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

VOL. XV.

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NO. 14.

The Coming Struggle. BY HUDSON TUTTLE.

There can be but two classes in the coming contest. There are virtually two classes now—conservative and radical, or Catholicism and

Rationalism. The latter embraces the entire

army of those who discard infallible authority,

and rely on reason as their guide and positive knowledge as their revelation. There is no

middle ground. Protestantism, theoretically, maintains the right of private opinion, the fallibility of anything else but human reason;

but practically it denies this cardinal doctrine,

Catholicism is opposed to progress. It is

the essence of conservatism. Its eyes are fixed

on the past. The by-gone is its savior, the future its devil. The voice of its priest is the

voice of God. It is ignorance ruled by cun-

ning.
With one fell swoop, it has brought together all the mythologies of the world, Jew and Gen-

tile are equally well represented; and in hypochondriacal bigotry, it has created from the foul debris its system of worship.

Its study carries us directly back twenty centuries or more—for it ignores human progress. If we enter a cathedral, we step into the

dark gloom of mediæval ages. We see the tinsel and gewgaws made to attract babymen, and we hear the twaddle of the nurses of re-

Catholicism has ever been intolerant. It is

just as intolerant to-day as five hundred years

ago. It can not progress. The heretic is regarded with the same evil eyes here in Amer-

ica as in Spain during the Inquisition. The power of compelling belief only is wanting. In this it is logical—it is logical from beginning to end. Grant the divine origin of its Bible, and it will push you to its conclusions by logical deductions therefrom

by logical deductions therefrom.

Here we have an infinite revelation from an infinite being. How can finite beings compre-

hend it? Only inspired teachers can do so. Peter was inspired; he communicated his gift

to the priesthood, through whom it has, in an unbroken line, descended. Thus the laity are

cut off from investigation. God has forbidden

The fact of het anointing teachers forbids

Man has committed infinite sin and must be

infinitely punished, or offer an infinite sacrifice. That in Christ was such a sacrifice. As God,

through Peter, gave to the priesthood power of dispensing the merits of this sacrifice, plac-ing them between himself and the laity, the

power to whom to appeal. The priesthood is infallible. From their desks, surrounded by

lighted candles, and the flummery of the stage

they preach this cardinal doctrine every Sun-

the infant soul, and the man can not outgrow

You must not reason. To allow the right of private reason would sap their vast super-

has placed me here. I am anointed, and of the direct line from Peter. I have passed

through the gate. I have received the knowl-

who have not been anointed have no right to teach. They have received no commission from God. Their words are lies, and they will

yourself. Reason is a snare of Satan. I am

Any one who will attend a cathedral, will

hear such blasphemous doctrines heralded any Sunday-the doctrines of the black night of

Europe, forced on American intelligence. This it is that blights Catholic countries. This

that benumbs and eventually kills thought,

and settles over its tomb a withering incubus.

we doubt that the Inquisition is not far off?

Only the power is wanting to put it in

Europe, and its black shadow is cast on our shores. Europe is governed by the priesthood.

Its rulers bow in the dust and kiss the toes of

the Pope. The Hapsburgs, the most detestable tyrants and the idiots of the earth, have,

throughout their long line been strictly Cath-

olic-intolerantly Catholic-and some of them

Catholicism, at the time of the Reformation,

had become a gigantic consolidated system, so

intrinsically interwoven into the government

of States that their existence depended on its

have abdicated their thrones and shut them

When such dogmas are promulgated, can

Jesuitism rears itself, a hideous colossus, in

deceive you.

your final appeal.

selves up in cloisters,

structure—that is all Protestantism claims.

It denies the right of individual reason

The priest says, "I stand here, because God

I have a right to teach you. Those

You have no right to think for

It is wrought into the very texture of

priest becomes the pardoner of sins,

ligious babyhood.

and is as intolerant as Catholicism.

when you see us pouring forth our liberalisms.

You ask, if he were lord in the land, and you were in a minority if not in numbers yet in power, what would he do to you? That, we say, would entirely depend upon circumstances. If it would then fit the cause of Catholic-It appeals to the superstitious element. ism, he would tolerate you; if expedient, he would imprison you, banish you, fine you; possibly, fine you; possibly, he might even hang you. But be as assured of one thing, he would never tolerate you for the sake of the 'glorious principles of civil and religious liberty.' If he tolerated you it would be solely out of regard to the interests of the Catholic church, which he would think to be best served by letting you alone."

Thus does Catholicism nourish the hope that

with a "thus saith the priest." Thus do they fancy the re-enaction of St. Bartholomew massacres, auto da fes, inquisirack and torture-that they may roll back the car of progress, stifle thought, and establish, as the universal religion, their system of Paganism, with its images, altars, cense, holy water, candles, processions, saintly relics, bogus miracles and shams, by which ignorance is cheated out of its birthright of Free thought.

Not in Europe only, but here, even in our free land, do they anticipate such results. All religions are tolerated; we have, in the generations are tolerated.

osity of our strength, considered ourselves out of danger from such disturbances. We have, until recently, thought that eighty years of nationality insured our eternity. Well, we are awaking from that delusion.

it will yet have power to grasp the genius of America by the throat, and compel a belief

When you hear a Catholic orator at some public assemblage declaring solemnly that 'this is

the most humiliating day of his life, when he is called upon to defend once more the glorious principles of religious freedom'—be not too

simple in your credulity. These are brave words, but they mean nothing; no, nothing

more than the promises of a candidate to his constituents on the hustings. He is not talk-

ing Catholicism, but nonsense and Protestant-

ism; and he will no more act on these notions

in different circumstances, than you now act

on them yourselves in your treatment of him.

Foreign emigration pours a vast river of it. The revelation is infallible; the teachers are infallible. The voice of a priest is the voice of God. Give heed and listen. Catholicism on our shores—ignorant Catholics, who are trained, faithfully trained, in the school of despotism. We feel no alarm; yet well has it been said:

'Were there an army upon our shores equal in number to the Roman priesthood in the United States, and professing the same designs, the whole people would be ready to arm against it. The cry, 'Our liberties are in danger!' would go forth from one end of the land to the other, and a spirit would be aroused whose first breath would drive the invader from the soil. Yet this Roman army is ia more dangerous to our liberties than the military army we have imagined. It comes among us in the name of the Prince of Peace -it professes to be devoted to the cause of God and Humanity-it steals into the bosom of the people with an aspect as meek as its designs are sinister, and it is only when its doings in other lands are exhibited, that the cloven foot is discovered; and we find it aspiring to political sovereignty-arrogating universal dominion—assuming to lay its iron grasp upon the souls of men, and secretly applying the torch to our free, educational, civil and religious institutions.'

We are no alarmists. All the conflicting elements which Europe, Asia and Africa pour on our soil, will ultimately unite and form a homogeneous nationality; but, before that convulsions will occur, such as are now agitating our political sea, and, although not wrecked, we may incur great perils.

Said Bishop O'Connor: "Religious Liberty is merely endured until the opposite can be carried into execution without peril to the Catholic world."

The meaning of this sentence is more explicitly stated by the Bishop of St. Louis, who

says;
"Catholicity will one day rule America, and then religous liberty will be at an end." With this arbitrary and bigoted sentiment the Catholic Brownson fully concurs in the

following compact sentence: "Heresy and Infidelity have not and never had, and never can have, any rights, being, as they undeniably are, contrary to the law of

That is, the Roman Catholic Church has all rights, and nobody else any rights at all! Truly this is a startling doctrine to teach in a Republic based on Civil and Religious Liberty! Turning from this threatening side, let us ask to what faculties of the mind does it appeal?

There can be no doubtful answer.

There are, according to the most recent census, in the Roman Catholic Church, 310,000 monks and nuns. The male orders have the following membership: Franciscans, 50,000; School Brethren, 16,000; Jesuits, 8,000; con-gregations for nursing the sick, 6,000, Benedictines, 5,000; Dominicians, 4,000; Carmelites, Trappists, 4,000; Lazarists, 2,000; Pia rist, 2,000; Redemptorists, 2,000. The female order counts about 160,000 members, of which number 69,000, belong to Europe, dividing themselves in this way—that 10 000 belong to France, 30,000 to Italy, 10,000 to Belgium, 8,000 to Germany, 7,000 to Spain, 4,000 to Great Britain. There are 20,000 nuns in America, 4,000 in Asia, 1,000 in Africa, etc. There are 28,000 Sisters of Mercy, 22 000 Franciscans, in part engaged in nursing the sick; 10,000 Sisters of the Holy Heart, 8,000 Sisters of St. Joseph, 8 000 Sisters of our Lady, 7,000 Sisters of the Holy Cross, 5,000 Sisters of the Order of St. Carlo Borromeo, etc.

All this vast and complicated machinery is unscrupulously employed to obstruct the car

of human progress; to stifle free thought to make the Priest the oracle of God; to tram-ple freedom in the diff. Whatever good Catholicism has done, is the past, its genius is opposed to the present. It is as intolerant now as during the palmiest days of the Inqui-sition, as is boldly asserts by the Catholic

Review:

"Protestantism of every form has not, and it never can have, any rights, where Catholicity is triumphant; and therefore we lose all the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of religion, or no religion, as best pleases him, which some two or three of our journalists would fain persuade the world is Catholic

ignores knowledge, and by its infallibility, precludes investigation. Man fell and became a demon, by being inquisitive into causes. The Stylite, for twenty years standing on the top of a tower—the bloated, idiotic monk, abhoring human nature and despising his body, are types toward which it would have us assimilate. Her body, sinft in all its desires, is despised, crucified, abhorred. This is the doctrine preached—while the caste of priests, absolved from control of laws, revel in the deepest abysses of carnality, and rise in their desks reeking with the foul slime of unbridled

We underrate the vast and incomprehensible power they wield. I said that the kings of Europe were under the control of the priesthood. It is not an unguided, isolated control. The universal Jesuitical hierarchy is controlled by one mind, animated by one motive, sub ed by one mind, animated by one motive, subsidized to one end—the extension of their dogmas. And, fortified by the axiom that the end justifies the means, they are prepared for any iniquity, any deed of right or wrong, if it furthers their schemes. Kings, Emperors, Princes, or puppets, skip and dance as the Central Power pulls are wires. If they dance to the command of that power, they have its holy commission to garrote the people. And when they refuse, the angry growl ple. And when they refuse, the angry growl which arises, brings them it once to submission. Even Napoleon allight himself with the church as the only means of sustaining himself, and that, too, at a time when the most daring thinkers fired the heart of France with the cry of reform.

Our rulers are beyond the beck of the Central Roman Power—in a measure at least. The number of Catholic voters, however, united, as they always are, is sometimes sufficient to decide the balance of power. That vote has always been cast on the side of darkness, That vote always been allied to slavery of body as well as of mind. I suppose many there are who think they know liberal Catholics who uphold iberal institutions, but I believe such to be mistaken; either such are not Catholics, or are deceivers. I believe they are mistaken, because the high oracles c Catholicism declare they are. To use their own words words which put the nineteenth century to

"What is liberty?" and sneeringly they answer, "Cant;" and cant is always mischievous. Where is civil liberty to be found? In fact, it does not exist, and it never did exist But if the mischief done in the name of civil liberty is not a little, far more serious are the consequence, of the upholding of religious liberty by Catholics. The

very word of liberty, except in the sense of permission to do certain definite acts, ought to be banished from the very domain of religion. For religious liberty, in the sense of a liberty possessed by every man to choose his own re-ligion, is one of the most wicked delusions ever foisted upon this age by the father of all What! shall a Christian dare to say that God has given the faintest choice to any human being, as to whether he will obey the Catholic church or disobey it? None but an Atheist can uphold the principles of religious liberty. Short of Atheism, the theory of religious liberty is the most palpable of un-

The audacity and assurance with which the leading Catholics appropriate to their system the progress of this world in science, art and civilization, would be amusing if its results, prospectively, were not so calamit-ous. Brownson in his "American Republic," speaking of the beneficent influence of the

ope, says:
"The Holy Father has simply exercised his pastoral and teaching authority to save relig-ion, society, science and civilization from ut-

Think of this, the power that burned Bruno. that imprisoned Gallileo, that invented the Inquisition, that has burned, mangled, racked and tortured millions because they dared to think, setting itself up as the patron of civilization!

Speaking of the freedom extended to all of the sects, this authority delights in the idea that such freedom is just what Catholicism wants.

"With this (freedom) the Catholic, who knows what Catholicism means, is of course satisfied, for it gives the church all the advantage over the sects, of the real over the unreal; and with this the sects have no right to be dissatisfied, for it subjects them to no disadvantages not inherent in sectarianism

He brings his laborious book to a close by a tremendously rhetorical flourish, in which he prophesies the grand and Catholic destiny of the American nation.

Such are the teachings of that school wherein the Catholic element of our society is reared, and, as it is an infallible voice which speaks, it is believed with unshaken faith. The most miserable laity of our land are directly under the eye and command of the Pope. The most debased laborer divides his hard-earned shilling, giving the priest the larger share. The church is always filled—no complaint from the preacher, of bare walls. And ah! what devotion! what abject prostration of the month of the greater of the great the great of the man to the creed! The scavenger from the street kneels there and counts his beads, utterly oblivious of the scenes from which he came and to which he must return.

I said I was not an alarmist, and no doubt you will think me intolerant and unjustifiably severe. I am not intolerant; I will explain why. As I have intimated, there is no ucous but the laity cast their political influence in a solid phalanx, as their superiors dictate. They do this, if words mean anything, no matter how loudly they declare that their religion never meddles in politics. We know that it always has endeavored to wrest political power from

rulers, whether monarchs or republicans, and by its very nature it is aggressive.

Tell me when, in our own history, the foreign—Catholic element—went for reform? Always oppressive, it has been the slimy abysm where demagogues have concocted elective frands—the hone of slavery in the riots it was frauds—the hope of slavery, in the riots it was expected to engender.

I am not intolerant, for I state these bitter

truths, in all their deformity, not in anger or malice, but to present, at one view, the aspect of one great division into which the world of belief is divided.

All that has been said of Catholicism is true, in a greater or lesser degree, of practical Prot-estantism. Theoretically, the latter ends in freedom and rationalism; practically in Catholicism. It is a protest against the old—the assertion of the right of private judgment. But its end is different from what Luther or any of its founders desired. The right of Luther or Calvin to protest, allows John or James to protest against Luther or Calvin. Protesting ends directly and inevitably in infidelity. Protestantism declares this, and Catholicism declares it. Protestantism is, in its ultimate, nothing more nor less than infidelity.

tity to all mythology.

There is no room for Protestantism. If it returns to the old, it is Catholicism; if it actualizes its theory, it is Rationalism. The Re-formation performed its great work outside of the church. It has been the seceders, constantly practicing the claimed right of protestation, who have influenced the world

The savage worships roots, trees, beasts, reptiles; the Catholic the dead bones of saints, the scraps of the shroud of their Savior, the despicable traps of Jesuitical mumbo-jumbo the Protestant transfers his worship to the Biole, the church, the holy sabbath. It is fetichism through and through. Learned divines make a difference appear by calling the same manifestation in a savage, or themselves, by 18 mythology, 11 the other Theology-fetichism in one, holy religion in the other. In vital essence, however, where is the difference? Is it in forgiveness of sins? The Catholic is pardoned by a priest, a man ordained by Christ to for-give in his name by reason of the sacrifice he has made. The Protestant confesses directly to Christ, and is forgiven in the same manner The Catholic is denied the reading of the Bible; the Protestant is allowed to read. where is there a Presbyterian, or a Methodist, or any layman that dare assert doctrines con-trary to the established creed? Charles Beecher happens to believe that the devil was once an angel, and demons were all good beings around the throne of God, and other singular ideas, drawn from his method of Biblical study. Well, does the Church retain him? The synod meet and says-recant or be excommunicated! The rack is with held from them; they cannot put Mr. Beecher to thumb-screw torture, or burn him with faggots, but they show the spirit of the inquisition. He has no right to believe different from God is on their side. Why not make him believe? Do you doubt that one line of the law placing the power in their hands, would compel Mr. Beecher to believe or suffer? I have great confidence in the progress of the age, but I have more in the pertinacity of bigotry.

Let a churchman, deceived by the idea of

the right of private opinion-deny the absurd dectrine of the Trinity-disputing that God was his own Son, and Christ was not only the Son, but his own Father, and the Holy Ghost was Son and Father, both and yet neither; that the only way an infinite God could re-deem man, whom he had made the best an infinite being knew how, was to take on human nature, and die on a cross—I say, let him deny such heathenism, at which African fetichism would blush, and the D. D.'s and LL. D.'s. like well trained hounds, will utter one simultaneous howl.

The ideal of Protestantism is very well; its actual is Catholicism—mild Catholicism, divested of its rack and tortures, not by any grace of its own, but by law. The spirit of the inquisitor is present in all. It has other and keener tortures which it brings to bear. Protestantism is weak because illogical and inconsistent; Catholicism is powerful because grant its premises, the necessity of the Christian confession, and it is logical throughout.

Gtomozi smiled on burning coals. Well, he would not, if turned out to bitter winds of bigotry and the simoon of superstition. What burning coals, racks, thumb-screws and the diabolic inventions of the holy hierarchy to the spiritual cinders, racks and torturers to which the holy Protestant hierarchy damn the excommunicated thinker? You, my infidel reader, simply asserted the right to think. The Church held a meeting and excommunicated you. Your former brethren pass you in the street with a leer; they scarcely recognize you. They will not deal with you. You may

starve and they hope you will. What care they for an infidel? They call to their aid the forked-tongued demon of slander and the viper brood of hate, envy, malice, falsehood, and set the pack on your path. Death is no and set the pack on your path. Death is no relief; from year to year it is related how awfully you died in your sins. Thomas Paine died peacefully as a saint. What difference does that make to those who make a merit of lying for God's sake, and are in want of examples of infidels dying horribly? "Ah," say the preachers, "Paine screamed, and raved, and tore his hair, and cursed, and implored! He repented of his sinful life, and called vainly on the Creator he had cursed." In their treatment of him you see how they will

treat you.

