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

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Scientific Investigation of Spiritualism.

BY HUDSON TUTTLE

Constantly has it been reiterated for the last twenty five years, if scientific men would only condescend to examine spiritual phenomena, they would soon prove them to be a baseless delusion, and poor ignorant credulous believers, would repudiate the ruinous doctrine and return with alacrity to their old beliefs. With so much talk about science and scientific men, it is well for us to inquire what science really is, else we may be speaking at random, meaningless words. Science, in a general sense, is certain knowledge, accurate observation; in a special sense it is a classification of facts, with the principles and theories depending thereon. As when we speak of the science of astronomy, we mean the classification of all accurate knowledge of the size, form, constitution and relation of worlds; of the science of chemistry, the classification of the facts observed in regard to the constitution, properties and combinations of elementary substances, with the principles and theories dependent.

A Scientist is one who makes special study of one or more of the numerous departments of knowledge. That term conveys the idea of breadth of view and command of universal knowledge, a conception made popular by the application of the term, to a few great minds like Arago, Herschel, or Humboldt. This, however, is a mistaken view, for too often those to whom the term is applied, are of the narrowest attainment.

Knowledge is divided into many departments, and the tendency is to confine the attention more and more to special fields. As knowledge increases, and it becomes more and more difficult, in fact impossible, to study all its branches, students are content to allow the greater part of the field to remain untouched, while they cultivate each their own little corner. One studies plants, another zoophytes, another the nerves, another chemistry, another magnetism, and thus through numberless departments. The result is the rapid progress of accurate knowledge as a whole, and at the same time the dwarfing of the individuals who devote themselves to the narrow range of observation. As in division of labor, where one individual is confined to pointing, and another to heading, at length can do only one thing well, and that heading or pointing a pin; so in this division of intellectual pursuits, what is gained in the special is lost in the general. The chemist may gain a more complete knowledge of chemistry, by giving it his individual attention, and the electrician of electricity, by excluding all other departments of knowledge, yet by this means their minds are narrowed to the little field they cultivate, and they become dwarfed by the process, which sharpens their wit in only one direction. Their opinions are reliable in their respective spheres of observation, but outside of these are utterly worthless. Yet if an individual is proficient in one department, it is presumed he is in all, and hence it is supposed that those who have mastered chemistry or physiology, anatomy or electricity, are capable of pronouncing an off-hand decision on any and all questions. The Specialists have sufficient egoism to accept the position of universal umpires, and when new questions arise we are presented by them with gratuitous representations of imbecility. In such questions they are the most untrustworthy authorities, narrow, prejudiced, and inflexibly conceded. It has been demonstrated by the experience of a quarter of a century, that the solution of the problems arising out of spiritual manifestation has nothing to expect from them. They are by education unfitted for the investigation. They will not allow in the realm of the subtle forces of spirit and mind, the conditions found essential to successful results. They will admit that their mixtures must be carefully weighed, properly diffused, and their apparatus adjusted with exactitude, else their experiments will prove failures. They admit that in photography, for instance, the camera must be a darkened chamber, and would laugh at the ignorance which should require them to take a picture in a lighted room, yet they demand the most antagonistic conditions to spiritual phenomena, and if they fail, at once discard the whole subject.

Lately an unknown doctor has jumped into notoriety by making a proposition somewhat like this: If a photographer can not take your picture without a camera, he is a swindler! If you desire to prove this, prepare yourself with a dark lantern, and spring it upon him; or go in behind the scene and smash his chemicals, or drop lampblack into his silver solution, and find how he will fail! This twaddle popularly passes for "science!" The man who talk it most glibly are "scientific!" We have enough quite of this nonsense baptized with a sacred name. The learned "Doctors" began with the first rappings, referring them to the snapping of the toe-joints; then referred them to the knees, and these theories culminated in the assertion of a Dr. Marvin, of the New York Female College, of a theory which is shocking to modesty. As the latest manifestation of the dwarfing tendency of special "scientific training" and obtuse ignorance, we recommend his recent book on "Medio-mania." The reader of that delectable book will be astonished to learn that mediumship is a result of female weakness!

What claim can a man have to attention who is entirely ignorant of his subject? It has not appeared necessary to any of the theorists who have monopolized public attention to devote any time to the investigation. The great Faraday, great in chemical and electrical manifestation, would have given days or weeks to

the analysis of a new compound, before he would have considered himself qualified to pronounce on its constitution. He did not give a moment to spiritual phenomena; he said he had no time to give, yet dashed off a theory in the face of all its facts, which he and his admirers to this day regard as final.

A Naturalist devoted sixteen years to tracing out the muscular attachments of a certain caterpillar, which proved him an adept on the subject of caterpillars and a great fool in common sense. He, undoubtedly, was "scientific," but his opinion of the movement of the stars would not be desirable.

We should learn that a man need not be a professor, a doctor, or a fellow of a learned society to be scientific. Science is not entirely contained in books, any man who makes careful observations is in the measure of his accuracy, a scientist, and the result of his observation is science.

Spiritualism is the science of spiritual life, and in its modern aspect, throws a new light over the field of psychology. Its phenomena are to be observed, its facts recorded, its theories demonstrated, its generalizing principles determined. When we consider the subtlety of its agents, the novelty of their manifestations, the ignorance of their requirements, we have little faith in the assistance of that class of men, trained in other ways of thought, and methods of investigation, and whose lives have been devoted to an opposite direction.

The manifest unfairness, bigotry and want of common honesty in every instance these Specialists claim to have investigated, is sufficient evidence of their usefulness. From the days of that "Cambridge Committee" that never "reported" until the latest "scientific quackery" of a Dr. Beard, the same imbecility, arrogance and ignorance has been presented. Prof. Louis Agassiz may have been the best of authority on a fossil fish bone, and by that very capability wholly unfitted for the perception of a spiritual principle. When a fish scale is large enough to shut out the universe, there can be little room for the spiritual side. Agassiz, however, consented to "investigate." Had he been told, that if he would sit in silence by a brook for an hour, he would see a rare species of fish rise to the surface, he would not only have willingly sat an hour, but a month if necessary. He was required to remain in the circle, quiet and silent, except to questions asked, and these were to be civil and gentlemanly. But, alas, it was not a fish this time expected; it was tidings from the immortal dead, and he would not remain silent, or quiet. He stamped up and down the room, and made grossly uncivil remarks, asked ungentlemanly questions, and then declared himself disgusted, having utterly disgusted every body else.

Dr. Hammond attempted to annihilate the decision in the North American, and not succeeding revamped his essay in a booklet, and having thus to his own satisfaction thoroughly destroyed it, returned on his laurels. Not that Dr. Hammond ever saw any of the phenomena. A man of "scientific training" had no need of that! He begins with the usual cheap rhetoric on the attainment of mind in scientific exactitude. "Only one in millions could high priests in science" like Dr. Hammond! He rises into the realm of generalization and announces—

"There have always been, and probably always will be, individuals whose love for the marvelous is so great and whose logical powers are so small, as to render them susceptible to entertaining any belief no matter how preposterous it may be; and others, more numerous, who staggered by facts which they can not understand, except any hypothesis which may be offered as an explanation, rather than confess their ignorance." Of these he remarks:

"Their minds are decidedly fetich worshipping in character, and are scarcely in this respect, of more devoted type than that of the Congo negro, who endows the rocks and the trees with higher mental attributes than he claims for himself." It is refreshing to hear a man of Dr. Hammond's calibre arrogantly call such men as Prof. DeMorgan, Gregory, Varley, as Longfellow, Wm. Howitt, Robert Chambers, J. G. Wood, Victor Hugo, Guizot, Leon and Jules Favre, Flaurmarion, Judge Edmonds, Judge Lawrence, B. F. Wade, and a host equally named,—"ignorant" "fetich worshippers."

The gist of his theory is expressed in the following extract:—
"No medium has ever yet been lifted into the air by the spirits; no one has ever read unknown writing through a closed envelope; no one has ever lifted tables or chairs but by material agencies; no one has ever been tied or untied by spirits; no one has ever heard a knock of a spirit, and no one has spoken through the power of a spirit except his own. The hypothesis of spirits is altogether the least plausible that could be presented."

Such is the irrevocable decree of science through Dr. Hammond! Who is he that we should consider his bare word as finality. He is a professor in a New York medical college; he was Surgeon General during the war in the United States Army, and as such was convicted of degrading his high office by furnishing the sick and wounded soldiers with inferior medicines, thus jeopardizing their lives; and was after the careful consideration of the forbearing Lincoln, dismissed from the service, and forever disqualified from holding any office of honor, profit or trust, under the government of United States. Is it singular that he should only see fraud in "spiritual manifestations" and hold up VonVieck, McQueen, and their ilk as shining illustrations? Precisely similar in spirit and motive is Dr. Wm. B. Carpenter's exposition as introduced into his recent work on "Mental Physiology." Dr. Carpenter is the author of several exhu-

sive compilations on physiological subjects, a Fellow of the Royal Society, and a score of others, the abbreviations of which dangle to his name. He is as a compiler of the results of the labors of others remarkable in his way, but as an original investigator a man of little talent. Complication represents the lowest order of thought, however well done. He does not claim to have made any original research in Spiritualism. He, in fact, does not think it worthy his observation. He says he never even saw a "manifestation," yet he proceeds summarily to dispose of the hallucination. It deeply moves him, however, and in over a score of passages scattered through his book he mentions or sneers at the ghost he can not lay. He believes Faraday exploded the matter, but he wished to blow away the ashes. It is "unconscious cerebration," says Dr. Carpenter, that produces the mental phenomena. When we inquire what "unconscious cerebration" is, we are informed that it is "instinctive" action, and a few pages farther on we are told that "instinct" is "unconscious cerebration" and in this whirling the Doctor goes round till his head grows giddy and he claims the gyration as a scientific demonstration.

It is evident that many of the mental manifestations surpass the normal efforts of the media, and hence we are driven to the illogical conclusion that the "unconscious" efforts of the mind are superior to the conscious; and still more improbable that the "instinctive" or "motor" system of nerves, will give intellectual results, which the cerebrum, whose sole office is that of thought, completely fails to do! All then that becomes necessary for great intellectual feats, is to render the cerebrum "unconscious," and allow the "motor" nerves to think!

Again Dr. Carpenter accounts for the physical phenomena by "ideo-motor action;" that is, we presume, in plain English the unconscious action of the motor nerves, under the stimulus of a dominant idea, which is Faraday's theory, and partially accounts for the movements of articles on which the hands of the circle rest, but completely breaks down when articles move without such contact. How does Dr. Carpenter meet this difficulty? He does not allow troublesome facts to stand in his way; he denies their existence. He pronounces them all a delusion. Those who witness them are "hypnotized," by which he means "magnetized," by the belief that such events will happen, and thus cause themselves to believe they witness them!

After Dr. Carpenter has spent a couple of days determining the important problem of the proportion between the white and grey substance in the brain of a cat, how are we to know when he writes out the result that he was not "hypnotized" by a "dominant idea," and instead of the brain of a cat, was not dissecting a guinea? How do we know that his movements were not "ideo-motor," and his conclusions "unconscious cerebration?"

One of the most unaccountable attacks on the brave and truly scientific men who have investigated Spiritualism, was made by Prof. J. Czermak of Leipzig. He gave two lectures on the "Hypnotism of Animals,"—the design of which was to expose Spiritualism and cast discredit on its investigators. He is well described by the poet as:—

"The man of science, himself is fonder of glory and vain,
An eye well practiced in nature, a spirit bounded and poor."

He has not investigated, nor even witnessed a single manifestation, but considers the whole thing as "not worthy of any consideration whatever." Only on account of his "position" has he consented to show its folly and absurdity.

The investigators of Spiritualism he divided into the ignorant "scientific know-nothings," and "scientific people by reputation." To the latter class belongs Prof. Crookes, Hare, Butterworth, Varley, Wallace, etc., of whom he says, "the way alone in which these investigators perform their experiments and the manner in which they make their reports, prove very clearly that they are really no investigators at all." He sneeringly calls these, "natural investigators" and "savants," using quotation marks. "These gentlemen," says one inflated professor, "have not the shadow of a right to complain of anything save their own incapacity. . . . that they did not succeed in establishing their 'spiritual manifestations.'"

It was pitiable worthy in Prof. Sharpey to refuse Prof. Crookes' invitation to be present at a "sance" with Home. "Science simply ignores [the phenomena] and it has a perfect right to do this, because time and work are too precious to be wasted on phenomena which can offer no higher interest than that their causes are not apparent." "The whole thing is not worth any consideration whatever." The absolute opposition of science to Spiritualism is entirely justifiable.

How does he arrive at these sweeping conclusions? As we have stated, not by observation of the manifestations. His method is entirely original, and would make the future of some illustrating VonVieck or McQueen. The first section and a greater portion of the last is devoted to experiments in measuring a craw fish and a bee! "Time and labor are too precious to be wasted on phenomena," spiritual, tending to solve the most vital problem presented to the consideration of man, but not for the consideration of "hypnotizing" a crab! Prof. Czermak was told by a friend that by making passes over a crawfish, he could make it stand on its head, until passes were made in an opposite direction when it would move away. He found this astonishing assertion to be true, but he went further and found the crawfish would stand on its head without the "passes," all of which he illus-

trated with a basket of crawfish to the eager persons surrounding him.

Then came his *experimentum mirabile* of Kirchner, with a hen, which an attendant produced. This hen, he proceeded to say, if set down on the table and a chalk line drawn from the beak or diagonally with each eye, the hen will remain motionless. This wonderful feat he then and there performed, and the "sances" were filled with surprise and admiration. The wonders had not, however, ceased, for Prof. Czermak told them that he had discovered that the hen would remain just the same if the chalk marks were not made, and this with great success he proceeded to demonstrate. But you ask, what did these wonderful "hypnotisms" of a crab and a hen prove? They proved, as this sage Professor stated, in the last five minutes he devoted to its application, that Spiritualism is an "unequally observed" phenomenon, or plainly a delusion; that scientific men like himself should give it the go-by as utterly unworthy their high consideration, and that "Crookes" (he carefully avoided calling him any thing else but playing "Crookes") and the able men who are working with him, are "scientific know-nothings!" Czermak has reached the blank ending of materialism, and we have no words of reproach for his ignorance of the subject which he attempted to expound, ignorance he would have considered slightly culpable in any other department. He has reached the end, and in an other sphere, perhaps, has already learned that beneath the superficial views man's finite mind can grasp, there is a wide possibility for the activity of spiritual forces.

The old fable of the fool who set himself up for a doctor, repeats itself in never ending similitudes. The chronically sick inevitably become quacks, and fools inevitably assert to themselves the kindly office of fool killers. Spiritualism can well afford to bear the sneers of men of the Buckner and Carl Vogt school—men incapable, seemingly, of a spiritual thought or aspiration; who regard life with the stolidity of brutes, and death as the end. Buckner satisfies himself by calling it a delusion, and complacently goes on in the presentation of his lecture. When in 1873 he lectured before the Turnverein of this country, he boasted before he came, that he would silence the humbug before he returned. The "humbug" has still a voice, and Dr. Buckner went home a wiser, if not less arrogant man. The Turners themselves were not quite ready to accept his blank assertion, and his attempt to present the "moral" side of materialism was a pitiable failure, more in accordance with the nature of a brute than a human being.

These leaders of unflinching materialism are the only ones who do not express a lingering hope, or a desire for immortal life. They have carried the logic of purely physical science to its legitimate extent and declare themselves satisfied with the inevitable. Others, restless at the prospect of a moment's life and an eternal death, express a hope or contrive some ingenious avenue of escape, and in the letter they often exhibit a marvelous credulity, which reminds us of those who strain at gnats and swallow camels.

As an illustration we may take Mr. Winwood Reade. He is a "man of science." He is an explorer of eminence, and an author of some celebrity. He has written a work that has had its influence in England and America, the "Martyrdom of Man." In that work he brings the logic of Materialism to a focus and utterly discards the ideas of God and immortality. They are the nursery tales pleasing to children, but at which a man will smile. There is no evidence of immortal life; there is overwhelming proof against it. It is simple credulity to believe in a future life. Mr. Reade is above such folly, yet we will see what this man of science will believe. He teaches that after long ages of progress, science will unravel all the secrets of life. "Disease will be extirpated; the cause of decay will be removed; immortality will be invented." That is, man will learn how to control renovation and decay of his physical body so that it will become immortal. "Add then the earth being small, mankind will migrate into space, and will cross the airless spaces which separate planet from planet, and sun from sun. The earth will become a Holy Land which will be visited by pilgrims from all quarters of the universe. Finally, men will master the forces of nature; they will themselves become architects of systems; manufacturers of worlds. At that time food will all be manufactured 'from the elements by a chemical process in the laboratory, similar to that which is now performed within the bodies of animals and plants . . . in unlimited quantities and at a trifling expense. Hunger and starvation will then be unknown, and the best part of human life will no longer be wasted in the tedious process of cultivation in the field."

