

# RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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

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## AN OPEN LETTER TO THE SEYBERT COMMISSION.

By Hon. A. B. Richmond.

This second Epistle, beloved, I now write you in, in both which I stir up your pure minds by way of remembrance.—2 Petr. 3:1.

I write not these things to shame you, but as my beloved sons, I warn you.—1 Cor. 4:14.

Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour.—1 Pet. 5:8.

GENTLEMEN OF THE SEYBERT COMMISSION.

Respected friends: It gives me great pleasure at this time to renew our brief yet pleasant correspondence which terminated somewhat abruptly on your part a year ago. Doubtless you will remember that the Henry Seybert gave to the University of Pennsylvania the sum of \$60,000 to be devoted "to the maintenance of a chair in the said University to be known as the Adam Seybert Chair of Moral and Intellectual Philosophy, upon the condition that the incumbent of said chair, either individually or in conjunction with a commission of the University faculty, shall make a thorough and impartial investigation of all systems of morals, religion or philosophy which assume to represent the truth, and particularly of modern Spiritualism." Since my last letter to you the interest on said bonds must amount to the sum of \$4,800, and as the trustees of the University are honest Christian gentlemen, doubtless they earnestly desire that the said interest should be expended in strict accordance with the wishes of the generous donor.

Remember, gentlemen, it is not the "University of Pennsylvania" alone that is interested in the proper expenditure of the yearly interest accruing on the "mortgage bonds" which constitute this munificent bequest. In fact, the world at large is the legatee of the late Henry Seybert, while the trustees of the University are also trustees of the deceased philanthropist who desired to educate and enlighten his fellow men. It was a sacred trust he imposed upon them, and by every principle of manhood and morality, should that trust be faithfully executed. Has this been done? Has the "Adam Seybert" Chair been established? and has the incumbent of that chair, either individually or in conjunction with a commission of the University faculty, complied with the obligations that entitle them to the possession of the Seybert bequest? Will you, gentlemen, kindly inform the public on this question? Will you tell the legatee, what has been done with the annual interest of the \$60,000, and if it has been expended by the trustees of the University in strict accordance with the desire of the generous donor? The crumbling dust of Henry Seybert cannot appear in our courts of equity against them; his voiceless lips may be silent in our judicial forums, yet dare you say that his spirit does not live and through the invisible agency of unseen powers demand justice at your hands? As the "voice of the blood of Abel cried from the ground," and reached the ear of the Most High, so may the plaints of other wrongs done on earth pass the boundaries of the Spirit-world, to be returned like answering echoes through the same power that accused the first murderer of his crime.

Gentlemen, the phenomena of modern Spiritualism are to-day attracting the attention of the public mind as they never did before. The most prominent public prints acknowledge their existence and relate their wonders to thousands of eager readers every day. The unseemly scoffs and senseless sneers of even learned commissioners prove naught against them. One of the ablest and most conservative papers printed on this continent, one with a world-wide circulation, the *Scientific American*, says:

"Now these things seem to justify us in recurring to the subject of Spiritualism. . . . and to point out some of the things which science has to do with. . . . In the first place then, we find no words wherewith adequately to express our sense of the magnitude of its importance to science, if it be true. Such words as profound, vast, stupendous, would need to be strengthened a thousand-fold to be fitted to such a use. If true, it will become the one grand event of the world's history; it will give an imperishable lustre to the glory of the nineteenth century. Its discoverer will have no rival in renown. . . . For Spiritualism involves a stultification of what are considered the most certain and fundamental conclusions of science. . . . If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science than their verification. A realization of the *elixir vitae*, the philosopher's stone, and perpetual motion, is of less importance to mankind than the verification of Spiritualism."

Gentlemen of the Seybert Commission, the public mind demands a thorough and impartial investigation. The duties you have assumed demand it; both law and common honesty require it at your hands, and if you fail to perform the plain obligation of your trust, coming years will give you an unenviable notoriety.

Since my letter to you of September, 1887, I have given the subject of so-called spirit manifestations considerable attention. I have witnessed a number of phenomena under strictly test conditions, and will briefly relate to you my experiences, hoping thereby to induce you to give the subject farther consideration, and that you will lay aside your scoffs and sneers, and with a candor becoming the subject, and a sincerity demanded by your position, investigate "carefully, thoroughly and impartially, as you would any other scientific problem submitted to you; and when you have done so, then you will fearlessly and truthfully announce the result in a manner becoming a great commission. Remember that the Spiritualists ask no special favors at your hands; they are seeking for truth as earnestly as you are; they desire that fraud may be exposed as sincerely as you do; there is no mercenary motive on their part; no desire to misappropriate a bequest of \$60,000, or to violate obligations due to the generous dead. Justice under the law and respect for their religious faith is all they ask from you, and you will be less than men if their demand is unheeded.

### MY LATE EXPERIENCE.

In July last, I visited Mr. W. S. Rowley, of Cleveland, Ohio, the medium for independent spirit telegraphing. I found him to be a very intelligent, pleasant gentleman, who gave me every opportunity to thoroughly examine his device. I saw only an ordinary battery, sounder and key. The key was inclosed in a small box that opened in halves, the two parts being connected by hinges, and when open permitted the key to be critically examined. Across the box at right angles to the key was a coil of small copper wire attached at each end to small brass plates screwed to the sides of the box. This coil had no connection with the wires from the battery, and any ordinary electrician would say that it could have no possible connection with either the sounder or the battery. On the top of the key was a small brass spring bent in such a way that when the box was closed it could not touch the inside of the top, and on the closest examination a modern electrician would fail to see that either the coil or the spring could produce any effect on the battery current in breaking or closing it. I understand from Mr. Rowley that the device was constructed according to instructions from his control, Dr. Wells, yet the use of the coil or spring is not apparent to the modern scientist; but this much I will say: They are no part of a magical device, and when the box is closed, covering the key and coil, no human hand outside of the box can touch them or use them to break the battery current.

At one of my interviews with Mr. Rowley he permitted me to remove the whole device into another room, adjust it myself under such conditions as absolutely precluded the possibility of fraud or deception. While I was adjusting the instrument I did wish so much that the member of your commission who possesses the "trained habits of observation" had been present with his "pocket looking glass" to have helped me to solve the mystery. But assisted by a friend—Mr. Woodruff, who is an accomplished telegraphic operator—and my own experience as an electrician, I did the best I could under the circumstances, unaided either by the refrugent rays of a "penny mirror," or the peculiar properties of "Caffray's flypaper," which performed such an important part in your late profound investigations. Pardon me, gentlemen, but my admiration for your peculiar system of scientific inquiry has led me to wander from my subject.

I had several quite lengthy interviews with Mr. Rowley on different days, and each time under different test conditions, and now at the risk of having my name placed by the side of your worthy chairman, as another product of his "gooseberry receipt," I am constrained to say that if I ever received a telegraphic message dictated by a human brain, I then and there did receive communications through the telegraph I have described, that cannot be explained by the most learned electricians of to-day. Apparently no human hand manipulated the key, and no human intelligence alone dictated the messages. For several hours I talked with Dr.

Wells, Mr. Rowley's control, on subjects unknown to the medium, receiving correct answers in matters that Mr. Rowley could have had no knowledge of, and if I know anything from the evidence of my senses, Mr. Rowley did not and could not have moved the key inclosed in the box. A portion of the time he touched the outside of the box with a pen holder at any place, or directed, and the sounder worked as freely as one in an ordinary telegraph office.

At one time during our interview, I was narrating to the gentlemen, present my experience at Cassadaga Lake one year ago. I related to them the communication I received purporting to come from Henry Seybert, a photograph copy of which I sent you with my former letter, and I repeated it as I understood it, to wit: "Sir, do you can to combat the error into which my Commissioners have fallen. They were unworthy and unfaithful."

While engaged in the conversation the sounder was silent. Mr. R. was listening to me as if I was relating a matter new to him. He sat with a pen holder in his hand, one end of which touched the box. When I came to the word "unworthy," the sounder broke in upon my relation with most vehement raps. I paused and inquired, "What is the matter?" when it immediately answered, "You are wrong! That word is untruthful. Who says so?" I inquired, "The answer was: 'Henry Seybert told me so. He says the word is untruthful.'"

Now, gentlemen, I do not endorse the statement of the *unseen force* that operated the telegraph key. The minute evidence on the pages of your very able report of both its truth and candor would not justify me in believing that you were untruthful; yet you know that this is a censorious world, and there are those who may think that as commissioners you did not "handle the truth with sufficient carefulness to meet the demands of veracity."

"Only this—nothing more." During my conversation with the telegraph key, the "unseen force" informed me that it would be with me from time to time, and assist me in obtaining evidence of the truth of these phenomena; and I here call your attention to the singular verification of this promise that occurred to me at Cassadaga Lake some six weeks after.

### MY EXPERIENCE AT LILY DALE—EXPERIMENT NO. 1.

In the month of August last I visited Lily Dale as the Association ground is called. Before leaving home I had purchased a pair of hinged slates, through the frames of which I inserted a "steak fork." I placed a small fragment of slate pencil between them, and passed a padlock through the bolt, thus securely locking them together. At the hotel on the Association grounds I opened the slates to see that the pencil yet remained between them. I then visited several mediums on four consecutive days, but obtained no results; yet every medium informed me that I took one of them in one hand, placing the desired me to be patient, and that in the end I would receive communications that would surprise and convince me. With the example of your worthy chairman in his patient endeavors to become a medium before me, I determined to persevere even though, as in his case, I might become a product of the "gooseberry."

On a bright sunny afternoon I visited Mr. Pieri Keeler, a Ph.D. The room was lighted by two windows, through which the sunlight passed unobstructed. I was seated on one side of a small plain table; Mr. Keeler on the other; the slates securely locked were between us, lying on the table. I had prepared five questions at my hotel; these were closely folded up in such a manner that it was impossible for any one to read them. I took one of them in one hand, placing the others on top of the table. Mr. Keeler placed one of his hands on the end of the slates towards himself. We sat for some time, when he remarked: "My control says that there is no name on the paper in your hand; that he does not know you, and does not know who you want to communicate with." I opened the paper and found it true; there was no name on it. I wrote the proper name, refolded it, and again held it in my hand for some minutes with no result, when Mr. Keeler remarked: "I think we will have to unlock the slates and let me pass my hand over their inner surface." Very unwillingly I took the key from my pocket and was about placing it in the lock when Mr. Keeler hurriedly wrote on a slate by his side: "Let the lock alone. We will write as it is. Put all the questions on the slates. There is one here that wants to come." I returned the key to my pocket, and picking up the papers laid them on the centre of the slates, keeping my left hand on them all the time. Instantly I distinctly heard the pencil write a moment, then it stopped. I unlocked the slates and found a short communication plainly written on the lower one. It was a complete answer to one of the interrogatories I had written, and signed by the well known signature of the one to whom it was addressed. Gentlemen of the Seybert Commission, there was no fraud, no magic, no deception in this experiment; a power unknown to science had written an intelligent communication on the inside of two slates locked together, under circumstances that absolutely preclude even the suggestion of deception, or the trick of a magician. I have preserved these slates intact for your inspection if your desire to investigate has survived your late wonderful experience.

