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

CHICAGO, DECEMBER 11, 1875.

MIND-READING.

 $\mathbb V \mathbf O \mathbf L$ $\mathbf X \mathbf I \mathbf X$

A Chicagoan Finds Himself a Possessor of the Power.

Results of a Series of Carefully Made Tests

It appears from the Chicago Tribune the phenomenal supremacy so long enjoyed by Brown, the mind reader, will soon have an end. One of our city merchants has developed the same extraordinary power in a wonderful degree, and, though he has no intention, at this time, of publicly manifesting his unique attainments, he is in all things the peer of the non-descript who has so long bafflid the scientific men of the country. Miffin Randolph Moyer, the subject of this sketch, is a jobber in cigars. the subject of this sketch, is a jobber in cigars who has his residence at 674 Wabash Avenue Throughout his life he has been sensibly in fluenced by presentiments, which invariably possessed him before events affecting himself or kindred, occurred. He has several times manifested the powers of second sight, as it is termed, but he was at all times inclined to believe that the occasions upon which this faculty seemed to be evinced were queer coinciden-ces, rather than confirmations of his supernatural powers. Indeed, upon matters supernatural Mr. Moyer was, and is, a skeptic, and un-til ten days ago he did not know that he possessed the phenomenal ability which he has since developed in as high a degree as Mr. Brown, the only mind-reader heretofore known. This knowledge came to him in

A MANNER MOST REMARKANTE.

When Brown was advertised here Mr. Moy er had no curiosity to witness his performance; on the contrary, he scoffed the notion that such a power existed. He did not go to see Brown, id he is ignorant of that person's system. A fortnight ago, a party of ladies and gentlemen, friends of Mr. Moyer, were in social converse at his residence, and in a desultory conversation the phenomenon of mind reading was introduced. Beveral fun-loving misses were in the party, and it was immediately resolved that the penetrative powers of the company should be tested. One and another attacked the problem, but general failure was the result. The aspirants failed to so govern their minds as to give the person whom they desired to control their actions such power as would command the obedience of their physical organisation; consequently they were unsuccess-

The mind-readers were, according to the custom, blindfold, and their performance was an exaggerated blind-man's buff. Though Mr. Moyer is a very staid, sedate gentleman, after everyone else had failed, one of the hoidens urged him irresistibly to make the trial, and

A STARTLING SUCCESS.

The test was very simple. The controlling mind willed that the mind-reader should touch a certain object upon which it had concentrated its attention. The parties to the performance joined hands, and it was supposed that this connection would provide a way of passage for the subtle, influence from the one mind to the other. Before Mr. Moyer was fairly blindfolded, the young lady who had hold upon his left hand willed that he should touch an object in the room, and, to their mu-tual surprise, his hand suddenly jerked out in front of him, and, following the impulse, they crossed the room, and he pressed her hand against the object that she had mentally desired he should touch.

The test was repeated several times, and 'on every trial Mr. Moy r successfully obeyed the behest of the mind to whose control he was subjected. His friends were astounded, and, subsequently, a number of them, severally, put his powers to the test. He was invariably successful. On Wednesday night of last week a number of his friends induced him to exhibit his peculiar powers. The writer was one of the party, and a more

WONDERFUL PERFORMANCE

he never witnessed. The company met in the parlor of Mr. Moy or's residence at 674 Wabash Avenue. The room has no extraordinary features, and the performance was such as to render the aid of mechanical apparatus unnecessary. O' those who witnessed the exhibition, not one lived in the house. There was no relative of the performer present in the company. Under the circumstances, a system of imperceptible telegraphy between Mr. Moyer and a confedertelegraphy between Mr. Moyer and a confederate was simply impossible. The writer had very little faith in Moyer's ability, and by request he was permitted to test his powers. As a condition of good faith, Mr. Moyer consented that all the company, save himself and the writer, should leave the room. The first test was with the alphabet, the performer spelling a word which was fixed upon by the mind of the writer. Mr. Moyer had the letters of the alphabet printed on small slips of paper, which were acattered promiscuously over the table. were scattered promiscuously over the table. The writer tossed the letters about until they were utterly disordered, and then Mr. Moyer was blindfolded. His mode of ascertaining the thought of the person with whom he is operating is to take the left hand of the tester and direct it to the object, which is desired to be touched. The first word selected was Oincinnati. It is necessary that the controlling mind should be concentrated upon the letter of the word to be spelled, which follows naturally in the order of spelling. If the person should have his, or her, mind fixed upon the enould have his, or her, mind fixed upon the entire word only the mind-reader would have greater difficulty in spelling the word, though Mr. Moyer successfully accomplished this feat. The other method, however, is more popular with him. After Mr. Moyer was blindfolded and the writer had selected a word for him to

thought settled upon his mind the hand of the mind reader moved toward the table, and al-most instantly found and settled down upon the letter C, the first letter of the word. The movement was so rapid and direct that the letter was discovered by the blinded man before the writer, who was looking for it, saw it among the mass on the table. After finding the first letter, Moyer's hand returned to his side, and, after a momentary pause, again started over the table, and found at once the the second letter in the name. So with all the rest. One after another they were all selected and the word was spelled completely in less time than one could find and arrange the letters with all the aid of his eyesight. Several other names were thought of, and in every case the blindfolded man spelled with the alphabet the unexpressed thought of the writer. When this test was concluded, Mr. Moyer was asked if, as he found the letters, their names became familiar to his mind. He said they did not, and he at no time knew what letters his hand rested upon. He could not explain what it was that impelled his arm in that direction of the object selected for his search; he merely had an irresistible impulse to move his arm in a certain direction, and obeying that impulse he invariably found the object of his

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

After a few moments of rest, Mr. Moyer was again blindfolded, and, taking his hand, the writer willed that he should

TOUCH A SMALL KNOR

on the centre-piece of a gas pendant in the room. The experimenters were some distance from the pendant, but the moment that the thought obtained possession of the mind of the writer that moment Moyer started in the direction of the gas fixtures. When fairly under the centre piece, Moyer's arm raised slowly, and, when just about to touch the knob, the writer thought he would like to have it describe a circle three times around the knob before touching it. About the time this thought occurred to him the hand of the reader swed slowly in a circle around the centre-piece, and after the third round-it settled upon the knob It was not larger than a chestnut, and, as if he realized this, in touching it Moyer used but a finger and thumb, the rest of his hand being away from any other part of the fixture.

AMOTERN THE

was tried,--a more difficult one than the last After leading Mr. Moyer to a remote corner of the room, a small pen knife was hidden under piece of statuary. Taking him by the hand the wish that he should flud the knife was at once given control of the governing mind. No noise was made in hiding the knife, and there was nothing else in the arrangement of the pre liminaries to give the mind-reader a hint of the hiding place. Without an instant's hesitation, after Moyer took the hand of the writer, he started across the room in the direction of the piece of statuary, and following the inclina-tion of his arm he stopped, put his hand under the statue, and brought out the knife.

Finally, the writer, leaving Moyer blind-folded in the parlor, explored the house in search of something to baill; the mind-reader's power of discovery. In a room on the third story a pineushion was found and secreted in the middle drawer of a convenient bureau. There were three drawers in that bureau. On returning to the parlor and taking the hand of Moyer, the writer desired that he should find the pincushion. When the article was hidden. no one was in the room but the hider. After a short pause Moyer, still blindfolded, walked with the writer across the parlor, up one flight of stairs, past three rooms, and into the last apartment of the flat, where the cushion was hidden. Without the slightest hesitation he went directly to the bureau, opened the centre drawer, put in his hand, and from a great number of articles of gentlements wear, picked out the pin-cushion, and said, "This is the article hidden by you."

The reporter was no longer a skeptic, and it was agreed that, during the rest of the evening the company generally should participate in the performances. What followed was even more wonderful than that which had gone before. All the tests that the reporter had been a party to were repeated for the edifica-tion of the guests. Subsequently, it was sug-gested that Moyer derived als power from a

SORT OF MUSCULAR ATTRACTION.—

that is, that, by a nervous movement of the hand of the person whose mind sought to control Moyer's body in the direction of the object which it had selected for him to touch the whereabouts of that object was manifested to the mind-reader. Mr. Moyer said that question had challenged his attention when he first became aware of the possession of this peculiar power, and to put himself to a supreme test he attempted to read the wishes of an experimenter through a wire. This operation is performed by the parties to the experiment each taking au end of the wire in one hand. Moyer was successful on the first trial. He produced a piece of wire and giving the writproduced a piece of wire, and giving the writer one end of it in his left hand, and taking the other end in his own hand, he announced him self ready to proceed. One after another the series of tests above described were performed by means of the wire. There was not the slightest apparent hesitation on the part of Mr. Moyer, and each test was successfully per-

THE FINAL AND CHOWNING EVIDENCE of Mr. Moyer's abilities was given just before the company dispersed. He asked any gentle-man or lady present to write a sentence and give it to him, folded so that he could not see the writing. The writer wrote a simple sen-

up in his hand and shut his hand upon it, and, going to the table where the alphabet was scattered, spelled the works that formed the sentence. As in all the other tests, this was done quickly, unhesitatingly, and without the

Until the performance was concluded the business of the writer was unknown to Mr. Moyer, he having attended upon the invitation of a mutual friend. At first he was reluctant to have his peculiarities made the subject of newspaper comment; but after being counseled by Dr. Jerome, who was present, to make his power known, he combined to have the result of the trial made public.

sult of the trial made public.

Since witnessing the performance of Mr.

Moyer the writer met Mr. Brown, who somehow had heard of the new wonder, and who was very anxious to learn? the extent of the power of the new phenomens. The performance was described to him, as it is here described, and when he learned that Moyer could perform through a wire he unhesitatingly said that, if he could read and follow the thoughts of another the means of communications. ly said that, if he could read and follow the thoughts of another, the means of communication between the two minds being a piece of wire, the connecting-link of the mental organizations, so to speak, he was beyond doubt genuinely in possession of the wonderful power that he claimed. That he can perform by means of the wirethe writer has indubitable ocular evidence. The convergation, after the demonstration, took the form of

In replying to questions regarding his personal history, Mr. Moyer said that he was born in Logansville, Clinton County, Ps., thirty-three years ago. At various times during his life he has had experiences of a somewhat supernatural nature, but, until the development of the mysterious power of which he is now the master, these curious occurrences were dismissed from his mind as unworthy of special reflection. Mr. Moyer has been an inveterate traveler, and from a time so remote as to be beyond his recollection he has possessed the faculty of, when entering a strange house at once locating every apartment in the building. This peculiarity extended to a complete knowledge of the furniture of the rooms, and he has repeatedly upon first entering a strange building tested this faculty by describing minutely every article of furniare that the several apartments in the building contained. Operating with another in a demonstration of his phenomenal ability does not weary his mind, and he requires no special preparation to manifest his power. The condition of his mind, and he requires no special preparation to manifest his power. The condition of his own mind during a test is a perfect blank. As he says himself he thinks of nothing in particular; his mind during the experiment is perfectly passive. His own mind does not direct him to the fulfillment of the wishes of the person with whom he is experimenting. His arm moves in the direction of the selected object involuntarily so far as he is concerned. He involuntarily so far as he is concerned. He has no mental control of his physical organization, his mind being, as before asserted, a perfect blank.

Just now Mr. Moyer is not willing to give a public seance, but many of his friends insist that he should meet Mr. Brown in a friendly contest, and it is extremely probable that at some time in the near future the two will be brought together for the edification of the

mind reading—how sydney thomas explains THE PHENOMENON.

Mr. J. R. Brown, the mind-reader, gave another of his entertainments at Methodist Church Block. There was especial interest in it for two reasons. One was that Mr. Sydney Thomas, a lawyer of this city, had been challenged by Mr. Brown to come upon the platform and support by proof the charge that the mind-reader performed tricks only, and that he was rather a muscle-inspector than a mindhe was rather a muscle-inspector than a mind-reader. The other was the promised appear-ance of Mr. Moyer, another mind reader, who was expected to give some tests himself. The attendance was very light, in consideration of these facts. A committee was chosen as be-fore, the members being the Rev. Dr. Haven, George Miller, of Hooley's Theater, Simeon W. King, and Mr. John O'Brien.

The tests were, on the whole, quite satisfactory. They were of the usual order, and were more or less successful. Mr. Brown complained of ill-luck in the general choice of "operators," as he terms the gentlemen who are chosen to experiment upon him, and was forced to give up several attempts to reveal their inner consciouenese. Perhaps the most conspicuous test he succeeded in was that of Mr. J. D. Adair. This gentleman thought of the initials of a gentleman in the audience, which Mr. Brown correctly pointed out to be L. L. M., and then desired the mind-reader to find him in the audience. After a little search Mr. Luther Lafflin Mills was pounced upon and the test assured. Mr. R. T. Clark, an insurance man, who has given the best tests at previous entertainments, was selected to try Brown on several points, and invariably met with success. Other tests were tried; some with good and others with unsatisfactory results. Mr. H. Kirchoff had bottled up within himself a name which he desired Mr. Brown to uncork. Mr. Brown out the wires, as it were, and extracted the cork, but the contents were flat. In other words, he only half succeeded in deciphering Mr. Kirchoff's ustive town.

The arrival of the doubting Thomas on the platform was the signal for hearty applause. The gentleman promises his statement with the The gentieman promises also statement with the assurance that he had only indicated to a reporter half what that gentleman published. He has been absent in Wisconsin, otherwise he could have produced a young man of sensiwith him. After Mr. Moyer was blindfolded tence upon a piece of note paper, and, after tive, nervous temperament, who would per-and the writer had selected a word for him to folding it so that the writing was concealed, form the same feats as Mr. Brown. He then, spell, it seemed that at the very instant the handed it to the mind-reader. He crushed it with the indulgence of the meeting, read a pa-

per in which he cited authorities to support his belief that the tests were made by means of involuntary muscular action. The position he took was that Brown was not a mind-reader but a muscle inspector; that he could not perform if the operator was blindfolded, and that the operation could be performed better with the operator's left hand than his right, because the left hand was less under the control of the will and more subject to the involved trol of the will and more subject to the invol-untary action of the consciousness of the op-erator. Brown, he averred, had learned the trick from somebody else, did know the way in which the mental (?) impression was conveyed to him, and was aware of its purely physical and material means of conveyance. He show-ed by citation from authorities that the mind controlled the nerves, and that mental action was conveyed through the brain to the nerves, to the muscles through these and thence to to the muscles through these, and thence to the mind-reader's hand. Perfect relaxation of the muscles was never attained until after death, and unconsciously the muscles of the operator were controlled by his mind. Mr. Brown was guided to an object through this medium alone.

Mr. Thomas was interrupted several times by questions as to how he could account for the wire tests, and the reading through a passive third party. His replies were not altogether satisfactory. His arguments, however, were lucid and forcible; the audience was patient and discriminating, and was willing to look at the cubject fairly. Mr. Thomas was rewarded with applicate when his best points were made. with appleuse when his best points were made. One of these might be be given. He had noticed, he said, that when in doubt Mr. Brown pulled his operator round and gave him a great deal of exercise. This tallies with his theory; the physical exercise sent the blood bounding through the veins with additional force; this quickened the nervous power, and promoted greater force to muscular action, which gave the mind reader increased facilities in detecting his intention.

W. W. Brown replied at some length with he statement that Dr. George M. Beard, New York, had gone over the same ground already, and that Mr. Thomas' theory was not new

After some discussion Mr. Moyer, the new mind-reader was introduced, and announced an entertainment at the same place on his own account for Thursday evening. The audience left the hall at half past 11 o'clock.

mr. Mover surjected to still beverer tests —THE MUSCULAR CONTRACTION THEORY SEEMS PRETTY RFFECTUALLY EXPLODED.

The notoriety given the phenomenon of mind-reading by the Thomas Mansfield Brown controversy induced Mr. Moyer, the newly discovered mind-reader, to give a select seance with a view of exploding the theory advanced by the two first named gentlemen of science The entertainment was given in a room of the Bryant Block, the use of which was granted to Mr. Moyer by a business friend.

THE FIRST TEST

was performed with Mr. McV cker as the subject. Mindful of the hint offered by the theory of Thomas and Mansfield, he pulled back slightly, upon the hand of Moyer, to see if he could lead away from the object that he had selected for him to touch. The retarding movement did not seem to have the slightest ff-ct upon the mind reader. He drew upon Mr. McVicker's hand strongly, and, after a moment of he-itation, while the influence was asserting itself, he walked slowly, but directly to the object selected,—a goblet on a deak in an isolated corner of the room. Mr. McVicker said that he had hindered the mind reader as much as he could physically, without absolutely refusing to stir in obedience to the summons of his hand. He was firmly of the belief that he had not assisted Moyer involuntarily or unconsciously, because, having read the explana-tions of Thomas and Manefield, he was especcially careful to deprive him of any assistance of a muscular or nervous description. After successfully performing the same test with every gentleman present.

THE ALPHABET TEST

was introduced. The letters used by Moyer are of about the size of a common playing card, and after the performer was blindfolded, Mr. Davidson scattered the letters over the tabie, so that they were utterly disordered. Mr. Stone thought of the word "circus," and communicated his thought to a gentleman present, and then taking the letter "R" from the table, he put it upon the head of a gentleman who sat on the side of the table opposite to which Moyer was standing. Moyer found the two first letters very readily, and when the "R" came in turn to be found he passed his hand over the table once or twice, and then drawing it back with a swaying movement he moved with his subject away from the table, walked around and behind it, and advancing toward the gentleman upon whose head the letter was, he raised his hand slowly and placed it upon the hidden letter. Mr. Stone, during the spelling of the word, kept up a steady though not very strong pull upon the operator's hand, and he was very positive that he had in no way as-sisted him in his search by involuntary unconscious muscular action.

