Shakespeare's English "bull" in the play of "Hamlet," where, in the celebrated soliloquy on death, Hamlet talks of "that land from whose bowels no traveler returns," and yet the entire play of "Hamlet" is based upon the "return" of Hamlet's father. No! No! No! Shakespeare is not the only one who makes "mistakes."

tions to each other, are typical of great spiritual principals and their relations to each other. There is a visible and physical astronomy, and an invisible and spiritual astronomy; and the former is the outward and visible sign of inward and spiritual truth.

Suppose, for the sake of argument, we admit that Jesus personifies the sun, and the twelve apostles the signs of the zodiac, Mary the sea or the soil, and Paul, sent abroad to gentiles, "who knew not God"—a comet, which Pope says,

"Rides lawless through the sky," how does that prove anything for the materialist? There are also metaphysical facts, which in their existence and operations, are exemplified to our outward senses by the facts of physical astronomy. "This," says Paul, "is an allegory," and much of the new testament is indeed a beautiful allegory. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whether it goeth." But you who watch the growth of spiritual truth within them can perceive the resemblance between the operations of physical nature without, and the operations of spiritual nature within them; which, although invisible to physical science, is perceptible to the eye of science psychical, and abundantly palpable in spiritual analysis. Whether Jesus was real or ideal, proof of Materialism is equally remote.

Col. Ingersoll cannot dispose of so vast a subject by simply exclaiming, "Another myth!" for even if Jesus were a myth, that fact would not add a feather-weight in his favor. The soul of man is a wonderful study! Notwithstanding the primarily apparent antagonism between the physical and the spiritual, there is sufficient uniformity of method and results to convince the close observer that both proceed from the same source, and that but one law or rule of action underlies the whole, which fact warrants the presumption that "God," the center of all-pervading force and wisdom, is a unit.

"The wise men of the east," he says, "followed the star, and they say they found the babe in Bethlehem; but it is strange they have never heard of it since." Well, suppose they have not, does that prove that the babe wasn't there? Now I will not say he was or was not there, I only say that the lawyer in lame, and as lawyer Ingersoll himself would say, "I object, your honor; that is not relevant."

"The last thing that any man knows," the Colonel goes on to say, "is that he was alive; he knows that, and origin and destiny are the two horizons that bound all men's knowledge." In other words, we don't and can't know whether we shall live in the future or not. These may bound Col. Ingersoll's knowledge, but he is rather premature when he answers for all men. What is the true basis of knowledge? Is there no knowledge but the intellectual? Is there no way of ascertaining a fact to be a fact but by seeing it, hearing it, tasting it, smelling it or feeling it; and drawing inferences from what is seen, heard, tasted, smelled or felt? Has not Mr. Ingersoll himself gained knowledge and aptitude to present his views, without the process of calculation? Has he never experienced what is called "inspiration?" I don't think he will dare to say No!

The poets and philosophers whom he takes delight in quoting, testified that there was an immediate as well as a mediate means of arriving at a conviction; that they experienced sudden and unexpected enlightenment, although they had no control over it, and its *modus operandi* was unknown. Socrates, so often referred to by Col. Ingersoll, was familiar with the voice of his "demon" speaking to his soul or inner consciousness, as well as by the hearing of the ear. Col. Ingersoll may not have had such an experience himself, but he must, undoubtedly, possess a well developed organ of self-esteem when he presumes to measure all men by his yard stick.

The trouble with the Colonel is that he lives in but half of his tenement and that the cheapest half, the intellectual or sensual. While he does so he cannot expect his higher nature to assert itself. He is but half a man who acknowledges but half his manhood; such a man is as much an extreme on the one side, as the religious enthusiast who ignores reason altogether, is on the other. The complete man is he who appreciates both sense and soul, and gives just weight and measure to each; a light weight or a scant measure is always an abomination; while just weights and measures in every department of our being, should be our delight, as they would certainly redound to our profit.