### EXPERIMENT NO. 2.

A lady residing in a city two hundred

miles from Lily Dale had written me, sending two interrogatories; one addressed to her mother who had been dead over two years, and one to a friend who died recently. I placed the first interrogatory in my pocket-book, the other in my vest pocket, and visited Will A. Mansfield, another well known medium. I procured two well-cleaned slates, on one of which he placed a small piece of slate pencil. I covered this with the other and securely bound them together with a strong twine. A common table was between us. This was in day light, in a well lighted room. I laid the slates at my left hand out of reach of the medium. We sat for sometime with one interrogatory in my vest pocket, the other in my pocket-book. The medium had hold of my right hand across the table. In a few moments he let go of my hand and taking up a slate that was leaning against the wall by his side, commenced to write rapidly thereon. In a moment he handed it to me, and I read on its surface a complete answer to the interrogatory in my vest pocket, which he had not seen. This was signed with the full name of the person to whom it was addressed. The name was an unusual one; the first with two syllables, the second with one, and the third with two. The medium could not possibly have known the name of either the one to whom it was addressed, or the one who propounded the interrogatory. After this answer was received, while we were in conversation, the medium seemed to go into convulsions; he arose to his feet while yet holding my right hand, and in tones of agony shouted: "Oh! oh! oh! Hold those slates out at arms length! Hold them out! Hold them out!" I did so, shaking them violently while I thus held them, and in less than fifteen seconds, he said, "There, it is done!" and releasing my hand, he sank into a chair as if greatly exhausted. I opened the slates and found written on one of them, a lengthy and complete answer to the question in my pocket-book, and signed with the full name of the mother of the lady who sent me the interrogatories. It was beautifully written and correctly punctuated. Gentlemen, there was no deceit in this. It was far beyond the common place deceptions of itinerating showmen. It was a phenomenon worthy of your serious consideration and the exercise of your "trained habits of investigation."

### EXPERIMENT NO. 3.

The day after experiment No. 2, Aug. 7, 1888, I procured two clean slates and visited Miss Lizzie Bangs. I prepared an interrogatory and placed it with a fragment of pencil between the slates, and a string around them, and laid them on a table placed in the centre of a well lighted room, the windows and door being open. The medium was seated opposite me; the slates between us on the table; they were not out of my sight one moment. I placed my hand on one end of the slates; Miss Bangs placing hers on the other end. We sat thus, and conversed for some time, I relating to her my experience with Mr. Rowley in Cleveland. Soon I heard a faint noise between the slates. It did not sound like writing but more like the crawling of an insect imprisoned between them; in a few moments there came three distinct raps. I opened the slates and found two messages written in the Morse alphabet; one of them signed by the one to whom the interrogatory was directed, and who could not in this life read telegraphy. The other by a prominent jurist who died a number of years ago. I made an appointment for another seance the next day, and procuring two new clean slates I passed a screw through each end of the frames. At the appointed time I again visited the medium, Miss Lizzie Bangs. I opened the slates and permitted her to place a small piece of pencil between them; then closing them I screwed them securely together. I told the medium that I desired that she should not touch the slates, and therefore I placed them under the table-cloth, yet holding them with my hands, firmly clasping their sides. Miss Bangs laid her fingers lightly on the end of the slates, outside of the cloth. Very soon I heard the pencil write; in a moment it ceased, and the medium picked up a slate of her own and wrote very rapidly the following: "Have partially written a message, will finish it at another time. George." I did not open the slates but took them to my hotel room and locked them in my trunk. The next day I again visited the medium, placed the slates under the table cloth, holding them as before. Soon I heard a slight "ticking" sound beneath the cloth, and soon it ceased, and Miss Bangs wrote on her own slate the following:

"Have done much toward finishing the message, but will have to have one more sitting, will finish it at another time. George." I do not open the slates for we will surely give you that for which you are seeking and desire. Yours, George H. S.

Again I took the slates to my hotel and locked them in my trunk. The next day I visited the medium and placed the slates as before. I waited patiently over a half an hour, heard no sound, when Miss Bangs again wrote on her slate: "We cannot write on the slates to-day, but will another time." I have said that the medium "wrote on her slate, etc.," I mean by that, that she placed the slate on her lap under the table, holding it with one hand, while the other remained on the cloth over the slates on the top of the table, and although I watched her arm as closely as you state that you did the thumb of the medium, on page 21 of your admirable report, yet I did not see the least movement. You will observe, gentlemen, that I pursued your astute method of investigation.

I observed what was going above the table without regard to the mysterious phenomena transpiring beneath. In fact I did not care who wrote beneath the table; I was only determined that there should be no fraud practiced on my slates, which were securely fastened together with screws as narrated, and held by me alone on the top of the table.

The next day I again visited the medium, and placed the slates as before. We sat nearly an hour. I became impatient, but remembering the terrible ordeal your chairman endured in his effort to become a medium, I imitated his Job-like patience and continued the seance until I became satisfied that no result would be obtained that day, and made another appointment. The next day I visited the medium, placed the slates as before. Each time I had carefully held them with the screw heads upward, and from the "slots" in the heads of the screws I had drawn a pencil mark on the frames so that if the screws were turned without my knowledge I would observe it with a magnifying glass, even if I could not see it with the naked eye.

As soon as the medium placed her fingers over the end of the slates I heard the pencil write most vigorously, and so loudly that it could have been heard across the room. When the writing ceased, I opened the slates and was surprised to find on the lower slate a communication in Latin, and one in telegraphy, while the upper slate was filled with a communication signed Henry Seybert. I will have these slates photographed, and you will doubtless observe the fact that the hand writing is the same as that on the slates obtained by me over a year ago through Mr. Watkins, a photograph of which I sent you at that time.

Now, gentlemen, remember that these slates were kept under my surveillance the whole time of the experiments; no hand but mine touched them, not even the medium's; of this I am as certain as I am that I was at Lily Dale and conducted the test, and the communications were written by an inanimate fragment of stone, placed between two slates under such conditions as absolutely precluded the possibility of fraud, mistake or deception. How was it done? Does its explanation come within scope of your trained habits of investigation? It will not do for you to simply deny it. The fact of the existence of like phenomena all over the civilized world has been proven by hundreds of witnesses as truthful and as competent to testify as to what they have seen as are the members of your commission. You were appointed to investigate this subject; you are paid for your labor by the munificent bequest of a Christian philanthropist who only desired that you should search for the truth, and when you had found it to honestly proclaim it to the world. Dare you do this? Remember that the interest of \$60,000 for all time to come is by Henry Seybert's bequest to be appropriated to this and like investigations, and you can not honestly permit it to be diverted from this purpose by the trustees of the university, by so shallow an investigation as is narrated in your "Gooseberry report." Future generations will judge your conduct with unswerving justice, and you will live or die on the pages of history as the just or unjust stewards of the sacred parable live today in the opinion of mankind.

### THE DEVIL AND THE PREACHER.

There was another incident that occurred at Cassadaga Lake during the last summer meeting, that is worthy of your attention. I was somewhat connected with it, yet not under either of the characters announced in the above head line. Several gentlemen of our city procured two slates, placed a pencil between them, fastened them together with four screws, covering the screwheads with sealing wax, on which was impressed several seals in such a manner that they could not be opened without detection. I was requested to take the slates to Lily Dale, visit the mediums, and if possible obtain communications on them with the seals unbroken. I took the slates as requested, but being called away from the camp ground before I had tried the experiment, I left them with a gentleman well known in our city as a man of intelligence and integrity. He visited a medium with them before I left and informed me that he thought he heard the pencil write, but that the communication was not completed. The medium confirmed this statement. When I returned home I informed the investigators who had prepared the slates what I had done and heard in relation to them. A day or two after an anonymous correspondent in one of our city papers informed the public of the facts above stated. At the same time with a spirit that would eminently qualify him to act on the Seybert Commission, suggesting that if the slates were written upon, "it was thought by some to be a gigantic scheme to sell his (my) book." When I read it, I most fully appreciated the generous wish of poor old Job, "Oh! that mine adversary had written a book." Nevertheless the "gigantic scheme" did not work. When the slates came home and were opened there was no writing there. Then I thought of what an eminent scientist once said, "That a good failure often proved as much as a successful experiment," and I was consoled. About the same time a similar test was prepared in a village near our city, an account of which I copy from a daily paper.

### SLATE WRITING EXTRAORDINARY.

LILY DALE, September 15.—Great interest has been awakened in this vicinity by a test experiment in the slate writing phenomenon of Spiritualism. About two weeks ago Rev.

(Continued on Eighth Page.)



him to come into the house—that there was a ghost in the dining-room.

Mr. Cure laughed, but his wife was evidently in earnest, and not being much afraid of anything less substantial than chinch-bugs, Mr. Cure braced boldly into the dining-room, his wife following him at a distance with faltering steps. Mr. Cure could not see anything strange in the appearance of his room. His good wife peered anxiously over his shoulder and became a shade paler and wilder eyed. Was her mind falling? The table was standing just where she left it when she made the journey to the kitchen. Her plate was in its proper place; so was Mr. Cure's. The mustache cup reposed in front of the empty chair of the bearded hired man and the strapping's cup was where it belonged.

While Mr. Cure was guffawing at his wife they both heard a noise, and looking around saw the door of the kitchen oven fly open and a pan of roast pork shoot out and drop half way across the room. Instinctively Mr. Cure looked over his shoulder again as if to catch the unseen power in its act of malice, and behold the dinner-table was over in the corner again and again the dishes had been changed by the deft hands. That converted Mr. Cure completely, and his laugh died on his lips. He summoned his son and the hired man and a conference was held in the little dining-room. While they were talking three or four cucumbers were hurled through the window. The men and Mike—who is a lad of 18—got up and rushed into the yard, the boy going through the window and the men taking the two doors. They moved so quickly that it would have been impossible for any human intruder to have escaped, they say; but a search in every corner of the yard and in the neighboring fields revealed no one. Thoroughly scared and down-hearted they went back to the house and sat in the now darkened dining-room speaking in whispers and waiting for the return. There were no manifestations till Mr. Cure arose and lighted a lamp. The flame seemed to arouse the familiar. The door slammed open, the lower sash of the window flew up, and a gust of wind blew out the light. They were too badly frightened to relight the lamp and they dozed all night in the dark. When morning came with no repetition of the uncanny performances they began to think the spook had fled.

The unwelcome chap did not return till 7 o'clock. Mr. Cure, now somewhat relieved in mind, went to the barn and harnessed his horses to the market wagon, intending to drive to work. After completing the job he returned to the house to get his coat and hat. When he got back to the barn the horses were unhitched, the wagon-pole down, the harness hanging from its peg. Mr. Cure was annoyed at this, for he knew by it that the spirit still haunted him, but he went gloomily to work, reharnessed the team, and drove away to work, where he told his story to every body and caused a panic among the simple German folk of the town. Three of these, Gustav Sattm, John Reid, and Eli Dilly—all well-known and reputable citizens and substantial farmers, who will testify on oath if necessary to the extraordinary occurrences—promised to call on Mr. Cure that afternoon and test to the truthfulness of his story.

