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

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AT EVENTIDE

BY ROBETTE A HOUR.

The low wind swept among the scented flow-

And brought a strange sweet music in its sound As if sweet anthems from beyond this world,

Were thrilling all the air that trembled The sun had set, and scattered in its path

A flood of gold and crimson clouds, so bright

With beauty, that it seemed as if beyond Must He the land of endless joy and light.

And did some angel with its robes affering With burnished glory, pause at heaven't To show us one oright glimpse of splendor

there, And learn our weary spirits how to wait. Until the gate was opened wide for us To let our gladdened spirits wander through, Into the land of joy and light supreme, Where every beart is happy, good and true!

There are some hours from heaven, supremely bleat. That come to us with gladness on their

wings, That bring a holy meaning to our souls, In music sweet as that an angel sings; And they are whispers from the land of souls, A world that holds such untold wealth of

That heaven in mercy, sends us glimpses of Its happiness, to cheer our paths in this.

#### BIBLE SPIRITUALISM.

Jesus of Nazareth-The Unsolved Problem.

BY D WINDRE.

In my last, I declared my conviction that the time had arrived, and Spiritualism had reached that stage of progress and development, requiring the solution of the problem concerning the founder of primitive Christianity. In view of the universal influence of false religious education, in all the so called Christian nations, and the consequent skepticism of all true philosophers, scientists and rationalists, I can appreciate the celestial policy in assatling the bulwarks of Materialism, and unbelief in things spiritual, by purely physi-cal manifestations and demonstrations of spiritual existence, it fluence and power. This celestial policy has triumphed over the infidelity which a false theology and false philosophy had produced in all Caristian lands without the aid of either theology or the Bi ble. The laws of nature rendered this policy a necessity; because modern theology is a perversion, not only of the history and teaching of Jeaus Christ, but also of true philos phy, reason and common sense. But now, since Spiritualism has demonstrated the truth of immortality and dispelled theological deluelons, its converts from the ranks of skepticlam begin to discover, the harmony existing between the history and teaching of Jesus of Negareth and the developments of Spiritualism. Hence it is that advanced Spiritualists, while they repudiate modern theology, are intuitively attracted by the teaching of Jesus, and are unconsciously led to refer to his acts and words in illustrating the developments of Spiritualism. We have a fine illustration of this truth in the speech of R bert Dale Owen, at Lincoln Hall, Philadelphia, on a Gertain occasion. I regard Mr Owen as among the most advanced Spiritusists in the world at the present time. He commenced his speech as follows:—"I have had occasion to express to you from this place my conviction, that the ethical and spiritual system taught by the au thor of Christianity is far superior to any of the great religions. The pity is—the loss to society is—that while millions assent to its teachings with their lips, there are scarcely thousands to whom they are a living guide of He then quotes the following as illustrations:—"To whom much is given, of him much shall be required." Speaking of R bert Barnes' will, he says, "He was not what is called a professing Christian, but in his last days he thought of the poor and needy, for whom Christ spok-for whom Christ worked." He says, "R bert Barnes took the same view of service to God which Christ exed:-'Insamuch as you do it unto the least of these my brethren, you do it unto me And shall we say that he was not religious? The word religion occurs only a few times in the How does the Apostle New Testament. James, whose Epistle coincides more nearly with the teachings of Christ than any other, define the word? 'True religion and undefiled before God the Father is this; to visit the fatherless and widows in their affliction, and keep ourselves unspotted from the world."

