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Truth meets no mark, bores at no human shrine, seeks neither place nor applause; she only asks a hearing.

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CHICAGO, DECEMBER 10, 1870.

VOL. IX.—NO. 12.

Original Poetry.

Written for the Religious Philosophical Journal.

WORTH IS WEALTH.

BY ELIZA A. FITTINGER.

Worth is wealth! we hear it spoken
In the universal plan,
Whose sweet language bears a token
Of its harmony to man.
Worth is wealth! 'tis sung in heaven;
Worth is wealth, and wealth is worth;
To the gifted it is given,
Sing sweetly to the earth.

Worth is wealth! I symbol seeketh
Better forms of faith to rear,
And the soul its shadow speaketh
From the depths of its sphere.
Worth is wealth! behold the Master
To the creature makes his seat,
And crowns the joys of each partner
From the fulness of his need.

We are praying, we are groping,
In a way not wholly clear;
We are striving, we are hoping,
With a patience void of fear;
For that time when glory brings us,
In their foot-approaching steeds,
These hallowed bonds that link us
With all Sacred, Laws and Lands!

Blessed age! with freedom breathing—
How the soul to life aspireth,
How it stirs beneath the gloom
Of thy kindling star! Here!
Blessed age! with peace abounding;
Let us chant thy choral songs,
As the mellow rays are gleaming—
Over self-revealing wings!

Age sublime! thine happy freemen,
How the years thrill thy soul—
Together let us sing of freedom,
Man's eternal resting goal!
Let our anthems loudly rever
In the light her deeds have won,
Till the soul proclaims its love,
Man with brother, sive non!

Worth is wealth! we hear it spoken
In the universal plan,
Whose sweet language bears a token
Of supremest good to man!
Sing it sweetly, oh, ye children
Of a new and hallowed birth,
Whether in the highest heaven,
Or the lowest depths of earth!

The Last of the Sibyls.

(From the Overland Monthly for December.)

There lived in a remote street of Paris, last November, a woman aged ninety seven years. Her name was Adélaïde Lenormand. She was born in Aigrefeuille, Normandy, in 1773. From 1791, never having been married, never associated with any other person in her peculiar vocation, never giving occasion for scandal, never but once subjected to long and tedious interrogatories at the Palais de Justice, she practised the art of Astrology and Palmistry for more than six years, having for patrons the celebrities of Europe, with a success unequalled since the Middle Ages. From the first she rose rapidly into note. Her study of algebra and astronomy, which she believed indispensable to her art, was incessant.

Once, indeed, she became involved in one of the countless plots for the liberation of Marie Antoinette; from the Temple Prison, and was incarcerated in the Luxembourg; but she said her life was safe, and Raspail's fall leaving her unguillotined, showed that she had read the book of fate at least so astutely as did not do otherwise.

It was in the Luxembourg that she met Josephine Beauharnais. Josephine had once had her fortune told by an old woman in Montmartre; she never had it done by Mademoiselle Lenormand. The black and white sibyl spelled her destinies alike. The guillotine's tooth was not on edge for her neck. Life and greatness were before her. And when, two years afterward, the Creole widow married the young artillery officer, and told him of her gifted prison companion, and of the dazzling promises of her own horoscope, he himself consulted Lenormand, and received from her lips the augury of the career he was destined to run—his elevation to the summit of power, fall, and death in exile. Whether induced by the thought that she who had predicted would not fail to endeavor to compass his downfall, or by other motives, from the day Napoleon I donned the imperial purple, he refused to see the Norman prophetess. It was his suggestion that interrogatories were put to her, December 11, 1800, at the Palais de Justice when, being present to explain an obscure answer which she gave, he replied: "My answer is a prediction, the solution of which I cannot now ascertain outside Paris."

On the 28th of March, 1814, President Von Moltke, as he was called—a Prussian diplomatist who sixty years ago played a considerable part in European affairs—was prevailed on by the following circumstances to visit Mademoiselle Lenormand. He was associated with Count Morio in remodelling the royal household of Westphalia. The business necessitated frequent interviews at the house of the President. Every day, after the lapse of about an hour, the Count became uneasy, and showed anxiety to anticipate the meeting and return home. This

impatience was quite incomprehensible to his colleague, who one day asked him the reason.

"My wife," replied Morio, "is in terror. If I am not there to comfort her, she will die."