During the good man's absence in town one of the strangest and the most remarkable feats of witchcraft occurred. The boy Mike was shucking corn and dreaming about the ghost, when his knife was rudely whipped out of his hand and carried about ten rods away. The boy was paralyzed for an instant, but when his stupor wore off, like a good, sensible boy, he went looking for the knife. Following a trail that had appeared as though it had been made by some big, crawling form, he reached the place where the tool lay. He shucked no more that day.

In the afternoon came Mr. Dilly, Mr. Sattm, and Mr. Reid, and they had a cordial reception, for just as soon as they reached the threshold the door slammed in their faces and a flower-pot with a big geranium in it dropped at their feet and was shattered. This scared Mr. Reid and Mr. Sattm, who suggested that the ghost was unfriendly, but Mr. Dilly, being younger, said: "No, we will march into this thing, rather than be thrashed and marched into the house. As they entered a china tea-pot fell from the kitchen shelf and crashed on the floor. The stove-pipe fell and the doors banged with dreadful violence. In the dining-room where the family sat the pictures turned faces to the wall.

Mr. Dilly was still for deeper investigation, though. He carefully locked both doors of the dining-room and pulled the catches down on the windows. The ghost rebelled at this inhospitable treatment, though, and partly, but without shattering it, came a shower of gravel and sand, mingled with bits of vegetables and miscellaneous articles. The locked doors were unlatched and thrown rudely open; then as rudely shut and latched again. Dilly went out to look for the trickster, but his search was useless. He locked the door from the outside, he and Mr. Cure standing without. The key was removed from the door and buried in the room in which sat the rest of the stupefied party.

Mr. Dilly was now firmly convinced that there really was a ghost around, and having heard of the odd habit these parties have of communicating by slate writing he got a slate out and Mr. Reid wrote this question: "For God's sake what do you want?" The answer was down in an instant: "See Pete."

Again Mr. Reid wrote: "Who are you and what do you want?" Answer: "United Peto." "I don't understand. Write plainer." "Peto; it is your mother," was the reply. Then came another shower of gravel and the ghost refused to answer and was not heard of again that evening. But on the next day and on every succeeding day until last Sunday some speak revealed his presence to the terrified family. Last Friday he locked all the doors in the house and took away the keys. When Mr. Cure wrote, "For heaven's sake give us back those keys," the keys were returned to the doors.

Mr. Cure finally gave way to the neighbors, who had all along entreated him to invoke heavenly aid, and he sent to Blue Island for the priest. Sunday afternoon the good father came out to the farm and in the garb of his holy office and with blessed candles and holy water prepared to exorcise the fiend. While he was reciting the prayers a final blast of sand came with a wild flurry of wind, and the lights of the candles were extinguished. The priest scattered holy water around the room and the ghost disappeared, presumably, for it has not broken the peace since 4 o'clock Sunday afternoon.

The affair naturally aroused the whole farming community of the southern part of the county, and the invasion of a pestilence could not have caused a more fearful commotion. At least fifty persons called daily on Mr. Cure to see the wonders they had heard and they caused so much damage to what the spook had left unharmed that Mr. Cure was obliged to bar the door to them. But

two or three hundred men of honesty and reputation in that part of Cook County are ready to make affidavit to the truth of the narrative.

A Theosophist's Reply to W. E. Coleman.

To the Editor of the Religio-Philosophical Journal: Will you allow a brief response by one who has never met either Madame Blavatsky or Mr. Coleman, to the article by the latter in the JOURNAL of Sept. 8, entitled "Madame Blavatsky and Theosophy,—a Reply to My Critics"?

1. Motives rather than acts are the basis of theosophic as well as Christian character. Mr. Coleman ignores this truth. The rules and principles of theosophy, cited by him, as regards unselfishness show this clearly. They are generic, not specific. Self-control and heart-purity are necessary, but where Mr. Coleman fails in his argument from beginning to end, is in his supposition that certain acts of Madame Blavatsky prove a lack of self-control and a want of heart-purity. These acts prove nothing of the kind, but on the contrary, they may prove just the opposite,—depending entirely on the motive that prompts these acts. Suppose Madame Blavatsky, in one way or another, among women, smokes cigarettes; suppose that she utters again and again most emphatic oaths, unless we know the motive for these acts it is by no means follows that she is an impostor; still less that theosophy is a personal scheme; nor is it fair to jump to a conclusion from the act to the motive as Mr. Coleman does. Because such a conclusion is popular, proves nothing. Mr. Coleman's hasty judgment seems almost cruel in one light. He makes no inquiry as to the motive for the swearing, nor as to whether there could be any explanation given of the habit, if such it be. The simple fact that she swears is conclusive evidence, and straightway Mr. Coleman deliberately proceeds, under cover of a reply to his critics, to violently frustrate the Madame's schemes for personal aggrandizement by causing her to stroke of the pen, the whole Temple of Theosophy to come tumbling down on the heads of her devoted followers! The man and his whole argument doubtless seem to most of your readers unworthy of a thoughtful, earnest reply. I examine the logic of his argument only to help honest seekers for theosophic truth, who might be hindered in their search by his attempted argument. One way of stating his argument is as follows. Let us examine it. Swearing is always wrong. Madame Blavatsky swears, therefore Madame Blavatsky is wrong in swearing. This is a correct conclusion provided the major premise has no exception; but Mr. Coleman adds to this conclusion that, therefore, Madame Blavatsky's life, acts and teachings are false and the principles of theosophy are false. This is the founder and is to-day the self-sacrificing exponent must also be false. These conclusions by no means follow, and no flow of words—no overwhelming of certainties can deduce these conclusions from these premises under any known rules of logic and fair reasoning.

But let us state his argument in a different form and examine it. Absolute unselfishness and self-control are essential to the special knowledge and power which theosophy truth deals with, and can be attained. Now Madame Blavatsky claims such special knowledge and power; but she swears, and thus lacks self-control, and therefore she is not unselfish and must be an impostor, claiming to do what she cannot under her own rules. But this whole argument depends for its validity upon the cause or motive for the swearing. Is this caused by a lack of self-control? If so, Mr. Coleman's argument is valid. Is it caused by any other cause? Then is Mr. Coleman's argument valid; but we cannot take this for granted as Mr. Coleman does, since we thus leave a fatal weakness in the argument. Does Mr. Coleman pretend to say that any swearing that Madame Blavatsky does must be caused by a lack of self-control? If so, we deny any such necessity and say on the contrary that the cause may be the exact opposite; that it may be caused by her self-control and that she may have the best of motives for her action, and until the cause be shown the argument rests on a supposition.

But does Mr. Coleman excuse himself by asking how else can he judge of the motive save by the external act? I reply by the whole life, not by any particular acts. Let the character be his guide—the character as shown by constant, repeated and well attested proofs of an unselfish motive and a sincere desire to work for the race rather than self. Any one, approaching the subject with an unbiased desire in all fairness to draw correct conclusions, would find little difficulty. Mr. Coleman's article is in marked contrast to such an attitude, for it bristles all over with sharp cutting thorns used with a too evident wish to injure persons rather than to ascertain truth.

That Madame Blavatsky has in any act of her life been selfish an unprejudiced mind seeking the truth of fact will find it difficult to show; on the contrary her whole career shows repeated acts of unselfishness. Will Mr. Coleman kindly point out one selfish act on her part? If he can, in the minute search for it, he will find, if he be honest in the search, repeated acts of unselfishness which form the life current of her impulses and aims—acts worthy of emulation by us all.

2. Persons are not principles, nor are personalities arguments. Many honest and intelligent persons believe that Madame Blavatsky has opened for genuine truth the door to God-giving principles of life and action, principles which no amount of ridicule of the private lives of those that believe in them can overthrow. The truth, whatever its source, should be received as truth, whether from Madame Blavatsky or Mr. Coleman—received on its merits, irrespective of its being accredited or not by some particular person or local popularity. Whether Mr. Coleman's utterances are true or false should be decided entirely aside from all questions regarding his private life, and the same is true of theosophy and Madame Blavatsky, of the truth she brings and the life she leads. Ridicule of a person never is argument against a principle; persons may fall even in living out the truth they proclaim, but the truth itself will stand. This seems sound reasoning, and if so, Mr. Coleman's argument fails, for it is entirely an argument *ad hominem*.

3. Theosophy deals with nothing but realities. Words are not thoughts, though they are generally suggestive of thoughts, but with widely different results in different persons. Acts are not motives though generally suggestive of them. The intuition once developed is deeper and far more accurate than the intellect. The realities of the physical senses in the light of spiritual perceptions are not actual, only seeming; and yet to the physical eye they are the only realities possible. Madame Blavatsky, voicing the wisdom of others far wiser than she, proclaims that thoughts, motives, intuitions and spirit-

ual perceptions must be unselfishly consecrated to the service of others rather than self; and that without such consecration there can be no continued or masterful progress; but Mr. Coleman does not seem capable of realizing such a standard. He seems to live wholly in the realm of the seeming rather than the actual; to prefer words to thoughts; to magnify acts to the exclusion of motives; as the Goliath of intellect to boldly challenge the world of reason, while the modest David of intuition, with his sling stones of spiritual truth is laughed to scorn. But nevertheless truth advances and the right shall prevail, while for a moment amidst the throng of those whose hearts hail its triumphant progress stand the theosophists of America saying, "Let the right prevail though the heavens fall." To Mr. Coleman they say in the words quoted of Gamaliel, "If this counsel or this work be of men it will come to nought. But if it be of God ye can not overthrow it, lest haply ye be found even to fight against God."

GEO. M. STEARNS. Springfield, Mass., Sept. 25.

Magazines for October, received early.

The Popular Science Monthly. (New York.) The opening article for October is by Prof. E. D. Cope and considers, from a philosophical point of view, The Relation of the Sexes to Government; A living Jelly-Fishes is concluded; Man in Relation to the Lower Animals presents the claim of brutes to be regarded as possessed of much more intelligence than is attributed to them; Dr. Herter is about to publish in his new Hampshire Home, a letter in which he describes the "pineal gland"; M. Emile Blanchard gives an account of Spiders and their ways.

Wide Awake. (Boston.) Mrs. Ella Peattie has a delightful story about some original "Sub-Tues" which should be read by all invalids. Mrs. Kate Gannett Wells has a readable article about the Massachusetts Society for the Prevention of Cruelty to Children. A Dogocracy describes the strange canine communities of Constantinople. Puck and Puppypity, by George Parsons Lathrop, is a dog story too, showing a portrait of a dog character. Daniel Webster in his New Hampshire Home, deals with the home life and the heart-traits of the great American statesman. Edward Everett Hale concludes his interesting Boston Common articles.

The Chicago Law Times. (Chicago.) A biographical sketch of the fifth Chief Justice of the United States by the late Judge Elliot Anthony contributes Reform in the Administration of the Criminal Law in the State of Illinois; Representative Members of the Chicago Bar contains short sketches of the lives of several prominent lawyers of this city. One way of stating his argument is as follows. Let us examine it. Swearing is always wrong. Madame Blavatsky swears, therefore Madame Blavatsky is wrong in swearing. This is a correct conclusion provided the major premise has no exception; but Mr. Coleman adds to this conclusion that, therefore, Madame Blavatsky's life, acts and teachings are false and the principles of theosophy are false. This is the founder and is to-day the self-sacrificing exponent must also be false. These conclusions by no means follow, and no flow of words—no overwhelming of certainties can deduce these conclusions from these premises under any known rules of logic and fair reasoning.

