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

ZVII

is. 8. Jones, Editor, it publishes and proprietor.

CHICAGO, OCT. 10, 1874,

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her laugh.

day, by a drunken spirit, or a man that had

What joyous delight there is in its ring! What a heartfelt pleasure its accents bring! How the life-blood stirs at its aubtle ground! What halos of brightness it flings around!

Swift as the flight of a dove on the wing, And sweet as the twitter of birds in Spring; Free as a child's from the impress of Art, And bright as a gem with a sunshine of heart!

It ripples with music,—past all control, Is filled with meaning and pulses with soul; A soul where malice and hate have an end, Where Truth has a home, and Virtue a friend. Far off in the North, on a lake, one night, The crescent-shaped moon had shed its soft

The stars were mirrors in the crystal desp,

And the world reposed in a quiet alcap. The teal and its mate had ceased with their

play, And 'neath the cresses they quietly lay; While, pure as the breath of an evening-The pond-lily lay 'mid the deepest calm.

Then a burst of laughter, untrammeled and

clear,—
Wild as the chanson of a mountaineer,—
Pealed out through the silent air of the night,
And Icaped o'er the waters as swiftly as light.

It rang o'er island, round inlet and bay, Through forest and glen it bounded away, Eill the earth awoke from its stillness and

And re-echoed the joy she felt in her breast!

And I thought then, as I drifted along,— Heard the last note of her rapturous song,— How few are the charms e'er lost on this For even the wilds rejoice in her mirth!

Oh! let your laugh ring out, little maid! Gladden the world with your rippling roulsde! Like the limpid spring as it seeward flows, It transports delight wherever it goes!

Let no churlish critics stifle the play Of your gen'rous notes by aught they can say; Like the girdle of Venus, in story told, It enhances your charms a thousand-fold!

As men lay saids all folly and strife When thunderbolts roar and whirlwinds are

As the poet's pen, with Promethean light, Lifts the minds of men to a greater height,

So with your laughter,—when free from alloy, Men forget all and partake of your joy; And, like the angels in Heaven one morn, They are glad for the world that you were

Five Days at Terre Haute.

LETTER FROM T. B. TAYLOR, M. D.

Bro. Jones:—As your paper announced beforehand that the subscriber was chosen as one of the speakers for the Grand Mass Meeting at Terre Haute, I will give your readers a brief report of it, for the encouragement of the friends of our cause all over the world. The friends at Terre Haute and in the State of Indiana, are as whole souled a class of people as I have ever met—good, true, noble souls. Among others I met Dr. Hallock of Evans ville, and also E. D. Owen, Esq., and his excellent little wife, from the same city—all of whom, with thousands of others in that State are, just now, deeply interested in the Barnes'

The meeting commenced on Thursday, but on account of a rain that set in, there were comparatively few on the grounds. This was true of Friday and Saturday, though the meetings were regularly held and elicited much interest. Dr. P. B. Randolph, Mr. C. W. Stewart and myself were the principal speakers on the occasion; and perhaps three more diverse organizations never met at a meeting of that kind. I heard the following criticisms while I was at the meeting: "Taylor will cut a man's head off and not let him know it till he goes to sneze, when away it flies." "Stewart will take a man's insides out and then decapitate him," "Randolph is a perfect storm of impassioned, fiery cloquence." On the social question the latter two gentlemen spoke dur-ing the meeting, both advocating the mono-gamic law of marriage, and highly deprecating the Seecher-Tilton scandal.

On Sunday the day faired off somewhat, and on Sunday morning there was a fine audience assembled and listened to Mr. Stewart, and at three o'clock about four thousand people were estimated to be on the ground, and gave the strictest and closest attention to the discussion of the celebrated "Barnes' will case," which, by the request of the custodians of the case the subscriber presented in an address of an hour and a quarter. At the close of the address a collection of a handsome sum was taken to aid the friends to prosecute the case, which will be done vigorously and no doubt successfully. The collection was followed by a scance given on the platform by Mrs. Suy-dam, of Chicago, giving the celebrated "Fire Test."

A fearful rain storm soon set in, and the meetings were adjourned to Pence Hall, where Randolph and others spoke under control; among them a young man who is just being developed, and who, in his performance on the stage did, no doubt, disgust those who know little or nothing about spirit control. For instance: he had been controlled partially, all

died of delirium tremens; so that influence was on him when he first went on the platform. Of course he did nothing but reel, stagger and mumble incoherent words. To break that control, an old chief rushed in and displaced the other, but when it came to speech-making he was not much ahead of the sot, so he retired as gracefully as he knew how, and gave place to one who made a very fair talk. On Monday evening I gave a final lecture on the objective reality of Spiritualism, which was followed by a public seance, given on the platform by Miss Mary Snaw. While in transition from the normal to the abnormal, her physical condition was tested by Dr. Randolph and other physicians and proposed to be an experience. and other physicians, and pronounced to be in a wholly unaccountable condition, except on the Spiritual hypothesis. The pulse at the wrist ran down from eighty-two to fourteen, and at times respiration ceased entirely. This excellent medium, who has now gone off to attend a young ladies' seminary in the south of

> చ్చు SPIRTUALISM NORTHWARD.

this State, gave many excellent and indubita-

ble tests while at Terre Haute, as did Mrs.

Suydam and other mediums that were pres-

I have just returned from the Convention of the State Association of Minnesots, held at Mianeapilis. It was one of the most beautiful occasions of my life. Not a jarring note was heard; and Brother Potter told me to say to you that "Brother Wilson's prediction was not fulfilled in any sense." What that was I know not, unless it was some reference to disturbance on the social question, which was not mooted at all during the convention. The meetings were largely attended, and the only mistake that I noticed, was in holding the meeting in a hall which was too small. On Sunday, I was told that more than three times as many people went away as were in the hall, because they could not be accommodated.

The speaking in the conference meeting and at the regular hours for addresses, was the best (except what I did myself) that I have heard at any meeting of the kind that I have ever attended. Mr. W. W. Clayton and Mr. Potter, each spoke once and well—the former is a converted Unitarian clorgyman, a scholar and a critic; the latter is State agent. The writer spoke four times with a good baptism of spirit power and felt at home among the good souls of Minneapolis.

On Monday night I gave my outrageous Infidel lecture on "The Origin of the God-idea," to a good audience of gentlemen alone—as ladies are not admitted to this lecture. Just think of it! A lecture on the central idea of all worship, not fit to be given to a promiscuous audience. This is a fact, as humiliating as it is. It is the most astounding subject that I have ever investigated and dug up as it is from the depths of mythological rubbish; it does not fail to elicit much interest, and will tend to bring the steeples off the thousand little onehorse churches, and convert them into schools of learning.

From Minneapolis I went up to Onoka, and gave four lectures to fine audiences and treated one or two desperate cases of sickness. Mr. Hull; the proprietor of the Reed Hotel, was suffering intensely with neuralgia of the head, face and left eye, and at the same time a fearful cough that almost distracted his head at every paroxysm. I treated him about fifteen minutes, removed the pain entirely, allayed the cough so that in an hour or so he "went to bed and slept soundly all night—never coughed a single time," as he expressed it, nor was he troubled any more while I remained there. On Monday I treated a lady, and took on her conditions fearfully so that I was quite

wretched all day myself. At Hastings there is what is quite rare in this country,—a pretty well developed medium, who is a colored woman. Very marked manifestations occur in her presence.

On monday evening I stopped over at Lake City to investigate a new phase of medium-ship recently developed, and among all the wonders of spiritual phenomens, this is in some respects the most wonderful. Blancherd, a beautiful spirited woman, is the medium. She will wash her hands, which may be perfectly clean, in clear, clean cistern water, and a sediment, or precipitate will settle at the bottom of the pan or bowl, and out of that a perfect face will be formed, often of people that were well known in the community, but who are dead, so called. Here I found the notorious Von Vieck resided—or staying poor soul—in the most shameful poverty and squalor, the object of pity—not of scorn or contempt, for he is controlled by two strange-ly diverse spirits, as I discerned them on Monlay evening, and of which I shall write more by and by. The friends wished me to speak and proposed to divide the time with Von Vicck, which brought out a crowd on an admission fee, on very short notice. Poor fellow, I hate to whip a man so negative and so controlled; but was compelled to do so, as

gently as possible. Minnesota is a grand good field, and I have made a partial engagement for work there by and by, that I hope will tell.

muddy water.

I can not "come down" out of the pure, bright, beautiful atmosphere in which I strive to live day by day—endeavoring to maintain purity of body, mind and spirit,—to paddle in the muddy water that Bro. Potter—like a scuttle fish, has stirred up—through and out of which he expects to make his escape from a dilemma in which he has involved himself. So

—brains—to enable all who may chanca to read them, to comprehend them. If Mr. Pot-ter can not see the difference between a gross physical organization, and the elementary pro-perties of a principle, why, then I can't see, for the life of me, that I am to blame. And it was this very point that I made in my first article. defining my position, and in my second article on "Floodwood" and a reply to Mr. Potter. I shall therefore let the matter rest at that point, so far as the merits of the case are con-

But Mr. Potter, in a most humiliating manner, begs the whole question—by averring, in his last article, that he did not mean to insinuate that I was tinctured with free loveism. If not, what business had my name in that category? I shall thank Bro. Potter, and all other newspaper scribblers, to keep my name out of their scribbling unless they can use it truthfully and honorably, which is not true in the case under advisement. He now says it was not any suspicions that I am not sound on the social question that he complained of, but my inconsistency on free agency. Look at the original question, and see if free agency—either consistently or inconsistently discussed, is the question at issue.

As to his twaddle about "facing the music," and throwing theological dirt," I regard it as simply contemptible.

When Mr. Potter passes through what I have, to reach the point I occupy, and faced as much music as I have faced for the truth's sake, he will feel ashamed of such unjust and unkind words as he has used in the articles

Chicago, Ill., September 231, 1874.

Letter from Indge E. S. Holbrook.

MR. EDITOR:—I have this moment received the last issue of your very valuelle paper, and among its contents I noticed the Cairibution of Brother Fishback as to the lews State Spiritual Camp Meeting at lows Falls. On the account of such a full and proper report. I am not called upon to say any page, at I wish to pronounce my "any page 1 1 wish to pronounce my "any p lects kindred thereto,

Yes, I dropped into the Camp Meeting and that too "at midnight's solemn hour" when "the heavens were hung with black," and "the rain came gently down;" when case could not "peep through the curtain of the gark;" when there were no "struggling moonbeams misty light," the there were a few "lanterns dimly burning:" when "not a drum was beat, not a funeral note"—no I will not say that, for there were notes funereal, slightly so at least, fit for the "mourners that go about the street" from among those whom "sleep, the image of death," "tired nature's sweet restorer," 'held in its sweet embrace." "How glad was I when they said unto me let us go into the house of the Lord," said uncle David; but I did not say it, for I had no chance to thus address any one, in the mortal or the celestial. Considering that "the groyes were God's first temples," and that this was a grove; tired of "waiting till the shadows were a little darker grown;" resolved that "the earth belonged to the saints, and that I was a saint," I busted "into the sanc-tury" "where the shew-bread was," and "lay me down to sleep."

"To sleep? perchance to dream," and truly so: twas. "I had a dream which was not all a dream." "I dreamed as I lay on that lowly bed," how "on the morrow"—but first Mr. Editor, I want to interline right here, parenthetically and apologetically, that you may say, and I will own up to it, that I am spreading myself out, to attain the reputation of having a poetic temperament. A "poetic temperament" in these times has got to be a heavy business, valuable stock in trade, floating capital, insurance, and what not?—speaking figuratively you observe. Prof. Swing of our Chicago, you know, was not convicted of heresy, tho' he had floated far from the original church dogmas, as everyone knew, because somebody kindly interposed for him the pleathat he had a "poetic temperament;" and now it seems that he same pleat about to serve in the interests of "the foremost man of all this world," to work out for him forsooth the expurgation from the peccadillo of accepting favors offered in the irresistible method of gush, the captivating mode of worship; and also from the great misfortune of not being able to tell a seemingly correct story, even upon oath, and weaving in the facts into a reasonable consistency. So if the plea of poetic temperament can be successful to this extent, who shall estimate its value? I do not know, Mr. Editor, as it would be lawful, or possible to apply, this protection of those so eminently great to one so inconsiderably small, but when I fail, or fall, as of course one is expected to sometimes, in this fast, this stumbling, this gushing age, please kindly to remember "poetic temperament" for all you can prove and for all it is worth, on my behalf.

Now here is proof for you, for I was about to dream when I started off on this episode. Well, I dreamed I would see the genial face of Brother Sanford, and as for the rest they would be strangers, and as to other things it was all confusion. A spiritual Camp Meeting was such a novelty that I expect my dreams had no prototype. But whatever of my dream had point was more than realized; for many of the strangers were acquaintances: we had met at least in spirit before; we had had the same experiences; the angel world had visited us alike, and now we seemed to have and enjoy like hopes and expectancies; nsy, more, all the present possessions which are the natural result of absolute faith in the Father-I shall simply say that I can not afford to furnish brains to write philosophical essays for the papers, and then furnish the same article appeared to me, and being the first and several fonts of wood type which he had

brought out of course under difficulties, argues well for future efforts of the kind.

But as I said, Brother Fishback has spoken of the main features of the meeting except the brave and gallant part which he bore him-self to the evident satisfaction of all, of which his modesty forbade him to speak. My chief object in writing is to bring into prominence what seems to me to be a fact, and the reason thereof; that is to say, that the Spiritual cause is more alive in Iowa than in Illinois; is more progressed there, more meetings and better attended, and the reason is that they let that apple of discord, the social freedom question more alone there than here. Not that the question has not been discussed at all in Iowa, but, as I was informed, at that meeting they had an understanding that that matter should not be discussed, and almost always it is made to take a back seat; that even Chase in his leasures does not always to the subject at all lectures does not alude to the subject at all, and hence it is that he can write of good audiand hence it is that he can write of good audiences. But in Illinois, at least in these parts where I am best acquainted, the meetings are few and but poorly attended, and personally I feel justified in giving my judgment that the reason is, that the managers and speakers will not agree, or can not be trusted upon their agreement, to avoid that question. And, Mr. Editor, if I have failed in this judgment I will not plead the "noatic temperament." but will not plead the "postic temperament," but take the responsibility of standing upon severe logic alone.

I understand that in a short time will be held the Quarterly Conference of the Northern Illinois Association of Spiritualists, the third session in this place, for the reason as I suppose, that, as at present organized and conducted, it was not wanted elsewhere. As the proposition at the last session was to organize under the State laws, (a very proper thing), as a religious society, I attended for the purpose of securing a good frame work of a constitution, as a legal and a sensible thing, and under which those who care more for Spiritualism proper than for any hobbles of extremists, might have some chance to introduce some restrictions upon the continual mar-plots, and secure a greater harmony, at least, a working, pescucal harmony, and perhaps a higher decisence to reason, judgment and com-mon sense, and hence afterward a higher place in the asteon. in the esteem of the public, and hence also

greater usefulness. But I can not report any success—a sorry ending to a sorry undertaking. I know, Mr. Editor, you would have condemned such effort at the first, but I wanted at least to make a kindly offer before proceeding further in other directions that some of us contemplate, and thus put them on the defence. I have not time nor space in your valuable paper at this late hour, nor a disposition now to give the items, but will only say that, in such an unbusiness-like way as seemed very discouraging, they voted down everything that meant business upon usual business principles, and vot-ed up much that was factitious, hifalutin and fantastic; and even proceeded to elect officers and to act under parts of a constitution that had not been voted!!! Charged with acting the part of a disorganizer then and often before, I left my humble work and withdrew. And now "with malice towards none and love to all" I hope (though it is with fear I must admit) that at this meeting they will maintain the right, will eliminate the demon of discord, assume and assert a high character for purity and harmony, place wisdom, judgment and common sense in the foreground, and raise up a society whose assemblages will be honored and will be sought for in all our borders.

E. S. HJLBROOK, Chicago, Ille.

Two Souls With but One Body.

A subscriber sends the following. It is indead curious and well worthy of persual:

That most shrewd of modern observers, the Rev. C. C. Colton, laid it down as a truism that "men are the same," and wrote a book to prove it, yet in a second volume he is constrained to say: "There is an idiosyncrasy in mind no less than in body, for some individnals have a peculiar constitution, both of head and heart, which sets all analogy and all calcu-lation at defiance. There is an occult disturbing force within them that designates them as unclassed anomalies and hybrids: they form the corps particulier of exceptions to all gen-eral rules, being at times full as unlike to themselves as to others." That his second judgment is the more correct, will, we think, admit of no doubt, and it is to one of these anomalies in human nature we wish to call attention. In the summer of 1865 it was the writer's good fortune to visit the home of Mr. Samuel Buck, near Conneaut, Ashtabula county, Ohio, an elderly gentleman, whose extraordinary character is perhaps without a parallel in history or romance. Alis eccentricities were not suffered to find their way into the newspapers during his lifetime, but the facts here given are vouched for by a large circle of acquaintances, and now that he is be-yond the reach of prying curiosity there is less restraint in giving them publicity.