"Where shall we bury you, Socrates?" they inquired. "Any where, if you can catch me," said the dying philosopher. Socrates, "who met death as tranquilly as a star meets the morn," will know that the hemlock could not accomplish his final destiny; this "man's knowledge" was not "bounded" by the circumscription of the materialist; his soul was not to be measured by Col. Ingersoll's metre. He was a Spiritualist in the comprehensive acceptance of that term; he knew that a continued life in a better and a greater city than Athens, awaited him, where the works of the unknown God are more clearly seen and better comprehended; at city, indeed, where I yet hope to meet Col. Ingersoll, and if he will permit me, take my brother immortal by the hand. "Men talk of immortality and heaven," says Col. Ingersoll, "as if they were sure of them." We do, because we are; for I presume by "immortality" the Colonel means life in the Spirit-world, and by "heaven," happiness therein. Yes, we are sure of them, as far as it is possible for man to be sure of any thing; and we are made sure by something more convincing than physical sense merely, although even these have measurably borne their testimony in favor of our conviction; for as the soul is more real than the body, so soul convictions are more real than conclusions based on physical-sense testimony. As the originating thought is greater than the object originated, which is but its creature, or as the experience which we acquire in our passage through earthly life, is a better education than the school teacher, or the public lecturer, even so are our convictions of a future existence, in a higher and better world, more real, more lucid and abiding than any convictions of Col. Ingersoll, based upon physical or merely intellectual perceptions.

As the physical sun is the light and life of the solar universe from a planet to a blade of grass, so is the all-pervading Christ the spiritual light and life of the soul, of all and each. But to the physically blind there is no sun. To the spiritually blind there is no Christ. To the more intellect there is no soul. To the passions, morality is a farce. To self-love there is no religion. To earthly ambition there is no God.

We hear much about the evidence of the senses, reality, comprehension, etc., but who is able to give a satisfactory definition of them? When I question a shoemaker concerning his work, said Socrates, "he gives me a precise explanation; but when I ask for a definition of terms in common use amongst

the learned orators, he can tell me nothing." The value of sight, for instance, depends upon the mind within the eye. Col. Ingersoll's cat sees the doors and windows in his parlor, but she does not perceive them as he does. She knows that she can pass through the open door, but the door to the cat is not what it is to the Colonel. Things are not permanent realities, but ideas are. You plan a new house and build it according to your idea; but it burns and is lost; "Ah!" you say, "I don't care a fig. I've got the idea and can build another." Now which is the more real, the visible house or the invisible idea?

Our senses, at the best, enable us to take cognizance of comparatively few objects, which must be in a certain chemical condition to bring them within range; on every thing outside or within that, they are of no use. When we were trying to find out whether Spiritualism is true, it was said, "Oh! if I could see a spirit, I'd be convinced," but I have lived to know that seeing, hearing, etc., are not by any means the best evidence, even though no imposition had been practiced. The evidence which Socrates (and thousands of others) had, was far better: the knowledge that he was guided, directed and cared for day by day; that not his will, but the higher will must be done, and that angels had been given "charge concerning him." Sturges, Mich.

Experiments in Psychical Research.

In order to obtain more proof that the medium would recognize a vision she had once seen, when it afterwards purported to come to some other relative, a stranger to all present, the following experiment was tried.

The alleged spirit of a lady who had been an intimate friend of mine, so often shook hands and talked with me at different sances, that Mrs. Lord came to know and recognize the vision whenever it presented itself. I engaged the son of this lady to attend a meeting under an assumed name. He had never been to a sance, and had no manner of knowledge of the subject, belief in it, or acquaintance among the persons connected with it. He knew nothing of my object in inviting him there. The circle was not held in the place where he resided, and he was a stranger to all present but myself. Whilst the medium was sitting in front of him, with her back toward me, she exclaimed that my friend, Mrs. S., was placing her arms around this gentleman's neck. On my observing that it was strange she did not come to me, as she had always done, a man's hand pressed mine (the medium was ten feet away, talking continuously) and another voice, close to me, replied, "She has found somebody she loves more." The gentleman's name and his mother's were then both spoken by a voice, in the same tone this intelligence had so often used to me. In this instance, the medium at once recognized the form she had before seen, this time not coming to me, but appropriately embracing and talking to her son, a stranger to all the parties.

To ascertain whether my knowledge and presence had some unconscious influence in directing the result, I engaged a friend of mine to go alone to a sance. The medium presently told him that the spirit addressing him was the same which had so often come to me, and a voice gave his name, his own, and the relationship (a very near one) between them. Again there was recognition of a vision previously seen, although the person present was entirely unknown.