Infidel, no longer a term of disgrace and contumely, but the proudest name it is possible to speak, offers more value than all the degrees the colleges and societies of the land can be-stow. It means one who dare think for himself and say to bible, church, priest and all their rubbish: Stand there while I think. Protest-antism has not the courage because it has not the strength of mother church, but it is equally bigoted and intolerant, in so far as it has the power. Witness the effort it is putting forth to make this government religious, and the conventions recently held to insert the Theological God into the constitution. Only men imbued deeply and fully with the spirit of Jesuitism could have penned the following, which is a summary of the resolutions of the three conventions:

'That a national recognition of Almighty

"That a national recognition of Aimignty God, of his Son Jesus Christ, our Lord, and the Holy Scriptures, is clearly a Scriptural duty which it is national peril to disregard."

"That in view of certain and sundry circumstances, it is a striking and solemn fact, that our present National Constitution is so devoid of any Christian feature, that one of our Chief Magistrates once refused to appoint a day of fasting and prayer in an hour of public calamity, because the nation in its Constitution recognized no God, and more of the same sort;

That 'such an amendment of our National Constitution is only the exercise of the inalienable right of a Christian people to recognize their God and Preserver.'"

This is the "tiger step of despotism," the entering wedge by which our religious freedom is to be completely overthrown. When America becomes thus Christianized, may we and our children's children contemplate it from a higher sphere!

Rationalism is the common foe of superstition, is slowly gathering her forces for a final struggle. The various battalions of Churchianity, have had many a hard-fought battle be-tween themselves, and have looked upon each other with spiteful hate, and for paltry gmas condemned each other to a place it is almost profane to mention; but now, under the pressure of the accumulating power of Rationalism, they send their bugle blasts down the gale, calling their scattered hosts together, and wheel their pliant subjects into line. Old and New School Presbyterians on the right; Methodists in the center; Baptists and scattered divisions of various dogmatists on the left; a picket line of Swedenborgians; while the whole is supported by the solid columns of Roman Catholicism, lumbering on with its heavy ordnance, its racks, gibbets,

faggots and dungeons!
"Let us unite!" is the cry from the selfconstituted spiritual kings. "Let us unite, and make one desperate clutch at the government. We will make a Godly Constitution. We will rule under it. We will put down Rationalism; we will compel all observe the sacredness of the Sabbath. They shall attend one church; they and their children shall listen to our dogmas; none but church-members shall hold offices or occupy positions of trust and honor. We will make the epithet dog, more desirable than free thinker!

And what has the free thinker to oppose to this? Nothing but the justice of his cause. He trusts in this and herein is his fatal weakness. He votes for the strictest church-member, if of his political party, unthinkingly. He helps with both hands to forge the fetters which ultimately are destined for his own

When there is so much commotion in the camp of the enemies of free thought-when they are forcing the great question on the country, of religion in government—is it not time that we who hold liberty of thought far dearer than life, sound the alarm and prepare for action? Are we to remain on the defensive, and humbly thank the ruling powers for the ignoble privilege of being let alone? While reverend D. D.'s and their aspiring followers revile us, and arrogate to themselves the spiritual dictatorship of mankind, are we to be grateful that they do no worse?

In this contest money is as dross, and life itself is of value only as it purchases freedom. We who have come up out of the black shadow of death, traversing the Golgotha overshadowed by the withering shade of churchianity, and stand on the high table-lands of Rationalism, drabbled with the slime and ooze cast over us by the serpent-tongue of slander, "for Christ's sake," what are we doing? Allowing our children to travel the same road! Sending them to the Sabbath School or the church, and permitting them to drink at will of the poisoned fountain! For their sake, if not for our own, let us strive to make Rationalism a power that shall command respect. Let us leave to them the proud name of independent thinkers, and Let us leave to them the make that name a term of honor. No grand march of progress will achieve this for us, but it must be accomplished by continual labor and self-sacrifice.

With a towering self-sufficiency it heralded itself as the organ of God on Earth—the infallible organ of his decrees. It not only assumed control over the religious sentiments, but over the mind, the person and State, and by every means sought to found a temporal as well as spiritual supremacy, and succeeded so we'll that it held in servile abeyance the entire royalty of Europe

The Reformation shook off this influence from a few German States but scarcely effected its hold in Europe. Bourbon and Hapsburg, are of the priesthood and for the priest hood which everywhere is the power behind the throne. Had it not been for the close unity between Church and State, by which Liberalism is throttled, long ago would the masses have been redeemed; but this "old man of the sea" has crushed it whenever it made an attempt to rise.

I may seem illiberal, but I fortify my position by their own words, taken from one of their prominent English organs. Hear what it

says:
"Believe us not, Protestants, for an instant,

A FREE MAN VS. A TRUE CHRISTIAN.

A Discourse Delivered at Akron, O., Oct. 30th, by B. F. Underwood.

A true man of the age is strongly attached to the world, and feels a lively interest in its doings. He can not, and he would not if he could be indifferent to the affairs of this life. He has probably a theoretical belief in a fu ture state, and at times indulges in speculation concerning it, but his mind is occupied chiefly with events that relate directly to his earthly existence. The realities of earth, pressing upon him constantly and with irresistible force, render it impossible for him to keep in mind continually the prospects or possibilities of a heavenly state. The successes and failures, the hopes and disappointments, the enjoyments and sufferings of this life so absorb his mental energies, that he can give but an occasional consideration to the remote, contingent, uncertain relations and events of a country which can be reached, if at all, only by

For the same reason he thinks but little about God, although, quite likely, he has a speculative belief in the reality of such a Being. His thoughts are rather of himself and his fellow men, on the busy world with its multitudinous scenes and events. A Being that is invisible to the eye, inaudible to the ear, intangible to the touch, and incognizable to all the senses, and whose existence, indeed, has been disputed in all ages, can receive but little attention from active, healthy minds, engaged in the busy pursuits of life in a world where all objects are material, and all knowl-

edge is obtained through the senses.

The man of the world is interested in all the great works and projects, in all the great material, intellectual and moral achievements of the age. He never for a moment thinks that his fellow men are too much devoted to improving and advancing their condition. In the construction of railroads, the building of steamships, the erection of magnificent edifices-he views not with regret that men are so much attached to the world and its interests, but with admiration and with pride that he belongs to a race capable of such achievements, and to an age so distinguished for its

exterprise and progress.

He is himself ambitious to attain excellence or achieve success in some department of He engages, perhaps thought or labor. some business pursuit, and directs his efforts to the accumulation of wealth. He sees that poverty is attended with many deprivations and great disadvantages, while wealth, on the contrary, gives to its possessor leisure and comfort, distinction and influence. So, adapting himself to the conditions which he finds in the world, by every means that the customs and usages of society permit, he strives to add to his earthly possessions. During the day his mind is on business, not on God, nor heaven, nor hell. From the cares and per-plexities of the office, the store, or the shop, he seeks relief in the society of wife and children, in the companionship of congenial friends, in the columns of the daily paper, among his favorite books or in some of the

amusements of the day.

He feels pride and pleasure in his home.

He tries to make it pleasant and attractive.

He surrounds it with shade-trees, with fountains and flowers. The latest and freshest literature, the papers and magazines of the day, volumes of poetry and fiction, as well as the more substantial works of history, philosophy and science, works of vertu, art, and music, all that can please the eye and ear, and minister to the love of the beautiful, are made to adorn, enrich and refine his home.

He is attached to his home. His wife and children are to him, the dearest of all objects. He is thoroughly devoted to them. Not as a servant or subordinate does he regard or treat his wife, but as an equal, a companion and a friend. The thought that he possibly loves his family too much never enters his mind. The notion that his affection as a husband and a father, by attaching him too strongly to this world, and diverting his mind from God or Jesus or heaven is liable to result in the loss of his soul-such a notion never for a moment disturbs him.

He pursues his business and mingles in scenes of merriment, never dreaming that for so doing he will one day weep most bitterly in the anguish of despair. When he looks upon his wife, or sees the smiling, happy faces of his children, he is disturbed by no apprehensions that in a few years, some of them if not all, will be writhing in the flames of hell.

The difficulties of life he encounters with a stout heart and a determined will. not mourn or whine over the misfortunes, of life. He has, quite likely, his hours of melan-choly, but he does not sit down and cry, and think it is a virtue so to do. By exercise, by music, by social intercourse, or other means suited to his taste and condition, he endeavors to drive away sadness and gloom and recover his usual frame of mind. agine that the salvation of his soul will be promoted by feeling sad and sorrowful, and weeping half the time.

He is accustomed to maintain his own rights, while granting freely to others all that they can justly claim. He is hardly less they can justly claim. He is hardly less strenuous in insisting on his own than in yielding to others their rights. He sees that habitually granting to others more than they are entitled to, encourage them in their extor tion or injustice, and injures the cause of morality. He deems it a duty to defend his person and his property, even if the defense requires, unfortunately, the sacrifice of the life of his assailant. He allows no man to smite him on the cheek or steal his coat, with impunity, yet he resorts to violence only when it is absolutely necessary, and deems it wrong to cherish feelings of revenge or to practice the old precepts of retaliation. If wronged, he seeks redress; but except in extreme cases calling for instant action and personal violence, he endeavors to obtain justice by an appeal to

the laws of his country.

He hates tyranny and oppression, and deems it a duty to resist them by violence, if necessary, provided there is a prospect of successful revolution. He admires the brave spirits of the past, who have inspired their countrymen to rise in rebellion against oppressive governments, and led them, through the fire and blood of revolution to victory and freedom. He is in sympathy with every people that is struggling for liberty, and would gladly see every nation free, although the heads of all the tyrants of the earth should roll in the dust. He loves liberty for himself, and desires it for his fellow men of every clime.

He ascribes his misfortunes and those of his fellow men to natural causes. He never thinks of attributing them to the agency of a malicious, personal devil. To remove these evils, he investigates their causes, and avails himself of

natural methods. He has great confidence in human effort wisely directed. He trusts not in prayer, but in the ingenuity, skill and power of man in subjecting the forces of nature to his will, and making them subservient to his ends. protects his house from the red thunderbolt that leaps from the storm-cloud, by a simple, but ingenious contrivance—the lightning-rod.

On the sea he trusts to chart and compass, to the staunchness of the vessel, and to the skill of the captain and the crew; in battle to the heaviest battallions, and those best officered, equipped and disciplined; in sickness to the recuperative energies of the body, to the skill of the physician and the care and attention of the nurses. All through life he looks to human effort, and to natural methods. He never looks for supernatural interposition-never expects miraculous aid.

For human improvement he is accustomed to look to those movements which tend to diminish poverty and give the people better homes, better clothing and better food; which remove the temptation and inducements to criminal acts and vicious indulgences; which encourage temperance, diffuse knowledge, and enable men and women to better their earthly conditions every way. He sees that the dogmas and creeds of theologians can only mystify the mind, without adding to the com-fort or improving the condition of man. So he learns to attach but little, if any importance

to them as a means of reform and progress.

In estimating a man's worth he considers his character—not his creed. If he has dealings with an individual, his standing in business circles is of more importance to him than his standing in the church. Experience has taught him that a man may have a great deal of religious faith, and but very little honesty; that he may be very prompt at church, and noisy at the prayer meeting, and yet extremely slow to pay his honest debts, and quick to cheat his neighbor every time an opportunity offers itself. So he has learned to judge men by their conduct, and not by the frequency or fervor of their prayers, nor by the interest they manifest in promoting piety and religion.

He pities the misfortunes of his fellow men, and to the extent of his ability is charitable to the poor and deserving. Yet from principle he is averse to indiscriminate alms-giving. He is temperate in his habits, firm in his principles, upright and honorable in all his dealings, chaste in his conversation, and courteous in his demeanor.

Such are the outlines, at least, of a character which has the approval and commendation of the enlightened judgment of the present age. The individual who possesses the qual-ities and traits, and whose life is governed by the precepts and principles which have been mentioned, has the confidence and respect of all, without regard to party or sect. The virtues to which I have alluded, or at least many of them, are called christian virtues, and the character in which these excellencies are embodied is spoken of by the clergy and by the people as a christian character; the word "Christian" being used as a synonym for true, good, virtuous, etc.

We will now endeavor to present the main characteristics of a Christian character and life, as portrayed in the New Testament, or implied by the alleged teachings and example

of Jesus and his apostles.

The true Christian feels but little attachment to this world. He is indifferent to the attractions of wealth; nay, he is positively opposed, both in theory and in practice, to the accumulation of riches. He regards earthly possessions as the greatest stumbling block in the way of salvation. "Lay not up for yourselves treasures upon earth * * * Take no thought for your life what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on * * * Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them; are ye not much better than they? * * * Take therefore, no thought for the morrow, for the morrow shall take thought for the things of itself."—Mat. 6:19-34. "How hardly shall they that have riches

enter the kingdom of heaven.-Mark 10: 23. The meaning of these texts is plain, and the Christian guides his life by them. His Master had not where to lay his head. The apostles had nothing save one garment, a staff and a pair of sandals. The young man who had, as far as appears, kept the commandments from his youth up, was not received among the disciples because he declined to dispose of all his property and distribute the proceeds among the poor. The immediate followers of Jesus got rid of all their property, "sold all their possessions and goods, and parted them to all men, as every man had need."—Acts 2: 44. In doing this they hardly could have erred, for they listened to the very words, and were under the immediate instructions of So the Christian, in view of Christ's prohibition of the accumulation of wealth. and the example of those favored ones, who enjoys the inspiration of his presence and speech, when he "dwelt among men," deems it a duty to remain poor. He lays up no His heavenly Father treasure upon earth. will feed him as he feeds the fowls of the air, and takes care of the lillies of the field. He has faith in the promises of Jesus, addressed to all who should follow him; and he is encouraged by the examples of old. chosen people wore the same shoes and clothes in the wilderness forty years, and at the end of that time they were none the worse for wear. They neither digged wells, nor tilled the ground, yet they had enough to eat and enough to drink. God sent bread from heaven, and made water flow from a rock And was not Elijah fed by ravens? I am sure, says the Christian, that my Master will keep good the promises he made when, clothed in human flesh, he walked the earth and spake to men.

So away with work. Let worldly and wicked men engage in worldly pursuits. is my business to seek the kingdom of God is my business to seek one and lay up treasure where moth will not cor-and lay up treasure where moth will not corrupt, nor thieves break through and steal. he has lands and houses he sells them and dis-

tributes all to the poor. Anything he owns, money or goods, he "lends, hoping for nothing again."—Mat. How can he at the same time look out for earthly possessions and spiritual treasures? What are the advantages of worldly wealth for a few short years in contrast to the eternal bliss promised by Jesus to his followers? And did He not say, "Blessed be ye poor for yours is the kingdom of God?"—Luke 6: 20. How foolish would I be, says the Christian, to jeopardize my soul merely for the sake of a little earthly wealth; "It is easier for a camel to go through the eve of a needle, than for such a man to enter the kingdom of heaven"—Matt. 19: 24. "But wo unto you that are rich for ye have received your consolation."—Luke 6: 24.

In view of the promise of Jesus to the poor, and his threatenings to the rich, the Christian resolves to remain poor. He is content to

"No foot of land do I possess, No cottage in the wilderness, A poor way-faring man; I lodge awhile in tents below, Or gladly wander to and fro, Till I my Canaan find."

The Christian regards slavery as right. If he is a slave he is satisfied to remain so, whether bond or free, he thinks all resistance on the part of slaves, and all efforts to destroy servitude, impious and wicked. the Old Testament the commands to the Jews to buy bondmen and bondwomen, and the laws given by Moses, the divinely commissioned law-giver, for the perpetuity of slavery.

-Lev. 25. He nowhere reads in the New Testament that slavery is wrong. In the time of Christ and his apostles there were 60,000,000 claves in the same statement. slaves in the Roman Empire. Among the Jews, slavery had existed from the time of Abraham. Yet the New Testament has no word in condemnation of the institution. On the contrary it contains positive injunctions

of obedience to the slave.
"Servants obey in all things your masters." —Col. 3: 22. "Let as many servants as are under the yoke count their own masters as worthy of all honor."—1 Tim. 6: 1. "Serworthy of all honor."-1 Tim. 6:1. vants be subject to your masters with all fear; not only to the good and gentle, but also to the froward."—1 Peter 2: 18. "Exhort servants to be obedient to their own masters and to please them well in all things."-1 Titus

With these texts before him, the Christian has no doubt as to the rightfulness of slavery, or the duty of submission on the part of the slave. None of the early Christians, those who were taught by Jesus or his disiples, suspected, so far as we know, that slavery was

wrong The great apostle of the Gentiles returned a fugitive slave to his master with a letter, which, while it asked for kind treatment, contained no hint that slavery was wrong. What right have I then, says the Chistian, to find fault with this institution? He may sell his slaves What right as he would his lands and houses and distribute the proceeds among the poor. As by selling any property he recognizes the necessity of the unregenerate having possessions, so by selling slaves he recognizes the necessity that human beings be held in bondage Owning slaves is no more sinful than owning any other property. This may seem unjust, but the Christian has learned to repeat the words of Paul, "Who art thou, O man, that repliest against God?" So the Christian thinks the labors of such men as Wilberforce and Garrison, prompted by the Devil, to delude men and damn souls.

The Christian thinks all power is from God, and in a sense that makes resistance thereto a terrible crime. He thinks that the men who resist the authority of the First, and brought him to trial, and they who rebelled against the tyranny of George the Third, committed offences against God, deserving eternal punishment in hell Cromwell, Hampden, and Sidney, Washington, Jefferson, and Adams, he believes, are all hopelessly and eternally damned. How can he doubt this point? He reads, "Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of

God; and they that resist shall recieve to themselves damnation."—Rom. 13:1-2.

Pray and give thanks "for kings and for all that are in authority."—Tim. 2: 2.

Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme or unto governors, as unto them that are sent by him."—1 Peter 2: 13-14: "Obey them that have rule over you, and submit yourselves, for they watch for your souls, as they must give account."-Heb. 13:

Whether the higher powers be kings, emperors, autocrats or priests, he regards them as God's ministers. Hence he never takes part in resisting political despotism or priestly tyr-

He never resists oppression or evil of any

kind. His master's words are:
"I say unto you that ye resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at law and take away thy coat, let him have thy cloak also."—Matt. 5:39, 43. He finds the precents of non-resistance in the New Testament, clear and unmistakable. Jesus says, "Resist not evil." Paul says, "There is no power but of God." Peter commands, "Submit yourselves to every ordinance of man." Jesus was subjected to oppression ignominy and death. He submitted. And should we not strive to approach him in our character and conduct. "Christ also suffered, character and conduct. "Christ also suffered, leaving us an example, that ye should follow his steps"—1st Peter, 2: 21. "Being persecuted, we suffer it" wrote Paul to the Corinthians. My master suffered, says the Christian, and so should I. Bitter as was the cup put to his lips, gladly as he would have pushed it aside, terrible as was the punishment inflicted upon him, ably as he was to summon more than twelve legions of angels to his rescue, and to overthrow, if necessary, the whole Roman Empire, he offered no resistance, but meekly submitted to all that his enemies saw fit to inflict upon him. How then dare I resist, by violence, says the Christian, the wrongs heaped upon me. He does not resist. He submits to the rod of the tyrant and the lash of the master, and thinks submission a duty, and a

The Christian regards woman as man's inferior. She was made for him, while he was made for himself and the glory of God. days of yore it was said to woman, "Thy desire shall be to thy husband and he shall rule over thee." Under the laws given by God, through Moses, woman was bought and sold as a wife and concubine. A man could turn away his wife by writing her a "bill of divorcement" putting it in her hand, and send ing her out of his house. No woman could, for any cause, get rid of her husband. If a woman crowned her womanhood by becoming a mother, she was obliged to make a sin offerng-to pay a penalty and a fine. No such duty was imposed upon a man for being a father. If the child were a female instead of a male the fine was doubled. The woman, after marriage, was required to give evidence of prenuptial chastity. No such proof was demanded of man. A man could sell his own daughter to be a slave and a concubine.-Ex. 21: 7, 8. Woman was the first offender. Adam innocent fellow, didn't do any wrong until coaxed to do so by the wicked woman. "Adam, was not deceived," says Paul "but the woman being deceived was in the transgression"-1st Tim. 11: 15. The woman whom thou gavest to be with me, said the cowardly sneak, Adam, to the Lord, "she gave me of the tree and I did eat." The wisest man, according to the Bible, that ever did or ever will live said, "one man among a thousaud I have found; but a woman among all those I have not found.

-Ecc. 7: 28. With these teachings before him, the Christian can not help regarding woman's position as a subordinate one. The New Testament, the later revelation, re-affirms the doctrines of the Old, regarding woman's position and character. The notion of woman's inferiority was common in the time of Jesus, but he never sought to correct it. Jesus did not change the Jewish law of divorce except to limit divorce to adultery on the part of the wife. Adultery on the part of the husband is not recognized as sufficient cause. The Christian finds, as he reads it, that the New Testament nowhere condemns the precepts and practices of the Old, but on the contrary reaffirms the old Jewish teachings respecting woman. To the writings of Paul he turns

and reads: "For indeed a man ought not to cover his head, forasmuch as he is the image and glory of God, but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man

created for the woman, but the woman for the man"—1st Cor. 11: 3, 5, 7, 9.
Again: "Wives submit yourselves unto your

own husbands as unto the Lord. For the husband is head of his wife as Christ is head of the church. Therefore as the church is subject unto Christ, so let their wives be to their own husbands, in everything"-Eph. 5:22, 24. The Christian reads that woman is required to keep silent in the churches, for the reason that Eve was made after Adam, and was the first to eat forbidden fruit. The inspired apostle, Paul, writing to Timothy, declared that he did 'not suffer a woman to teach" "but to be in silence." "For Adam was first formed, then Eve, and Adam was not deceived, but woman being deceived was in the transgression."—1st

So, the Christian does not believe in woman's rights. In the church, he thinks she should not speak. If she wants to learn anything, let her ask her husband at home. In the family she is to obey her lord. The laws which in this "Infidel" age, recognize woman's right to divorce, her right to hold property, her right to preach, are in his opinion, decidedly wrong. They are anti-scriptural and anti-Christian, and therefore the Devil must be their author and Hell the portion of all who favor them.

Although he believes woman was made for man, and once, when it was necessary to peo-ple the earth, marriage was a duty, the Christian thinks that since the coming of Christ, marriage is undesirable. It is allowable, but not to be encouraged; while celibacy is a virtue.

In the first place, the Christian is poor, a mere vagabond, and is not in a condition to supply the wants of wife and children. Further, he believes that nearly all the children born will be forever damned, and ordinary humanity compels him to deny himself a relation in which he will probably be the father of human beings, who will call on the mountains to crush them, and curse the day they were born.

Another consideration is that his master never married, nor taught men should marry. Marriage has so much influence upon society and suggests itself to the ordinary moralist so that it is not supposable his master omitted to approve it from mere oversight. He recognized its necessity and rightfulness in the past, but discouraged it in his own day. Indeed, if words have any meaning, his master advised bodily mutilation. A true Christian has made himself a "eunuch for the kingdom of heaven's sake." "He that is able to receive it, let him receive it."—Mat. 19: 10, 12. Paul did not advise the same course, but he discouraged marriage. He advised the unmarried to remain single. Uncontrollable passion, ungovernable brutal appetite alone, in his opinion, could justify marriage. It is simply better to marry than to do something worse.—1st Cor. 7: 8, 9. The author of the Apocalypse in one of his visions exhibits 144,-000 chosen saints, perpetual attendants of the lamb, and their sanctity consisted in the fact that "they were not defiled with woman" but "were virgins." Marriage is therefore defilement.

So the Christian resolves that he will remain single. He leaves marriage and the responsibility of bringing into existence children of the Devil and heirs of Hell, to the unsanctified, unregenerate men of the world. His duty is to work out his salvation with fear and trembling, and try to win souls to Christ and save them from Hell, not to add to the number that will be forever damned. "Thy kingdom come, thy will be done, on earth as it is in heaven" is his prayer. In heaven there is no marriage. "The children of this world marry and are given in marriage; but they which shall be accounted worthy of that world and the resurrection from the dead, neither marry nor are given in marriage."-

Luke, 20: 30, 35.

The Christian, although he has but little confidence in the results of mere human effort, has great faith in prayer. His master has promised that whatever he asks believing, that he shall receive, and the Bible, Testament as well as the New, is full of blessed examples to encourage and sustain him. Abraham had faith and he was blessed with a son in his old age, when he was as good as dead. A prophet of old, "subject to like passions as we are," had faith, and his prayer for dry weather and for rain were both answered. the Christian, reading these and other examples contained in his holy book, and re-membering the promises of his Savior, "trust not in human knowledge, nor in human effort, but in faith and prayer." Is his brother man sick? He calls no physicians, but prays for his recovery, lays hands upon him, and lo he is well! Are wild beasts in the way, thirsting for his blood? He relies not on powder and ball, but cries to God, and behold the animals, affrightened, turn from his pathway and he passes safely on. Do the remorseless waves threaten to devour him? To God he speaks and the wind abates, the ocean becomes quiet, and the ship sails safely into her destined port. Do Infidels oppose the religion of his master? He prays that God will convert them and save their souls, or "remove them out of their way and let their influences die with them." Conversion or death invariably follows. Is there a drought? He prays for rain, and down it comes. Or is there incessant rain and destructive floods? He speaks for

dry weather, and the waters dry up.

He regards lightning-rods upon houses, as a standing and most pointed insult to Jehovah, and a blasphemous denial of his Savior's promise. Why attach lightning-rods to houses when an earnest prayer will, with infallible certainty, serve the same purpose? The study of medicine, he thinks, not only unnecessary, but positively sinful. It evinces lack of faith in the master's promise to his followers, that "they shall lay hands on the sick and they shall recover." He is not afraid of venomous serpents; for he can handle them with impunity. He can speak languages in which he has never received instruction. When he goes, as a missionary to distant lands, without any study, he speaks in their tongue as though he had been acquainted with them from his youth. Casting out Devils is merest child's play. It matters not how many of them take up lodgings in a sinner, the appearance of a Christian is a signal for them to seek quarters elsewhere. Poison can not hurt him. Prussic acid rather promotes digestion.

The master's own words are as follows: 'And these signs shall follow them that believe. In my name they shall cast out Devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.

"He that believeth on me, the works that I

do, shall he do; and greater works than these, shall he do."—John 13:12.
"And Jesus, answering saith unto them, have faith in God; for verily, I say unto you: That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them. and ye shall receive them.'

prayer and supplication. His own destiny, and the eternal interests of his fellow beings occupy his thoughts to the exclusion of almost everything else. How painful, how terrible the thought of the everlasting torture of a human soul! He recalls the passages which allude to the fate of the unrepentant.

"The children of the Kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth."—Matt. 8:12.

"If thy hand offend thee, cut it off; it is better for thee to go into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched; where the worm dieth not and the fire is not quenched. -Mark 9:43.

"And the smoke of their torment ascendeth ever and ever; and they have no rest day nor night.—Rev. 10:9-11. The Christian pleads in season and out of

season for the souls of his fellows. The efforts of reformers who aim only at amelioration of man's earthly condition he deplores; for they succeed only in making this life attractive, causing man to love the things of this life, diverting attention from the interests of the hereafter, and ending in the damnation of The slave, despised and doomed to unsouls. paid toil, with no possession to attach him to this world, is more inclined to dwell on the future, and to keep in mind the promises of his Savior, than he who enjoys freedom, and is surrounded by the pleasant things of this world. How wicked then are they whose la-bors are directed toward the emancipation of slaves! The poor struggling man who finds this world a place of hardship and weariness is more likely to "lay up treasures" in heaven, than the man who has some earthly possesions and opportunities for enjoying the good things of this world. How cruel, then, the man who tries to remove poverty! "Blessed be ye poor, for yours is the Kingdom of God."

The Christian is inflexibly and zealously opposed to what is called human progress. Whatever adds to the beauty and attractiveness of this world, diverts attention from things heavenly, and should therefore be discouraged. He is content to live in a rude hut, and thinks all men should be satisfied with a similar dwelling-place. Does his neighbor erect a palatial residence, surround it with pleasant walks, with trees and flowers, with sparkling fountains and beautiful statuary, and adorn its walls with pictures and paintings, and add to his home every attraction that art and taste can suggest? He views all this with deep regret; for it is an evidence that his neighbor loves the world, and is neglecting to keep his thoughts on God, the Devil, Heaven, Hell and his immortal interest. The great industrial pursuits of the age, and its secular enterprises he views with painful interest. They are evidence, to him, only of worldliness and wickedness. They are a positive denial of the comparative worthlessness of this life, and the insignificance of human effort, unaccompanied by prayer. So the Christian implores God to touch the hearts of men and turn their thoughts from earth to heaven, from railroads, steamships, telegraph lines, banks and stocks, manufactures, and mechanical inventions, government reform, agriculture, stock-raising and fruit culture, and other worldly objects and pursuits, to the world of spirits and the fate of their undying souls.

His mind is disturbed often with grave

doubts and painful anxiety whether he, himself, will be saved or damned. Is he really a child of God? Has he been truly converted? Will he persevere unto the end? Is he one of the elect? At times he is not quite certain that he can answer these questions affirmative-In his happy moods he feels confident; in his hours of gloom and despondency he is full of apprehension, uncertainty and anxious fore-bodings. The pious poet has expressed his feelings:

"'Tis a point I long to know, Oft it causes anxious doubts: Do I love the Lord or no, Am I his or am I not?

"Who shall resolve the doubt That tears my anxious breast? Shall I be with the damned cast out, Or numbered with the blest ?

Of course, such a condition of mind unfits him for business. His house, his stock, his books—if he is so worldly and wicked as to have any-are necessarily neglected.

He mourns the greater part of his time. How can he help it in view of the fate of the millions of his race. He has, perhaps, an unconverted father or mother, brothers or sisters. How horrible the thought that any of them may "die in their sins," and be received, not by the holy angels of God, but by the demons of hell! Some of his nearest and dearest relatives, not improbably, have died without any "interest in the Savior." His mind is tortured with the thought that they are now, probably, with devils and fiends in the re-gions of eternal despair, where no voice of love, no sound of hope shall ever reach their

on, they must writhe in agony unspeakable, bewail forever their awful fate. With such thoughts his brain reels and his mind is crazed. He sees multitudes, too, rushing down the road that leads to hell. How can he be otherwise than miserable most of the time? The contemplation of the fate of his fellow beings embitters every thought, robs life of enjoyment, and makes the earth "a vale of tears" indeed.

ears, but where from age to age, as time rolls

He believes that nearly all mankind will be damned. His master declared "many be called, but few chosen."—Matt. 20:16.
"Wide is the gate," said he, "and broad is

the way that leadeth to destruction, and many there be which go in thereat."
"Straight is the gate and narrow is the way

which leadeth unto life, and few there be that find it."—Matt. 7:13, 14. The Christian would not be human if he

mourned not, night and day. On the street, in the market place, in the palaces of the rich and the huts of the poor, he sighs and mourns over the fate of his race.

He never laughs. He never relates an amusing anecdote. He never sings a lively song. In view of the terrible destiny of so many of his relatives and friends, and nearly all mankind, how can he excite merriment and turn the thoughts of his fellows from the solemn realities of eternity? The words of Jesus come to him, and in sepulchral tones he repeats them: "Wo unto you that laugh now, for ye shall mourn and weep."—Luke 6:25. And then he thinks of those other passages so full of promise, and derives comfort from them, "Blessed ye that weep now, for ye shall laugh." -Luke 6:21.

"Blessed are they that mourn for they shall

be comforted."—Matt. 5: 4.

There are moments when the Christian would fain leave this wicked world and be with Jesus and the angels. He sings of the fleeting vanities of earth and the enduring glories of heaven-the utter worthlessness of all worldly things and the richness of Christ's undying love.

"Nothing on earth do I possess But thy pure love within my breast; This, only this, do I require, And freely give up all the rest."

-Mark 11: 22-24.

The Christian spends nearly all his time ins in "Canaan's fair and happy land," and to oc-

Mrs. Robinson's Tobacco Anti-

dote.

cupy his "mansions in the skies;" those mansions which are to recompense him for living

sions which are to recompense him for hving in a hut in this world. So he says in effect, "The 'sinner' has his good time here; I will have my good time hereafter."

Although there are times when the Christian is impatient to be "absent from the body and present with the Lord," it is not always so. He is so filled with fear and trembling, so doubtful whether he is really in a condition to leave the world with the certainty of salvaleave the world with the certainty of salva-tion, so fearful that he may wake up to find himself in hell, or to hear the appalling words, "Depart from me, ye accursed, into everlasting fire, prepared for the Devil and his angels,' that he not unfrequently looks forward to death with misgivings and fear, and wishes he had never been born. An unbroken, everlasting sleep, seems infinitely preferable to the liability of an eternity of torture. He pours out his soul in prayer, makes audible his grief, when from the extreme of despair he passes to when from the extreme of despair he passes to the opposite extreme of rapture, as he recalls the promises of the gospel, contemplates the love of Christ, and dwells on "the saint's everlasting rest." The tears leave his eyes, and his heart, nearly bursting with grief but an hour ago, is now full of joy. Buthis happiness is of short duration; for the doubts as to his acceptance as a child of God again return, and the terrible fate of relatives and friends, and the sufferings of the lost millions of his and the sufferings of the lost millions of his race, stare him in the face, and in the bitterness of his soul, he goes again to pleading, mourning and weeping.

He believes in a great personal Devil, and he ascribes every evil thought and every mis-fortune to him. His remedy is fasting and prayer. Does a doubt enter his mind in regard to the truth of his system of faith? It is the whispering of the Evil One. Has his mind dwelt on the pleasures and attractions of this life? The Devil was at work trying to seduce his soul. Have the smiles of a beautiful maiden caused his heart to flutter, and made him feel the enchanting influence of woman's society? He is confident Satan was trying that method to win his soul from Christ. He thinks the Devil has filled the world with snares, and he is ever on the lookout for his stratagems

The Christian, when he prays, goes into his closet and closes the door, as his master commands. The long and wordy prayers of modern pulpits, so full of nicely rounded periods, de-livered in public to be heard and admired by men; these prayers (to his credit be it said) are a sin and an abomination to the real Christian.

If he has been so imprudent and worldly as to become a husband and a father, he is dis-tressed by fears that he loved too fondly his wife and his little ones. So strong are the ties of nature, that he is liable, by attachment to his family, to become unworthy of his Savior. What did Jesus say: "He that loveth father and mother more than me, is not worthy of me."—Mat. 10: 37. But if he is a Christian par excellence, he has no family, no wife and children, thus to endanger his soul. He never commits a sinful act. "Whoever is born of God, doth not commit sin, because he is born of God."—1 John 9: 3.

The Christian no where finds that his master revoked, or intended to revoke, or modify, the law of Moses, except in one or two instances to which he plainly referred. He reads, indeed, that he came not to destroy, but to fulfill the law. Hence he observes as the Sabbath, the Seventh day, the day made sacred by the holy rest of God, and the observance of which he commanded for all future time.

He eats no flesh prohibited by Moses—no pork, no hares, no rabbits, no squirrels, no oysters, no muscles, no cels, no crabfish, no lobsters; but he indulges in "every flying, creeping thing that goeth upon all fours, which have

thing that goeth upon all fours, which have legs above their feet to leap withal upon the earth; * * the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind."—Lev. 11: 21, 22. These, among other kinds of food, are made to satisfy his hunger. The Christian's creed, in part, may be ex-

pressed thus:
I believe there is a God who made the universe out of nothing.

I believe he knew every thing before there

was any thing, save himself, to know.

I believe that he made every thing, yet is

not the author of evil. I believe that imperfection (sin) came from

perfection.

I believe that a being of infinite power and infinite love, made a being who, from a state

of innocence, became a Devil. Through the strategy of this Devil, I believe sin entered the world.