It does not require any credulity to believe this. It is a matter-of-course statement of a "scientific" man, who scorns immortality of spirit. Yet he thursts for it, and finds it in the remote future, an invention of science. The "coming man" is to possess an immortal physical body. He is to manufacture his food directly from the elements, and not by means of animal and vegetable growth. He is to be able to go to other worlds on exploring expeditions, launching on the moon, and taking supper at a caravansary on the Dog Star. If on the way he finds an occupied region, he will be able to stop over and create a world or a solar system. Such a performance will be only a play spell! In that good time money will be of no account, Mr. Reade happens to assure us. It is scarcely to be hoped that it will not be, else total stock associations will build a new world in every corner of creation, and

collisions of systems will become as common as collisions of railway trains. What a possible future that would open up to a Drew or Vanderbilt, who could announce a daily line of comets to the Pleiades, or the Polar Star, or sale of stock in a grand world-building company unlimitedly watered!

It is exceedingly well that Mr. Reade did not publish these ideas on spiritual authority. How the learned would have laughed over the nonsense of spiritual literature, and credulity of Spiritualists. In the height of his prosperity he was called to the Spirit-world, and may now regret the publication of the wild doctrine which occupied his last hours on earth. Louis Figuler is an eminent French author, (or authors who aspire to scientific subjects). He has written a book on the "To-morrow of Death, or Future Life according to Science." In this work he takes careful pains to sneer at Spiritualism which he styles "a new superstition, which sprang up in Europe and America about 1835, in the train of the terrors of 'table turning.'" "A rapid and vulgar expression of the popular notion about ghosts. Spiritualism, no doubt, has higher pretensions; but we grant it nothing more, while we have any respect for science and reason." Mr. Figuler has a spiritual theory reposing on the strangest mixture of science and imagination ever jumbled into one book. He has stolen Kardec's ideas of re-incarnation, and extends the theory beyond Kardec's wildest dreams. The spirit begins its ascent in the lower animals, and after a long and painful process attains the human form. Then at death if not sufficiently purified, it enters again the body of a new-born child, a process repeated until the degree essential is reached, when it is enabled to quit our globe, to take on a new body in the depths of ether, and become a superhuman being. These "when in the bosom of space he has completed the natural course of his life, he dies and his spiritual principle enters into a new body, the archangel or arch-human, in whom the proportion of spiritual principle predominates." When he has reached the last degree of celestial hierarchy, the spiritualized being is absolutely perfect in power and intelligence. He is then wholly divested of all material alloy. He no longer has a body; he is pure spirit. In this state he attains the sun, gravitating to that luminary with the spirit of all the other planets. When he gains the sun whatever material alloy remains is burned away. This is the real source of solar light and heat. The great central furnace is fed by the constant falling to it of innumerable spirits! The author wastes eloquent words on this subject; he exclaims, "Reaching the sun, he is divested of all material substance, all that he is, he is flame, a breath, a soul, he is absolute soul, a soul without a body. The gaseous blazing mass that constitutes the sun is therefore set apart for these quintessential beings. A throne of fire must be the throne of souls." "The solar radiation is sustained by a continual influx of souls into the sun. These ardent and pure spirits come to take the place of the emanations constantly transmitted by the sun through space upon the globes around him." "The sun, the sovereign star, is then the final common home of all spiritualized beings come from the different planets." The reason why the rays of the sun have such wonderful power in the development of life, is because they bear on their waves the "animated germs" of these spiritual beings, and cast them on the shores of the planets where they at once clothe themselves with physical atoms! Such is this scientific dream of the origin and destiny of the human spirit! Countless re-incarnations, ages of suffering and progress, to at last fall into the sun, to furnish fuel for the illumination of the solar system, and be returned in the form of germs to start anew on this painful cycle! Yet this man sneers at Spiritualism as a "new superstition" and grants it nothing, "while we have any respect for science and reason."

From the pseudo "scientific investigators," we turn to the more pleasing labors of those who have honestly and understandingly observed the "manifestations," adopted the true scientific method and courageously defied the sneers and scorns of the arrogant members of "learned societies."

In the blaze surrounding these well known names, we should not forget the less conspicuous labors of the countless observers, who although they have not even recorded their observations, were as "scientifically trained" and as accurate in eye and ear as those whose light shone from loftier heights.

"Scientifically."—Of these several I first make mention of our own Prof. Robert Hare, not only for the value of his researches, but because he has not been assigned the first place, which is his due, by later investigators. His experiments covered the entire ground lately occupied by those of Prof. Crookes, and the latter, except the "materializations," has added nothing new to the incomparable experiments, made in the infancy of the manifestations. At first accepting the theory of Faraday, and as an outspoken Atheist, not to be accused of favorable prejudice, he began his investigations, becomes interested, and step by step, proceeded to remove the sources of possible deception by the invention of ingenious apparatus. He thereby demonstrated that the force claiming to be spiritual could move physical objects without visible contact, and measured its power; that it had intelligence superior to any mortal present, and independent of the mind of the medium or scribe; and he admitted that intelligence with the scribes it claimed.

When Prof. Hare gave the elements of the world the wonderful compound blue-oxide, placing in their hands the most powerful source of heat then known, he was hailed as a profane scientist, but when he turned his

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Biography of Jonathan Koons.

[We propose to publish several articles and biographical sketches from the pen of Jonathan Koons, written in the early days of Spiritualism, and which first appeared in the Lockport (Pa.) Medicine. Several of Mr. Koons' children were physical mediums, and the manifestations at his spirit Rooms. In Ohio, were of the most startling character.—EDITOR JOURNAL.]

EDITOR MEDIUM:—DEAR SIR—I am about to open a continuation of the subject of my last letter. The first subject that presents itself to my mind, is that of a remarkable occurrence with myself, at or near the age of five years, which took place while engaged in digging briars in the field where my elder Brothers were engaged in plowing and seeding. I can only make a statement of the occurrence as it seemed in reality to be enacted, as I do not consider that I was normally conscious through the entire period, consequently I do not wish to impress the readers with the idea that the relation is all literally true, notwithstanding it may be strictly so, in a physical and spiritual aggregate.

About the hours of ten or eleven o'clock, A. M.—as near as I can remember—I approached a large chestnut stump some distance from where my brothers were plowing, near which a small cluster of briars were standing. I inserted my grubbing implement beneath their roots to the depth of some five or six inches. Upon this, a low rumbling sound issued from the spot. I repeated a second blow about a foot in advance of the first, for the purpose of ascertaining the cause of so unearthly a sound. This was succeeded with a tingling noise, for which I have no comparison, except that of the massive and commingled sounds of bells, glasses, irons, etc., etc. Thus far I was conscious. I was then seized by the hands of an invisible agent about the shoulders, and suspended high up in the air. The performance of this act I can not say was literally real. How long I continued in this state or condition, I am not able to say, but this I do know, that I found myself near the stump awfully terrified and hastily looked around for my brothers, who, to my utter astonishment and regret, had unhitched their teams, and left the field for dinner, where upon I seized my grubbing implement, and made for the house. My arrival happened at the very moment when the inquiry was going the rounds of the family of my whereabouts. My appearance in some respect betrayed my fright. Strict inquiries were made of me in turn by the family, for the cause. But Zachariah like, my "tongue clove to the roof" of my mouth, and could not utter a syllable in answer to their inquiries, and it continued not only the term of "Nine months and eight days," but for the term of several years, until I had a vision, in which I saw a snow white steed and rider appear in the very spot of the remarkable event, and they swiftly approached me at a distance from the spot, without regard to intervening objects, until the bright forms approached within arms length of where I stood. On interrogating the remarkable visitor in the name of God, as to what was his errand, he immediately informed me that a rich treasure had been carefully reserved for me, during many ages, and he had a commission from the powers to make the transfer. Upon this, he presented me with a very extensive bag or purse containing the precious gift. Upon the delivery, he presented a small rod. At the moment I took hold of its extremity, he bade me adieu and vanished. I immediately awoke, not even knowing what the treasure consisted of. I then related my vision, also the former occurrence for the first time. My relatives requested me to go and examine the spot, and see if anything was deposited there. This I had no disposition to perform, as I had contracted a dread and horror in the event, that prevented me from being brought in contact with the spot, either by day or by night, from the day of my fright to the time I left home, in the 19th year of my age.

Whether or not these things are significant to any part of the history of my life, is a matter to be judged and decided by those who peruse it. I only give the facts. The reader might justly inquire, where was your father all this time? Did he not cooperate in giving family instructions, since little or no reference is made to him? I will remark that my father was a close observer and a careful investigator. He gave general council and instructions to the family; but he had grown skeptic, which was carefully withheld from me, at least until I arrived at an advanced age. Before I left home, however, he expressed his doubts freely upon various subjects of sectarian controversies. He took considerable pleasure in giving his views on Bible discrepancies, and was the first person I ever heard speak lightly of some leading topics that are held forth by Christianity. He was possessed of powerful magnetic forces, and many wonderful cures were performed through and by him, with what was called the "laying on of hands." No one around him pretended to deny his powers in the healing of certain diseases. He believed that his healing powers were transmitted, or conferred by certain spirits, whom he universally invoked on his healing occasions. The spirits he generally invoked on these occasions, were "Jesus of Nazareth," "John the Baptist," and some of the apostles of Christ. His invocation or position were frequently overheard by some one present, some of whom denominated them "powows," simply because they were ignorant or prejudiced, and those who understood the design, did not feel like doing themselves the honor to give the information. His cures were extended to both human and animal subjects. I have witnessed his manipulations over horses with cholera and other diseases, where immediate restoration was effected. Also the blowing of his breath on fatal cases of burns and scalds which not even blistered so far as his breath extended, and also the curing of felons by holding the diseased finger in his hand. On one occasion my brother B. was dangerously ill with a raging fever. All hopes of recovery under physical aid and skill were suspended. A neighboring lady, a zealous member of the Bible Christian order, paid him frequent visits. She believed, or at least pretended to believe, that none except Bible Christians could be saved. She expressed a great concern for the salvation of father's family, and offered up her devoted petition to God in their behalf, praying God to visit the family in their blind faith and remove my brother from his physical stage of action, and continued: "It will be better to remove one member of the family into perdition, and make him an example to the other members, than to suffer the whole family to go to hell!" My father becoming highly excited at what he called her mock sincerity, and seeing at once the capital she and her brethren would make of his son's death, he was involuntarily impelled to prostrate himself upon his dying son—as we all supposed—and performed what this pious lady was pleased to denominate a power, in tears of grief. After remaining in this position a short time, he left the sick chamber, and retired into another apartment, where he gave vent to his grief and sorrow. And the knob end of the story, he recovered from that self same hour, contrary to the expectations of all present. The foregoing petition of this pious lady reminds me of a similar petition offered by a

Methodist exhorter on being called to visit a young lad, who was dangerously ill from the bite of a rattlesnake. The family to whom the lad belonged, received repeated and earnest invitations by the same exhorter, to become members of the church, and get religion before it was too late. He accordingly thought this a favorable time and opportunity to cast an effective impression upon the minds of this unfortunate family. He accordingly petitioned God to send rattlesnakes. "Oh! Lord," cried he, "send us rattlesnakes, for I find that nothing but rattlesnakes will redeem them to thy cause and calling." I relate this from borrowed authority. In the way of contrast to what I witnessed myself, either of which is a fair specimen of the practical benevolence so frequently displayed among Christian professors in the hour of trial and affliction. The general custom is to afflict the wounded and grieve the afflicted, instead of anointing them with the oil of consolation and kindness.

In addition to my father, I knew other exorcists by the name of Leveston, Dafebaugh, Smouse and another P. Koons, cousin to my father. I will give a few cases of cures or miracles if you please, performed by some of them. The daughter of a Mr. Breech, in Snake Spring Valley, Bedford Co., Pa., was taken with a violent bleeding at the nose, all medical aid failed under the administration of the most eminent physician in Bedford. The child bled until repeated fainting ensued. The parents as a last resource, dispatched a servant for P. Koons, without the knowledge of their physician. Koons was also left ignorant of the true condition of the child, as well as the fact of its being under the care and treatment of Dr. Watson, for that was his name. Koons arrived; seeing, however, that Dr. W. had charge of the child, and seeing also that he was made the last resource, he did not feel at liberty to offer his service, and what added to his reluctance, was the prejudice the doctor previously manifested against the powow system of healing. Koons quietly took a seat on the opposite side of the room from where the child lay, thus assuming the position of a spectator, rather than that of an operator. The friends of the child all looked upon Koons with anxiety. The doctor perceiving that Koons had been brought there on the child's account, addressed him as follows: "Mr. Koons, if you can help the child, in the name of God do it! I have exercised my utmost skill upon the child, and if the bleeding is not stopped immediately the child can not live many minutes." Koons accordingly stepped forward, and placed his hand upon the forehead of the child, and the blood instantly ceased to flow. The doctor was never heard to ridicule the powow system again. All he would say on the subject was: "Well! it really seems curious." Had I time and space I could multiply similar cases. But let it suffice by saying, that these men were called wizards and wicked men, led on by the powers of Satan. For fear of evil, many were afraid to enter their company. In addition to these remarkable men, I also knew some female exorcists. Some of whom it was thought "beat the Devil himself." But I have no doubt that many of the imputations were truly inacted. My opinion is, that some of these women were highly susceptible of spirit influx, and would at this time be considered excellent psychometrists. If the reader is skeptic to these subjects, he may "square himself," for I am about to relate a few "big ones." I will, however, confine the principal part of this subject to one of these "witches" above, as they were denominated in their own day and age. The subject of my discourse was the mother of a father's residence. Yours as ever, Fraternally, JONATHAN KOONS, Milfield, Athens Co., O Dec. 27th, 1855.

Dying like a God.

BRO. JONES:—Will you permit me to address the following letter to Prof. Swint personally. I wish to see if he will follow up his assertions and explain them so that every one can understand their meaning. I refer to one declaration he made some four or five weeks ago, in one of his Sunday sermons in Chicago. It was a quotation from a sermon preached about 40 years ago by the famous blind gospel orator of North Carolina, the Rev. Father Weems, who, in the peroration to one of his most pathetic sermons (as an eye and ear witness informs us, one who heard it) turned his sightless orbs to heaven, and with uplifted hands exclaimed, "Socrates died like a Philosopher, but Jesus Christ like a God!" The Rev. Father W. had been comparing the deaths of sinners with those of Saints, and always found a large margin in favor of the saints, and when he came to contrast or compare Socrates with Christ, he labored to make his hearers think the difference between the two, was incomparable, yes absolutely infinite! My "eye and ear witness" said that when the sermon ended the effect was such that the whole audience seemed spell-bound, and nearly all wept aloud, men and women screamed and shouted. Now I confess that I have never been able to see anything in this that was either sublime or even passable, as containing an intelligent idea, and I address this letter to you, sir, asking you to explain through some of the public journals, what particular idea or ideas you meant to convey when you said in your pulpit, "Socrates died like a Philosopher; JESUS CHRIST like a GOD." When I read Weems' sermon 40 years ago, the following questions were forced upon my mind, which I wish you would answer, if you can; and I think you will find a little difficulty in doing so, as there is no sense in the expression, as we shall see when we come to dissect it. Let us see! "Died like a God," did he? 1. "How does a God die?" 2. "Who ever saw a God die?" 3. "When or where did the first God die that you ever knew of?" 4. "Will you tell us what the name of the God was, whom Jesus Christ died like?" 5. "Were not all the Gods that died before, Heathen, Pagan or fabled Gods?" 6. "Was not your Jesus Christ really the first infinite, ever-living, eternal God that ever died that you know any thing about?" 7. "Is it not very degrading to your Christ-God, to say that he died like some (or any) of the old (or new) heathen or mythical Gods? Will you tell us?" I have never seen a God die, and I don't think I ever read or heard of any God dying, unless it was your Christ God, and the language you use on this occasion carries the idea that you knew of the death of some god, who died just like Jesus Christ. Now what was his name? When did he live, and when and where did he die? Now, sir, unless you can tell us of some God that died in "the long ago," that died just as your Christ did, the readers of your wonderful sermon will be forced to conclude that that thrilling peroration was meaningless nonsense. You will doubtless recollect that Jefferson once said, "All men are born free and equal," etc. The slave holders and their northern apologists, did not like the plain obvious

meaning of those words, as the sentiment they declared was a death blow to American slavery, so to nullify their true import, Mr. Douglass said, "It was only a rhetorical flourish!" "Was your closing sentence really anything but an empty 'rhetorical flourish'?" Your Bible tells us how "Jesus Christ" died. He died proving that his life might be spared. See Math. 26:38 unto 45, where He is said to be praying in "the garden," and what does he say: "O, my Father, if it be possible, let this cup pass from me." Please remember that He said, "If it be possible."—Then let us turn to the Rev. Mark's account of this great tragedy. See Chapt. 14, v. 38, "and He said, Abba Father, all things are possible unto thee!" The plain English of this seems a strange melody to me. He tells his Father that "All things are possible to him;" and then says, "If it be possible, etc." The obvious meaning of Christ was that He dreaded death, and was unwilling to die, notwithstanding he has told us "for this end came I into the world," and that "without the shedding of blood, there is no remission of sins!" Lastly, will you please tell us of any God who died before Christ did: that said in his last expiring agonies, "My God, my God, why hast thou forsaken me!" We are anxious that you should bring out the hidden beauties of the comparison you and Father Weems have made of the death of Christ and other Gods. Tell us in what particular respect they are alike? N. B. "There is but one, the only living and true God," and I suppose He never died; did He? Yours Truly, T. J. MOORE, M. D. Starfield, Ill.