"And why?" inquired Moltke.

"It is then related that the Countess had had her nativity once cast by Mademoiselle Lenormand, who had told her she would be married three times. If her first husband would be a new acquaintance, a lover whose love she reciprocated, by whom her highest wish would be gratified—the prospect of motherhood. She would soon, after a fire, receive a distinguished guest in her house, and not long after lose her husband by a violent death. Morio a second time, she would return to her native country, where she would be a short time lose her second husband and marry a third.

"Come, *Merveille le Ministre*," continued the Count, "do me the honor to accompany me home and see if you yourself." Moltke complied, and found the Count in a state of sufficient alarm, which his husband had not at all exaggerated. When she learned that he had become acquainted with the ground of her apprehension, she said:

"You can judge, then, whether I have cause to tremble for my husband's life. In every other particular the prophecy has been verified. I did not know him not to be me; our marriage was of love; I am likely to be me a mother; the fire has happened, and the distinguished guest has received. Do you wonder when I feel the violent death of my husband is now near?" The President did what he could to tranquillize the lady, assuring her that, at least, the Count was safe, and that one more meeting would terminate the business which took her husband away from her.

The next day, Morio was with the President until eleven o'clock, and then rode out with the King. As they passed, on their return, through the royal rooms, Moltke was detained, and the King went on. On a sudden, a shot was fired. The Count was safe, and that one more meeting would terminate the business which took her husband away from her.

Tribet, an actor of a few talents, but of many virtues. He flew to Lenormand; but she declined to answer. He brought her on his knee; but she remained inflexible. Mademoiselle perused his hand, indeed, but only shook her head in silence, and left him. Tribet followed—represented how poor he was—declared that his happiness was in Lenormand's hands—and urged that she take him as her father, whom he had eight children, whom he had a wife, and whom he was deeply attached, and that without future he would die. The Sibyl said, "Dost not desire to know your numbers? If fortunate, you will abandon your profession, become a member of a big, poor family, and commit suicide at last." Tribet bowed himself by a solemn oath that he would never again play, and still continued to eat meat. Owe me by the poor madame's earnestness, Lycomene at length said: "I will tell you the numbers. More than that, I will tell you that one of them denotes the year of your death. It is 28. Another is 13, your name festival; a third, 60, is the number of your star. There is still another number that is full of good luck for you—but—you once wounded yourself on the stage."

"I did so, twelve years ago."

"Well, since the wound, that number cannot be traced in your hand."

"But I know it," replied Tribet. It is 7—a remarkable number to me all my life. At seven years of age, I came to Paris—seven weeks after, I entered the Yvel Institute—at three times a seven year old, I fell in love; my salary is 700 francs—and a man attended me on the road, told me to come to me—it is my fortunate name."

"Good! Come, then, 7 for your partner: very likely this number will win also."

Tribet staggered from her presence like one drunk with jay. But he had not money enough to stake a large sum; and the prophetess had declared, as she did in all cases, that to stake borrowed money would not answer. The poor actor had only twenty francs. He naked the wool. Tribet arrived. Exit of the four sum bers came out, one falling. Tribet, who, the day before, had not a sou, found himself the professor of 90,000 francs. He was mad with delight; he rushed, bathed, through the streets; he told every one he met that he had become a capitalist, and took a box at the theatre, to hear himself play. What Lenormand had prophesied came to pass. Good luck creased him. His abandoned his family, left for London, became a constant guest at the hazard table, lost committed suicide, and his body was recovered from the Thames. All this, too, in 1839!—the number she prophesied as the year of his death.

This event made terrible noise to Lenormand. She complained Tribet's murderer, excreted her art, and for more than a year al ready retired to divine numbers for the lottery.

In 1830, however, the following circumstances occurred: A man, one day, heavily entered her cabinet, stating his case to Pierre Arthur, a printer, and begging her intercession with the creditor, whom he was pursuing with his attendant, and who, in his rage, struck Jerome's hand, and fell upon him into the house. Lenormand readily undertook the office of intercessor, and appealed to the master's compassion. It was in vain. The Sibyl grew wiser, and said bitter things. The creditor retorted. Tribet followed. A sum, in which all the parties would have been implicated with the police, was threatening, when Mademoiselle Lenormand, controlling herself, took Jerome's hand, and studying his face, said to Pierre Arthur: "If you possess five francs of your own, not borrowed, but honestly earned money, go and stake it on 37, 67, and 68 in the Royal Lottery. The draw is to-day. To-morrow you will be the possessor of 24,000 francs."