He was then, as for many years before and afterward, living alone in a little farm cottage well furnished with household articles, books pictures, mementoes, etc., and as tidily kept as any in the village. He was a man of perhaps sixty five years of age, of medium stature, prepossessing in appearance, and considering his years remarkably erect and active. He was well informed on most of the topics of the day and an agreeable conversationalist.

whittled out with a jackknife. But what is most unaccountable, this man, though neither a lunatic nor hermaphrodite, was living a twofold life. At the time of our visit he was dressed as a lady, and received and enter-tained visitors as such. He had on a costly black silk dress of "the Lady Washington style," a pattern just then affected by the most fashionable ladies of the village. His hair, which was touched with gray, and when free fell down on his shoulders, was tastefully done up and secured under a black lace cap, becoming his age. The clear complexion and smooth face, the unstudied air of ease and gracefulness, and even the insinuating gossip, rendered the illusion perfect. The dress was made by the village mantua-maker, who reported that he was extremely fastidious about the fit, showing gapuing womenly calibrated. the fit, showing genuine womanly solicitude for all the details. So complete did he enter into all the thoughts and feelings of a woman that he was evidently unconscious of acting a borrowed part, and to all intents and purposes he was, for the time being, what he assumed to be, a woman. At such times he would speak of himself as Mrs. Buck and of Mr. Buck as absent. When the morning work was done and the hour arrived for working in the field, the dress was exchaged for male attire. the feminine character gave place to one every way masculine. Mr. Buck had returned and Mrs. Buck was now absent, and so remained until domestic duties called her home in the evening, when the metamorphosis of the

morning was reversed. That this was not a mere childish conceit is almost demonstrable. There is every reason to believe that he was not fully conscious while in one state of what he had said or done that is the colors of the colors. while in the other. Such incidents as the following are well authenticated, and were of almost dailly occurrence. A neighbor calls in

the morning and says:
"Mrs. Buck, I called to pay you for that

"What cow," he sake in surprise.
"Why the cow I bought of Mr. Buck yesters

Well," he rejoins with evident char "you will have to see him about it—he didn't say anything to me about selling the cow, or I would have opposed it."

By and by a lady calls for some article of

ady's wear and finds Mr. Buck at home. He obligingly overhauls the wardrobe, trunks, etc., in masculine style, but returns with a confused look and says: "Really, madame, you will have to wait until Mrs. Buck returns, for I don't know where to find it." If the lady called in the morning as requested, the article was forthcoming at once, and if the purchaser of the cow came at noon when Mr. Buck was at home there was no dicffulty in having him recall all the particulars of the contract, as Mr. Buck was always conscientious in his dealings, while Mrs. Buck had the reputation of being close. On one occasion he went to the dress-maker's to get a new dress for Mrs. Buck, adding with the utmost naivette, "It will be necessary to go to the house for the measure, as Mrs. Buck is quite ill and unable to come over." Some boys passing the house one morning commenced blackguarding the person in petticoats, who burst into tears and sobbad, "If my husband was here he wouldn't see me abused so." Returning later in the day, the same person in pautaloons took after them with a cudgel, yelling in unmistakable masculine tones, ''Ha, you d——d blackguards, I'll teach you to insult my wife while I'm gone." The part of the garden set apart for flowers

was tended exclusively by Mrs. Buck; that for vegetables, exclusively by Mr. Buck. The former delighted to arrange little bouquets for the children; the latter would drive them from his premises as intruders. When Mrs. Buck went visiting she took her knitting and gossiped, and when she received company she pre-pared tea and hot biscuit in fashionable style-When Mr. Buck called, it was to discuss the crops and politics, and when called upon, he would show his visitors his live stock or his curiosity shop, often expressing a regret, that Mrs. Buck could not understand or sympathize with his inventions and begrudged him the time he spent upon them. Mrs. Buck invariably drove the intruding cows or swine from the dooryard with a broom stick; Mr. Buck with what he could first lay his hand on. He kept two separate purses and two accounts. The taxes and wages of hired help were paid from the sale of crops and stock, but when he marketed his butter and eggs the proceeds were invested in articles for the household or trinkets for Mrs. Buck. Under strong excitement Mrs. Buck's feel-

Buck was fond of snuff and carried a snuff-box constantly about her person. Mr. Buck could not endure it. Notwithstanding these and many other differences, however, they were never known to come to blows, and the tenderness with which the old man regarded his other self had even a touch of pathos in it. When on his death-bed and over seventy years of age, he summoned Judge Cushing from Jesserson, twenty miles distant, to make his will, assigning as a reason: "The Judge is the only one of my acquaintances who has never spoken an unkind word of Mr. Buck." He died in 1873, on the same little farm which he had occupied for more than half a century. Of his early history little or nothing was known, but tradition said he came from Ponnsylvania, and that he had lived the same dual life-from his boyhood. Whether it was some inexplicable hallucination, or, what is scarce-ly conceivable, twin souls alternately controlling and sinking into abeyance in the same body, is an enigma we leave as we found, un-

ings found vent in tears; Mr. Buck's occa-sionally in cathe, but never vice persa. Mrs.

#### Extracts from our Exchanges.

In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, we shall publish in this Department, the ablest articles of our **changes, which we are receiving from various parts** of the world.

#### RESEARCHES IN SPIRITUALISM.

On some of the earer and more infrequent ly observed phenomena: - Perfumes. Lights, Musical Sounds abnormally made.

BYM A. O.

Hitherto I have described phenomena which my eyes have witnessed, which have occurred while I was in possession of my faculties, and when my powers of observation were unimpared. I come now to a group, which, for convenience, I have classed together, where the case is somewhat altered. I have indeed, observed all the phenomena of which I speak at many different times, and under various circumstances, but not in their most perfect form of development. In all cases where the large luminous appearances, which I am about to describe, were most successfully presented, I was in a state of unconscious trance. In a similar way, the most perfect musical sounds are made when I can not hear them; and, as a general rule, to which the exceptions are so rare, as only to serve to establish the principle, the best and most successful manifestations occur when the medium is deeply entranced. The condition of absolute passivity on his part is then most perfectly secured, and the force which the opera-tors use can be more safely drawn off. Over and over again have I heard this passive state spoken of an essential condition of

The fact that I am entranced during the oc-currence of the best of the manifestations, renders it difficult for me to give an accurate description. I have endeavored to remedy this, by requesting those who have witnessed specially notable phenomena, to favor me with a description of what they saw; and I have been at pains to record a faithful account immediately after each scance, drawing my information from the impressions left on the minds of the sitters. My own records, therefore, contain exact accounts of what I have seen myself, and, further, of the descriptions given me by careful observers of the phenomena which occurred during my entrancement. These sources of information I have supplemented by accounts kindly furnished me, which I print exactly as I have received them. As a consequence, I am able to affirm that my descriptions and statements are trustworthy and within the mergin of fact.

#### PERFUMES AND WAYES OF SCENT-LADEN AIR.

In every circle with which I am acquainted the conditions are harmonized by some means. Usually music is employed for that purpose. It seems to have the effect of soothpurpose. It seems to have the enect of soothing the minds of the sitters, and leading them to throw aside, for the time, thoughts of other matters, while they dwell harmoniously on what is being attempted in the circle. Whatever other effect music may have, I believe its soothing property to be its chief merit. This harmonizing is effected in our circle by means of Perfumes and waves of cool scented air. of Perfumes and waves of cool scented air. We are never asked for music. If, very rarely, a musical box is set in motion, its only effect is to olicit a peculiar muffled sound in the floor, and to cause a vibration to be made in the room. By these sounds we know of the presence of a particular intelligence, who so appropries himself. And they are never asked for again, and they apparently have no harmonizing effect. Singing is never introduced; and any noise, even of loud conversation, is checked at once. We are told to keep still. But when any opposing conditions are to be removed, then the room is pervaded by odors of subtle and delicate, or strong perfume. a new sitter be present, he or she is censed (if I may adopt the expression) and so initiated. The chair which the stranger occupies is surrounded by a luminous haze, from which issues the perfume; and very frequently wet scent, more or less pungent according to con-ditions, is sprinkled from the ceiling at the same time. If a new Intelligence is to communicate, or special honor is to be paid to a Chief, the room is pervaced by perfumes which grow stronger as the Spirit enters. This scenting of the room in which we are about to meet, will sometimes commence many hours before we begin. Indeed, when we have been in the country, far from the polluted atmosphere of smoke and dirt, polluted atmosphere of smoke and dirt, charged with the nameless odors that London breeds, the air of the seance room is always laden with parfumes. There is a subtle odor in it which is perpetually being changed. Sometimes the aroms of a flower from the garden is drawn out, intensified, and insinusted throughout the house. Sometimes the ated, throughout the house. Sometimes the odor is nothing like this earth's production, ethereal, delicate, and infinitely delightful. Sandal wood used to be a favorite and rose, verbens, and odors of other flowers, have been plentifully used.

I find it hard to convey any idea of the sub-tle odors that have been diffused throughout the room, or of the permanence of the scent. It is usually the first manifestation and the last. The perfume is sprinkled in showers from the ceiling, and borne in waves of coolsir around the circle, especially when the atmosphere is close and the air oppressive. Its presence in a particular place is shown to me by the luminous haze that accompanies it. I can trace its progress round the circle by the light—and my vision has been many times corroborated on this point by other sitters—and can frequently say to a certain sitter, "You will smell the scent directly. I see the luminous form-going to you." My vision has always been confirmed by the exclamations

of delight which follow. When we first observed this manifestation, it was attended by a great peculiarity. The odor was circumscribed in space, confined to a bilt or band, beyond which it did not penetrate. It surrounded the circle to the extent of a few feet, and outside that belt was not perceptible; or it was drawn across the room as a cordon, so that it was possible to walk into it and out of it again—the presence and absence of the odor and the temperature of the air which accompanied being most marked. Mr. Barlow (Human Nature, April, 1874) mentions a somewhat parallel experience, and Judge Edmonds especially notes the presence of an odor which was not diffused through the room. B)th he and Mr. Barlow describe the sensation as being like a flower presented to the nostrils at intervals. I should rather describe what I observed as a scented zone or peribe what I observed as a scented zone, or belt perfectly defined, and not more than a few feet in breadth. Within it the tempera-fure was cool and the scent strong, outside of it the air was decidedly warmer, and no trace of perfume was perceptible. It was no ques-tion of fancy. The scent was too strong for that. And the edges of the belt were quite clearly marked, so that it was possible, instantaneously, to pass from the warm air of the room to the cool perfumed air of this zone. I do not remember ever hearing of a precisely similar case to this which occurred repeatedly.

I have known the same phenomenon to occur in the open air. I have been walking with a friend, for instance, and we have walked into air laden with scent, and through it again into the natural atmosphere. We have gone back, ond found that the air in a certain locality—generally a narrow belt—was distinctly perfumed, while the air on each side bore no traces of scent. I have even known cases where wet scent has been produced and showered down in the open air. On one special occasion, in the Isle of Wight, my attention was attracted by the patter of some fine spray on a lady's silk dress, ter or some one spray on a lady's slik dress, as we were walking along a road. One side of the dress was plentifully besprinkled with one spray, which gave forth a delicious odor, very clearly perceptible for some distance

During a scance the scent is either carried, as it seems, round the circle, and is then accompanied by cool air, or it is sprinkled down companied by cool air, or it is sprinkled down from the cailing of the room in liquid form. In the clairvoyant state I am able to see and describe the process before the scent is sprinkled, and can warn a special sitter not to look upwards. For, on certain occasions, when conditions are not favorable, the scent is pungent and most painful if it gets into the eye. At other times it is harmless and causeye. At other times it is harmless, and cau-ses no pain whatever. I have had a quantity of it thrown into my eye, and it has caused no more pain than water would. On the contrary. I have seen the effect caused on another by a similiar occurrence. . The pain caused was excruciating, the inflammation was severe, and the effects did not pass off for twenty-four hours or more. In fact, what-ever the liquid was, it caused severe conjunc-

tivitis. Perhaps Dr. Carpenter would like to try a little experiment of this kind. I know none that would so soon convince him of the objective reality of the Phenomena, and of the existence of something that Unconscious Cerebration will not account for.

This variety in the pungency and potency of perfume I attribute to variety in the attending circumstances. The illness of one of the sitters will cause the scent to be coarse and pungent. Harmonious conditions, physical and mental, are signalized by the presence of delicate subtle odors, which are infinitely charming. I have said that sometimes the odor of flowers, either in the house or garden, will be intensified. A wase of fresh flowers put on the table causes the diffusion through the room of one or more of the edors of flowers in the bouquet. I have observed the process of drawing out the natural perfume in this way. We used frequently to gather freshflowers, and watch the process. Flowers which had a very slight smell when gathered would by degrees throw off such a perfume would, by degrees, throw off such a perfume as to fill the room, and strike any one who came into it most forcibly. In this case the natural odor of the flower was intensified, and the bloom received no harm. At other times, however, some liquid was apparently put upon the blossom, and an odor not its own given to it. In that case it invariably withered and died very rapidly. I have frequently had flowers in my buttonhole scented in this way; and the phemomena to which I refer are too unmistakable, and have been too frequently observed, to leave any room for doubt. Great quantities of dry musk have been

from time to time thrown about in the house where our circle meets. On a late occasion it fell in very considerable quantities over a writing desk at which a lady was sitting, in the act of writing letters. It was mid-day, and no one was near at the time, yet the particles of the ticles of musk were so numerous as to pervade the whole contents of the deak. They were placed, for no throwing would have produced such a result, at the very bottom of the deek, and between the papers which it contained The odor was most pronounced; and the particles, when gathered together, made up a considerable packet. Sometime after this, when at a seance, I saw something that looked like luminous dust on the table. No odor was perceptible, but in my clairvoyant state I saw a heap of luminous particles which appeared to me extremely brilliant. I described it, and putting out my hand, I found that there really was a heap on the table. I inquired what it was, and musk was rapped out. We demurred, for no odor was perceptible, but the statement was reiterated. After the seance we gathered up the dust, which looked like musk, but had no smell whatever. The next morning, however, the odor was powerful enough and the powder still exists, and is indubitably very good powdered musk. By what imaginable process can that phenomenon have been accomplished?

I remember another occasion, amongst several, when after a seance, I was walking up and down smoking a cigar. The odor of strong perfume, was distinctly perceptible, in spite of the tobacco. On the table lay a blotting pad of white paper. My eye fell on it, and I asked, on the spur of the moment, whether some scent could not be sprinkled so that we could see it there. The request was that we could see it there. The request was at once and repeatedly complied with. The paper was drenched, and the odor from it was very pronounced twenty-four hours afterwards. One of the astonishing points connected with this matter is the quantity of liquid that is produced. The table is covered with innumerable stains; and if they be removed, another seance will renew them. The spray appears to fall everywhere, for the very Le-irons bear traces of its presence; and I am quite sure that the housemaid's opinion of the manifestation would not be very complimen-

tary to the invisible operators.

I must omit much that might be said, but in conclusion, I append an account of one remarkable manifestation, for which I am indebted to the kindness of a friend who was present Our hands were all joined in a cluster in the mid dle of the table, and the quantity of liquid must have exceeded half an ounce at least.

"In compliance with your request, I will descibe as briefly as possible what occurred at the dark seance held on the evening of March 18.h, 1874, when scent was produced to abundantly in the presence of Mrs. S. and myself, while you were in a state of trance. The controlling spirit began by speaking through you at some length, and we were told to expect unusual manifestations. They commenced with a strongly-scented breeze, which passed softly around the circle, its course being marked by a pale light. In a few minutes it suddenly changed, and blew upon us with considerable force, as if a pair of bellows had been employed, and the temperature of the room was percentibly lowered. of the room was perceptibly lowered. After this liquid scent was sprinkled upon us several times; it appeared to come from the top of the room, and fell upon is in small drops. Finally we were told that a new manifestation would be attempted, and that we were to pre-pare for it by joining hands and holding the palms unwards. In this position we waited for two or three minutes, and then I felt a stream of liquid scent poured out, as it were, from the spout of a teapot, which fell on one side of my left hand, and ran down upon the table. The same was done for Mrs. S.; and to judge from our impressions at the time, and from the stains on the table, a very considerable quantity must have been produced. I may remark, in conclusion, that there was no

we were glad to seek a purer air so soon as the seance came to an end. F. W. P." seance came to an end.

LUMINOUS APPEARANCES.

From the very first I have been familiar with various luminous appearences at seances. When I first went to Herne and Williams' seances in Lamb's Conduit Street, I saw ficating masses of luminous vapor in the air. These clouds of light seemed to condense now and again in a spot where any particular manifestation was going on. I have seen a luminous cloud in a corner of the room from which a chair was afterwards brought. I have seen a column of this misty light near me while I have felt the peculiar sensation caused while I have felt the peculiar sensation caused by the nearness of a presence. I have seen the whole air full of tiny phosphorescent specks, which were condensed momentarily into a hand that played the guitar, and then were dissipated again. When I began to sit alone, or without the presence in the circle of a known medium, the same appearance was manifest. The same luminous column was at my right hand; the air was filled with luminous vapor which comes out so clearly in Mr. Beattle's photographs; and the same diffused light was there, shifting here and there and marking by its presence the progress of some manifestation. At that time I had no clairmanifestation. At that time I nad no clar-voyant power developed; and my vision was confirmed by the sight of one of our circle. She could see exactly what appeared to me. That diffused phosphorescent light, which I take to be the indication of Spirit presence, has never left our seances, save on the rarest occasions. When it is not perceptible, we find that for some reason nothing can be done. It heralds special manifestations. Light of this kind near the ceiling proludes the showering down of ecent; a column of misty light carries a cool scented air round the circle; a luminous cloud hovers over any part of the room where any thing is being done; and spirit forms that I describe by clairvoyant vision are visible by the same misty light to the nat-

When Katle King, the Elder, used to show herself two years ago, it was by the expedient of passing over her face hands from the fingers of which streamed phoshorescent smoky light. These flery fingers gave forth a yellow luminious smoke, the odor of which was very pungent and unpleasant. A most weird effect had this figure which usually rested on the middle of the table, and chattered volubly, as it passed over a face, which seen through the yellow fiery smoke was decidedly pretty, fingers from which streamed this phosphorescent light.

when streamed this phosphorescent light.
The room gradually grew unbearable with the fumes, and the expedient was but a clumsy way of lighting up an object.