Hearing that Mrs. Lord was to give some sances in New York—I telegraphed to a relative to obtain an interview. He did so the same evening, and for greater precaution under an assumed name. Nevertheless, the medium, whom he had never before seen, gave him the same description of a form she had given to me, which he recognized at once, and a voice told him his true name, its own, and the relationship to him and myself.

A medical friend, at my request, attended a sance held by Mrs. Lord, whom he there saw for the first time. A child apparently, addressed him as Doctor (his profession and name were entirely unknown) stating that it knew me, sending its love, and giving its name as Snow-drop. Two years previously, a sprightly little intelligence with diminutive hands, arms, and a child's manner of speech, seemed to take a fancy to me, and sportively gave its name as Snow-drop.

I begged a friend residing in a distant place to attend a sance. At the time of writing I formed the wish that an intelligence which often professed to be with me, should make some demonstration of its presence at my meeting by correspondent might attend. My friend accordingly went to a sance, and although a stranger to the medium, my messenger so to speak, called him by his name, gave its own correctly, and added that I had written to him on the subject.

In the experiment I am about to relate, I placed Mrs. Lord at a table, with her hands resting near the middle, where she kept them during the whole time. The table had a lower-horizontial shelf, which filled up the space between the legs, and was about three inches above the floor. Under this shelf I placed a slate with a short pencil lying on it. We joined hands on the top of the table for about the space of five minutes, when perfectly audible and rapid writing began, the t's being crossed and the i's dotted with vehemence. The writing stopped and a noise was heard as if turning the slate over. Then the pencil began again, and presently the slate was handed up and placed on my knees. Both sides of the slate were filled, each in a very different handwriting; the one cursive and flowing, the other cramped and stiff. The letters were signed with the names the substance of them required. Six names were written, all of them friends of mine, living or dead. This occurred in a lighted room, with a new and unused slate, the medium did not touch. One of the words had been rubbed out and another substituted in larger and whiter letters. The letters were very uniform, and the lines straight and parallel to each other. The writing was not at all like the medium's, of which I procured several specimens, and did not in the least resemble mine.

The following incident is introduced to show the emotional character of these rappings, independently of the persons present, and their intelligent adaptation to circumstances as they arise.

Two ladies were engaged in the farther end of the room, endeavoring to quiet the frantic screams of an infant suffering from acute pain. I was called in to advise, and entering the room, saw two young boys kneeling at a chair near the door, and the two adults with the infant, standing at a distance of about twelve feet.

As I entered, one of the children exclaimed, "There is something rapping on the chair!" They retreated in alarm, and the untouched chair was shaken back and forth, as blow

after blow fell upon it. One of the boys knowing the alphabet, and just able to make his letters in Roman capitals, I told him to go over the alphabet and put down the letters that were rapped to. He procured the following sentence: "Grandma A—s. I love you, dear little boy." Some one remarking that she must be a very partial grandmother, we were called back to the chair by loud and tumultuous rappings, and the letter S was given, but nothing more. We tried again and again, but only got the S. When it dawned upon us that the letter S was intended to make us into boys, a shower of rappings (no word expresses it so well) as if in joyous assent, fell upon the whole surface of the chair. The term joyous is not inconsiderately used. The rappings are hardly inferior to the human voice in their expression of emotions.

Charles H. Foster's Mediumship.

A subscriber from St. Paul sent us the following from the Pioneer Press of that city, with an inquiry as to its truth. We sent it to Mr. Bronson Murray, a gentleman of wealth, position and veracity, well known in New York and the West, whose reply will be found following the Pioneer Press statement.