The Atlantic Monthly. (Boston.) The second installment of *Passé and Present* in this number and will elicit much praise. The Pioneers of Ohio is a lively contribution to the fund of historical information, and especially so at this time of the celebration of the centennial of the settlement of the State of Ohio. A Great Prince refers to the pedagogues to whom the Emperor Hadrian confided the training of Marcus Aurelius, Galbaridi's Early Years is a graphic account of an adventurous Italian's life. Other notable articles are: Esoteric Economy; Island, Summer and Winter; In a Border State, and Boston Painters and Paintings.

The Century Magazine. (New York.) An English Deer-Park with illustrations opens this number and is followed by much good reading. Ranch life in the West, by Douglas Jerrold, is a most important article is George Kennan's on the Siberian Exile System, being one of the series that is creating so much excitement. The Lincoln papers are an account of the military system. Discusses several important questions in regard to the Army and Military, and short articles, notes and poems conclude a variety of reading.

The Forum. (New York.) The readers of the Forum are certainly to be congratulated in having such a strong and able table of contents for October. How the Tariff affects Italy is a most delightful sketch of Count Leo Tolstoy; this is followed by the progress of the Nation; Race Antagonism in the South; by Senator Eastie; The Great Railway Debt, and On the Mystical Wages. Edmund Spenser asks the pertinent question, Has America Produced a Poet? Rev. Dr. C. A. Bartol writes about the Border Land of Morals. And W. B. Farwell tells why the Chinese must go.

St. Nicholas. (New York.) The boys and girls who read St. Nicholas will find a good table of contents. How the Tariff affects Italy is a most delightful sketch of Count Leo Tolstoy; this is followed by the progress of the Nation; Race Antagonism in the South; by Senator Eastie; The Great Railway Debt, and On the Mystical Wages. Edmund Spenser asks the pertinent question, Has America Produced a Poet? Rev. Dr. C. A. Bartol writes about the Border Land of Morals. And W. B. Farwell tells why the Chinese must go.

The Woman's World. (New York.) The Streets of London is a sharp attack upon the ugliness of the streets of this famous city, by the also famous account of an adventurous Italian's life. Other notable articles are: Esoteric Economy; Island, Summer and Winter; In a Border State, and Boston Painters and Paintings.

Laetia. (London, Eng.) H. S. Olcott contributes an account of the hard and noble Collins follows with a paper entitled Death. Light from Italy is a pleasing essay from the pen of Franz Hartmann, Laurence Oliphant's paper on Dynastrophic Force will be read by many admirers of the above, with notes and reviews.

The Eclectic. (New York.) The question of State Socialism is discussed in the October number and has many valuable suggestions to offer. Genius and Talent is a brilliant article by Grant Allen. The Intuition to celebrate the French Revolution explains the difference between the French and other revolutionary movements. Other articles upon a variety of subjects with notes and items closes an instructive number.

The Kindergarten. (Chicago.) The aim of this monthly is to give mothers of young children methods of amusement combined with instruction. Nursery Occupations and Typical Lessons in the October issue give practical hints in this direction.

The Path. (New York.) Tales of the Ancient Rajputs will interest many readers. The fourth chapter of the Bhagavad-Gita contains much that is instructive. Karma and Providence; Conversations on Occultism and A German Myths's Teachings, are some of the varied contents for October.

Bachman's Journal of Man. (Boston.) The opening article for October is indeed very suggestive and bears the title What do we need? This is followed by an account of the French Academy "fumbling" with Psychometry. Some generous sentiments of Ingersoll are given, also miscellaneous notes and items.

Our Little Ones and The Nursery. (Boston.) The children will find much to amuse them in the October issue of this pleasing monthly for the young.

The Manifesto. (Madras, India.) The September issue of this monthly is at hand with a good table of contents, devoted to oriental philosophy, art and occultism.

Woman's World. (Chicago.) The contents of this issue are devoted to the uplifting of humanity through the truth as taught by Christian Science.

A CLAIM TO HUMAN GRATITUDE.

Charlotte Corday, the sad-faced, tender-hearted peasant girl of Normandy made great history by one desperate deed. Sicken by the saturnalia of the French revolution, and moved to desperation as Robespierre and Marat were leading the flower of France to the guillotine, she determined that she would put an end to Marat's bloody reign.

Marat had demanded two hundred thousand victims for the guillotine! He proposed to kill off the enemies of the Revolution to make it perpetual! Horrible thought! No wonder it fired the blood of this patriotic peasant maid!

Gaining access to his closely guarded quarters by a subterfuge, she found him in his bath, and then inexorable and giving written directions for further slaughter! He asked her the names of the inimical deputies who had taken refuge in Caen. She told him, and he wrote them down. "That is well! Before a week they over they shall all be brought to the guillotine." At these words, Charlotte drew from her bosom the knife, and plunged it with supernatural force up to the hilt in the heart of Marat.

"Come to me, my dear friend, come to me," cried Marat, and expired under the blow! In the Corporation of Washington is a famous painting of Charlotte, represented as behind the prison bars the day before her execution. It is a thrilling, sad picture, full of sorrow for her suffering country, and of unconquerable hate for her country's enemies.

What a lesson in this tragic story! Two hundred, nay, five hundred thousand people would Marat have sacrificed to his unholly passion of power! Millions of men and women are murdered and inexorable as men, and they number their victims by the millions.

The page of history is full of murders by authority and by mistaken ideas. In the practice of medicine, hundreds of thousands of millions have been allowed to die and as many more killed by unjustifiable bigotry and by bungling!

But the age is bettering. Men and methods are improving. A few years ago it was worth one's professional life to risk the use of proprietary medicine. To-day there are not two physicians in any town in this country who do not regularly prescribe some form of proprietary remedy!

H. H. Warner, famed all over the world as the discoverer of Warner's safe cure, began hunting up the old remedies of the Log Cabin days; after long and patient research he succeeded in securing some of the most valuable and ancient family recipes, and called them Warner's Log Cabin remedies—the simple preparations of roots, leaves, balsams and herbs which were the successful standstays of our grandmothers. These old-fashioned, old-fashioned, old-fashioned remedies have struck a popular chord and are in extraordinary demand all over the land. They are not the trifling and imaginary remedies of some dabbler chemist intent on making money, but the long-sought principles of the healing art which for generations kept our ancestors in perfect health, but forth for the good of humanity by one who is known all over the world as a philanthropist—a lover of his fellow man,—whose name is a guarantee of the highest standard of excellence.

The preparations are of decided and known influence over disease, and as in the hands of our grandmothers, they cure the most stubborn, the lame, and bound up the wounds of death, so in their new form but older power as Log Cabin remedies, they are sure to prove the "healer of the nations." Corday did not work an incalculable service in ridding France of the biggest and most murderous Marat, just as this man is doing humanity a service by re-introducing to the world the simpler and better methods of our ancestors.

New Books Received.

The following books from Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Up the North Branch or a Summer's Outing. By Capt. Charles A. Farrar. \$1.25.

The Washing-Cap Papers. By Leigh Hunt. Cloth, 50 cents.

Religious Unity. By Frances Power Cobbe. Cloth, 50 cents.

Fleetside Saints. Mr. Caudle's Breakfast Talk and other papers. By Douglas Jerrold. Cloth, 50 cents.

Broken Lights. By Frances Power Cobbe. Cloth, 50 cents.

Songs For Our Darlings. Edited by Uncle Willis. Paper, 30 cents.

Mr. Farrington's Edition of Mother Goose's Melodies. Edited by Uncle Willis. Paper, 30 cents.

The Dead Doll and other verses. By Margaret Vandegriff. Boston: Ticknor & Co.; Chicago: A. C. McClurg & Co. Cloth, illustrated, \$1.50.

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CHICAGO, ILL., Saturday, October 13, 1888.

## "Thomas Paine's Character."

On the fifth page of this issue may be found an article under the above heading.

VAL has no disposition to "canonize" Paine or any other man, living or dead. He recognizes Paine's great sermoneering and religious reformer, or give him credit for the useful and noble work he performed for the young men of this generation. Now "the facts in regard to his life and to feel profound admiration for his unselfish devotion to human freedom. When he was in his will, "I have lived an honest and useful life to mankind and my time has been spent in doing good, and I die in perfect composure and resignation to the will of my Creator, God," he wrote the truth, and he wrote, too, as a self-respecting, independent, courageous man, accustomed to simplicity and directness of statement, knowing what service he had rendered, and proudly conscious of the purity of his motives and the integrity of his life.

There was a reason, there was a demand for such a statement; for his "Age of Reason" had made him an object of scurrility and slander from the pulpit, while political opponents were doing all they could to injure the party which he supported by making him personally odious to the American people. It was a time not only of religious narrowness and bigotry, but of strong party feeling and political virulence. The private life of Jefferson was attacked in the most shameful manner, and as Paine was an intimate friend and vigorous supporter of Jefferson, he was abused in some of the political papers almost as violently as from the pulpit and in the religious journals.

Grant Thornburn was a religious bigot and a scandal monger who seemed to think that it was his peculiar mission to counteract the influence of Paine's infidelity. He collected all the scandal he could hunt up in regard to the author of the "Age of Reason," going to individuals in the lower walks of life, whom Paine by his independence had offended, and taking down their angry or silly words (in some cases repented of and apologized for afterwards) as descriptive of the character and life of the great heretic.

Grant Thornburn's letters to the New York Observer of April 17th and May 1st, 1851 (when he was 79 years old) show that he was a religious zealot, that he was full of gossip, that he was anxious to show that Paine's teachings were ruinous, and that he (Thornburn) was unscrupulous as to the means employed to accomplish his purpose. He stated that Paine left England for America as a defaulter, when he knew that Paine came to this country with letters of introduction from Benjamin Franklin. He said that Paine's wife obtained a divorce for cruelty and neglect, when Paine never was divorced from his second wife, and the first wife died a few months after the marriage. Most of the slanders which Thornburn reproduced and circulated were first started by a fellow named Cheetham who wrote a mean and malicious biography of Paine, for statements in which, he was prosecuted and fined. Thornburn, by the advice of his counsel, after Paine's death retracted some of his libelous statements about a lady and Paine. There is not a particle of evidence that Thomas Paine had any relations with women that were not strictly honorable.

The stories about Paine's intemperance during the last years of his life are contradicted by several men who knew him intimately

In 1802 he was honored with a public dinner in New York City and was called upon by some of the greatest men of the time. In 1803-4-5 he wrote valuable treatises on gun boats, yellow fever and other subjects of practical interest, as well as numerous essays and articles on political and religious subjects. These writings indicate a clear and vigorous mind, imbued with a philanthropic spirit. Men who knew Paine intimately in his last days, among whom may be mentioned Mr. Staple, with whom he lived, Capt. Daniel Pelton and Thomas Nixon, old friends, Amasa Woodworth (who was present at Paine's death) John Fellows, who boarded in the same house with Paine, B. F. Haskin, a lawyer acquainted with Paine and present when he died, Elias Hicks, the Quaker, Judge Herrtoll, who knew the "author hero" well—all testify that Paine was a temperate man. He lived, it should be remembered, when the use of strong liquors was common, when, indeed, drinking to excess was not regarded as it is now. The clergy then took a glass, sometimes more than one glass, of "toddy" before they went into the pulpit, and several more after the long prayer and sermon. One gentleman, Mr. Lovett, who kept the City Hotel at which Paine stopped, mentions in one of his letters, that Paine drank less than any other boarder in his house.