Phosphorus in some form enters largely into the manufacture of all the luminous appearances. I have seen it streaming from the fingers of mediums at times, my own hands are free. of mediums at times; my own hands are frequently covered with a lambent bluish flame; and under favorable conditions a distinct odor of phosphorus is perceptible, and the light grows yellow and smoky. On one occasion when an attempt to make the large luminous globes which I am about to describe failed, the room was filled with just such smoky va pore, luminous and phosphoric; as would be produced by phosphorus, and my hands streaming with phosphoric light left a plain trace of light on anything they touched. Yet there was no phosphorus in the room or in the house, save what was drawn from our bodies, or at any rate what was brought or obtained for the purpose of experimenting by the Invisibles. I shall not easily forget the fright I got as the clouds of luminous vapor with strong phosphoric odor sailed up under my nose. It all passed away, but for the time the appearance was sufficiently terrifying.

line liter district prititizat (so called) that I saw was on July 3, 1872, at one of Herne and Williams' seances. I had seen Katie's face lit up by flery fingers as I have described. and when she announced her presence again I expected the same appearance. She came however opposite to me on the table, the up-per part of the figure alone materialized, and showed a new kind of light which she seemed vastly pleased with. It was the self-luminous crystal which has since been associated with John King. It had not then attained the perfect form which it now assumes, but was a cake about the size of a small lemon, and emitted a pale bluish light which rapidly faded. It did not flicker. but paled gradually, and was renewed by Katie's making passes over it. As it is now seen with John King it assumes various forms, but is correctly described as a self-luminous cake or cylinder carried by materialized hands, and surrounded by drapery. It gives a light very similar to moonlight, and distinctly different from the light produced by any form of phosphorus. Mr. Crookes, I believe, has had the advantage of seeing the spirit-light by the side of a lamp of phosphorized oil which he had prepared, and the color was perceptibly different. I have seen John King's lamp flash up and give out a very much stronger light than any preparation of phosphorus would produce.

Another form of light which I have observed in the presence of Mr. Williams is a little round store of light which light about over

served in the presence of Mr. Williams is a little round star of light, which flits about over the heads of the aiters, near the ceiling. It is totally different from the one previously described—scintillates, sparkles like the light from a gem, darts rapidly about, and vanishes quickly. The lamp of John King gives a steady; pale, soft light, does not flicker or flash, but maintains a steady glow till it goes out. This on the contrary casts out rays of out. This on the contrary, casts out rays of light, scintillates like a star on a frosty night, and is always round, and apparently about the size of half-a-crown. I have seen other lights, but not frequently. Once I noticed points of light darting down to the guitar and striking it; each touch drawing forth a musical sound. Mrs. Everitt has a pretty manifestation at her seances. Questions are answered and a conversation carried on by bright phosphorescent specks of light which flash in the air, and use the code of signals which is employed in rapping out messages

on the table. The first occasion on which we saw the large luminous appearances with which we were for a time so familiar was on June 7, 1878. By that time we had become very fa-1878. By that time we had become very familiar with the floating masses of luminous vapor which I have before noticed; and on several occasions we had seen these masses condensed, so to say, until a distinct objective light was formed. On this evening, however, at an ordinary seance, I felt my chair withdrawn from the table to the distance of three or four feet, and I was partially entranced, but not so completely as to prevent me from recalling what happened. A number of cones of soft light similar to moonlight appeared in succession, until a dozen or more appeared in succession, until a dozen or more had been made. They presented the appearance of a nucleus of soft, yellow light, surrounded by a soft haze. They sailed up from a corner of the room and gradually died out. The most conspicuous was shaped like a mitre and was eight or nine inches in height. This was the first time we saw lights of this description, and we determined to extemporize a cabinet for the purpose of developing them. This was simply done by throwing open the door between two rooms, and hanging in the scent in the room before the seance, and that doorway a curtain with a square aperture in we could distinguish several different perfumes the middle of it. On one side of the curtain a which made 12: mosphere so oppressive that table was put for the sitters; on the other side

I was placed in an easy chair, and was soon in a state of deep trance, from which I never awoke until the scance was concluded. What then took place is described in the records of friends who were present. Large globes of light such as I have described above sailed out of the sperture and went into the room where the sitters were placed. They are described as of the same soft, pale hue, like moonlight. They were sufficiently bright to illumine the lintel and door posts, and to cast a strong re-flection in the room. Within the gauzy envelope was a bright point of concentrated light, and the size varied considerably. The cone shape predominated, but some were like a dumb-bell, and others like a mass of luminous vapor revolving round and falling over a central nucleus of soft, yellow light. They seem to have been carried in a materialized hand, a finger which was shown at request by placing it front in of the nucleus of light Round each was soft drapery, the outline of which was usually perfectly district.

I append an account kindly furnished me by my friend Dr. Thomson, of 4 Worcester

Lawn, Clifton. "The manifestations began with a lumi-hous haze surrounding a small, point of bluish light, which latter gradually increased in size apparently at the expense of the surrounding hazy envelope, as it seemed to diminish as the point of light increased, till it attained the size of one's closed fist. At this size it remained for some time until one of the sitters expressed disappointment at its not coming further into the room in which we were seated. The mass of light then gradually enlarged till it became in bulk equal to an ordinary sized water-melon. At the same time it approached us to apparently within five feet of where we were sitting. At this time the perfumes which had been brought during the earlier part of the evening were again show-ered down upon us. The appearance of the light reminded me strongly of what I have seen when an electric discharge is passed through an exhausted tube, with the exception, of course, of the latter being momentary, whereas in the present case the light continued more or less for nearly an hour. During the latter part of the seance, the light emitted from this sourse was sufficiently intense to light up the whole of the doorway opposite to which we were placed; but it struck me that the intensity of the light was feeble as compared with ordinary light, as it did not extend beyond a few feet from the source."

I may add that this point has been noticed by others, and by myself on the rare occasions when lights were presented without my entrancement, viz., that the nucleus apparently absorbed into itself the hazy luminosity by which it was surrounded, and grew brighter in the process. This luminous mist would at times extend round the nucleus to a distance so great as to make the whole appearance nearly if not quite two feet in length, and to give it the semblance of a draped tent with a bright point of light within it. I believe that John King's luminous crystal loosely enveloped in some very fine Indian gauze, or some material like floss silk (only finer and thinner than anything I know) would give an appearance very similar to what I and others have witnessed. But no words that I can put together can convey anything but a very dim notion of this remarkable phenomenon.

Five months after this we had an apportunity of renewing our investigation of these lights under more favorable auspices. We had exchanged the smoke-laden air of London for the pure sea breezes of the Isle of Wight; and the worry and aniexty of daily labor for the rest and refreshment of a summer holiday. Conditions were proportionately improved. The drapery that surrounded the lights was uite palpable, and was handled b different times. It was governed by the same law which operates in all manifestations, and which I have noticed in describing the varying qualities and pungency of the perfumes. Under favorable circumstances it was soft, filmy, and like the finest silk, or rather, finer than any substance I know of. At other times it was coarse, rough, harsh, and more like a bath towel than anything else I can compare it to. The lights at this time were of great size, and flashed about round the circle as we sat round the table with our hands upon it. No secluding in a cabinet was necessary; the lights were formed apparently in the darkness beneath the table, whence they sailed up and touched us, flashing in our faces, and brushing our hands with the drap ery. The crystal was frequently rapped on the table at our request, and the sound made was exactly that which I have heard when John King raps on the table with his lamp.

. By degrees the character of the light changed. Instead of a nucleus in size like a bean, or in shape like a small triangle, surrounded by luminous mist and enveloped in some sort of flowing drapery, we observed a different kind of light. This was a solid cylinder or cake, self-luminous, and giving forth the same sort of pale, soft light, but surrounded by no haze, and clearly defined in an indicated outling. He measurement would be cylindrical outline. Its measurement would be about four inches long by two inches in diameter. It was, I believe, contained in an envelope, but in a close-fitting one, instead of the billowy folds of soft gauze which apparently encircled the other lights. It was also carried in a hand, to which was attached a forearmthe greatest extent to which materialization has been carried in our circle.

A curious incidental piece of evidence that same arm funrished to us. It was a lean swarthy arm, the hand thin and brown, the flesh just the color of an Eastern, the limbs such as would belong to a thin and rather old man of an Oriental race. Long before this the Invisible to whom it was said to belong, had told us who he was, and had given ample details of his life on earth. He had been, he said, an old Arabian philosopher, who had dabbled freely in occult sciences. The arm was exactly that which would belong to an old Arabian, and assuredly no arm, anything like it belonged to any human being in the

On the particular occasion to which I am On the particular occasion to which I am referring, this hand and arm holding, the luminous cylinder passed leisurely round the circle, then touched us all, rapped on the table with the light and answered questions, sailed up into the air and struck the gasalier over our heads, and finally hit the ceiling above us. It descended again, and darted about in the most erratic fashion round our heads. Its movements, were intensely rapid, and its movements were intensely rapid, and its brilliancy was very intense at times, though the character of the light never changed. At length it rested quietly on the table, and remained there until it gradually faded and died

I was struck on this occasion with the par manence of the light, and I requested that further experiments might be made in that direction. Several trials were made, and at length January 4th, 1874) the same\_cylindrical\_light remained visible, clear and distinct, during the whole time we were sitting. I regret very much that exact time was not taken. We commenced shortly after ten o'clock P.M. The light appeared very soon indeed, and it never was out of sight until a minute or two before we broke up at 11:30. Of that I am absolutely certain. The light was never renewed, but remained visible during the whole time; nor did

(Continued on ard page.)

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it pale as at other times. Usually the light grows dim after a few minutes, and is renewed apparently by a hand making passes over it, just as John King does. On this occasion no such renewals was necessary. For a considerable portion of the time it remained on, or immediately over the table; but at others it was mediately over the table; but at others it was in motion, rapping out answers to our questions, and striking different parts of the room as we requested. In this way it was carried into the furthest corner of the room, and rapped at the angle formed by the walls and ceiling, i. e, at the point furthest from us. It struck the ceiling in various places, the globes of the gasalier, the mantel-shelf; and, in short, did what I have never seen before or since. It seemed as if the permanence of the light knew seemed as if the permanence of the light knew no bound, and as if it could be maintained at any distance from the circle. It was at last extinguished at request.

(Continued from 2nd page.)

I have reserved for separate description some very remarkable phenomena which occurred at four consecutive seances on August 9th, 10th, 11th and 12th, 1873 I was on a holiday excursion with the same friends who have wit nessed from the first the development of the phenomena that I have described. The weather was lovely, the scenery grand, and, mentally and physically, we were in harmonious condition. Nothing heavier than the Spectator had engaged my mind, and my pen had com-posed nothing more serious than a gossiping letter. No importunate editor clamored for "copy," and the stifling August heat of London was exchanged for the balmy air of a charming lough in the North of Ireland. Our days were spent in a boat, lazily flogging the water to tempt the wary trout to rise—exercise enough to invigorate without tiring, while the jacked mind took rest, and the body was refreshed by scenes of beauty. It is under such circumstances that the physique is in most perfect order, and the mysterious force which is used for these manifestations is generated is used for these manifestations is generated most rapidly, while the harmonious mental state disposes to complete passivity. I do not envy the possessor of a mind so ill-regulated and a body so dyspeptic as to fail of happiness in such surroundings. Accordingly, as might be expected, our invisible friends were not slow to avail themselves of the improved conditions. A synopsis of what actually occurred is carefully compiled from notes written in detail at the time, and which have been kindly placed at my disposal:—

"On the tenth of August, after some other phenomena, a large globe of light rose from the side of the table opposite to me, and sailed up to the level of our faces, and then vanished. It was followed by several more, all of which rose up from the side opposite to me and sometimes to the right and sometimes me, and sometimes to the right and sometimes to the left of the medium. At request the next light was placed slowly in the centre of the table. It was apparently as large as a shaddock, and was surrounded with drapery. At this time the medium was entranced, and the controlling spirit informed me that he would endeavor to place the light in the medium's hand. Failing in this, he said he would knock on the table in front of me. Almost immediately a light came and stood on the taimmediately a light came and stood on the ta-ble close to me. 'You see; now listen, I will knock.' Very clowly the light rose up, and struck three distinct blows on the table. 'Now I will show you my hand.' A large, very bright light then came up, and inside of it ap-peared the materialized hand of the spirit. He moved the fingers about close to my face. The appearance was as distinct as can be con-ceived. The power having become exhausted. ceived. The power having become exhausted, he exhorted me to wake the medium, make him wash his face and hands in cold water, done. He also insisted on my writing a close account of what had been done.

"On the following evening I placed the paper containing the account on the table, together with a pencil, and asked that the light might be brought down upon it. This was done several times. The medium having become entranced, I requested the controlling spirit to append his signature to the document, if it were possible to do so. He said he would try. He then brought a very large and bright light, and passed it up and down over the face of the entranced medium, so that I could see it distinctly. He told me that the folds which I saw round the light were drapery, and to prove it he brought the light and passed the drapery over the back of my hand several drapery over the back of my hand several times. It was perfectly tangible. I asked that a light might be placed close to my face. He assented, and told me to close my eyes until told to open them. I did so, and on opening them I saw close to my eyes a large and very bright light, the size of the globe of a Moderator Lamp. He told me to rub my hands so as to generate more power, and very hands so as to generate more power, and very soon another large light, held by a hand, appeared on the table. This time the hand appeared to be outside of the drapery, and moved the fingers about free ly, and receded from the light as though the large many held in another light, as though the lamp were held in another hand. After other lights had been shown, I heard the pencil moving, and repeating his admonition of the previous evening, he departed, leaving on the paper a specimen of direct spirit caligraphy.

"I have omitted to say that the way of re-newing the light when it grew dim was by making passes over it with the hand. The lights were of the kind described previously, and consisted of a nucleus which was said to be brought by the controlling spirit, surrounded by a luminous haze, and an envelop of drapery. They varied in size and luminosity, and seemed to be more easily and fully developed when I rubbed my hand together or on my cost. my cost. At one time a portion of a forearm was distinctly visible, and the hand containing the light was passed very distinctly on mine as it lay on the table. I may add that all the cases recorded by me occurred when no other sitter was present but myself. S. T. S."

These strange phenomena have now ceased for some time past. The drain of the vital for some time past. The drain of the vital strength of the medium was too great to be continued. As it was, the experiments made were attended by very great subsequent prostration, and the phase passed away, as the levitations described in Chapter I. ceased after a time. In the one case I strongly objected to the menifestation; in the other harm engaged the manifestation; in the other harm ensued. Both have therefore ceased.

Since the commencement of the present year we have had another kind of light alto-gether, which is still shown occasionally. It is more like the light shown by Katie King, to which I have adverted above. It is apparently a little round disc of light, which iwinkles like a star. It has a dark side, which is generally turned towards me, so that while other sitters have been carrying on a conversation, the anwers being given by this light, I have not been able to see it at all. It is very much brighter than the large light, and more like a star. It flashes with great rapidity, and answers questions by the usual code of signals. The manifestation is very pretty, and like what I have heard described as occurring with Man Execut. with Mrs. Everitt. The light usually hovers over my head, sometimes coming into the circle, but more frequently floating in a distant corner of the room. It is not apparently solid, nor does it seem to be surrounded with dra-

On a few occasions, not more than helt a dozen, we have observed a bright scintillating light, which apparently rests on the mantel-shelf. It is about the size of a pigeon's egg, and looks like a large diamond lit up with

strong light. I have reserved for the last a description of the most rerearkable light, of quite a different kind, that I have ever heard or read of. It appeared in greatest intensity on the eve of the year 1873, and has since re appeared five times. On each occasion it diminished in brilliancy, and when last it was seen had lost elmost all its striking character. It has not been seen for more than fifteen months now. In this, as in much that I notice here, I rely for my description on notes carefully taken at the time, and which now lie before me. When the light was first seen I was so far under influence as to render my powers of observation worthless, and before it had attained its full dimensions, and brilliancy I was deeply entranced. The description given by the sitters is formatted years manter. is formately very minute. The light was first observed directly behind us. At that time it was a tall column, about half an inch or rather more in width, and six or seven feet high. The light was of a bright golden hue, and did not allowing to chiects in its neighborhood. For a illuminate objects in its neighborhood. For a minute a cross developed at its top, and rays seemed to dart from it. Round my head was a similar sort of a halo to that which clairvoy ants describe round the heads of some persons, only, in this case it was perceptible by natural vision, for one of the sitters put out his hand to ascertain the locality of the rays which he saw, and placed his fingers directly on the top of my head. At this time I was not so deeply entranced as to be unable to hear what was said, and, at request, I moved my body from side to side. As I moved, the ray moved with me, and the removal of my body discovered to the opposite sitter a cluster of scintillating the opposite sitter a cluster or scintillating light, of an oblong shape, about the size of a saucer, at the foot of the long pencil or ray before described. As my body resumed its position it hid the lower part of the long ray of light from view. Soon, however, the cross—as it had then become—commenced to move, and gradually traveled from my back to my right hand, always on or near the wall, until it had passed over an arc of ninety degrees. My friend, who had been watching this atrange phenomenon with absorbing interest, requested to be permitted to examine it more closely. Leave having been given, he rose from his chair, went to the light, put his face close to it, and passed his hand through it. He detected no odor, nor did the light disappear as he touched it. No-warmth came from it, nor did it light up the room peceptibly. Both the long ray and cluster remained visible until the seance was concluded.—Spiritual Magazine.