NEW YORK, Special, Dec. 19.—The death of Charles H. Foster, the spiritualistic medium, resulted promptly in a familiar and unusually successful exposure of the trickeries of most operators in his line. Prof. Henry L. Mott, the scientist, is a firm believer in the phenomena of spirit communication, and he was with a party of Columbia college professors when the demise of Foster was mentioned. It was proposed that, the same evening, each of the six men go to some well-reputed medium, and at the same time pre-arrange, call for a message from the dead celebrity. On subsequently comparing notes it was found that five of the investigators had simultaneously been assured of Foster's presence. In this city he had rooms on Fourth Street, where his fee for sittings was \$5 for each person, and on some days, by accommodating large parties of investigators, he made as much as \$200; but he was a spendthrift and carouser, and his money went as freely as it came. Slate writing and blood-red manuscript on his arm were his specialties, and beyond these feats he attempted nothing beyond the most ordinary table tipping and chair whirling. The slate trick consists in the substitution of a slate on which a message has previously been written for the clean one that the visitor has examined. At least that was Foster's way of doing it. Scarcely a day passed without some acute observer exposing the fraud, but that neither lessened the humbug's receipts, but his reputation nor disturbed his temper. The writing on the arm was done by pricking. He made light among his boon friends of his spiritual mediumship, and was accustomed to show how he fooled his dupes. He had small liking for sincere Spiritualists, and rarely had anything to do with them. Personally he was a hail fellow, and in no sense a crank. However, when his brain began, about two years ago, to become diseased, he changed radically in character, and for the first time took an interest in Spiritualism beyond the income to be derived from it. He apparently became a believer, and was much rallied by his friends on that account. As his mental disease trouble progressed, he got fanatical, and for a while refused to be doctored in any other way than under what he conceived spirit guidance. He then avowed the genuineness of his mediumship, and it is thought that he was a convert to himself. But as his own credulity grew, he lost skill, and his last sances were farcical in the openness of the devices.

To the Editor of the Religio-Philosophical Journal: In reply to letter of December 30th, about its enclosed slip from Pioneer Press, concerning the life and death of Charles H. Foster, the widely known medium, I would state that, in my opinion, the writer of that article knows personally nothing whatever about Foster. He speaks positively thus: "Slate writing and blood red manuscript on his arm were his specialties, and beyond those feats he attempted nothing beyond the most ordinary table tipping and chair whirling."

That statement is positive. A man who writes that, not only indicates, but assures the public that he knows the facts stated. I cannot tell how many years I have known Mr. Foster; certainly and continuously from 1852 to the time of his attack of insanity and leaving New York, which may have been five years or so ago. Now I never even saw a slate in his presence, much as I was with him, nor any so-called slate-writing performed in his presence or attempted to be. His methods were entirely different.

That part of the article is false. Slate-writing was not a specialty of his. The same is the case with "table tipping and chair whirling." It is false that either was "his specialty," or among the usual phenomena attending his sances. In the many times I was at them I never saw either. They belong to the class of Henry Slade's wonderful performances, and not Foster's at all. Blood red writing on the arm of Foster certainly was one of his "feats," and a wonderful feat it was.

The article in question states "this was done by pricking." Another falsehood, and a falsehood that has often been pricked. A person who, in Foster's presence, has seen that phenomenon, knows how impossible it was that it could be done in the manner asserted in the Pioneer's article, as by pricking the skin of his arm.

As to what importance attaches to the location of Foster's office in this city, is not clear. The article fixes it in Fourth Street. It was there in 1856, and some years earlier and later; but, as a general thing, in late years it was very much further up town. The article states Foster's usual fee was \$5 for each person, which is true; but the assertion that on some days "by accommodating large parties of investigators he made as much as \$200," I believe is false, for the reason he always refused to sit with many present. One sister was his usual limit, and three outside tolerated, though, when invited to a gentleman's house, he accepted all present; yet I admit he may have made \$200 on some days, for his fame was great.

It is nonsense as well as falsehood to say that "scarcely a day passed without some acute observer exposing the fraud" of slate writing by Foster. Mr. Foster was a gentleman in all his instincts. Courtesy and decorum marked his deportment. Few men have more polish than he had. His sensitiveness to any slight was marked, and his resentment against a charge of fraud was outspoken. He had his faults, I know. Some of them were very serious. I will not say that all which he claimed to be genuine manifestations were such. I do not know; but I do know that many things transpired in my

presence with him which by me could only be accounted for on the basis of invisible intelligences producing visible effects. That in his social hours he should have ridiculed the preposterous credulity of some persons, I am quite prepared to believe; but the man who writes for a paper concerning facts of which he has no knowledge and states them as within his knowledge, is the great fraud of the age and one of such I consider the writer of the article in the Pioneer Press alluded to. BRONSON MURRAY. New York.

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