A Word to Catholic Priests.

Before you insist on the surrender of a school fund to which you have never contributed, and to which, being unnaturalized citizens owing secret and sworn foreign allegiance, you have no claim whatever, would it not be in order to show that you are competent as well as disposed to direct the people to a higher education. I have the impression that it is contrary to the established and imperative policy of your church to give Catholic children a thorough education, because such an education will make them self-reliant and independent, and help them to think and act without your constant guidance and control. Hence I regard your plea for the division of the school fund and the exclusive supervision of Catholic school children as a mere ruse to enable you to get control of their bodies as preparatory to the exercise of your cunning and diabolical methods for dwarfing their minds and depreciating their value as American citizens. Your cunning and baneful policy, O priests, is written in the sad devastation and ruin which has blighted the history of every nation in Europe. Hence the arrogant folly as well as crime of your attempts to deceive the American people as to your true intentions. Were you honest in motive, there is no evidence, I maintain, that you are competent to direct the education of any portion of the American people, much less the children whom you seek to enslave. As foreigners you are not in sympathy with our institutions, and would train up American youth in political indifference if not open rebellion to our government. As autocrats in the most unbending of religious monarchies, you would teach the children to obey the church rather than the state, which tolerates all religions. In proof of the incompetency of our Catholic priests to properly direct either the secular or religious education of those entrusted to their special and exclusive care, I appeal to the observation and experience of others who have come in contact with Catholic children. Next to the vagabonds of the street, no children can be found in this city who will compare in ignorance, ill-manners, and pure viciousness, to the children who have been constant attendants of Catholic parochial schools, and never removed from mastered stupidity and command me to a Catholic Sunday school. I have often been amazed at the lamentable ignorance displayed by Catholic school children, for which no other explanation can be given except the long-standing policy of the church to keep its people poor and ignorant as a means of holding them in subjection. Irish children under any other training would furnish the most brilliant intellects in the world; but the base of that gifted race is the religious blight of priestly dominion. When Catholic priests can point to any of their own schools which, as regards education, deportment, or morals can at all compare with our own, which they seek to destroy, it will be time enough to seize the public funds for the use of an anti-American church. Chicago, Ill.

"Golden" Coppets.

Sectarian zealots doubtless have not learned that the motto "In God we Trust" is to be omitted from future issues of coppers and nickels. Such is the case; and we shudder to contemplate the effects of this "golden" circulating medium upon the morals of this people. It strikes at the morals of the nation at a peculiarly weak point. Those who make the most use of these unadorned coppers constitute the classes most liable to temptation and sin; namely, children and wealthy people. We can imagine the effect upon a child's immature moral nature, as when about to purchase a ration of cylindrical saccharine, he discovers that the penny entrusted to his hands by his parents for that purpose omits to state that when he pays cash down for candy "In God we trust." We picture also the horror-stricken attitude of some millionaire workman, about to drop his weekly nickel into the contribution-box, when he perceives the conspicuous absence of this pious legend from his coin. There is no knowing, concerning the depravity that prevails—the canal frauds, the wicked spy system, the hypocrisy of Gov. Tilden, the intrigue and "shenanigans" hanging about Buffalo municipal affairs, Boston murders, democratic victories here and there, crooked whisky and all the other indications that the country is going to the "demonstration bow-wow"—how much of it may not be attributable to the absence of the "In God we trust" from the nation's coppers and nickels. If such dire consequences to the national morals have resulted from "Godless schools," much greater consequences must be the result of "Godless" coin; by as much as everybody uses the coin, and everybody don't go to school, and by as much as the almighty cent is more powerful than the spelling-book. We commend this question to the consideration of those who are fighting for the chance to stuff their dooms down school children, and trying to "put God in the Constitution." This certainly should turn their attention to the conversion of the small specie currency of the country, while financiers are attempting the conversion of the paper currency.—Buffalo (N. Y.) Express.

VISITING A SPIRITUALIST.

Account of an Interview with the Noted Spiritualist, Dr. Wolfe—His Newspaper War.

CINCINNATI, June 3d, 1875. A No. 146 Smith street is the residence of Dr. N. B. Wolfe, the author of a recent work entitled "Startling Facts in Modern Spiritualism." I have had some correspondence of a professional nature with Dr. Wolfe. He has read his book, and felt it to be my bounden duty to call upon him and give him my opinion of the work, as well as to find out what he had to say in extenuation thereof. The doctor was engaged with a patient when I called, and in the half hour I waited his coming, I had ample time to take in my surroundings, which bore unmistakable evidence of culture and refinement. The doctor seems to possess rare skill as a practitioner; which, coupled with business tact, has enabled him to accumulate a handsome fortune in the practice of his profession, and it is his purpose, I understand, to retire next year from business. Presently he entered; a short, portly man somewhat past the prime of life, with smooth round face, a bright piercing eye, with a twinkle of fun in it, bald-headed and gray, not a whit spirituelle or with anything in look or manner to indicate that he held intercourse with "that undiscovered country from whose bourne"—that most of us believe—"no traveler returns." His manner is kind and genial, and reassured by it, I spent two hours very pleasantly chatting of things mundane and supernatural. The doctor is a very fluent talker, often pointing his remarks with good humored satire, and impresses you at once with his candor. He may probably lay claim to as great a knowledge of this mysterious subject as any one, since he assured me that he has devoted many years of time, to say nothing of money, to an investigation of it. He talks earnestly and naturally of these things as he would speak of any other fact in nature, sandwiching his serious remarks with much that is humorous. He has not the least doubt in the world of a future state of existence, and thinks he has such evidence as, stripped of the prejudice attending the subject, would be indisputable in any court of law. He has a poor opinion of the fairness and honesty of newspaper men in general, and of Murat Halstead in particular, and gave me this account of his encounter with the latter, together with his reasons for writing the book: "I had become acquainted with Mrs. Hollis, and being desirous of investigating her particular phase of mediumship—materialization under circumstances where there could be no possibility of collusion, I engaged her to come to my house, paying her for her time, and making my own arrangements as to time and conditions. Being satisfied of the genuineness of the manifestations, I published a card in the Cincinnati Commercial inviting the investigation of the representative people of Cincinnati, myself bearing the expense, and only asking in return that those who came and were known should make a fair and impartial statement over their own signatures of what they had seen and heard. "My card appeared from day to day and soon people began to wake up to the importance of the subject. Soon, too, Mr. Halstead sent down Mr. Plimpton of the Commercial, with instructions to 'write the d—d thing down.' These were his exact words, as reported by Mr. Plimpton. I only asked Mr. Plimpton not to make any report, until he had had opportunity to see something for himself, which he did before long. And so Mr. Halstead was surprised one day, to wake up and find Mr. P.'s statement in his own paper, exonerating Mrs. Hollis and myself from any complicity in the manifestations, and, if not endorsing the spiritual origin claimed for them, at least granting them beyond and outside the power of any physical human agency. "Then came William P. Corry and Colonel Dana Platt, with what result you have read in my book; with the Rev. Thomas Vickers, and a host of lesser lights, who, though belonging to the most intelligent class of our people, did not take quite so conspicuous a part in the affair. But Mr. Halstead was not pleased at the turn affairs had taken, and when the statements of these gentlemen were sent to his paper for publication, he refused them, saying 'it would make these men too d—d conspicuous.' "And thus the war commenced, which has been prosecuted vigorously ever since by Mr. H., and I don't know, really, but I have the best of it. I have gained my object, at least, and have introduced the subject to two or three hundred of our very best families, to say nothing of calling the attention to it of the thirty thousand subscribers of the Commercial. "I could get no hearing in any of our city papers, and that is why I wrote 'Startling Facts.' I have been thinking of allowing it to drop out of print; but have received many letters from Spiritualists in different parts of the country, urging me to continue the publication of it, and have decided to let it run through another edition, which is now being published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill. "And where is Mrs. Hollis now," I asked. "She has been spending the winter in the South. A year ago she returned from Europe, where for two years she was the honored guest of literateurs, of savans and of crowned heads." "And were her seances as successful there as here?" "No. When with me, I stood between her and all annoyances, and aimed to keep her in the very best physical and mental condition possible, knowing full well the influence of the manifestations. "Then followed an account of these incredible manifestations, which to believe one must see with his eyes. For you know "things seen are mightier than things heard." I can not pretend to say, of course, what ground Dr. Wolfe has for this belief of his. That it is fixed, firm and immovable, seems certain, and if he may be believed, the evidence upon which he establishes his faith—of, as he would put it, knowledge—seems powerful enough to convince the most uncompromising skeptic. I have no comments to make upon Dr. Wolfe's marvellous statements, only that if they be so, as a writer in the Scientific American recently said, "It will become the one grand event of the world's history; it will give an imperishable lustre of glory to the nineteenth century. Its discoverer will have no rival in renown, and his name will be written high above any other. "If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science than their verification." 7 7 7 7 7 7 7

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A Card to the Public.

As I am receiving numerous letters from people at a distance, making inquiry concerning their powers for development, I am compelled to resort to this method to inform them, that it is necessary to inclose a lock of hair for examination, either for medical treatment or metemorphic development. All letters including \$1 and two 3 cent stamps, will receive prompt attention. I am giving private sittings during the day for development. Those who wish my services can call or address me at 160 Warren-ave. DR. CYRUS LORD, v17a16116

THE Spiritual Magazine

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INCIDENTS IN MY LIFE. BY D. D. HOME. "Instead of being a superstition itself, as they may be disposed to think it, they would find it the explanation and the extinguisher of all superstition."—Dr. Z. Chambers. All Spiritualists and Investigators will hail with delight, another volume from Mr. HOME. Although a continuation of the first series issued some years since it is complete in itself. In his Preface he says: "About nine years since I presented to the public a volume entitled 'Incidents in My Life,' the first edition of which was speedily exhausted, and a second was issued in 1863. During the years that have since elapsed, although many attacks have been made upon me, and upon the truths of Spiritualism, its opponents have not succeeded in producing one word of evidence to discredit the truth of my statements, which have remained uncontradicted. Meantime the truths of Spiritualism have become more widely known, and the subject has been forced upon public attention in a remarkable manner. This was especially the case in the years 1867 and 1868, in consequence of the suit 'Lyon vs. Home,' which most probably was the indirect cause of the examination into Spiritualism by the Committee of the Disciples Society, whose report has recently been published. Coinciding with and subsequent to their examination, a series of investigations was carried on in my presence, by Lord Adair, now Earl of Dunraven, an account of which has been privately printed as 'Examination, especially scientific in its character, was also conducted by Prof. Crookes, who has published his conclusions in the '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." CONTENTS. Preface. Introduction. CHAPTER I.—Reviews and Replies.—Letter to "Times." 1.—Sir David Brewster.—Lord Brougham.—Lectures and Testimony.—Dr. Elliottson.—Prophecy Incident. 2.—Expulsion from Rome.—Discussion in House of Commons. 3.—Sledge, the Medium.—Mr. Robert Browning.—Fancy Portraits. 4.—Rice, America, Russia.—The Double Seance in London. 5.—Lecture.—Notice in "Star."—Falsehood in "All the Year Round." 6.—Spiritual Absence.—Identity.—Guardians of Strength.—Secret Mediums. 7.—New Manifestations.—Elongation.—Volcanoes.—Premonitions. 8.—Elongation and Compression.—Handling of Fire. Chancery Suit.—Mrs. Lyon's Affidavit in support of the Bill. My Answer to the Suit. Mr. W. M. Wilkinson's Answer to the Suit. Mr. W. M. Wilkinson's postscript to his answer to the suit. "For sale, wholesale and retail, at the office of this paper." \$1.05 pays for this paper one year, to new trial subscribers, and we prepay the postage after the first of January.

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CHICAGO, SATURDAY, JULY 10, 1875.

Attempted City Legislation to Put Down Mediums—Jesus and His Followers Denounced as Vagrants.

H. H. Innis sends us the following copy of an ordinance now in force in Grand Rapids, Michigan, and asks our opinion of its validity.

AN ORDINANCE RELATIVE TO VAGRANTS. The Common Council of the City of Grand Rapids do ordain as follows:

Sec. 1. All able-bodied persons who, not having visible means of support, are found loitering or rambling about, or lodging or loitering in drinking saloons, tippling houses, beer houses, houses of ill-fame or bad repute, vessels, sheds or barns, or in the open air, and not giving a good account of themselves, or begging in the streets or elsewhere...

Passed and approved by the Common Council of the City of Grand Rapids in public session, June 17th, '75. A true copy. Attest. C. W. WARRELL, City Clerk.

The ordinance is a dead letter so far as convicting any healing medium or clairvoyant, is concerned. Clairvoyants do not accomplish cures or tell where lost or stolen goods may be found by "means of some pretended secret art."

The gift is neither a pretense nor a "pretended secret art." Have no fears of consequences.

The "Common Council" have placed themselves upon record in no enviable light. They have shown a willingness to cater to a morbid prejudice of bigots which will disgrace themselves and do no harm to true mediums. Extremes always right themselves. Let the city attempt a prosecution against a genuine spirit medium or clairvoyant, who heals the sick or discovers lost or stolen property through the gift of mediumship, and the prosecutors, weakness will be promptly made apparent.

Christianity rests upon the powers manifested through the Nazarine to do the very things that the "Common Council" of Grand Rapids in a bungling manner aim to suppress. Christ not only healed the sick, by what the "Common Council" mean to call "some pretended secret art," but he clairvoyantly saw the fish that had swallowed the piece of money, and told the fisherman where he could go and catch him, all of which was done.

The old Jews followed up their persecutions even to the crucifixion of Jesus. Almost nineteen hundred years have elapsed since that important event transpired, during all of which time bigots and their sycophants have manifested the same spirit of intolerance exercised by the Pharisees of old. Rivers of blood have been shed, and thousands of martyrs have been tortured and burned to the stake by order of willing tools holding official position.

Time has rolled on and light and knowledge has been disseminated among the masses.

As a result of the general diffusion of knowledge, constitutional provisions and laws have been enacted which guard the rights of the people against the persecutions of religious bigots.

While ignorant men are elected as members of a "Common Council," of a little city, and assume to pass ordinances in the interest of bigots, they fall as dead letters, only to disgrace their authors and weaken the decaying cause they fall, would with violence to the rights of others, maintain.

The coupling of Clairvoyants and Healing Mediums with criminals, by the "Common Council," is quite in keeping with the old Jews who fain would have disposed of Jesus by classing him with publicans and sinners. Poor simpletons! They will receive the just ridicule which they so richly deserve from the public. While their edicts against mediums will remain a dead letter as a warning to other little officials, who like asses, willingly carry burdens imposed by their masters. The ordinance above is copied from an old one passed many years ago, by the city Council of Chicago. It remained nearly twenty years a dead letter, when a few bigots wearing stars in the police force, all Catholics, made a raid upon the mediums and brought some twenty of them before the court, whereupon a hearing was had, and every one was discharged, the ordinance was adjudged to be in direct conflict with the constitution of the United States, the state of Illinois and the Bill of Rights. Since then, as before, the ordinance so far as clairvoyants and mediums are concerned, has slept the slumber of death.