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DEATH BY STARVATION—"FIVE DAYS WITH. out Food!—When I Sleep I Dream of Luscious Fruits and Flowing Streams."

TWENTY-FIRST.

The Narrative of a Spirit—A Thrilling Recapitulation of Events—Her Seduction at an early Age-"Down, down, I went, gradually sinking deeper and deeper into the mire and filth of degradation, until my offence could no longer be concealed"—Her Flight from Home—The Death of her Seducer—He Visits her in Spirit—"Yea, you are mine now. I have followed you year after year, and now I have you. Before three days chall have passed away, you will be with me in Spirit,"—An awful Wreck— "Oh! Charlie, I am dying. My brain feels as if a thousand needles were pricking it, and I must soon pass away"—The Bewitching Dream-An Angel's soothing Influence -Dan Carlton Driven Away-'Charlie, promise me one thing; that you will never visit a fallen women, only to redeem her, to cave her from a life of shame. Purity of character is a gem of radiant beauty, and it is an ornament one may be well proud of. Promise that and my love shall be a legacy to you worth more than amillion of gold!"-The Dying Scene and Transit—A Parallel

TWENTY SECOND .

DEATH BY FREEZING-THE PECULIAR SENSAtions.

BURNING THE DEAD-THESPESOS OF SOL-Sign of Death-The Flame of a Candle-A drowned man restored after being pronounced dead for three hours—The Process.

TWENTY FOURTH.

ORTHODOX PICTURES OF DEATH-THE MYSterious Butterfly.

TWENTY FIFTH.

Mimicry of Death—Snames, Alligators etc-Voluntary Suspendion of Consciousness —The Foremen Ovalo.

. TWENTY DIXTH.

Premature Interments—Young Married Women-Mrs. Martha Coggowoll turns over in her Coffin—Statement of a Welch Paper—The Death Trance and Walte—Remarkable Case.

TWENTY SEVENTH.

The Catalietic Giri.—Her Peculiar Sensations—Her Contradictory Feelings—The Faneral Hymn awakens Her.

TWENTY-LIGHTH.

Engineer—Peculiarity of the organs of the Body-A curious Case-"The Watchers Slept, ales, too Long.

TWENTY MINTH.

Diedof Grief—"Grief! Oh, What a Displai counding word, echoing team and atrains of sadness that flow in upon the nature, stirring up the deep fountains of the soul."-A dog dies of grief over the inanimate form of his master—An Effecting Scene.

THIEFECTER.

THE PET DOG'S DEATH—A PAINFUL DEATH by Suicide-"Dear Adolph, the wages will just feed and clothe you and the children. I go. Ferewell."

. Thirty first.

A Medical Maii to all Appeabance Dies of Grief-The First Shovel of Dirt-The Unfortuncto Girl.

THIRTY SECOND.

DEATH OF A GAMBLER-THE EMOTIONS OF Joy Too Intense-The Thousand Ducats-The Tendency of Grief-"The life fades out like the disappearance of a sweet autumnal day, which is bathed in the mellow twilight until the silvery light of the starp or moon came forth, and there it rests until a now day is awakened within it."

THIRTY-THIRD.

Mournful Drath-Sounding Words-Byron-Dr. Johnson-Pos-Death, one of the most mounful sounding words—"Died Yesterday."

THIRTY-FOURTH.

BIBLE ACCOUNT OF THE "RAISING THE DEAD" -"He stretched himself on the child three times"—The Wonderful work of Elisha-The Sepulchre of Elisha—"Lazarus come forth"-A Magnetic Physician Raises the Dead-A Wonderful Cure-Artificial Life.

THIRTY-FIFTH.

A Remarkable Conversation with . A Spirit—He Unfolds his Idea of Death—His Clear and Concise Statements:

THIRTY SIXTH,

The Spirit gives his opinion on the various Phases of Life and Death-The Spirit when Ushered into the Summer-land-The new-born babe is not more helpless than the new-born Spirit is sometimes—Death and Sleep.

THIRTY-SEVENTH.

THE SPIRIT CONTINUES-VOLUNTARY, AND Involuntary organs of the body, their suspended action—Incurables—Why not Kill Incurables—The Statement of Another Spirit in reference to clothing the human spirit with matter.

THIRTY-EIGHTH.

THE SPIRIT CONTINUES TO ANSWER QUEStions—Power and Intelligence of Advanced Minds in the Higher Life-The Smell Telegraphic Aparatus—The Power of a Drop of Water—Changes in the Spheres.

THIRTY-NIMTH.

THE SPIRIT NARRATIVE CONTINUED—IMAGI. nation and Death-Dead of a Phantasy-Partial Death of the Body-Violent Deaths.

FORTISTH.

The Spirit gives his Opinion of Suicides— A Most Astounding Disclosure—Ideas given never dreamed of in our Philosophy—Horrors upon Horrow-Facts that should be

PORTY-FIRST.

The Spirit Narrates a case of Suicide— The Wonders Thereof—Liquor and its effect on the Molecules of the Body-Facts that should be generally known.

FORTY SECOND. The Severed Arm—Sthange History-

The Position of a buried arm Determined-The Secret Experiment and Result. FORTY TRIED. . .

The Effect of Music on the Dying—Poising Disclosures.

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FORTY-FOURTH.

Effects of Liquor on the Dying—Hanging to be Deplored—Effect of Forcing the Spirit out of the Body-A Dying Scene-A Vis-

TORWY-TETHORIC

Strange Narbative of a Spirit who died of Delirium Tremens-His Mother-His early Associates—His curious reasons and strange conclusions-Molecules of the Body and their Education—A strange Statement received with a grain of allowance, yet it may be true—His Prenatal Education—His Childhood Days-His Appearance when Sober-The Devilish Images that Surrounded him when Sick—Animals apparently crawl into his Mouth, Nose and Ears—The Hissing Serpents-The Change to Spirit-life-His Sengations—"I seemed to be on a journey in a new country"—The Fervent Prayer—His Weak Condition+A Darling Sister-An Affectionate Brother—A Spirit Physician's

The items above given convey no adequate ides of the extent of the contemplated earies of articles. Death in all of its variety of phases is vividly pictured, and the information imparted can not fail to have an elevating and moralizing influence. During the publication of these articles, we desire, as we said bebefore, for the Journal to go forth as a Miscionary of Light, to illuminate the world, and to accomplish that, we request the hearty cooperation of all our subscribers. Be prompt in your action, and within one month our subscription list will be increased at least 100,000. Indeed, during the next six months, we should send forth at least 500,000 copies of the Jour-NAL, with their living truths to feed the hungry prople.

All expect to travel the Pathway leading from the Earth to the Spirit World. All of our subscribers should now, if ever, be actuated by an unselfish spirit, and see that others subscribe for the Journan. Take this paper with you; visit every Spiritualist whom you know; show it to every business man and church member. Those who are feeble in health, present the contents to them, for the facts to be published will be of especial value to them.

If you know a mean selfish man; one whose soul is locked up in self, he should read-the account of the death of a miser and his entrance into spirit life.

If you know a man who is a confirmed, incbriate or who is drinking to exceed, he should be made familiar with the death scenes of a drunkard, and the effects of his debaucheries on the spirit. Temperance advecates chould make a note of this.

If you know of any persons contemplating destroying their life, you will be doing a grand good deed by sending them the Journal, for the effects of suicide on the spirit is vividly

Indeed, the facts to be presented, will be invaluable in illuminating the minds of the people on a hitherto mysterious subject. We say that now is the time to do good; to accomplish a great work through the instrumentality of the Journal. The series, will commence

sometime before the 10th of November. Remember that the Journal will be sent to new subscribers three months for 25 cents. Just think of it—the rich choice food of "Death," and other articles for 25 cents. To those who have availed themselves of the trial subscription, can have the Journal continued one year for \$1.50.

That Church Congress.

A Church Congress is soon to convene in New York, (Oct. 6th), and it is stated that it will be attended by fifty bishops and over three hundred clergymen and laymen, from all parts of the country. This movement, of course, augurs well, the object being to take into consideration that which pertains to the welfare of the church generally. The following opinion of Dr. Rylance, will give an idea of the object intended:

"He said that there was still a leaven of old tradition in the Episcopal Church which it was very hard to eradicate. It was the struggle between old fogyism on one hand and an advanced liberal spirit on the other. There were some who opposed everything that was new simply because it was new, and progress in the enlightenment of the age was considered next door to rank heresy. The Church Congress was meant to go just the other way. It was not meant to conflict with any of the doctrines or the rules of the Church, but to discuss matters of live import to all of us. Instead of advancing, we are retrograding, and the backward movement we are making is hurting our influence and power as a Church. Yearly-we lose ground, and why? Because we do not keep up to the times. What we want is to interest men in their daily thoughts. The subject, for instance, which we propose to discuss is the proper relation of labor and capital. It is one of high import to all men, and one which a Church like ours should take a stand upon. As for Bishop Potter's letter, I take it that, while being an honest and upright man, the Bishop dislikes progress. He is afraid of innovations on the old system. The grounds he takes in his letter are untensble, and I am sure he will become convinced of it before long.

"Instead of advancing, we are retrograding." is an honest admission, and indicates that a vigorous attempt will be made to move in an opposite direction, a more desirable road for them. We hope that this Congress will appoint a committee to examine into the merits of Spiritualism. A delegation should be selected at their meeting in New York, to visit the MAL, to inspect the spirit paintings there, at | ites."

tend the seances, etc., and report at their next annual meeting. If they will pursue such a course, they would soon assemble as a Spiritual Congress.

Pneumatic Rat Trap.

The Burlington (Iowa) Hawkeye says a man has invented a patent rat-trap that does not require any bait, and will fetch a rat every time it reaches for him. It operates on the principle of a stomach pump—the inventor is a retired physician, "the sands of whose life have nearly," etc.—and the trap is placed at the mouth of the rat hole. When it is wound up and the suction begins, the rat comes. Hemay hold on to the ground with his teeth, and hump his back, and paw dirt and weep, and yell for the police all he wants; he comes out of the hole backwards, is dragged into a back compartment, where a steel glove drags his hide off and lays it solde for a kid-glove manufacturer, while the carcass is pushed into a little furnace and cremated. This is a beautiful arrangement, and if the inventor will give tho religious world the benefit of his superior ingenuity by making a " patent 'conscience expander," to be used exclusively by ministers of the gospel, and that will operate on the conscience, so "pulling it out," and increasing its dimensions, that it can sense a wrong when they are about to perpetrate one, he will be entitled to the everlesting gratitude of humanity generally. There are sixty one thousand ministers of the gospel in the United States, and about nine hundred and ninety-nine of them, out of each thousand, could be induced to purchase such an invention. Indeed, he could realize in six months from the sale of his invention at least one million dollars.

The Catholics. .

Mary Howitt has been expecting some of the falsehoods of the priests about the imprisonment of the Pope. In the Tyrol the people believe that the holy father endures the miseries of a rigorous captivity. One preacher at Antwerp described the Pope lying in chains on straw. At Ghent they sell photographs representing him in chains in a dismal cell, with a guard standing over him, musket in hand. From all these sources the church reaps a revenue. If this is the way the Catholic church descends to fill her coffers, we can well understand the truth of the story told by D'Aubigno

of Tefzel, and the sale of indulgence. The population of the world is supposed to be one billion. Of this number, one hundred and thirty-seven millions are Catholics, who now bow down in homage to a weak, helpless and worthless being, the Pope of Rome. Oatholies must blindly submit to the capricious whims of the Pope and the priests. Blind obedience is a cardinal principle in that church. The devout Catholic is expected to worship God, the Virgin Mary, St. Peter, or whoever the priest tells him to. Even the wafer which he carries in his pocket is revered, considered is being the body and blood of Christ.

The Valcour Community.

When speaking of the above Community in a late issue of the Journal, we incidentally referred to the Oneida Community, N. Y. Mr. Noyes, the manager-in-chief of the latter, does not like the idea of having his name associated with the disreputable free lovers, and in refer-

ence thereto, he says: The popular practice of classing the O. C. with such movements as the above, is as unjust as it is false and ridiculous. "The fundamental feature of their Community will be free-love in its most complete and unrestricted form." Free-love is not by any means the fundamental feature of the O. C. We should ssy a Community with free-love for its foundation, minus religion and minus free criticism, will be an anomaly. Experience has taught us that the human heart is too selfish for communism without a strong religious guidance. "If it prospers like the Oneida Community," say they; we fully believe if "Free-love" had been the imprint on the banner of the Oneida Community instead of "Holiness," it would have been scattered to the four winds years ago.

Mr. Morse.

the four winds years ago.

The London Spiritualist says:—"Mr. Morse, an excellent English trance-medium, has had to fight many hard battles in this country for years, in consequence of the smallness, of the Spiritual movement in England, and the consequent absence of adequate support to those who are endowed with gifts like his own. The last opportunity of hearing a discourse from him in London, before he goes to America, will occur next Sunday evening, at the Cleveland Hall, under the auspices of the National Association, and a large attendance is expected. Will not his annual source take place before he leaves?"

Pope Plus IX.

Every liberal mind will be pleased to have the opportunity of studying the character, and seeing the likeness of the prelate who has swayed a large portion of the world for nearly thirty years. The Chicago Exposition has just received Healy's master protrait of Pope Plus IX, which is displayed in the art gallery with over five hundred other magnificent paintings. Visitors should arrange for an early trip, for after spending a half, day most profitably and pleasurably in the art gallery. they will enjoy the extensive floral display of rare plants, the elegant variety of everything, and the extensive machinery in motion.

Mrs. H, Morse, now lecturing in Iowa, is well liked. She desires us to say that while she desires friendship with everybody, she wishes it to be distinctly understood that she onous Serpents—Vicious Animals—Interest- rooms of the RELIGIO-PHILOSOPHICAL JOUR- in no way affiliates with "social freedom-

The Revue Spirite, of Paris, says that Prince Emile de Sayn Wittgenstein was recently sent by the Emperor of Russia to England to invesgate the materializations. The spirit of John King was materialized; he held a spirit lamplike a crystal which revealed him perfectly. The Prince went into the cabinet and saw the medium asleep in his chair. Subsequently, at the house of Mr. Luxmore, the medium being Miss Cook, the spirit of Katie King was materialized. She asked for pen, ink, and paper, and before the circle; wrote the following note to the Prince:

My Dear Emile:—I will not forget my promice to come to Germany. Ever your friend, · Annie Morgan.

The author of the Exposition of Social Freedom desires all Spiritualists who believe in human laws, and who have been accused of Spiritualism leading to sexual promiscuity, the doing away with family ties, to act as agents in circulating the Exposition, which gives facts and teachings which show that Spiritualism proper has no affinity or sympathy with "social freedom" teachings, also chove there is or should be a natural divorce between the two doctrines. Spiritualism is one thing and the erratic views of a few Spiritualists and others on the social question, is another, and belongs to society in general, instead. See advertisement in another column of this paper.

Some interesting specimens of spirit photography have been obtained in Washington through the mediumship of Mr. Evans. The plates were prepared in the presence of Colonel Florence, of the Sunday Gazette. On come were written messages, on othera likenesses—one of the latter being John C.

The justly celebrated and worthy healer, Dumont C. Dake, M. D., has closed his Cure in Chicago, and has opened offices in New York City, 43 West Twenty-eighth St. The Doctor is a live man and means business wherever he may sojourn. His success has been unparalleled, and he fully merits it.

In snawer to inquiry from Mrs. E. A. Blair we would say that the Search After God by Mr. Francis has never been published in pamphlet form. The Search, thoroughly revised and enlarged, will be published eventually. Brother. L. P. Crawford, of Winconne, Wis., has our thanks for extending the circu-

lation of the Journal. Bro. Hudson Tuttle has our thanks for a large box of most delicious grapes. This good

brother never forgets us. Some excellent spirit photographs have been taken in Paris in the studio of the medium, M. Buguet.

Madame Vep has written for the Revue Spirits an interesting account of Ketle King's last seance in London.

There are Spiritual circles in Brucsola T. and Ostend.

The Queen of England is said to have lately become interested in Spiritualism.

Manifestations have lately taken place in Mexico, Montevideo, Brazil, Chili, and Peru.

## Annual Convention.

The Vermont State Spiritualist Association will hold its next Annual Convention at St. Johnsbury, on Friday, Saturday and Sunday, Oct. 16th, 17th and 18th, 1874.

Good Speakers will be in attendance. Board at the Avenue House at \$1.00 per day. Return checks issued to those who pay full fare one way over the V. Central R. R. to attend the Convention. A cordial invitation is extended.

By order Com. A. E. Stanley, Sec'y. Leicester, Vt., Sept. 21st, '74.

# Quarterly Meeting.

The Spiritualists of Rockford, Kent county, Michigan, will hold a two days' meeting, to commence on the 10th day October next, at 1 o'clock in the afternoon. E. V. Wilson is engaged to speak, and Elder Stewart is expected to be present. All are invited to attend. Those from a distance will be provided for, free of charge.

WM. HICKS, President R. P. S. Rockford, Mich., Sept. 22d, 1874.

\$1.50 pays for this paper one year, to new trial subscribers.

Mrs. Tappan at Oldham, England.