Pierre had not a sou. The bailiffs seized and dragged him away. Jerome, however, replied: "Thank you, Mademoiselle; I leave for the first time my fortunate numbers, and will profit by them."

The fortunes had but one resource. To her, prius in the lottery were denied. If the numbers designated to Mademoiselle here, they would not draw. She hastily sent her servant to procure the three numbers; and the result was, the disappearance of Jerome, but not the return of Pierre Arthur.

Eight days before the death of Louis XVIII., Lenormand gave the following five numbers as destined to come out at the next drawing: First

twenty years before it occurred. The Duchess of Orléans, a lady well known in the fashionable world of her day, whose youngest daughter married Talleyrand's nephew, was as remarkable as anything else in the history of the government of France. All the numbers were made public.

The prediction had been a topic of sport at the salons. The numbers were known, long before assured, and so much talked about as to be in every body's mouth. It was in 1830, in September, 1834, well remembered the surprise, as directors of the lottery remember the riddle, when it was announced that the five numbers, named by Mademoiselle Lenormand—88, 30, 14, 20, and 14—had drawn the principal prize.

The Comte de Nauvilly says: "In 1909, Mademoiselle Lenormand, entirely ignorant of me, during an interview of an hour, predicted what has followed within twenty years: my preservation of the lives of three State prisoners; my acquaintance with Lord Byron; my journey to Italy, at the queen of Pope Leo XII.; my Maltese cross, and my visit to Paris. I learned one lesson from that horoscope, and that was, never again to pry into the secrets of futurity."

The next winter saw Mademoiselle Lenormand sixteen years ago. She was then past seventy, and appeared still older. Her immense frame, well covered with adipose flesh, was a good deal bowed down, and her gait unsteady. She looked really wizened, and her hair was of snowy whiteness, and fell in masses upon the rich, moist, emaciated silk and velvet sleeves lace she wore. She spoke with remarkable clearness and distinctness, and her eyes, black and piercing—seemed to retain all the brilliancy of their youth. She resided in a handsome and well-furnished dwelling, kept carriage, horses, and liveried servants; and still pursued her occult profession. Her reputation was certainly not what it had been during the days of the Empire; but many persons consulted her, and those mostly of the upper classes. Besides her ordinary quiet ones, she asked, this time: "Do you prefer to go up or down?" "Down a bright make you dizzy?"

"Have you no means of release ever desired to die?" Her guesses—if guesses they were—of personal history were certainly remarkable, and her predictions of the future have been wonderfully verified. It is not germane to the question, of her gifts as to how she knew the life of a stranger—an American—in the past. There is a probability, never so remote, of collusion. But how did she know that the time-honored traveler, who was asking her questions, would remain a decade in Eurasia? Europe; that a great civil and commercial work to him in Asia, through Persia, and extending to India; and that out of the droves of his people the one traveler would live to see one who would be the leader of his nation? The writer can only say that years have fulfilled all that Mademoiselle Lenormand predicted to him nearly twenty years ago.

We have seen that our Sibyl was alive last November. She was then nicely eighty years old. Our informant represents her as decrepit, bowed almost double, deaf, toothless, and wholly incapable of locomotion. "But," he adds, "she is the sorceress still. Carriage waits at her door. Linen is rank fragrance in her boudoir. The deity sits enthroned on a rude pedestal in the north end of the building. Its head and breast are decorated with costly bays and feathers and strings of sacred shells, which were worn by their fathers, who came from the sea shore. The eyes of the image are directed to the middle of the floor, where are placed wooden images of all kinds of domestic fowls, such as doves, chickens, &c. These images are painted to be simple and at least harmless in their tendency. They call their deity 'Tow-nah-a,' or Sun Path. They believe that he governs that orb, and has the dispensing of his blessings of light and heat. This god is represented by an image, made of wood and stone, of a favorite child, who died in war three generations ago. This image now resides in the house of the master of the workshop, and is visited by the laborers and used exclusively for sacred performances. The representation of their deity sits enthroned on a rude pedestal in the middle of the floor, where are placed the skins of wild beasts, hung on a pole of the main plant; among these are the fox predators, the bear, that animal is considered the most vicious, and the wolf, and water placed before the fowls. In worshipping their deity, the men form in ranks in front of the image, and speak and sing in their language, accompanied by the music of rude instruments, among which was a curiously constructed slate, which had descended to them from their forefathers. There was but one religious ceremony in which the women joined the men. The head workshop is the great central place of worship in a village, but there are also other minor ones.