I believe that, in consequence, the whole human race became reduced to a fallen, lost

To remedy the wrong done, I believe that God "took on flesh and dwelt among men" was born of woman, nursed at her breast, and nestled in her arms. I believe that he passed through infancy,

childhood and adolescence, and attained to manhood; that after many hardships and much persecution, he was arrested, tried, condemn-ed, nailed to a cross, and died in excruciating

agony.

I believe that his last words were "My God, my God, why hast thou forsaken me?" I believe that in spite of the great sacrifice rendered necessary by the strategy of the Devbut comparatively few will be saved, while the majority of mankind will be forever damned.

I believe that the Jewish and Christian Sacred Scriptures are a revelation from God.

I believe all that these books relate.

I believe that light was made the first day, the firmament, the second; fruit-trees and grass, the third; the sun, moon and stars, the fourth fowl and fish, the fifth; cattle, creeping things and man, the sixth; and after these six days work, I believe, God "rested and was refreshed."—Ex. 31: 17.

I believe all the animals of the earth were

once brought to Adam, and by him named.

I believe that a serpent talked, that the same reptile was made to run on its belly, because

of the part it took in Eden; that the reptile was made to act in a certain way, and then cursed for what it could not help doing. I believe that the ground was cursed for

man's sake. I believe that death, although it seems as natural as life, resulted from sin.

I believe there was a tree of knowledge of

I believe that partaking of its fruit, getting knowledge, under the circumstances, was

I believe that God, in ancient times, appeared to men—showed his "back-parts" to Moses,

and his face to Israel. I believe, nevertheless, that "no man hath seen God at any time."

I believe that a woman was converted into a pillar of salt, because she looked back upon

I believe that God stopped the sun on a mountain and the moon in a valley, that one nation, God's favorite people, might have sufficient daylight to finish butchering another

I believe that he caused a fish to swallow a man; that the fish kept the man in his belly three days and three nights, and finally spewed him on the ground, high and dry, safe and sound.

I believe that to prevent men building a tower that should reach to heaven, God con-

founded their language.
I believe that he destroyed all mankind, one

family excepted, by a flood, because of the wickedness on the earth, and then repeopled the world with a race quite as bad as the first.

I believe that once were crowded into an ark, pairs and septuples of all the species of all animals on the globe, with food for the same for more than a year.

I believe that God selected one nation from all others, and made it the special object of

all others, and made it the special object of his favors. I believe that he commissioned and com-

manded said nation, to exterminate, by the sword, nations whose territory they wished to occupy or pass through.

I believe that he ordered mothers and their new-born babes to be butchered.

I believed that he authorized Jewish soldiers

to kill fathers and mothers, brothers and sisters, and then to keep alive for themselves the virgin daughters that were left.—Numb. 31. I believe that God once killed more than

50 000 Israelites, for looking into an ark.

I believe that he destroyed 70,000 Israelites, because a king took a census of his people. I believe God put a lying spirit in the mouths of Ahab's prophets, and sent them out on a

lying mission. I believe that he commanded the destruction of the Amalekites, for what their ancestor had done four hundred years previously. I believe that God is a being of infinite per-

fection, and yet is pleased and displeased every

I believe he is unchangeable, and yet "a prayer answering God."

I believe he has infinite power, and desires all men to be saved, yet nearly all men will

surely be damned.

I believe that he is the author of all things, and "doeth all things well;" that every thing exists for a wise purpose, yet I think it is right to kill bugs, insects and vermin that destroy my grain, fruit and plants.

I believe it is sinful and dangerous not to believe these things.

believe these things.
"He that believes and is baptized," I believe 'shall be saved: he that believeth not, shall be damned.

"He that doubteth," I believe, "is damned

already."
"I believe, O Lord, help Thou my unbelief." Such, I think, is a portrait of a true Christian; such the main outline, the essential feat-ures of a distinctively Christian character. That passages may be quoted which directly, or by implication, conflict with some of the qualities and some of the habits which I have referred to as Christian characteristics, is not improbable. That were I to describe a Christ-ian in full, I should be under the necessity of giving traits opposite to, and quite incompatible with some that have been presented, is very certain. The New Testament contains contradictory teachings. Enough that I have ascrib-ed to the true Christian, no qualities or prac-tices that are not enjoined in the book which the Christian accepts as an authoritative standard, and infallible rule of faith and duty.

It is evident, I think, from what has been

1. That Christianity, in some of its essential teachings, is opposed to the "worldly" enterprise, activity and progress of the age.

2. That in practice, the civilized world is governed by principles and precepts diametrically opposed to many of the teachings of Christianity.
3. That some of the most characteristic

teachings of Christianity can be accepted and obeyed only by men and women of ascetic life.

4. That the embodiment of Christianity in practice, in its entirety, is utterly impossible, and there is, therefore, no such character as a

Christian on earth. 5. That were it possible for an individual to reduce Christianity to practice, he would be a

most melancholy, mischievous and terrible monster. 6. That Christianity involves belief in stories as fabulous, and dogmas as monstrous and ridiculous as can be conceived.

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DEAR SIR-VOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the Leperosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave of easily and leave all smeoth; and now my head and body are clean. The Catarrh in my head is arrested. They cared my lungs, that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees ex tended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only with difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain about the Heart, and it would beat a few beats and then stop and strat again. I could not lie on it all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was sick from taking calomel. Her I imbs were swelled to her body. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I tet him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles the night before: It eased all her pain, and she slept like a pig. He said he never saw two persons so elated in his life. Please send me Six D A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Billous Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bowel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas. DR. M. E. JENKS, formerly of North Adams,

now of Amesbury, Mass. One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years' standing. Mrs. E. Claffin was cured by the Negative Powders of Numbness, or Palsy, of 12 years' duration. The Powders cured Mrs. H. Claffin of Neuralgia. They also cured a lady of Painfui Menstruation when given up as past cure. In cases of Parturition (Child-birth), I consider them of

DR. JULIA WILLIAMS, Practical Midwife, East Braintree, Vt.
I myself have been afflicted with Rheumatism and Heart Disease for three years during which

time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved. DR. A. J. COREY, Great Bend, Pa. I think there is no medicine n the world

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J. P. WAY, M.D., Bement, Ill. Your Positive and Negative Powders seem to be quite a mystery—no marked action—yet they cure. I have some patients who can't live without them, as nothing else has ever benefited them.

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Cured.

Jane Worley was cured of Scrofula of 15 years standing with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WORELY, New Petersburg, Obto).

Ohio.)
Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.—(R. McRea, Fayetteville, N. C.)
The daughter of Henry E. Lepper was afflicted with Scrofulous Sore Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ere she had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(ROBERT THOMAS, Osseo, Minn.)

Minn.)

I had running Scrofulous sores on me for 2 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(John W. Kendall

could get, but no cure or help until I took your Positive Powders. I am now about well.—(John W. Kendall Bethel, Me.)

I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders.—(Emma Pringle, Beaver Dam, Wis.)

Mother had the Catarrh in her head so bad that, when lying down, she could hear it go drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Catarrh in the head also.—(Miss E. M. Shaver, Burlington, N. J.)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W Nuttle of this place, who had what the Doctors called the Consumption. They said he could not live long. He is now atwork for us, a well man.—(G. W. Hall, New Haven, Ind.)

Triumphant Victory

Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion. If she ate a piece of apple as large as a nazel-nut, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. Mowbray, Stockton, Minn.)

Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsia out of me, root and branch.—(John O. Rezidbery, Hurldand, Wis.)

Your Powders have cured me of Dyspepsia in two weeks. I used but one Box of the Positives. My Dyspepsia was chronic and of 30 years standing. During the last ten years I could not use butter, pork, or pastry of any kind; but now they agree with me as well as they ever did.—(P. P. Mellen, P. M., Maple Springs, Wis.)

I have been a sufferer from Dyspepsia for near

Wis.)

Wis.)

10 years of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(Rev. L. Julian, M.D., Branchville, Ark.)

WHAT WOMEN SAY.

A woman in this place has used the Positive Powders for Falling of the Womb, and is high in praise of them.—(Mrs. J. Gilmore Jones, Falmouth, Mass.)

My daughter, Martha. has been cured of Suppressed Menstruation by the use of the Positive Powders have cured me of Dropsy Of the Womb of one year's standing. The tendency to Dropsy was inherited.—(Mrs. Exal Mist. Brooklyn, N. Y.)

A woman who had four Miscarriages got a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(O. Henry, Sand Spring, Iowa.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Irregularity and Flooding. She had doctered with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. Kemp, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of Milk Leg of 16 years' standing, also a case of Reumatism, a case of Falling Sickness or Fits, and a case of Dysentery.—(Powell Hallock, Yorkville, Ill.)

Miss Lena Austin was taken with Stoppage of the Periodicals, accompanied by great distress in the head, and coldness of the limbs. She was treated

Miss Lena Austin was taken with Stoppage of the Periodicals, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered. —(Rosa L. Gibbs, Pardeeville, Wis.)

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I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache.—(Libbis G. Barrett, White Hills, Com.).

I have been suffering nearly 40 years with Chronic Headache, and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(Mrs. M. A. Earley, Huntsville, Ala.)

I had a severe attack of Neuralgia last week, and

time.—(MRS. M. A. EARLEY, Huntsville, Ala.)

I had a severe attack of Neuralgia last week, and I stopped it in 10 minutes with your Positive Powders.—
(Jacob S. Ritter, River Styr., Ohio)

When I commenced taking your Powders, I had Spinal Complaint of nearly 30 years standing; also Diabetes, Sciatica, Rheumatism and Erysipelias. I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. Huntley, North Richmond, N. H.)

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Colds, SCROFULA, Nervousness, ASTHMA, SLEEPLESS-NESS, etc.

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The Case of Mrs. Sherman, as Told by Her Husband .-- A Night Vision --- A Bed-Ridden Invalid Restored to Health in an Instant.

The Sequel Shows Who was the Medium, and what Power Performed the Cure---A Miracle is the Effect of a Cause which is not Understood.

PIERMONT, N. H., Nov. 6th, 1873.

To the Editor of The Christian at Work:

I have great pleasure in sending you the following account of the wonderful restoration to health of my wife, who had for years been a bed-ridden, suffering invalid. We desire to do this only for the glory of God and the good of His cause, in obedience to the word of the Heavenly Healer: "This thing is not done in a corner; go, tell how great things the Lord hath done for thee." done for thee."

I will preface the account of the cure with a few words in regard to her religious experience, hoping it may be for the benefit of pre-

cious souls.

Ellen Clark was born in Landaff, N. H August 3d, 1835. Her parents were decided Christians, and gave her sound religious in-Christians, and gave her sound religious instruction. Nevertheless, she remained without Christ till the age of seventeen. Then, one Sabbath, at the invitation of her pastor, she went into his Bible-class in the Sabbath-school. The lesson was concerning Peter's walking upon the water. His words, as he was single of "Lord save me" went as a degree. was sinkiag, "Lord, save me," went as a dagger to her heart. She then and there resolved to be a Christian. Action followed resolution, and she was made exceedingly happy in the Divine love. She was never very robust, but retained usually good health till her sixteenth year, when, through an injury received by over-exertion, she laid the foundation for a prinal disease. spinal disease. The spinal trouble was very much aggravated, four years later, by a fall down a flight of stairs, and a few months after Immediately after the injury first mentioned, she commenced having exceedingly distressing sick and nervous headache, which continued all through these years, as often, on an average, as once in two weeks. In time her whole system became seriously deranged. Her nervous system became nearly a wreck. At times, she was somewhat mentally deranged, and more than one physician expressed the fear that the case would result in permanent insanity. Besides all this, the year before her health began to fail, through a fall on the ice, she partially dislocated one of her knees, so injuring the ligaments that she was unable to walk for weeks without the aid of crutches; and ever since it has been, in a considerable

degree, weak and stiff.
On September 10th, 1872, through a severe cold, she took her bed, where she lay, except when lifted from it, till the night of August 27th last. She was wholly unable to walk a step, or even to stand; nor could she be raised to a fully upright posture. She could sit up but a few minutes at the time, without the most extreme distress. The best medical skill that we could avail ourselves of was employed. Only temporary relief could be obtained. The spine grew worse, in spite of every surgical appliance, the nervous prostration and irritation increasing. During the following two or three weeks sne was especially helpless, the

services of two being required to lift her on and off the bed.

This was the condition, as accurately as I can describe, on the morning of August 27th; and she was in a more than usual degree of pain. As to the state of her mind, her reason was, at this time, so far as we could see, un-clouded. She had, until within a few months, usually kept up good courage that she would measurably recover. But the conviction had been growing upon her, and never seemed so clear as that night, that her lot for life was to be that of a bed-ridden, suffering invalid. Then, she had recently been made the subject of some very uncharitable remarks which had come to her ears, and which were very cruel, giving her great pain. In this state of body and mind she was left for the night, between 9 and 10 o'clock, her husband sleeping in an adjoining room, within call. It was the night of Wednesday, August 27th, that my wife retired for her night's rest, feeling that she must have more grace to bear these cruel speeches, and to be perfectly submissive to all God's will. She asked for this grace. She went over the ground of entire consecration; she was enabled to feel to submit entirely to the divine will. As she felt thus, she felt that Jesus saved even her. It was then that she began to be conscious of a real presence. She knew it was Jesus. He seemed to stand at the foot of her bed, though recognized only by

with me, it would be joyful to lie here and suffer." Then, Christ's promise to send the comforter to his disciples, to abide with him forever, occurred to her. She asked for the fulfillment of his promise, and cried out, "Lord, if thou wilt, thou canst make me clean!" and instantly her prayer was heard, and there came the response, "I will; be thou clean;" and instantly she felt a sensation like that of an electric shock.

clean;" and instantly she felt a sensation like that of an electric shock.

Promise after promise of Holy Writ was brought, before her mind as vividly as though printed in letters of light, such as: "Then will I sprinkle clean water upon you," etc. In the bliss of that hour she thought: "What am I, or what have I done, that the Lord should so bless me?" The answer was: "I, even I, am He that blotteth out thy transgressions for my own sake." She thought: "But why bless such a sinner as I?" "This man receiveth sinners," was the reply.

Up to this time the thought of having anything done for her body had not crossed her

Up to this time the thought of having anything done for her body had not crossed her mind. But now came the question: "Should you be willing to be raised up, and work for the Lord?" And this thought of being raised up she conceived to be only as possible by God's blessing as means used, which might result in a gradual recovery. Whenever, in the past, the thought had been suggested to her by others, of being healed in answer to prayer, she had repelled such an idea. She did not doubt that God was able, or that it had been done for others, but she said: "It is not for me." She had not the least faith that any such thing would ever be done to her.

for me." She had not the least faith that any such thing would ever be done to her.
But to return. She found this, at first, had to assent to. She was willing to be a bed-ridden invalid; but, to get up, and face the storms and trials and vexations of every day-life—she shrank from it. But she finally thought: "Yes, Lord, by Thy help, I would;" and then the presence drew near and whispered: "Believer thou that I am able to do this?" She reasoned. thou that I am able to do this?" She reasoned thou that I am able to do this?" She reasoned, as the question was repeated many times: "All power is given Him in heaven and on earth; He is the same yesterday, to-day, and forever." Her intellect was convinced, and her whole heart, divinely helped, believed, and she said: "Lord, I do believe; help my unbelief." At once, a sensation, as a warm breath, was forcibly breathed upon her face, followed by a thrill all through her frame, like a current from a ralvanic battery, removing her pain—up to galvanic battery, removing her pain—up to this moment, very severe—and strengthening and invigorating her whole body. All this time she had lain motionless. Now she raised one hand, and then the other, without pain. The previous day she had been unable to get either one to her head, without the help of the other. Then she turned in the bed, with almost no effort—coming over "like a cork," as she expressed it. At this point she rang the bell to awaken her husband. I came into the room, when she said: "Do you not feel that there is a strong influence in the room?" Upon my answering in the negative, she said: "There is; the Savior is here, at work upon me."
While these utterances were passing her lips,
the word came from Jesus: "That the people
may know that the Son of Man hath still power on earth to forgive sins, arise and walk." She at once arose from the bed, and easily and without pain, save a little hurt in her feet and ankles, walked alone several times across the room. This was about one o'clock of the morn ing of August 28, up to which time she had not closed her eyes since retiring to bed for the night. After a time, she lay down and slept till near 7; then rose and dressed herself, and walked out to breakfast.

Two months have since passed away. She remains free from disease, with increasing strength. She finds constant rest of soul in Jesus. Assailed by the adversary, she constantly holds by faith. Meanwhile, the Lord is giving her work to do, in public and private labor for souls, and with her pen, in answer to scores of letters of inquiry. They ask: "Is all this that we hear true?" I answer, the facts are exactly as I have here stated. Some may say that the experience of that night was but the hallucination of a disordered imagination. But the fact of the cure remains; as also that of the spinal transformation. Somehow it has been done—what medical skill and careful nursing utterly failed to accomplish, or, indeed, ameliorate. Many will attempt to account for this on natural principles; but we are simple enough, and incredulous enough, if it be credulity, to believe unwaveringly, that our Lord Jesus Christ has, even in these days, wrought as real a miracle as any He ever performed when he walked upon earth in His flesh. Not for our sakes has He done this but for the confirmation of the faith of Christians, and to convince a skeptical age that He is still a living God, and that Christ is still able and willing to forgive sins, and make a clean heart, and save to the uttermost. Yours in the faith,

M. SHERMAN. Pastor of the Methodist Episcopal Church.

How studiously clergymen conceal facts that are important to be known by the people, when such facts in the least degree favor the Philosophy of Modern Spiritual-

The Nazarene was a medium of wonderful power in healing the sick. He promised that those who should come after him should do even greater things than he did. That promise is daily being fulfilled.

He said "Verily, verily, I say unto you, he that believeth in me, the work that I do shall he do also; and greater works than these shall he do also; and greater works shall he do because I go unto my Father.—St. John

"And these signs shall follow them that believe; in my name shall they cast out Devils; they shall speak with new tongues.

"They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover .- Mark 16:17, 18.