The "Common Council" of Grand Rapids, will, perhaps, in their next effort at regulating the municipal affairs of that prosperous young city copy from the "Blue Laws" of old Connecticut.

They seem to think if they copy an ordinance from an older city that it must be all right, though the original has slept as a dead letter for a length of time that the memory of man runneth not to the contrary.

Mrs Parry as a Medium.

S. S. JONES, EDITOR JOURNAL.—Not being of the Woodhull stripe, and liking the stand which your paper takes on the great moral gangrene which is clutching at the vitals of Spiritualism, we have been a constant subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL since its first publication.

But passing events have thrown Mrs. Parry in our midst, and we have become certain that in endorsing that article you labored under a false impression, and as we believe that you are always willing to endorse genuine mediums, we believe that in justice to yourself, to your subscribers, and to Mrs. Parry, you will publish this statement of facts that are transpiring in Grand Rapids, Mich. Seances are being held daily and nightly under the strictest test conditions. A committee of three skeptical ladies examined the person of Mrs. Parry closely and carefully, and we hereby certify that the strictest search has utterly failed to detect one instance of fraud.

She has been handcuffed, tied in a sack tied with ropes, and her hands filled with flour. She has been tied to the chair with her hands tightly bound to the back of the same, and yet spirit hands have appeared all the same, and the spirit form of Katy, robed in the purest white, makes its appearance at the aperture of the cabinet, and allows us to examine her robes and touch her hands. She is followed by other spirit faces—sometimes recognized, but often indistinct and so dim as to be unrecognizable. In conclusion we would say that we believe Mrs. Parry to be a genuine medium for spirit manifestation and honestly recommend her to all investigators.

MR & MRS R. A. ROUNDS, MR & MRS A. E. SAYLES, MR & MRS JOHN BUTLER, MRS S. POSTER.

REMARKS:—We with pleasure give place to the foregoing statement and hope that Mrs. Parry may always prove to be a genuine spirit medium.

We have never expressed our opinion in regard to her mediumship. We copied an extract from the Chicago Daily Times, and that is what our correspondents refer to.

Just before our exposure of the impostor Rayner, from Cleveland, Mrs. Parry expressed a desire to subject herself to test conditions in our cabinet, to which we replied that she could do so at any time she desired, and that if she proved to be a genuine medium for physical manifestations, we should not hesitate to advise the public through the columns of the JOURNAL of that fact, but if she was imposing upon the public, we should expose her just as freely. She replied that she would hold a test seance as soon as Rayner was through with the seance room.

We soon detected Rayner as an impostor, and so published him. Several devout believers in Spiritualism then took him up and gave him a certificate of genuineness, and had it published in the Daily Times. Thus endorsed, he started on a mission South, holding seances which astonished many good Spiritualists, and led them to believe that he had wrongfully accused him of being an impostor; but he soon encountered Spiritualists who read the JOURNAL with care, and prefer not to be cheated in a cause which needs no impostors to give it strength. Hence it is to say that Mr. Rayner was again exposed, and his masks, wigs and whiskers were forcibly taken from him and kept as trophies of his villainy, while he ran away and has not been heard of since.

Mrs. Parry never came to fulfill her engagement, to hold a test seance—hence of our own knowledge we know nothing of her mediumship. Some say she is a good medium, while other devout believers in Spiritualism avow that they know her to be an impostor.

It is a very easy matter to confine a medium with a needle, thread and sealing-wax, out of reach of a cabinet-window, in a manner to allow the medium to be as much at ease as if not fastened, and yet place it out of his or her power to get to the cabinet-window or door to expose pretended spirit faces or hands without the fraud being at once made apparent.

It is but a little while since we exposed a medium, enclosed in a sack, and yet to many he

was a genuine spirit medium. The tricks of impostors are adroitly performed, and Spiritualists should not hesitate to place it beyond the power of that class to deceive the public.

It is an exceedingly unpleasant task to be obliged to expose impostors in Spiritualism. The argument of opposers is to the effect you admit such, and such persons have been detected as impostors, now, how do you know that they are not all of the same character? Did they not deceive your best men and women before they were detected and exposed?

However unjust that mode of argument may be, it is a difficult one to answer without external knowledge, and that can not at all times be tendered to the objector.

Genuine mediums never suffer by reason of strict test conditions. Bastian and Taylor have been tested hundreds of times and always with most happy results. Now their character as true mediums is an established fact, so that it is seldom that any one desires to impose test conditions. The same is true of Maud Lord, Mott, of Memphis, Mo., and the Eddy brothers, of Rutland, Vt., and many other mediums.

In conclusion we have this to say to Mrs. Parry and her friends, that notwithstanding the wide-spread suspicion of her being an impostor, among those who are believers in genuine physical materialization of spirits, our seance room and cabinet are open to her and her friends, and if she is found worthy, the JOURNAL will become her zealous advocate.

A Strange Premonition.

The Alton (Ill.) Telegraph says: Our readers will remember the fearful ocean disaster a few weeks since, the sinking of the steamer Schiller. Among the victims were Mr. John Suppliger and family, of Highland, in this county. Just prior to his departure, Mr. Suppliger added a strange codicil to his will, leaving his property to his brothers and sisters. The last sentence of the codicil reads as follows: "The above codicil shall have full force and validity in case myself, my wife Catharine, my daughter Adelhe, and my son John should have the misfortune, all and every one of us named, of being lost and meet with death on the ocean, on our trip to Europe, now about to be undertaken."

"The will, with this codicil attached, has been filed for probate. No other conclusion can be drawn from the language of this document than that Mr. Suppliger, before his departure, had a presentiment that the voyage would prove fatal both to himself and family. Many strange instances are on record of persons in perfect health having vivid premonitions of death, but the premonition evidently felt by Mr. Suppliger concerning not only himself but his whole family, ranks as one of the most startling instances of presentiments ever related. It furnishes an interesting incident for the investigation of psychologists."

We have no doubt he was impressed by his spirit friends, to do as he did. They saw that he might possibly perish during his contemplated trip, and though they could not act upon him, causing him to refrain from going, they could induce him to arrange his business to meet any, to him, unexpected contingency that might arise.

There is, no doubt, a law, well understood in the Spirit world, whereby the future can be discerned with exceeding clearness, and acts and incidents that will occur therein predicted. Why not prophets in that direction as well as in the physical world, wherein changes in the atmosphere, its currents, forces, etc., are predicted with a great degree of certainty by those who have made the same a study. In all ages of the world there have been prophets and seers, especially from the days of Samuel down to the present time.

In the physical world, law reigns supreme. When the thermometer tells you that the atmosphere is a certain number of degrees cold, any person of common sense can predict that water taken from a well and exposed to its influence, will congeal and form ice. There are certain conditions which the philosopher can observe in the physical world, that will enable him to predict the approach of cyclones and earthquakes months in advance of their actual occurrence.

According to the Louisville Commercial, Prof. Tice, of St. Louis, first accounted for the dry summers of the past two years upon a theory which he said was based upon observed facts. The theory fitted what had transpired admirably. But he went farther and predicted a summer of storms up to the middle and possibly all through July, based upon the same theory. And he also stated that these causes were cosmic, and would affect the whole globe. And up to this time, his prediction has been verified. For not only has the atmospheric ocean been perturbed in an unusual manner everywhere, but we hear of earthquakes in various quarters of the globe, and volcanic convulsions to an unusual degree—in Asia, Minor, in Central and South America, in the islands of the sea. Then storms are numerous and constantly occurring and the rain fall abundant. The Professor ascribes these to planetary influences and the frequent occurrence in a limited time, of planetary equinoxes, which, he says, have accompanied like phenomena in all cases since they have been recorded, and verification possible.

The Professor, has, no doubt, struck out an entire new path in predicting future occurrences. If changes in the physical world can be foretold months in advance, can not the higher intelligences of Spirit-life, by closely observing the surroundings of an individual, indicate what will transpire in connection with his life, months in advance? Such undoubtedly is the case. There are conditions that govern each one of the human family, which shape his life with the same unerring precision that planetary changes cause physical perturbations in our atmosphere and earth. Prof. Tice told with sterling exactness the effects that would follow from the late equinox of Venus, and now he claims that from the 15th of June through the first half of July, will be a season of high electric tension in the atmosphere, many thunder storms, possibly heavy rainfalls, and cyclones, such as water-spouts and tornadoes. The cy-

cle recurs again about the middle of October. The phenomena twenty days before and after should, he says, be particularly noted. He claims that there are meteorological cycles which are influenced by the equinox of Venus, and the record of the phenomena he adduces not only proves the occurrence of perturbations at these equinoxes, but that they begin to manifest themselves as early as twenty and sometimes as early as twenty-five days anterior to the occurrence of the equinox, and may continue as many days subsequent to it.

Here we have an evidence that the different planets exercise a potent influence on this earth. There is a law connected with them, which, if thoroughly understood, will enable the children of earth to predict with unerring certainty climatic changes, and to prepare for the various contingencies that will from time to time arise.

God in Court.

It appears from the Chicago Daily Tribune that a curious lawsuit is pending before the United States Court at Springfield, Ill. The heirs of Stephen Griffith, who died at the age of 86, seek to set aside certain conveyances of land made to various religious societies, made in fulfillment of a vow, registered by Griffith many years ago, when he was in a tight place financially, that if he got out of it safely he should give the Lord the full credit, and donated all his wealth to the cause of religion. He did come through all right, and made his will according to promise, but his heirs, believing that good luck and early rising had more to do with it than the Lord, take the ground that the property was conveyed without a quid pro quo, and that the conveyance is therefore void. The defendants are prepared to maintain that Griffith's property was due to divine interposition and in behalf of the Lord will insist that the bargain be carried out. It will remain for the Court to decide, first, whether the result was due to a supernatural agency, and, if so, whether the religious societies are authorized to collect the Lord's claims. The question of Griffith's sanity is also involved.

Sometime ago we alluded to this peculiar case. Mr. Griffith was engaged in the pork business, which everybody knows is a very uncertain kind of traffic, arising, no doubt, from the fact that the Devil once selected some swine for his abiding place. At any rate Mr. Griffith feared that there would be a decline in the price of the article in which he had invested so extensively, therefore he entered in a copartnership with God and promised him that if he would prevent that from occurring, that he would donate to His cause all that he might thereafter make above a living. Prices did not decline, and when Mr. Griffith made his will he kept his word, donated to churches, missions, and tract societies his property—\$150,000.

Now, in order to prove Divine interference, the case should be tried before the Court of Heaven, and Mr. Griffith's partner should be requested to state all the facts in the case. The various churches claim to have direct communication with God, and if he has been engaging in the pork business, no one knows it better than himself. If his signature was not attached to the agreement, and if no one heard him give his assent thereto, the probability is that Mr. Griffith was laboring under an hallucination. In case, however, that God did interfere in the manner fully set forth by those who claim that his will is perfectly lawful, it fully establishes the fact that God is a sort of stock-gambler, unworthy of the adoration of the human family. Pork being the principal article of diet for the poor, Griffith & Co. were enriched by oppressing them, a disreputable way of doing business on the part of God, truly.

In this case, the defendants must fully establish the fact of Divine interference beyond a shadow of a doubt. If pork in this instance was advanced in price, or kept from declining in value, all those who had any, were greatly benefited, of course, while the purchasers, a much larger number, greatly suffered thereby, showing that Deity is aristocratic and unreasonable in his notions?

We have heard of God undertaking certain business enterprises that he was unable to carry out successfully. On one occasion in ancient times he joined his fortunes with those of Judah (Judges 1, 19), and he succeeded in driving out the enemy from the mountains, but those in the valley who had iron chariots he could not conquer. If a success in maintaining the price of pork, which did he fall so egregiously in creating Adam, and maintaining his morals at the proper standard? But,

If God did really deal in pork I certainly can not tell Why he can't come direct to court And defend his case as well. I can not tell—I wish I could, Why it would not be proper, For him to now descend to earth, And can the grasshopper.

If he advanced the price of meat To please a craven man, He did injustice to the poor, Deny the fact who can. If he would do such a mean act, You may at once depend, That he is the God of the rich, And not the poor man's friend.

Worship a God of truth and right, Who does not deal in meat, Who loves the hard working man, And who scorns all deceit; On whose church is all out-doors, Its cover the above, Its carpet the green grass of fields, Its Bible one of Love!

THE JOURNAL, this week is full of interesting reading matter.

Affectionate Professors.

According to the Salem Statesman, a certain professor in Oregon, was a very fatherly sort of a man, particularly toward his young lady pupils. Whenever a young lady would ask a question he would place his hand lovingly on her head, as though she were a little child, and make considerable more fuss than was necessary. Of course the girls got tired of this, and conspired to break him of his fatherly proclivities. One of them hit upon a plan. She fixed up a nice little pin cushion, had the pins inserted so that they would stand on their heads, points upwards, and then adjusted the infernal machine on top of her head, covering it with just enough of her hair to hide it from view. This done, she left her seat during the session, walked demurely up to the professor's desk, stood a moment in his august presence, and then in a meek and plaintive tone of voice she asked him for information as to whether Washington crossed the Delaware on the ice or on horseback when he left Trenton. He raised his hand over her head and soothingly said: "Why, my dear little child, ———. We'll have to end his sentence here, for the balance of the exclamation was a sort of half howl, half whoop, which one can neither write nor print. Just as he said "child," he lowered his hand caressingly but forcibly upon the crown of the girl's head, and the whole surface of his extended palm felt the tickling and exhilarating influence of a couple of dozen of pin points.

This plan will never be adopted in the churches, we are fearful, to prevent undue familiarity of the minister with the sisters—they seem to like to have his venerable hand touch them on their heads, and his arm gracefully twine itself around their waists.

A Cat in Church.

Since a distinguished writer has proved, or attempted to prove, that cats have souls, they should be allowed to go to church. From an exchange we learn that one did take that privilege.

The cat, one of the Thomas variety, made his home in the church, and occupied usually a comfortable resting place upon the organ; his favorite perch being upon what is known as the pedal bass. On the Sunday when he distinguished himself, the cat was occupying his usual place, and remained enjoying a comfortable nap until the congregation had become seated and the service begun. Then, with the commencement of the singing, the organist came down suddenly on the pedal bass, and the cat went up and out into the body of the church like a rocket. Describing a parabola, he lit on the back of a pew near the center of the room, and, with an unearthly yell, began to claw the nearest chignon. The lady assailed screamed, and in her terror never waited to open the pew door, but turned a complete somersault into the aisle, and rushed for the door. A panic seized the congregation, who did not all comprehend the case, and for a time the scene was particularly wild. The cat finally escaped through a side door, and the congregation quieted down, but the solemnity of the occasion had been shamefully marred.

Letter of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted a letter of fellowship to sister Ella Arnold, of Florenceville, Howard County, Iowa, on the 23th of June 1875, constituting her a regular minister of the gospel, and authorizing her to solemnize marriages in due form of law, anywhere in the United States or Territories, under proper marriage licenses of local State laws, which is common to all ministers of the Gospel.

The authority thus granted by the RELIGIO-PHILOSOPHICAL SOCIETY is as valid as are the letters of fellowship creating ministers of gospel granted by any church organizations in America, and none-but simpletons and knaves will assert to the contrary.

MR. G. W. LAWSON, of Salem, Oregon, writes: "I have been inquiring after the law of the manifestation by and through the poor washer woman, at Havana, N. Y. It would seem that her entire organism can be used for materialization instead of only a part, as in the case of the Eddys, Mrs. Stewart and Mr. Mott. The answer I get is that the fourteen years of self-abnegation in which her whole soul and nature has been put out for others (her poor sick husband and her seven children to rear) has fitted her for an entire mediumistic use and appropriation of her natural system, thus enabling her control to transmute her into a child. Strange transmutations anyhow, he it produced as it may"

WE refer our readers to the article by Brother Tuttle, on the first page. It is replete with valuable thoughts and suggestions, and will be read with deep interest. Mr. Tuttle is certainly one of the most profound thinkers of the present age, and that he is regarded as such on the other side of the Atlantic, is evidenced by the fact that several of his literary productions have been translated into the German language.

DANIEL WHITE, M. D. has removed to 703 Pine Street, St. Louis. Mrs. White is said to be an excellent test medium.

GRIZZ B. SWANNON spoke in Battle Creek, Sunday the 27th. He attends the Camp-meeting at Dubuque, and will be an acquisition.