The principal religious ceremonies take place in the month of February.

In the center of this village is a public square, where there is a wide stone altar about two feet high and three square. On this, sacrifices are offered to the sun, and incense is burnt. The image and spear and shield are placed in front of the altar, and the priest, who is a man of middle age, recites a series of formulas, and then places the spear before the sun. This is the signal for the dance to break up. The ideas and principles of the ceremony are evidently utilitarian. They dictate all the relations of life. They religiously abhor bad men, and order is the first law of every household and of every public institution and ceremony.

The Baptized and Presbyterian.

In one of the villages of Kentucky, recently, a Baptist minister and a young Presbyterian deacon preached in the same house—"night and day," both preachers being present at each meeting. On the second meeting the Presbyterians, after an interval of infant baptism, proceeded to baptize the several babies.

Mademoiselle Lenormand let me say, in conclusion, this is true: She seeks truth in the stars, as magicians seek it in the rocks; and she dreams in figures. She contrives to be buried in during as age from her earlier years, when there was no faith in God or his angels, in the devil or in imp. Only the other day, when a laborer was killed by a fall from the Cuse to the sea, his fellow-workman, leaving the corner, and running, called him "Baptist of Death."

What has been here narrated is authentic. It is a problem for the psychologist. They follow animal magnetism. They too, try their power in the mysteries of the pale and the stars. No one is impervious to modern thoughts—no one is opaque.

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Young Jerome, however, replied: "Young Jerome, I will not leave you to-day; but when again I see you harboring little children, and kicking at them, and you do not right, I will dip you into the water as sure as there's a God in Israel! You best! Let me pray!"

Maggie Mitchell did a good deed lately. An old actor, for fifty years residing in New York, was through an unfortunate speculation and the villainy of others, reduced to abject poverty. During his professional career he had been well acquainted with Maggie, and a short time since, his pecuniary condition becoming known to that lady, she sent him a handsome sum to provide for his immediate wants, and also sufficient to place him for the balance of his years in the "Old Man's Home."

One man in Nottolk was examined for insanity because he claimed to have invented a flying machine. As he had never tested the machine himself, but had frequently offered to let others try it, he was acquitted.

the number of the King's age, 60; the number of years he had reigned, 36; the year of the entry of the allies into Paris, 44; the date of the King's execution, 26; and the number assigned to his name in the list of the sovereigns of France, 19. All the numbers were made public.

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The *Demarre News* says that the Moquis occupy six villages, located some distance south of the Colorado river. The number of inhabitants are about three thousand. Valje is the name of the principal village. They differ from Indians generally, having dark brown hair and eyes instead of black, and dark skin, but not copper colored. Their religion cannot be strictly called idolatry, as they do not worship images, but consider them the representation of ideas. Their religious rites and ceremonies appear to be simple, and at least harmless in their tendency.

A PECULIAR RELIGION.

Worship of the Moqui Indians.

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Original Essays.

Written for the Religio-Philosophical Journal.
MESMERISM OR ANIMAL MAGNETISM.
I.S.M.

By Wm. H. Valentine.

There is scarcely a newspaper printed that does not contain some remarks in regard to mesmerism or animal magnetism, and it would seem to be difficult to shake off the belief in the moment you hear it established anything in its favor, and the more absurd the views entertained may be, the more tenaciously are such opinions held on to. It is not surprising, however, that those who have not examined it scientifically, should have erroneous notions of the various phenomena which are supposed to be the result of this hitherto unknown phantom. But I am astonished to find that those who ought to know better, and who, upon other important matters have a superior acquirement and judgment, still cling to this baseless fabric or imaginary key.

There are, however, many causes which have led even thinking minds to believe that such a fluid has an existence, and among the number are the tales of mesmerists by Mesmer and his immediate followers, who took up his ideas, like many of the present day, without making the necessary experiments to prove whether his theory of the state was true or not.

In Mesmer's time, mystery was added to mysticism, and superstition to bigotry;—while appearances were taken for facts, until it was almost impossible to know whether there was any truth commanding.