Carver's statements about Paine amount to but little, for they were written in anger and the peevishness and petulance of old age. He afterwards wrote a letter of apology to Paine. Carver in his angry and foolish letter intimates that Paine fell down stairs in a drunken condition. But the fact is Paine had a stroke of apoplexy, the fit taking him on the stairs, and he was bruised by the fall. Referring to this attack Paine wrote to a friend, "I consider the scene through which I have passed as an experiment in dying and I find that death has no terrors for me." Dr. Manley, Paine's physician, says that he found the patient in a fever and "apprehensive of an attack of apoplexy, as he stated that he had had that disease before, and at this time felt a degree of vertigo." In reply to a query by Gilbert Vale, Aaron Burr said: "I always considered Mr. Paine a gentleman, a pleasant companion, and a good natured and intelligent man, decidedly temperate, with a proper regard to his personal appearance, whenever I saw him."

The JOURNAL can attach no importance to what Grant Thornburn wrote about Paine, or of Jefferson (of whom he speaks as one of the disreputable men that welcomed Paine upon his arrival in New York in 1802.) Paine was an object of unceasing vilification. To Cheetham he wrote in 1807, "Unless you make a public apology for the abuse and falsehood in your paper, Tuesday, Oct. 27th, respecting me, I will prosecute you for lying." Thornburn continued to circulate Cheetham's calumnies after Paine was dead.

James Parton says: "I met Grant Thornburn, personally knew him to have been a dishonest man. At the age of 92 he copied with trembling hand, a piece from a newspaper and brought it to the office of the Home Journal as his own. It was I who received it and detected the deliberate forgery."

This is the way the New York Advertiser of June 9, 1809, referred to Paine: MR. THOMAS PAINE.

"Thy spirit of independence let me share."  
 With heart-felt sorrow and poignant regret we are compelled to announce to the world that Mr. Thomas Paine is no more. This distinguished philanthropist, whose life was devoted to the cause of humanity, departed this life yesterday morning, and if any man's memory deserves a place in the breast of a freeman, it is that of the deceased, for,

"Take him for all in all,  
 We never shall look upon his like again."  
 The friends of the deceased are invited to attend his funeral at 9 o'clock in the morning, from his late residence at Greenwich, from whence his corpse will be conveyed to New Rochelle for interment.

"His ashes there,  
 His fame everywhere."  
 Even if Paine after a life of unusual activity in three countries, in times of revolution, had in his old age fallen into slovenly habits and become a victim of drink, the fact should not blind us to his services nor to the sterling qualities of his character. It would be more charitable, and at the same time more reasonable to attribute the misfortune to the ingratitude shown him, the abuse with which he was assailed and to the ascendancy of drinking habits in those days than to his principles. But when the testimonies are carefully examined the preponderance of evidence seems to be in favor of the claim of those who affirm that Thomas Paine, for his age, was a temperate man.

The remark may here be made that the intellectual and moral character of Johnson, and his his great contributions to literature are not judged by his boorishness, his untidiness or his gluttonous habits which seem trivial in comparison with his genius, learning and real goodness of heart. Coleridge, De Quincy, Carlyle and Thoreau are estimated by their life and work, not by their vices or their failings. Supposing Paine were as offensive in his habits during the last years of his life as were some eminent Christians whom we could name, still he should be judged, as they are judged, by his entire character and life, and not by his shortcomings and infirmities. Especially should a man not be judged, even as to his personal appearance by a religious zealot and bigot whose observations are sure to be distorted and his judgment warped by prejudice. Once Dr. Lyman Beecher and Abner Kneeland, the free thinker were standing near each other opposite the Boston Post office. They were pointed out by a friend to a pious lady who after looking at them remarked: "What a difference between the two men! One could tell which was the infidel. How horrible Kneeland looks! and what a splendid looking man is Dr. Beecher." But the lady had made the mistake of taking the Christian for the "infidel" (who was really a man of impressive appearance), and when she was corrected, she seemed quite con-

fused, and it is hoped, discovered in herself the power of prejudices. Grant Thornburn's letters show that he was under the influence of religious prejudices of this kind, and his observations in regard to Thomas Paine were about as just as the lady's remarks respecting the "infidel" and the preacher.

Paine as the author of "Common Sense," written in "times that tried men's souls"; of "The Rights of Man," a splendid defense of popular government, and of the "Age of Reason," a thoroughly religious book by one who, without superstition, defended belief in God and the rationalness of belief in immortality, will always command the respect of Spiritualists and of liberal thinkers in general; for Paine was an able and earnest man and he had the courage of his convictions.

Said Gen. Andrew Jackson: "Thomas Paine needs no monument made by hands; he has erected himself a monument in the hearts of all lovers of liberty. 'The Rights of Man' will be more enduring than all the piles of marble and granite man can erect."

Said Charles Phillips, the eloquent Irish barrister in his "Loves of Celestine and St. Hubert": "It was the celebrated Thomas Paine, a man who, no matter what may be the difference of opinion as to his principles, must ever remain a proud example of mind unpatronized and unsupported, eclipsing the factitious beams of rank and wealth and pedigree. I never saw him in his captivity or heard the revivings by which he has since been assailed without cursing in my heart that ungenerous feeling which, cold to the necessities of genius, is clamorous in the publication of its defects.... What though his genius was the gift of heaven, his heart the altar of friendship! What though wit and eloquence and anecdote flowed freely from his tongue, while conviction made her voice his messenger! What though thrones trembled and prejudice fled and freedom came at his command. He dared to question the creed which you, believing, contradicted, and to dispise the rank which you, boasting of, debase."

"Had Thomas Paine," wrote Rev. Solomon Southwick, "been a Grecian or Roman patriot, in olden times and performed the same public services as he did for this country, he would have had the honor of an apotheosis."

Chlo Ruckman, the author, who knew Paine intimately, says: "Why seek occasion, surly critics and detractors, to maltreat and misrepresent Mr. Paine? He was mild unoffending, sincere, gentle, humble and unassuming; his talents were soaring, acute, profound; and he possessed that character which covered a multitude of sins."

"The man who," says George Jacob Holyoak, "was the confidant of Burke (before the unhappy days when Burke's reason failed him) the counselor of Franklin and the friend and colleague of Washington, must have had great qualities."

"Lord Edward Fitzgerald, in 1792, wrote from Paris: 'I lodge with my friend Paine; we breakfast, dine, and sup together. The more I see of his interior, the more I like and respect him. I cannot express how kind he has been to me; there is a simplicity of manner, a goodness of heart and a strength of mind in him that I never knew a man before to possess.'"

George Washington, after the Revolution, invited Paine to come and stay with him at Rocky Hill. "Your presence," wrote Washington, "may remind Congress of your past services to this country; and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works, and who with much pleasure subscribes himself, your sincere friend."

Jefferson wrote Paine at Paris, saying that Mr. Dawson was charged with orders to the Captain of the national Ship Maryland to receive him and accommodate him back to America, and concluded his letter as follows: "You will in general find us returned to sentiments worthy of former times; in this it will be your glory to have steadily labored and with as much effect as any man living. That you may live long to continue your useful labors, and reap the reward in the thankfulness of nations, is my sincere prayer. Accept the assurances of my high esteem and affectionate attachment."

James Monroe concluded a letter to Paine thus: "You are considered by them [the great mass of the people] as not only having rendered important services in our own Revolution, but as being on a more extensive scale the friend of human rights and a distinguished and able defender of public liberty. To the welfare of Thomas Paine, the Americans are not, nor can they be indifferent."

Of Thomas Paine, the Boston Post of Jan. 29, 1856, said: "His was a life of much usefulness and activity. Calumny has blistered his relentless hand in trying to stamp him as profane, intemperate and mendacious. The real truth appears to be that he was never habituated to profanity, to drunkenness, nor to falsehood, and that his calumniators are unconsciously his eulogists. His motto was, 'The world is my country, to do good my religion.'"

The General Assembly of Pennsylvania in 1785 passed resolutions authorizing the payment to Thomas Paine of \$500 from the State Treasury in consideration of his "very many eminent services" "accompanied with sundry distinguished instances of fidelity, patriotism and disinterestedness." The preamble further says: "And, whereas, the said Thomas Paine did, during the whole progress of the revolution voluntarily devote himself to the service of the public, without accepting recompense therefor, and, moreover did decline taking or receiving the profits which

authors are entitled to on the sale of their literary works, but relinquished them for the better accommodation of the country and for the honor of the public cause," etc.

Stephen Simpson, in his "Lives of Washington and Jefferson" thus speaks of Thomas Paine: "Lucid in his style, forcible in his diction and happy in his illustrations, he threw the charm of poetry over the statue of reason, and made converts to liberty as if a power of fascination presided over his pen. The writings of Thomas Paine have been admitted to have had more influence in the accomplishment of the separation of the Colonies from the mother country than any other cause.... To the genius of Thomas Paine, as a popular writer, and that of George Washington, as a prudent, skillful and consummate general, are the American people indebted for their rights, liberties, and independence. The high opinion of Paine entertained by Washington, and publicly expressed by the latter, sheds fresh lustre on the incomparable merits of the great leader of the Army of the Revolution."

Paine expressed his religious belief thus in the Age of Reason: "I believe in one God and no more; and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy and trying to make our fellow creatures happy."

His disinterestedness during the American Revolution, to the success of which he so largely contributed, his courageous and manly career in France during the "reign of terror," and his simple unostentatious, independent and public spirited life in this country from the time of his return in 1802 to the date of his death, show that he practiced the rational religion which he taught; while his writings, whatever their defects, will remain an enduring monument to his genius and moral worth.

As the JOURNAL has from time to time received for publication attacks on Paine, it has seemed best in this instance to go somewhat fully into the matter, but it does not incline to open its columns to any further controversy over the subject at present. In concluding this defense of Paine the JOURNAL would inquire what has become of the Paine Monument Association formed in this city some years ago for the purpose of erecting a monument to his memory in one of Chicago's parks? Col. Ingersoll delivered a lecture here for the benefit of this association and something like \$1,400 was realized, since which nothing has been done. Where is the money? What has become of the enthusiasm of the projectors of the laudable enterprise?