From a long report in the Oldham Evening Hopress we quote the following:

"Yesterday Mrs. Cora L. V. Tappan, the inspirational medium, whose addresses in this and the neighboring counties have excited the admiration and surprise of all classes of peoadmiration and surprise of all classes of people, learned and unlearned, delivered two orations in the Temperance Hall, Horsedge Street. The lady, it will be remembered, visited Oldham in June and again in July, on both of which occasions she delivered orations, since issued in phamphlet form, on various theological and scientific topics of a controversial nature. The audiences were then very large. ture. The audiences were then very large the vast room at the Co-operative Hall. King Street, being crowded on each visit. Yesterday, although there had been much less extended publicity given to the announcements. there were numerous audiences, and those present were of a highly respectable, intelligent, and most orderly class of working men and women, among whom, however, were not a few of a higher station in society. Mr. Thomas Kershaw, president of the Oldham Psychological Society, occupied the chair. The subject selected by the audience was, "Is the Bible the Word of God, or is it of Human Orgin?" After tracing the history of the Bible down to the present translation, the report says:—The medium then proceeded to show that among all the nations of the world there existed writings which were held to be inspired by God. There was the Zendavests of Zoross-ter, the bible of the Medes and Persians, containing the very spirit and soul of Persian in-spiration; the bible of the Hindus, compiled from the ancient Vedas, wherein the spirit of inspiration had spoken in times long past; the Brahmin faith, incorporated in works num-

bering many hundred volumes; the reformed Buddhist faith, following the teachings of Buddha; the Mohammedan Koran; and the works of Confucius in China. The meaning of this was, that if God had spoken only through the Christian Bible, then nine-tenths of humanity knew nothing whatever of these utterances. But the proper construction to be placed on the question was, that God spoke in

a special manner to all peoples, and conveyed to them the fundamental teachings of His Spirit in the manner best presenting itself; that alone it was the letter that killeth—the spirit only giving life; and that whilst it could not be considered that the words of the Bible and Testament in their present form were the words of the Divine mind literally, they held in them the expression of the Divine wishes and teachings towards mankind. At the close of the address, the same method adonted at the outset was followed in choosing the subject for a poem, and the decision fell upon-The Future of the Christian Church." Both oration and poem were received with repeated and audible marks of approval. In the evening, our notice of which must be held over, the subject of the oration was, 'England's Condition So-cially, and what it is Leading to,' a sort of semi-political topic, which was treated in a highly popular and successful manner. Mrs. Tappan delivers her closing oration to night. and the opportunity of enjoying a really intel-lectual treat should not be lost. In eloquence and discriminating treatment of her spontan-cous subjects, the orations are unrivaled."

\$1.50 cents renews trial subscriptions one year. 🔑

NEST-HIDING.

Keeping Home Troubles Secret. LIBBIE'S LETTER.

MR. BEECHER:—My future, either for life or death, would be happier could I but feel that you forgave while you forget me. In all the sad complications of the past year my endeavor was to entirely keep from you all suffering; to bear myself alone, leaving you for-ever ignorant of it. My weapons have been love, a large untiring generosity, and neathiding! That I failed utterly we both know. But now I ask forgiveness.

Many thoughtless people, on the lookout already for this word, doubtless considered it a great confirmation of their suspicions that the term actually occurred in a letter—forget-ting the statements of Moulton to "Gath" as to the context. And Moulton sanctimoniquely remarks about the letter, that its contents "are so remarkable" as to make him query whether he ought not to show it to Tilton but, as he was assured that Beecher had not answered it, he thought best "to retain it in his own possession." He does not say that he did not show it to Tilton; and the phrase "retain in his own possession," is probably what Tilton calls "a strange technical use of language," meaning to let Tilton have a chance to take stenographic or other copies.

THE MEANING OF THE LETTER

is clear; but, before I point it out, I will note that whatever nesthiding is, it is evidently a means used by Mr. Tilton at home, and one by which she sought to bear suffering alone, and to keep Mr. Beecher forever ignorant of it. The other means were "love" and "a large untiring generosity"—toward whom, pray, but T. T.?

sthiding? It is hiding the nest, or, in more prosaic, though not a whit more appropriate language, keeping home

troubles secret. Three years ago I headed a party of exploration to the Yellowstone Lake, and I remember that one evening, just before going into camp, some of the party fired several shots at

SITTING UPON HER NEST,

in a tall, dead cottonwood. Only her head could be seen; but that never flinched nor moved, though the marksmen felt sure they must have hit the bird. At last they gave up in chagrin and came to supper. In the morning, as we saddled for the day's march, we saw the eagle still unmoved upon her nest: and two of us, resolved to unravel the mystery, remained behind, climbed the tree and finally succeeded in overturning the nest, when down fluttered the full fledged eaglets alive, and the mother bird riddled with balls. She had taken her death wounds in silence, and covered her young to the last.

That was nesthiding, and that was what Mrs. Tilton tried to do, using love, forgiveness, and secrecy concerning the wounds which were daily inflicted upon her by the man whose "sworn statement" that he would cherish and protect her had been a mockery, if not altogether buried from his recollection by the multitude of statements, sworn and unsworn, which he had piled upon it.

Mr. Moulton wants this expounded in a ser-

mon. If he will turn to a sermon preached by Mr. Beecher, Sunday morning, Nov. 10, 1872 (immediately after the publication of Wood-hull's edition of Tilton), he will find the thing pretty plainly stated, and with apparent reference to this very case. The sermon is called "The Use of Ideals," and is vol. ix. No. 10, of "Plymouth Pulpit." In it is the following passage; during the delivery of which the whole house was still as death and profoundly im-There is many a woman who is heroic be-

SHE CAN HOLD HER TONGUE.

Ah! do not laugh. You tie a man to the stake, and let Indians dance about him, and stick slivers into him, and with torches light them; and if he bears his suffering pa-tiently, do you not say that he is heroic? And let a woman stand where every inch of her nature, which is exquisitely sensitive, is subjected to the extremest torture, and let her, in spite of it all, manifest a disposition which is inexpressible lovely, and stand patiently, "and having done all, stand"—is not she heroic? There is many and many a hero by reason of the virtue of silence.

This is nesthiding, Frank Moulton; and shame on the blackguard who can fish up from the obscene abyss of his own consciousness a criminal significance for such a word and such

A Ministerial Scandal in France.

A ministerial scandal was recently settled in France in a very summary manner. A merchant of Chevreuse came home one day and found his wife in suspicious relations with a priest. He immediatley locked them in, went for his revolver, returned, shot the priest in the neck, and his wife in the leg. Both re covered, and he then brought them before a Court, where they plead guilty, and were sentenced to six months, imprisonment each. The merchant was then tried for attempting to kill the priest, and was discharged. This was a prompt disposition of the whole matter, without correspondence, statement or retraction, hypochondria or a cave of gloom.

# Philadelphia Peparlment

-----HENRY T, CHILD, M. D.

Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia.

Woman.

There are two great questions before the world to day,—woman and labor, and as in the past, with slavery and every other wrong, there are those who are seeking to bring about quiet by compromising or covering up some wrong, but it is just as impossible now as it ever was to do so. The rights of women and of labor will never be settled until justice is done. We feel cautious about writing upon woman; because it seems presuming for man to do so. When we have said what we have to, if our sisters will come to the rescue, and help to solve the question, we shall be glad to have them do so. In the solution of such questions as this we should endeavor to lay aside all preconceived notions and opinions and look at them candidly and fairly. Let us try to look upon this question as though we came from another planet, and saw for the first time the conditions which exist here.

Woman is called "the weaker vessel," Tetter-ed by long established customs, taken when a child and separated from her brother, and placed under very different circumstances, restraining many of her faculties which should be freely cultivated, she has been made to take a second place in almost all departments of life, and raught too often, that the highest sim of her life is to be married, and settle down at home as the mother of a family. She is warned of the danger of expressing her real sentiments, lest she might give offense, and be considered "strong-minded;" very often de-prived of the opportunity of taking exercise in the open air, which is essential to health and physical development. She is even forbidden to join in the sports which tend to make her brother strong and vigorous. Limited as to the studies which she may properly pursue; made in many instances to live an unnatural life, and to assume to be what she is not, under these circumstances we can not expect her to occupy the position which God and nature designed her to. Neither could man.

We are glad to know that many of these things are being changed, and some of them are passing away, but their influences are not gone. One of the greatest curses of society, and especially, of woman, is popular opinion. The differences between her and her brother are known only to her; she feels the iron enter her soul daily, when he knows nothing about it. She longs to work at something which society forbids, and she must either brave public opin ion and fight her way, often against the advice of her own friends, and those upon whom she is obliged to depend, or fill some inferior position which cramps her soul, and keeps her in uncomfortable conditions all the time. The law of rights is divine, and it is as simple and easily understood as any other law. The right of everything, and of every being is measured by the capacity of that thing or being. Woman's capacities then must be the measure of her rights; whatever she can do as well or bet-

ter than man, she has a God given right to do.

Whenever society interposes between that right and its accomplishment it commits a crime, not only against woman but one which recoils upon it. Men are suffering quite as much it not more than women to-day, from the fact they are standing as barriers in the way of woman's fulfilling her mission by living in the enjoyment of her rights according to her capacities. We shall see when we come to speak on the labor question, that most of the suffering that exists in the world is caused by persons being out of their proper places, engaged in avocations to which they are not adapted, and which they can not fill in a proper manner. There is a vast amount of suffer-ing from this where persons are left free to choose their positions and avocations, but where they are compelled to accept situations which are repulsive, it becomes intolerable. So we find woman chafing under the iron rule of a false public opinion, and some men wonder that she is not happy and contended. Let them have their true position, and their share in all the relations of life, and they will as sume the added responsibilities and will soon. begin to ameliorate their conditions as well as those of their brother man. The antagonism of the sexes, the disposition on the part of either to rule the other is a source of suffering to both. The age of masters and rulers is fast passing away. The time is coming when each one shall stand at the helm of their lives, and while they respect the rights of others, will claim what God intended they should have, the right to steer their own barks over life's sea, and at all times to do that which their own innate powers give them the best capacity to do. This and this alone will solve this great question. Let each one therefore resolve to stand aside and permit others to take the reins, as well as the responsibility for themselves. We should teach our children to assume the responsibility for their acts very early in life, and give them such instructions as will enable them to unfold their own powers and thus accomplish the greatest good to themselves and to humanity.

Spiritualism has come to bless woman by making her more free, and by opening to her many avenues to usefulness and consequently to happiness. By placing her side by side with man in the responsible duties of life a new era will be inaugurated, while there are few who hesitate the mass. few who hesitate, the mass of women will enter this work heart and soul. We think every woman should be a Spiritualist, for while some may have suffered, the mass has been lifted into better conditions. As a writer, and especially as a speaker, woman has stepped forth into her right position and is honored and respected for it. The teachings of Spiritualism are altogether in favor of that equality which God and nature hath designed, and that true freedom which is essential to the highest and best growth of the individual and the community.

Learned Java Birds.

The Baltimore American gives the following account of a troupe of trained Java sparrows and paroquets now exhibiting in the streets of that city:

"When a suitable place is found, a circular table is opened and the birds are all turned loose upon it; they manifest no fear of the crowd, and do not offer to escape. The performance consists of ringing bells, trundling small wheelbarrows, dancing, swinging each other in small swings, an excellent imitation of a trapeze performance, and a number of other equally interesting tricks. The most wonderful part of the performance, however, is done by the paroquet. This bird walks to the centre of the table, and, after bowing to the crowd, seats himself in a small chair near a bell. To the clapper of the bell there is attached a small cord, and any one in the crowd may ask the bird to strike any number of times upon the bell, which he does most correctly, but refuses to strike above twenty-six.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts, to the world. The extended circulation of the Journal furnishes the means of reaching more individuals than any other paper on Spiritualism.

Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.

H. T. C.I

A NARRATIVE

Of the Spirits of Sir Henry Morgan and his Daughter Annie, usually known as John and Katie King, given-by: H. T. Child, M. D.

CHAPTER XVII.

We shall now attempt to describe as best we can, in human language, the different manifestations, and the mode by which spirits produce them. The raps, which were the earliest and are the most common methods of intelligent communication between the two worlds, are produced by the action of the will of a positive mind controlling certain elements which are obtained from the vital force of certain pepuliarly organized individuals, which for want of a better term we will call the electro-magnetic fluid, it being nearer like this than anything else. Clairvoyants, and sometimes those who are not so, can see the gradual formation of small masses of light which explode and produce the sounds Spirits have the power when in rapport with suitable mediums, of accumulating these masses and causing them to explode at given times so that they become the means of intelligent communications. In some cases the will of the medium, or that of another person present, if it be very positive, will so far influence the will of the spirit communicating as to give particular direction to the raps, and make the answer just what they may desire to have. Great care should be taken in regard to this if you desire your communication to be from the spirits, and not from yourself. The amount of this electro magnetic fluid which an individual can give out, depends on the peculiar vital force generated by the individual medium. This differs very much, some having a supply that seems almost inexhaustible, others having only a limited supply. Some persons have this only on particular occasions; it will be found that a majority of the human family, under extraordinary circumstances, furnish to spirits the means by which they may give them warnings of danger, either by the raps or some other signal. In order to receive correct communications

through the raps, or through any means, it is important that the sitter, as well as the medium shall be as passive as they possibly can. Excitement of any kind will more or less mar the communication. There are some rappingmediums who furnish spirits with the neces sary material for producing sounds in such conditions and quantities that they are able to take it to distant places and produce the sounds without the presence of a medium. There were two points to be reached in the introduction of the raps: First, to obtain the means of producing sounds, and Second, to control them so as to produce intelligent communications. Both of these have been successfully realized, and as the basis of our manifestations we rejoice in the continuance and

spread of the raps. The next form of manifestation was the movement of physical bodies. This power, like that which produces the raps, has long been practiced by spirits, but its orderly and useful application, like that of the raps is of recent date, and is one of the triumphs of Modern Spiritualism. As in the former case, the spirits collect, from the vital force of certain mediumiatic persons, a similar electro-magnetic fluid with which they charge certain bodies. This fluid differs somewhat from that which is used in producing the raps; it also varies in character according to the object to be moved. The most common objects are those which are constructed of wood, articles of furniture, etc., and there are more mediums who furnish a fluid adapted to move these than any other. Next to this is a fluid which enables us to lift or throw stones. Other mediums furnish the elements which enable us to move iron and other metallic substances. Having obtained the fluid necessary for the removal of any object, we charge it with a portion of this and then by an act of the will, similar to that which produced the raps, we act upon another portion and produce such movements as will often convey intelligence. This explanation extends over a very large class of manifestations. The movements of furniture and other objects are very common. Tying mediumistic persons is easily accomplished by similar means, but when we explain the fact that we can dissolve and reform objects, you will see that this does not amount to any thing in the way of securing the mediums. Throwing stones is sufficiently common to be well attested. The movement of metallic objects is more rare; but there is a well-authenticated case recorded in the Old Testament where the prophet Elijah is said "to have caused an ax to swim." In all these cases as in that of the raps, there are two objects to be attained,— First, to move the object, and Second, to convey an intelligent and impressive lesson to humanity; often to prove immortality to the most materialistic minds. There are other manifestations which occur so rarely as to require but a passing notice. The power which we have of obtaining a fluid from certain individuals that will render them unsusceptible to the influence of fire. We have been enabled on a few occasions to succeed in doing this. There is another record in the Old Book, about cer-tain persons "who were cast into a burning flery furnace, and who came out without the smell of fire upon their garments." The modern manifestations illustrate how this may have been done. We have only to say that it is by encasing the medium with a fluid which is a good non-conductor of heat. The production of spirit lights is the result of certain changes in these masses of electro-magnetic fluid under the influence of the will of certain spirits, by means of which they can produce stars and other forms of light, and thus convey

intelligence. The phenomena of writing on some portion of the body of a medium is very simple. It is usually done by throwing an irritating current of this fluid from the point of the finger on to the part of the body where the writing is, thus producing a sort of nettle rash of raised letters, which remains generally but a short time. The object of these as tests and means of conveying intelligence, is so palpable as to need no comment.

Jesse B. Ferguson-Through Katle B. Robinson, of Philadelphia.

When I became thoroughly convinced that spirits could communicate with man, and prove through individuals, under certain conditions, that they still lived, and in future ages

would do much for the world, I felt a deep joy, and my soul went out in thanksgiving, and praise to God. I was skeptigel at first and praise to God. I was skeptical at first, but I investigated the spiritual phenomena very closely, and soon became convinced that there was a mighty power coming from the Spirit-world to the material world, that it would gather in believers by millions. It was something that had long been promised to the people; it was something that was needed.

I found that as the people were ready to receive it, it came with its truth adapted to their conditions. Looking back over the history of religion we see that wars and persecutions have éver followed in its train. Bitter batreds, not only to those outside, but to other churches has crimsoned the earth in human gore. They did not realize that God was no respecter of persons, and that all mankind were his children. I felt thankful when I naw there was something in the Philosophy of Spiritualism that tended toward the unity of the people, and that would bring all to see and understand that true religion must fill the soul with peace and love one towards another, and lead them to recognize it as a high and glorious power that should pervade all earth's homes, and unite eart 's children. I look forward, my brothers, to the onward progress of Spiritualism, and see that it is destined to be a religion that shall satisfy all, even ecclesisatical minds. I now see that there are clergymen, some of the most prominent in this country, and in others, who feel when they step forth on the platform or in the pulpit, a spirit power directed them and giving them words of eloquence such as they would not have without t. I find that they are turning their attention to spiritual seances, and are beginning to recognize that spirit visitors to earth are am-bassadors from the divine spirit, and are di-recting by him to give comfort to the people to inspire them with words of sympathy and love. I remember that I often felt inspired as I stood in my pulpit; the words came flowing I stood in my puipit; the words came nowing like rippling waters down to me. I felt as if I could stand upon a mountain, and my voice could be heard by thousands of people around me. In my travels in this country and in Europe, I found that there was a great decrease. mand for these inspirational ideas, I look forward to the time when this kind of preaching alone will be acceptable to the people.

The time will soon come when the ministers will not have perfect freedom to give forth those silly and obsolete notions that disgust the candid, and throw a damper upon the minds of the people, and prevent them from seeing the beautiful truths that are ever ready for them.