The consequences appalled by the French have shown where was Dr. Mesmer in Franklin, by a series of well devised experiments, proved that animal magnetism had no existence in nature, and consequently could have no influence in producing the state usually ascribed to it.

A detailed account of these experiments can be found in Dr. Franklin's "Experiments on the Magnetism of the Human Body," p. 1754, and ought to be read by every one who has a desire to have a true exposition of the facts.

The most unhappy and irreconcileable course, which has been the means of leading many to believe in the existence of an animal magnetic fluid, is that of the operators themselves, for they have no doubt given the name to the charge.

It is, however, a fact, that the operators say that they possess great magnetic power, so much so that, enabled them to throw persons into the "magnetic state," even at great distances, when there apparently was no possibility that the subject could have anything about him.

Dr. Franklin's Grove, Ill., September 20, 1870.

patient now, at 11 o'clock, you will be free from blindness, &c., and you will be firmly discharged. The probability of their saying as they may be:—

"Very often say to a patient, 'Take this magnetized article, and any time you wish, fix your eyes upon it,—then the time you wish, sleep, and you will go to sleep, and awake at the time you set.'

Mr. X. slept at my lecture in Bloomington. The next morning thinking of me he went to sleep, and the efforts of his brother to wake him failed. He was never alone from me. They sent for me. As soon as I was in the room with him, he said, "I am a doctor, and I was training for disease, who informed me one day that every night in her natural sleep, she was into the magnetic state, and that she received it from me. Of this, in her normal condition, the remembered nothing." When she informed me she was in the clairvoyant state, I said, "You can stop it by forbidding it."

"Does it bind you?" I asked.

"Oh, yes."

At this time of insensibility of parts when waked up, are so many remittents of the operator, mainly through this gift of the will.

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Written for the Religio-Philosophical Journal.
The Hollow Globe Theory.

Our friend and brother who recently perished a work to defend his theory that the inferior globe earth is inhabited, not by spirits of the damned but by physical beings, etc., writes a sharp and pungent letter to our right notice of himself and the work, and lets us know that we do not need to be afraid of it. Our author will not make a success, nor will one man settle a controversy that sets aside all the logic of God.

Our friend is, no doubt, honest, but his theory is certainly, to our mind, no nearer the truth than the theory of our adverse brothers, who expect to see the old world turned into participation to it for the true saints, who are only the few who believe as they do on this subject.—Sister of Light.

Spelman Jones:—I perceive the Western Editor of the *Banana* of Lucifer is still exercised concerning the Hollow Globe theory, and is out with a longer article in his department of that paper, in which he says something that seems to require notice and correction.

Firstly, we have never said the interior surface is inhabited by human beings, either damned or otherwise.

Secondly, we do not set aside one of the facts of geology, but we do disprove very many inferences and opinions held by geologists and scientific men.

Thirdly, there is not one particle of substantial evidence in existence proving that a metallic angular world might be thrown into the earth to any distance, even if it should reach through the crust that is talked of by the advocates of the theory.

Fourthly, the well at St. Louis, of which our friend seems to know so little, not only did not show an increase of heat for the last few feet, but, on the contrary, it did show a decrease of heat of two and a half degrees, when the water was drawn up a shaft.

Fifth, the ancient inference in regard to the stones of the sun and poured out on the earth; the modern inference moves tables, chairs, bells and musical instruments. By what logical method can we ascribe the modern manifestation to electricity, trickery, or the devil, and the ancient manifestation to the Spirit of God. What would science say to a theory that would teach that the lightning that abhors a modern church spire, is not the same kind of lightning that rent the sacred oak of the ancient Druid?

Second, By what process of reasoning do we conclude that the kind of power that caused the skin on Jeroboam's arm to dry up, was not the same kind of power that caused the skin on Mr. Miller's arm to assume the form of leather, symmetrical and perfect?

Third, The prophet by whose mediumship this wonderful and mysterious affliction took place, led by the influence of another prophet, to doubt the genuineness of his own prophecy. Does not this throw some doubt on the divinity of his mission, and the genuineness of these physical manifestations in the presence of King J. Ruben? If it does not, then it equally follows, that when a medium dabbles in the Devil while anybody sat at the table. The Bible, then, so far as it has any bearing on astronomical subjects, favors their origin from good spirits.