## Richmond in the Field Again.

On another page Mr. Richmond again pays his respects to the Seybert Commission with an "Open Letter." In a setting of humorous irony he pictures some of his experiences at Cassadaga; experiences which it will not be easy to ignore or belittle. On its face his testimony is to the results of his experiments with P. L. O. A. Keeler, Lizzie Bangs and W. A. Mansfield seems irrefutable and most conclusive. Should the Seybert Commissioners point to the fact that both Keeler and Lizzie Bangs have been exposed as swindlers in the JOURNAL by an array of evidence impossible to impeach, Mr. Richmond's reply would or should be something to this effect:

A medium known to be unscrupulous, mendacious or tricky should be trusted only where the phenomenon is of such a character that it would be unreasonable even for the most unending skeptic to deny its occurrence. Conditions, however, ought to be so stringent that nothing is left to depend on the assumed good character or respectability of the medium, and in such a manner were my experiments conducted. The phenomena themselves are immoral, that is to say, neither moral nor immoral, and should be treated precisely like any other facts in scientific experiment. Every science or experiment must stand on its own merits independent of all others. I am not upholding the honesty of these mediums nor attempting in any way to defend them. To express opinions as to their moral status was no part of my purpose in this instance. Neither is my letter to be taken as commending these mediums to confidence and patronage. My only purpose has been to accurately record my own experiences with them, strictly and solely in the interest of psychic research. Whether dishonest and tricky persons possessed of medial powers should be patronized by the public was not a question germane to the purpose of my letter.

Of Mr. Rowley and his claim for spirit telegraphy the JOURNAL's readers are already familiar, and many of them have by personal investigation satisfied themselves of the integrity of the man and the validity of his claim. He is always ready to meet members of the Seybert Commission or of any psychical research society who may take the trouble to visit Cleveland for that purpose.

As is well known, the JOURNAL is dreading by tricky and dishonest mediums and by crooked dealers in commercial Spiritualism, and this for reasons which make its commendations of honest mediums, and testimony in support of phenomena valuable and weighty—because it is imbued with the scientific spirit, is strictly and fearlessly fair and just, and aims to be microscopically accurate in its observations and conclusions.

Mrs. Norgrove, of Syracuse, N. Y., has been stopping with friends in the city for a short time. She formerly resided here, and was considered an excellent medium and a most estimable lady. Before returning home, she intends to visit her son in Kansas City, Mo.

## Opinions of Representative Men.

Hudson Tuttle and Rev. H. W. Thomas, D. D. Attracted by the Prospectus of the Religio-Philosophical Publishing House, Express Their Views.

## HUDSON TUTTLE.

The readers of the JOURNAL have learned to love Hudson Tuttle for his singleness of purpose, and to respect and admire his talent as an inspired writer and teacher. He was developed as a medium in his youth and wrote books surcharged with an influx from the world of spirit which have had wide circulation and the honor of translation into several languages. His opinions, like those of the JOURNAL, have not always been popular at the moment of utterance or pleasing to the intellectually lazy, the morally blind, or the superstition-loving portion of the public, but time has never failed to prove the correctness of his views or the wisdom of their expression. Such men please the rabble no more than does the JOURNAL, but their influence grows brighter and wider with time, while the shallow, populace-pleasing orator or writer goes down into oblivion, after strutting his brief hour on the stage. Here is what Mr. Tuttle is moved to say concerning our effort to increase the usefulness and scope of the work emanating from the JOURNAL office:

BERLIN HEIGHTS, O., Sept. 23, 1888.

COL. J. C. BUNDY:—I read with the deepest pleasure the proposition in the RELIGIO-PHILOSOPHICAL JOURNAL to organize a stock company for the purpose of expanding its sphere of usefulness, and making it in still greater measure the exponent of the mighty movement it has so valiantly and fearlessly represented. It is a move in the right direction, and must of necessity go on to results, the measure of which it is impossible to prophesy.

Chicago is the great publishing center of the West, and is rapidly becoming that of the United States. It is destined to be the great literary metropolis of this country and as such it is the most appropriate place to establish the proposed institution.

In the absence of organized association in the ranks of Spiritualism, the press becomes its all-powerful exponent, and the bond by which believers are held together. The Spiritualist paper is the missionary and teacher. Yet thus far the Spiritualist press has been maintained by the self-sacrifice of individuals who have carried forward the work, while all other movements have been maintained by the concentration of their organic strength. Great as are the results accomplished in the field of Spiritualist journalism, they have been circumscribed by the limitations of the endurance of the individuals who assumed the burdensome responsibility. A strong business organization, with sufficient capital to reach forward in a line of policy deemed right, without the constant fear of not being for the moment sustained, at once secures that independence, essential to greatest influence. That the RELIGIO-PHILOSOPHICAL JOURNAL has been able to maintain its fearless independence in the face of all opposition and to utter editorially and through its contributors much that was in advance of the general Spiritualist sentiment, and live to see these utterances finally accepted as truth and echoed in other channels, is something phenomenal and almost unprecedented. Such a record entitles its editor and publisher to the unlimited and generous confidence of the public.

To the issue of the weekly paper, the publication of other matter, as tracts and books, is of only secondary importance. With the various churches, a great "Book House" is of more consequence than the voice of all the pulpits. I have not space to sketch even in outline all the vast possibilities which open before your organization. The least observant will readily perceive the value it will be to the cause of the new philosophy. It is a consummation which I have ardently desired, and anticipated for many years, and may the angels strengthen the hands of all engaged in it.

Fraternally, HUDSON TUTTLE.

H. W. THOMAS, D. D.

No preacher in Chicago is so widely known and loved by the people as the pastor of the People's Church, Dr. H. W. Thomas. Every Sunday for ten months in the year the splendid auditorium of McVicker's Theater is filled to repletion to hear this quiet, unassuming, earnest, soulful man expound his broad and humanitarian views upon all subjects of interest. His religion is sound if his theology is questionable; and his great concern of hearers goes away after each Sunday morning discourse feeling spiritually strengthened and comforted. Once, and for many years, a leader in Methodism he was found too big and generous a soul to wear the sectarian label, and it was taken away from him, much to his advantage and that of rational religion. Dr. Thomas, in common with a large number of preachers of differing theological views, reads the JOURNAL, not because he necessarily agrees with all or even many of its utterances, but because he is ever eager for the truth and has the courage to pursue where there is a prospect of finding it. His long and varied experience in helping to supply the spiritual needs of human nature renders Dr. Thomas a good judge of what is wanted and makes his views as herein-below expressed peculiarly valuable and worthy of careful consideration by those desirous of aiding a scheme for the betterment of this world and the next:

DEAR BRO. BUNDY:—While factory is contemptible; a generous appreciation is just and helpful; and hence I would say a word of encouragement, if need be, and of hope, to one whose lines and methods and objects are so nearly in accord with my own thoughts and feelings, and for whom personally I cherish sentiments of such warm and ever increasing friendship.

It is not a new field that you are entering upon, but a large, and if possible, more emphatic way of doing better that which you have all along been doing so well. That there is a place and a need for such a work no thoughtful mind can for a moment have a doubt. The higher phases and interests of man's strange life must more and more come to the front; and in doing this, they must become more orderly, more systematic, and even scientific in form and statement; and as far as may be, more verifiable in per-

sonal experiences. But this will not, and can not come all at once; nor to all at the same time; it must wait upon the slow develop-

ment of the higher in each one, and hence the need of such a RELIGIO-PHILOSOPHICAL JOURNAL of facts and experiences and reasonings and suggestions and of criticism, exposures even, as you have for years published, and now propose to place upon a more enduring and reciprocal and helpful foundation.

Religion ought to be, and when better understood and freed from errors and material conceptions, will be not a form, not a thing of indifference, but the most real, and hence the most earnest and joyful work and hope of life.

Man is yet to come out upon that high and luminous way where he will realize that he is a spirit, and that he should emphasize that which is highest and best in himself and in his fellow beings; and to this end our age needs a spiritual philosophy, a spiritual religion, a spiritual literature; in a word, everything that helps to that higher state. May God bless you in your noble endeavors.

Affectionately, H. W. THOMAS.

Chicago, Oct. 5, 1888.

Dr. Beck Joins the Majority.

As we go press we learn that at 9 o'clock last Saturday evening from his home in Delhi, Ind., in the presence of his wife and children, our long-time friend Dr. E. H. W. Beck closed his earthly career and entered the world of spirits. It has been our good fortune to know very many noble men and women and to count them among our friends, but in all the multitude no one has held a higher position in our esteem or a securer place in our heart than Dr. Beck. He leaves the wife of his youth who has been his loving companion and wise counselor these many, many years and a family of grown up sons and daughters, of whom he was justly proud. Dr. Beck was one of the most prominent physicians and surgeons in Northern Indiana, a veteran Spiritualist, an honorable and influential citizen whose memory will long be cherished by the community in which he lived. The funeral services were to take place on Tuesday, the 9th inst., under the auspices of the Odd Fellows, of which order he was an old and active member. Hon. Joel Tiffany was telegraphed for to deliver the funeral discourse, and we hope he will be able to comply with the request. We shall endeavor to secure a biographical sketch of this excellent representative of Spiritualism for the JOURNAL.

GENERAL ICE MS.

R. A. Dague of Phillipsburg, Kansas, has been lecturing at Delphos and Minneapolis, that State, to large audiences. His remarks elicited the closest attention.

A correspondent at Grand Rapids, Mich., writes: "Meetings are held twice each week at Harmony Hall, Waterloo st. Dr. Charles Andrews lectured there last Sunday. Mrs. Graves is regular in attendance, and many good mediums are being developed."

Last Sunday, Lyman C. Howe lectured in New York. Next Sunday, 14th, he lectures at Patterson, N. J.; the 21st and 28th at Williamantic, Conn.; the whole of November in New York. He is now open to calls for any month after November.

Miss Jennie B. Hagan speaks the Sundays of October at Worcester, Mass. Her Sundays are engaged through to September, 1889, with the exception of reserve for 1889 camp meetings. She would like to make week evening engagements in the vicinity of her Sunday appointments. Address her at South Framingham, Mass.

The ghost story in another column, copied from the Chicago Daily Times, we are assured by a trustworthy informant has a large basis of truth, though the account as published here says contains some mistakes. Prof. Welch of the Western Psychological Society, and chairman of the committee under whose care the case would come, should look after this promising find.

The twenty-first annual Convention of the Vermont State Spiritualist Association, will be held at Waterbury Hotel, Waterbury, Vt., October 19th, 20th and 21st. The following speakers have been engaged: Joseph D. Stiles, A. E. Stanley, Mrs. Abbie W. Crosscut, Mrs. Fannie Davis Smith, Mrs. Emma Paul, Mrs. Sarah A. Wiley, Mrs. A. P. Brown, and Lucius Colburn.

Mr. J. J. Morse lectures at Santa Cruz this month. This will disappoint many Chicago people who had been led to expect the pleasure of listening to him. Mr. Morse writes that his visit upon the Pacific coast has been eminently successful. He is engaged for Patterson, N. J., during November, and his dates are all made up to the end of May next. He would like engagements for June and for the camp meetings next summer. Mr. Morse is one of the best lecturers in the field, and as a writer surpasses most of his fellow lecturers. Those desiring to secure Mr. Morse, may address him in care of the JOURNAL office.

Mr. Charles Dawborn, whose engagement with the Young Peoples' Progressive Society of this city for the remaining Sundays of this month is announced in another place, is a stranger in this city, but well known to Spiritualists in New England, New York and Philadelphia. He is a man of good oratorical powers, a pleasing address, and speaks with force, animation and perspicuity, such as holds his audiences' attention whether they agree with him or not. At the camp-meetings and in the large eastern cities he has always drawn good houses, increasing as the engagement grew in length. The JOURNAL hopes he will be greeted by full houses next Sunday.