M. LOVANS, Rocklin, Cal.—The letter "c" on the direction tag of your paper indicates that the paper is continued on credit at your express request and promise to pay. "1" indicates that postage for the year is paid. You now having paid up your subscription the "c" is removed.

Philadelphia Department

BY HENRY T. CHILD, M. D. Subscriptions will be received and papers mailed...

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...

A Review.

We have had, in addition to our regular course of lectures, ten lectures by Mr. J. J. Morse, in the month of June. The course was opened in October, 1874, by Lyman C. Howe...

In January last, Mrs. Mattie Hulet Parry, of Beloit, Wis., a well known speaker in the West, appeared for the first time in our city...

In February, Mr. Wm. Brunton, of Troy, N. Y., occupied our desk for the first time. He is an Englishman, an able and eloquent speaker...

In April, Brother Wheeler gave four of his original and radical lectures, which were listened to with much interest. He has been out of the field on account of sickness for more than two years...

The result of the course has been generally satisfactory; there was some difficulty in meeting the expenses, owing to the present stagnation in business...

LETTER FROM HORACE M. RICHARDS, OF PHILADELPHIA.

Visit to the Grave of Achsa W. Sprague.

PLYMOUTH, VT., June 17th. BROTHERS—Here among the grand old mountains of Vermont, my soul has received fresh inspiration...

My mission was soon known, and I found a host of sympathizing friends, and on the second day of the convention, it was resolved, that the Vermont Society of Spiritualists proceed in a body to the grave of Achsa W. Sprague...

briefly thanked me. Others then spoke and bore testimony to her virtues. It was a solemn time, never to be forgotten by those present...

During the meeting I had several communications from Achsa, all of which were beautiful, but the crowning experience came after all had departed...

MY PILGRIMAGE.

A poem received at the grave of Achsa W. Sprague, and respectfully dedicated to her memory.

BY HORACE M. RICHARDS, OF PHILADELPHIA.

I come a pilgrim to this holy shrine, I see a saint, an old time friend of mine; Not mine alone, but all the world's beside For her great love was broad as ocean's tide.

In loving hearts, she always found her home, So loving much in tenderness I come To seek the quiet grave of my heart's guest, Whom of all the world I've loved the best.

Aye, and love her still, God knows how well— He, and my sainted friend alone can tell, For she doth know that graven on my heart Her image rests, of all my life a part.

My morning's first, most tender, loving prayer Is that the noon-time hour, may find her there, And when the evening's holy hush doth come, I pray that night still find her heart my home.

And oft my soul communing with itself, Doth wonder why upon a hidden shelf, Her shined and sainted image lies, While her freed spirit journeys through the skies.

But only for a moment doth this last, Then comes the memory of the days long past, When hope itself, within my heart lay dead, And every friend, had sorrowing fled.

These were of earth, then an angel came, And graven on this stone I find her name, Yes, then she came with all her angel band; To guide my weary feet to Summer land.

Her mission, O! how holy to my soul, To lead from sinful ways, to higher goal, To permeate with her own love my heart, Becoming of my very life a part.

O! angel pure; O! sainted—loving friend, Be still my trusted guide until life's end, And when I journey on through death's dark night, Be thine the hand that leads to dawning light.

Plymouth, Vt., June 16th, 1875.

Concluded from First Page.

attention to an unpopular field, he sadly remarks—

"The most precise and laborious experiments which I have made in my investigation of Spiritualism, have been assailed by the most disparaging suggestions, as regards my capacity to avoid being the dupe of any medium employed."

Prof. Crookes has extended the researches of Prof. Hare. He began in the truly scientific method. Phenomena were of spiritual origin, yet he repudiated the stereotyped assertion that they were impositions or humbug. He expected to find at their source some unknown occult agency, and he soon published his views, claiming the discovery of "psychic force."

We presume that we shall still hear the glib inquiry after "scientific investigation," the same as though these splendid researches had never been promulgated.

Alfred A. Wallace, the originator of the theory of development, to which the name of Darwin has been given, pursued a thorough course of inquiry and became a believer. His work entitled "The Defense of Spiritualism" is a noble contribution to its literature. It is not however a record of experimental research, but is based on the broad basis of recorded facts.

The truly scientific man, understanding as Pascal says, that the known is but a scratch on the face of the universe, is modest and unassuming; the charlatan boasts of his ability. Flammarian says, most truly of the would-be exponents of Spiritualism: "Newton said, 'It appears to me'; Kepler said, 'I submit these hypotheses'; but these gentlemen say: 'I affirm, I deny; it is, it is not.'" When Faraday was told that his theory was wholly inapplicable to the facts he said he was heartily tired of the subject, and Sir David Brewster on seeing a table move would not admit the fact, but said, "It appears to rise!"

J. R. Brown, the mind reader, will be at the Dubuque, (Iowa), Camp Meeting.

AN INQUIRING MOTHER wishes to know whether her son, Franklin Bush, is now living. When she last heard from him, he was in the north part of California, in an Italian neighborhood. Any information concerning such a man, will be thankfully received. California papers, please copy. Address, Ozias Hart, 132 West Lake St., Chicago, Ill.

THE JOURNAL this week contains many valuable articles. That by Mr. Mendenhall gives us remarkable phenomena! phases of Spiritualism, through Mrs. Stewart. We have full confidence in Dr. Pence, and do not believe that Mrs. Stewart is humbugging the people.

MR. SHEPARD, the musical medium and Mr. Lightstone, healing and test medium, will be at the Dubuque Convention. They have had excellent success in holding musical and test sances.

OVERLAND MONTHLY FOR JULY.—Contents, The Californian Desert Basin, Chas. F. Fox; The Crosskey Boys, in two parts; Part II, Mary T. Mott; The Ship of Solomon, Joaquin Miller; A City—180 000 Years Old, Amos Bowman; Poor Dolly Varden, Helen W. Baker; Beacons At The Golden Gate, C. M. Scammon; U. S. R. M. Society, Edward Field; No More, Isa D. Coolbrith; Lumley's Partner, S. R. Brockton; Russian Gold Mines, A. P. Moller; A Fantasy of Roses, In three parts. Part I, Miss E. A. Kinner; In a Californian Eden, Chapter III, Joaquin Miller; The Gods of America, T. A. Harcourt; Autobiography of a Philosopher, Chapters VII, VIII, Walt. M. Fisher; Alone, John W. Dwinelle, Etc. Current Literature.

Grove Meeting.

The Spiritualists of Sterling, Mich., will hold a grove meeting in Troy, three miles east of Birmingham, on the 3rd and 4th of July, in Prickett's grove. Miss Susie M. Johnson and Mrs. L. A. Pearsall are engaged as speakers. A cordial invitation is extended to all.

A. S. PEARBALL, Pres't.

HIAM SMITH, Sec'y.

Mediums' and Speakers' Convention at Lockport.

A Quarterly Convention of Mediums, Speakers and others will be held in the city of Lockport, N. Y., Saturday and Sunday, August 7th and 8th, commencing each day at 10 o'clock, and holding morning, afternoon and evening sessions. A cordial invitation is extended to all truthseekers to attend.

Our Lockport friends, as heretofore, will do what they can to entertain attendants from abroad and to make this a pleasant and profitable meeting.

GEO. W. TAYLOR, Com. A. B. TILDEN, J. W. BEAVER.

Passed to Spirit Life.

Notice for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.

Mrs. MARY E. DAY, of Watertown, N. Y., passed to her home among her angel friends, June 10th, 1875, at Richmond, Va., where she had gone at the earnest solicitation of her friends, who hoped that the change of climate might restore her health, but consumption, though only of a few months' duration, caused her spirit to take its flight to its home in the Summer land.

She has been for many years a thorough Spiritualist, and her home was always open to all true mediums and speakers, and none who shared her and Brother Day's hospitality, but found in her a true friend and sister of humanity. She leaves a kind and noble husband and a little boy to miss her loving care and ever kind words, but our prayer is that they all ever realize that she is the same true wife and mother, and is ever with them, although the veil has been drawn between.

Mrs. E. A. BLAIR.

Business Notices.

HEARING RESTORED. Great invention. Book free. G. J. Wood, Madison, Ind.

The ladies will find Dobbins' Electric Soap, (made by Cragin & Co., Philadelphia,) the best of all soaps for general washing, from blankets to lace. It is pure, uniform, saves time and clothes. Try it.

The Wonderful Heater and Clairvoyant—Mrs. C. M. Morrison.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Controlling Band. They, through her organism, treat all diseases and cure in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the very beginning, hers is marked as a most remarkable career of success, such as has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing power.

Diagnosing disease by lock of hair, \$1.00 (Give age and sex). Remedies sent by mail prepaid.

SPECIFIC FOR EPILEPSY AND NEURALGIA. Address Mrs. C. M. MORRISON, Boston, Mass., No. 103 Westminster St., Box 2519, v18a1918.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. ROBINSON—MEDIUM—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians

think it a cancer and others the reverse. I am a man in my thirty sixth year, have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is anything that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect, LEWIS C. POLLARD.

Los Nietos, Cal., Oct. 3, 74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

Mrs. A. H. ROBINSON.—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Servant, LEWIS C. POLLARD.

Los Nietos, Cal., Dec. 9th, '74.

Mrs. A. H. ROBINSON.—I write to you again and send lock of hair. My head is well, but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself, Yours with Respect, LEWIS C. POLLARD.

Azus, Cal., May 29th, '75.

A Spirit Physician Materializes and Cures His Sick Patient.

Mrs. A. H. ROBINSON, Medium, Chicago.—Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He knelt on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain.

Yours respectfully, Mrs. S. I. PACK.

Topeka, Kan., April 12th, '75. Box 651.

Mrs. Robinson's Tobacco Antidote.

The above named safe remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent by any part of the country by mail, on receipt of \$1.00. It is warranted to cure the most inveterate habit. When the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is so rare that it is a remedy for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the baneful desire for a poison. It is a remedy presented by a band of chosen spirits long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Adams Street and Fifth Avenue, Chicago, Ill., either to wholesale orders, single boxes or local agencies.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years. LORENZO MEKKER.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco. DAVID O'HARA.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it. F. H. SPARKS.

Owego N. Y. Mr. R. T. Wyman, of Waukan, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and he is entirely cured of his desire for the weed. Enclosed find two dollars. Please send me a box. D. H. FORBES.

Oakbrook, Wis. For sale at this office, \$1.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, Adams and Fifth Avenue, Chicago. Agents wanted, to whom it is supplied for twelve dollars per dozen, but the cash must accompany each order.

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Of herself she claims no knowledge of the healing art, but when her spirit-grades are brought and suggest to a sick person, through her mediumship, they never fail to give immediate and permanent relief in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and by it an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

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Thoughts About Religion, and Common-Sense Views of Spiritualism.

BY D. D. BILDEN

The following extract, taken from a journal of important events which I have kept for many years, will sufficiently explain itself. Under date of Nov. 30th, 1851, I extract the following: "I have for several weeks past, as may be seen from this journal, devoted much time and energy to the investigation of this subject (Spiritualism), and I am as yet unable to arrive at any satisfactory conclusion respecting it. I have decided to discontinue my examinations of it for the present, but will take it up again at some future time. However, I am determined to live a higher and a better life." This last sentence embraces, I believe, the natural, if not the universal resolution of every person, who has for the time his doubts of a future life in a measure removed; and when it is made probable that those he esteemed most in life have, may-be, their eyes upon him. Men have but dreamy ideas of immortality. They "hope" they are immortal, but convince them point blank of the fact, and they resolve at once "to live better lives." It then becomes patent to themselves, even, that, "they are of more value than many sparrows."

The most sublime, if not the most stupendous fact ever disclosed to the human mind, is doubtless that of immortality. This fact alone raises man at once from the position of a mere beast of the earth to that of an heir of the eternal, and a joint owner with angels—a partner and a party interested in all that is. By the revelation of this fact, all the beauties of earth and air, and all the pomp and glory of the heavens, become at once, and forever, man's inheritance. Show him now that the whole mighty plan is under the control of one who never errs nor yet fails of a purpose—convince him that there is a wisdom so profound, and a power so great, and a love so broad, that his very blunders will be converted into blessings, inevitably, and you will fill him with gratitude and love; and he will lift up his heart and worship.

There is a circumstance connected with these, my early investigations of the spiritual phenomenon, which I will here relate, even at the hazard of being tedious. During the examinations I have referred to I have received, apparently by the raps, many startling communications, which, for the time being, almost overwhelmed me with the conviction that I was actually communicating with the departed dead. But as they had not as yet communicated nothing I did not know, I thought possibly there might be some law of misdirection, by which the mediums possessed themselves of my own thoughts, and by some new development in magnetism, consciously or otherwise to themselves, they were enabled to make the electric discharges upon the table. Soon after these investigations, however, I chanced to fall into conversation on the subject with a person I shall call Deacon K., of the Presbyterian Church.

I detailed some of the strange things I had seen and heard, when to my surprise he said his brother in Rochester, New York, had observed the phenomenon there from the beginning, and had written it to him in detail and that he himself had come to the conclusion that there was no manner of doubt but that the spirits of the departed dead had actually communicated with men in the body. Not many months after this conversation, Deacon K. departed to that "bourne from whence," it was said, "no traveler returns." From the day of his burial to the time of the occurrence I am about to relate, about three years subsequently, I had no recollection of ever having thought of Deacon K. or my conversation with him. Off the street and out of sight in a busy town, he was as usual out of mind. In the meantime I had made many attempts to investigate Spiritualism but with little success. Wholly unsatisfied about the matter I thought possibly it would all be explained some day by some unknown law by which our own thoughts were reproduced, in some, or all the ways, then in use, until I received the communication purporting to come from Deacon K. which I am about to relate. It was in the winter of 1854-5, and the seance, so called, was held in the private parlor of a prominent member of the bar in Ohio and there were present ten persons, no one of whom had ever heard of my conversation above referred to. The medium I had never before spoken with. The table made use of was a common hard wood workstand. After the medium had held her hands on it a few moments it seemed to become instinct with life. The question, "Is there a spirit present," was asked, when the table answered it by raising upon two legs and striking down on the floor with the other two three times for an affirmative answer. The question was then, "whether there was any person in particular present with which it desired to communicate," and the affirmative answer was given. The names of the persons present being called over it was indicated that I was the person. The alphabet being called, the following was spelled out: "You remember what I told you? It is true." As this seemed to close the communication, the question was asked me by the company what it meant, when I was obliged to answer that I had not the slightest idea. There was a great expression of disappointment; as the communication had been obtained by a tedious process, and it seemed probable that it would prove a failure, but it was but a moment until some one suggested that possibly it was not through and may be we had better call the alphabet again, whereupon the table arose up and struck the floor three times. The alphabet was then called, and when the name Walter was spelled out I felt certain for the moment, that a long lost friend, who had gone to California upon the breaking out of the gold fever there in 1849 and had never been heard from, whose Christian name was Walter, had come to me in spirit life, and I expected the next letter would be N—the first letter of my friend's other name; but no, the next letter was K, and the full name of Deacon K. was then spelled out, his Christian name being Walter also, when for the first time the conversation I had with him in his life time came distinctly to my mind. I then asked the question: "Deacon K., do you refer to a conversation you and I once had on the subject of Spiritualism?" Answer, "Yes." "Do you mean to say that what you told me then is true, and that spirits do actually communicate?" Answer, "Yes." "When I name the place where that conversation occurred will you tell me?" Answer, "Yes."

I then named, with a view to a test, a large number of places and towns where the conversation did not occur, and got the regular answer to each as it was named. The negative was given by the table rising once, then named the city where the conversation occurred, and the table gave the affirmative answer. I then said, "When I name the street and house will you tell me?" Answer, "Yes." I then named first a large number of streets, receiving the answer no, until I named the correct one, and then I got the affirmative answer. I did the same of the house on the street, and got the affirmative answer not until I named the true place. The reader may be sure that for the time being at least I believed,

I think I went to bed that night the happiest and most grateful man in Christendom. The seance seemed to have been specially arranged with reference to answering the doubt existing in my mind as to the origin of the phenomenon. I could no longer entertain the idea that it was any kind of mind-reading, when during all the time the communication was being produced I had not the slightest idea what it meant or who it was from or what it related to, and moreover I had been specially put to the test when members of the party had asked me what the matter meant, and I could not answer them until I saw the name. In getting the communication we had often in the hurry passed over the letter wanted, and in that case two legs of the table would rise up from four to six inches from the carpet, and remain in that posture until we had gone back and named the desired letter, and then the table would strike the floor three times. This took place repeatedly, and more than one of the party conceiving some particular letter to be the one would say, is it so and so, naming the letter, when the table would emphatically answer yes or no, as the case might be. And thus was produced the communication I have given, and to this hour, although I have reflected upon the matter a thousand times, I have never been able to see only one solution of the problem, and that the spiritual hypothesis.