The foregoing utterances of this great man evince to us, not only his growing familiarity with the life, character and teaching of Jesus, and his appreciation of the difference between these and the exhibitions of modern theology; but they demonstrate that true Spiritualism will ultimately absorb all the sincere religious elements of what is now called Christianity, And I would here present to Brother Owen, and to all advanced Spiritualists, the unsolved problem alluded to in the caption of this article. If the "ethical and spiritual system taught by the author of Christianity is, far superior to any of the great religious," then must perior to any of the great religions," then must not the same superiority attach to the author over the authors of all other religions? A cam can not rise higher than its fountain:

and if it be found that the teaching of Jesus is

in harmony with the laws of nature, the instincts of humanity, and the revelations of the angelic world, will it not demonstrate his claims to a supernal origin and mission? it consistent with logic and philosophy to admit the superiority of his teaching over-all the religions of the world, and constantly refer to his words and example to entorce the higher spiritual truths and moral obligations, and at the same time ignore or deny his claims to a celestial origin and divine asthority! How are we to reconcile his unequaled "ethical and spiritual teachings" with the idea that he was a false pretender of a douded fanatic, which he evidently was, if he had no higher origin than common humanity. How are we to consistently dispose of his uniform testimony concerning his celestial origin, his pre-existence, and his superiority over men and angels? The true solution of this problem will demolish the last pillar that now supports the modern system of theology. Theology recognizes the divinity and authority of Jesus; but superstitiously attributes to him the attributes of God; while Spiritualism is in danger of the opposite extreme. The words and acts of Jesus can never be consistently explained, and harmonized with either of these extreme theories. To the "orthodox" theologish, the following unequivocal declarations of Jesus are incomprebensible ... "My Father is greater than I." I can of myself do nothing." "Of that day "Of that day and hour knoweth no man, nor the angels in heaven, but my father only." And to the Spiritualist who denies the celestial origin and authority of Jesus, the following equals, unequivocal declarations are incapable of my rational and consistent explanation. Before Abraham was, I am." "No man bath seen God at any time; the only begotten, who is in the boson of the Father, he hath seen him." "Ye are from beneath, I am (rom above." "I came out from God," He declares he had "glory with the Father before the world was." That "all authority in beaven and earth was committed unto him." That "all men should mitted unto him." That "all men should honor the Ban, even as they honor the Father." That the "Father judgeth no man, but has committed all judgment to the Son." Now, my dear brother Spiritualists, you justly find fault with theologians for perverting, ignor-ing evading, and suppressing the plain decla-ration of Jesus, in order to sustain their dog. matic systems; why, then, will you imitate their example, in defense of a hastily adopted idea? I assure you that consistency will win in the end; and consistency in relation to Jesus of Nazareth requires that his own rep-resentation of himself be accepted, or that he be discarded entirely as an exemplar teacher, and ranked with the myths and impostors of antiquity. Let us no longer "blow heat and cold" in the same breath. If it be true that God, who in ancient times spoke to the fathers by the prophets, did, in the last days of the Jewish dispensation, speak to the world by his only begotten Son, then let us recognize him in his true character and mis-But if all this is mere fiction, then let the spell that binds the Christian world, and bewilders inquiring Spiritualists, be broken, and let truth triumph, though the whole reli-gious heavens should fail. Millions of devout and honest "Christians" are waiting for the solution of this problem. Its rational solution, consistently with all that Jesus did and said will dispel the mists, through which millions of inquiring Christians and infidels are feeling their way, in search of a clearer sky and brighter atmosphere.

As I promised in my last, I will now fill up the balance of my space in attempting to explain some of the sayings of Jesus, to which many Spiritualists take exceptions. I begin with the following: Jesus said, "If any man come unto me, and hate not his father and mother," etc., "he can not be my disciple." Now I really admit that if this translation conveys to the minds of modern readers, ac cording the present conventional import of the word "hate," the true sense and meaning of Jesus, then the true philosopher and naturalist is justifiable in rejecting the sentiment as incompatible with natural law, and un worthy to be cherished as a divine maxim But Jesus never taught his disciples to "hate" their parents, in the sense in which that word is now understood. Feeling an aversion, to any literary display, when writing for the masses, I will not quote the original word, but merely say it did not, at the timethe English translation was made, convey the same idea it does at present; but meant simply to love less. The English lapguage was then in its infancy, and deficient in words to express degrees and comparisons in ideas and thoughts. The learned among my readers will appreciate this. The true meaning of Jesus is expressed in another place in less ambiguous terms, as follows: "He that loveth father or mother more than me, is not worthy of me." To those who recognize Jesus in his true character, this sentiment is in harmony with true re-ligion and true Spiritualism, as well as true

moral philosophy.