In all these tests, however, the phenomenon was capable of explanation by the theory of Thomas and Mensfield, that is, it being grant ed that physical contact inevitably induced such nervous action on the part of the subject as would indicate to the operator, through his exquisite sense of touch, the locality of the article selected for him to find. This fact was suggested by several of the gentlemen. Moyer exclaimed, "I'll show you that there is nothing in this muscular action theory, once for all, and, sustohing up

he supposed to manifest his power with them as the only medium of communication or contact between himself and the person operated with. Mr. P. H. Hefferon was first selected for this wonderful test. Moyer put his index and second fingers through the rings of the handle of the shears, and giving the blade to Mr. Hofferon, he desired him to select an object for him to find. There was no physical contact of the parties to the test, the hand of

A PAIR OF ORDINARY TAILORS' SEEARS,

NC

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\$2.00 A YEAR, IN ADVANCE:

the subject being several inches removed from the hand of the operator. The instant that Mr. Hefferen announced that he had fixed his mind upon an object, Moyer started across the room in the direction of a trio of gentlemen, and selecting Mr. Andrin, he gave his nose a playful tweak, when Mr. Hefferon laughingly said that that was the most prominent object that had occurred to his mind, and that he had selected it for Moyer to find. Moyer experienced more difficulty in his next test with the shears. Mr. McVicker being the subject. He was successful, however, and he subsequently submitted himself to every gentleman in the party, and in every case he implicitly obeyed the unexpressed desire of the mind of the person with whom he was operating. Mr. Hefferen announced that he had fixed his

son with whom he was operating. In his controversy with Mr. Brown, Mr. Thomas particularly attacked the test in which the mind-reader claims to read the mind of one

THROUGH THE LODY OF ANOTHER

who is placed between the reader and the person whose mind controls his movements. With Mr. Brown, the subjects are arranged in this order: The mind-reader takes the hand of the one whose mind is to remain passive, and the person who exercises the controlling mind is required to close his hand about the wrist of the party whose mind is passive. This peculiar arrangement, the scientists assert, ad-mits of the communication of nervous intelligence from the hand of the thinker to the muscles of the wrist of the person who is passive, and from his hand to that of the mindreader, who thus ascertains the whereabouts of the desired object. Moyer met this objection in the most novel and unexpected manner. Mr. Baker and Mr. Cahill were selected to illustrate the mistaken views of the men of science. Mr. Cabill did the thinking; Baker was passive. Mr. Baker, whose hand Moyer took, wore a heavy overcost, which he did not remove. Mr. Cahill was required to put his hand on Mr. Baker's arm either above or below the elbow, on the outside cost-sleeve. This was done, and the selected object was almost immediately discovered by Moyer. This test was varied in a great many ways. The hand of the thinker was successively placed above and below, over, under, and upon all sides of Moyer's arm, and the reader was in every instance entirely successful in his efforts to find the hidden articles. The manner in which the test was, in every case, performed, precluded the possibility of the thinker touching the flesh or muscles of the passive mind, and it seemed utterly impossible for that intensely delicate movement, called involuntary muscular action by Mr. Thomas, to manifest itself through the heavy clothing of the passive person to him, and from him to the sensitive hand of the mind reader, with the exception of the Tribune reporter, who had met Mr. Moyer before, the gentlemen present were strangers to Mr. Moyer, and of the six persons who tried him in this difficult test, four at least were, before the trial, firm believers in the "muscle-action" the-

The strongest point in the argument of Prof. Mansfield against the assumption that there was anything phenomenal in the species of mind reading of which Mr. Moyer is an exponent is that none of the presumed possessors of the power had succeeded, publicly and amid an assemblage of strangers, in obeying the wishes or the controlling mind when the connecting link between the parties, to the experiment was of

COPPER WIRE.

Mr. Moyer had come prepared to meet the antagonists of the phenomena of mind-reading at every point, and after bringing the tests with two persons to a successful termination, he produced a piece of copper wire about two feet in length and one-fourth of an inch in diameter, through which he said he would read the wishes of the gentlemen present, and per-form with it everything that he did when in setual physical contact with his subject. M. E. Stone, of the Northwestern News Agency, was the first person who tried him with the wire. Mr. Stone held the wire vary loosely, and it awayed to and fro in his hand with every movement of the mind-reader. At the time the wire was introduced the seance had time the wire was introduced and already consumed over two hours, it being after 5 o'clock and growing dark rapidly. Mr. Moyer did not seem in the least exhausted by the severe strain under which he had been so long, and, though he had performed more than twenty successful tests, he was, apparent-ly as fresh as when the entertainment began. His physical condition is remarkable by comparison, inasmuch as Mr. Brown, after a pro-tracted seance, is, as a general thing, quite prostrated, nervously.

The object selected by Mr. Stone was a small knob or projection from a bracket upon a mirror in the room. The influence sesmed to come slowly to Moyer, and for several moments he stood perfectly still. In the gloom, the appearance of the blind folded man, standing with drooping head and holding the hand of Mr. Stone, suggested strongly to the writer a gallows scene which he witnessed some time ago, just at duck in the mountains of Nevada, and when the mind-reader stated, for a moment, there was a feeling that one has when watching a man walking to the gallows. An

[Concluded on page 309.]

TERRIC HAUTE, IND.

Mrs. Stewart's Seances.

BY J H. MENDENHALL.

BEO. JONES:-Lfind myself still among the loved ones, who, in years gone, exchanged their mortal for a more enduring temple. I cent you a paper of five seances, containing many wonderful phenomens, and have con-cluded to make my stay here a few days longer, and I will send you an account of the oc-

carrences, with remarks. SEANGE No. 1, Sept. 24. Circle small and harmonious, but medium's health not good. Music by Dr. Pence, followed by singing; after which Minnie announced the medium under her possession. Belle soon made her ap passance, in her usual costume, remarking that he was sorry that the medium's health would mot admit of many manifestations to night. Then she walked out upon the rostrum and re-coived of Mrs. Aszman of Cincinnati, a large bouquet, weighing not less than a pound. This bouquet was taken away by a spirit niece of Mrs. Aszman's, contrary to expectation, for Mrs. A. intended it for distribution among the audience. She remarked, however, that it was just such a trick as her niece would have played on her, had she been in the earth form. Belle was sgain weighed, for the entertainment of those who had not seen her weighed before, and the residence of the residence and the varied as follows, to wit: 82, 95, 216, and 85 lbs. She now retired to the cabinet, and coon returned with the

MEDIUM AT HER SIDE,

and while Belle clapped her hands together the medium's were used to swing the cabinet door to and fro, Minnie saying. Me swing em shut em." I then asked Minnie if she entered the medium's body during the period of con-trol, and what became of the medium's spirit during said time, She replied, "Me get em in medium, me send em medium's spirit off." I was reminded of the frequent saying of the old Bible mediums, "And the spirit entered into me." Did the Christian but understand the simplest meaning of the book he holds so eacred, he might realize sweetest joy, where he now but sips from the maelstrom of black ness. Belle retired, when a soldier appeared dressed in

FULL UNIFORM.

and having a glittering sword at his side Showed much anxiety to be identified, but fail ing, goon retired. Next a young man of goodly proportion, and neatly appareled, appeared and tried several times to shake hands with a friend in the audience, who was German, and who accested him in his own language, to which the spirit replied, also using the German language. But invisible cords seemed to bind the epirit to the medium, and prevent his get ting so far from her as to enable him to touch the hand of his friend, and he was forced to retire. From the efforts made by the spirits who materialized, to reach and touch their friends in the sudience, and from the countermending force manifested in their being drawn go forcibly back to the cabinet, we may infer that the aubstance with which they clothe themselves, is drawn from the medium, that it otill belongs to her, and will return to her, in cpite of the desire on the part of those who horrow it, to retain the garment longer.

Now came Miss Caroline, the niece of Mrs.

Aczmen, dressed as before described. She advanced to the front of the rostrum, shook hands with her sunt, then returned to the cabinet and sang "Sweet Home" in a clear and distinct voice. We know then that the angels sing in the more beautiful country, but we have no evidence, as yet, that they sing the

same old song forever and ever. Next came Maggie, beautiful as ever, accosting me in her accustomed way. She conversed tenderly of the children at home; also said many of her spirit relatives were present, and would be glad to materialize and make their appearance, but conditions were failing, and that I must be patient and await their opportunities. Referring again to my holding her in remembrance. I obeyed the first impulse of my heart, and said,

> "Yes, bless thy precious life, While spheres immortal roll; I'll own thee as my wife-Companion of my soul."

At this Maggie retired as one going home to await my coming. Seance closed, and we all felt it was pleasant to commune with the an-

SEARCE No. 2. Audience seated and music as nevel. Minnie soon announced that Belle was absent, but another "Squaw in em box try make om self." Now Mattie, my second wife, appeared, leaving the cabinet door open and exposing the medium to our view. spoke in her usual way, "Good evening Mr. Mendenhall." Her dress was the same as here tofore described, with the addition of jewelry on her breast, which had the appearance of purest gold. Her movements were such as to indicate that her mission was premeditated and proved to be that of redeeming a promise given some weeks previous to my coming hore, viz: to give a written communication for the Relieio Philosophical Journal on Spiritualism. A chair and table were placed on the rostrum, also paper, pencil and knife. Mattie took a seat at the table and performed the task in the most pleasant and graceful monner. I give the

THE COMMUNICATION

below, verbatim: SPIRIT ROSTRUM, Sept. 26. DEAR MR. MEN DEFIRIT ROSTRUM, SODE. 20. DEAR ME. MEN-DEMMALE:—How happy I am, to avail myself of this opportunity. How I enjoy it, neither congue nor pen can describe. It is a pleasure to see you all enjoy this beautiful philosophy and phenomena that is received through the mediumship of the wonderful and gifted Mrs. Stewart. Oh! what a wonderful woman. How she should be appreciated. What a fine instrument; it is truly wonderful, the manifestations that can be produced through this instrument if properly cared for.

Yours forever.

MATTIE MENDEHHALL. After finishing the communication, Mattie the chair upon the floor beside the restrum, from where it had been taken, bowed a good night and retired. The ancient seers were said receive written scrolls from their guiding pirits; we too received them, and lot they will bo "written in a book."

Next came a young lady, IN WHITE DRESS

trimmed with ruffles, and a beautiful white wreath upon her head. She advanced and shook hands with Mr. McFadden, of Salem, Ind., but was unable to give her name. After her return to the cabinet, Minnie said her name was Mary, which was said to be correct by Mr. McFadden. Then came a young girl dressed in white, holding in her right hand a beautiful white lily, to symbolize her name, advanced and touched the hand of Mr. Albert Steinbach of Evansville, Ind., and retired, bidding him good night in German. Minute said, "That Lily Steinbach," and Mr. S. replied "that is right." He was much affected, and it was a right." He was much affected, and it was a touching scene. Next came a young man in black suit and white stockings. After much affected it, she remarked that she would says been a great intimacy between them. He was much affected, and it was a remarked that she would remarked remarked that she would remarked remar

nized him at once, but he was unable to leave the cabinet long enough to shake hands with his mother. He stood in the door, however, and whistled the air, "Girl I left behind me," while one in the audience sang it for him. Next and last, appeared a young lady of neat form, over medium size, dressed in dark clothing and white collar, with dark hair hanging loosely. After some effort she shook the hand of a gentleman from St. Louis affectionately, and then retired. I did not learn her identity. Seauce closed.

SEANCE No. 3. Audience consisted of about a dozen persons, with two new arrivals from Philadelphia. After the usual preparatory exercises, Minnie announced her presence, and made some remarks, commendatory of the good behavior and congeniality of the circle. Belle now appeared in her usual costume of white, and expressed her regrets that the mediwhite, and Expressed her regrets that the medi-um's suffering from a severe cold, would not admit of many manifestations to night. She threw the cabinet door wide open, giving all a fair view of the medium, as is her custom. Mr. Hook, one of the managers, presented her with a bunch of grapes, which she accepted, gave a part to the lady and gentleman from Philadelphia and staths remainder. For the Philadelphia, and ate the remainder. For the entertainment of the strangers present, she permitted Mr. Conner

TO WEIGH HER

several times, varying her weight each me, as on former occasions, showing the wonderful power of the will. Belle then retired, and next appeared a fine looking young man, in next appeared a fine looking young man, in dark suit and white stockings, whom we had heard whistling in the cabinet, before he made his appearance at the door. He now made signs that he was a friend of the lady from Philadelphia. Tried to make himself known by whistling old airs, and signing that he had worn a pin or something of the cort upon his shirt front. But his friend did not recognize him and he retired. Then came a heautiful him, and he retired. Then came a beautiful lad—of perhaps fifteen summers, dressed in black pants, white shirt and stockings. He was well proportioned and of bright and cheersul countenance, whispered his name, "Jim-mie Armstrong," and retired. Maggie now came, dressed in black, with something like a white lily on her breast. Accosted me in her usual way, and remarked that it would be impossible for her to perform what she wished to, on account of the medium being exhausted, and retired.

A controversy now arose between Minnie and Bill, (the negro spirit) as once on a former occasion. Bill was anxious to come out, and begged Minnie to let him come out just a little while; but Minnie said, "He shantem come;" and he was heard no more.

A small lady next appeared, looking with friendly countenance towards me, as I thought. It seemed that I knew her, but could not place her, until she was in the act of retiring, when I whispered to a friend beside me that I thought it was my sister Mattle. Minnie then called to me, laughing at my inability to "know em equaw em what em kin." I then asked Minnie if it were not elster Mattle and she said it was. Next a spirit, handsome and neatly dressed, appeared a moment and retired, not being recognized. Minnie now made friendly remarks to some of the audience, and seance closed.

SEANCE No. 4, Oct. 2. Circle composed principally of new arrivals. After introductory exercises, Minnie called the attention of the audience to the illness of the medium, and addressed herself in friendly terms to the strangers present, proving to them her ability to dis-cern their identity. Nine spirits appeared on this occasion, in full materialized forms; each differing from the rest in size, contour, and costume; some adults, and some youthful, and of different nationalities. All were not recognized, though all gave marked evidence that they were relatives or friends of those in the audience. When the medium is in good health, no spirit fails to get power to render himself fully identified. Among those who were most active and successful, Belle was the first to appear. In her usual costume of

MOVED TO AND PHO

upon the rostrum, in a manner so natural and free, that some one in the audience exclaimed, Oh! it is too life like to be a spirit." Belle allowed herself to be weighed by Mr. Kelso, of Lafayette, Ind., varying her weight at will, as she has done many times before. During her stay on the rostrum, the cabinet doors were open, and the medium exposed to full view, and a part of the time was rocked in her chair by Minnie, who holds her entranced throughout the seance. The next to be recognized was Maggie, (my wife). She is a pure, bright spirit. After a short interview in tenderest words she retired. Then came Lyddie, half sister of Mrs. Garcelon, of Michigan. Lyddle was dressed in white waist, short black skirt, white stockings and low slippers. She shook out her long auburn curls in order to more fully identify herself, after which she advanced and shook hands with Mrs. G, whispering, "Dear sister;" after a few friendly remarks she retired. Bill, the black boy, now announced his presence in the cabinet by some of his queer expressions, and whistling the patriotic air, "Yankee Doodle" I asked him to come out in his stogas, if it was not too much trouble, when he replied, "Good God, Massa Mendenhall, I can fix dem up in a few minutes." And in less time than that he came out with heavy stogas on his feet. He asked me to sing "Yankee Doodle," which I did. Bill marking the time with both

HANDS AND PEET

in a way that would actonish his sable brethren in the flesh, could they witness it. Next appeared a lady in white dress and black jacket, vhom Mr. Kelso recognized, as his sister Nancy, then the seance closed.

EEANCE No 6; Oct. 3. Full attendance and harmonious conditions. Minnie, as usual, announced her possession of the medium, and addressed friendly remarks to the audience, remarking lastly, "Chief em go em come out what much talk em," Chas. Smith, the superintending spirit of Mrs. Stewart's band, then came out, and accosted us with a "Good evening, friends." He was

ATTIEED IN BLACK.

is of medium size, and is withal a beautiful spirit. He said that it would be a pleasure to converse with the friends, but duty with him was before pleasure, and his time and labor were needed in assisting spirit friends to materialize. Baid that the medium required rest, but their was no objection to s dark seance to-morrow night. On my asking him if they could soon show themselves in a phosphorous light, he replied that they could, and that only the medium's poor health prevented it now. After other instructive remarks he retired. Then came James D. Wright, who was, in earthlife, a resident of Terre Haute, and an artist by profession. He gave signs of his identity by placing his hand at his right ear, having been deaf while in the form. He was readily recognized by his wife, who was present, and by other citizens of the city. Belle was the

McFadden and retred. I didnot learn that he like to become a member of the circle, and was identified. Next came Charlie, a son of stepping from the rostrum, walked about as Mrs. Friche who was present, and who recognized any lady would do, then returned to the rostrum. trum, taking with her a chair, which she carried to the opposite side, and gave to Mr. Conner. During all this time the medium was exposed to full view in the cabinet. Belle returned to the floor of the seance room, took a chair in the circle, and conversed as freely as if she were still a denizen of the earth sphere. Belle then returned to the cabinet, and said that although it was hardly just to the medium she was going to bring her out upon the ros-trum, which she did, having her swing the door of the cabinet back and forth, while Belle door of the cabinet back and forth, while Belle clapped her hands frequently, showing us that there were two living beings there together; one the medium, the other an angel from the sunny shores. They also spoke, both at once, and so striking and palpable were the demonstrations given by Belle on this occasion, that I assume the responsibility of saying that no honest, sane person could doubt the genuineness of the whole scene. If immortality can be demonstrated through sense and judgment, immortality was made equally manifest.