My friends, if Spiritualism was born in a manger, and through the tiny rap gave forth to the world the first real evidence of immortality, we love those beautiful sounds, and we are still coming earthward, and working by every means we can to prove immortality. Do you not see that it came to the humble, the uneducated and said unto them go forth and preach by the wayside, for the spirit of the Lord is in your midst, and ye know it not. The Christ principle is in your midst; he remaineth with you and is seen, not like the Jews of olden time, who are looking for the Messiah to come clothed in glory, and in raiments of brightness. He is with you in humble garments; he is in your midst speaking of the kingdom of heaven that is to come on earth. Since I have been in spirit-life I have watched the progress of Spiritualism and I thank God that it is rising year after year, and is shaking off the folly and fanaticism which some have attempted to fasten on it. I am glad to see so many circles normen all over the country; they are doing much to enlighten the people, and make them familiar with the truths of this grand religion and philosophy. I am always glad when I can come to these. I am still deeply interested in the physical manifestations; they are really the basis on which this system, which is to move the world, must be laid. Philosophy without facts is but theory. We are working to give you such a basis that skeptical minds may all know the truth that man lives after the death of the body, and can return to his friends with this consoling evidence.

If the mediums themselves had more faith, and would yield more implicitly to their spirit guides, we should be able to give forth more beautiful truth that would bless the world. There are many spirits here to-day who are looking with anxious eyes earthward, and hoping to have an opportunity to speak to their friends. Everywhere over the land there are spirits anxious to reach the people through the press, and as the interest increases with you they will be able to do this. Already there is a great interest felt by those connected with the press of your land, and a willingness to present the facts of Spiritualism fairly to the people. We would hasten the day when the discord and inharmony, which is too common among you, shall be banished, and in the place thereof shall be peace and love. We desire to see America setting an example to the people of other nations, where there is more ignorance and bigotry. In the midst of our prosperity, let us throw aside all jealousy, and extend the hand of fellowship to all. I have met many of the noble pioneers of our land, the men and women who toiled and suffered for the establishment of our free institutions. Among them old Daniel Boon, whom I knew, and who will speak to you ere long. I have the highest admiration for this class; I know they are still watching over the land and working for its good. Many of the prophetical visions they have seen in days gone by have been fulfilled, and many things which they never dreamed of have come to pass.

I am glad to be able to speak again for Spiritualism, which is not long to be despised, but recognized as a religion which works out the good of all, of every creed and every nation. For where the spirit of God, which is in it, is felt in their midst, feelings of love must go out toward all mankind. We bless the good old Journal for its carnestness and devotion to the cause of Spiritualism. Go on with your work and success will continue to crown your efforts. Spiritualism is growing stronger every day, and you, the old pioneers, will have your reward in this life, and when you come with us you shall rejoice and be exceeding glad to see the fruit of your labors.

Hair Restored to Bald Heads, and the Consumptive Patients Cured by Spirit Power.

Mrs. A. H. Robinson, 180 East Adams St., Chicago, Ill., My Dear Madam:-I have instructed the postmester to send you a money order for \$5. Please send me another box of your Hair Preparation. The scalp has not now got that smooth, polished look that it had before I began to use your Hair Restorative. There is fine hair coming out all over the bald top, like a little baby's. It will be a year the first of January (75) since I commenced using it, and I am in great hopes now of gettings fine head of hair. Some of my friends at Cottonwood, Henly P.O., are getting interested. You performed a remarkable cure for John Emberton. Every one thought he was in the last stages of consumption, but soon after commencing your treatment, he got out of head and want to work secretaring as well as bed and went to work, seemingly as well as ever. I hope you may live long to continue the good work. Please send as before, by Wells & Fargo Express. Thos. Middlesser. Yreks, Siskiyow Co., Cal., Sept. 11th, 1874.

#### FREELOVEISM.

The Universal Association of Spiritualists Assembled at the Hub--Victoria C. Woodhull and E. V. Wilson both Absent, and yet the Quintessence of Nastiness Prevailed in the Superlative Degree.

BRO. S. S. Jones:—I send you the entire report of the late Free-Love Convention: It seems to me to be of the first importance that you should print it in the Journal. Western friends will never know just how nasty a thing it was. Not one in one thousand of the Boston Spiritualists were ever present at any meet ing of the so-called Universal Association of Spiritualists: I can assure you that no large number of our people in the East sympathize with Woodhull & Co. You will see from the perusal of its proceedings that none of the well-known Spiritualist speakers in this vicinity said a word or were even present; and it is only necessary for our people to see who did speak there so that in the future none of these

will be engaged by our societies.

Very truly yours,

Westford, Mass.

M. H. Fletcher Westford, Mass.

The convention that is in session at the Parker Memorial Hall, in ostensibly a convention of Spiritualists, but as it is that clique who follow Victoria Woodhull in her efforts to attain notoriety by the enunciation of the most radical free-love doctrine, it would naturally be expected to speedily degenerate into lorification of that monstrous doctrine, and it would seem that the lowest depths were reached in the centiments that several of the speakers vesterday gave utterance to. While listening to the disgraceful ranting of the disciples of free-love, one could not help thinking of the adage, "Whom the gods would destroy they first make mad."

.THE AFTERNOON SESSION

of the convention convened at 2 o'clock and one of the vice-presidents, a pleasant-faced buxom looking lady, named Mrs. Susie Willis Fletcher, occupied the chair, but to her credit be it said that during some of the harangues she appeared anxious to hide her face in utter The first hour was devoted to a conference, during which ten-minute speeches were in order from any person present. The ball was opened by Mrs. A. C. Bristol, of Vine-land, N. J., a poetess of some renown in spiritual circles, who recited a poem, but if it was a fair specimen of her poetic powers neither Longfellow nor Holmes need be frightened about losing their laurels.

The president of the convention, Mr. Coonley, followed with a speech, but owing to his low voice, thick utterance and the whisperings of neighbors, the writer of this article was un-able to catch an idea. Mr. Chauncy Barnes next took the floor, and after stating that we might boldly challenge the world to equal the sons and daughters of America for talk, he proceeded to prove the truth of the essertion by personal example. Dr. Joseph Treat, of New York, in illustrating how many cided truth is, told about

AN ORIGINAL GENIUS

who declared that he never considered he said anything unless he contradicted himself half a dozen times during a half-hour's speech. The doctor congratulated himself on his belief that the day is coming when there will be no such thing as duty, but the world will be governed

A man about the centre of the hall talked his ten minutes, but the only brilliant thing he uttered was when he informed his auditors that he saw before him some of the

BRIGHTEST INTELLECTS OF THE AGE.

Prof. J. H. W. Toohey made the most sensible speech of the session, advocating culture rather than freedom per se on the part of Spiritualists. He urged them to go to school to the best minds in all realms of thought and research before they talked much more about freedom.

The hour for the "conference" having expired, half-hour addresses were in order, and a smooth-faced chap, named George A. Fuller, all the way from Natick, was introduced as the first speaker. He appeared very much like a newly-fledged collegian in his style of delivery, and the wise manner in which he

## DEMOLISHED CHRISTIANITY

was in the highest degree edifying. His theme was "Redical Spiritualism," and in the course of his cration he compared the condition of woman to day to a canary bird which we put in a cage and demand that it shall sing. He claimed that her degraded condition is due to Christianity, which was a new idea to people who have heretofore imagined her condition in Christian countries to be better and more elevated than among pagan nations. He fired a whole broadside at the Bible, the Savior and everything else commonly regarded as of a

sacred character. Lest the people should become disgusted and leave before adjournment, a collection was taken up at this time instead of waiting for the next ineaker.

Daniel Hull, a worthy brother of Moses, was the next speaker, and he created a stir of interest as he placed his manuscript upon the deak and announced as his subject

"THE SEXUALITY OF RELIGION."

Starting off with the declaration that not a fow people have sexual feelings, the speaker proceeded for nearly half an hour in a strain hat ought to have brought a blush to the face of every person present, but instead the women leaned forward anxious not to lose a word of his delectable discourse. He appeared considerably stirred up upon the subject of revivals of religion and drew a fanciful picture of the way a "revivalist" might proceed in bringing men and women to the anxious seat, aiming to show that it is done by working up on the excited sexual feelings of the public He found fault with Protestantism; because it is adapted to only half the human race, inasmuch as it has nothing but a male God, but auggested that Catholicism's success was die to its having a female God too. He quoted from the Songs of Solomon to show how the exual feeling is worked upon by the Bible. He declared that

Jebus Christ Was a socialist of the most radical strips, and in support of his assertion he said that Christ taught his dis-

ciples to pray, "Thy will be done on earth as in heaven," and then told them that in heaven "they neither marry nor are given in marriage." THE EVENING SESSION.

At the evening session the "conference" was opened by Mr. L. K. Josslyn, who argued that if we met on the plane of harmony and hapiness we should beget fine specimens of children.

Moses Hull obtained the floor and uttered one of his usual style of tirades against marriage, declaring that when a man vows to love one person always he says what he can't do

that he did not fall with Adam and consequently is not a partaker of his sin and pun-, Col. Green appeared upon the scene in the

A SEEKER AFTER KNOWLEDGE.

and created quite a stir by saying he wanted to know what free-love is. He had heard them talk about handsomer, better proportioned and better constitutioned babies, and he had come to see what was the result. He wanted to know how it was that a man takes a woman as long as he wants and then leaves her without soking her permission. He wanted to know

WEO'S TO PAY FOR MR. HULL'S BABIES ?

Who's to pay for this promisculty?

Mr. Hull "rose to explain," and in starting off he declared that he never in any way advo-cated promiscuity. He contended that it is not the duty of the man but of the State to educate his children; the children in the nation belong to the nation. The family ring is MOST CURSED

ring in existence. He informed Col. Green that they hadn't any babies to exhibit there, but he declared that better babies are born out of wedlock than in, and in support of his ascertion cited Jesus and the children of the

Oneida community. Mrs. Dr. Cutter declared that when we look at the sexual question aright it will be left with the mother. Nine-tenths of the children born to-day are not by the wish of the mothers, but the speaker prophesied that the time is coming when the woman shall say to the man, "You

chall be my servant in this matter." Marian Todd gave the first regular address of the evening, talking about the despotism of freedom. During her speech she asked if any-body was self-conceited enough to attempt to tell what virtue is, and with a tragic air she declared that she believed in marriage, but finally in describing a "true marriage," she appeared to entertain queer notions about it.

The last address was by Anthony Higgins, and at its close the audience scattered to either practice or denounce the doctrines they had listened to.

second day's session—a platform which THE CONVENTION REPUSES TO YOTE ON.

At the opening of the convention, this fore-noon, Mrs. A. C. Bristol, chairman of the committee on resolutions, read the following:

Resolved. That it should be the primary effort of Spiritualism to inaugurate conditions whereby a knowledge and application of the laws of science in all departments of life and action shall ultimate in a just distribution of the rewards of labor, and in equal opportun-ities for culture; in a freedom which forever proves that self-ownership necessitates self-mastery; and in a code of morals that is in harmony with natural laws, and which pro-foundly recognizes the needs, possibilities and divine potentialities of human nature.

Resolved. That all human rights exist and are inherent in the individual, and when legis-lators assume to control those rights they become tyrants and should not be obeyed."

Resolved. That the sexual and social relations are the true foundation on which to build all the institutions that have the welfare of humanity in view.

Resolved. That we demand the repeal of all laws enacted for the purpose of restricting the individual in any sense from the full exercise of both social and sexual rights.

Resolved. That the instincts of all true womshood are against bearing child State and handing them over to its care, while it is so stupidly ignorant of the best modes of moral and spiritual culture as to turn over its moral oneness to the prison and the gallows for correction.

Resolved. That communal life according to congenial groupings furnishes the only proper conditions for the practice of stirpiculture; that it is the next step in social progress and ought to be thoroughly discussed by this convention.

Mr. H. B. Storer moved that the convention simply receive resolutions, but take no vote upon any, and E long debate took place upon the question. The convention finally by a large majority voted not to vote on resolutions.

A "pretty boy" named Fletcher gave the first address of the session talking about heaven, which he asserted is within one's own being

Mr. L. K. Josslyn followed with an essay about free-love, in which he enunciated the well-known tenets of the followers of that faith.

THE SECOND DAY'S PROCEEDINGS—MORE INANE UTTERANCES.

At the afternoon session of the free-lovers convention, yesterday, the audience consisted of the same sort of people who attended the first day—antiquated females, men in their second childhood, and here and there apparently intelligent people who seemed to be ashamed to be caught in such a crowd. The 'conference" hour was consumed in an uninteresting debate upon a motion to rescind the forencon's action in voting not to vote upon any resolutions submitted to the convention. During the debate Daniel Hull offered the following resolution, as expressing the apparent sentiment of the meeting:

"Resolved, That when we resolve in this convention we do not mean we resolve, but that we mean we resolve not to resolve the resolution we resolve, and that we are resolved to prohibit any member from putting himself on record by resolving."

As the convention finally refused to rescind its action of the forenoon, of course, Mr. Hull's

resolution was not voted on. The first address was delivered by Mrs. Mattie Sawyer, the wife of Christopher Columbus Baldwin Sawyer of Templeton, but who glories in the fact that she is living in a state of concubinage with Moses Hull. Her theme was the "rights of children," and in opening her address she suggested that possibly her plain talk might offend some of

THE PSEUDO MODEST PIMPS

of either gender. Among the "rights" she treated of were "the right to be born," "the right to be made of good material," and "the right of proper training." Under the first head she spoke in praise of motherhood, and declared that she would trample under her feet all laws that would compel her to bear children to satisfy the lust of any man. In speaking of the ''proper training" she urged the importance

of parents always doing as they promise their children. "SOME OF MY LONGINGS"

was the title of a poem read by a Mr. Hamilton, each stanza beginning "I long to see."
Moses Hull delivered the last address, treat ing of "modern radical Spiritualism, the 'kingdom of heaven of prophesy," and proceeding to prove it by quotations and illustrations drawn from the Bible. In speaking of Nebu-chadnezzar's dream he said how Daniel found For the benefit of people who wonder what it out was by holding a seance with his friends kind of a being Moses is, it may be stated that Shadrach, Meshach and Abed-nego, and durhe declared he does not belong to Adam's race, ing a trance the dream was revealed to him. EVENING SESSION.

Daniel Hull tried to utter his protest against the action of the convention in voting not to take action upon them, but was sharply called to order by the president.

An aged lady spoke in general support of the resolutions, but declared that women don't

wish to bear children to the State till the women have a voice in saying what shall be done with them

Mr. Ray, a hale looking septuagenarian, cre ated considerable laughter and applause by declaring that if he was a young man he should hate to go home and

find a man in bed

with his wife, and saying he supposed that was what was meant by the word "stirpiculture." He spoke of meeting a man who was lamenting that he had just discovered his grandfather was a bastard, and sympathized with him by declaring he wouldn't care if his fathers were bastards back to the floods. Saveral others snoke upon the resolutions adveeral others spoke upon the resolutions, advo-

Mrs. A. C. Bristol gave a long address upon the upward and onward progress of the hu-man race, until at last the people got out of patience and left the hall in a steady stream.

Hattie Wilson, a lady of color, expressed her dissent from the doctrine of turning of children over to the State, speaking from her own personal experience as one who

NEVER HAD A FATHER!

never had a mother. She went on to speak at some length of her own grievances at the treatment she had received from Boston Spirit-

THIRD AND LAST DAY,

Decent people must rejoice that this is the last day of the mongrel convention that is being held under the call of the National Spiritualists' Association, of which Vic Wood-hull is the president. The reports that have been published of the proceedings have failed to convey an adequate idea of the disgraceful sentiments that have been uttered in Parker Memorial Hall during the past three days, for if one tithe of them were printed in the language used by the speakers the *Herald* would rightfully be supressed as violating the laws concerning the publication and circulation of obscene literature. And yet women and children listened to these utterances, the former without a blush, but the latter's innate purity caused them to sit uneasily in their seats, al though, thank heaven, they could not understand some of the worst utterances. The "conference" hour this forenoon was devoted to a discussion of

" STIRPICULTURE."

During the debate Moses Hull cast a dis graceful elur upon the children of the country in declaring that very few children but are addicted to secret vices, and argued in favor of stirpiculture, citing the offspring of the Oneids Community as showing the advantages of the system.

Mr. Atkins declared that the children of the Oneida Community were not such splendid specimens of humanity as Mr. Hull would seek to prove, and contended that they would not compare favorably with those born in lawful wedlock.

GENERATION, NOT REGENERATION.

The address of the forencon was by Dr. Treat, which, he informed the audience, he had paid \$15 to have printed. It started off with a long string of resolutions having free-love as their basis, and declaring that Christianity should teach generation instead of re-generation, and holding that communities of families are to be the true solution of the evils of sexual intercourse.

Chauncy Barnes was the next speaker and he urged Spiritualists to come next time and speak about God love; they had been talking about dog love, cat love and animal love. He said when he was the father of his children

HE WAS NOT A HUMAN BEING.

He was a monster filled with rum and tobacco. He told about a daughter of his who became insane because his wife would not follow his advice and find some good man who would marry or at least sleep with her. He closed by reading a spirit communication in which Chauncy Barnes, the prophet of America, was nominated for President and declared to be the only salvation of the country.