The next passage I shall notice, as objected to by many Spiritualists as unreasonable, reads as follows: "Take no thought for the morrow—sufficient unto the day are the evils thereof, etc." It is assumed that this saying of Christ was intended, and is calculated to of Corist was intended, and is calculated to encourage idleness, recklessness and indifference in the industrial and financial affairs of life. It is found in the "sermon on the mount," as recorded in Math, 6th chapter. It is the conclusion of an exhortation and argument against hoarding up wealth to the neglect of the spiritual and immortal interests of the soul. He tells his hearers that "no man can serve two masters"—" we can not serve God serve two masters"—"ye can not serve God and Mammon." "Take no thought," when uttered by Jesus impthat connection, meant, do not indulge in immoderate or anxious care

about the future. See Butterworth on the word "thought," as used in primitive English. When it is seen that Jesus and his Apostles uniformly enforced industry and economy, both by example and precept, with a view to "have to give to them that needed," and that all idlers were expelled from their assemblies as "disorderly" persons, it would seem absurd to charge Jesus with encouraging that very vice. And that every true Caristian Spiritualist, after he has done his best for his future support and protection, may trust in God and the good angels for the future, I think is in harmony with our glorious Spiritual philoso-phy. Among the facts of Bible Spiritualism, we see an angel was sent to relieve Hagar and her child in the wilderness; and a raven was sent to feed Elijah; the widow's oil was multiplied. Are these fabricated stories? If not, has God changed? Have the angels ceased their missions of mercy. Have they no longer charge of the pure and good? Having done our best, may we not trust in God our heavenect in future

Carthage, O.

### THE GREAT REVIVAL.

Motive and Force-The Immutability of Law

O. HUMPHREY APTER HAMMAND, THE IN-FLATED, ROOTISTICAL, REVIVALISTICAL, BOMRASTICAL, INFLATED RELIGIONSST

DEAR BROTHER JONES - In my last letter showed that a revival must, in the nature of things, secure converts. I spoke of a master operator, of the carefully arranged surround ings, and of the raw material, ripe for a revival harvest. I showed that this raw material. aside from innocent, unreasoning children and thoughtless girls, consisted mainly of wicked young men, who believed fully in the doc trines of the church; but refused obedience. There is nothing intraculous, or even wonderful in the conversions wrought in these meetings. Look at the motive presented. They are appealed to as sinners, exposed to the wrath of an angry God, liable to the torments of an unending hell! with no possible hope of escape, except through Christ! No more powerful motive could possibly be presented, especially when this is backed by the whole power and force of the church, whose octrines they have been taught from hood up. When we consider the intense labor of the revival ring-master in presenting this as God's eternal truth, and the vast expense of the church to keep in repair the necessary machinery, we wonder that so few are af

In the physical world the scientist discovers the beautiful workings of the law of force. Chemistry and geology, as taught in all our schools, shows how the earth was evolved from chaotic matter. Botany teaches that through the influence of heat, light, moisture, and electrical conditions, the vegetable world sprang into being to clothe and beautify the earth's

So science teaches with equal accuracy that by the working of the higher law, of the vital force, the animal kingdom is ushered into being, with Man si the head as the last and noblest work of Divine causation.

The scientist in studying man, finds him a complex being, having a physical, moral, intellectual, and social nature.

The physiologist discovers the laws that govern the physical organism, the observance of which insures health and happiness, while the violation brings disease and permanent de-

The mental philosopher traces with great accuracy the intellectual, moral and social laws of our being. By proper culture of the intellect men become scholars and profound reasoners. Obedience to the moral laws secures perfect peace of mind, while observance of the social laws bring peace, tranquility and prosperity in our social relations.