Next came a man of goodly appearance, tasteful in manners, graceful in movements. He was dressed in black, and wore a hat, which he removed, with a bow, as he made his appearance. Made strong efforts to converse, but two indistinct to be fully understood. He wished to be recognized by a lady in the audience, and Minnie, after his retiring, said that the spirit was the husband of that lady, and so described him and a little girl who was there with him, as to cause the lady to exclaim, "It is true!" A lively controversy now took place inside the cabinet, between Minnie and Bill. The object of the dispute, which almost always occurs just before the close of the seance, is to hold the sudience quiet, while the spirits restore to the medium the power they have taken from her during the evening. I am told by Dr. Pence. Beance closed.

OCT. 4. DARK CIRCLE. Twenty persons or more present, with hands joined and medium in center of the circle, seated in a chair with flour in both hands, which she holds from the opening to the close of Seance. Various instruments, such as guitar, tambourine and bells, were placed upon the floor within the circle. These were soon taken up by the spirits, floated around and above us with a velocity beyond the ability of human agency to display; and the several instruments were distinctly sounded at the same time. Lights like

SHOOTING METRORS or falling stars shone about the room, come falling to the floor, and retaining their lustre after they had reached their stopping points Spirit hands fanned us, and the touch of gentle fingers upon our hands and faces proved palps bly that dear ones were about us. Soon sweet familiar voices announced the presence of hus bands, wives, children, friends, who had left the shining realms to visit and gladden us on this occasion. Kisses of affection were implanted upon our cheeks by the little ones as so many seals of immortality. Soft voices from the lips of soul-companions greeted our ear with silvery strains of affection. Among the favored ones, your humble correspondent, for his portion, received caressing strokes from angel fingers, and the familiar greeting, "Good evening, husband." More cheering than all else were the "thousand thanks." given me by the lips of a dear erring one in Spirit-life, for my labors to release her from the sad condition brought upon her by a misdirected life while on earth, and still worse, several years of Spirit-life spent in tormenting a sister who is so mediumistic as to be her prey. But of this I shall speak hereafter under a different heading. In addition to the above, bouquets were taken from those in the circle and seen no more. Money was placed in the hands of a lady, also a watch, both of which were taken from the pockets of those present. Two ellver watches were placed in my hand by a spirit, and left there until the close of the seance, to be claimed by their owners. These with other phenomena comprised the performances of the evening. Chas. Smith, Supt. of Mrs. Stewart's control, brought the seance to a close. Now a wordlin conclusion. Although much that I have said in this and other articles which appear in the Journal, may seem strange and even incredible. Allow me to aver upon the honor of a human soul, and I know nothing higher, that the half has not been told. It is not for words to express the full force and weight of those

SELF EVIDENT PROOFS

of immortality. Come then, ye hungering souls, who have for the last two thousand years prayed for our glimpse of positive knowledge as to the future life. Ye who have for many long years endeavored to satiste the longing of your thirsty souls by feeding on husks, vague shadows of musty pages and empty promises, come, leaving your prejudices, your precon-ceived opinions and creed-bound theories to molder in their already opening graves; come and exchange your faith and belief for positive knowledge; come and drink from the fountain of facts, and be healed.

J. H. Mendenhall. J L Garcelon. SPIKITS IN COURT.

In 1790.

A Parallel to the Ward Will Case.

The following remarkably story is taken from Miss Catherine Crowe's "Night Side of Nature, a rare English publication, devoted to the supernatural. She gives credit to the "Bannantyne Club," who published this among other startling and thrilling stories of the day. It is entitled "Authentic Account of the Appearance of a Ghost in Queen Anne's County, Maryland, United States of North American, found in the following remarkable trial." found in the following remarkable trial, from attested notes, taken in court at the time, by one of the counsel."

It appears that Thomas Harris had made some alteration in the disposal of his property, immediately previous to his death; and that the family disputed the will and raised up dif-ficulties likely to be injurious to his chil-

"William Brigs said, that he was forty-three years of age; that Thomas Harris died in September, in the year 1790. In the March following he was riding near the place where Thomas Harris was buried, on a horse formerly belonging to Thomas Harris. After crossing a small branch, his horse began to walk on very fast. It was between the hours of eight and nine o'clock in the morning. eight and nine o'clock in the morning. He was alone; it was a clear day. He entered a lane adjoining to the field where Thomas Harris was buried. His horse suddenly wheeled in a panel of the fence, looked over the fence into the field where Thomas Harris was buried and neighed very loud. Witness then saw Thomas Harris coming towards him, in the same apparel he had last seen him in his life time; he had on a sky blue coat. Just before he came to the fence he varied to the right, and vanished; his horse immediately took the road. Thomas Harris came within two panels

thinks the horse knew Thomas Harris, because of his neighing, pricking up his ears, and looking over the fence.

"About the first of June following, he was plowing in his own field, about three miles from where Thomas Harris was buried. About dusk Thomas Harris came along side of him and walked with him about two hundred yards. He was dressed as when first seen. He made a halt about two steps from him. J. Bailey, who was plowing along with him, came driving up, and he lost sight of the ghost. He was much alarmed. Not a word was spoken. The young man, Bailey, did not see him; he did not tell Bailey of it. There was no motion of any particular conversation with him. Some time after he was lying in hed about Some time after he was lying in bed, about eleven or twelve o'clock at night, he heard Thomas Harris groan. It was like the groan he gaves few minutes before he expired. Mrs. Brigs got up and searched the house; he did not, because he knew the groan to be from Thomas Harris. Some time after, when in bed, and a great firelight in the room, he saw a shadow on the wall, and at the same time he felt a great weight upon him. Some time after, when in bed and asleep, he felt a stroke between his eyes that blackened them both; his wife was in bed with him, and two young men were in the room. The blow awakened him, and all in the room were asleep; is cer-tain no person in the room struck him; the blow swelled his nose. About the middle of August he was alone, coming from Hickey Collins's, after dark, about one hour in the night, Thomas Harris appeared again, dressed as he had seen him when he was going down to the meeting house branch, three miles and a half from the grave yard of Thomas Harris. It was starlight. He extended his arms over his shoulders. Does not know how long he remained in this situation. He was much alarmed. Thomas Harris disappeared. Nothing was said. He felt no weight on his shoulders. He went back to Colonel Linsi, and got a young man to go with him. After he got home he mentioned it to the young man. He had before this told James Harris he had seen his brother's ghost.
"In October, about twilight in the morning.

he saw Thomas Harris about one hundred yards from the house of the witness; his head was leant to one side; same apparel as before; his face was towards him; he walked fast and disappeared; there was nothing between them to obstruct the view; he was about fi'ty yards from him, and alone; he had no conception why Thomas Harris appeared to him. On the same day, about eight o'clock in the morning, he was handing up blades to John B. iley, who was stacking them; he saw Thomas Harris come along the garden fence, dressed as before; he vanished, always to the east; was within fifteen feet of him; Bailey did not see him. And hour and a half afterwards, in the same place, he again appeared, coming as before; came up to the fence; leaned on it within ten feet of the witness, who called to Balley to look there (pointing towards Thomas Har ris). Bailey asked what was there. D'm't you see Harris? Does not recollect what Bailey said. Witness advanced towards Harris. One or the other spoke as witness got over the fence, on the same panel that Thomas Harris was leaning on. They walked off about five hundred yards, a conversation took place as they walked; he has not the conversation on his memory. He could not understand Thomas Harris his voice was so low. He asked Thomas Harris a question, and he forbid him. Witness then asked, "Why not go to your brother instead of me?" Thomas Harris said, "Ack me no questions." Witness told him his will was doubted. Thomas Harris told him to ask his brother if he did not remember the conversation which passed between them on the east side of the wheat stacks, the day he was taken with his death sickness; that he then declared that he wished his property kept together by James Harris, until his children arrived at age, then the whole should be sold, as expressed in his will, that the proper ty would be most wanting to his children while minors, therefore he had changed his will, and said that witness should see him again. He then told witness to turn, and disappeared. He did not speak to him with the same voice as in his life. He was not daunted while with Thomas Harris, but much afterwards. Witness then went to James Harris, and told him that he had seen his brother three times that day. Related the conversa-tion he had with him. Asked James Harris if he remembered the conversation between him and his brother at the wheatstack. He said he did, and told him what had passed. Said he would fulfill his brother's will. He was satisfied that witness had seen his brother, for that no other person knew the conversation. On the same evening, returning home about an hour before sunset, Thomas Harris appeared to him, came along side of him. Witness told him that his brother said he would fulfill his will. No more conversation on this subject. He disappeared. He had further conversation with Thomas Harris, but not on this subject. He was always dressed in the same manner. He had never related to any person the last conversation and never

"Bailey, who was sworn in the cause, de-clared that as he and Brigs were stacking blades, as related by Brigs, he called to wit-ness and said, 'Look there! Do you not see Thomas Harris?' Witness said, 'No,' Brigs got over the fence, and walked some distance. appeared by his action to be in deep conversa-tion with some person. Witness saw, no

"The counsel was extremely anxious to hear from Mr. Brigs the whole of the conversation of the ghost, and on his cross-examination took every means, without effect, to obtain it. They represented to him, as a religious man, he was bound to disclose the whole truth. He appeared agitated when applied to, declaring nothing short of life should make him reveal the whole conversation, and claiming the protection of the court, that he had declared all he knew relative to the case, "The Court overruled the question of the

coursel. Hon James Tilgman, judge.

"His Excellency Robert Wright, late Governor of Maryland, and the Hon Joseph H. Nicholson, afterwards judge of one of the courts of Maryland, were the coursel for the

"John Scott and Richard T. Earle, Regre. were counsel for the defendant."

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But to be able to do see the surface of the phenomena that will occur in the late do see the surface of the phenomena that will occur in the Earth and its Atmosphere at any given period.

period.

But to be able to do go, a knowledge of the general principles and laws by which the course operate, is necessary for then only can we understand what it going on around us, and judge of the differ at phases the developing phenomenon is assuming and its probable character, locality and cause.

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THE POPULAR SCIENCE MONTHLY—(D. Appleton & Co., New York). Contents. Martineau and Materialism; Opossums and Their Young; Idol Worship and Fetich-Worship; On a Piece of Lime Stone; Strange Mental Feenlitch in Discusses. Faculties in Disease; Progression and Retrogression; Geography and Evolution; Diamond Cutting, Reading as an Intellectual Process; The Deeper Hirmonies of Science and Religion; Sketches of Principal Dawson; Editor's Table; Literary Notices; Miscellany; Notes.

Science of Health .- (S. R Wells & Co. N Y.) Contents Neuralgia and its Treatment; Popular Physiology; How I Fought Malaria in Texas; Shall Motherhood be a Labor of love or an Instinct; The Pleasures of the Table; Preach the Gospel and Heal the Sick; The Science of Human Life; Scorlatins Diphtheria; A Delightful D.y; The Coming Fashione; The Dress of Girls; Household and Agricultural D partment; Timely Topics; Voices of the People; Talks with Correspond-

THE ECLECTIC — (E. R. Pelton, Publisher, 45 B and St., N. Y.) Contents. Embellish ment; Steel Engraving of John W. Draper, M. D , LL. D.; In My Study Chair; The Military Future of Germany; Cowper and Rousseau; West Indian Superstitions; The Place of Gaography in Physical Science; The Children's Bed-Time; Her Dearest Foe; Michael Angelo; A Lapland Legend; On Petroleum and Oil. Wells; Money; Jonathan; The Poet's Last Song; John William Draper, M. D., LL. D.; Literary Notices; Foreign Literary Notes; Science and Art; Varieties.

ST. NICHOLAS.—(Scribner & Co., N. Y.)
Contents. Frontispiece; Hans Christian Andersen; The Legend of St. Nicholas; The Boy Emigrants; God Night; Something about Railroads; "Caw;" Dorothy Grey; Frank and the Toad; Sandy, the Hunchback; Florence; St Nicholas's Day in Germany; One Hundred Christmas Presents, and How to Make Them; Bass Cove Sketches; The Dead Doll; A Play for the Holidays; Going to London; Out of Grandmamma's Tea-Cup; To the Bouquet Club; For Vary Little Folks; Jack-in-the-Pulpit; The Letter-Box; The Reddie-Box.

SCRIBNER'S MONTHLY — (Scribner & Co., N. Y.) Contents. The Tour of the Nule; The Last of the Narwhale; The Story of Sevenoaks; The Mocking-Bird; Some Pictures From Ja-The Mocking-Bird; Some Pictures From Japan; The Ancient Province of Tusayan; Spanish Sketches; Self-Rivealed; French and American Currencies; A Scientific Vagabond; A Portrait; Gabriel Conroy; The Hidden Brook; The Site of Bolomon's Temple Discovered; Our Domestic Service; Quatrains; A Birthday; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; The World's Work; Bric a-Brac.

THE AMBRICAN METHOROLOGIST — (Meteorological Research and Publication Co., St. Louis, Mo.) Contents of November Number. Introductory; Length of Vulcanian Cycle Phys. ical Phenomena since July: Tracks of Storm Centres for September 1875; Meteorological Pacnomenon; Planetary Equinoxes for Nov.

The November number is the first issue of this Magazine. It is edited by J. H. Tice. For further information see prospectus in advertis-

A number of other Magazines are at hand too late for this issue.

Synopsis of B. F 'Underwood's Lect-' ure, on the Subject of Christianity and Free Thought.

After defining the sense in which he used the words Christianity and Free Thought, he proceeded to say that Christianity teaches the existence of a being infinite in presence; yet a person, an individual; infinite in knowledge, and yet a contriver, planner, designer; infinite in power and love, yet the author of a world full of imperfections; unchangeable, yet at .a certain time, after a beginningless past aroused from his sleep of ages, and by a categorical imperative spoke a universa into existence made everything but himself, yet in not the author of evil; is free from infirmities, yet pleased and displeased every day.

Free thought (speaking for the materialistic school to which he belongs) tenches the selfexistence, the eternity and sufficiency of nature; the universality and invariableness of natural law; that in the history of the universe there has been evolution from the homogeneous to the heterogeneous; that worlds have been cooled from a fire mist; that animals and plants have come from simple beginnings; that as animal life runs insensibly into vegetable life, so the organic runs into the inorganic; that life is a form of force; that natural selection accounts for the adaptations of organism to their environments; and that there is no room in nature, and no foundation in reason, for a personal, infinite, unchangeable, prayer-answering being, who existed before the uni-verse, knowing everything before there was anything except himself to know; and who, after an eternity of idleness, aroused and grat-ified a new desire by making a universe out of

nothing.

Christianity teaches the original perfection of everything. Free-thought says the present condition of the world is the final term of an immense series of progressive change. Christianity says that evil came from a devil, a creatianity says that ture made originally perfect by God. Free-thought asks how imperfections can come from perfection, and inquires if a perfect being can fall, what assurance have we that God himself will not fall? Evil and good, we hold, are relative terms. What affects us favorably we call good; what injures us we call evil. All

morality is founded on utility. Christianity says, man can be saved only through Christ. We hold man's condition improvable by his own efforts. We look to science, industry and morality for salvation; not to an individual who died 1 800 years ago. Christanity teaches that belief in the Christian system involves merit; disbelief, sin. We regard belief and unbelief as involuntary and without moral merit or demerit. • Christianity cays worship God. Free thought says worship is slavery. Let men spend their time and money in physical, intellectual and moral cul-ture; not in telling God how great and wise he is, and how mean and miserable are the crea-

tures he has made. Christianity has a heaven for a portion and and an endless hell for the majority of the race; and this is a consoling religion! Free thought says wherever man may exist he must be fitted to his condition. An unbroken, everlasting eleep, even, affords no ground for fear. How influitely preferable to a future state in which millions will be forever miserable! Christianity claims the Bible as a revelation. We say the teachings of reason and the lessons of ex perience are man's only revelation. The Christian bids us believe every word of the Scriptures. We test them by the same rules of historic and moral criticism that we apply to Herodotus or Livy. For the Christian's doctrine of prayer we substitute self-reliance. We remember that Fred. Douglass prayed for his freedom fifteen years, but, as he says, the only prayer answered was the one made with his legs. "Trust in God, but keep your powder dry," said Gromwell. On the same principle, our religious friends, after building a church, don't neglect to attach lightning rods. They evidently believe with us that God would as soon destroy a church as a barn. Instead of teaching men about heaven beyond the clouds, we urge the importance of trying to make a heaven on earth. This can never be realized till religious bigotry and fanaticism are destroyed. "One world at a time" is our motto Instead of teaching hell, we aim to acquaint men with the natural penalities of wrong doing. For preparing to die, we would substitute how to live. Death takes but a moment, and if we have any difficulty in dying, there are dectors always at hand to help us out there are doctors always at hand to help us out of the world. But living is a science and an art that none of us fully understand. Moral goodness and philanthropy we think better than piety. We have too little of the former; too much of the latter. Instead of reverencing Jesus as an incarnate God, we esteem him as a brother and benefactor. For baptism, we sub-stitute bathing as a practice. We believe in water hydropathically, not spiritually. Instead of the clergy we would have scientists and men who could teach practical, useful knowledge. For the fables of the Bible, and the creeds of the middle ages, we would give the facts of modern science; for sectarianism, brotherhood; for love of God, love of man and a tender regard for everything that feels in common with us the consciousness of exist-

How was this. Dove Got into this Closed Room.

Bro Jones:—Knowing your desire to keep as well posted as possible in all matters per-taining to the great Philosophy of Spiritual-ism, as well as to the developments of our mediums, which I can assure you is increasing daily, I felt it my duty to inform you concerning a private scance held at my house on Saturday evening last, 18 inst.