The demonstration implies an invisible agent there present, possessing the following capabilities:

1. A capability of moving physical objects, as the table was incontestably moved without human agency.
2. A sufficient knowledge of the English language to readily understand all our questions, as they were promptly and intelligently answered.
3. A sufficient knowledge of orthography to spell the words made use of in making the communication, as they were all correctly spelled.
4. Sufficient intelligence and purpose to originate a well devised plan calculated to overthrow my conjectures that the communications were possibly mundane, having their origin in mind reading.
5. Will-power to execute the plan when formed—as the intelligence which dictated the construction of those sentences actually persisted in having the right letters, at the right time and place, to spell the words of which those sentences were composed; and lastly, memory was implied, as indicated by the reference to a conversation long gone by. Who by study could devise a dispatch in eight words, more concise than the following? You remember what I told you? It is true. Knowing that matter when refined and organized to the utmost of its possibilities, is passive, and in itself dead; that in its best moods it can not remember, spell, will, or reason, I could come to no other conclusion than that there had been there present, a thinking entity called mind, which had planned, and with the conditions which the circle and the mediumship of the medium afforded, had produced the sentence so pregnant with meaning to me, when the source whence they emanated was known. What mind was it? Under these circumstances I was convinced it was not my own. The power itself said it was Deacon K.—It could not have been the mind of the medium, or any one present in the body, for no one of them had ever heard, or knew of the conversation referred to. This will doubtless to some seem a small matter; but if so, I can only say that to me it was one of the greatest favors that ever befell me. For years, in many a dark hour, it was an anchor to the soul. Since then, I have been favored with many tests more satisfactory, if possible, than this one. Denver, Col.

Letter from Millersville, Mo.

Mr. S. B. JONES:—Believing you have had no correspondence from this part of the country for some time, I thought a few lines might not be uninteresting. In the first place we are living in a little out of the way place, in Southeast Missouri; but not out of "humanity's reach," and surely not out of the world entirely. This community have for years past been strongly Universalist in belief, and as a consequence, under the able management of the Rev. Andrew Miller, (than whom by the way I would state there is no better man in the county, as he has been esteemed such by the majority of citizens, in electing him to the office of County Judge,) as their example and guide. The Universalist belief is too broad and free for any restrictions, according to the interpretations of some of its greatest minds. Consequently under able teachers, the people are too materialistic, or spiritualistic, not to accept "the better way," especially when made so apparent as it has been to a great many during the past two years.

The Harmonial Philosophy has for sometime past been shedding its rays over this section, and so powerful, yet mild and gentle in their operations upon erring mortals, and the truths and realities are so diversely expressed, that it is impossible to withstand the pressure, except, I might say, to those who "having been born again," and are so "stiff-necked" that they are quite unwilling to recognize a truth even should they be made to comprehend with all their faculties. Such, Mr. Editor, is the deep hold that it has taken, that several of our best citizens have been to see and converse with their spirit friends through the instrumentality of Mr. J. H. Mott, of Memphis, Mo.

Our esteemed fellow townsman, Mr. John J. Miller, has recently published an article in the *Cape Girardeau News*, giving a very interesting account of his visit to Memphis, in company with Mr. Levi Welch, and E. S. Miller, a nephew, detailing briefly, the experience of each. This article, coming as it does, from so reliable a source, or, as the editor of the *News* expressing himself in regard to Mr. Miller, says: "This gentleman for veracity and truth stands without a blemish in our county." This article has been eagerly sought after by the best minds, and has created such an interest in the subject that investigation is inevitable, and this investigation for truth will meet with its reward, and the skeptic will be brought to a realizing knowledge of the truth.

there were at least two or three gentlemen connected with the press present. He, Mr. Mansford also says: "Perhaps these wicked editors are not gullible enough." This poor editor might find out after a close investigation that sensitive mediums are not to be "gulled" by wicked and especially lying editors. This same poor editor attacks Mr. Mott in this way: "Has resided in Memphis ten years, has been while there a farmer, teamster, counter-jumper and fruit tree agent, and grocery keeper. Was engaged in the latter business when called by the spirits." Suppose Mr. Mott has been engaged in as many occupations as this poor editor attributes to him, it only shows that he has a disposition to be useful, and was striving to earn an honest livelihood by some useful employment. It more over shows that his spirit friends are doing a noble work for him. I am sorry and truly ashamed that a minister who proclaims universal salvation, should descend to so low an attack. Perhaps Mr. Mansford's past life would not bear too close inspection, if the truth was really known, for he was once a fruit tree agent, and it was just from his own dealings with people in this neighborhood that has caused him to remain away so long. There are many here yet who have not forgotten him. I don't think he needs any reminder of the way he had his trees brought from Cape Girardeau out here.

As Mr. Mansford proposes to make a visit to this community sometime soon, he will then find they remember at least one fruit tree agent.

His cutting article has been of no benefit to the Universalists in this locality, and has been most damaging to his Magazine.

If this poor editor wishes more of his past history, just let him sail in once more. But he should remember those who live in glass houses, etc.

Yours in the Cause of Truth,
J. G. ROBERTS.

A Card from Dr. Dean Clarke.

READERS OF THE JOURNAL.—The Editor has kindly called your attention to a Pamphlet I have recently published exposing, in a concise manner, the utter fallacy of Evangelical Theology, and I desire to ask your co-operation in circulating it among your Orthodox friends and neighbors, as it is designed especially for their benefit, and has been pronounced by competent critics, one of the best missionary tracts ever written. A critical writer in the *Traveller* says: "You have facts and arguments well and strongly put, and it is unanswerable." I have given nearly all of my vitality to aid the progress of truth during eleven years of itinerant labor, and my health is now so poor I can no longer labor in person, but if the friends of truth and progress will send for my pamphlet, entitled, "The Two Ways of Salvation," my thoughts may be working in the minds of those in spiritual darkness, even though my tongue can no longer speak the words of inspiration as in days of active labor. Many orders have already come from the East, and I hope many others will help me to do good while unable to follow my accustomed vocation.

Please send orders to my address which is now 124 Eddy Street, San Francisco. Price 25 cts. per single copy, or \$2.00 for ten copies. If any fail to receive a copy ordered, write again.

The good cause is slowly but surely progressing on the Pacific coast.

With kind regards to all my personal friends and a fraternal God-speed to all lovers of truth, I submit my wishes to their kindly consideration.

San Francisco, Cal.

Voices from the People.

MINNEAPOLIS, KAN.—Isaac Dunning writes.—The JOURNAL is the best paper I ever read in America or England.

KIRKVILLE, MO.—A. H. John writes.—Allow me to congratulate you upon the lofty tone expressed by the JOURNAL.

SWANVILLE, ME.—Mary Ford writes.—The JOURNAL seems like an old friend, and I feel very loth to part with it. May God bless and prosper you in all your labors of love for humanity.

NEW YORK.—I. Baptist Clute writes.—Free Masonry, what is it? As far back as the records of man go, it is so far as Free Masonry plainly recorded, and its work can be traced, hence it is the oldest order, earth can boast, and during all this time, ancient as it is, it has been handed down to us unaltered and intact. Knowing this (and being a Spiritualist also), I through Bro. I. V. Mansfield, asked an accredited brother if Free Masonry held good on his side of life. He answered emphatically, "Yes, it came to earth from this side. The work here is more perfectly carried out, than with you, as we have no motive presented to deviate from the exact path pointed out by the Worshipful Master, and at the same time we have all the incentives to continue the work to perfection, that you have but received our reward in a different way, as there is no money nor necessity for it here." This is high authority, and most assuredly points to antiquity.

ALBIA, IOWA.—A. C. Barns writes.—I have for some time hesitated to ask you to say in the JOURNAL that I am desirous of starting an equitable industrial co-operative community, in which "no obliquity shall attach to any one because of any opinion entertained or respectfully expressed; but untruthful, vulgar, obscene, unchaste, or discourteous language" will be discountenanced. The reason that I have hesitated to ask the favor, is that so many attempts to establish communities have proved abortive, like the Yalouon Island affair, they have had for their chief end and attraction free-lovelism, and have brought odium upon all co-operative community efforts. But by the same parties odium is brought upon Spiritualism, shall we therefore fail to advance true Spiritualism? What I want is, through your paper to invite correspondence of persons who have had to dispose of on favorable terms to the founders of such a community as is above indicated. I will send such correspondents a copy of "Constitution for Circle of Equity."

ROCKFORD, ILL.—J. W. R. writes.—I want to tell the readers of the RELIGIO-PHILOSOPHICAL JOURNAL that the Congregational devotees of West Rockford, Ill. have lately elevated the steeple of their church twenty feet higher than it was, for Christ's sake. This noble stone building was erected in 1857, with a steeple then the highest in the city. But other pagodas have been built in Rockford since that time with loftier spires. But, of course, the opulent West Congregationalists did not like to be surpassed in their reverence of God, therefore they have raised their steeple to a sublime altitude, which gives it a more imposing appearance. It is now said to be the tallest steeple in Iowa, and supposed to be about the height of the famous Tower of Babel,—high enough at all events, for them to take refuge on by the ladder of popularity, to keep out of the way of any future flood or fire. But it is not all steeple-worship, for the minister of this church is said to be a very liberal Christian, and preaches much doctrine that even a Spiritualist may not object to.

CLEAR LAKE, IOWA.—M. P. Rosecrans writes.—I do admire your paper, it speaks out so loudly and so fearlessly against wrong. It speaks in favor of truth and justice, it has no fellowship with evil, with lust and licentiousness, to make money. It does not belabor the old bags and crones in their insular schemes to destroy virtue, family relations, and all the pure and noble accounts as good, that has been so regarded for ages,

and handed down from time immemorial as the *lex non scripta*, the unwritten law of the world among all nations and all people, and which characterizes men from the lower orders of the animal creation. In this glorious work you have with you the sympathy of the wise, the good and virtuous; you have the consciousness of feeling that you are a man and not a brute; that your intellect is king and rules—the animal force, and holds them in subjection to the law of nature and reason. Talk about a free platform—so well might the physical strong talk about their freedom to strike the weak and defenseless; as well may the knave and villain decant on the beauty of anarchy and the tyranny and injustice of all laws. Your paper upholds all laws to protect men and women in their natural rights, opposes all tyranny, all wrong, all injustice towards the poor, the ignorant and degraded; it seeks to develop all these up to a higher and nobler sphere of life and action; it teaches the child to honor its father and mother; the parents to love, nurture and protect the child, and thus render themselves worthy of their honor and respect. Go on, then, in your noble work; the spirits of the good, the noble, the wise and great are with you helping you on in your labor. They give you thought and inspiration; they have assisted you to place the JOURNAL in the hands of thousands of weak who read it with love and regard its teachings as glorious.

SAN FRANCISCO, CAL.—A. Kerns writes.—Mrs. Louie M. Kerns, who has been operating as a medium in this city for a little over a year, has been advised by her spirit counsel to make a trip to Europe, whither she goes in July next. She desires to stop a couple of days in Salt Lake, giving one public seance, and to thence go to Denver, Colo., where she proposes to remain a couple of weeks at least, hoping to receive benefit from that genial climate. Ever since her first seance in public she has been kept closely at work, and being physically weak, she has become greatly exhausted, and it is advised that nothing will do her so much good as a trip across the water. Should you think it advisable, she will give a seance in your city, under the auspices of the principal society, at such date as will be determined on public she is yet in Denver. Her chief phase in public is yet in Denver, in which she is very successful; also sees and describes, and has names written on her arms. The "ballot test," consists in having the audience write names of spirit friends on bits of paper, folding them closely. A judge is selected by the audience, and when a ballot is selected from among the number by rapping, it is passed to the judge, who holds it while she writes a communication, signing the name in full, which on opening the ballot, the judge finds in correspondence with the name there written on the ballot. The communication contains other names and circumstances as tests. Mrs. Kerns' writing is purely mechanical, eyes closed, and she knows nothing she writes, at the time of writing. Will write you again about the time of her departure from here, when she can state about what time she will be in Chicago. Should the managers of your society desire to address her, she can be addressed at 705 Howard St., until first week in July.

Herbert Griffin writes.—I am sitting at my window. The view which I see upon looking out, is beautiful and made more so by comparison, for as I gaze across the broad waters of the Missouri river, upon the rising hills and compare them with those just across the river—the dividing line between mortal and immortal life—my fancy pictures the trees on those shores as immortal beings climbing the hills of immortal glory. On yonder hill, far off, I see a path which winds its way to the top. This is the path of the soul during its life with the physical form. To the right again, I see the deformed remains of a dead tree far down the hill, standing among the lowest. It is the foot-prints on the sands of time of a misspent life, the owner of whom is known no more to us, but whose children grope in darkest ignorance and crime, the result of wrong teaching. The influence of a life is widespread, and these children are not the only sufferers. Up the hill from this and farther off stands another tree, but, unlike the one just seen, it is stately and graceful, giving the beholder a feeling of gladness as he gazes upon it. This is the undying influence of a well-spent life. Such reflections and comparisons take my mind beyond its wonted bounds; they afford enjoyment, and are food to it, and I seem to be for a time in the realms of an immortal sphere. The communion of my soul with those of that sphere seems for a time complete. My mother is with me and we visit, though she is exchanged with me and we visit, I think when she was with me in earth-life. Is it real or imaginary? Does the soul live for a while and die with the physical body, or does it live forever, enjoying more and more as it grows in strength and knowledge. Theologians may differ; the good and noble of earth quarrel over their (imaginary?) difference in religious views. I think we all agree in the main: we all look to good deeds, to noble lives, to sincerity of intention with deference. Why we cease to do this than may we truly be denominated religiously depraved.

HOT SPRINGS, ARK.—A. Hammond writes.—I must write you from this place, and from the fullness of our growing cause. Several of your papers have been sent me from Knox County, Illinois, to this place, where I am stopping for a while to recover my health if possible. I spoke in the State of Illinois for almost two years, usually on the subject of temperance, until I was almost worn out and sick. I occasionally spoke publicly on our cause, and often my temperance lectures were from the spiritual standpoint, and were the best kind of any, especially if there was no suspicion of the source. What a state of mind the world has been in, and is now! Truth in many places, can not be told to the followers (?) of the truth loving and beautiful Jesus. In Iowa where I was somewhat known, the churches often tried to shut the door to my face even on the subject of temperance. To them there was no good in a Spiritualist. In one town only did they fully succeed against me; that was done by playing into the hands of the liquor dealers. Just think of it, saloon men and church men and ministers all wanting to stop the mouth of a suspected Spiritualist from speaking on the evils of intemperance,—the present great curse of the world; all afraid of one humble person united with the Spirit-world to disseminate the truths of truth and noble living, and all done without money and without price. All my work has been a labor of love to me. I have spoken anywhere and everywhere when I could get a place and a hearing. I have had a grand commission from angels and from men. My audiences, generally, have been large and very attentive. I look back with joy over my work. I have had much true and unaffected kindness shown me, and been blessed by it. Some in our cause, I am sorry to say, seem to be narrow and selfish, and aim mainly at their own advancement or pleasure, but for myself, if I may say it, I have not made money or fame out of it, but I have enjoyed the loving presence of the angels and a support that has made me strong in spirit, though somewhat weakened in body. Though long a member of an orthodox church I never knew until in this cause what it was to work and suffer and be evilly spoken of and be sick, yet rejoice in it all, and feel a peace and strength that "this world could not give nor take away." I know now what sustained the Apostles and early Christians, and the grand reformers of all nations and all ages. What has made the martyrs and the moral heroes all through the world's history, down to the present time, and the end is not yet. How much sacrifice and blood and life do superstitious and ignorant demand. It is with great pleasure I read these late numbers of your paper, for its pages look brighter and stronger than ever before. Good facts illuminate its pages that must be recognized, and will penetrate the darkness of a "fallen world."—"Fallen" and kept down by the very hands that profess to be saving it! There are many coming to the Hot Springs who understand these things and let their spirits shine. The old residents here do not know or care much about it, but all are so much dependent on the public that none choose to oppose anything, or anybody so long as the "money" holds out, or a poor patient can be healed to advertise these waters. In fact, it does seem to be a great pouring out of God's living waters for the "healing of the nations." I have spoken, at different times, in a grove, on that spring mountain, and had good audiences of intellectual people from all parts of our country, and almost all of the world. There are many here from almost every where, and there is nothing to which a free people give so good attention as they do to the higher teachings of the Spirit-world. Let us be careful to sustain the true friends of our cause, by our means and our influence, and unite to con-

quer. Let the Spiritualist and progressive man or woman that comes here for treatment, go to Dr. J. H. Brook, from Illinois, a gentleman and friend and a skillful physician. Let us help build up and sustain our good and true men, and make our cause strong in men as in angels.