Dr. Tanner, who won glory a few years ago by breaking the fasting record, is now proposing to give his soul a rest for sixty days, having his body sealed meanwhile in an airtight casket.

Dr. and Mrs. Leon Priest, after an extended tour of Eastern summer resorts, reached Chicago last week on their way to San Francisco, where they propose to make a lengthy stay. Mrs. Priest has within the past two years shown versatile talent in the field of mental therapeutics, both as a healer and teacher. As a psychometer she has repeatedly given proof of a mysterious power which enables her to delineate character from autographs, and to diagnose disease with greater accuracy than usually marks the work of college-bred medical practitioners. Dr. Leon Priest is a conscientious, industrious and powerful healer, whose success in the treatment of cases pronounced hopeless by the "regular" profession has time and again enabled him to bring health and happiness into homes from whence all hope had fled. We take pleasure in commending Dr. and Mrs. Priest to our numerous readers on the Pacific coast. Professionally they are worthy of confidence, and socially they will prove desirable acquisitions wherever they go.

Thomas Paine's Character.

By the Editor of the Religio-Philosophical Journal.

Of late years there seems to be a determined effort on the part of the friends of "Liberals" in this country to canonize Thomas Paine as a martyr to the bigotry and malice of the wicked clergy. Would it not be wise for the young men of this generation to learn the facts in regard to his life, before adopting him as a saint, upon his own testimony that, "I have lived an honest and useful life to mankind, and my time has been spent in doing good, and I die in perfect composure and resignation to the will of my Creator, God?" What is the testimony of those who knew him? During the first half of this century, perhaps no man in New York had a better record for uprightness and moral dealing than General Thorneburn, the Quaker seedsman whose "Lawrie Todd" papers made him well known both in this country and Europe. In 1874 he writes:

"In a few years the men to whom Thomas Paine and William Carver were personally known, will have vanished from the face of the earth. It is a duty we owe to the generations yet unborn to describe the habits, dress, countenances and personal appearance of those men. Two more inventors free thinkers perhaps never existed in any country at the same period. In 1805 he and I both lived at the corner of Temple and Cedar streets, New York. Paine's face was full of wounds, bruises and interfering sores, the effect of never ceasing intemperance. While Paine boarded with Carver, he twice fell down stairs in consequence of these fainting fits."

Carver was familiar all over America, as the friends and admirers of Thomas Paine. When Paine, by his dissipated habits, slovenly dress, and filthy appearance, had become unfit for any decent company, so much so that no one would take him to board in their house, William Carver took him to the bosom of his own family. He lived then at the corner of Cedar and Temple streets.

"Here Paine became indebted to Carver one hundred and sixty dollars for board; they fell out—a paper war ensued which broke up the harmony in this temple of reason, and threatened to shiver the pure democracy in splinters."

"I remember one item in the bill, was \$36.00 for twelve weeks' board of Mrs. Palmer. This Mrs. Palmer was the wife of a tailor in Paris, whom Paine brought with him when he fled from the tender mercies of his brother debts, the revolutionary tribunal of France. Paine made no scruple in living openly with this woman. His associates, who he boarded with Carver, were altogether among the lower orders, and most of them drunkards like himself."

"Thousands in this country believed that Paine was an American, but this is altogether a mistake, for I knew him to be a native of Lewis, Sussex Co., England, and he held an office in the excise of that place, he married there, and after three years was divorced from his wife for cruel treatment. We see from this, that although Mr. Paine was an advocate of the rights of man, yet he paid no respect to the rights of woman."

From all of which it is quite evident that Paine's conception of himself and his fellow man when he wrote: "I have lived an honest and useful life to mankind, and my time has been spent in doing good, and I die in perfect composure," etc., is a very different one from those whom he called canting, hypocritical priests, and who designated him as a wicked atheist.

Chicago, Oct. 6th.

Can a Man Swallow a Cannon-ball?

Well, "that depends." He can if his throat is large enough and the cannon-ball not too large. The question really seems worthy of some consideration in view of the size of some of the pills that are prescribed for suffering humanity. Why not throw them into the "logs," and take Dr. Pierce's Pleasant Purgative Pills? Small, sugar-coated, purely vegetable, perfectly harmless, in glass, and always fresh.

Cheap Rate Excursions to "Old Virginia."

Only \$15 Chicago to Richmond and return via Monon Route. Three Grand Excursions to the Virginia Exposition, the Virginia Agricultural and Mechanical Exposition will be held at Richmond, Va., October 31 to November 1st, 1888, and the Monon Route being the direct line will sell round trip tickets to Land-seekers and tourists at the above rate, allowing fifteen days stop-over, returning, the extreme limit of ticket being thirty days from date of sale. This is the golden opportunity for land-seekers to witness a display of southern agricultural, mineral and other products in the realm of "King Cotton," and to enable expectant settlers or investigators to judge for themselves the wonderful resources of the new South before making investments. Tickets will be on sale October 24, 9th and 10th, at following places: Chicago, Ill., at Chicago and either Cincinnati or Louisville, with Pullman Buffet Sleepers on Night Trains and Parlor Chair Cars, on Day Trains. For full particulars address L. E. Sessions, P. O. Box 581, Minneapolis. E. O. McCormick, General Agent, Monon Route, Chicago; or call at City Ticket Office, 73 Clark Street.

CATARRH.

A New Home Treatment for the Cure of Catarrh, Catarrhal Deafness and Hay Fever.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and eustachian tubes. The eminent scientists, Tyndall, Huxley and Beale, endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly, and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it to get so bad as to heal by the consequence of such treatment, a permanent cure has never been recorded. It is an absolute fact that these diseases cannot be cured by any application made other than once in two weeks, for the membrane must get chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cases of catarrh, by him seven years ago are cured still, there having been no return of the disease.

So highly are these remedies valued, and so great is the demand for them, that ignorant imitators have started up every where, and by designing a cheap site of which they know nothing, by remedies the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications will cure the most aggravated cases. N. B.—For catarrhal troubles peculiar to females this remedy is a specific.

Hall-Rate Harvest Excursion.

The Chicago & Alton Railroad will sell first-class round trip tickets from Chicago to all points in Kansas, Nebraska, eastern Colorado, Indian Territory, Arkansas and Texas, at the rate of \$10.00, on October 9th and 23rd. Tickets good for thirty days in which to return. No additional charge for seats in the new and elegant palace day cars, and palace reclining chair cars now being run on the Chicago & Alton and Chicago & Kansas City lines of this company.

For further particulars, and for tickets and reservation of sleeping car berths, etc., call at City Passenger & Ticket Office, 89 South Clark Street, Robt. Somerville, City Passenger & Ticket Agent.

Among the holiday souvenirs which will soon make their appearance to delight the tasteful purchaser, is a series of ten poetic and dramatic pieces, the dainty "Septuagint Novelties" which are to be published by Messrs. Lee and Shepard, Boston. The Septuagint publications consist of A Christmas Carol, and A Friend Stands at the Door, by Dinah Maria, and the distinguished author of John Halifax, Gentleman, and a matchless and charming calendar of All Around the Year, for 1889, by J. Pauline Suter, who has deliciously illustrated all three of these novelties. Miss Mulock's Christmas Carol is the best poem written to be set in gold, and her tribute to the great day of the year, is the equal in merit to Charles Dickens's famous Carol. The artist, in her original embellishment of the poem, is in harmony with the author. In Miss Mulock's Psalm for New Year's Eve, the same high poetic standard is reached, and the illustrations are equally as chaste. From the opening line, A Friend Stands at the Door, to the benediction, there flows a constant stream of graceful and appropriate decoration of the timely verses of the gifted author.

The Providence Daily Star says of Dr. James' Study of Primitive Christianity: "The purpose of this book is to investigate the origins of Christianity, the character and validity of the New Testament, and the different phases of custom and belief which existed in the earliest Christian communities. A glance at these lectures cannot fail to convince any one of the laborious study and careful thought required to bring them into their present shape. It is a simple, fascinating, and to the reader, as well as to those who delight in pursuing such investigations for higher and better reasons." Price, \$1.25. For sale at this office.

Our Hierarchy from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful exposition of the whole argument for evolution. Among other distinguished endorsements, John Burroughs writes: "I wish it were in the hands of every intelligent reader in America."

Rev. Charles Vorsey, the noted London preacher says: "I am simply fascinated with the work. Its splendid logic and beautiful arrangement." Price, \$1.75. For sale here.

THE PENICULAR AID SYSTEM OF MR. CARROLL (ILL.) A SEMINARY is invaluable in helping worthy girls to a liberal education. "ORARDS" FREE.

WARNER'S LOG CABIN REMEDIES. "Sarsaparilla," "Cough and Consumption Remedy," "Hops and Buchu," "Extract," "Hair Tonic," "Liver Pills," "Plasters," "Rose Cream," for Catarrh. They are, like Warner's "Tippecanoe," the simple, effective remedies of the old Log Cabin days.

FOR MEDICAL AND MINERAL examinations, Business advice and directions for the present and future of Children, consult one of the Earliest Medicians in the Field. Terms \$2 and stamp. JENNIE LORD WEBB, 283 Columbus Ave., Boston, Mass.

AT A BARGAIN. Good Town Lots, houses, and farming lands, at one-half their value in the following States: Kansas, Colorado, Dakota, Florida, Georgia, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, Texas, and Wisconsin. Will sell on terms to suit purchasers. Clear title to all property can be given. For full information apply to EDWARD STARR, 41 Randolph St., Chicago, Ill.

DR. OWEN'S BODY BATTERY! FOR MAN OR WOMAN. Will positively cure all cases of Catarrh, Catarrhal Deafness, Catarrh of the Bladder, Catarrh of the Uterus, Catarrh of the Vagina, Catarrh of the Rectum, Catarrh of the Stomach, Catarrh of the Lungs, Catarrh of the Throat, Catarrh of the Nose, Catarrh of the Ears, Catarrh of the Eyes, Catarrh of the Skin, Catarrh of the Joints, Catarrh of the Bones, Catarrh of the Muscles, Catarrh of the Nerves, Catarrh of the Brain, Catarrh of the Spinal Cord, Catarrh of the Heart, Catarrh of the Lungs, Catarrh of the Liver, Catarrh of the Gall Bladder, Catarrh of the Pancreas, Catarrh of the Spleen, Catarrh of the Kidneys, Catarrh of the Bladder, Catarrh of the Uterus, Catarrh of the Vagina, Catarrh of the Rectum, Catarrh of the Stomach, Catarrh of the Lungs, Catarrh of the Throat, Catarrh of the Nose, Catarrh of the Ears, Catarrh of the Eyes, Catarrh of the Skin, Catarrh of the Joints, Catarrh of the Bones, Catarrh of the Muscles, Catarrh of the Nerves, Catarrh of the Brain, Catarrh of the Spinal 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THE SOUL OF MAN. M. C. C. C.