Fourth, The old prophet's deceptive command caused the death of his brother prophet who was slain by a lion for being deceived.—Was it not the duty of all lovers of good order and good morals among the Jews, to put down these prophets whose teachings led to such terrible results? A grave charge thus made was never alleged against modern mediums.

Fifth, As they sat at the table, the prophet who a few hours before, had given a living communication, was now inspired by the Lord to utter a prophecy which came to pass. Here is a case where a great communication was received from the Lord as the prophet sat at the table, but there is not a single instance in the Bible where a communication was received from the Devil while anybody sat at the table. The Bible, then, so far as it has any bearing on astronomical subjects, favors their origin from good spirits.

Sixth, As old prophet had given his deceptive command caused the death of his brother prophet who was slain by a lion for being deceived.—Was it not the duty of all lovers of good order and good morals among the Jews, to put down these prophets whose teachings led to such terrible results? A grave charge thus made was never alleged against modern mediums.

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Original Poetry.

Written for the Relgio-Philosophical Journal.
TO THE MEMORY OF T. H. W.

BY JANE M. STEVENS.

It was Spring—par, balmy, beauteous Spring.—
And our fair goddess was, with bountiful
Mespred plaid morn, arraying Nature's
Majestic form to her pleasure. With
Quaint and varied hues the birds and brooks
In garments of the richest green; and with
gentle, easy swells—bright-hued flowers
With, like the sun, their golden beams, peeped
From behind a green bed and woodland
Mower. Lovely birds, with rainbow-tinted
Plumage, sang their sweetest songs amid
The green boughs, and the blossoms, and the
Clouds, like soft berques, were drowsing in the
Airs depths above.

It was a scene upon
Which the lover of the beautiful, with
Kindling eye, and wildly-throbbing pulse, gazed
Youth, enchanted. The air was fresh and balmy;
softly-scented, and with the sun's warm
radiance, stole through the open casement,
To the weary bosom of the invalid.

They knew not their love, nor spoke.

Prophetic words: you are here Luna tung
Aurora scintillans, and the stars are
Starred named from Night; when earth and sky were
Mauled in the glory of departing Day;

Mauled, angry God, who weeping
Wreathes the world, and with his hand
Mauled, stole through the open casement,

To the weary bosom of the invalid.

He remembered me very well, and cheerfully
proceeded to gratify my desire to obtain a few
more tests in addition to those already received.
I accordingly laid my papers on the table with
a smile, as per regulations.But matters did not seem to work as well as
usual. Answers were not correct, etc., etc., were
upper'd complained of conditions,—bad atm.
phere in the room, which I thought not bad
prior to the last, for no lucidat attack.Upon repeating the words and airing the
room, as proposed conditions more favorable,
and said he could do better. And surely so it
appeared to be. The conditions had become an
improvement that could get communication
from spirits in the form of words, as easily as from
the form of a spirit. For he then promised me a written
communication with name signed, and related
a vision connected with the case, and handed
me the slip of paper on which I had written the
name—which he said corresponded with the
name signed to the communication—all of
which was true. But the name happened to be
that of a friend living then, and now, in Murray
street, New York, doing business, and whom I
had left but a short time before. This, kind
reader, is a fact, and I have had communication
in my possession.But I did not abandon the search yet. With
rather unpleasant feelings I continued: It is only
a quarter of a mile longer, until I received a
communication from my own spirit—my own
name being written also, with the test! I then
thought it about time to discontinue the un-
profitable investigation. I had often heard op-
ponents to Spiritualism claim that communica-
tions called spirits were only the operation of
one mind on another, without either being con-
scious of the fact. But when Foster began to
describe a spirit answering to my name, I
thought I had a demonstration for the oppo-
nents.Now, Brother Jones, and readers of the
Journal, I wish to say in words that cannot
be misunderstood: That I don't care about all such
calumniators, and those who say Spiritualists
are only spiritualists to make for each
another, would like to hear them. And yet I
do not doubt that Foster has been one of the
best mediums in the world, and may yet be at
times, and even be a subject of sympathy by
individuals. But when it is known that he has
become unreliable as a medium, he should be
mustered out of the ranks of Spiritualists with
disgust.Whether the cause is drunkenness or follow-
ing the profession for money-making I care not.
The deepest in practice should be condemned.I can give some other prominent names who
follow the practicing of their mediumship as a
profession and livelihood. Who I think must
concur from Spiritualists and honest people
but I refrain from doing so, because I have not
demanded their full story of fraud.But I incline to the position that most medi-
ums who travel the country as exhibitors of
feats, or otherwise, solely as a livelihood, become
perverted and more or less corrupt. I can call
to mind no prominent exception, unless it be
the Davenport Brothers, who, as far as I have
been able to judge, are honest and fair.D. N. T. I wish I would make such persons to
spend their time and energies in a proper ring
a calling without compensation—not at all;
that is not what I mean; neither should they
broach so much as to think of nothing but too
much, to the injury of the cause; they could au-
thorize.I am aware that their life is often upbraided
for being erected upon, and patient worn out
and health destroyed. I only ask just as and
fair play. It is as necessary that we should
strive to reform our own ranks as those of
other institutions. Let us get the beam out of
our own eye before we attempt to get the mire
out of our neighbor's eye.