Perfectly Restored to Health by Spirit Power.

MANSTON, March 23d, 1875.

Mrs. A. H. ROBINSON, My DEAR FRIEND AND SISTER:—You may perhaps remember I wrote you last September in regard to my own health. I am happy to inform you that through your aid and that of your guides I have entirely recovered my lost health. I do sincerely think that I should now be in Spirit-life, only for you. Your raising me to health is what induces a friend of mine to send to you now. She is a poor woman and can only send you two dollars at this time, but says she will try and send you more as soon as she can. Her family are all Seven-day Adventists, and are bitterly opposed to our beautiful faith, hence her getting me to write for her. She also desires you to send the prescriptions in my name or to me. I want you to do the very best you can, for she has been to several physicians here without receiving any benefit whatever, and her family being so opposed to Spiritualism, I want you to show them a little what the spirits can do. (Then followed a description of her case.) I will inclose an order of two dollars and a lock of her hair. I have become partially developed within a few weeks, and have been thinking that it might help me if I were to send to you for some more of your magnetized papers. Please let me hear from you as soon as possible, as my friend will wait anxiously for a letter. Direct to Mrs. M. A. Leonard, Manston, Wisconsin. Gratefully yours, M. A. LEONARD.

A CASE OF CHRONIC INFLAMMATION OF THE STOMACH CURED.

PLAINFIELD CITY, JASPER CO., IOWA, March 25th, 1875.

Mrs. ROBINSON, Chicago, Ill., DEAR SISTER:—Your letter dated the 15th of this month, with magnetized papers, is at hand. My wife is now well, and the remedies she takes will last about two days more. She thinks that she will get along without taking any more. Inclosed you will find a post-office order for \$2.00. Please accept this with best thanks. I remain yours in truth, EDWARD SCHULENBERG.

NO MORE FALLING OFF OF HIS HAIR.

Mrs. A. H. ROBINSON, CHICAGO, DEAR SISTER:—I do not know as it is necessary for me to send for new magnetized papers. Since I began to use your remedies my hair has quit coming out. You have done me more good than all other doctors I have ever tried, and they are many. May you continue to be successful in your noble work. If you think that I should wear new magnetized papers longer I shall do so. Yours truly, PETER MAJERUS.

510 North Lee St., Bloomington, Ill., March 25th, 1875.

ONE BOX CURED HIM, AND HE WANTS IT TO KILL.

TAMA CITY, TAMA CO., IOWA, March 14th, 1875.

Mrs. A. H. ROBINSON:—I sent to the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, in February, for a box of your tobacco antidote, which came in due time. I followed the directions on the box, and it has cured the hankering desire for tobacco on me. I would say, tobacco chewers, try it. It will cure you. I want the agency of Tama County, Iowa, to sell your tobacco antidote. I think I can sell a good deal of it this coming year. I shall make a business of selling it. How much will it cost me a dozen boxes? Hoping to hear from you soon, I remain, W. F. BUBLEY.

Reply. You can have them at wholesale rates—\$19 per dozen, and order one-half dozen at a time, if you wish to do so. Mrs. A. H. ROBINSON. Chicago, April 19th, 1875.

ELEGANT JEWELRY.

WATCHES, DIAMONDS, GOLD CHAINS, STERLING SILVER, and Fine SILVER PLATE. New Goods received daily from the best makers and always offered at LOWEST PRICES. HAMILTON, ROWE & CO., 99 STATE ST., Corner of Washington, CHICAGO.

Turkish, Electric and Vapor BATH INSTITUTE, FOR THE TREATMENT OF DISEASE, Grand Pacific Hotel, EASTERN ENTRANCE OF JACKSON STREET, NEAR SARASOTA, CHICAGO.

The HIGHEST DEPARTMENT of this Institute is unequalled in this country. Electricity is applied to all its forms, with and without the Bath. OPEN FOR LADIES AND GENTLEMEN From 7 A. M. to 9 P. M. The Lecture Department is under the personal supervision of Mrs. GORNER.

DR. G. C. GORNER, Proprietor.

\$1 65 cents renews trial-subscriptions one year.

AMONG THE SPIRITS.

Wonderful Tests—Water Turned to Wine—Fire Brought from Heaven—Articles Manufactured by Spirits.

LETTER FROM J. H. MENDENHALL.

Bro. Jones:—Permit me once more, through the columns of the dear old JOURNAL, to send forth to earth's truth-seeking children

THE OLD TIDINGS

of our gospel of immortality. Before, however, inditing the facts that have recently come under my own observations, in company with others, I wish to say for the benefit of those who have no personal knowledge of me as an experimenter in "Modern Spiritualism," and would, therefore, have some hesitancy in giving credence to my statements of the astounding phenomena of spirit manifestations, that my investigations in this cause, are of more than a quarter of a century's duration; that I have availed myself of every possible opportunity that I could bring within the compass of my external senses, and limited mental capacities; and as I began my researches a material skeptic, like thousands of others, seeking to learn the truth for myself, I can certainly say with an approving conscience, that I have not purposely deceived myself; nor would I knowingly, deceive others. I do not, then, write as a hasty, inexperienced moon-shine converted Spiritualist, but as one knowing the facts whereof I speak. With these preliminaries, I proceed to notice the doings of the angels, as given through the mediumship of the wonderfully gifted

MRS. ANNIE STEWART,

of Terre Haute, Ind. SEANCE No. 1. LIGHT CIRCLE: On the night of the 17th of June, present inst., some twenty or more persons from the states of Alabama, New York, Iowa, Illinois and Indiana, met in circle at the hall of Dr. Allen Pence, which hall and cabinet I have heretofore fully described. The weather being quite warm, necessitated the room to be rendered somewhat darker than when of a cooler temperature, thus making the chances for recognition, somewhat difficult, especially by linesament and feature of countenance. On the close of organ melody, performed by Dr. Pence, the well known voice of Minnie (Indian spirit) whose acquaintance I formed on the 8th of March last, announced her readiness for action, and opened the scene by asking if it had got too warm for "chief em Men-em-all to wear his red em shirt em." Those who have read my article in the JOURNAL, on the seances at this place last March, will at once be apprised of the cause or circumstance that occasioned the above remark. After some little conversation of an amusing nature, Minnie directed her remarks to Dr. I. B. Newbraugh, New York, giving evidence of her knowledge of his profession as a dentist.

Miss Belle (spirit) was now the actress on the stage, and in her usually, mild angelic voice announced that she was going to give us a "hair test," and, taking a pair of scissors in her hand, clipped from her temple a

LOCK OF FLOWING HAIR,

walked to the front edge of the rostrum, and in a reclining attitude, placed the lock on a white handkerchief, talking to it as though it were possessed of human intelligence, and it, all the while, assuming the form and movements, very like unto those of a quivering serpent. When Belle arose and took her stand, posture at the door of the cabinet, the lock of hair traced after her, and crawling upon the outside of her beautiful white dress, attached itself to the parts whence it was taken. Belle threw open the door of the cabinet, placing the medium, thereby, much of the time in view of all present; and upon one occasion brought her out upon the rostrum, remaining some minutes, side by side. By request, she cut pieces from her dress and gave as souvenirs to those present, remembered and spoke of her having given me a piece last March, in the form of a double heart. Belle, on her first appearance had, in a folded manner hanging over her right arm, a beautiful silk shawl about two and one-half by four and one-half feet in dimensions, which she occasionally threw over her shoulders, and at times arranged around her waist. Her stay upon the stage was, I think, between a half and three-quarters of an hour. Now let me give a "stumper," especially to the skeptic. Dr. Pence gave to Belle an orange, and taking his penknife, she paired it skillfully, cut it into slices and passed it to two or three persons present, then came to me presenting about one-fifth of the orange, remarking, "Brother Mendenhall, you have labored long with us, and now you shall eat with us." Allow me to digress from my subject to say, that none but those who have stood in the front of the battle know how to appreciate such words of cheer and consolation. But here is

THE ORANGE MYSTERY.

Belle ate the remaining portion with as much manifest gusto as though she were yet in her natural body. Christian skeptic, are you doubtful of this. Then cease to believe that Abraham entertained angels and fed them at his table.

Next on the stage of action, was the spirit Bill, a colored boy, one of the band of twelve that control Mrs. Stewart. He is an antic jovial fellow, ready to do all he can to amuse and interest the audience. Delighted to show his agility and skill at dancing in what seemed to be a pair of heavy materialized shoes; and like Belle, convinced us all that he, too, was quite partial to orange, as the following will plainly show. The doctor presented him a nice one, which he paired hurriedly, throwing the rinds over the rostrum, and in tones of negro ecstasy remarked, "Jes a gwine to eat dis, please God I is," and in less than a trice, another spirit was seated in our view with as much relish, perhaps, as Jesus when he ate the "fish." Bill was dressed in a white shirt, dark heavy jeans pants and coarse boots, with striped silk neck tie. The latter, he cut up and distributed among those who desired the same, myself receiving a nice scrap by the hand of Belle. After some twenty minutes of active display, Bill retired from the stage, bidding us good night.

Charles Triche, a young man, (spirit) now appeared, dressed in full suit of a dark-brown, walked across the rostrum and shook hands with his mother and some other friend, making some friendly remarks to the former. Charles retired, whistling in a peevish tone, "The girl I left behind me." Two other lady spirits made their appearance on the rostrum, the one in white dress and brown basque; the other in dark apparel. They each, by motion of hand, called for their friends, a Mr. Evestone of Crawfordsville, Ind., and a Mr. Whedon of Iowa, but failed to be recognized. Thus ended the first lesson.

DARK SEANCE, No. 2. Some twenty five persons present, seated and hands joined, with medium enclosed by circle, under test conditions. In a trice the guitar, tambourine and other musical instruments were used by spirit hands; and, though we can not speak commendably of their music, yet, the clamorous din, and the agility with which the instruments were floated over our heads, often touching the ceiling, a light of twelve feet, would con-

vince the most profound skeptic, that other than mortal hands were engaged in performing those wonderful feats. Minnie's well known voice, now scooted me in the words, "Men-em-all, how you do em;" while at the same instant, Bill (spirit) remarked, "Mass Pence, I's a gwine to wake em up, sah." For some minutes, I am sure that one unaccustomed to such serenading as we then received, would be at a loss to know or account for its origin. This ending, a pretty general conversation ensued between the parties of the mortal and the immortal, Minnie, Belle and Bill composing the guests of the angel party. I asked Bill if he had not some present for me, stating that I would prize highly anything received from his hand. "Getting no response from him," Belle remarked, "I will give you something; hold your hand." Complying with her orders, I received a large slice of paired orange from her hand, deliciously flavored as any I ever ate of nature's production. I asked Belle where she got it, and she replied,

"I MATERIALIZED IT."

All persons present (I believe) received of Belle a goodly portion of her festal gifts. Christian, was Elijah the prophet, when weary on his flight from King Jezebel, fed by an angel! So reads your book. We, too, were likewise administered to. Yes, we have ate food administered to us by the hand of an angel. Now come the dearest ones of our household members who have witnessed that birth which Nicodemus comprehended not; loved ones, parents, companions and other relatives. "Born again," into spirit life, caressed us with gentle pattings over the face, head and hands in the most fraternal and loving manner; and upon one occasion I received the affectionate embrace of arms and a kiss upon my cheek. On asking who it is thus caressing me, Minnie replied, "White em squaw em, Matem Men-em-all," meaning Mattie, my spirit companion. Remember this was a dark circle, and the weather being so very warm, that the conditions were unfavorable, thus rendering it difficult for those unaccustomed to the materializing process, to get the full use of their vocal organs, and that except in a few instances, we could only know of their identity, by having those of the regular band to inform us. Here, allow me to say, that I received a slate communication previous to the hour of the circle, stating that Father, Maggie and Mattie would be present on the occasion, and Minnie informed me, that these were thus caressing myself and brother. On several instances we were all favored with delightful fanings by the angels, which were thankfully received under the warm temperature of the hour. Next and last, though not the least (especially with the Christian brother present) Belle treated us all to an excellent article of wine

OF HER OWN PRODUCTION,

passing with her own hand the vessel containing it to each individual, making at the time many clever remarks. To Brother Nathan, she said, "This is the first time you ever received wine from a spirit." Charles Smith, Superintendent of the band gave the closing ceremony, when the room was lighted, and audience found in their respective places with hands joined, and medium in her test condition.

LIGHT SEANCE, No. 3. About twenty persons present. Cabinet thoroughly inspected and pronounced free from any chances of fraud or trickery. Medium appeared in striped green and white, entered the cabinet, and organ music by Dr. Pence. Minnie readily announced, that owing to the medium being much exhausted by slate writing during the day, she could not promise to give us much "show em." She then held a conversation with a Mr. Graham of Cincinnati, O., and seemed to be quite familiar with many of his life incidents. Belle now made her appearance and bidding us the time of night, remarked, "I am sorry that I have forgotten my work as I wanted to knit a little." Dr. Pence asked her if she could not fix up a little of something anyhow, to which she replied, "Yes." Retiring for a moment, she reappeared on the rostrum with a ball of nice red yarn and a set of fine looking steel knitting needles, which she allowed all who desired, to examine in their own hands; then receiving them back, called for a chair, and placing it near the center of the rostrum, seated herself thereon, and asked me to hold the ball for her while she would do the knitting. I did so, feeling myself highly honored with the office; and now, astonishing as it may seem, within ten minutes (so timed by Mr. Whedon) she turned off and presented to Mr. Hook as neatly formed, knit mitten as any one need wish to see; stating at the time that she was going to give Mr. Hook the "mitten," and that that in "court," with young ladies, meant "played out." Here Belle laughed heartily with the audience. This mitten is now in possession of the managers of Mrs. Stewart's seances. There being a nice little ball of yarn unused, Belle said to me, "You can keep that," and I now have it among other gifts received from immortal hands. Passing to the cabinet for a moment, she again came on to the rostrum, holding in her hand, a beautiful

FULL-BLOOMING RED ROSE,

permitted all who desired, to scent or smell it; then brought and presented it to me, telling me to "keep it." Its odor was of a very peculiar, unfamiliar kind; but most delicious to the nasal sense, and was dripping with a liquid, sweet as the honey dew. Moore's was "The Last Rose of Summer," mine to me is the first. Retiring again for a moment, she came with another full blown one, and two partly developed which she gave to Mr. Graham. On asking her where she procured them, she answered,

"I MATERIALIZED THEM."

Mr. Hook (I believe) proposed to Belle to be weighed, to which she readily consented. When she stepped upon a pair of platform scales, in a manner by no means unfamiliarly, a Mr. Conner first took her weight, which he gave as 104 lbs; and on a second weighing 86 lbs. I next attempted to weigh Belle, but owing to her sportive maneuverings, found it impossible to announce the figures before she would vary her weight from heavier to lighter, alternately, sometimes bringing it down to nothing. On a second effort, Belle agreed to remain motionless, and this time she weighed even 90 lbs. A Mr. Whedon now, after much effort, succeeded in getting her weight at 81 lbs. Belle seemed to enjoy the sport of the weighing process equally well with any of us, frequently laughing heartily at our mistakes or variation of weight. Most of the time during the weighing the cabinet door was ajar, and the medium plainly seen within. Belle now ordered the light lowered, and brought the medium out, leading her, and with graceful step and tender care over her, they mounted the scales, and with apparently fair weighing, pulled down 127 lbs; the medium's standing weight being 133. On a second weighing, equally fair, the two weighed 14 lbs only. Thus the weight of both was made to be 119 lbs less than the medium's own weight when in a normal state. Belle was attired in a beautiful white dress with a silvery lined shawl over her shoulders. Bidding us good night, she departed. Bill next appeared in white shirt, dark jeans pants, and white stockings—sate as ever, entertaining the audience by dancing lively after his own patting. He was quite pe-

culiar in his conversation, and watching his opportunity, snatched up a lady's hat and put it on his own head, but returned it when ready, with thanks to the owner for its use. He now retired into the cabinet, and after a short reign of silence, Minnie announced, that "Men-em-all's mat em squaw em [meaning my wife] was trying to make self." The effort, however, was an unsuccessful one, and the seance closed.