By the following letter from Mrs. Clark, published in the BANNER OF LIGHT of November 22d, 1873, it will be seen, that the lady cured was a patient of Mrs. A. H. Robinson, a healing and business medium of world-wide renown. She is a medium, whose controlling spirits go in person and get en rapport with the sick persons by means of so-called magnetized papers, which Mrs. Robinson is instructed by her spirit guides, to send in each case, and which are to be worn by the patient at night when all is quiet. The patient is required to sleep alone. The reason assigned is, that during the hours of night all nature is in comparative repose-negative. The magnetized papers are prepared by the Band of spirits while controlling Mrs. Robinson, their medium. A part of their life element is infiltrated into the paper, and remains there so that the spirit who is delegated to treat the patient, gets en rapport with such person with ease. In all the inner senses, and he appeared surpassingly lovely. While she said within herself: cases the patient is required to bind one piece of the prepared paper upon the forehead and the

other upon the back of the neck at the base of

The patient is required to sleep alone, that no foreign magnetism may disturb that which has been imparted from the spirits to the paper. Indeed, the magnetized paper is but a secondary medium through and by which spirits approach the sick person, to infuse their own life element into them, and arouse anew the life element which has been interrupted or suspended to a certain degree in the patient.

Hundreds of people, who have been given up by the most celebrated physicians, as incurable, will bear testimony to the fact of their having been cured by the interposition of spirit power through the mediumship of Mrs. Robinson.

Numerous cases have been published in this paper over the signatures of those who were thus cured. In many of these cases, in the still hours of night, one of the Band of spirits who control Mrs. Robinson, has materialized himself and held free conversation with the patients-waited upon them-giving their history in earth-life and their years of experience in spirit-life. Their mission is to infuse new life and vigor into the poor, care-worn mental and physical sufferers in mortal life. Such is their love for humanity, and such angels of mercy old theology sets at naught, and now as in the days of the gentle Nazarene, they crucify. "Have we not Abraham and the Prophets," they say. Jesus whom they set at naught, now they deify, and to him they attribute miraculous cures, when facts and his own declarations require no such special interpositions from him.

The following letter from Mrs. Clark, Mrs. Sherman's sister-in-law, shows that Mrs. Sherman (whose husband is a preacher, and who attributes her cure to Jesus Christ, and who should tell the whole truth), was a patient of Mrs. Robinson, of Chicago,-the cure was performed by one of her spirit guides, whose mission it was to cure, even if it was necessary to take advantage of her belief in the presence of Jesus.

It will be seen that she was alone at the time. The preacher says "it was the night of Wednesday, August 27th, that my wife retired for her night's rest, feeling that she must have more grace to bear these cruel speeches, and to be perfectly subservient to all God's

The preacher, speaking of his wife, says, "she had recently been made the subject of some very uncharitable remarks, which had come to her ears, and which were very cruel, giving her great pain."

Not a doubt of the truth of that statement. A minister's wife who should appeal to a spirit medium for aid, although given up as incurable by a dozen of the best physicians, would be the subject of "some very uncharitable remarks,"

Such is the case the world over. No wonder that the poor woman wanted to be alone, and no wonder that loving angels drew near to impart that consolation and life element which made her whole:

"It was then she began to be conscious of a real presence. She knew it was Jesus. He seemed to stand at the foot of her bed, though recognized only by the inner senses, and he appeared surpassingly lovely, while she said within herself, 'Oh! if I could always have such presence with me, it would be joyful to lie here and suffer,' etc., etc." The poor woman then like the girl who touched "the hem of his garment," was in a believing-a susceptible condition, which was the exact moment for the attending spirit to fully accomplish the work, that he had patiently sought the opportunity to do, under most unfavorable circumstances, for about four

We say that the circumstances were very unfavorable-the husband was a preacher, and opposed her following the directions given by the spirits through Mrs. Robinson-the pious and prejudiced neighbors whispered prejudicial remarks, which pained her exceedingly; and although all combined had caused her to cease to follow the directions, the ministering spirit had got en rapport with her sufficiently to remain so, until the moment came when she was clear from the magnetic sphere of her prejudiced husband and gossipping neighbors-a mo ment when her whole soul went out in prayer to the Spirit World for comfort and relief!

To her that was an ecstatic moment, and to the attending angel an opportune one to perform his mission, and well did he do his work.

The woman was cured. That cure has been heralded through the secular and religious press as a Miracle of Jesus Christ, while not a day passes that similar cures are not wrought through the instrumentality of the same medium and the same Band of spirits.

The following is Mrs. Clark's statement about the case as published in the BANNER of LIGHT November 22d, 1873.

Don't forget that Mrs. Clark is sister-in-law to Mrs. Sherman.

The fact has been kept carefully out of sight by this worthy minister and his wife that any dealings with Spiritualism had been parany dealings with Spiritualish had been par-ticipated in by them, but the following extract from a letter by E. Anne Hinman, dated West Winsted, Ct., October 28th, point out the "missing link" in the story of the cure, and show the words of the controlling spirit above given to be correct, and to have been founded ipon a knowledge of the case which we cer-

tainly did not possess at the time: "The instance of sudden healing in the case of Mrs. Sherman is a fact, and I myself am acquainted with the parties. I have several times entertained in the family of Mr. Ward E. Clark, of Swift Water, N. H., who is a brother of Mrs. Sherman, the lady who was healed, and the facts were written to me in a letter from Mrs. Clark before the account appeared in print. * * * The sister-in-law, Mrs. Clark, spoken of above, persuaded her (Mrs. Sherman) to send to Mrs. Robinson, in Chicago, for an examination, which she made and forwarded to her with magnatized papers and plasters, which she used a few day, but which were discarded after that time, on ac-

count of the prejudice of her husband against them, but which in my opinion were the in-struments through which the healing was

There are many reasons why the spirit coming to her should take the guise and character of Jesus. In the first place, she had confidence that he could do all things, and that of course made her receptive, when, if he had appeared as another spirit, she would have been skept-ical and donbting, and hence less receptive."

MRS. E. W. CLARK'S (SISTER-IN-LAW TO .MRS. SHERMAN) LETTER TO MRS. A. H. ROBIN-

SON, THE MEDIUM, OF CHICAGO.

MRS. A. H. BOBINSON.—DEAR MADAM.—Enclosed find three dollars (\$8) and lock of hair. The case you are to diagnose is that of Mrs. Ellen C. Sherman, wife of Rev. Moses Sherman, Methodist clergyman of this place. Her age 37. Has been married eleven or twelve years—has one child ten years old. Has been an invalid for years; difficulties of various kinds, spinal, womb, etc. The case has been extremely complicated and critical. She is now subject to attacks of headaches so agonizing and terrible as to endanger her life and reason. She has been under the care of as many as a dozen physicians of the regular school, at different times, and is now lower and weak er than ever before. It is now seven months since she has stood upon her feet, and the doctors say there is but little hope for her. I beg of you to give this case your immediate and special attention, and if possible do something to relieve her terrible sufferings. You may perceive that she is surrounded with religious prejudice, and it was with some difficulty that I have obtained permission to apply to you. Address, Mrs. W. E. CLARK. ou. Address, Mrs. W. E. CLAR Care of Rev. M. Sherman. Piermont, N. H., April 7, 1873.

THE MEDIUM'S REPLY, INCLUDING DIAGNOSIS OF MRS. SHERMAN'S DISEASE.

Office of Mrs. A. H. Robinson, Healing, Psy-chometric, Test and Business Medium, S. E. Corner of Adams St. and Fifth Avenue. GENERAL DIRECTIONS

The patient will invariably at night, when all is quiet, bind the white-side of the magnetized paper on to the forehead and upon the back of the neck. However little faith the pa-tient and attendants may have in its virtues, nevertheless, it is indispensable. Through that nevertheless, it is indispensable. Through that magnetic link, spirits who thus heal the sick through Mrs. Robinson's mediumship, do approach and impart magnetically life and ve even as in the case of the Nazarine to one who simply" touched the hem of his garment."

Allow no one to handle the magnetized papers any more than is absolutely necessary to apply them to the patient, as directed, which must be every night. Allow no druggist to deceive you in regard to the genuineness of articles ordered. Any ingredient ordered, which cannot be obtained at home drug-stores, will be sent by mail, on request, and receipt of the

Chicago, Ill., April 14th, 1873. MRS. W. E. CLARK.—DEAR SISTER.—Yours MRS. W. E. CLARK.—DEAR SISTER.—FOURS is before me, contents carefully noted. As I hold the lock of hair in my hand, I find in Mrs. Sherman's case, an irritation of the mucous membrane of the kidneys, womb, and of the lower bowels, which extends up the spine to the base of the brain, and inward through to the force brain, which irritation is effective. to the fore brain, which irritation is affecting the nerves, and is the cause of the terrible headaches from which she suffers. The disease is more nervous than an organic difficulty, and I think if you will prepare the enclosed prescriptions, and have her use them faithfully and wear the magnitized papers as directed in the printed heading above, my spirit Band will be able to operate upon her, and relieve her. Let her occupy a room all alone, while wearing the magnetized papers, and using the remedies, and report promptly for more papers in ten days. Hoping for the best; yours in truth.

MRS. A. H. ROBINSON.

P. S.—Knowing the prejudices that exist with many against this mode of treatment, I feel that it is doubtful if she will use the remedies given, but give them to you as they are AHR

The following are a few of the thousands of testimonials of similar spirit cures, through the mediumship of Mrs. A. H. Robinson, the same medium who prescribed for Mrs. Sherman, and whose cure is attributed to Jesus by her husband, the minister.

It will be borne in mind that Mrs. Sherman did not see Jesus, but she knew it was him, says her husband, from her inner sense. Many similar cases of cure by the spirits controlling Mrs. Robinson have been made in which the spirit has been fully seen by the natural eyes of the patient, and conversed with.

We give the names, dates and places of residences of the patients, and respectfully request doubters to correspond with the patients for a verification of the facts stated.

EXTRACTS FROM PUBLISHED TESTIMONIALS. DISARRANGED BONES AND MUSCLES OF THE FOOT REPLACED BY SPIRIT POWER.

Those who are familiar with spirit treatment of the sick and lame through the mediumship of Mrs. A. H. Robinson, of Chicago, are aware of the fact that in every instance one of the means of cure furnished is what is called magnetized papers, magnetized by the spirits who use her as a medium. These papers invariably are to be applied as directed to the sick and lame person, on retiring to bed at night. Through the instrumentality of those papers one, or more of the same spirits get en apport with the sick person and infuse new life and vigor into the system, and replace any bone or muscle that may by accident or otherwise have been displaced.

Reports of similar experience is given every ay. Such cures are performed as in by-gone days would have been considered miracles The spirits claim that they do such work in accordance with natural laws.

The magnetized papers contain elements of the spirits that magnetize them through Mrs. Robinson's mediumship. They are sent by mail in letters and applied to the patient at night. The spirit by a natural law of affinity can thereby reach that patient and do for him or her what is necessary to effect a cure.

The following was a desperate case of running sores upon the leg and ankle of a Mrs. Watson, of Cuba, N. Y.

The daughter whose letter is copied from below, sent to Mrs. Robinson, the medium, to diagnose and prescribe for the case. She did so and in due time the sores were healed but the foot was left in a stiff, crippled condi-

Then again the aid of the spirits were invoked and new magnetized papers were sent, and the following statement from

an's foot to usefulness.

MISS MATTIE WATSON in a letter of March 30th, will show what was done as a Modern Miracle to restore the wom-

statement about mother's ankle and foot. She had not put the magnetized papers on but two or three times, before it helped her. The pain or three times, before it helped her. The pain felt something like scraping the bone, and it was a long time getting well—longer than she thought it would be, probably on account of her blood. Long after it was healed up the foot was stiff, and she was sometimes discouraged and thought it never would be any better, aged and thought it never would be any better, and she would pray every night that spirits might come and cure her ankle. One night when she was asleep, her ankle pained her so it woke her up. She could hear the bones crack just like setting a broken bone. When she got up and walked around, she could walk as well as ever. Mother says you may state the facts in the JOURNAL in regard to the case, and she sends her love to you.

From your friend, MATTIE WATSON.

Cuba, N. Y., April 3d, 1873.

SPIRITS ARE SEEN AND CONVERSED WITH. LONG LAKE, MINN., Nov. 27th, 1870.

MRS. A. H. ROBINSON, DEAR LADY:-It is with pleasure I take my pen to write to you, as my mother thought it would be better for me to write than for her to. We received your magnetized paper two weeks ago to-day. I put them on me in the places you directed, that night, and about 12 o'clock a very pleasant old gentleman came to me, and told me he was Dr. Butler. He commenced working over me, and soon had me asleep. I slept till morning and felt much better. I wore the paper until the Doctor told me it had ceased to help him in his work. He says he lived 45 years in earth-life, and about 25 years in spirit-life, and has followed doctoring for about 25 years. He never saw a person affected as I am, though he thinks he can help me.

He directs me to write, and tell you some of

my symptoms to-night.

I have a very sore throat. Perhaps you have already seen that the glands are enlarged. There is a pain from the throat to my side, also little sharp shooting pains down the full

length of my back.

Well, I guess you will think I need doctoring, but I have not made it one bit worse than it really is. The doctor is with me a great deal, and helps me a great many times, both to cheer me up when I get down hearted, for I don't deny getting down hearted sometimes, and he cautions me about my eating, and taking care of myself. He seems more like elder brother than a stranger in spirit-life. like an

Yours very truly, H. E. GRAVE.

CHILLICOTHE, O., Feb. 4th, 1872. SAMUEL L. FREEDOM, writing in reference to his mother, who was successfully treated. She says she felt the spirits operating on her as sensibly as she ever felt mortal hands, also they lay a beautiful little babe with black hair upon her arm, and she says she made an effort to kiss it, but her neck was too stiff to

PHILADELPHIA, Dec. 20th, 1870. MRS. R. K. STODDARD, a patient of Mrs. Robinson to whom the magnetized papers had been sent, and who was wearing them as directed, says, Sunday morning I was taken sick, but I lay quiet on my bed, called for your guide to come to me. I saw a gentleman with a tall hat on and a whip in his hand. He said he was a doctor. I cained attentity appears to get the hall in the gained strength enough to go to the hall in the

ENON VALLEY, Penn., Aug. 14th, 1871. MARGARET ROBERTSON, in writing for her mother who was treated by Mrs. Robinson for a very bad complication of diseases, and who was a very great skeptic, says, "Mother can not but admit that she has been worked upon by invisible powers. She felt as if human hands lifted the fallen bowels back to where they belonged, and that they still remain in place. She is fully cured.

PARDERVILLE, Wis., May 24th, 1873. Mrs. Rosa L. Gibbs, writes, I am very much better, your spirit friends visit me every night, I still wear the papers with good effect.

OF SPIRITS.

Mrs. Robinson:-I sent you a lock of my hair and statement about an invalid, one whom you may remember, and received your prescription, but owing to sickness of the messenger, it did not reach the patient until three days since. He has now commenced the use of the remedies, and is anxious to have all the spirit help you can send him.

He says, after I wrote you for him, he saw spirits about him every night for three weeks, and during that time had no spasms. He had never seen spirits before nor since. There was a woman with them who told him she could cure him. They made him shiver with cold. The woman spirit would motion her hand toward him, and it would make a chill run over him; this followed him three weeks. He says the woman is good looking and thinks it was you. I inclose another lock of his hair to restore the connection which may have been lost by the long delay. I hope you will be able to do the poor fellow some good.

Very respectfully yours, E. G. Johnson.

Peoria, Ill., Oct. 14th, 1873.

The foregoing are specimens of a multitude of well authenticated cases of the Band of spirits who use Mrs. A. H. Robinson, as a medium for healing the sick. It will be seen that they materialize themselves in the presence of the patients and cure them of their maladies, even as Mrs. Sherman was cured by the same Band of spirits, but which her husband attributes to Christ as a miracle.

In this case it will be seen that the controlling spirits got en rapport with the patient before he began to wear the magnetized papers, which usually enable him to do so for about ten consecutive days after they first apply them. Then they have to be renewed. But it often happens that the spirit physicians get en rapport by a lock of hair from the patient's head alone, as in this case.

The writer of the foregoing letter is a gentleman of unquestionable varacity, standing as high in the legal profession, as well as in his social relations, as any man in the city of

Most marvelous cures, in cases of epilepsy, as well as all other diseases which flesh is heir to, are of every day occurrence through spirit power, and yet simpletons will say "what good comes of spirit communion?"

An old lady that had been bedridden for MRS. A. H. ROBINSON:-I will make this several years, reported that on the first night of wearing the magnetized papers she felt hands manipulating her person which relieved her of all pain, and then they turned her gently over in bed. No mortal was in the room, and only the hands of the spirits were materialized.

Thus our readers will see that the "Modern Miracle," in Mrs. Sherman's case is, like all other miracles, but the effect of a cause not understood.

It is a remarkable fact, that the priesthood, in all ages, seek to cover up facts for the purpose of deceiving the people into the belief, that the Sovereign Ruler of the Universe condescends to specially interpose in behalf of some very devout believer in some system of religion, which he would not do, but for their especial humility and reverence. A very questionable recommendation for the father of all towards his children! Why not, by like miraculous power, save all from suffering? "God is love."

Does he love any sufficiently well to heal them by miraculous power, because they are pious and were born of pious parents, (see the Rev. Sherman's report of the case above) and allow millions to go down to the grave from sickness and disease, when, by a miracle, he could cure them also in an instant of time? Believers in miracles put a very poor estimate upon the love of Almighty God.

He works by general laws. Loving spirits are his angels of mercy, and when they find media through which they can infuse life and vigor into poor suffering mortals, they do so by virtue of laws plainly understood by them, however miraculous it may appear to us.

Spiritualism is paving the way for this kind of intercommunion between the spiritual and material worlds. Church people begin to believe it. However much the Rev. Sherman and his flock may have derided the desire of his wife to consult and follow the prescription of the spirit-medium-like Saul with the "Witch of Endor," she did do it. She had faith, or she would not have done it, and despite the unkind talk of her pious neighbors and her grief at the result, the spirits succeeded in performing the cure.

Thousands of equally remarkable cures are being performed every year. Spiritualists know of such cases, but not believing in socalled miracles, do not publish them in Christian papers as such, to be copied into the secular papers and heralded throughout the land, as a special condescension of the Incarnate Deity-Jesus Christ.