Long since feeling the necessity of surrounding a medium with good and harmonious con-

ditions, in order to get good and truthful results, has induced me to organize a private circle for that purpose; our number being limited to fifteen in circle, and under no circumstance do I admit any only regular mem-bers. And for our medium I have employed Dr. Witheford, of 188 West Madison St. The last circle held on 13 h inst., he gave us some most wonderful manifestations, such as independent voices, carrying of articles from one person to another, and while the medium was sitting in cabinet, fully entranced, the musical instruments were brought out free and clear instruments were brought out free and clear from the cabinet, where they had been placed previous to the medium's occupying the same, and carried around our heads making music all the time, also giving us communications on the slate. But what I wish to speak of more particularly, is that after the medium had entered the cabinet, his controlling spirit, "John B. Grane" came, and after wishing all good evening, spoke to me saying, "Mr. Grocker, I wish to give you, and all of you a test, in the way of bringing something that is alive and now living in earth-life; what shall it be?" After some further conversation, I asked for a pure white pigeon. He answered, "You shall have one," and left us instantly, and was gone some fifteen minutes, during which time we were entertained by other members of his band, when all at once, he announced his reband, when all at once, he announced his return, and placed in my wife's hand a most beautiful white pigeon, saying he had brought it from the South Side, or rather, over the Price, St.Et, postage 12 cents; full gilt, \$2.00, postage to sents.

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river, and vished me to accept of it as a pres ent from him. The pigeon I still have in my possession at 383 West Randolph St., where it can be seen by any one who feels as interest in this affair, and at the same time they can learn all the perticulars concerning this wonderful manifestation.

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J. TINNEY says: . That the Devil is still clive and kicking, is evident from the efforts made by all grades of Religionists to sustain the supremacy of the invisible over the visible, the he over the che, under the name of spirit and matter, while the history of the world and its present condition, gives ample evidence of its devilish spirit." If he is not fully convinced now of existence of saturic influences, he will be by and by, if he will peruce the articles carefully, entitled, "Is the Devil Dead?"

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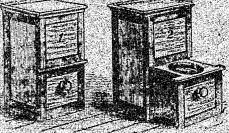
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The Centennial.

ED. JOURNAL:-Your response to my form-CT Hote concerning the proposed In-ternational Contonnial Convention of Spiritualists, shows thet you were indisposed to misrepresent these who have been identified with the matter in this city. Still I wish you would have published the report of the Committee, as it appeared in the Bannes of Light, and given your many readers an opportunity to consider our proposal in all its fullness.

Itseems, if you will excuse my assumption, you have hardly given a careful reading of the report, or you would have seen something more than a mere "show" in the matter, or a chance occasion for eccentric utterances. The friends of the movement need to hear from the people upon the question of the desirability of the Convention as suggested, or otherwise, counting, of course, the judgment of the Religio Philosophical Journal desirable also, supposing however you would publish the suggestion of the Philadelphia Committee, as of public interest, even if you did not approve the plans and doings of some other persons. The exhibition is the least important proposition, and is not announced as positively an intended part of the Centennial exhibition, but a museum under charge of a Spiritualist organization, for the benefit and gratification of Spiritualists. I am convinced that there is enough to make such a museum a worthy collection and study; the material need only to be brought together and arranged, to prove me correct. As to the Congress and Convention, the report suggests that they be held "for the free and orderly discussion of Spiritualism," which is certainly legitimate and desirable.

It is a mistake, I think, to apprehend as you say you do, that free discussion must among Spiritualists degenerate into confusion and license. The convention called to discuss Spiritualism, was suggested after prolonged debate in the Committee and the meeting which formed it; free orderly discussion of Spiritualism is the suggestion; and that doubtless largely by foreign friends, those whom the Centennial will bring to us; with our museum and library and read. ing room at hand for reference, and with a rich experience of facts as well as present phenomcas for comparison, the Convention would assume a scientific character, an assembly in which debate on the currency of the United States, or the habits of Kansas grasshoppers. would be as much in order, as the advocacy of Monogamy, Polygamy, Polandry, Variety, Promiscuity or Shakerism!

I am in favor of currency conventions; there is need, and I am in favor of full and free discussion of sexual relations; there is nothing more important, for therein are the issues of weal and wo, of life and death; but there is not room on one platform for every topic at once? Hence we must specialize. Let the freelovers hold a meeting and advertise frankly in their own name, and then if any mere Spiritualist crowds upon the platform, and begins relating the facts of spirit control, and the law of its phenomens, and goes on to propound the theory of Diakks, "Elementary Spirits," Kobolds, etc., I should move to enforce order and ellence the mistimed oration at once.

On the same principle, I would omit from a

On the same principle, I would omit from a convention called to discuss Spiritualism, every argument which was not devoted to that which is unanimously recognized as Spiritualism. It would be a mean fraud for any one to amounce a discourse on poetry, and then impose upon his audience a flaming lecture on spirit materialization, on the thin pretence the latter is practical. Yet there was as much mean deception in a case I know, where a wo-man, a medium, (?) gained the floor of a hall and an audience pretending she was to speak on Spiritualism, and then after a few prelimi nary inconsequent references to metaphysical egencies as causes of ill health, started off and for an hour and a half, detailed with accuracy and ability the physical grievances of unhappi ly wedded women, ending with a very broadly expressed technical essay on coition, prolapsus

expressed technical cases, on colon, product of some sphills.

"Things," says an old friend of mine, "are seasoned by being in season." The woman refered to above, ought to have been heard on the merits of her theme in a medical class. room, but ought not to have kept herself be-tween several hundred people and that which they were induced to come out to hear, viz:

Spiritualism. I am not for repression, or suppression; but would allow a Presbyterian to waste the time of a Spiritualist convention by a sermon on "The Infinite Mercy of Infant Damnation," just us cheerfully as listen to misplaced hap hezzard harangues on what have been termed the "Cognate reforms." In a re-form convention, I should welcome and perhaps appleud the same speech I found out of place in a special meeting.

Now, I am not afraid that any party can, as you intimate they may, capture our convention by coup demain and pervert it. If as Americans we can't protect ourselves, I am sure our European friends would stand no such nonsense; but after all perhaps, the best idea we have is the thought of fraternal hospitality to Spiritualist visitors, as they may as such es pecially need our good offices. Since the first publication of our report, the Centennial Commission has adopted and made general certain features of it; but our work still remains, and I trust a fuller consideration, will lead you to approve not the idea, not of an omnibus of radical tangents and oratorical fire works, but such a movement as the Committee suggests. Hoping the report aforesaid, and possibly this latter, may be allowed to appeal to the judgment of your readers through your columns, I remain for freedom and order, yours, array. Ed. S. Wherecer, is

Philadelphia, Pa.

Remarks.—Bro. Wheeler's article needs no extended comments from us. The women he refers to would be sure to be on hand at his meeting, and so would Wilson. He claims that coolal freedom is germane to Spiritualism, and as syphilis is germane to social freedom, the woman would at once find a backer for her tight to be heard.

Then again, Mrs. Severance, the present head center of the National Free-love movement (since Mrs. Woodhull resigned) is also President of the Northern Illinois Association of Spiritualists, (of which Wilson is Secretary) and she has already been appointed a delegate to the contemplated Centennial convention. Do you think you could snuff her out by any parliamentary rule when she took the platform to enlighten the assembled world, on the beauties of promiscuity? If you think so, you have "reckoned entirely beyond; your host." The irrepressible women and men will monopolize your platform, and, like Wilson, claim that all subjects, however absurd, are germane to Spiritualism, and hence they have a full Jics, causes volcances to vomit forth volumes right to ventilate themselves upon their respective hobbies. Such has been the case at every national gathering heretofore held by Spiritualists, and the case you mention is in verification thereof.

The Spiritual Magazine.

We are gled to learn that Mr. Watcon is meeting with such success in the publication of his Magazine, that he proposes to enlarge it for the coming year. Mr. Watson gives the following test in his November num. ber, furnished by that remarkable letter answering medium, J. V. Mansfield of New

A DISCREPANCY EXPLAINED.

Some months since Mrs. Cora L. V. Tappan in a lecture given through her by Judge J. W. Edmonds, in London, said it had been twelve months or more since he had controlled any medium. Having seen in the BANNER OF Light that he had spoken through Mrs Conant and other mediums, as well as Mrs. Hawks. we felt very desirous to ascertain the truth in regard to it. Knowing Dr. J. V. Mansfield to be a most reliable medium, we addressed the following letter to him, secured so that its contents could not be seen by mortal eye:

MEMPHIS, Aug. 5, '75.
JUDGE J. W. EDMONDS—Dear Bro.:—Mrs. Tappan in one of her lectures is made to say in the Medium and Daybreak, that it has been twelve months since you have spoken through any medium. Is this correct? If so, how about the communication you gave through Mrs. Hawks, as published in the Magazins, as coming from you through her organism? Please answer fully, reconciling the discrepancy.

Yours for truth, fraternally,

SAMUEL WATSON.

This letter was returned with all the private marks, showing that it had not been opened, with the following answer:

DEAR WATSON:—Yours of August 5th reached our mutual Bro. M. on his sojourn from home. exceedingly regret it for your sake, but what has been your loss has been his gain; his physical con-dition has been much improved.

Touching the remark made by Mrs. Tappan, intended to have said twelve months or more in Eng land, having no reference to communications given in America. My control of Mrs. Tappan at that moment would not allow me to be explicit, hence the discrepancy. I have more to give you through the mediumship of that God gifted lady. Mrs. Hawks, ere long. Brother, I recollect the time you came to talk with me touching the name of your first volume of "Clock Struck One." The book is doing its work. Keep your eye on the light within your soul. It will lead you safely to that which changes not in beaven.

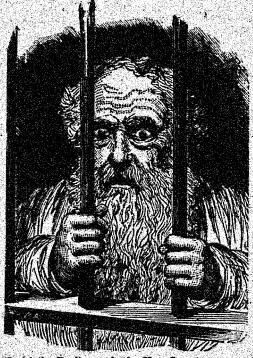
Yours ever, J. W. Edmonds,

CLARK, the medium who figured in the St Louis ghost-shooting, wrote to the Lebanon Shakers, saying, "I beheld a great light in the centre of the room. Out of the light, proceeded a voice, saying, 'We have chosen you, as a medium, through and by whom we may be permitted to do great and wonderful works; we wish you to go to Mount Lebanon, for thirty days, and sit with my people, for their development." Clark is married, and in replying to his offer Elder Evans said, "I do believe in the Law of Materialization, and that it will be developed among the Shakers. I also believe that in the world it will be used as a medium through which many, who marry, will be brought to a practical knowledge of the true order of nature—sexual commerce for offspring only. And to a knowledge of true del. ibate order for those who are called into the kingdom of heaven upon earth—the Shaker system. I see nothing practically objections. ble, except the marriage of the mediums, which may be a trap, or enare, to preach marriage to the Shakers, by authority of spirits If that be the covert design, we want nothing to do with it."

Wa are in receipt of the New and Popular Bong entitled "Bilver Gray," published by S. Turney, Brockville, Ont. Price Socts. Sample copy sent to any address on receipt of 10cts. by the publisher.

8750 REWARD.

Is the Devil Dead?



[I wish the Devil was dead. Here I am in prison. got into bad company, and in a fit of anger, killed my companion. You, under similar circumstances, might have done the same. If God would kill the Devil, I could be liberated. I am old, can walk with difficulty, and must soon die; but if Devils or Diskka are allowed to exist, I must remain here as lodg as I live.]-The roords of E. Hyatt, an old manin Pricon.

Number IV.

"The fool cays in his heart, "There is no God;" but those whose erudition shipes forth in the literary firmement, like stars of the first magnitude in the heavens, have labored zealously to prove that there is no Devil. There are Atheists, who, do not believe in the existence of a supervising being endowed with intelligence, and possessing good or bad qualities, and they will propously designate matter as the grand actuating influence in the Universe; but, even connected therewith, the ancient philosophers will tell you, is evidence of the existence of evil that generates epidemof fire and smoke, breeds pestilences, and foments difficulties between nations. That which can do even that, they say, must be wise ly regarded as an evil influence, its existence detrimental to the welfare of the human family; and is there not always behind that which, an intelligence, personal or otherwise? I hat which murdered the little curly headed boy, destroying his life by inches, and causing intense soffering, consisted simply of a kuife sharp as a razor, and as keenly pointed as a needle; behind that, however, was a miserable ruffian, with cat like eyes, pug nose, and brutal expression of countenance. That which poisoned that 'old man, whose slivery locks céfully over his shoulders, and whose long flowing beard gave him the appearance of one of the savans of earth, and whose heart was ever@tremulous with emotions of sympathy, and whose countenance was ever illuminated with an expression of deep love for all humanity-his death was caused by the secret administration of arsenic. Behind it, however. holding it in his hand, was a miserably wretched relative who desired to secure his property. That which caused that old man to reel, to totter on the verge of the grave, trembling there like an aspen leaf in the wind, and whose incoherent utterances establish his imbecility, was intoxicating drinks. But connected therewith was a miserable saloon keeper, whose pugnacious features indicated his near relationship to the canine family. That which is s miserable agent in the perpetration of crime and on earth, is invariably connected with human being.

Infiltrating matter, circulating in the atmosphere, dancing on the countless millions of sunbeams, and floating in the regions of space are agents that are ever productive of serious mischief. At times poison is made to subserve wise ends, and the flerce flames which can devastate a city, if held in abeyance by a superfor power, become agents of mercy.

You say, however, that the Devil and his minions are dead; that all that is required for each one of us to do is to get astride of our hobby horse, and ride right into Paradise. God is influtely good; he is a kind indulgent parent, ever smiling approvingly on his children; ever preparing some new scenes for their enjoyment; ever unrolling the scroll of progression, and manufacturing new fields for them to traverse and have a high old time!" Yes, God is good! Hurrah boys! Infinite mercy is one of the attributes of the Sovereign Ruler of the Universe, and it pains him to see sorrow. consequently he will make all know the truth eventually, and acknowledge his wonderful mercy. Yes, we have got a good God, so come on boys, we will vociferate our glad anthems of praise, and by and by take a seat in paradise where we will beat a base dram, thrum the strings of a harp, or discourse sweet music on the the violin, or study the various

Yes, God is good—for nothing—so far as giving you a successful boost into the higher spheres of the celestial regions. In fact he never has, nor can he kill the Davil at the present time. The one he contended with in the Garden of Eden was only a subordinate, and he came near mastering him.

This idea of a Devil is indelibly impressed upon the human plastic mind. A letter from Norwich, Conn., to the Hartford Times. contains a story as told by George W. Fuller. a submarine diver, who was in the former city. While performing some work for Uncle Sam in one of the Southern ports, where it was customary for those who supplied the market with early garden truck to load their boats and row them around the wharf, it happened that one day a burly negro loaded his boat with watermelons, and had just reached the dock

watching the operations of the diver. The negro, all unconscious of his situation, was zealously endeavoring to dispose of his cargo, when Fuller suddenly emerged, helmet first, from the water, thrusting his goggled eyes and ugly head before the astonished occupant of the boat, and seizing one of the largest of the melons, sunk immediately. The darkey, with a yell and a bound, made for the dock, and neither stopped nor turned until he reached home with the tidings that "de debble had ficated the melone and was taking them down."

He was, however, mistaken in his conjecure, in supposing that he had seen the King of all Devils. He will be compelled to progress in meanness for several years, to become an ex pert in mechanics, in the higher branches of celestial chemistry, and he able to control the subtle forces of the Universe, in order to subvert the action of those who are trying to redeem the world. The ballef in a Davil—an avil parson—is not confined to the Voudeo, the poor Bushman negro, or to the deproved tribes of the Island of the coa, but the learned Brahmin, in whose mind has been infiltrated that ancient theological lore that enables him to plainly see the order of the universe and its controlling powers, believes in antagonistic in-Auences.

The Buddhiot will tell you that the Asuras are most powerful, energetic, artful and mischievous of the wicked ones in Spirit life, and are constantly engaged in a destructive warfare with God (Devas). They dwell beneath the three propged root of the world-mountain. occupying the Nadir, their great enemy Indra. the wisest and most powerful of the Buddhist Gods, occupies a position on the pinnacle of a mountain in Zenith. The Merulying between the earth and the celestial spheres, is the battle field of the Astras and the Dives. The lower divisions of the Meru, are held by various races of demons, the fourth being the lowest heavens, and occupied by the four Maharrishs, who are appointed to be King of the Demons. Around Asuras cluster numerous associated groups as the Rakebasas, appearing sometimes as gigantic opponents of the Gods, sometimes the terrible Ogres with bloody tengues and long tusks, esger to devour human flesh and blood, and lurking in fields and forests. According to their nature and offices, the different species dwell in the air, the water, the earth, in holes and cliffs, in the lower portions of the moon, with the Gods whose servants they are, or on the golden mountains, which enclose the Inland seas in the Buddhistic systoms of worlds. Such are the views of the

Whatever portion of the globe you visit, there is a general belief in the existence of one supreme evil one, copriantly engaged in thwarting the action of God, and supplenting him in his undertakings. From the very nature of things, such an idea is ressonable. On this earth of ours, we witness a constant warfare between good and evil? The strife of contending parties never ceases for a single moment! The war cry no sconer dies away in the contending provinces of Alesce and Loraine, than it is heard sounding forth among cloud capped summits of Italy's mountainsthe bandits have gathered, and carrying on their infamous depredations. No scoper ceasing there, than the mountain robbers of Mexico take up the expiring echoes, and sound forth the bugle blast of rapine and murder. For a single moment—not for the millionth of a second—does peace prevail on this terrestrial

Talk of peace-why, there is no peace! When civilized nations do not take up arms and fight, then savages engage in hostilities. Peace is local. Here and there, like cases in a desert, with their flowers scintiliating in the sunbeams, it exists. But the Devils are never at rest. At times there is a general war, and the whole world is deluged in blood, and it becomes one magnificent butcher house. There never was, however, for the space of one second, universal peace, showing conclusively that the demons have a controlling influence here.