We have lived for nearly half a century, and have been a careful observer of the established law of things, and from the experience of all the intelligent observers of natural law, and from also a careful inquiry in all past history, we have never, in a single instance, known of the least deviation from the established order of things. As it is fair to conclude that the laws of nature can not be changed, transcended, or destroyed, all that ever was written about divine interference with the established order of things, is found in so called sacred books, or in books written to interpret the sa-cred books. These sacred books are quite numerous. The & adavesta, Shaster, or the Koran, so far as I am judge, appeal in the same way to human credulity as the Hebrew Scriptures. Each of them promise a heaven of reward for those who believe and practice of reward for those who believe and practice their teachings, and pronounce the condemnation of hell on all unbelievers, whether they are morally pure, or outlandishly wicked.

It is asserted at these meetings that God is especially manifesting himself in Galesburg.

Every individual honestly engaged in the re-vival, feels this just in proportion as his emo-tional and religious nature is affected by the revival influence.

revival influence.

Those obtaids the revival influence do not see God near as plainly during the cold, sterile winter, as when the beautiful flowers unfold their fragrance to the balmy air, and the whole earth outs on her beautiful garments of green.

If God is all powerful, as the church teaches, and infinitely benevolent, there should be some evidence of his interference to succor his helpless creatures when they are overtaken by the most dire calamities. When eight hun-

dred devout Christian women, passed into the great Catholic cathedral in Chili to worship, and the law of safety was violated with respect to fire, and those great doors were allowed to lock as they shut, did God open those doors, as it is said he did the prison doors when I'sui and wilss prayed at midnight," instead of let, ting that vast innocent multitude perish in de vouring flames? If not; why not? At the great fire of Chicago, when thousands im plored divine sid, did God even cause a cloud to arise in the distance as "large as a man's hand?" Did he stay the fire flend when the beautiful city of Boston was crumbling to ashes, when the beautiful churches, reared to his worship, fell in the same roin with the most unworthy building? If " d has any special message for earth, why does he not pour out his beneficences upon the chosen children of His love, and mark with tokens of displeasure these only who are disobed ent and incorrigibly wicked? This arrangement of distributive justice is nowhere to be discerned. The child of God and the child of the Devi are equally involved in general calamities. If God especially interferes in the all are of man, it would frequently criminate the efforts of

humanity in relieving distress.

If it is the will of Heaven to destroy the inhabitants of a great city by malignant fevers, who shall dare to oppose His determination? Who shall presume to exercise the healing art, Shen Heaven decrees sickness and death Man falsely accuses fate, and divinity, and

Is it the hand of God that sent the aword into the city, and set fire to the country, murdered the people and burned the barveste or is it the hand of man? Look through his tory and note the sad calamities that have from the earliest time until now, fallen upon the indabitants of earth. When war, famine, and pestilence united have swept away the in habitants, leaving the land a barren desert, is it the work of God? Is it His rapacity that ravaged the productive fields and faid waste the country, or the rapacity of those who govern? Does God institute and conduct the murderous wars of earth, or the wicked rulers, and their ministers? Is it His passions that in a thou-sand ways torment individuals and nations, or the passions of human beings?

If in the anguish of human misfortunes, they perceive not the remedy, is it the ignorance of God that is at fault, or their own ig norance?

If man sought for truth in the organization of the natural world, instead of in the deceptive schemes of religion, he could avert many of the calamities that fall upon him. It seems plain that the evils of which man complains, and which he unphilosophically denominates the judgments of God, are consequences resulung from a want of a moral recognition of the power of physical existence, to the condi-

tion of sensitive creatures.