The Rev. Mr. Sherman has unwittingly made a point in favor of Spiritualism, that all sensible people, who read his article with these facts appended, will appreciate.

That intelligent spirits foresaw the effect that would be produced, we doubt not, and inspired him to herald it as a miracle through the religious press, for the very purpose of finally bringing all the facts before the people, that new light might be shed upon the great fact of spirit-communion. It is said, "And God hardened the heart of Pharaoh," etc., etc. Hearts of pious people are often hardened in like manner and with like results. However "hard it is to kick against the pricks," they keep on kicking, and, as with old Paul, the more they kick, the more the "scales fall from their eyes."

A Free Platform.

We have ever been an advocate for a free platform for the advocacy of Spiritualism. We have never seen any occasion to change our views upon that subject. But let us consider the subject for a few moments and see what is to be understood by a free plat-In considering the subject of a free platform

the question will always arise—a free platform for what? The answer as readily suggests itself to every thinker-a free platform for the discussion of the subject matter for which the meeting has assembled, in all its features which are germane to the same

In all parliamentary bodies speakers are required to confine themselves to that which is germane to the subject under discussion, and it is the duty of the presiding officer to enforce the parliamentary usage, and if he does not promptly do so, it is the privilege of any member to insist upon the question of order, and the right of appeal from the decision of the chair to the assembly is always in order.

Now what are we to understand by the expression, germane to Spiritualism? The literal meaning is near akin, -hence when applied to Spiritualism it signifies closely allied; appropriate or fitting; relative.

We have been told that the "social freedomites" claim that Spiritualism includes everything, hence they have a right to occupy the time and attention of any spiritual meeting for the advocacy of the Moses-Woodhull doctrine. Aye, further, that some who profess to oppose the "social freedom" doctrine, claim that Spiritualists should allow the discussion to go on pro and con ad libitum.

It can not be denied that if that subject is germane to Spiritualism, it may under the fostering care of a willing presiding officer, entirely engross the attention of a meeting to the entire exclusion of legitimate Spiritualism. Men and women who attend Spiritual meetings, and are really desirous of carrying Spiritualism clear above, in the estimation of all good people, the reproach of the scandalous doctrine of promiscuity, should consider this subject well, and not be decoyed into giving their consent, out of mere curiosity, to hear what he or she (some known advocate of promiscuity) may say upon the subject. Opening the door to the advocacy of Moses-Woodhullism, even if it is sugar coated, (as that "elixir of life" like other patent nostrums has to be sugar coated to be swallowed) will forthwith cause the cheeks of chaste women to blush for shame, and place in the mouths of all opposers, words and arguments.

as Spiritualism expressed upon your platform by professed leading Spiritualists, that you will be ashamed to confess is but too true.

This doctrine advocated and unblushingly confessed to be practiced by Moses-Woodhull, to "gain power," "money" and the gratification of lust, is the corner stone of the so-called theory of "social freedom."

At the Chicago convention, they by resolution declared, "That the community has no more right to enact laws impairing the sexual liberty of the individual, than it has to enact laws impairing the physical, intellectual, or moral liberty of the individual," and refused an amendment offered by Judge Holbrook, in these words, "but it has as much."

And the same convention voted down the following resolution offered by Dr. Maxwell, of Ind., viz:

"Resolved, That we regard the monogamic marriage founded upon love, with just, legal regulation, with equal right for men and women, and the perpetuity of the family as the only true foundation of an enlightened human society."

This same party-social freedomites, re-organized at the Chicago meeting under the name of "Universal Association of Spiritualists," with Articles of Association which, in the language of Warren Chase, their Treasurer, took them "clean out of Spiritualism," and said he, "not one speech has been made in favor of Spiritualism during the whole convention."

In view of these facts, it is perfectly right that Spiritualists everywhere should in their calls for meetings and by positive rules for governing meetings, restrict the speeches to be made upon their pla forms to subjects germane to Spiritualism, and if a presiding officer is so tinctured with social freedom as to refuse to enforce the legitimate object of the meeting, impeach him instanter by a resolution of the

The time has come to act firmly upon this question. Spiritualism has suffered long enough from the social freedom infamy. Judge Carter, a devotee of that doctrine, says that there will be no more Spiritual meetings by the "Universal Association of Spiritualists." Their next meeting is to be held as a "Social Congress," in which Spiritualists, Internationals and other orders will be simply adjuncts. Spiritualism is to be simply a hazy star in the tail of their kite!

Talk about such a doctrine being germane to Spiritualism! Where is the man or woman that has any sincere love for Spiritualism that would not reject with scorn any proposition to give up their platform for the advocacy of "social freedom," a doctrine that was so fully defined at the Chicago meeting, that its advocates will be held, in all time to come, as more deserving of contempt, than the Carpocratians, a sect which arose toward the middle of the 2nd century. Their founder held that lusts and passions, being implanted in our nature by God himself, were consequently void of guilt, and had nothing in them criminal, and not only allowed his disciples full liberty to sin, but recommended to them a vicious course of life, as a matter both of obligation and necessity. He also taught that all things should be possessed in common. Or the Eustathians, a sect in the 4th century, so called from Eustathius, he prohibited marriage, the use of wine and flesh, feasts of charity and other things of that nature. To those who were joined in wedlock, he prescribed immediate divorce, and obliged his followers to quit all they had, as incompatible with the hopes of heaven.

And how verily like the teachings of the "social freedomites," is the doctrine of the Nicolaitans, a sect in the 1st century. They allowed community of wives and indulged themselves in all sensual pleasures without re-

Their doctrine was fully sustained by Mrs. Woodhull's position upon the Chicago rostrum when catechised by Mr. Cotton, of Vineland, in speaking of her views in regard to Col. Blood, provided, he should have any desire to cohabit with a certain lady she there

How very like the Woodhull doctrine! Victoria C. Woodhull and Col. Blood were once married, but were afterward legally divorced, that, as they claim, they might cohabit together, or, otherwise as they chose without

Now, according to the doctrine of those who claim that a free Spiritual platform should be open to the discussion of anything, the Spiritualists who may assemble at Elgin, under the ruling of their president, would be compelled to sit and listen, not only to the advocates of social freedom, but to the doctrines of either of the sects above referred to, even to that of the Satanians, who appeared about the year 350. They pretended they were the only true observers of the gospel; they possessed no goods, lived by begging, and lay together promiscuously in the streets. They would call themselves patriarchs, prophets, angels, and even Jesus Christ.

Now, we submit to the candid reader whether either one of the sects above referred to are not far nearer germane to Moses-Woodhullism than "social freedom" is to Spiritualism, and what w you say to giving up your platform to the advocacy of either of those sects? And what would you say to allowing your time to be consumed in meeting by the discussion of such doctrines?

Be not decoyed into any such folly, under the pretense that you have got to consume time in answering propositions that the civilization of the age, settles as emphatically as it does mathematics, astronomy or chemistry.

Let your platform be occupied by subjects that shall not shock the highest sense of moral duty of all intelligent people. Spiritualism is founded upon the demonstrated fact of spirit communion. It proves immortality. In that subject all mankind are interested. So long as your meetings are held for the purpose of inculcating that faith, and in demonstrating the | Drood complete."

mode of life in the spheres, so long the inquiring world will respect you and your faith, and be glad to listen to your teachings. On the contrary, when you give up your platform to erratic people to promulgate infamous sentiments that disgust every refined sense of moral purity, you will reap the reward of contempt, and soon sink into oblivion as a distinctive class of Spiritualists, and become "but adjuncts" to a class of anarchists, who care no more for spirit-communion than they do for internationalists, or anything else that will for the day be subservient to a few erratic

To the people who are about to assemble in convention at Elgin, we say emphatically, be firm in your resolves, and allow no man or woman to betray you into consenting to have your platform used for the advocacy of soeial freedom. You will be watched by vigilant eyes, and as you conduct that meeting so will you make an impression for good or evil to Spiritualism.

Spirit Photographs.

In another column will be found the advertisement of Fisher Doherty, of Crawfords-

Bro. D. is a gentleman of strict integrity, or we are mistaken in the man. He will neither cheat his patrons, nor keep their money without returning a spirit likeness. We do not understand that he is able to guarantee the production of a likeness of any particular person, that being a matter over which he has no control. Such as present themselves before the camera are impinged upon the plate, and such are developed in the ordinary way.

Bastian and Taylor.

Bastian and Taylor have returned to the city and are holding seances every evening at the seance room of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. Seances commence at 74 o'clock.

The reports which we have from time to time published are no exaggeration of their mediumistic powers. The large number that greet them from evening to evening, is evidence of the general satisfaction which they are giving.

Quarterly Meeting.

The Third Quarterly meeting of the Northern Association of Spiritualists will be held at Ripon, Fond du Lac county, Wis., on Friday. Saturday and Sunday, the 9th, 10th and 11th of January, 1874 Cephas B. Lynn, Mrs. S. E. Warner and other speakers will be present. A large gathering is anticipated and a good time, if we go prepared to make it such. Everybody

ISAAC ORVIS, Pres't. BANNER OF LIGHT, please copy.

Convention.

The Spiritualists of Oakland County will meet in convention at Farmington, Mich., Saturday and Sunday, Dec. 20th and 21st. There will be a business meeting Saturday at 3 o'clock P. M., and lecture Saturday evening, Sunday morning, afternoon and evening. F. M. Alpine, speaker engaged. WM. PHILLIPS, Pres't.

Milford, Mich.

Dr. Jack, of Philadelphia, we are happy to learn, and to announce to his many friends, is gradually recovering his health. He sends us word of cheer from many spirit friends who are able to control his organs of speech, telling us to persevere in the good work of advocating a pure system of moral ethics in contrast to the pernicious doctrines of "social free-

Thanks, to the angel friends and to our invalid Brother, for the words of encouragement and cheer. As we are inspired, so will we continue to work with all our might, mind and strength, ever trusting in the wise and good of the higher life, and to those who love truth and that which elevates the soul in this life. We will ever look to such for that moral support and material aid needed. We know angelic promises will be fulfilled.

REV. J. H. HARTER, of Auburn, N. Y., humbly acknowledges his circumstances and conditions to be such that he respectfully asks his friends to make him and his family such donations or presents in money, provisions or other valuables, as their willingness and ability will admit, without material injury to themselves and family. He hopes to be kindly and substantially remembered by mail, express or otherwise, on the 24th day of December, 1873, in his own hired house, No. 1 School street, Auburn, N. Y., where he will be happy "to receive all that come to him."

E. B. CRADDOCK, Vice-President of the Spiritual Association of Concord, N. H., claims that Edward Lincoln, a medium for physical manifestations, was caught perpetrating a fraud on the public, at one of his seances.

South Bend, Ind .- A subscriber writes. whose letter bears a post mark, South Bend, Ind., but neglects to give his name, date of letter, and post office address-very intelligent! Hope he, or she, will try again.

C. H. Toler-yours received in regard to your paper, but no post-office given. Will comply with your request when you give postoffice address.

DR. E. B. WHEELOCK has been lecturing in South-western Missouri. He is now traveling through the northern portion of the State.

B. F. UNDERWOOD will lecture before the Radical Society of Pittsburgh, Penn., Sunday, Dec. 14th, 1873.

A St. Petersburg publishing house is translating into Russian "The Mystery of Edwin Press Comments on "Avilude."

Remembering the avidity with which the children of a past generation engaged in playing "Busby cards," we are inclined to regard favorably every fresh invention in the way of games which promises to ensure the young people of to-day an equal amount of amusement. Lee & West, of Worcester, Mass., who make it their business to cater to the taste of children for innocent sport at cards, have issued a new game called "Avilude," which is as useful as it is attractive. It will be seen from its name that it is a study of birds. Indeed, it founds upon the science of ornithology an engaging recreation, and conveys lessons in one of the most interesting departments of natural history through the delightful medium of a game. Eight groups of birds are represented by eight cards each, one-half the cards giving spirited portraits of the birds, and the other half brief accounts of their structure and prominent traits. It is impossible to learn the game without acquiring a familiarity with the birds figured, and thus knowledge is skillfully united with diversion. In these days, when natural science is becoming a popular study iu our schools, a game which instructs in some of its elements needs no other rcommendation .- Chicago Evening

WE publish a most excellent address by B. F. UNDERWOOD, on 2d page. He will be a Spiritualist within five years, and will then realize that there is no "uncertainty" connected with the future.

DR. SAMUEL MAXWELL has been obliged, owing to his largely increasing practice, to establish himself in a more central point, and has removed to this city. See his card in another column.

PLANCHETTES. - Any one having one or more writing-Planchettes in good order, that they are desirous to dispose of, will please address RE-LIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

HENRY SHERMAN, the physical medium, will respond to calls from any point to hold eances. Address him at Cardington, Ohio.

A. M. WORDEN is in the lecturing field, and may be addressed at South Bend, Ind. A HEALTH MANUAL on a new and improved

plan is announced by Dr. Babbitt. See his department on 6th page.

REMEMBER that Gerald Massey lectures at the Globe Theater in Chicago, Dec. 14th.

READ the splendid article on first page from the pen of Hudson Tuttle.

READ Mumler's new advertisement; it is of special interest.

New Lublications.

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ductions of the ablest writers in science, fiction, poetry, history, biography, politics, theology, philosophy, criticism and art.

Among the eminent authors lately represented in its pages are Prof. Max Mueller. Prof. Tyndall, Prof. Huxley, Lord Lytton (Bulwer), Fritz Reuter, the popular German novelist, MM. Erckmann-Chatrlan, the distinguished French writers, Ivan Turguenieff, the eminent Russian author, Mrs. Oliphant, Dr. W. B. Carpenter, Miss Thackeray, Charles Kingsley, Prof. R. A. Proctor, Miss Muloch, Matthew Arnold, Jean Ingelow, Geo. MacDonald, Froude, Gladstone, and many others.

A new series was begun January 1st, 1873, which already embraces serial and short stories by noted English, French, German and Russian authors, viz: Lord Lytton, Erckmann-Chatrlan, Fritz Reuter, Ivan Turguenieff, Mrs. Oliphant, Mrs. Parr, author of "Dorothy Fox," Miss Macquoid, author of "Patty," Miss Julia Kavanagh, etc. And during the coming year, as heretofore, besides the choicest fiction by the leading foreign authors, will be given the usual amount, unapproached by any other periodical, of the best literary and scientific matter of the day, from the pens of the above named and many other ablest living contributors to current literature.

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Fox), Julia Kavanagh, etc.

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New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper re-ceived at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

The Shakers in New York.

On Sunday, Nov. 23rd, we had quite a delegation of Shakers of both sexes from Albany and Watervliet, who met with the Spiritualists. Mr. Peebles opened the exercises in the morning with a very kind little speech of welcome, and commending the Shakers as a body, admitting that they understood and practiced spirit-communion long before the Spiritualists did. He was followed by several short speeches and sacred songs of the Shakers, and the forenoon passed very pleasantly. In the afternoon they spoke and sang to the children at the Lyceum. In the evening Elder Evans gave a masterly speech to a crowded and enthusiastic house. He showed that from the absurdity of the prevailing church doctrines some forty years ago, he was a Materialist and disbeliever in all religion and was led to join the Shakers from the kind and rational spirit which they showed. At that time he was meeting in New York with a band of infidel reformers, who advocated many noble things quite in advance of the age, some of which have already been carried out, such as the Homestead law, etc. He then went to show the abuses of society, the animalism that is caused by taking meat, especially pork and stimulating diets, the monstrous error of giving sick people those poisonous drugs which would harm well people, instead of living rightly and adopting natural methods of cure, the abomination of tobacco and liquor, ignorance of the laws of life and generation, many other things that tend to curse the world. He strongly advocates limitation land laws, i.e., a limitation to the amount of land which any one should be allowed to hold.

The principle of communism or co-operation

by which the Shakers are regulated, is a grand one, and the world must come to it before the millennium dawns, or before monopoly is discarded. They are a noble people and are, blessing the world with many practical ideas. After all, what fractional beings we all are

and how far from being full orbed and com-plete in our perceptions. Every one has to have some hobby which he holds so near his eyes as to shut out a part of the disc of truth. Elder Evans speaks of the new heavens and new earth promised in the apocalypse. The beast which is Catholicism, and its image which is Protestantism, are to pass away before the light of Spiritualism, free thought and Shakerism, until at last the new earth will be the culmination of the whole in Shakerism. This is somewhat amusing, for when Shakerism is supreme, it will take only about a century to lands into a desert waste without a human being in existence. This will be a new earth sure enough, but hardly an ideal

According to the Shaker theory, God must have made quite a mistake in giving to the sexes organs which it is wrong to use under the highest dispensation, or in not providing some other way for peopling the earth. God and nature must be at war under this plan of things. Ruskin says, there are three sorts of people: 1st, The Purist who have an ideal conception of things which they suppose to be higher than nature. If painting a tree, the Purist would have all its limbs in stiff and regular curves, or if painting society, he would have all conform to some set model of perfection, and would show only an angelic expression; 2dly, Those that glory in the grotesque, that would always prefer to paint ruins, or jagged irregularities or the foibles of society, and 2dly, The Naturalist, who takes nature and society as God has made them, who can paint its exquisiteness and also its wild freedom. He pronounces the Naturalist greater than either of the other extremes, and he is right. The Shakers, seemingly, do not think nature as Shakers, seemingly, do not think nature as God has made it, quite right, but have devised a plan which they deem holier than to have all the faculties used. They quote the passage, "In Heaven they neither marry nor are given in marriage," as their justification. Suppose this expression true, we are still on earth and wisdom consists in adapting ourselves to conditions. A. J. Davis says if we dwell too. A. J. Davis says, if we dwell too ditions. much in the ideal and spiritual condition while here, or too much in the worldly elements, either extreme leads toward lunacy But all mediums that I know of bring the same testimony that my spirit guides bring to me, which is, that they do marry in the spirit-life, or mate with each other, and that mono-gamically, which is the same thing. The Shakers simply go back partly to the monastic system, though the sexes dwell in the same atmosphere and under the same roof, which is a great improvement. The Woodhullites think they follow nature by letting the lower elements have free scope. The Harmonial Spiritualist has taken the golden medium by considering both, higher and lower, divine in their uses, but that the higher and finer forces should regulate the lower and coarser, just as the exquisite attractive forces of nature wield the coarser matter of worlds; just as the mind rules the body, and just as the front brain should guide, not suppress the back brain. A true soul marriage is the purest, yea the holiest style of life in this world, because it follows the laws of physical and spiritual harmony.