This world of ours is simply a vast battle plain. Fights are not confined to the animal kingdom. Disorder permeates the whole human family. Railroads are gigantic swindles, whose managers will resort to the most unscrupulous lies and intrigues to force bonds out of each county town. The city governments of all our large cities are conducted on one grand steal. Our Indian affairs is simply s charnel house of corruption. Congressmen and senators steal themselves rich in one session. Tweeds and Jim Fisks exercise a controlling influence in all our municipal affairs. A president will go in poor, and come out rich! Our late war was founded on human slavery! The world is full of corruption, and. yet the philosopher, the Divine, the casual ressoner, and the Spiritualist, who reasons to little purpose, will tell you that there is no Devil. no serious disturbing influencest 🚁 💳

Oh! for a quiet retreat where nothing but the strains of harmonious music, emanating from the souls of the children of earth, will fall upon the ear to gladden the senses. Where the flowers have no thorns, the air no poison, the mind no dishonest impulses! Where love forms a beautiful bouquet of human hearts, and entwines the self-interest of each with all the rest! Where angry passions never surge through the humen soul, expiring there in demoniacal laughs! Where charity, dressed in the garb of an angel, greets all with a holy kiss and claims each one as her child. Where benevolence, with a benignant countenance, and radiant with divine impulses, throws over all an influence partaking of the Divinet There is no such place on earth. The walls of that palatial residence are not designed to protect or aid the unfortunate. It was a stormy night. The heavens were covered with surging clouds, and flashes of light bursting forth here and there, it seemed as if the windows of heaven where the must number of loungers stood had been momentarily opened for an angel to ! Nos let him know?

look through to see the infamous actions of one of earth's children! Oh! what a ghastly, dreary night, as if a demon had covered up the bright stars, and scintillating planets with the debris of the infernal regions. Did we cay that the walls of you palatial residence were the barricades of a selfish heart? We did. Ellen H— was there that night, & waiter in the kitchen, and enduring labor pains, and those walls of selfishness, the home of one of earth's demons, ejected her forth in the driving atorm, and left her there to perish. Found by a Chicago policeman, she was tenderly cared for. Is it strange, then, as we look forth with our opiritual eyes, and peer in secret places, that we yearn for a licality whore collichmess, avarice, dishonesty, etc., all have been cast out, like so many Devils.

· (To be continued)

The Devil.

Christian Seller, of Bremen, Ind., welter:-Your proposition in regard to the capture and delivery of His Majesty the Devil at your office, and the reward offered by you, is very tempting in these hard times, and if it were not that it looks so much like going for manupecting innocence, I should be in favor of organizing at once in this town, to give him a chase, for I believe we have got the material here that will outwit the old orthodox Davil every day in the week, and a baker's dozen will catch him in a twenty-zore field inside of one hour. But, then, the consequence must be considered, for to take the bread and butter away from a multitude of Bible-bangers, is a matter of serious reflection, and to look at it from this point, I doubt whether any one would jeopard his life or become a refugee from an infuriated priestcraft, just on account of catching a scare crow that is over eighteen hundred years old.

Mrs, Wattie Hulett Parry.

The Occeols (Ia) Beacon says:— Mrs. M H Parry who closed a series of lectures in Mintonye's hall last Sunday night is certainly one of the most remarkable women of the age. A synopsis of her discourses, or any of them, is utterly impossible and we must be content to express the almost uniform opinion of those who listened to her. In logic, language and oratorical power, her equals are few, of either sex. Always modest and courtcous, she presents her subject in a clear, methodical and convincing manner, which carries to her hearers a conviction of her sincerity and the justice of her conclusions, without imposing upon them her opinions, simply because they are hers. Her audience increased in numhers, steadily, from first to last, and at the con-clusion, not less than five hundred people were anxious and attentive listeners to her elequent and thrilling utterances. All the churches in Occola combined, could not have drawn so large and so attentive a hearing. If Mrs. Parry should ever visit Osceola again, she will come back to hosts of friends who will great her most cordially and prize the opportunity of hearing her once more.

That Convention of Ministers.

We call especial attention to "A Convention of Ministers," in another column, signed, "Good Will to All." All the ministers of the Gospel in the United States, have been called to meet in convention in the city of Atlants, Ga., on the first Wednesday of April next, to devise "some general plan for the abrogation of stated salaries, pew renting, and all manner of devices by which religion is corrupted and made a profession for the attainment of ease and comfort without labor."

We shall be greatly disappointed if the convention shall succeed, as it is hoped, in "restoring the Gospel of Jesus." However, we shall await results with much interest.

Mrs. Tappan's Lectures.

On Sunday evening last, the hall, corner of Green and Washington streets, was crowded to hear Judge Edmonds speak through the mediumship of Mrs. Tappan. It is refreshing to see the interest manifested since the society shook off the "freelove" incubus, and asserted in plain language that it was not germane to Spiritualism. The narration of Judge Edmonds attracted the closest attention. We have several of her lectures on file for publica-

Mr. John Collier from England, has been lecturing successfully at Cleveland, Chagrin Falls, and Geneva, since he left Chicago about two months since. He is now returning West. by way of Berlin Heights, where he will be the guest of Hudson Tuttle. He comes by the way of Clyde, Toledo, and Detroit to Chicago, where he is expecting to speak again. Societies desiring his services are requested to address him without delay, to Lock Box 157, Springfield, Mass.

G. B. Steneins lectures in this city Sunday, Dec. 19th, morning and evening, at the ball. corner of Green and Washington Streets. Mr. Stebbins is one of our most able speakers, and we are glad that he has been engaged to lecture here. If the Society will only be careful and keep out from its list of lecturers, all those who believe that "Free-love" is germane to Spiritualism, the aubatantial Spiritualists and citizens of Obleago will sustain it, well.

Not One and the Same.

We have received several letters recently, inquiring if Mrs. Mattie Halett Parry, the lecturor, and Mrs. Parry the material zing medium, is one and the same person. Our reply is no. —they are two individuals, with different phases of med umabip.

The Devil:

Mrs. A. Kline, a prominent medium of Van Werk, Oblo, writes: "The articles in your paper, entitled, 'Is the Devil Dead,' have made a deep impression on my mind."

FIBRER DOUBLITY Crawfordsville, Ind., unable to say No, now wants to know the whereabouts of A. A. Noc. We don't know, will

Philadelphia Peparinjent

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

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

STATUVOLENCE.

The Power of the Spirit over the Body.

We would call the attention of our friend Dr. Fabrestock, to a letter in the Journal. No. 7, Oct. 80:h, 1875, over the signature of Edwin Wyndham Lawry, in which there is a description of the feat of a magician who was buried alive for four weeks. From his instructions in statuvolence we can readily un derstand how persons may throw themselves into a trance, having frequently done so ourcalf, and there are well established instances in which persons have remained in a profound trance, so near like death as scarcely to be distinguished from it, for a very long time without taking either food or drink. It is not impossible that such a state might continue four viceks, or even longer. There are well authenticated cases in which persons have remained for a long time in this condition with apparent suspension of all the vital functions, and after-wards return to the ordinary conditions of life and health.

Investigations of the subject of trance and magnetic sleep furnish the key by which we may understand this self-magnetism, or the state induced by the will in which there may be a partial or total cessation of the functions. Our experience does not confirm the theory that there is no influence passing from one person to another, and that it is entirely the action of the will that produces this state. We know there are times and conditions, when by means of the will, most persons may render a part or. the entire body insensible to pain, and we be-lieve these conditions are much influenced by the power of spirits around us, as exhibited in the cases of the martyrs, but there are times in which both the will and the influences fail to accomplish this, without the aid of persons

In our own experience there are times when pain is master, and all efforts of the will are insufficient to check it, but there comes a time

insufficient to check it, but there comes a time when the will asserts its supremacy, and we can say to the troubled waves of pain. "Thus far and no farther," and they will obey. Almost all convalescents, as they gradually recover, reach a certain point where they can bid disease and pain leave them, and they do.

Dr. Fahnestock says, "If you only will in the right direction you could arrest the pain at any time." But when we feel that we can not, it is impossible to do it. It is certainly very desirable to find the means by which we can always arrest pain, go to sleep whenever it is desirable, and waken at any particular time. desirable, and waken at any particular time. The Doctor's theory is that we shall attain to this, but how shall we do it?

He says, and we think he is right, by understanding the law and practicing it regularly, especially in early life. We should always teach our children to know the wonderful powers of the will, and to direct them in that channel that shall develope them to their ut-

most capacity.
This is one of the most important problems that can claim our attention. The great men of all ages have been those who had learned to discipline their minds so as to accomplish the objects they desired. Anything that will give us light upon this subject will be gladly receiv-

Individual experiences are instructive. We are satisfied that when we direct our attention to this subject with considerable regularity there is an increase of power, and when we neglect this for a time the power diminishes. The proper plan to cultivate this power is to throw the will upon some part of the body, the hand, for instance, holding it out for a time. It will sometimes become rigid and then insensible, and by practicing this daily we may then extend it to other parts of the body. We have known persons to wake up with severe pain, and in a few minutes, by an act of the will, throw it all off, and there are persons who can nerve themselves to bear al-

most any pain that can be inflicted upon them, The judicious training of the will power will place persons in a condition to ward off suffering and disease, enable them when these come to assist the physician in removing them. We believe in the co-operation of wills, and have no doubt that this is the explanation of the fact that united prayers are sometimes effectual in removing diseases, and changing individual habits, and as this is quite fashionable at this time, it is interesting to know how it operates, so that we may assist it as far as possible in the right direction.

The physical body is built up on the spiritual which is the interior model, and when we learn to cultivate the powers of the spiritual body so that they shall have the most perfect control over the physical, they will not only build up much better bodies than they now do, but they will hold them in such subjection to the divine laws that much of the suffering and disease which now prevails will be

disease which now prevails will be unknown. The general causes of disease may be classed as follows: First, inherited tendencies; Second, violations in regard to food and drink; Third exposure to the changes of temperature and moisture: Fourth, over-exertion, physical or mental; Fifth, epidemic and contagious dis-

To counteract and overcome these requires a very considerable exercise of the will. a very considerable exercise of the will.

First—Inherited tendencies; these vary, and we should carefully avoid all predisposing causes, and the effort of the will should be early and constantly directed against them, and every means taken to strengthen the weak parts; if it be the lungs, free and full respirations should be taken frequently, to the utmost extent to which they can be without producing pain/or coughing. It will be found that in many instances a muscular pain over some part of the chest precedes any disturbthat in many instances a muscular pain over some part of the chest precedes any disturbance of the lungs. These can generally be removed by friction and exercise, though they may sometimes require some counter irritant.

Second—Violations in regard to food and drink. These are among the most common causes of disease, and should claim the attention of all. The sufferings which result from these and which lead to further violations in taking stimulants and poisonous drugs should

taking stimulants and poisonous drugs should be sufficient to teach us how to avoid them, if the mind and will were properly directed to this important subject. It is not so much because we do not know what is wrong for us, as because we have not the power of will to resist it; mankind generally are slaves to some appetite or passion, to overcome which requires all the power of the will aided as much as it can be by kindly associates and influences.

Third—Exposure to temperature and moisture; this may be in a great measure rendered harmless if the will powers have been properly cultivated, and the necessary health attained. It generally affects the system when it has been exhausted by over-exertion, or is in a negative

and often interfered with the protective power of the will. Whenever persons find themselves overcome with fatigue they should lie down in a comfortable position, and take slowly from ten to twenty five full respirations, filling the

chest to its utmost capacity.
At the same time the will-power should be directed to the different parts of the body with all the force we can command. Persons will be aurprised to find how soon they will be relieved of fatigue in this manner. A similar plan with abstinence from any mental effort, is proper for over-taxation of the mind.

To protect ourselves from epidemic and other diseages we should aim to attain the highest health, and especially avoid all fear, which is the most depressing of the passions. It is by this means that physicians generally escape malignant and contagious diseases.

A very important means of maintaining a high degree of health is by expanding the chest to its fullest capacity. To do this we should fill it to the utmost extent frequently. This is especially important for children, and persons who have contracted chests. If there be pain in any part of the body throw the will toward the sixth of the chart of the state. in any part of the body throw the will toward it with a strong determination to remove it. On awakening in the morning it is very important to put the system in the best possible condition; after proper ablution we should lie down and take full inspirations, and throw the will to the different parts of the body, especially where there is any weakness or pain. On rising, manipulate the body all over and go through some gentle gymnestic exercise, taking care to have plenty of fresh air By pur suing this course, and making the effort with a determination to attain the end, most persons will succeed in improving their health, and will succeed in improving their health, and overcoming disease. We do not believe these bodies can become immortal, and endure for ever as they are, nor do we think it desirable, yet it is important that we should obtain all the power that can be properly used. The physical must become pegative to the crisisted physical must become negative to the spiritual in order for the highest and best development and this constitutes mediumship, in this state when the body becomes negative to its own spirit, it is also subject to the influence of other spirits; who may and do often cause great suffering. But if the spirit in man is so de veloped and trained that it holds its proper control over the physical, and if there be a strict observance of the moral laws, there will be power given to overcome all these unpleas ant influences. Then the condition of mediumship becomes one in which statuvolence, or the power of the soul to control the body is most perfect. So that mediums if they are true to their highest and best impressions, and use every means in their power, can realize the highest happiness and become the greatest benefactors of the race. Let each one strive after this with earnestness of purpose, and success will crown our efforts.

The dore Parker said, "There is not now a path, where men walk with ease and cafety. which has not been worn smooth, from crag-ged rock, by the bare and bleeding feet of martyra."

Concluded from Pirct Page.

exclamation of surprise from Mr. Stone called the reporter to his senses, and the whole party hurried to the mirror, where Moyer was stand-ing with his hand, with the wire in it, upon the identical piece of the fixture that Mr. Stone had desired he should touch. he company were dumbfounded, and the strongest of the "muscular action" theorists wayered in their faith. To support them, there was nothing but the vaporings of two practically inexperienced investigators; against them was the industrable evidence of their eyes. They all agreed that, as the wire-test was performed, it was impossible that any nervous movement, so delicate as to be imperceptible to the ordinary sense of touch, could have been transmitted through the wire. As Mr. Stone held the wire he could not have given Moyer a hint if he had wanted to, but as he was a very strong disbeliever in Moyer's powers before this occasion, it is fairly presumable that he would be more apt to retard than to expedite his successful movements. This was the final test, and the gentlemen who took part in the entertainment, many of whom thought before they met Moyer that they held the key to the mystery, left the room more mystified than when they entered it, carrying with them the conviction that mind reading was, as yet, as deep a mystery as it had ever been, and satisfied that neither Thomas nor Mansfield had found the solution to the problem.

Scientists are not wanting to defend the claim that this peculiar power, however phenomenal it may seem, is purely natural. Among them is Prof. A. A. Griffith, late of the University of Michigan, who, in the course of

a recent letter, says:
"Mr. Thomas occupies almost the identical position that I did when I began investigating this power, two years ago, in Michigan. At Ann Arbor, in presence of Dr. Cocker and other members of the Faculty of the University, an investigation was had, based upon this notion of muscular contact, and that theory was exploded by the copper-wire test." This subject bids fair to be prolific of con-

troversy, and, as Mr. Moyer has successfully performed the crucial tests proposed by Prof. Mansfield and Mr. Thomas, it is incumbent upon those gentlemen to bring forward new and stronger argument, or their wrested laurels will adorn the brow of the unassuming cigarmaker.

Our Spiritual Society.

Speaking of our First Spiritual Society, the *limes* well eave:

"After the rebuilding of the burnt district, a removal was effected to the corner of Clark and Monroe streets, and subsequently Grow's opera hall was engaged, where the society con-tinued to meet until the notorious Woodhull convention managed to secure it. Then there ensued a revolt; nearly all the members of the First Society protested sgainst the convention, and so much did they take matters to heart that many refused to pass the threshold of the hall again, because it had once been polluted by the free-lovers. Dr. Avery resigned the presidency of the Society, which in a lame sort of way continued to meet in Grow's Hall, until September, 1875, when there was manifested a general determination to reorganize on an active basis. Dr. Avery was again elected president, the present commodious hall was engaged, and now 1 500 people meet of a Sunday to listen to the elequent discourses of Mrs.

It is the intention of the present management to keep the standard of speakers up to the highest point, and only the ablest talent will be engaged, among whom may be mentioned such names as Emma Hardinge, Prof. W. Denton, Lyman O. Howe, Emma J. Bul leene, Hon. J. M. Peebles, Hon. Giles G. Stebbins, Nellie T. J. Brigham, C. Fannie Al-lyne, Augusta A. Currier, and others.

The Spiritualists of Chicago include judges. business and professional men of all grades, not a few capitalists, and under a judicious management the better class of the communi-Fourth—Over-exertion; this renders the system susceptible to diseases of various kinds to the more and more attach themselves to its active organizations.

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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 pera. I had them once before and they acreu-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 were 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 bad. 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 kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to-tally 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 Spiritworld, I was so free of pain.

Yours respectfully, Mrs S. I. Proc. Tor Mrs. Kan., April 19th, '76. Box 651.

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

A. H. ROBINSON.—MEDIUM.—CHICAGO.—I wish you to make an examination of my head and try and sea 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 neuralgis in my head at times, and more frequently darting pains from one emple to the other.

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

LEWIS C. POLLARD. Los Nietos, Cal., Oct., 8rd, '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 willbe a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I Your Humble Servant,

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

MBS. A. H. ROBINSON:—I write to you again and send lock of heir. 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,] subscribe myself.

Yours with Respect, LEWIS C. POLLAND. Azusa, Cal., May 29th, '75.