A western lady gave the last address of the

THE EVENING SESSION—A TIRADE AGAINST THE PRESS

Thanks to the free and full advertising of the convention in the columns of the Herald the hall was crowded last evening, scores of people being obliged to stand. The moment the president called to order, Mr. W. F. Jamicson moved to suspend the rule prohibiting voting upon resolutions, in order to secure the passage of the resolve offered at the afternoon session, and by a small mejority the motion prevailed. He then read the resolve referred

Resolved, That the apparently studied mis representation of this convention by a portion of the Boston press, notably the Boston Herald and Globe, is a shameful prostitution of the simplest principles of truth and justice, and that this repeated prostitution is a wholesale outrage, not only on the proprieties and de-cencies of journalism, but upon the rights of a large class of honorable men and women whose only misfortune is to differ in opinion with some of their neighbors.

Mr. Jamieson then proceeded to utter at excited tirade against the press, declaring that for ten years Spiritualism has been subjected to the insults and abuse of the press, until reporters and editors have come to imagine that Spiritualists have not courage to resent it, but he thought it was time they uttered their protest.

PLYMOUTH CHURCH IS NOWHERE.

Moses Hull followed in about the same strain, but stated he observed by the report of yesterday fornoon's proceedings that the reason for the garbled reports was given. The Herald didn't tell the truth because it was afraid of being suppressed for publishing obscene literature.

Anthony Higgins grew facetious and made a plea for the papers, contending that as their object is to make money, not to educate the people, it was right for them to publish such things as would make their papers sell. The writer of this could forgive him when he intimated they couldn't expect to see \$15 worth of brains come in there and do reportorial duty; but when he suggested that the inaccuracies in the reports were because they had been speaking plain English, which was all Greek to us, the reporter could not help feel-

Mr. Barker propounded a conundrum—"was it right or wrong for the press to print these garbled reports —and instantly, from all parts of the hall, came the response, "Right," Right," almost drowning the voices of the faithful in their cries of "Wrong," "Wrong." The speaker apparently recognized the vain of the Herald as an advertising medium, for he declared the reason for such a crowd being in I No Woodhullites here.

attendance was because of the reports of the convention, and

THE CROWD CAME TO SEE THE FUN.

Several others spoke on the resolution, and for an hour the meeting was the liveliest that has been held, the crowd laughing at and applauding in turn the sharp hits of the speakers and the extracts read from the Herald's reports. Finally the convention by a rather feeble "aye" adopted the resolution, the president facetious-ly remarking that the "noes" came from the reporters.

VICTORIA WOODBULL IN THE FCG.

The president announced that a telegram had been received from Victoria Woodhull, regretting her inability to reach Boston in season to meet the convention, as fogs and head-winds had detained the steamer on which she sailed from Europe.

Warren Chase was the first regular speaker of the evening, and in opening he remarked that one of the reasons why the press had given such garbled reports of the convention was because for the past three months it has been feeding its readers on

THE GARBAGE OF THE PLYMOUTH CHURCH SCAN-DAL.

He then proceeded to discuss the "social freedom" question, during which he informed the audience that it is the policy of Christian institutions to drive women into prostitution.

Sucie Willie Fletcher was the next speaker, and the writer of this had to catch it again She denied that she blushed during any of the speeches of Moses Hull, and declared she never felt so insulted than when she read in the Herald that she did. We are sorry for the lady; we did think from her intelligent looks that she was not a free-lover, but "appearances are deceitful," and she really seemed last hight to "glory in her shame." She then proceeded to talk for half an hour in a very sensible way of

" THE RIGHTS OF MEN;".

enumerating the right to be relieved of one-half of the duties that come to them through the right of suffrage; the right to have their sin and punishment as large and as just as those of women; the right to be known as

FATHERS OF ILLEGITIMATE CHILDREN

as well as women are known as the mothers; the right to have women for wives who want to have children. She also declared it was the right of every journalist who sends so much obscene literature through the mails as the Herald has done to be put where Victoria Woodhull was; but she didn't say whether the obscene literature she referred to was the reports of the convention. In closing she hoped they would finally have a heaven so large and noble that even Boston reporters can

The last speech was by Benj. Todd, of Mich-

This individual was for many years a Meth-odist preacher and has lost none of his powers of ranting. His utterances were of the vilest promiscuous free-love type, and would disgrace the columns of any newspaper that should publish them.—Boston Herald.

# Poices som the People.

LODINGTON, MICH.—V. Parker writes.—Will not some good speaker come to this western shore of the State. There has been none this way to ecture.

DECATUR, ILL.-Martha A. Stewart writes.-I wish we could have a good spirit artist locate here, many people would become convinced thereby. Now they are at a stand—can go no further than your paper reaches, and say, "All good so far, but if I could only see some of these things, then I could believe."

CHITTENDEN, VT.—Horatio G. Eddy writes.— I am fully convinced that you are not a "twoided" man; that you are working nobly for the interests of humanity, and to make people pure and good. You are working in the right, and mortals will sustain you, and the angels also. May you ever receive blessings from angels and

OCONTO, WIS.—Jas. S. Ordway writes.—I write to you for information; we wish to know if you can send us a good test or physical medium; we would prefer one for materialization, if one could be obtained. We have held circles here and are convinced that there is good material for mediums when developed.

FORT COLLINS, COL.—P. Rasmusren writes,— At the present time, bills from Allan Pinkerton's Detective Bureau, offering a reward of \$20,000 for the detection of the kidnapped boy, Charles Brewster Ross, is posted in every Post Office in the United States. Now what puzzels me and many others, is, why don't Mr. and Mrs. Miller, or any of the other great mediums bring the boy back to his heart-broken parents, make \$20,000, and show the skeptic that Spiritualism is of some use to the

McDADE, TEXAS.—C. Lassiter writes.—I am perhaps the only subscriber you have at this office. I intend to distribute my Journals to my acquaintances over the country after having read them, so that I may be the means of increasing your list of subscribers if possible. I don't see why Spiritualism may not do much good, and be the cause of much happiness, provided it does not encourage "free-loveism." I have been brought up in a country where Spiritualism has been re-garded a sin and few people put any confidence in

ALBIA, IOWA.—A. C. Barnes writes.—A gen-tleman, not of this State, but who has twice been elected to the Legislature of his State, and is, of course, intelligent, told me recently that he has both seen and conversed with spirits, but that he did not wish to be called a Spiritualist, since from what he had known years ago of Spiritualists, he supposed most of them were "free lovers." It was my pleasure then to show him a copy of the Religio-Philosophical Journal, and after perusing it he said that when he returned home he thought he should subscribe for it.

WATSEKA, ILL.-W. F. Miller writes.-I am WATSEKA, ILL.—W. F. Miller writes.—I am fast approaching my three score years and ten. With silver locks, I am just ready to pass over on the other side. I am alone, without kindred, friends or home. I have a blessed family of nine; they have all passed before me. They are on the other side waiting until I come. And as I have no longer any means left to furnish the necessaries of life, only what I can earn in a very feeble and delicate state of health, often suffering for that which would make life comfortable. I am willing to make would make life comfortable, I am willing to make sacrifices for the sake of the blessed JOURNAL, for it is to me my best and only companion; it is the only comfort. I have, save my spirit friends that daily administer to me.

GREENVILLE, ARK.—Geo. H. Horn writes.—
The orthodox say that I am the only agent the Devil has in this section of country. Well, if I am the only agent the Devil has here, they ought not to tell it, for they have been trying to root me out for the last three years, but have utterly falled. out for the last three years, but have utterly falled. Even in their prayer meetings, they have earnestly prayed to God to remove me from their midst. Why? Because I was an avowed Spiritualist. Poor fools, they had better pray for rain during the hot weather. But Spiritualism is gaining ground here, it is finding its way into the hearts of the people. I am the only person in this vicinity that takes the JOURNAL, but it is making itself felt wherever it goes; and it goes too, from house to house, and on its return I find that selected articles are cut out and tacked to meeting houses. ticles are cut out and tacked to meeting houses, etc., thus keeping Spiritualism constantly before the public. I hope to see the Journal falling like enow-fiskes in Washington County next year.

JOLIET, ILL-Charles Wells, 7722 Joliet Pris-JOLIET, ILL—Charles Wells, 7122 soller Fris-on, writes.—I should consider myself very ungrate-ful if I did not acknowledge your kindness and generosity in sending me your paper. I want to thank you for it. I acknowledge myself a convert to Spiritualism. I look forward for your truly valuable paper as regularly as I do for my food every day. Sometimes I am afraid that my paper has not come. I do not know what I shall do when you ston it, as I suppose you will very nas not come. I do not know what I shall do when you stop it, as I suppose you will very shortly, for then I shall lose my best friend. Some of your subscribers have sent me some old papers and one old phamplet, for which I am truly grateful and thank them very much, for I like to get hold of anything that will enlighten my mind.

LANSING, MICH.—A. W. Edson writes.—I see by an article in the Journal of Sept. 12th, from G. C. Parmiter, that the State of New York has passed an act to prohibit all those who practice medicine in any form without the proper papers, from some of the medical schools, rendering them liable to a heavy fine. There are buffer clair-voyant doctors in the State, and I for one think it would be well to call a convention of them and others interested in the cause, to consult together, and take such steps as thought best to promote and protect us in our rights. I find that my prac-tice as a clairvoyant in this place is on the increase, and the better I succeed the more it seems to hurt the feelings of the "old schools," and when you affect their pockets, they begin to squirm.

SICKLERVILLE, N. J.—Oliver Bliss writes.— Two years ago last winter, I was invited to attend a circle at the house of a colored gentleman, a class leader in the Methodist church. Sometime class leader in the Methodist church. Sometime after the circle opened, the spirit of a colored man manifested himself to my clairvoyant vision, and gave his name, which was recognized by two of the circle, although he had been in the spirit-land some forty years. The next thing he showed me was, seemingly, a barn yard surrounded by a stone wall, and a flock of sheep inclosed therein. At one corner of the wall there seemed to be a gap, as if the wall was partly torn down, and the gentleman at whose house we were holding the circle, tleman at whose house we were holding the circle, theman at whose house we were housing the circle, stood there, apparently to stop the sheep from getting out. I told what I saw, and the test proved a most beautiful one, being translated by another of the party. He said "Uncle Sammy, he has come back to thank you for helping to save the flock." The test was this: the spirit manifesting was a class leader in the Methodist church, a very devoted plous man, and "Uncle Sammy," at his decease, took his place as class-leader, and helped to save the flock.

LUMBERTON, N. J.-Wm. C. Bishop writes.-It has not been with much effort on my part that I have increased the names of subscribers through this office, from two to seven, for the RELIGIO-PHILOSOPHICLL JOURNAL, but now I intend to put PRILOSOPHICLI JOURNAL, but now I intend to put forth some effort for increasing it still more, and when these trial subscribes' time expire, I mean to see that they renew their subscription is possible. Cur conditions are changing here as well as in many other places. Spiritualism is a subject not so distasteful to the people now as of times past, and instead of the question being asked, "If it be true what good will it do?" the question often is, "where can I see these things?" I have had the pleasure of witnessing the meterialization of John and Katie King at the seance of Mr. and Mrs. Holmes at Philadelphia. The evening I was there Robert Dale Owen was present. Eatie came out of the cabinet, and Mr. Owen approached her, taking her hands in his, she then laying here on his head as in the act of blessing him. I had an excellent opportunity for witnessing the affair as excellent opportunity for witnessing the affair as I was in the first circle next to the cabinet and sat by the side of Mr. Owen. Your paper is much liked by us here. May you long live to continue

OXFORD, O.—D. Winder writes.—I have obtained the finest Hall in Oxford, for a course of lectures on Spiritualism—free of charge. I will commence the course so soon as we have a modification of the present intense heat. I shall then make an effort to circulate the Journal among the people of this town and vicinity. I have a letter from Henry B. Allen, of Vermont, who will stop awhile with me on his way West, soon. After I see the phase of his mediumship in private, select circles at my house, I can judge of the pro-priety of introducing him to a public audience. This is one of the most priest-ridden towns in rtert Crutici senting the cause. Last week we had an exhibi-tion here, the character of which the enclosed bill will explain—not fully, however, as the "Professor's" (?) attempt to imitate the phenomena in question was a failure throughout,—many of the "tricks," as he calls them, were done in a very bungling manner; and the part announced for Mrs. Starr, ignored altogether. This attempt, on the part of professed Magicians, in compliance with the promptings of the clergy, and with a view to make money, is among the prominent "signs of the times;" and indicates the stage of progress Spiritualism has reached.

PIONEER, WASH. TER .- O. P. Henry, Secre PIONEER, WASH. TER.—U. P. Henry, Secretary, writes.—The Spiritualists of Washington Territory and Oregon, held a Grove Meeting at Pekin, W. T., Aug. 28th, 29th and 30th. The meeting was organized by electing J. N. Armstrong, President; I. O. Bozarth, Esq., Vice President; Hon. O. P. Henry, Secretary; and appointed the usual committees. The speakers were Mrs. A. J. Duniway, the able and eloquent speaker, and editress of the "New North West," published at Portland. Oregon: also Dr. A. A. Clevelished at Portland, Oregon; also Dr. A. A. Cleve-land, the noted trance lecturer; E. Bennett, and Messrs. Butts and Carothers, an array of speakers and talent that seldom attends Spiritual meetings in the older and more densely populated states. The audience was large and with breathless attention listened to the living traths that were poured forth from the lips of in-spired men and women. Mrs. A. J. Duniway delivered one lecture on "Woman's Wrongs," which seemed to make her a kind of heroine among the fairer portion of the audience. There being none of the free-love element, all was harmonious. Hon, J. Q. Austin, George Morris and Jefferson Kinder were appointed a committee to select a site and make arrangements for a meeting in the year

CHAGRIN FALLS, O.-Joseph White writes. Some twenty years ago, my two sisters (one now deceased) saw a light the shape of a sickle, at midnight, when there was no moon shining and it was cloudy and dark. It was spoken of for weeks after cloudy and dark. It was spoken of for weeks after as being so singular and mysterious. My sister, a church-member, some three years after this, was prostrated on a death-bed by fever, and the day before her death, she called to father and we all went to her bed, when she pointed up and said. "I see my savior, and he is beckoning me away," and then commenced singing the beautiful hymn,

"My home is in heaven, My rest is not here; Then why should I murmur When trials appear."

We all joined in singing, and my younger sister with melodeon accompaniment assisted, and the meeting was one of soul stirring and soul bles-sing. A friend of mine attended firing steam sing. A friend of mine attended firing steam bollers from September to April, as late as midnight, and as usually the case being up late at night, would get drowsy and lean his head back in his chair and shut his eyes for a moment, when he would hear his name spoken in an audible voice, and would wake up, and so it continued from the time he went at work until he quit, some eight months. A girl that lives with us, awoke the other morning and saw a beautiful form before her, dressed in a white flowing robe and long hair, with a wreath of flowers about her head and her countenance seemed to be of a pearly white. She says it was the most beautiful form, and countenance she ever beheld. She gazed upon the figure nance she ever beheld. She gazed upon the figure for about a minute. Now, all these things hap-pened to parties who have no particular belief in Spiritualism, and two are members of the Congregational church. Ask the world if this is all a delusion. Some may say, "yes." But the time is near at hand when the whole world will say, No! it's no delusion, but a reality.

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I now present the public with the second volume of

'Journal of Science.'

I now present the public with the second volume of 'Incidents in My Life,' which continues my narrative to the period of the commencement of the Chancery suit."

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mence, and armly believed that nothing could restore my hair.

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M. H. SMIYE.

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#### Rev Anch Department.

by..... d. habbitt, d. m. Subscriptions and Advertisements for this paper re-ceived at the New York Magnetic Cure, 283 East 23rd street, by Dr. Bebbitt

Spiritualists versus Church Members.

Any strikingly new theory of Religion, especially where a greater freedom of thought is inculcated, is liable at first to be flooded with a great rush of heterogeneous elements, just as early Christianity was. Spiritualism has, no doubt, its full share of nonsense from this miscellaneous source, and many a medium being unacquainted with the laws of mind, is daily spinning out superficial stuff under the supposition that some great philosopher or sage, thousands of years old, is pouring forth wis-dom when, the truth is, their own ignorant minds with, perhaps, some slight spiritual assistance, are giving forth folly. Then again there is a class of persons who being led on by an amimal nature, would fear down all barriers of social life, both good and bad, and let human passions go forth wild and lawless under the plea of freedom. It would be better not to turn times looks in the atreets until ter not to furn tigers loose in the streets until we have made them tame and controllable. The title for these free and easy sort of persons should be Spiritists, or Animalists, or Socialists, but they must grow awhile before they can be truly called Spiritualists. I am well aware that there are many abuses of the marriage relation, and gross wrongs towards woman in the present code of society, but these must be remedied on some principles of law and order, and not by destroying twice as much as we build up,

But for all the shortcomings of Spiritualists, our States prisons are almost uninhabited by them and our Lunatic Asylums have a much smaller proportionate representation of them than of Church members. One large boarding house keeper of New York informed me that she had much less trouble in getting her pay from Spiritualists than from Caurch members, and I notice that people are very glad to get an account against the Religio Philosophical JOURNAL OR the BANNER OF LIGHT OR A. J. Davis & Co., knowing how promptly and surely their pay will come. When Spiritualists are slow in meeting just debts, I believe it will be found in most cases that it comes from inability rather than their wish to have it so.
It is an incontrovertible fact that a majority of our States prison convicts are Church members, and in many cases clergymen, while twenty-six per cent. of the insanity of the inmates of our Lunatic Asylums, are said to be cansed by Religious excitement in our Churches. Besides this, in their sympathy for the suffering, and power to build up both mind and body, in their humanity, in their spirit of progress, leading in every grand reform, in their breadth of mind and grasp of the new and magnificent ideas which are revolutionizing and blessing the world, Spiritualists are head and shoulders beyond Church members. A lady was lately glorifying the Church in my presence. "I admit," said I, "that the Church has some very lovely people. and they become lovely because they are spiritualized and made impressible to higher influences, but I consider the Church standard far too low. They consider one day in seven eacred, when every hour should be spent for a high purpose. They consider Church edifices holy, and a certain country in Asia the "Holy Land," whereas the whole universe of God is divine. They consider God's truth to be found mainly in one book, although the whole world and millions of suns and systems are fiashing forth his glorious revelations for our instruction and ennoblement. For this reason I consider their conceptions too narrow, and their standard too low."