Waverly, N.Y.

Waverly.

Yes, Br. that: Let us get the beam out of
our own eye before we attempt to get the mire
out of our neighbor's eye.Your wholesale declaration that "most of medi-
ums who travel the country as exhibitors of
feats or physical manifestations, for admira-
tion or otherwise, solely as a livelihood, become
perverted," is most unfair and unjust.You believe in the genuineness of the Daven-
port Brothers, while thousands of others believe
them arrant liars. The mere fact of a belief
for or against a proposition, is no evidence
that it is true or false. The Nazarenes are as
evidently believed to be an impostor by all Chris-
tians as all mediums for physical manifestations
are believed to be impostors by those spiritual
magics who teach that anything that can be
done in the dark, can with equal facility be done
in the light. We have received the greatest
cursing from the class of mediums you re-
fer to—a perfect verification of man's immortality.
We love truth—we seek for it in all its
phases; our aspirations are crowned with suc-
cess.Persevere, my brother, amidst great trials,
and great will be your reward. The mediums
you refer to, my brother, are of a superior or-
der. We speak of their mediumistic qualifica-
tions without regard to any other trait of char-
acter they may possess. But rest assured that
they, as well as all other persons, are true to
their own organizations. The Nazarenes could not
have been a Napoleon Bonaparte. If Napoleon
had possessed the organization of the Nazarenes,
he would, doubtless, have been a very poor gen-
eral.I had never seen the man before, but had of-
ten heard of him; so readily complied with
his customary method of getting information,
etc., etc., test, which was to write down the
names of several of my dearest friends, little
strip of paper, and told them up and lay them
down before him. He soon an-
nounced that spirit were present, and very fine
and ready to communicate, and from this fact
he stated that he inferred that this was not new
business to me.But I made him no reply to the suggestion
until repeated in such a manner that I thought
he was desirous of an answer; whereupon I
told him that it was not, and that I was not in-
vestigating to convince myself of the truth of
Spiritualism, for I had been a firm believer for
more than twenty years; but was desirous of tests
for the benefit of others, in the promulgation
of the cause.It all went on pleasantly, until some demon-
stration of one kind or another was reported to
be received from each person whose name I had
written, when the performance was at an end,
and I could get no more.I left, therefore, not quite satisfied,—wonder-
ing why I could get nothing from any
one except whose name was put on the little
strip of paper. Upon conversing with a friend,
who had also visited Foster, I learned that he
had thought of the same question I raised, when
he had left; that of getting nothing from
the ones whose names were written. So I
concluded I would go again, and perhaps myself
to test the gentryman, which I did two days
after, taking the precaution to write the names
on the wings of paper before going to his house.

He remembered me very well, and cheerfully
proceeded to gratify my desire to obtain a few
more tests in addition to those already received.
I accordingly laid my papers on the table with
a smile, as per regulations.

But matters did not seem to work as well as
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improvement that could get communication
from spirits in the form of words, as easily as from
the form of a spirit. For he then promised me a written
communication with name signed, and related
a vision connected with the case, and handed
me the slip of paper on which I had written the
name—which he said corresponded with the
name signed to the communication—all of
which was true. But the name happened to be
that of a friend living then, and now, in Murray
street, New York, doing business, and whom I
had left but a short time before. This, kind
reader, is a fact, and I have had communication
in my possession.But I did not abandon the search yet. With
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