MRS. A. H. EOBINSON. Healing Psychometric & Business Medium

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ARS. ROBINSON, while under spirit control, on retained to colving a lock of tair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiority, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription are remedy for eradicating the disease, and permanently curring all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought as resport with a sick person, through her mediumship, they never fall to give immediate and permanent relief, in curable cases, through the pesitive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or 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.

One prescription is usually sufficient, but in case the patient is not permanently cared by one prescription, the supplication for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson, also, through her mediumship, disk noses, the disease of any one who calls upon her at he residence. The facility with which the spirits controlling her accompiles the same, is done as well when the application is by letter, as when the patient is present. He gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

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ply. Hereafter, all charity applications, to insure a raply, must contain one dollar, to defray the expenses of reporter, amonuments, and postage.

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The above named sure remedy for the appetite for to bacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$2.00. If is warranted to cure the most inveterate user of the weed 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 no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidots tone up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poison our weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly barmless.

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TESTIMONIALS.

Mrs. A. N. Bobinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidete cured me from the use of tobacco, and I heartly recommend it to any and all who desire to be cured. Thank God I am now free after using the west over thirty years. I hereby certify that I have need tobacto over twenty years. One box of Mrs. A. E. Robinson's Tobacco Antidoto has effectually destroyed my apposite or desire

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

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free; with no desire or hankering for it.

Cawego M. Y. Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Erra. A. H. Robinson's Tobaccr Antidote, and that he is entirely cured of all desire for the weed. Inclosed find two dollars. Please send me o

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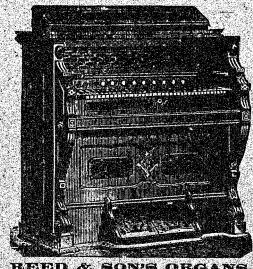
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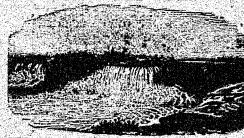
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A Letter of Travel.

i by hudson tuttle.

DEAR J'URNAL:-I promised you a letter from Boston, out to write a connected parts tive of travels would be westiome alike to mycelf and your readers. I therefore have juited down a few items of particular interest.

THE HANNER CIRCLE ROOM. Hore, with our friend A. E. G.les. for escort, We met the gentleman who has stood. by the helm of the good ship Bannes of Light

through all the storms waten have beset it. Laboring excessively, oppressed by extreme cansitiveness to the jar of discord, Lather Colby never indicates in his paper the distress of this antagonism. The success of the Ban HEB, has been due to the fact that it has conciclently carried out the harmonial theory it advocated. How much influence has been excited by the sublime doctrine taught by A. B. Onild of saying the good, and leaving the bad

Elr. Colby conducted us to the circle room. There were the rows of saats for the audience, the platform, its vacant chairs, its reporter's table with a enow-white dove with extended vings enspended over it. There was the obrine, the oracle had fied! A profound still meso broaded ever the place. As that prissless vas unique, so her place can neveragain be alled. The feature in the Banner maintained through and by her must cease to be, for it will allow of no substitute.

TEU PPIRITUAL SCIENTIST. On calling at the office of this new and prom ising Jurual, we were surprised to find Mr. Brown, its editor, not a venerable grey-bearded men as comehow we had imagined him, but a young man with life all ahead of him. A trained journalist, he has embarked in the en-Corprise of establishing his paper, well knowing the cost, and with a determination, and zeal which appears indomitable. When a man throws his life into his purpose, he is sure

to vin. Mr. Brown wields a somewhat caustic pen gs times, and the admission of some articles into his columns has somewhat prejudiced certaia Spiritualists, yet these are exceptional, and his journal is as a whole worthy of all praise, and as an eminent literary gentleman remarked to me, "an honor to Spiritualism." Its aphere is so different from the other papers devoted to the cause that it does not interf re with them, while the intrinsic merits of its orticles should give it a wide circulation.

RPES CARGENT. This celebrated author, is as his many works thow deeply interested in the cause of Spirituclism, and is by no means depressed by the fraude, deception and rescality which it is compelled to bear. He particularly impresses one with his quiet, harmonious and scholarly manners; easy, free and unsetentatious. No man has done more towards giving direction to the education of children for the past twen-ty five years, and his numerous educational hooks are in constant demand. His pen has still greater work to do for Spiritualism than is accomplished in those sterling volumes, "Planchette," and "Proofs Palpable," They who accuse Spiritualism of deficiency in scholcrly thought, forget such men as Eoes Sargent. whose name is wrought into the very fabric of American literature, who ranks first as a writer and has few peers as an editor.

Our kind friend,

met and accompanied us to his pleasant home at Hyde Park, ten miles from Boston. Mr. Giles is well known to the readers of spiritual literature by his able essays and reviews, and, as the author of one of the ablest pamphlets that has yet appeared on "The Sunday Question." His residence is on a hill-top overlooking village and the country far and wide. Here, as he quaintly expresses it, "he has a horizon." This pictures his character, and the anxiety he feels to look beyond the material objects which obstruct the view of most of mankind. A lovlier spot it were difficult to find, and it, and its surroundings are expressions of Mr. Giles character. He has wrought himself into his home. His house is like a library. There are books every where, strange niches and unexpected corners are all occupied

with volumes rich and rare. Once before we have spoken of hisability to write the history of ancient Spiritualism, which he probably is best qualified by crudition and careful thought, to do, of any one within the ranks of its modern phase, and we most sincerely hope he will feel impressed to engage in the great and needful task.

REVERE BEACH. The trip to Revere Beach, Lynn, and Nah-ant is among the most charming that can be taken from B ston. A narrow gauge railway extends to Lynn, and a splendid carriage road from thence to Nahant. Revere Beach is seven miles in length, and at low tide nearly a quarter of a mile in breadth. It is as smooth as a floor, and so hard the feet of the horses ccarcely make an impression. There is a succession of hotels, along the Beach with piezzas looking out to the ocean, at any of which the train stops by request. At this season, they are closed, and the throng of pleasure seekers have departed. It was all the more pleasant for the place was left to Nature, and could be batter enjoyed. The Revere House was still open for the few transient guests, who came on excursions to the "deep, deep sea." We cirolled along the beach, gathering the strange and beautiful mosses, or examining the unique forms scattered along the tidal line, and the hours rapidly went by. Weary we sat down on the sea-drift, and admired the beautiful sea

To the left the narrow strip of beach ran far out to Little and Great Nahant, beyond which the white light house of Egg Rick, gleamed in the sun. In front, far lover the misty waste, the groves and the Brewster Islands were dimly discernable. The tide was out, and the sea was smooth as a lake, reflected the fleets of fishing vessels which floated like great blids on its emerald surface. Over the scene To the left the narrow strip of beach ran far roigned profound quiet, unbroken even by the murmur of a wave. The tides possess a never Cassing interest. They are like the breathings of the great deep. Without a ripple on the surface the tidal waves roll in, each higher than the preceding, breaking in a deep mono:

tone unlike the sound of any other waters. We had spent the day until three, walking, talking, musing when our appetites brought us to a prosaic realization of the material world. Our host at the Revere, did not make great promises, but said he would do his best at a "shore dinner." What that was when an entire dinner. What that was when an indunced may be learned when I tell you that it consisted of clam chowder, fried clams, fried smelts, and broiled mackeral, with accompanying vegetables. A hungry man ought to be satisfied with such a course, or he must be unressonable, indeed.

A drive to Nabant was the event after dinner. Nahant is a rocky promontory, and one gets a better ocean view from its wave-worn ledges than from the Beach.

Then away from the broad, free sea to the narrow crookedness of the city streets! Why do men love to cage themselves, to herd in an ant-hill, and fret and fume their life day?

country boors, the city boor knows perhaps more of the manners of other boors, but beyond that has only his broadcloth. The city is the stygian pool, where misery, crime and degradation, contend with opulance and ple-thoric self admiration; where to collect rent, and to pay rent are the chief occupations; where the mill grinds close over the workers, and altimately grinds all to dust.

ALLEN PUTNAM. To the kindness of Mr A. H. Giles I owe three pleasant hours with the well known author, Allen Putnam. We found him in his study, busy at his task, and a venerable man he is with all the sweetness and gentleness of a child. His bistory of the Salem Witchcraft interpreted by Spiritualism has been for some time in the printers' hands and will soon be issued. From a rapid glance at the proof sheets. I became deeply interested in its contents, and there is no doubt but it offers the true explanation of that most mysterious episode in colonial history.

Mr. Allen occupies one of the oldest estates in Roxbury, and is surrounded with fruits to which he gives great attention.

A PRUIT ITEM. When he asked if I would not be interested, in visiting the original Bartlett pear trees from which all other B rtiett's in this country have been derived, of course I expressed delight at this unexpected treat. As we crossed the street he related to me the following piece of history. Sometime about 1800, Mr. Brewer, a sea captain purchased six acres of land in what is now R xbury, or rather Boston, built ported from England fruit trees sufficient to plant five acres in orchard. After this he went to see and neither ship or captain was heard of more. Mr. Enoch Bartlett purchased the place in 1821 for six thousand dollars. Among the pears there in bearing he found one of peculiar excellence, to which he repeat-edly called the attention of the Boston Horti-cultural Society, and such was its great merits that is at once became the popular favorite. It was identified after fifteen years with the English Bonne Cretin, which is said to have originated in the garden of a schoolmaster, by the name of Williams. It does not perfect in the climate of England, but is small, green and undesirable.

The old orchard has now given place to imposing buildings, and the magnificent view commanded from the hilltop it occupied, of the great city, is now cut off on every side. The value of the six acres has fabulously advanced. The two Bartlett trees are hemmed in by buildings, but are sacredly spared. One is in a little front court, the other at the entrance of a narrow alley too small for it, and hence it is closely pruned to fit the place. They are dwarfish scraggy trees, about fifteen feet high and eight inches in diameter, usually pearing about four bushels of fruit each annually. The soil is gravelly and hard, and they are so heavily loaded with fruit that they can make but little wood. I was here also shown a new variety of grape from the woods of New Hampshire which Mr. Putnam has named the Nashua. The solitary vine has extended its great trunk across the south side of his house. and covers the whole exposure with foliage and fruit. It resembles the Concord, but is sweeter, with tougher skin, free from the pecullar flavor which renders that grape to many objectionable, if possible more hardy, a rapid strong grower, and prolific bearer. The cher-ry trees on the grounds were not healthy, but the pears of many varieties were all vigorous. The soil and climate seem peculiarly adapted to their growth and perfection. Mr. Putnam lead me into his fruit room where his pears were ripening, and I confess, I never tasted such lucious, highly flavored pears before. Even that sold at the fruit stands, is large, smooth, high colored and of exquisite fla-

Boston, Mass.

MONTREAL (CA.) WITNESS.

A Hindoo Heathen in Advance of Thousands of Montreal Christians.

In number lifty two of the Journal of the Na tional Indian Association edited by Miss M Carpenter, and filed in the library of McGill College, is reprinted a lecture by Lulla Luchmeh Narans, banker and honorary magistrate, delivered at the Barelly City Library in Beingal We hope that our French contemporaries will translate, for the benefit of Dr. Coderre's lambs, some of the following quotations. He appears to be a Brahmo in religion, but has learnt from his sacred books (the *Dharm Shastra* and *Shara*) lessons which many professing Toronthe Bible For instance have failed to learn from the Bible. For instance he says:

"It is one of the doctrines of our religion, again and again repeated in our sacred books, to spare no effort or remedy to effect the cure of disease. The most unwearing solicitude for our children is one of the most sacred obligations of the Hindoo faith. We hold again and again in the Shastras that God beholds with peculiar favor the parents who are the most devoted to their offspring. In the sight of God, to neglect your children is to murder them. If they die by your neglect, to you may be imputed the crime of having taken their lives."

"In Bengal small pox is the most malignant and inveterate enemy of the infant community, Among the more ignorant classes, the most cruel superstitions are connected with the awful visitation of the disease. The sanguinary goddess who presides over it is irritated by nothing more than by the use of medicine. She is supposed to be appeased by offerings of the eyes, or legs, or arms of her helpless victims; and death itself would often be infinitely preferable to the condition of those who survive these wretched mutilations."

So, before the days of Jenner's reformation It was quite common in Europe and America It was quite common in Europe and America to find those blinded for life, whose eyes had been offered in sacrifice to this goddess, whose special legacy is to substitute a pock marked form for the beauty which was "created in the image of God." Just as the Furies were called by the Greeks the "Eumenides," or "Well-disposed Lydies," so the name given to this Fury of the small-pox meant, in the language of the Hindoo sacred books, "God the Refresher." fresher.

"In those ancient times, there was much to commend both in the views and practices of the people in relation to this terrible disease. They had recourse both to prayer and remedy. They attached great importance to giving the patient fresh air and pure vegetable food. Hence an assembly of gardeners was the usual accompaniment of the sick bed in cases of small pox. Vaccination is not in principle a new discovery. In another form, as inocula-tion, it was known and practiced in India in very ancient times, both by the wild tribes of the Himalayas and the people of Lower Ben-gal. The children were taken away for fifteen days by the inoculators, who were regarded as priests, and when the sore was completely acaled, they were brought back. The parents did not like the separation, which was necessary to prevent infection, and the practice fell

into disrepute." The city narrows, dwarfs and stifles. Talk of who are "not deficient in sagacity and pene-

tration," can speak of their conquerors. The

Baboo says:—
. The blessings we erjoy noder the paternal administration of the Bation Government are manifold; but it behoves us to be specially grateful for the inestimable privileges we posseas in bring allowed the most entire freedom of action in everything relating to our moral welfare, intellectual improvement, and personal comfort. The attitude which the Govern ment has assumed towards us is one of friendly interest, and not one of dictation: they advise and suggest, rather than order or com mand. The sincerity of that interest is attested by the large expendi ure they are always willing to incur in furtherance of any scheme of social improvement amongst the native community. Nothing is neglected. Schools colleges, hospitals and dispensaries, every useful, every philanthropic institution, multiply brough the land."

Would that our governments, Municipal, Provincial and Federal, would mark what fol-

"But the physical health of the people must always remain the first consideration of a wise Government, the most important element of happiness or misery amongst a great people; and it is apparent from the most obvious causes that the physical health of the infant community is in a peculiar manner under the special c re of the Administration. This is clear because (1) the physical helplessness of children renders them incapable of looking after their own interests in matters of health. (2) They are dependent on people who may be wholly ignorant of great sanitary laws. (8) The health or disease of infants is the source of the health or disease of the whole co.umu-

The Government must treat its subjects as a parent would treat a child. It must use at first, in all gentleness and love, argument and persuasion; but, if these fail, it must have recourse to coercion. Argument and persussion have not succeeded in making people converts to vaccination; it was therefore necessary to employ more stringent and decisive measures.

"Lately the Government ordered that no unvaccinated person should be permitted to enter their service; but even this failed to produce the desired effect. We are, therefore, justified in calling upon them to adopt other

measures, even of a more decisive character. Our heathen megistrate ends by auswering the objection that the British promised not to interfere with their religion. He says, "The infamous suttee was supposed to be a religious institution; but the suttee was suppressed, and the people in general have cheerfully acquiesced in its suppression. The general public prejudice must give way to the general public velfare." We commend this article to the "Association Sanitaire" et tumultueuse......

THE SPIRITS.

What They are Doing at Pence's Hall, Terre Haute.

If the reader will imagine himself with me in the seance room, I will try to make him see just what I saw—not during all the scances I have attended here, but at a single one. There stands the cabinet, a plain, simple thing made of thin walnut boards. The folding doors are flung wide open; the light shines into every part of it, leaving not the sign of a shadow in any nook or corner. Look all can you find to awaken suspicion in the most suspicious mind. It is 7 o'clock in the evening. Here comes the little woman, carry ing about her no indications of the wondrous power she possesses. Plainly, yet neatly dressed is she, modest, and unassuming; greets you with a sweet smile, and takes your hand with cordiality; converses a little with her friends; passed on to the cabinet; enters and closes the door after her.

The light is turned down, but not so far as to make it possible for any confederate to enter the cabinet without being seen. Now we listen awhile to the tinkling sounds of a music box, which our accommodating friend, Dr. Pence has just brought in. By and by one wing of the cabinet door slowly opens, and out steps a slight, but beautiful figure, robed in pure white garments, looking like a young girl of seventeen; not quite so tall as the medium. but with step more clastic. Pausing an instant near the threshold, she said, "Good even-ing!" in the softest imaginable tones: then turning round, threw open the other wing of the cabinet door, showing us the medium sitting in a chair, apparently asleep, and deadly pale. At this a stranger whispered me, "May not the figure in the chair be made up, and consist of something other than firsh and blood, while the creature in white is really the

medium playing ghost?" Did some invisible ear, as well as my own catch this whisper of suspicion? Immediately the chair in which the medium sat entranced commenced rocking, and the unconscious occupant thereof, lifted her arm, waved a white handkerchief. But all this failed to satisfy the skeptic. "Ah, the thing is a machine," said he, "moved by wires." These words, though utered in an undertone, fell not unheard by the apparition moving before us. Going at once to the medium, the figure in white raised her to her feet, brought her out of the cabinet, and stood side by side with her. Having thus swept away dark suspicion, the apparition returned into the cabinet with the medium and closed the door. Very soon a tall figure, in male attire, came out of the cabinet, made a graceful bow to the circle, and looked the full orbed man. Fixing his gaze steadily upon a lady who sat next me, he whispered a few words, but so feeble our dull ears caught them not. The lady at once claimed him for her husband, and he bowed, as if to confirm the claim. Raising the lady offered the apparition her hand; advancing a pace, he sought

parition her hand; advancing a pace, he sought to grasp it, but failed, being suddenly pulled back by some invisible force.