The SOUL OF MAN is like the Sunshine—Sunshine which shineth Ever-over Heaven's ether; And blendeth with all things— This Over-Soul of Sunshine Descendeth into the Under-Soul Of Evil. The Two-in-One Maketh Life Universal And Eternal—Divine Human. The marriage of these Two, Births the Great Experience: Hell—Heaven—Earth. The True Life of all things, The Infinite Mystery Is thus in its unfolding. LOVE, with Saving arms, Entwines all Child-births In swaddling clothes of Suffering, MOTHER, Holy Mother of All! Thou art only— Evil is thy shadow! Thou walkest in Light—and Darkness! Thy Heart is more in Hell than Heaven. Ere long the long Last Shall be first—Heaven last, "The first shall be last, The last, first;"—so is the Divine Meaning. WOMAN! Type of the Human Soul!— Through thee, it suffers on. This great Soul-giver Will yet bring peace. Humanity is One. In thy image Will Godhead be reflected As in a Mirror. O, Mystery of Love! Which disdain our feeble laws And breaks and renders Discords the Concord of Eternal Peace! That Hell may be welcomed Home to the Mother Heart. Or All! Yes! All! For there Love suffers; Refuses comfort. Until each Baby-Breast Sleeps in her Mother Arms! For such Love have we no hearts? For such Love can we die? Be Nothing—that She may live in us? Satisfied and secure in the One-ness— Knowing no Death—Life only? Our Father and our God! It is thus I see Thee. From the Heart's shattered hopes Thou wilt round out— The Love-line— The And clasp Humanity to Thy Heart; In Thee—a part of the Universal Tenderness. Like a rich perfume Will All-Life-in-Lives Blend at last. Into the All-Silent-Sweetness! Parkersburg, W. Va.

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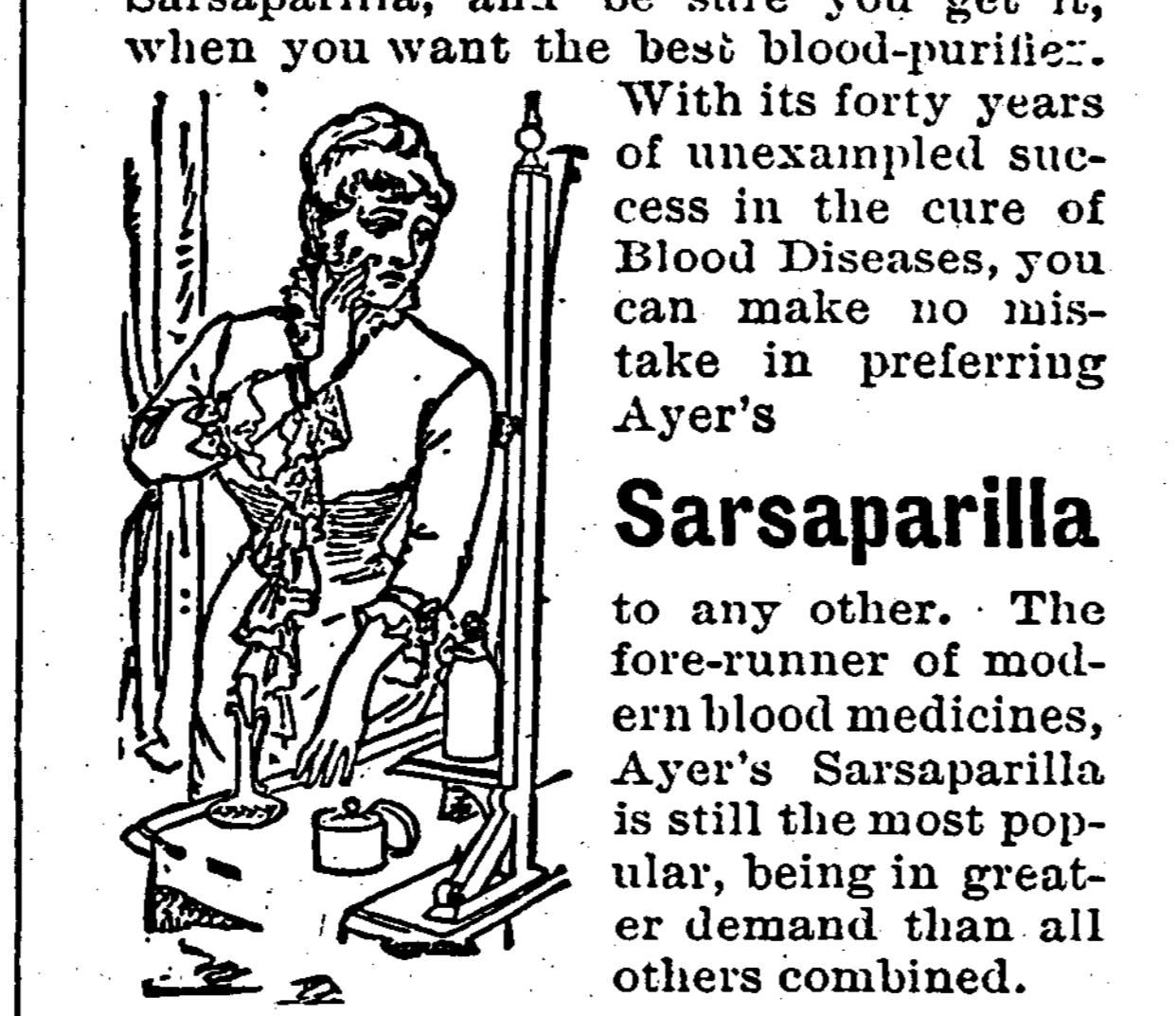
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An Open Letter to the Seybert Commission.

J. T. Crumrine, a Presbyterian clergyman of Cochranton, Pa., came to the camp meeting...

Now, gentlemen of the Seybert Commission, I know the Rev. Crumrine well. He is an educated Christian minister, possessing more than ordinary intellectual capacity...

Gentlemen, the Rev. Crumrine is learned in biblical lore, and from his long investigation of Spiritualism is most likely better informed on the subject than the members of your commission can be.

The law of evolution is a fact now denied only by the ignorant or unlearned. Scientists differ as to the extent of the application of this law, it is true, yet its fundamental principles are admitted by the learning of the world.

Mr. Crumrine would not subscribe to any statement. He holds that it is a fact that the communication came as claimed, and does not want to have any hand in the spread of the doctrine.

Mr. Mansfield has just received the following letter from Cochranton: "Dear sir, you are aware of this of the success with the test slates which I carried to Cassadaga, and to you through Mr. Gaston."

In answering the above communication, the Rev. Crumrine admits the phenomenon—he could not do otherwise. The slates were sealed in Cochranton, Pa., taken to Lilly Dale, returned with the seals unbroken, and yet containing on their inner surface a long communication written under such circumstances and conditions as absolutely negatives your conclusion as recorded on page 8 of your report, i. e. "That the long messages are prepared by the medium before the séance; the short ones are written under the table, with what skill practice can confer."

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THE SPOOK OF SPIRITS.

Petr Curé and Wife, Honest Farmer Folk, Made the Playthings of Ghosts.

All Sorts of Weir'd Occurrences at the House Paralyze the Good People of the Country-side.

The following is from the Chicago Times of Sept. 27, and is a continuation of the narrative commenced on the second page: The spook that made so much trouble in Petr Curé's house is not through with his earthly visitations.

It was a very eccentric ghost. It had a taste for sweets and it did not care who knew that it was prowling about the house seeking things to devour.

W. Mahoffey, who owns an extensive farm across the road from Curé's, says he has seen all these things, but can not account for their occurrence. All members of his family certify to the story told by Mrs. Curé and say they can not disbelieve their own sight.

Since the house has been haunted hundreds of the neighbors have visited the place. Many of them have seen the strange things which have occurred. Others have not seen them but have gone away and laughed at the rich farmer and called him and the members of his family worse than idiots.

"The first spirits did not do any harm," she said. "But we have not had any sleep lately. The doors and windows without breaking either by dropping from the ceiling without any hand being there to drop them, I did not know what to think. Things went on from bad to worse. One day I was baking. After I had taken the bread from the oven it was spirited away. Then I took a cake from the oven and I said to myself 'I wonder if this will be as long as the roof stand on the house. But we did not know what to look for next. It has been doing something different in the kitchen, then in the dining-room, then in the parlor, and then up stairs. In the parlor the lace curtains were taken down and placed neatly on the chairs. We learned that it was best to leave things as we found them for the spirit would replace everything. The curtains were put up again, but as well they had been. The carpets were picked up and the chairs were made to stand on two legs. Then all the chairs in the room would be overturned on the floor. You can see how the house looks now. We have not dared to touch anything for fear it would be destroyed. The house is full of flies. We could not keep the screens in the windows. It would get them down, and as often as we would put them into the window frames they would be thrown down again."

"After the spirit had placed anything in any one position it did not want to have any one touch it. We have had a good many things broken. The spirit took a picture from the wall and laid it on the floor. I picked it up and leaned it against the wall. When I saw the picture again it was broken. If things were left untouched they were not injured. Many dishes have been broken and the whole house has been in disorder. We would not know where to find anything. Several times one day I saw the wash-basin go from the sink across the room and light on top of the lamp chimney. After a little while it would go back to the sink. There was no one near and I know it was the spirit. Day and night something was being done. Very often during the day a stone or a cabbage stump or a potato stalk fall from the ceiling just in front of my

face. I have seen them falling from the ceiling and there was no one near to drop them. I could see them start about a foot from the ceiling. The chairs, too, were dropped from the ceiling in the same way. I have seen the chairs in the air within a foot of the ceiling and then they would drop to the floor.

"DOCTORING OLD TIME."

A Striking Picture—A Revival of Old Time Simplicitics.

In one of Harper's issues is given a very fine illustration of Roberts' celebrated painting, known as "Doctoring Old Time." It represents a typical old-timer, with his bellows, blowing the dust from an ancient clock, with its cords and weights carefully a cured. One of these clocks in this generation is appreciated only as a rare relic.

The suggestive name, "Doctoring Old Time," brings to our mind another version of the title, used for another purpose—"Old Time Doctoring." We learn, through a reliable source, that one of the enterprising proprietary medicine firms of the country, has been for years investigating the formulas and medical preparations used in the beginning of this century, and even before, with a view of ascertaining why people in our great-grandfathers' time enjoyed a health and physical vigor so seldom found in the present generation.

They will, we learn, be known under the general title of "Warner's Log Cabin remedies." Among these medicines will be a "sarsaparilla," for the blood and liver, "Log Cabin hops and buchu remedy" for the stomach, etc., "Log Cabin cough and consumptive remedy," "Log Cabin hair tonic," "Log Cabin extract" for internal and external use, and an old valuable discovery for catarrh, called "Log Cabin rose cream." Among the list is also a "Log Cabin plaster," and a "Log Cabin liver pill."

From the number of remedies, it will be seen that they do not propose to cure all diseases with one preparation. It is believed by many that with these remedies a new era is to dawn upon suffering humanity and that the close of the nineteenth century will see these roots and herbs, as compounded under the title of Warner's Log Cabin remedies, as popular as they were at its beginning. Although they come in the form of proprietary medicines, yet they will be none the less welcome, for suffering humanity has become tired of modern doctoring and the public has great confidence in any remedies put up by the firm of which H. H. Warner is the head.

When the Baby Cries, RIDGE'S FOOD makes healthy, joyous children. Try it.

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