KATIE KING

Blissfield, Mich., Bewildered.

what was seen at a seance given by Mr. AND MRS. HOLMES.

For some time past the citizens of Blissfield Mich, have been more or less excited on the subject of Spiritualism, the primary cause of which is the remarkable demonstrations and manifestations which have been produced there by Mr. Nelson Holmes and his wife, Mrs. Jennie Holmes, nee Ferris, at the house of Mr. Lyons, a brother-in-law of Mrs. Holmes. On Thursday afternoon some fifteen or twenty of our citizens, most of them believers in Spiritualism, accompanied by a represent-ative of the PRESS, took the 4:00 P. M. train for Blissfield, for the purpose of attending a seance to be given that evening, at the house

At an early hour the party began to assemble, and by half past seven, the room in which the scance was to be held, was completely full, there being nearly thirty persons present. Before commencing the evening's performance, a full and thorough examination was made of the cabinet in which all the manwas made of the capinet in which all the manifestations were to be produced, by all the gentlemen present, and several of the ladies. Nothing could be discovered, however, by any one, to show that any fraud or deception could be practiced by mechanical appliances, or apparatus of any kind. The only question in doubt in regard to this cabinet is in the manner of its construction and location. It is manner of its construction and location. It is placed in one corner of the room used as a parlor, and directly in front of a door opening into a bed room. This door is covered up with black walnut boards fastened to the wood-work by large screws, and it would seem impossible for any one to remove the partition without making it because in the control of the contro partition without making it known to those in the room. The front of the cabinet is also composed of black walnut boards some seven feet in height, and extending from one side of the room to the other, thus forming a tri-angular shaped apartment. In front is a small door, and above this door, and a little to the right of it, are two pentagonal apertures some ten or twelve inches in diameter.

With this explanation of the room and cabinet, we shall proceed to give an account of what was heard and seen there during the evening. The party was formed in three cir-cles around the room, the lamp was placed on a stool in the corner opposite the cabinet, and then the light was turned down a very little, but still objects could be distinctly seen in any part of the room, although features could not be distinguished very plainly. Everything being then in readiness, a gentleman and lady present commenced playing on a violin and guitar and presently the song a violin and guitar, and presently the song entitled "The Sweet Bye and Bye," was sung by some of those present, and soon raps were by some of those present, and soon raps were heard in the cabinet. Mrs. Holmes asked whose spirit it was, and was told it was the spirit of "Dick." This "Dick." as he is familiarly called by Mr. and Mrs. Holmes, is an old spirit friend, and generally appears at all their seances, and converses with them and others present. When in the body he

was used by Richard several times, and seemed to be his favorite by word. During the evening several different faces appeared at one of ing several different faces appeared at one of the apertures in the cabinet, one of them that of a young girl some eleven or twelve years old, and one gentleman present thought he could distinguish the features of a sister who died about that age. Hands and arms were put through these holes at different times, looking as though they were flesh and blood. A guit as though they were flesh and blood. A guit-ar which was standing in the cabinet was played upon by the spirits (or some one else) two or three times.

interpretation of the second s

two or three times.

But the crowning feat of the evening, and the one that created the greatest wonder and amazement, was on the appearance of the spirit of Miss Katie King. Katie says she is the daughter of John King, alias Sir Henry Morgan, a notorious English pirate and buccess who flourished shout two hundred cancer, who flourished about two hundred years ago, and who was knighted by King Charles II., of England. It will be seen that Katle, as a spirit, is something like 200 years old, but when she appears on this mundane sphere she takes the form of a young lady of 18, the age at which she died. Just previous to the appearance of the apparition, continued singing is kept up, by which means, it is said, the spiritual visitor is summoned to appear. Some, however, imagine the singing is for the purpose of drowning noise that might be made by machinery, were any used in the operation. After one or two pieces had been sung, the door of the cabinet was noiselessly opened, and a beautiful female form glided out into the room, said to be the spirit form of Katie King. She was draped in a robe of white, belted at the waist, coming clear to the floor. On her head and falling down over her shoulders, was a veil of some sort, and upon her neck was suspended a large and beautiful cross, which was given to her at one of Mrs. Holmes' scances in Philadelphia, not long since, by Robert Dale Owen, the well known author. Her arms were bare and shapely, her features regular and faultless, and of almost transparent whiteness. In fact, Miss Katie King as seen by us, had the appearance of being a very beautiful young lady, and we believe was regarded as such by all present. After walking about the room a moment or two, she disappeared again in the cabinet, shutting the door after her. Mrs. Holmes then asked if she would allow some of those present to shake hands with her, and she replied distinctly "yes." Several then approached the open-ing and shook hands with the beautiful spirit. Mrs. Holmes again asked Katie if she would shake hands with a reporter for the Priess, and she answered "yes." We then stepped up to the aperture, put our hand inside and it was immediately seized and shaken by Katie, and then the same hand was thrust out and patted our head, and touched our face. The hand was warm, and as soft as any lady's hand in good health. The company were again seated and Katie came out again once more and sat down in a chair which had been placed for her near the cabinet. She folded her hands in her lap, sat there and then disappeared as before in the cabinet.

Just at this juncture, a young man who was present, complained of being too warm, and immediately left the room. This had the effect of putting a stop to any further manifestations that evening, and the seance was declared at an end. The door of the cabinet was then thrown open, and several of us went into the room and made another careful examination, but nothing, as before, could be discovered to indicate fraud or trickery. But one of the two things is morally certain: Either a spirit clothed for the time being in flesh, walks boldly out of the cabinet, or a most skillful fraud is being perpetrated upon all who witness these seances. There is no middle ground, peopled by occult powers, psychic forces, &c. It is simply spirit or woman. But we have no opinion to offer on seen them, and leave your readers to form their own opinions. There are many people in Blissfield who believe the whole thing to he a humbug; but none of these persons have as yet attended any of the seances.

Had not the seance been so suddenly bro-

ken up by the young man referred to above leaving the room, Mr. and Mrs. Holmes had promised to have Katie King come out of the cabinet, and there in plain sight, disappear entirely from view, vanish, as it were, and then reappear again. Had this been done on Thursday evening, it would have been "much more binding," and would, perhaps, have convinced some there that Spiritualism was one of the fixed facts.

In conclusion, we would just call attention to a slight mistake made by the Times reporter on this subject. He says that "Katie King's on this subject. He says that "Ratie Ring's real name is Annie Morgan, and that she lived in the time of Cromwell. Her father was executed in the time of Charles II., for the crime of piracy." This is incorrect, as we have the story of the girl's parentage from Mrs. Holmes. Her father's name was John Mrs. Holmes. Her father's name was John was below remarked and at the King, as we have before remarked, and at the age of 15 years he ran away from home and went to sea, assuming the name of Henry Morgan. He finally attracted the attention of King Charles II., who appointed him an officer over his forces in Jamaica. He conducted himself so gallantly in this position, that in 1678 he was knighted by Sir Henry Morgan, which fixed his new name upon his entire family. . Adrian, Mich.

#### The Boston Convention, and its Results.

The Spiritual Scientist, published at Boston, speaks as follows in reference to the Convention recently held there, controlled by Moses Hull and other lights of the Free-love frater-

We have sat in many conventions called for religious, reform, political, and other purposes, but it was reserved for us to witness poses, but it was reserved for us to witness during the past week, in the Parker Memorial Hall, a gathering convened without any other definite object than that claimed by all contions,—"to advance the cause of truth and haman welfare;" and if this was advanced by the remarks and discussions heard in these meetings the results of the convention are

meetings, the results of the convention are probably satisfactory to its projectors.

It might be interesting to the Spiritualists of the United States to know if this was the National Convention, called by the Provisional National Council of the Universal Association of Science 1988 tion of Spiritualists in accordance with its Constitution.

And, again, it might be interesting to have known how many members of that Association felt sufficient interest to send delegates to its Annual Convention. Or if the thirty or forty persons present, and the lifteen or twenty persons who conducted its sessions, are any indication of the present national atrength of this Association.

of this Association.

The Council may have had the authority to invite all "Spiritualists, Socialists, Infidels, Materialists, Free Religionists, and Free Thinkers," to attend and join in the "effort to advance the cause of truth and welfare," and thereby swell the apparent strength of this was called Richard Laronjeaux, was a Frenchman by birth, and by occupation a sailor. Several questions were then asked and an movement; but we fail to recognize the right swered by "Dick," in a satisfactory manner to the questioners. The expression, "By jingo!"

Thinkers," to attend and join in the center to advance the cause of truth and welfare," and thereby swell the apparent strength of this movement; but we fail to recognize the right of the chairman to declare all these persons, when present, members, or virtually delegates;

and accept their votes as such in matters before the Convention.

A convention so composed was clearly not a legal National Convention, and leads us to infer that there is not sufficient vitality in the Universal Association to enforce Art. II., chap. 5, and Art. I., chap. 7, of their Constitution; or if the National Council recognize this as the National Convention then as it. this as the National Council recognize this as the National Convention, then, as it has adjourned sine die, without electing offi-cers, or even passing resolutions to give it a character as a convention, we may still assume that the Association has no existence, or exists but in name.

The opening evening gave indications that the Convention would act on the "very important business" which should have occupied its attention. The key-notes were sounded at the first meeting,—"it was hoped that some steps would be taken to draw together the two great bodies—the one the radical, and the other the conservative element of Spiritualists;" another "would classify Spiritualists;" another generous leader "was in favor of dividing the platform with the conservatives;" and there was almost an open confession of an under dog in the fight." But Prestot Change! and from this evening to the close of the Convention there were no more indications that these were the leaders or the remnants of a once firm, powerful, and growing

Far better would it have been for the leaders of this movement had they followed the suggestion of one of their number: "Adjourn the convention sine die," said he; "give it back as we found it before the Chicago Convention, and let us organize anew under a distinctive name."

The nation has the adjournment, sine dis Will it have the old movement under a new

#### Letter from New York.

DEAR JOURNAL:—Many months have passed and carried with them their weight of human experiences, since through the columns of your paper I donated a few jottings gath-ered from the wayside of life's journey, for, I hope, the advancement of truth made manifest through our glorious philosophy. Fire may destroy our homes of brick and mortar, bigots and skeptics may scoff and scorn, but the glorious Temple of Truth whose foundation is immortality, and whose granite walls are tablets on which are chiseled the inspiration of the angel world, will stand through all time and tide of opposition and persecution. The gigantic "wheel of time," since my last correspondence, has carried my good husband and myself through many and varied changes. We have not always escaped the "Storm clouds of life," yet the sun of happiness and love has ever shone upon our united lives, adding a rich lustre to the darkness. Hand in hand we are tolling up the heights of time, each night finding us "one day's march nearer home." We have bidden our western friends good-by, and with the "Star of Hope" beckoning us eastward, we purpose making New York city our future home. We stopped a few days at Dr. Miller's, No 41 West 26th Street. We have had the pleasure of meeting several persons of interest and notoriety-Mark Twain, Annie Dickinson, George Francis Train, Judge Jordon of North Carolina, U. H. Flagg, clerk of the Senate at Washington, Col Fuller, ex Governor of Utah, Mrs. Matilda Heron and her aweet and gifted daughter, lit-tle Bijou Heron, and Mrs. Upon, a dear soul and a firm believer in Spiritualism. However and a firm believer in Spiritualism. How it gladdens the heart to see those gliding down the allvery side of life made happy in the belief of spirit existence. The mediums, Dr. Slade, Mansfield and Foster, are all doing a good work for our cause. Dr. Slade is to be iter of Grove Penny of Utics, N. Y. The wedding was a brilliant affair. Costly diamonds and rich presents were the order of the occasion. We wish them a long life and a happy one, and prosperity to all good mediums. Wishing the Journal its merited success, I am yours for truth.

DELLA E. DAKE. 43 West 28th Street. New York city.

## The Conservative Organ.

The Spiritual Scientist, of Boston, contains the following:

"The Boston Herald," which is usually correct in its reports and statements, and always intends to be, says in its editorial columns:---

"The late meeting in Parker Memorail Hall, held under the 'National Spiritualists, Assocition', does not accurately represent the conservative and respectable Spiritualists, whose organ is THE BANNER OF LIGHT.' The latter do not believe much in national or other organizations, holding that the strength of Spiritualism lies in individual independence of thought and action."

We venture to suggest that this honor belongs, not to the Banner, but rather to the RELIGIO PHILOSOPHICAL JOURNAL, of Chicago, another leading spiritual paper, which has been uncompromising in its tendencies and unmistakable in its declarations concerning radicalism and conservatism. We do not think the Banner itself would insert the above quotation from the *Herald* in its editorial columns as its, editorial opinion; in fact, the secretary of the late convention in Parker Memorial Hall, the treasurer of the "National Association," so called, and several of the leaders and speakers, are prominent contribu-tors to the Banner, and have been gyarmly supported in its columns. The Religio-Philosophical Journal did not hesitate to stake its entire circulation to the necessity of that prompt action which so speedily followed, and which has contributed so large ly to produce the two elements which are now modestly termed "radical and conservative."

## Books Received for Artice.

STARTLING FACTS IN MODERN SPIRIT-UALISM, by N. B. Wolfe, M. D., Cincinnati. A. K. Loring Publisher, Boston, sends us the following: Bound to Rise, or How Henry Walton Rose in the World, Illustrated, Horatio Alger, Jr. One Year at our Boarding School, by Agnes Phelps. Kings Cope, a Novel. A. K. Butts & Co., Publishers, N. Y., send us Dr. Marvin's Pathology and Trestment of Mediomania.

The above books were forwarded to the Journal for notice through Jansen, McClurg & Co., of this city, in whose store they have been shelved, some of them, more than six months before delivered, other lots in the mean time having been delivered. This is not an uncommon occurrence, and publishers would do well to notify Editors by postal card when they forward copies for the press.

A MEMPHIANS TRIP TO EUROPE. By Rev. Samuel Watson. Nashville, Tenn., Southern Methodist Publishing House.

A BOOK OF MYSTERY. The life of Mary Whit-tey the Catholic Medium, by A. B. Dorman. BIOGRAPHICAL AND DESCRIPTIVE GATA-LOGUE of "The Ancient Band." Published by the "Pacific Art Union," New York and San THE HEARLD OF HEALTH for October contains "The Building of a Brain," by Edward H. Clarke, M. D; "The Mosaic Food Laws," Dr. De Sola Mendes; "A Chapter on Headsches," "Disease Universal," by J. C. Layard, M. D.; "The Physical Life of the Germans," "Maladies, Produced by Boots and Shoes." M. D.; "The Physical Life of the Germans,"
"Maladies Produced by Boots and Shoes,"
"Salt Rheum," "Crimping the Hair," "Varicose Veins," "Diet for the Lean," Eccentric People," "Propagation of Typhoid Fever,"
"Gloomy Fe-ling," "Insanity," "Dandruff,"
"Dying the Hair," "Baldness," "Disagreeable Breath," Periodic Drinking," "D unkenness among the Wealthy," "Dysentery," "John Tyndall," "Perils of Hereditary Weakness,"
"St. John's Guild Floating Hospital," "Girls. St. John's Guild Floating Hospital," "Gir's, Rowing Match," "Importance of Clean Water for Cows," "Care of the Eyes," etc. Every subscriber for 1875 who sends in his name now will get the October, November and December numbers of this year free. \$2 25 pays for the HERALD a year and the great premium, Robinson Crusce, in one volume of over 600 pages, elegantly bound in cloth with gilt edges. Ad-dress Wood & Holbrook, Publishers, 13 & 15 Laight Street, N. Y.

THE PHRENOLOGICAL JOURNAL for October contains a fine variety of subjects. The sketches of Supt. F. B. Ainsworth of The Integral Commonwealth, should be read by politicians and statesmen; John Roach, the also the Lord Chancellor of England, Sir Roundell Palmer. There are, also, papers on Morbid Moods of Mighty Minds, in which the case of Henry Ward Beecher is instanced; Purity of Lafe; Home Politeness—most timely and well put counsel; Our Negro Population; The Work that Wins; What am I Good For; The Transit of Venus, illustrated; A Plea for Phremology; the Husbanda' Mistake, etc. Terms, 30 cents a number, or 33 a year. S. R. Wells, 389 Broadway, N. Y.

THE POPULAR SCIENCE MONTHLY for October, 18 replete with valuable articles on scientific subjects. No one can peruse this ably conducted Monthly without having his mind enriched with valuable facts. The leading scientists of the day write for it; its editor, Prof. E. L. Youmans, is one of the shining lights of this age, and under his careful super vicion, how could it be otherwise than a complete success? The leading subjects in this number are, The Fossil Man of Mentone. Microscopic Architects, The Aquarium, Thermal Death-Point of Living Matter, Mental Physiology, Recent Researches in Photography, The Electric Light for Steamships, Are Animals Automatons? Tyndall's Relation to Popular Science. D. Appleton & Co., Publishero, 549 Broadway, N. Y.

#### Business Aotices.

See card of Dr. Hall in another column. Persons desiring to employ a reliable, conscientious magnetic physician, will do well to

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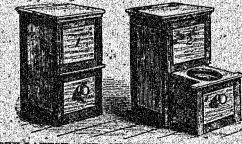
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