Now, returning to the cabinet, the apparition closed the door and remained about two minutes in the dark, as if to gain new strength, then came out again, and by what seemed a painful but determined effort, made his way to the lady already mentioned, and took her hand in his with a whispered, "God bless you!", Several other figures, variously attired, and differing greatly in size and statue, came out one after another during the seance.

ter another during the seance. Finally the figure in white came out again, I requested her to give us the best proof she could that she was not a mortal like ourselves. could that she was not a mortal like ourselves. After expressing a willingness to try, she called for a pair of scissors, which, being furnished, she handed to me; then kneeling down before me, requested that I should cut a lock of hair from her head. I complied, clipping quite a large lock from her crown. The tress was passed around the circle, as all were curirious to feel of it. The apparition then taking the hair into her own hands, laid it upon a white handkerchief close by me, and folded it carefully therein; then rising, she went into the cabinet and closed the door. Directly the handkerchief deliberately unfolded itself, and the hair straightway appeared to set like a

in that direction, the apparition opened the door, came out, and stood motionless, while the lock of hair leaped upon her white skirt and climbed slowly to her shoulder, and then sprang slowly to her crown, seeming to fasten itself to the very spot from which I had clipped it.

ISAAC KELSO.

Poices spom the People.

HUMBOLDT, KAN.-J F. Eiliot writes. Times are hard out here at present, but I can't do without the Journal.

VINTON IOWA.—James Wood writes.—I hope the "Gentie" will get all we thought be was worth when here—a dose of physic—a sure antidote for

SAUK RAPIDS, MINN.—Mrs. A. E. Morrison writes.—Mr. Morrison thought so much of the Journal that I can not think of giving it up. The more I read it, the better I like it.

GALLIPOLIS, OHIO. - John P. Hellrich writes —You will find enclosed remittance for renewal of my subscription to the Journal. I am called a crazy Dutchman, but have sense enough to think for myself. The Journal suits me, and I believe it will do good wherever it is circulated.

LAPEER, MICH.—James W. Bazzard writes.— I suid one year ago that I could not do without your JOURNAL, and I say the same to-day. I ong may its pages be read as its fluttering leaves waves "o'er the land of the free and the home of the

SOUTH CANAAN, PA.—Juliette Arpold writes.

—I have been a reader of the Journal for one year, and I like the doctrine you advocate. Why will not some good test mediums come through here as a missionary; they would be well taken

SOUTH ADAMS, MASS—James M. Carter writes—I write you in order to find the address of Laura D. Force, the Spiritual lecturer. It is said by some that she is an associate editor of a Spirit-ual paper in San Francisco, California; how is this? Will some one who knows drop me a postal card,

SPRINGFIELD, ILL.—Henry A. Tewksbury writes.—Please find remittance to apply on the JOURNAL. I like your paper very much, and will continue taking it as long as possible. Can any one tell me through your columns anything about the doctrine of Re-incarnation of man, whether or not Spiritualists except it as a fact? or not Spiritualists accept it as a fact?

CADIZ, IND .- J. W. Bond writes .- The Jour-NAL gets better al! the time. That communication from Thomas Hunt is most excellent. I think there is not that much truth on that subject in all the writings of the sectarians. I would like to know if the medium had personal acquaintance with him while in the body.

WAUTOMA, WIS.—Mrs. L. D. Benjamin writes.
—The JOURNAL seems more valuable than ever. I never take it up without thinking of your kindness. I am sure the good angels will help you, and I hope and pray you will continue in the earth-form until every "free-luster" is convinced of his or her

UNION FORT, UTAH.—Nathan Tanner writes -If any medium or lecturer shall journey West, and pass through Salt Lake City, I should be happy to have a call from them. I have a hall that shall be free, and shall take pleasure in doing all I can to make them happy and comfortable at my house. My place is ten miles south of Salt Lake City. I think a good test medium could do some thing here. If they could not, it will cost them nothing to try, and I should be very much grati-

CAIRO, ILL.-Mrs. Jacob Martin writes .- Allow me through your JOURNAL to say to Spiritualists and Liberals, that, if they desire the services of one of the most remarkable speakers in the world, they will find that speaker Mrs. A. H. Col by. She is an inspirationa speaker, and allows the audience to select their subject. Her superior in fluent language, sound reasoning and flights of eloquence, is yet, in my opinion, to be discovered. She may be addressed through her Secretary, Mrs. O. K. Smith, Terrill, Kaufman County,

WICHITA, KAN .- S. M. Tucker writes .- I inend to take the JOURNAL as long as it keeps on in Its present course. We had here a few days since a man by the name of Beaumont, who advertised that he would expose Spiritualism at the Court room. On that evening, among others, I wen and listened to a few silly remarks upon the subject, and saw a few very feeble tricks performed, which he deemed exposed all the phenomena of Spirit-ualism, but even enemies of Spiritualism admitted that he only exposed his own ignorance of the subject. We are doing all we can to advance the cause here; but being so far on the frontier, we get but little assistance from mediums and lec-

LOUISIANA, MO -Mrs. Mary DeGroodt writes. Brother Jones, while I can only watch the move-ments of the spirits in wonder and amazement, since my visit to Chicago for since that memorable Friday night, I have been filled with dreams and visions of that wonderously beautiful being who materialized herself for our benefit and gaye us such convincing proofs of spirits return. thank you again for your kindness to us while in your city. And praying that you may ever pros-per in the good work you so ably perform and maintain, I have the honor to be your sincere friend and sister in the faith.

DEFIANCE, KAN.—A Subscriber writes.— A number of persons here, including myself, have never witnessed any spiritual manifestations, and greatly desire to do so; not out of mere curiosity, but from a desire to know by observation and in-vestigation, if there is anything in Spiritualism. vestigation, if there is anything in Spiritualism. Can not some of your mediums send spirits here to us, say at my house. My father who is an old acaquaintance of Mr. Dougherty, formerly of Crawfordsyille, says at the time of the Fox excitement, Mr. Dougherty wrote them, and they answered that manifestations might be seen and heard at a certain time in the vicinity of Portland Mills, Indiana, and it was so; and likewise at a meeting in Bainbridge, Ind., he was told, they would appear at his house in Portland Mills, and such was the case. Will not some one send here?

TOPEKA, KAN.—James Burke writes.—The Journal, in my judgment, is one of the best papers in America—it opposing all wrong doing. You will find enclosed \$3.15 for its continuance. I am sorry to learn that you will be put to the trouble and expense of defending one of the most "august law suits" ever instituted; not that I have any idea that old Wilson will get one cent of damages awarded for a reputation that he (Wilson) distroyed, if he had any to destroy. Every reader sges awarded for a reputation that he (whison) dis-troyed, if he had any to destroy. Every reader very well knows that the good Journal did more to rid Spiritualism of the odium of free-love than all the other papers and lecturers put together in America, and it would be nothing more than just and honorable for the Spiritualists of this country to pay the expense of that most unholy persecu-tion for you.

BOZEMAN, MONTANA,-We are permitted to make the following extract from a private letter from Bozeman, Montana:—"We still have startling manifestations through Mrs. Mounts, of the same character, as you witnessed before you left, except. ing the pulling of a tooth for her, without the use of instruments. She gat down with her mouth filled with water, her head between Cy's hands, with her hands over her jaws. After sitting a few seconds she received a shock which caused her to act like one having a tooth pulled by a dentist. Soon the influence passed off, and she found the tooth loose in her mouth and splt it out: It bled as freely as though a dentist had pulled the tooth.

HOLYOKE, MASS:—E. E. Howard writes.—In reading the liberal and charitable views of the Journal, I often soar above, as it were, the jeering the hair straightway appeared to act like a thing of life, rolling over and moved about with a strange activity. After a little while it leaped off on the carpet, and began traveling among the Gold" pretty badly yet. Although the towards the cabinet. While it was proceeding

ing freedom for all, yet there is but few who avail themselves of this God given right; on the other hand they seem to prefer bondage and priestly ty-rouny, and appear sall-fied with the occupation of condemning those who may differ from them in spiritual views. We have but few in our fown who believe or who dare to profess to believe in humanity's boon, spirit communion, but nevertheless, through the exertions of three of us we engaged Prof. W. W. Wheelock, the editor and lectures to constitute the subject of free thought to our gaged Prof. W. W. Wheelock, the editor and lecturer, to open the subject of free thought to our very bigoted population. "Mrs. Grun ly" was boss," however, even of those who profess liberalism behind the scenes, and but few attended with the view of obtaining spiritual knowledge. However, they were tolerable respectable in behavior, and I think that some of them had their "teeth cut." by the wise and practical discourse of that cut" by the wise and practical discourse of that amiable and high toned thinker. The Spiritualists in general of our vicinity seem to be in a sort of lethargic condition, and appear to have lost all faith in "shoving" the glorious cause of immortal. faith in "shoving" the glorious cause of immortality. Now what we want this way, is a, general shaking up—a revival of human sensibilities, a good agent of the Sankey variety—enthusiastically considered—armed with some lively and truthful journal, (the Religio Philosophical Journal, for instance, for I have about come to the conclusion that your paper is the one for the masses) to travel through our fowns and villages and induce every one hond or free to subscribe. If and induce every one bond or free to subscribe. If the Journal does not entirely extricate those who carefully peruse its columns, from the "miry clay," it gives them a wholesome holst. Then holst on, friend of progress, if there is a \$25,000 quicksand occasionally, truth will triumph at last.

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Obicago is a little world in itself and the Times mirrors so clearly its excellencies, its frailties, and its secrets, that I believe it will cheerfully find room in its columns for the wonders appening at its very doors, especially as a report of the same will be a simple act of

justice to home enterprise.

Bastian and Taylor appear to be young men of practical talent and moral worth and gentlemanly demeanor, yet providence or nature has endowed them with those peculiar gifts so forced and despised by some and so revisenced. scared and despised by some and so reverenced and loved by others, known under the general head of mediumship. That the phenomena given through them are astounding can be proven by anyone who will attend their seances, which are held every evening, except Saturday, at the corner of Fifth avenue and Adams street, about one block from the Grand Pacific. The room and cabinet are free for examination, and are plain and honest, with no chance for trickery or the help of a confederate. The routine is about the same each evening. From 20 to 30 people, including Taylor, who is an independent clairvoyant, are seated in a circle. Bastian, the medium, sits in the centre of this circle with a music-box, a trumpet, and guitar at his feet. The door is locked, hands are joined, so that no one will be free to play Exicks, the light is extinguished, and the troub-le begins. The medium continually claps his hands, so he can not molest us without our knowledge, and yet hands of all sizes caress up, shake hands with us, and carry knives and rings from one to another in the company. What appears to be little child forms climb up into our laps, and little hands pat our faces. and whispering voices close in our ears speak the names of our loved ones, and mention things known to no one present but ourselves. Fivo or six whispering voices are heard simul-taneously parleying with their friends, which certainly is beyond the range of ventrilocuiem.

The music box is not only wound by the invisibles, but floated, still playing, to the ceiling, and to the remotest corners of the room, ing, and to the remotest corners of the room, and thence around and around the circle with great rapidity, and finally settle down quietly upon the floor. A large guitar is taken to the coiling and about in the same way, playing frequently "There is a happy land," and imitating the ringing of bells. Discordant and boisterous people have sometimes been severely rapped on the head with the guitar, and advised to behave themselves. One of the controlling spirits talks to us audibly and naturally, and another speaks through a trumpet in a and another speaks through a trumpet in a heavy tone. All the others whisper, but gen-erally distinctly enough for their friends to un-derstand. May, a spirit, fashious rapidly beautiful worsted flowers for anyone who will bring

the worsted and wire. During the occurrence of these phenomena Mr. Taylor describes the various spirits who are trying to communicate, giving name, age, length of time they have been in the Spiritworld, and the general appearance. Most of these descriptions are acknowledged to be strictly correct, and when they are the spirits express their gratification by general caresses. This is but a brief and meagre outline of the dark circle, which lasts about twenty minutes, and is succeeded by the light scance, which is atili more remarkable. A committee of the strangers present go into the cabinet and examine that and the medium thoroughly, to see that he has no masks or drapery hidden. The door is then shut, the light turned down a little, yet leaving everybody and everything plainly in view. The company seat them-selves in rows about eight feet from the cabinet, and sing sweet hymns or listen to the mus-ic box for about 15 minutes, when faces begin to appear. Children, women old men with white beards and bald heads, middle aged men with full long beards and mustaches, and young men with smooth faces have appeared in one evening, and so closely following each other that if the medium had the means it would be quite impossible for him to change so quickly; besides this, two faces have ap-peared at once several times, sometimes at both windows, and sometimes two at one window. One evening two young men showed their faces together at one of the windows and called their mother to them. She went and talked to them both, recognized them fully and they kissed her. From five to ten spirits come every night and about half are recognized by their friends at once, and sometimes those who fail of being recognized at first lean far out and say, "Don't you know me," or re-ply to a doubt of their identity, "Oh, yes, you do know me," and then mention a name.

A departed friend of mine has come often and seems to grow stronger with each appearance. One night recently he put his face far out of the window and turned his head from nide to side, stroking at the same time a full long brown beard. We all saw him as plainly as we did each other, and I assert that it was exactly like him in every feature and expression. A far better image than a photographer made of him. Previous to this I had been up to the cabinet window conversing with him and not only knew him by the tone of his voice, and the features, but tests he gave in conversation were conclusive. Last night he opened the door and stood in full form before us sevoral times, and as the most casual observer can 1500 is as unlike Bastian as could well be. The medium is a brunette, my returned friend is a blonde in complexion. The height and size are different, the expression of eyes and the chape and size of forehead are totally unlike. Thus much all could see while I should fail to secognize my own mother as readily as I could forget a single lineament, or expression of a clear, familiar face belonging to my counselor. guide and friend since I was twelve years of age, and but just passed from my presence to the Spirit-world. If he had died long ago I might believe that I could be deceived, but memory holds his identity fresh and perfect.
"The gates" are not only "ajar" but opening wider every day.

A New Feature.

Maude.

Mr. Eduron:—Being a subscriber to your journal, I eagerly look for anything new in Epiritualism, and suppose ethers are truthfully investigating. I take pleasure in adding my

Me have one of the most wonderful mediwe have one of the most wonderful medi-ums (in my humble opinon) with us, a resident of this city, one who seeks no publicity, re-calves no remuneration, and all manifestations in the strongest light. He is a good seer, de-lineates character, scaled letters are dropped in his presence without regard to time or place, and many other phases; but the most wonderful is, he has one of the company tear a corner from a piece of paper, the person rea corner from a piece of paper, the person re-taining the piece, the larger portion is then burnt in the presence, and by one of the party, and is restored with a written communication, which has been found two miles from where burnt. Any one doubting this, can have the act vouched for, and copies of the communi-cations or any other information on the subject, by addressing Mesers. Butters & Co., manufacturers of Mowers, Beapers and Automatic Brick Machines, 178 Chippews street and 750 Michigan street, Buffalo, N. Y.

PLANCHETTE MYSTERIES.

An Investigator's Friend and His Shadowy Double.

I was visiting a friend some weeks since when one evening, as he and I were seated alone reading the daily papers, we were much interested in an article in the Sun upon Spiritnalism. After reading and commenting upon the article, my friend asked me what I thought about Spiritualism. I replied that I knew very little about it; that I had once seen a Planchette write, and if that was a form of Spiritualism I should say it was all a deceit and

My friend then said, "I have a Planchette somewhere in the house, and as we are alone,

let us see if it will write." After much searching he produced a beautiful Planchette of heart shape. After arranging the pencil in its proper position we took our places at the table, our hands upon Planchette and Planchette resting upon a large sheet of paper. We were thus seated for a minute or two in silence, and were about des-pairing of any satisfactory results, when the pencil began moving over the paper in an irregular and aimless way until it reached the margin, when it wrote in a plain hand, "Shall I write E—?" naming a gentleman living near my friend's house and a very warm friend of his. In a moment more the words, "Yes, write," were written, but in a different hand from the first writing. The next thing written was, "What tests would you like?" I said to my friend I will hide this silver coin and see

if Planchette can tell us where it is. Planchette immediately wrote, "I will bring it to you." We were astonished at this communication and curious to know what the medium of conveyance would be.

We were seated in the back parlor with only

the light from one gas burner lighting the room. The sliding doors leading into the front parlor were alightly open about enough to admit a person. No light was in this room except that admitted from the back parlor. I took the coin into the front parlor and placed it under a rug. I then returned to my place at the table and placed my hands upon the board, which wrote at once "go." At first I could not comprehend its meaning and was about to speak when my friend asked: "Shall I go, E-?" again naming his friend. The

answer was written "go."

I chanced to look up into his face at this I chanced to look up into his face at this moment, and I shall never forget to my dying day what I saw there. His eyes, were wide open, set and glassy; they had a steady, searching look, as if seeing some object afar off, or searching for such an object. He was deathly white, and his hands were as cold as marble. I felt for his pulse, but he had none that I could discover. Yet he breathed as one in a heavy slumber, and his breathing, could have been heard in any part of the room. I was thoroughly frightened, and asked him if he was sick. He replied, "No," in an unearthly tone. During all this time that terrible searching gaze was never changed.

He finally arose mechanically, placed his hands to his head, glided to the sliding door, and reached his hand through the opening. He remained there a moment, and then re-

He remained there a moment, and then retraced his steps to the table and placed the coin upon the Planchette board. The coin had been hidden sixteen feet from the sliding doors, and my friend never placed a foot in that room.

After this he took his place at the table again with his hands upon the board. His appearance had not changed in 'any 'way from davo described: passed through the front parlor out upon a portico, and laid it upon a seat. Returning, I locked the door and put the key in my pocket. I then reseated myself at the table, and placed

my hands upon the board.