The Shakers that were present had a good

spiritual cast of countenance, but, with the exception of one, their faces were somewhat thin, pale and angular. The red corpuscles of blood seem to be deficient. Does this come from too great abstemiousness of diet, or lack of marriage relations, or what? Their longevity may be equal or superior to that of the community at large. The lack of absorbing cares, which comes from communism, and their temperate habits, would conduce to that. I think the Shakers could afford to imitate nature in cultivating the æsthetic. Every leaf and tree is beautiful-sky, river and lakes are beautiful and clad with graceful ornaments. Beauty is divine. It is only a false love of display that is degrading. We imitate God when we cultivate taste in music, or dress, or in everything. And yet the Shakers are a sterling people, far ahead of the church world in freedom of thought, and they are teaching us all many excellent things.

The Mystery of Edwin Drood.

A young English friend of mine who is familiar with the different writings of Dickens, says, that "Edwin Drood," as finished by the spirit of Dickens through the mediumship of Mr. James, is superior to anything he ever wrote, and that the latter part of the work is far superior to the former, which was written while in earth-life. The work is attracting great attention, even outside the spiritual ranks and will probably prove one of the greatest tests of spirit-communion that has ever been It is said that one, two or three chapgiven. ters of the new part are not so good as the rest, as the author probably did not get so full a control of the medium as afterward. My friend wrote to the medium, asking him if he had read the first part of "Edwin Drood," before commencing under influence to write the last. The following is the answer:-

BRATTLEBORO, VT., Nov. 14th, 1873. NOEL WINTER, Esq:-Your favor of the 13th is at hand. In reply, would state that I not only never read the fragment written by Mr. Dickens before and while engaged on the "Mystery." but have not even read it since, having only had time to sketch it through. With many kind wishes,

ind wisnes, Sincerely yours, T. P. James.

I, in common with many thousands of others am reading the book, and must say that what I have glanced at of the new part, seems too perfectly like Dickens himself to be imitated by any living writer. My friend considers that the completion of the work by Wilkie Collins, himself, perhaps, the greatest of living novelists, bears no comparison with this. When critics speak of an occasional passage being ungrammatical, they should remember that it would not be like the great Dickens himself, if it were not so.

Report of a New Hampshire Convention of True Spiriualists held at Washington. Nov. 22d and 23d, 1873.

Agreeably to a published call, signed by prominent Spiritualists of our State, there was a gathering of highly respectable and educated persons at the church in the Town Hall building at Washington, which, considering the suddenness of the emergency, the late disgraceful proceedings of certain free-lusters at the Bradford convention, was highly creditable to the cause of true Spiritualism. On Saturday, at 2 o'clock P. M., the Convention was called to order by N. A. Lull, of Washington. Alvin Frost of Charleston was chosen Chairman, and Frank Chase of Sutton, Secretary. The Chairman opened the meeting with appropriate remarks. Then followed an invocation by Mrs. L. A. Sturtevant, and remarks by Mrs Sturtevant, Mrs. Stevens, Mrs. Brockway, T. B. Newman, Lucinda French, M. Nelson, Mrs. Nelson, I. M. Perkins, N. A. Lull, and The speaking was interesting, sensible and exactly to the point. Some of the speakers had never taken part in a Spiritual meeting before.

On motion, a Committee on Resolutions was chosen, as follows: I. M. Perkins, Mrs. Sturtevant and Mrs. Brockway.

Adjourned to Saturday evening, 6:30 o'clock.

A GOOD MOVE. Mrs. Stevens moved to print experience of Moses Hull, Elvira Hull's letter, and other matter in explanation of the same, in pam-phlet form, for circulation in our State, so that all who desire, may know what free-love means, as taught and practiced by Moses Hull and V. C. Woodhull and others.

Remarks and explanations were made by Messrs. Beckwith, Stevens and others, after which, on motion of M. Nelson, the following named persons were chosen a Printing Com-mittee for the above named purpose: Mrs. Stevens, Mrs. Sturtevant and Mrs. Brockway.

A subscription paper was then made out, signed, and the money paid at once to the Printing Committee; and with the promise by all who signed, that they would pay double if necessary! This fact shows the practical and determined character of this convention. An elaborate report of the late Bradford convention was read by Mrs. Stevens, and adopted, and voted to have it lie upon the table for consideration.

Adjourned to Sunday morning, Nov. 23d, when convention opened with Music by Geo. D. Epps and others. Mrs. Stevens then read an interesting poem by Stephen Glidden of West Unity, addressed to the convention. Other letters of recognition and endorsement from prominent Spiritualists not present, were then read by Mrs. Stevens, M. Nelson, Mr. Lull and others. Letters from Vermont were also read.

Here follows one of the letters, a sample of those sent in, appended because it so fairly represents the other, and the general sentiment of this convention, both in speech and action.
To the Chairman,—Dear Sir:—The ob-

is to reform or regenerate the party, or to identify true or genuine Spiritualism. If so, you have my sincere and hearty support and co-operation in the good work; and I fervently hope that your deliberations will be harmoni ous and thorough. Root out the tares from the wheat, separate the sheep from the goats; in a word, draw an indelible line of eternal separation between pure and genuine Spirit-ualism, and gross licentiousness in all its deformity. Age and ill health prevents me from being with you.

Yours for the truth,

Amos Perkins. Mrs. C. C. Lull, of Washington, then read a letter purporting to be from Elvira Hull to Mrs. M. E. B. Sawyer, charging her with too great intimacy with her husband, Moses Hull! This letter, it appears, was accidentaly lost by its owner, Mrs. Sawyer, and thus it fell into our hands.

Voted that the report of the late Bradford convention be taken from the table and reread, which was done.

Convention voted unanimously, an approval of the course pursued by the true Spiritualists at the late Bradford convention; and to have said report published in the Spiritual papers.
Committee on Resolutions reported the following, which was unanimously adopted:

WHEREAS, Certain fanatical persons of both sexes, calling themselves Spiritualists, are zealously laboring to engraft upon our glorious spiritual philosophy their social freedom or free-love theory, as taught and practiced by Victoria C. Woodhull, Moses Hull and others, therefore be it

Resolved, That we, the Spiritualists of the State of New Hampshire, in convention assembled, do most emphatically condemn such action as immoral and mischievous, and fraught with fearful consequences to society, and demoralizing to family relations in their highest and purest sense, besides exerting an influence destructive to the advancement and moral and social development of the human

Resolved, That we deem such teachings repulsive to our highest conception of right, disgraceful in practice; and we do most emphatically protest against both theory and practice, and decree it no part or parcel of Spiritualism, and in direct opposition to the teachings of spirits passed to the higher life; contaminating and dwarfing to the minds and souls of all who come within the pale of its pestilential influence.

Resolved, That the American Association of Spiritualists, which has changed its name to the "Universal Association of Spiritualists," recently assmbled in Chicago, does not represent the sentiment of the great majority of intelligent Spiritualists of the United States, and we hereby positively repudiate said as sembly as unauthorized, and in no measure entitled to represent the sentiments of the Spiritualists of New Hampshire; but that we most heartily endorse the report and pro-test of the minority committee of the National Convention, convened at Chicago, Sept. 16th, 17th and 18th, 1873.

WHEREAS, The minority, in the late State convention at Bradford, protested nobly against this unwarrantable perversion of Spirit-

ualism, therefore,

Resolved, That we publicly give expression
to our appreciation and cordial acceptance of the policy indicated at that convention, by the withdrawal of the minority from all connection with those who constitute the free-lust

association, and who have arrogated to themselves the name of the "State Association of Spiritualists." Further,

Resolvea, That we will at no time employ as a lecturer, any free-luster, or advocate of the "social freedom" theory, or any one whose position is not most decidedly against the same.

same.

Resolved, That we earnestly desire the inauguration of such measures as will result in a complete and permanent separation from the advocates of "social freedom," and the consummation of a union of Spiritualists upon a truly spiritual and moral basis.

WHEREAS, We believe it to be the mission of the State of New Hampshire, to develop a pure Spiritualism, peculiar to itself, and whereas, we have been hindered or clogged in this by Moses Hull and others, therefore,

Resolved, That we will in no case allow any

person, not a bona fide resident of our State to introduce any resolution, or to vote, or hold any office in our conventions, or in any other manner to interfere practically in the manage-

ment of our local Spiritual Institutions.

Adjourned to Sunday afternoon. Opened with music. Voted that we add to the Committee on Resolutions, the Chairman of this Convention, and that they constitute a Business Committee of four, for calling the next convention. Voted our thanks to Mr. and Mrs. Lull of Washington.

Having disposed of all business matters, we then listened to a poem, "The Wreck of Life," from Mrs. Addie M. Stevens, followed by a lecture and invocation, closing with music. We must not omit to say, that spirit influence was powerful during this convention. Many times were mediums controlled, and through them spirits assisted us and endorsed our proceedings. This convention was perfectly harmonious throughout.

Finally, many persons came forward and wrote their names, thus voluntarily endorsing with their signatures this movement in all its forms, since it first commenced at the late Bradford Convention:

Bradford Convention:
Lucinda French, Alonzo Marshall, Lydia C. Marshall, Mary C. Millen, Sark Jefts, Abbie J. Jefts, Albanus C. Thissell, N. A. Lull, Caroline C. Lull, L. J. Wilson, Mary A. Wilson, Sarah Chesley, E. A. Lull, Mary R. Ring, Rachel Beckwith, Alfred Beckwith, B. C. Whipple, Sarah J. Whipple, Lucy A. Sturtevant, A. A. Sturtevant, Mrs. E. D. Rogers, Mrs. M. A. Stevens, Moses Nelson, Lydia F. Nelson, V. C. Brockway, Ann S. Brockway, Maria H. Perkins, J. M. Perkins, Stephen Glidden, Eliza M. Glidden, T. B. Newman, Geo. D. Epps, Addie M. Stevens, Walter Stevens. Stevens.

Now, let the true Spiritualists of New Hampshire send us letters of recognition, with as many names as possible, to be read at the next convention.

ALVIN FROST, Pres't. FRANK CHASE, Sec'y.

Voices from the People.

The Banner of Light is kept for sale at the office of this paper.

Brittan's Quarterly for sale at this office, price 80 cents. It is an excellent work, send for it.

LAKE SHETEK, MINN.—E. P. French writes.
—I like the way you use up Moses and Mrs.
Woodhull. DORR, MICH.-John A. Beamer writes.-You

are on the right track now, and can put on steam and go ahead. ALGONAC, MICH.-E. B. Warner writes.-I re joice to see the stand you take in regard to Woodhullism. You are doing a good work.

NEVADA CITY, CAL.-J. Ludby writes.-I Like the present tone of the Journal, and shall exert myself for new subscribers.

NEMAHA, NEB .- J. P. Crother writes .- All readers of the JOURNAL course, and like the paper. the Journal here approve of your SILVER CITY, IDAHO .- W. Garlick writes.

I am heartly pleased with your course in regard to the doings of Woodhull and her followers. PHILADELPHIA, PA .- Dr. W. L. Jack writes. -Spiritualism is still triumphant here, and not animalism or free-loveism.

BROOKSIDE, WIS .- E. I. DeLano writes .- I see the JOURNAL is down on free-loveism, as every true Spiritualst ought to be.

JERUSALEM, OHIO.—David Blackledge writes.
—Believe me your true friend in a pure Spiritual reformation, without any Woodhullism connected

GALVESTON, TEX .- R. G. Crozier writes .- I would take occasion to thank you for the bold and manly stand you have taken against that damnable free-love doctrine.

NASHUA, N. H.-W. B. Cummings writes .- Go for Woodhullism without gloves. It is worse than old pod-auger orthodoxy. No one takes stock in it about here.

MONTPELIER, OHIO.—M. H. Louden writes.

—We feel rejoiced that genuine Spiritualism can
no longer be stigmatized with the pernicious and demoralizing doctrine of free-love. SALEM, MASS .- S. G. Wilkins writes .- I must

thank you for the noble stand you have taken against the pernicious doetrine of Victoria C. against the Woodhull. NEWARK, OHIO .- J. R. Scott writes .- The

straight-forward course which you have taken in this national free-lust matter, brings praise from every tongue that has the good of pure Spiritual-WRIGHTSTOWN, WIS .- J. H. Ward writes .-The course you are pursuing seems to give universal satisfaction to the Spiritualists in this region so far as the Woodhull teachings are con-

CANNONSBURG, PA -Mrs. M. J. Evans writes. —I have read with much pleasure every number of your interesting paper since first published, and I feel it my duty to say it is the best Spiritual paper of the age. I strongly indorse the stand you take in regard to the free-lovers.

ELYRIA .- J. C. Potter writes .- What a noble work you have before you. We can not say that we envy you your hard and persistent labor, but we will trumph in your success, for we know that you battle but to win. Angels and good men will sustain you just as sure as the sun rises and

GRAND LEDGE, MICH .- Sarah A. writes.—I am very glad you have taken the course you have in regard to free-love. I think more than ever of the Journal now. Now is the time for action. Let every true Spiritualist lift up their voice against this odious, detestable doctrine of

ALVA, KAN.—Mrs. B. J. Finney writes.—We are well pleased with your paper, and will be glad when you are done with free-loveism, to give place to, what is to us, more valuable reading. Still we believe you have but discharged your duty, and are glad you did it so manfully.

MT. VERNON, ALA .- James C. Erwin writes. —Woodhullism in these parts, as far as I can learn, is about as much below par as Confederate promises to pay. Strike boldly, Brother Jones, for virtue, purity and truth, as has been your wont heretofore, and the angels will bless you.

TUNNEL CITY, WIS .- L. W. Morse writes .-We have never heard of anything emanating from the rostrum so indecent, obscene and disgusting as is said to have been uttered at the Woodhul as is said to have been uttered at the woodhuin convention in Chicago, in September last. We only wonder that the police were not called to clear them out, as the money-changers were said to have been from the synagogue.

WHEELING, W. VA.—Thomas Hornbrook writes.—My wife has been a reader of your paper for some time, and I get hold of it occasionally, and allow me to say just now. I am no Woodhullite or Hullite, but am a seeker after truth, and as I am outside of the organized theology of the day, I stand some chance to obtain it.

ALGONAC, MICH .- J. W. Geer writes .- We ALGONAC, MICH.—J. W. Geer writes.—We thank God and take courage, that there is one Spiritualist paper that dares do justice to that most loathsome abomination that ever insulted any decent person. Go on, Brother Jones, until the hdyra-headed monster is thoroughly divorced from Spiritualism, and the Spirit World and all true Spiritualists will most heartily sustain you.

COLUMBIANA, OHIO.—John Fitzpatrick writes.—Your paper is liked here for the firm and bold stand it takes against the Woodhullites. Thank God we have none of them here. I am glad to see a dividing line between Spiritualism and all such corruption. Let us be pure and we will present.

Thanks for the eighteen dollars and fifty cents remittance.

We wish all old subscribers would work for the promulgation of the truth, as found in the columns of the Journal, as you have done. The world would soon be brought to a higher appreciation of spirit communion-[ED JOURNAL.

DOVER PLAINS, N.Y.—John H. Rogers writes.
—In looking over the last number of the JourNAL, I noticed the lines entitled, "The Wreck of
Life," and the thought came into my mind,
How many such lost ones, to earthly friends so
dear, will the libertine and seducer, Moses Hull,
find on the other side of life in the accusing hall
of conscience. I think Moses Hull will be a long
time on the other side seeking rest, for his troubtime on the other side, seeking rest for his troub-led spirit, and finding none.

TERRE HAUTE, IND.—Joseph Temple writes. It is my wish for your paper to prosper for the course that you have taken, in trying to rid Spiritualism and society of such a loathsome and degrading incubus that has been charged to our beautiful philosophy of spirit return. I can not find words to express my contempt for such low and degrading doctrine. May our angel friends and all that is pure and holy sustain you and guide you safe through, is my prayer.

FARMER'S STATION, OHIO.-Silas Garner FARMER'S STATION, OHIO.—Silas Garner writes.—Spiritualism is yet alive in this vicinity, and society is becoming more and more imbued with its spiritual ideas and expressions. We are but few in number in this vicinity, yet since the Chicago Convention we are glad of our position, and can look the world square in the face. Not one in this vicinity but what rejoices in the effort you and your co-laborers are making to free our beautiful philosophy from its dead weights.

BIRDSBORO, PA.-John B. Holman writes. I congratulate you in the position taken by you, in relation to the great efforts put forth on the part of some professing to be Spiritualists, but suffering the misfortune of having "heads" pretenaturally large, particularly the back part—the cerebellum, in which reside the animal passions in precent desting a proportions in the back the cerebellum, in which reside the animal passions in preponderating proportions, in the hope of foisting animalism, free-lust, or as recently designated Moses-Woodhullism, on the back of Spiritualism. Your well-timed sledge-hammer blows, so well directed and aimed upon the most vital part of this hideous beast, are telling fearfully upon it, if the "Voices of the People" afford any correct and truthful indication. The "Voices," to which I add another, afford you ample encouragement to go on in your efforts at purging Spiritualism from all prostitution and ample encouragement to go on in your efforts at purging Spiritualism from all prostitution and promiscuity, and present it unsulfied and in its purity, to a people, chaste, intellectual and truth-seeking.

BRYAN, TEX.—H. A. Moore writes.—Your severe condemnation of Woodhull, Moses & Co., is heartly approved by the Spiritualists generally of this community, although some of us think you are giving them more notoriety than they are entitled to; for surely, Brother Jones, such principles as these which they advocate, are bound to die shortly from putrefaction. We are fitting up a lecture hall here for Spiritual and Liberal lectures, to which will be attached a circle-room for the lecture hall here for Spiritual and Liberal lectures, to which will be attached a circle-room for the exclusive use of mediums and our angel friends. We expect Miss Annie Martin, of Brenham, Texas, here the latter part of this week. Miss Martin is a medium for physical manifestations, and when she becomes fully developed, I predict she will have few appraisant in this country. Through the have few superiors in this country. Through the mediumship of Miss Martin, the friends of our beautiful philosophy, in this vicinity, have passed many hours of sweet communion with their friends "Over There."