LIGHT SEANCE, No. 4.—Some twenty persons present, and all things in order. Belle first made her appearance; in white dress, with dark belt, white stockings and low slippers. Bid us the time of night, and then asked me if I had my rose yet that she gave me the evening before. She then asked if this was not "Sabbath evening." On receiving an answer, "Yes," she rejoined, that "Christians are accustomed to taking the Sacrament on the Sabbath; and that they invite only those of their own sect; but that spirits invited everybody." Belle then called for a glass of water, which was brought by Mr. Stewart; she took it into her hand, when I asked her if she could drink it; to which she replied, "yes."

AND DID SO

In the presence of all, I remarked that I would like if she would drink again so near me that I could both see and hear her swallow it, when she asked for another glass, took it, came near and drank it, and I actually heard the water passing down her throat. She then passed the glass to Mr. Whedon, myself and perhaps others, that we might see that it was empty. Belle then retired into the cabinet and in less time than two minutes (Whedon says one) she returned with the glass brim full of the

PURPLE WINE.

A good Methodist brother present, used to the Eucharist, says it was unadulterated. Belle passed it to Mr. Conner, he being seated at one end of the first tier of seats. I believe that all present participated in sweetening their lips with this most delicious fluid, in memory of Belle: There being a portion left, I asked Belle if she would not drink. She replied yes, and did so, leaving some for Bill the negro spirit, when he came. She sat the glass back on a back table, and then returned into the cabinet. I had spoken to Brother Nathan on retiring to bed the evening before, after circle had closed; that I would like to examine Belle's pulse to see whether she really possessed a beating heart, but had not thought of it afterward. Minnie now announced my name, and asked me if I "Want em feel em Belle's arm. See how her jump em." How, skeptic, did Minnie know that such a thought or desire ever originated in my mind

Ab! keener far than eagle sight,
Is the ken of the watchful spirit.

Belle returned to the rostrum, squatted down by Dr. Pence, and said, "Doctor, I'm sick!" The Doctor examined, but finding no pulse, told Belle she must die. Jokingly of course. Mr. Hook and Whedon also searched, but found no signs of a throbbing heart. She then came close to me, I took her hand in mine, and felt closely, but could discover no

SIGNS OF A PULSE.

Belle remarked, "Then, I must die," and retired to the cabinet, and remarked that she was getting a pulse from the medium. Soon she came again, and upon examination I could recognize a very faint fluttering motion of the pulse, very like that of a person in a weak and exhausted state. Others expressed themselves in union. So Belle went away with a living beating heart. Her flesh on hand and arm was neither hot nor cold, but of rather a cool temperature, slightly enveloped in moisture. Bill now put in his appearance, dressed in his usual garb, minus his boots. He immediately asked for his share of the sacrament, and being told that it was set away in the shade, he quietly reached his hand to the glass where Belle left it, placed himself in an attitude erect, viewed it and said there was not enough to wet his whistle. But holding it up in front of his face, repeated with some degree of solemnity, the words "Here I give myself away, 'tis all that I can do," swallowed the wine, and then hurriedly made his way into the cabinet, and gave one of his regular hearty negro laughs. Again he took the stage and displayed his muscular powers somewhat in clownish style, by tumbling and leaping over chairs.

Among a man (spirit) appeared in the door of the cabinet, a well looking gentleman, with dark hair, good countenance, shorn of beard, and of good symmetry in general. His dress was neat and becoming; shirt front white and full, dark cloth pants, and frock coat of some fabric, with a belt girded around his waist with what seemed to be a brass buckle, white stockings and high gaiters. He stood sometime, seemingly anxious for recognition; and all, it appeared, would have willingly owned him their relative. But his dress negated the claims of all save one who felt sure it was a brother; as his style of suit, size and general appearance all bespoke him such. But the light was low, and the good looking man had not the use of his vocal organs. And it was not until the next day, that his identification was positively made known through independent slate-writing, which proved his brother to be correct in his conclusion as to the spirit brother. The most positive satisfaction in this case was given. A lady spirit dressed in white, with basque, and of neatly formed now appeared, bowing to a brother present, but like the last described gentleman, was only satisfactorily recognized by slate-writing the following day. Minnie now announced that Charles Smith, the Superintendent of Mrs. Stewart's band, had gone to make arrangement with Gen. Bledso, Mott's Superintendent spirit, to come to Terre Haute, to have a "big em time." Seance closed.

DARK CIRCLE, No. 5.—About a dozen persons present, circle formed and medium enclosed; weather quite unfavorable, being stormy. Bill (spirit) had promised me that he would bring

PIRE DOWN FROM HEAVEN,

to parallel the fire feat of old Elijah the prophet. Suffice it to say, he did so in a satisfactory manner, stating that he could even beat Elijah at fire works. After this, he proposed to, and answered questions by fire, &c., by making fire, lights both to affirm and negative questions when put, all of which he did correctly. A general serenading preceded and followed the fiery phenomenon. Several relatives materialized, caressed and embraced their friends, among whom, was my own dear Maggie, who came and threw her arms around my neck, which were very life-like in their temperature. She conversed freely on matters of interest to me, such as no mortal in the flesh can ever do. Audience heard the conversation. Maggie told me of past, present and future events. I should have remarked that during the serenading, excellent time was kept to the music by Bill with instrument on upper ceiling, at the same time, by another spirit on the floor, a distance of twelve feet intervening. Bill now made a little plea for the medium, telling Dr. Pence, one of the managers, that she needed rest, and then bid us good night. Belle has on several occasions materialized, and left with the managers of the seances, a

number of articles, among which is a

LABOR FINE SILK SHAWL.

stockings, and mitten of her own, knitting in view of audience; and lock of her hair; also a lock of Bill's "wool," all of which they have nicely arranged in their seance room, and take delight in exhibiting to their many calling friends.

Cerro Gordo, Ind.

A PECULIAR POWER.

A Faculty of Second-Sight, as Developed by a St. Louis Boy.

Remarkable Manifestation in the Case of Stephen Horn.

[From the St. Louis Globe.]

Few are willing to rest under the imputation of weakness, yet all acknowledge the force of the intangible and inexplicable. The mysterious has its fascinations alike for credulous and skeptical, and none are entirely free from the influences of occult power. Clairvoyance has its advocates and firm believers, while its enemies are ever ready to stamp it as the veriest humbug. Spiritualism, with its manifestations, repels while it attracts, keeping its disciples constantly on the defense against the attacks of those who feel the force of the invisible, but are unwilling to admit their own difficulty. Every country and every people has its record of the miraculous, forming the background of much of the historical halo that may surround it. With all, is the force of mystery present in one shape or another, and by all it is felt and acknowledged, tacitly at least. But the influence of the unseen has diminished with the advance of thought, and the power to look into the past and foretell the future is not granted to any and all who may choose to assume a contract with the Infinite. The days of witchcraft, in enlightened countries at least, are over. Astrology is at a painful discount, and the struggle is now between mind and mind, and not between mind and matter. Whoever talks of extraordinary powers lays himself liable to serious questioning; but, withal, St. Louis has in her midst one who stands interrogation in a manner that can not be looked upon as other than remarkable, and who affords a fine opportunity for investigation by those who have no faith in second sight, and who are ready to believe only through the evidence of their own senses.

Stephen Horn is a lad, thirteen years of age, and resides at No. 1132 North Sixth Street, near Biddle. He is a bright looking boy, slight in build, with a strong nervous temperament; and a pair of searching black eyes, ever on the move. There is nothing in his appearance to denote the

SINGULAR POWER

of which he is apparently possessed, and, like most boys of his age, he finds his chief delight in out door sports, making no attempt to search into the hidden power which he displays. When school is in session he is a regular attendant, and has shown a proficiency in his studies astonishing to his teacher. He has advanced from grade to grade with great rapidity, being always perfect in his lessons, which never fail to "come to him," as he chooses to term it. He is a mind-reader or clairvoyant, though he does not go into a mesmeric state when performing his tests. His mother, Mrs. Mary Horn, in an interview with a reporter of the Globe Democrat, gave a brief history of Stephen's life. When the lad was six months old he could talk distinctly, and manifested an understanding of his surroundings that would have been thought bright in a child of several years. "While yet in his first year he became paint-poisoned, and after several days of suffering, it was announced by the physician in attendance that he must die. The parents were seated about the cradle of the little sufferer, looking for his speedy dissolution, when an sudden change for the better showed itself, and he recovered. When four years of age, he said to his mother, one day, "You thought I was going to die, didn't you?" "When, my child?" asked the mother. "When I was poisoned by the paint." "We all thought so, certainly, for the doctor said so," replied she. "Yes, I knew it," said Stephen, "I can see just how you were sitting, and how badly you felt." He then showed her where each member of the family sat or stood, and where his cradle was situated, at the time of his illness. From this time forth he gave evidence of his singular power, astonishing his parents, and exciting the curiosity of the entire neighborhood. When he was five years old he came to his mother and told her she was looking for the return of Mr. Horn from work. "Yes," she replied, he will be home soon." "No," responded Stephen, "I see him going the other way; he is not coming home." Mrs. Horn told him to be off, and stop his nonsense; but he persisted, and said that she would never see her husband again. From that day to this—eight years—Mrs. Horn has never looked upon the face of her husband, and whether he is in the land of the living or dead she does not know. The seeming truth of this prediction had the effect of bringing the boy into

CONSIDERABLE NOTORIETY,

and he was importuned to try his powers in various directions. Visitors were numerous, and had Mrs. Horn chosen, quite a revenue might have resulted from his efforts. But the family was comfortably situated, and she refused to let him engage in fortune-telling. Four years ago a lad, while swimming in the river at the foot of Biddle street was drowned, and all efforts to find the body were unavailing for three days, when, as a last resort, it was suggested that the powers of young Horn be put to test. He was sent for, and after some persuasion, promised to do the best he could. He was conducted to the river bank, and at once indicated where the searchers would find the body. The grappling-hooks were let down, and the body was brought to the surface at the first trial. So great was the rush to see young Horn, after this evidence of his ability to see beyond the ordinary range of vision, that for a time his mother refused to allow him to give any exhibitions whatever. Subsequent trials of a like nature were made by him, and resulted successfully, as in the first instance. Two years ago a steamboat captain got into an altercation with a negro, in which the latter was killed. The former was thrown into prison, and his wife undertook the work of collecting evidence to clear her husband. She labored ardently, but apparently without effect, and in despair called at Mrs. Horn's. Stephen was asked to contribute his share to his work of liberation, and did so by telling where the needed evidence could be found. The wife, acting on his advice, succeeded in clearing her husband of the stain of murder.

Similar instances, in which this strange faculty has been of service, might be told by scores, but all go to prove the possession, by him, of a power potent and indescribable. In the

RECOVERY OF LOST PROPERTY.

he appears to have been of especial use, and those at odds with fortune are frequent in their demands upon his time and attention. A few days since a poor woman came to him and stated her case. She had lost a cow, and, of course, was desirous of finding it. Stephen told her where to go, and advised that she hur-

ry, as the animal was to be taken away shortly. The woman hastened off, and found her cow, which was about to be driven away with a herd from a cattle-pen in the northern part of the city.

The manner of the lad's procedure is rapid, and those who expect to witness an extraordinary bodily manifestation will be disappointed, should they be inclined to test his power. It is necessary, in order for him to be of service, that he should be asked questions, to which he gives ready response. For some reason he fancies that when he is a year older he will be able to give all desired knowledge without questioning. When under interrogation he acts as any boy would, throwing his hands and feet about as anxious to be released, and as though, to his mind, much time was being wasted that might be spent to advantage in play. It is not every one that he can place himself in communion with, and the usual mode of procedure is to ask a simple question or two at first, to settle this point; for instance, "Am I married or single?" or "how many members are there in my family?" or "what is my age?" When he is unable to answer the questions put to him, he remarks that "it is dark," or "I can't see." He does not

PARTED TO ACCOUNT

for his singular faculty, and experiences no incongruity whatever from exercising it, as it causes no extra strain upon his nervous system. Mrs. Horn states that she had a daughter three years old at the time of her death, the little girl had given every evidence of being possessed of second sight. There are several children in the family besides Stephen, but he is the only one among them possessed of the power to read the secrets of others. When quite small, he had the small-pox, and though the disease presented itself in the most violent form, it passed off in seven days, "being taken away by himself," as his mother avers. A number of attempts have been made to kidnap him, by those who evidently thought him a sure source of revenue. Within a year or two he has been self-supporting, receiving a small fee from those who choose to test his powers, though his mother leaves it entirely with himself, whether he will be questioned or not, and "boy fashion," he shows a stronger inclination for play than money making.

THE ACTUAL EXPERIENCE

of the reporter who called upon the young clairvoyant or mind-reader, was confirmatory of the reports of previous visitors, and showed that the wonder had not been exaggerated. The lad was called in from the street, where he had been playing ball, and seating himself, announced his readiness to proceed.

A previous conversation with Mrs. Horn revealed the mode of procedure, and, without preliminary remark of any kind with the boy, the questioning was begun. Those questions previously named as tests, relating to age, condition, etc., were asked, and answered correctly. The nature of a certain business transaction, and the result—which was not manifested until the day following the visit of the reporter—were clearly and accurately stated. The lad failed to answer one of the questions asked correctly, and upon being told that he was wrong, said, "Fix your mind there, and I'll tell you." The next trial was more satisfactory.

ANOTHER ACCOUNT.

Another representative of the Globe Democrat visited Stephen Horn on Thursday evening, and presents the following statement:

A brief interview with the boy and his mother convinces me that there is no fraud or collusion connected with the manifestations of his peculiar power, and that they are quite wonderful, as far as they go. I was first asked a few questions by his mother, concerning my name, age, relative, etc., and she repeated them to Stephen when he came in. Her answers were given correctly, and with no greater degree of readiness than attended the answers to subsequent questions of which his mother knew nothing. There was no sort of collusion between the mother and the boy. Questions concerning dead and living relatives were all correctly answered, and he prompted me on one point that had slipped my memory. Although there was occasionally a little hesitation, he made but one blunder, and that was quite excusable. When I inquired the residence of my father, I named three cities for him to choose from. He specified one of those cities, but it happened that my father did not live in either of them. I then named three States, and he immediately gave the correct one. I interrogated him upon various other matters, of which he could have had no previous knowledge, solely with the view of testing his powers, and his answers were invariably satisfactory.

As I have said, there is no reason to suspect any fraud or collusion in the matter. With regard to the nature of the singular power which Stephen Horn appears to possess, I confess that I am puzzled to account for it. In respect to some matters, he states that he "sees things;" in respect to others, he declares that the answers to questions "come to him," that some one tells them to him as soon as the questions are asked. He says that he can see as well with his eyes closed as when they are open; yet he was unable, when I put my hand behind my back, to tell me how many fingers I held out. He told my age correctly, but could not tell that of my wife, because, as he said, she was not there, and was not thinking about it. This points to mind-reading. I asked him to tell the location of an article I had left at home; but he said that he could not see it, because it was under something. This points in another direction. His mother states that when he slept in the next room to a spiritual medium, he could tell everything that transpired in her apartment, and that the knowledge kept him awake at night. This points to mediumistic influence. It appears that during cloudy days he is obliged to keep his eyes closed. This points to a peculiar influence of the electrical condition of the atmosphere. Altogether, considering the fact that he is an unusually bright and intelligent boy, the case is a singular one, and deserves attention of men of science who are versed in psychological phenomena.

Contents of Little Bouquet for July.

The Fairy's Discipline, A Lesson in Faith, Who we can Trust, Antioch, Mediumship of Infants, Effie and the Mouse, Amusing the Baby, Ghost or Nightmare, Will Spring Come Again, A Musical Prodigy, Are Children Ever Nursed by Wolves, Ugly Gregg, He Heard an Angel Chorus, The Box, The Snake and Steirrel, "Five Twines," A Blind Man's Skill, Dog Conscience—Have Dogs a Spirit? Items of Interest—Eating Bread—Mother's Darling, Age of Birds, True Story of a Horse, Simplicity Beautiful, The Ghost of the Swede, Faithful unto Death, About Birds and Animals—Animals not Naturally Afraid of Men, Lessons from Animals, Gracie's Affliction, A Wise Trespasser, The Religion of Childhood, Ploking Cherries, Baby's Stockings, The Philosophy of Life, Origin of the Names of States.

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