He immediately inquired, "Shall I go, E—!"
naming his friend as before. The answer was
written, "Go." He arose, as in the first instance, and went direct to the sliding doors. I watched him closely, and as he approached the opening I saw what seemed to be himself approaching from the opposite direction. I can not describe the appearance of my friend's "double," or second self. It seemed shadowy and real at the same time. As he and his apparition approached each other, they each held out a hand, which seemed to come into contact. My friend then returned to the table, and placed the coin upon the Planchette board. He then took his seat, and placed his hands upon the board. I then went through the parlor, unlocked the door, and stepped out upon the portico. The coin was gone.

My next question was: "How much money have I in my wallet?" After going through the usual form, my friend told me correctly, not writing it.

After one or two more tests, my friend passed into a natural slumber and gradually resumed his natural appearance. In ten or fifteen minutes he awoke with a start. I informed him as to what had occurred, and particu-larly about his asked permission of his friend whenever anything was required of him. His only reply was, "I know it, I know it; I am his, soul and body." Not another word would he say concerning it. Was this mesmerism, or 0. D. T. Malone, Franklin Co., N. Y.

The Worst Foss of True Religion.

Bome religionists are always in dread of the progress of scientific skepticism. They fear least such men as Darwin, Huxley, Tyndall, and Spencer may undermine the very founda-tions of religious beliefs, and leave mankind without a God, a Bible, a soul, or a hope of immortality. Other religionists dread the influence of the subtle speculations of those modern philosophers who turn facts into figures of speech, ecclesissical rights into symbols of thought, and sacred personages into mythological shows; and hence they are apprehensive over the spread of the works of such men as Renan and Strauss. Other religionists look with dread upon the coarser forms of materialism and infidelity, such as are supposed to exist among certain portions of the so-called working classes. Many clergymen are so much exercised over the power and pretensions of these enemies that they consider it tensions of these enemies that they consider it their most important duty to wage relentless war upon them from the pulpits. They thun-der against them, argue against them, quote Scripture against them, and, as Hudibras says, "prove their doctrine orthodox by apostolic blows and knocks."

Now, we hold that the greatest danger and injury to religion, in these times, are not from scientific skepticism, or speculative mysticism, or subterranean materialism, but from the men who profess to believe in religion, but do not practice it. We mean those men who nominally accept the Scriptures, but, instead of conforming their lives thereto, follow in the wicked ways of the world; those men who he wicked ways of the world; those men who belong to the Church while they remain in parinership with the devil; those men whose lips are sweetened with piety while their hands are foul with wrong doing; those men who pretend to believe in the awful sanctions and penalto believe in the switter sancthone and points.

ties of the Divine law, yet, in reality, scorn them as though they were shams; those men whose god is their belly, and whose glory is in their shame, who are like unto whited sepul-not give Post Office address.

bires which indeed appear beautiful outward, but are within full of dead men's bones and all ancleanness.

It is such people as these, of whom there are so many nowaday, that are the worst foes of religion, the most formidable obstacles to its progress, and the most successful propagators of unbelief. The unregenerated look at them and say, if this be your religion, it is a fraud; the worm is spread under thee, and the worms cover thee. The scoffers jeer at them; and even those who live in debauchery despise the thin veneer with which they try to cover them selves. There is nothing to be wondered at in all this. Suppose men followed the course of these religionists in other departments of life. Suppose the misers in the community praised generosity, or the drunkards praised sobriety, or the thieves honesty, or the corruptionists purity—they would certainly be called pretenders; and though people would still be bound to maintain their faith in these virtues, there are many whose respect for them would be weakened by such eulogists. Example is more powerful than profession; and when a man professes belief in a doctrine which he does not practice, he is but a stumbling block in the path of wayfarers. The life must be adjusted to the faith, if the latter is to be a power in the world.

There are in this city, perhaps, a hundred thousand church members, more or less. Now suppose these hundred thousand men and women practice in their daily lives the great women practice in their daily lives the great truths to which they have sworn allegiance. Suppose they illustrated by their actions the beauty and glory of their nominal belief. Suppose they were distinguished from the unregenerated world in all ways. Suppose they could be pointed out as children of the light, addically discuss from the children of dark. radically diverse from the children of dark-ness. Suppose that religion, instead of being put to shame in the house of its friends, were the governing forces therein. Suppose these things we say, and then do you not know that there would be a visible transformation in the community? Would not wickedness be turned back; would not irreligion hide itself; would not the Devil be dumfounded? Nay, suppose there were but ten thousand of professors of

religion in this city who properly exemplified it, surely this is not asking too much.

We desire, then, in this war against the powers of hell, to rouse up the religious prolessors. We desire that they should realize what it is they profess; that they should illustrate it by their practice; that they should showit, not by cant and flumery, but as an actuality, and a controlling power. If this can not be done, then, alast for the pretences of so-called religion.—N. Y. Sun.

Shall We Import a Fakir?

[From the Spiritualiet, Eng.]

Certain Indian officers, and not a few par ions who have written standard books about Hindostan, have told marvellous stories of things done in the presence of Fakirs and of Indian jugglers, and this to such an extent as to have excited natural curlosity on the part of the British public. The natives of India are more susceptible to meamerism than the English, and the more sensitive a man is to such influence, the more likely is he to prove a powerful medium. A well-authenticated case was recorded in the last number of the *Opinit*was recorded in the last number of the Spiritualist, setting forth how Covindasamy, the Fakir of Trivanderam, "crossed his legs in Oriental fashion, then rose about two feet from the ground and remained immovable, in a position similar to that of the bronz; Buddhas which every tourist now brings from the far East, although the greater part of these statustics are manufactured in all probability in uettes are manufactured in all probability in Birmingham." Some years ago, when one of the English newspapers was abusing Mr. Home, it asserted that he claimed to be an especially gifted individual, simply because he could "sit in the sir," but, argued the editor, "that is nothing at all, since Indian jugglers can do the same thing." Nevertheless, how convenient it would be at the present time if we had a Fakir who could sit in the air whenever he chose. For instance, if one of the very intelligent and reliable journals, publish-ed daily in Fleet-street should assert that it is impossible that solid objects can rise in the air in opposition to the force of gravitation, the only thing the National Association of Spiritualists would need to do, would be to send its Fakir to Fleet-street, and ask him to sit in the air half the morning outside the said office. He might also be turned into a "sandwich

man" for the occasion, and on the large bills

before and behind him might be printed in

clear type the quotation from the newspaper

which asserted the thing to be impossible.

This would be an immense advertisement to Spiritualism. Fleet-street would be blocked, and the Lord Mayor and the Corporation of the City of London would necessarily have to interfere for the purpose of removing the obstruction to the public highway caused by the assembled crowd. The police would feel it their duty to take active measures, but there would be two difficulties in the way. "First catch your hare," says the old proverb, "and afterwards cook it." The first problem would be how to catch the Fakir. Ladders would be of no use, because directly they were planted he would gently and elegantly flow further away; the police would not dare to throw stones because that would constitute an area. stones, because that would constitute an as-sault, neither would they shoot at him, as some French gmdarmes did recently at a madman who had climed up a steeple, and would not come down; if the City police shot the Fakir, it would be murder. Then again, what knotty points of law would arise over the matter. There is no act of Parliament compelling a man to walk on the ground as he goes along Fleet-street, so if anybody is clever enough to travel in the air, there is no law at present to meet the case. Long discussions in the Lords and Commons, and a special Act of Parliament, signed by an agitated Queen, would consequently be necessary to deal with our Fakir. Another use to which the Fakir might be pu would be to take him to the meetings of the learned societies. If during one of them Dr. Carpenter were to argue in his usual self-setis fied style that Spiritual phenomens are all un conscious cerebration, a representative of the National Association might rise and remark National Association might rise and remark, "Sir, if you utter two more words in that strain, up goes the Fakir!" as athletes at fairs inform the public that they require another two shillings, then "up goes the donkey." Spiritual phenomena are fugitive in their nature, and it would be a very good thing to be able to exhibit them at will in the open air, in broad daylight, as Indian Fakirs are said to be able to do, on which account alone it would be advantageous to Spiritualism if Fakins of the first water were to be imported. Our Fakir could be made to clear the expenses of those who imported him, if they made a show of him in the evening at Egyptian Hall, in that part of the building not occupied by Messrs. Maskelyne and Cooke; his performance would throw theirs entirely into the shade, so that those astate performers would have to devise those actute performers would have to devise some more extraordinary tricks than they show at present, or to emigrate to Botany Bay or to some other congenial region, where com-petition in marvels would be less keen.

N. S. Coopen writes to this office, but does

FREEDOM.

BY JESSIE H BUTLER

I'm free as the air in its viewless sound! I'm chained like the sea in its circle bound! I'm free as the bird on its fluttering wing! I'm bound like the lake, ere the breath of apringl

I'm fres as the earth in its speedy flighti Round the day God, its cource of life and lightf . . I'm drawn in its course round the luminous

Like the stream to the sec, or the coul to its Godt -

I'm free in my love, as the/ceen wave Which deshes and forms to its rock-bound Cavel

And I cease like the wave, to fret and foam When I reach the bounds of the happy home!

I'm free as the horse in his native wild! But led on my way like a fostered child! I'm free as the soul when it flies away From the night of earth, to the light of day!

For the concave heights have their limit above; And the spirit is bound in its circle of Love. I'm free as the cound of the lover's lute, Which floats on the air till its echoes are

I'm free as the thought of the absent friend That dreams and sings of the journeys end! I'm free as the flower to the zephyr's kiss Which fall, to the earth, in its perfect blissi

I'm free in my opeach, when I whisper awea To the sorrowing heart, till its pulse shall

In a rythmic swell to my cheerful voice, And echoes my song till we both rejoical I'm free in my love, when my love drinks

deep, From the heart of the world, in its generous beat,
When self is lost in the boundless sea
Of kindred life's eternity!

I'm free on the mount where all great could

have stood,
I'm free for the universal good!
I'm free as a God, when the God-like power,
Drowns time in the grand immortal hours!

I'm free when racked with sorrow and pain, For the body's loss is the spirit's gain, When earth returns to the earth, I shall be Still bound in my love, but eternally free!

I'm free in my life, when my life is pure; And my broad domain is the earth's wide floore, I'm free as the spring when its waters flow Through its flowery banks to the vale below

I'm free to drink of the fountain of life Mid the toils of earth, in the battle's strife; I'm free to pluck the bright flowers of faith, And sing the conqueror's song in death!

Tis a blessed life, is the life of man! Not a star, since creation's chime began, Has been free as the soul in its onward way, To the central orb of eternal day i

Then sing Amen! where 'er thou shalt be, The song of the pure, of the good and frest Thou art bound in the bonds of sweet nature's

love, . In the sorrows of earth, in the home above!

A Convention of Ministers.

[From the Atlanta Commonwealth.] I noticed in the Atlanta Herald of Sunday morning that a call is made for a general conrention of the ministers of the United States, be held in Atlants on the first Wednesday

of April next. The object of the Convention seems to be to provide some general plan for the abrogation of stated salaries, pew renting and all manner of devices by which religion is corrupted, and made a profession for the attainment of case and comfort without la-

It is hoped that the call will meet with general approval, and that we will have the largest assembly of ministers ever convened in the United States. I hope that it will be an occasion of a great revival among the preachers themselves, and that some effectual means shall be adopted by which the Gospel of Jesus may be restored and religion may no longer assume the aspect of a profession for the attainment of ease and comfort without labor, and become a burlesque on the Kingdom of Heaven taught

by Jesus. Let the citizens generally, make timely preparations to entertain the immense number of ministers that may be induced, by the spirit, to attend this glorious Convention.

The call is made in the interest of humanity.

"The common people," both saints and sinners, everywhere, are being seduced from the ways of truth and humility, by the lessons of pretentious formalism, while they are groaning under the heavy burdens it imposes in these under the heavy burdens it imposes, in these hard times, made harder from year to year, through the influence of example.

Example in the spiritual dominion is truly leading the common people to seek ease, and comfort, and luxury, by the toil of others.

"The workman is worthy of his meat," is a

question that, perhaps, will be fairly and can-didly discussed and determined by the Convention, as well as the style of living and the character of the work, defining what will present the best example for the common people, and the poor to whom the gospel is preached. Godspeed the Convention in its labor of love and humanity. GOOD WILL TO ALL.

Contents of Little Bouquet for December, 1875.

The Wanderings of a Spirit in Dream-land; Ministering Spirits; The Bouquets; Death of Little Paul; Portuguese Superstitions; The Guardian Angels of the Rail Road Train; Oskinawa; The Angel Monitor; Mrs. Emma Mount, the Mountain Medium; Little Del Dunit's Dream; The Bogus Savior; Tom; Read to the Children; How Little Alice Died; Spirit Flowers; Tired; Little Sunbeam; Diarespect in the Family; Varieties; A Talk About Our Little Ones; Married Life in China; Names of Countries; Give Children Candy; The Mariner's Return; An Angel Visitor; A Fragment; The Angel in the Guise of a Fairy; The Angel Promptings; Interesting Compilations; Work; Educating Canaries; Attacked by a Monster Black Snake; Items for Young Theologians; Editorial—The Philosophy of Life; An Adventurous Boy; Touching Incidents.

Every Family of Spiritualists, should take the Little Bouquer. \$1 per year. Specimem copy 5 cents. Address Religio-Publishing PUBLISHING HOUSE, CHICAGO.

E. L. Paar sends \$5.00 but does not give his Post Office address. >

The Late Vice-President.

The Boston Herald says:

The high civic functionary recently alluded to in this column as a Spiritualist, was the late Henry Wilson. He was a frequent, if not a regular, visitor to mediums in Boston and presumably so to those in other parts of the country where he trave'ed. The last day the writer of this saw him was that on which he attended a floral seance at Mrs. Thayer's, on which occasion the neck of the Vice President was encircled by a wreath of similar and his hands filled with lilies and roses. He used to invoke the spirits through the mediumship of invoke the spirits through the mediumship of Mrs. Wildes and Mrs. Hardy, and was some-times so delighted with the result as to insist on doubling the fee of the medium. For reagons which he doubtless deemed politic, he refrained from a public confession of his faith, and to all outward appearance continued to move in the Orthodox grooves."

Prof. Green.

The Cairo Sun speaks as follows of this physical medium:

to all medium:

The profession of the skeptical inquirer to all beside him in the cabinet; of the takes his seat outside among the audience, yet in the broad glare of gaslight speaking faces, young and old, appear at the cabinet appertures, while musical instruments within create a din that speak of the presence of at least a dozen active hands. That such phenomena are nightly occurring at Vincennes, we have the testimony of many of the most reputable citizens of the place; and we have equally reputable. zens of the place; and we have equally reputa-ble testimony that trickery or collusion, in the production of the phenomens, are entirely out of the question.

To the Spiritualists and Free Thinkers of Wisconsin.

The Northern Wisconsin Spiritual Conference will hold its next quarterly meeting in Ripon, Wis., on the 17th, 18th, and 19th, of Dec. 1875. Mrs. Dr. Severance, of Milwaukee, is already engaged for the occasion. Other prominent speakers will be in attendance. Let all come up to the work and not leave the burden for the few. The meeting will be called to order at 3 o'clock, r. M., on Friday, the 17th.

ISAAC ORVIO PICA. Dr. J. C. Petklips, Sec. Omeo, Wis.

Bound to Stir the Blood.

The Religio Philosophical Journal of Nov. 6th, has reached our table, and is full of the most pointed, radical, and original eavings which we have found in any paper for years. It always glowe with originality and is bound to stir the blood.—Occasia (Iowa) Beacon.

J. M. Foller writes that, Dr. E. C. Dunn, will lecture before the Henry County, Ill., Association of Spiritualists, the first three Suidays in December, 1875, at the Court House in Cambridge, Henry Co., Ill. All are invited to attend.

WE call attention to the article on first page on "Mind Reading." It is full of interest.

J. Buown, April 8rd, '75, sent money order \$1.00 from New Albany, Ind., but did not give his Post Office address. Do so, and ob-

ANGIENT BAND. Photographs of the Anderson drawings of these ancient spirits, are for sale at the office of this paper; also, the Descriptive Catalogue. Price of the latter, 25 cents.

Money. ;

We were never in greater need of our just dues than now, and we respectfully request all who have not renewed their subscriptions and paid up arrearages, to remit the same without

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

Thousands of Invalids testify to the wonderful cures performed through the mediumship of Mrs. A. H. Robinson. See her advertisement in another column.

PROGRESSIVE SONGSTER.

-COMPILED-BY WILLIAM H. WESTCOTT.

Comprises a collection of some of the best and most popular selections of the day, (over 200 pages,) arranged for the use of Spiritualists for the Lecture, Circle or Lycum. These "Gems" are adapted to familiar melodies, and the Songster is intended to take the place of more ponderous music books for general use, and has met with hearty approval from all who have seen it. Every Spiritualist needs a copy. The following are a few of the SELECTIONS:

SWEET, BY-AND-BY, STRIVING FOR THE RIGHT. BRAUTIFUL RIVER. MADTIFUL RIVER.

MOTHER KISSED ME IN MY DREAM.

REST FOR THE WEARY.

DREAMING TO NIGHT.

HOME ABOVE—(Air: "Home Again.")

HOME OF THE ANGELS—(Air: "Star of the Eventur")

HOME, SWEET HOME. SOMETHING SWEET TO THINK OF—By Ord-WAITING BY THE RIVER

WAITING BY THE RIVER:
N'ARER MY GOD TO THEE.
EUROE'S TEACHINGS SHALL MOULDER IN
THE GRAVE—(Air: ("John Brown,"))
SWEET SISTER SPIRIT COME—(Air: America.)
DO THE SPIRITS OF LOVED ONES COME
'ROUND US—Air: "Dothey miss me at Home.")
A LIGHT IN THE WINDOW.
MESSENGER'S ANGELS—(Air: "Star Spangled
Banner.")

Banner.") HEAR THE ANGELS SINGING—(Air: "Ever

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