We shall be very glad when the time comes that Spiritualism is freed from the odium of Moses Woodhullism. That time will come just so soon as Spiritualists shake off the "putrefaction!" So long as anyone of the pestiferous expounders of "social freedom" are allowed to occupy Spiritual rostrums, so long will the odium continue to attach, and the finger of scorn will be pointed at Spiritualists-[ED. JOURNAL.

DAYSVILLE, ILL .- A. Newton, M. D., writes, —We rejoice for the course you have been, and are still taking upon the social question. The angels and humanity bless you for loyalty to truth and to principles. Let Moses go; his amativeness has too large a caliber for his spiritual organs. He has sacrificed himself upon the altar of lust, and now let the sweet-smelling savor ascend to the nostrils of his Goddess, Victoria. May she snuff and drink in the poisonous and hateful effluvia to her heart's content. But, oh! it was Moses' big brain that spoiled him. Judging from his precepts and example, and from the fact that he has not the ability to comprehend marriage in its numerous and important relations to society, we conclude, that his cerebellum is more ponder. ous than his cerebrum, so much so, that his head has a tendency to tip backwards. A constant and tiresome effort to keep his head erect, especially when there is high steam pressure on, compels him to seek new affinities for safety-valves, and thus to give him momentary pleasure. We advise all ladies not to approach the magnetic power of his back brain. It would be decidedly dangerous; for if nothing more, it would fix suspicions upon their characters. their characters.

CONCORD, N. H.—E. B. Craddock writes.—Dr. Green has wrote you the particulars respecting E. E. Lincoln, as being an impostor. As regards materialization, I learn to-day that he is going North to give seances. I detected him myself, having the mask in his pants next to the skin. It was of coarse, black worsted, knitted. He has a woman, said to be his wife; she is rather singular looking—one eye is much higher than the other, and he has got considerable of the feminine in his nature; chestnut hair, complexion light, very quick spoken, weight about one hundred and thirty pounds, when under control speaks broken or rather Dutch accent, and is said to be controlled by Professor Young. We are now doing well, and hope to continue so. Moses Hull has put us back some, but we shall stick to the cause of true Spiritualism. Our people think well of the Religio-Philosophical CONCORD, N. H .- E. B. Craddock writes. JOURNAI, and I hope to get you many subscribers in a week or two. We have had Mr. White, of Manchester, here, and we think he is a wonderful medium. He lectures, sings and gives good tests often, to large audiences. I have never seen a better medium in Europe or this country. country.

Thanks, Brother. We feel that every Spiritualist in New England would subscribe for the JOURNAL, if they were aware of the position it is taking, to rid Spiritualism of the parasytes that are disgracing it, and have so long held it in disrepute among the better class of people.

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Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spiritlife, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

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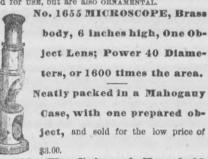
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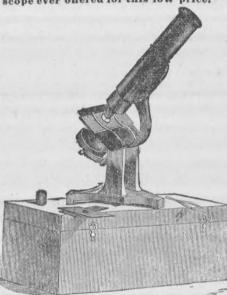
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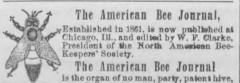
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To All Whom it May Concern.

Whereas the Elgin Spiritualists have surrendered the lease of the Du Bois Opera House, thereby going back on their call for the Sixth Quarterly Meeting of the Northern Illinois Association of Spiritualists, to be holden in Elgin, Ill., on the 12th, 13th and 14th of De-cember, 1873, therefore, the Northern Illinois Association of Spiritualists have rented the Du Bois Opera House, for the 12th, 13th and 14th of December, 1873, and the Sixth Quarterly Convention of our Association, will convene in Elgin, according to our call in the Religio-Philosophical Journal, November 12th, volume 15. Every Spiritualist in Illinois is earnestly invited to come to Elgin, to our convention. Bring with you blankets and Buffalo robes, for we may want them. Come with baskets well filled with provisions. Brothers and Sisters, come up to Elgin. Come prepared to work. Do not stand back. Let us wipe off all reproach of sensuality that stands against us. Let us be Spiritualists indeed. Come let us work together for humanity. Let us be true to Spiritualism. We are not social-freedomites. We do not belong to the principles of promiscuity. Let us have done with it. Come up, then, from all Northern Illinois, and Southern Wisconsin, and from every place else, to discuss Spiritualism, and not sensualism as taught by Moses Hull and others. E. V. Wilson, Secretary of the N. Ill. Association of Spiritualists.

The Joliet Convention of Spiritualists.

Readers, we have won a victory. Spiritualism is a fixed fact in Joliet, and all that is required is a little energy, unity of action and will, and the victory will be complete.

Nov. 28th, 1873.—Some forty persons came together in Warner's Hall, at 2 o'clock P. M., and held an informal meeting. The speakers.

and held an informal meeting. The speakers, Mrs. Parry and E. V. Wilson not present. The meeting was addressed by Judge Hobrook, Mrs. Calkins, Hugh Smith and one or two others, as we were informed. At 7 P. M., the meeting was called to order by E. V. the meeting was called to order by E. V. Wilson, and Judge E. S. Holbrook called to the chair. E. V. Wilson was appointed Secretary. A Business Committee of five, Mrs. Calkins, Chairman. Conference for an hour, during which Holbrook, Smith and others took part. E. V. Wilson, speaker of the evening, subject, "Woman, Man, God, their relation to each other." There was a fair attendance, and marked attention to all that

Saturday, Nov. 29th.—The Business Committee reported that the order of our Convention will be as follows: Conference one hour, one speech of 30 minutes, and one without re-striction in regard to time. The regular speakers to be reported at the close of each session, and that this will be the rule of action during the session of this Convention. The meeting was then declared to be in conference

Judge Holbrook spoke for ten minutes on sunlight, starlight, and their effect on material things, and then referred to the light of Spiritthings, and then referred to the light of Spiritualism and its effects on the material and Spiritworld. The Judge's remarks were pointed, argumentative and original. E. V. Wilson spoke on "Something to do—the Work of Spiritualism and its Effect on Society."

Mrs. Mary L. Millspaugh was opposed to woman's voting. I am not afraid of men not giving women their rights. Education will accomplish more than coercion. I am free to

accomplish more than coercion. I am free to think, do and act, and I am not going to be gagged. God repented making man, not woman. There is a power with me that has work for me to do, and I am going to do it. (Cheers.)

Mrs. Calkins said, "I am in favor of woman's voting. The effect of her vote will be felt. Her vote will be cast against intemper

ance and will do more to do away with its baneful effects than anything else.

Judge Holbrook was in favor of action!

Wanted everybody to do something. Public speaking was an education. I urge Christians to speak. You must crystalize your thoughts. This system of speaking in conference is a school that teachers were the conference meetings. es you to speak. These conference meetings are for our education—let the outside world come in or stay way-let us improve the confer-

Mrs. Mercer, of Chicago was in favor of woman's voting and of woman's speaking.

The hour of conference over,—E. V. Wilson entertained the Convention for 30 minutes,

in a terse pointed speech on the "Uses and Practicality of Spiritualism—its testimony, the Witnesses that testify, as compared with the hypothetical and suppositious propositions

of Christianity.
Mrs. Mattie Hulett Parry followed with a stirring speech on Practical Spiritualism. Spiritualism is intensely practical. If, like Christianity, it gave us only wonderful thoughts of the future, it would be impractical; but instead thereof, it gives us the bread of life, it enters into present and the statement of life, it enters into present on the statement of life, it enters into present of the statement of life. To me the most beautiful part of Spiritualism is this—it opens the door of our own lives, saying, "Look into your own lives and see yourself." It has lifted us up and bid us see our life as it is. It has taught us this grand truth, that we are working out the problem of our future—the facts of our present life.

Judge Holbrook closed the meeting for the morning with remarks eminently adapted to the occasion.

The Convention came to order at 2 o'clock P. M.—sharp time—Judge Holbrook in the chair. Conference for one hour, during which E. V. Wilson and Dr. Juckett, of St. Charles, Mrs. Mercer, of Chicago, and C. Pratt, took part. Mrs. Parry and E. V. Wilson speakers

of the afternoon. The evening session was from 7 to 10 clock. The Conference was an animated o'clock. one, and full of pith and points. The speakers of the evening were Judge Holbrook, of Joliet, and Mrs. Parry, of Beloit, and well did they do their duty. There was a goodly audience, and all manifested marked attention to all that was said, the speakers being frequently applauded for their words of cheer. We only wish we had a verbatim report of

these speeches. Sunday, November 30th, 10 o'clock, A. M. All the officers in their places and the seats well filled, when the Business Committee came forward with a plan of organization. The house resolving itself into a Committee of the Whole, took up the matter of organization. E. V. Wilson, on request, read the following

Ladies and Gentlemen, when here in April

last, and again in August, I urged upon the Spiritualists of this place the necessity of organization, and of holding at least quarterly meetings, and after mature reflection it was determined to call a three-days' meeting, commencing on the 28th of November, 1873, and holding over Sunday, the 30th, hence this meeting; and your Business Committee beg leave to report for your consideration the fol-

lowing:

1. That we will be known as the Will County Conference of Spiritualists (with head-quarters at Joliet), inviting the Spiritualists of adjoining counties to join with us, helping on

the good work.
2. That the Officers of this Conference will consist of a President, two Vice-Presidents, a Treasurer and Secretary, who will be the Executive Board for all official duties, subject to a majority vote of the Society for approval or disapproval.

3. That the Officers of this Society will hold their (respective) offices for the term of one year, and that the annual election shall come off on the last Sunday in November in each year, during the existence of this Society.

That the Officers and Members of this Conference will hold a public meeting at least once in three months, and oftener as it may suit the convenience of the Conference.

5. That our platform is a free one, and shall remain so, on which all subjects calculated to benefit humanity, may be discussed under strict parliamentary rules.

6. That we recognize no rights of caste, color, or sect, but humanity. On our platform all may meet in the hely sphere of the God-

all may meet in the holy sphere of the God-hood of mankind, in their right to progress here and hereafter, and yet we grant no licence to do wrong or countenance the evil doer.
7. This Conference will not countenance or sanction intemperance, lust, theological ex-

orcism or interference with the right of man-kind to worship Infinite Good according to the dictates of individual conscience. 8. That we will oppose religious interference in or with the political affairs of our country, or the right of suffrage, let it come

from whatever source it may.

9. We will recognize no priesthood, church or arbitrary interference of State or National organization, or the taxing of individuals for creedal purposes; but that each Local, State, or National organization may meet the ex-penses incurred of meetings and conventions, in such a manner as to them may seem wise

and good.

10. That love to all and good will on earth toward all mankind, is and shall be our motto, and progression here and hereafter, our watch-word, for time and for eternity.

11. All subjects discussed in this Conference shall be governed by a two-thirds vote of the Conference present.

12. This Conference shall have the right to amend this Constitution by a two-thirds majority vote of the Conference at any regular meeting of the Conference. Mr. Chairman, your Business Committee

beg leave to present these propositions for your acceptance, and ask you to organize un-der these rules and regulations, always subject to the majority vote of your Conference.

It was then moved and seconded that the report be accepted, and that it be the order of business at 2 o'clock, P. M. Judge Holbrook said, "I want time for re-

flection. These rules are important; we must have time to reflect."

It was carried. was then moved and seconded that the Will County Conference be auxiliary to, and part of, the Northern Illinois Association of Spiritualists. Carried. The whole matter was then laid over for consideration at 2 o'clock, P. M., after which Mrs. Parry, E. V. Wilson and Judge Holbrook entertained the

people with short and pointed speeches.

At 2 o'clock, P. M., there was a goodly assemblage of people. Judge Holbrook in the chair. E. V. Wilson called up the unfinished business of the morning organization, and after reading the articles of organization, handed them to the President, who said, "What will you do with these Articles of Organization?" It was moved and seconded that they be adopted. Carried by a unanimous vote.

The Chairman then called for subscribers

to the Constitution, to come forward and give in their names, when Isaac T. Millspaugh, E. H. Spinney, O. Johnson, E. S. Holbrook, Mary L. Millspaugh, Mary Bartlett, Mrs. A.C. Holbrook, D. A. Reese, Mary E. Reese and twenty-seven others handed in their names, after which O. W. Barnard, of Monteno, was alosted President. Mrs. Mary L. Millspaugh elected President; Mrs. Mary L. 1st Vice-President; O. Johnson, 2d Vice-President; E. L. Gowger, Secretary, and John

Moreland, Treasurer.

Judge Holbrook, in a neat little speech, introduced the President elect to the people, the other officers taking their places.

It was then moved and seconded that this

Society send five Delegates to the Sixth Quarterly Meeting of the Northern Illinois Association of Spiritualists, to be holden in Elgin, on the 12th, 13th and 14th of December, 1873. Adopted. The action of the Conference resulted in the choice of E. S. Holbrook, Hugh Smith, Mrs. Mary L. Millspaugh, O. Johnson, and Mrs. Julia Andrews as the Delegates to the Elgin Convention of the Northern Illinois Association of Spiritualists.

The President then asked if any further business? E. V. Wilson came forward and read the

following:
Resolved, That we, the Spiritualists of Joliet and surrounding country, will not tolerate lust, sexual promiscuity, or any other system of adultery that bemeans man or woman in their physical, moral, and spiritual happiness.

Resolved, That we recognize the monogamic

law of marriage, under just regulations of law that protect the woman as well as the man in the legitimate rules of life.

Resolved, That we hold the seducer equally guilty and culpable with the seduced, and that we will compel him to take his position on a level with his victim, and that we will approve of the elevation of both to a higher life; and we will encourage them to rise up and shake off their errors.

Resolved, That we do not recognize the Universal Association of Spiritualists as the representatives of Spiritualism in America. These Resolutions were unanimously adopt-

ed by a vote of the house.

The business hour through, the audience were well entertained with educational speeches from Mrs. Parry, Wilson, Holbrook, and others.

The evening was set apart for a spiritual seance by E. V. Wilson, to be followed by a speech from Mrs. Parry—admission Twenty-five cents for the benefit of the society.

At 8 o'clock, evening, the house was well filled, when E. V. Wilson came forward, say-"Ladies and Gentleman, we call your attention to the following statement: In reading character this evening, or giving incidents of life, or tests of spirit presence, you to whom they may be given, will approve or disprove them. You are and will be the witnesses." And then for a full hour, he astonished the people with his positive and perfect acquaintance with the history, events and knowledge of their friends and relatives in spirit life.

His first subject was a man prominent as a

lawyer in Joliet. He was read, as if an open book. Eleven incidents in his life were given; nine dates important in history furnished, and then came forward one from the nished, and then came forward one from the Summer land, fully described, every feature given. "This woman from spirit life," said the seer, "is your sister, and died long ago. Ladies and gentlemen, I am now in the hands of this man who is a stranger to me, and I affirm that all I have said is strictly true. What say you, sir?"

Ans.—You are right sir.

Ans.—You are right, sir.
A Voice.—How about the sister?
Ans.—He has described a sister that I lost

Ans.—He has described a sister that I lost long ago, and that, too, very correctly. Turning to a lady, he said: "Madam, may I speak of you?"

"Yes! you may."

Well, we saw with you yesterday, and again this evening, the following incident: A man approaches your home, his description is as follows: 5 feet 10 inches in hight, stout, thick set, weight 170 to 180 lbs. Complexion dark, dark hair; his side whiskers, heavy; he approaches your house in the night and when you and your family are locked in sleep, this man hurls a can of powder into your house, the explosion tears your house all to pieces, and I see you and eight others hurled into the air many feet, and while the explosion is a most fearful one, demolishing house and furniture, there is not one of the inmates hurt. What do know you of this?

What do know you of this?

Ans.—I am a stranger to Mr. Wilson, and never met him before this Convention. What he has said is strictly true. Eight years ago last November, I had my house blown up in the manner he has described,—myself and mother sleeping together were thrown full thirty feet, my furniture completely demolished, the end, side and half of the roof of the house blown away. There were eight in the house and not one injured. The man has been carefully described, and he was arrested, cast into prison, and afterwards killed himself.

Pointing to a fair looking gentleman in the rear of the house the medium said: We see standing by this man, a major in full uniform. He stands with arms folded. He now drops his arms, standing at ease. Here on the left breast, well up and between the shoulder joint and neck and into the low the color house there. and neck, and just below the colar bone, there is a blood spot as big as the palm of your hand, a terrible wound from which this man

The gentleman stood up saying, "Do you mean me sir?"
"Yes sir."

"Will you describe him again?"

We did so.
"I do not identify him, sir."
Later the man (Mr. Low, a prominent lawyer in Joliet) sent up word that he fully identified the major, and that the statement was true in every particular, that the officer was Col. E. who entered the army as a major, and was killed by a four pound shot in the manner

Mr. L. said to the medium after the meeting was over, "You must have seen our friend, or you could not have fully described him."

Many other tests, and fine ones, were given

Mrs. Parry gave the closing speech, and a lively one it was. We only wish we had a verbatim report of her speech. She was fre-

quently cheered, and left a fine impression on the minds of the audience. At 10 o'clock, P. M., our Convention adjourned, subject to meet at the call of the President and officers: to meet in Joliet three

E. V. Wilson extends an invitation to all to be at our convention at Elgin, on the 12th of Dec. 1873. We can not close this notice without referring to those earnest workers, D. A. Reese, Esq., Roseline Calkins, Mary L. Millspaugh, and others, for their zeal and energy in getting up and carrying out this harmonious and suc

cessful convention.

A vote of thanks were tendered Judge Holbrook for the able and impartial manner in which he presided over our convention.

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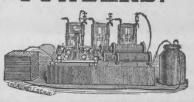
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