Man's moral and emotional nature is as much subject to immutable law as any other department of his being. So that all the mental suffering that man ever did or ever can endure is but the natural sequence of his own willful or ignorant violation of law. I am astonished, that intelligent ministers should in this age of reason and common sense, teach the superstitious dogmatisms of the church as the laws of an infinitely benevolent and allwise God. That God should create man total ly depraved, and then burl against him a semiomnipotent Devil, who delights to entice him into his trap, and when captured, holds him with a demoniscal grasp that G of himself can not, or does not break, and then in the end of time, if men are found, where the force of necessity has driven them, they must be plunged into the torments of an unending hell; is too ridicolously absurd to demand credence of intelligently benevolent men? Out if it was true, as these misimpressed, and wrongly educated ministerassert, that there is just beyond the confines of this world an unending pair demonium, and just one lost soul was caught in its lurid flames; if GSd himself was unable to save; our beloved brothers and sisters would weep tears enough to quench the fires of hell, and that once lost soul would ride triumphant ly on the bosom of an ocean thus formed, into the portals of eternal glory. salesburg, Ill.

Letter from Bro. Starr, Spirit Artist. -Testimonials and Kind Words of Encouragement.

DEAR BY: JONES:-Your kind notice of me in the J. URNAL, has brought me scores of letters, nearly all of them wishing for special portraits of friends or relatives who have passed on to the beautiful hereafter. Now I am not, nor have I ever claimed to be, able to procure any special spirit's likeness. All I can do is to be the passive instrument to give a likeness of somebody or something, leaving the parties who order it to determine who or what it is. I am controlled by a

BAND OF SPIRITS,

who were artists in earth life, and when they are about to use my organism, they cause me to see on the untouched canvas a faint picture of what they want to be painted. They also sometimes speak to me, and tell me who or what it is; sometimes it is a landscape of unearthly beauty, and sometimes of earth. cently I have painted a rather large painting that they call Wilson's Guich in Colorado. The notice I have of it from judges, has been quite fisttering, but I take no credit for the work, as I could not help it, and now I am engaged in painting the drop cursain for the new opera house building here. It is to be the

HAPPY HUNTING GROUND of the red man, a painting 25 by 20 feet. Just

think of that, a spirit painting for a first class Opera House's le not Spiritualism making progress? Well, I am sorry to have to write so much about myself; it does look so like egotism, that I even now heatate to send it to you, but I could not well explain myself without it.

I wrote you a few days since promising to write out an impression Land at that time, and it is this. I have recently painted what purports to be a

#### LIKENESS OF THE NA AHENE.

It was ordered, or rather sold to a gentleman of Springfield, Mass., (I send you his letter on receiving it-please return it to me). There can be four others of it painted; so my guides say. Would you like to have one, and will any of your numerous subscribers order the other three? The price will be \$10. which is as low as can be afforded. there are many people who regard this personage as a myth, but I think that I have the evidence that this is not so, and that this pioture is authentic, and I would like to give the evidence, but it would make this letter too long, but will be pleased to furnish it to an fone de-airing one of the portraits.

N. B. STARR. Port Huron, Mich.

TWO LETTERS IN REGARD TO DROTHER STARR'S PAINTINGS

My DEAR BRO. STARR:-The pictures came Thursday morning. By evening I had them framed with the heaviest gilt frame. Friday morning they were hung up, and when our household were called together to view them. some wept, others were spell bound at the view, and all said they were far superior to any paintings they had seen before, and they said well. I am

NEARLY SPEECHLESS

myself, as I gaze from one to the other, and behold them through tears of joy, and it will be my happy lot to gaze on them days and years, and continually learn new lessons from their soul-lit eyes, which beam forth with Heaven's own love and inspiration. They will preach sermons to myself and others, ever laden with fresh soul-gifts from the other Oh! my Brother, do you realiz 1 what a pow-

er there is in these heavenly pictures, to awak-en the soul to a realization of its possibilities, and lead it up to its glorious desting? But alas, human language is helpless to express the soul thought - my inner life alone can speak as it would, and give utterance to the soul within. I shall never cease to be greatful to you and the bright and beautiful souls beyond, that you and they have put forth such an effort in our behalf, and the saying that f'a thing of beauty is a joy forever," will be realized to its fullest extent in this case; but I have one more boon to pray for of the powers above, and it is that you may be .

SPARED TO KARTH

vet longer to bless humanity with glimpses of the beautiful life beyond, and my soul will struggle hard to this end, and may the angels guard and guide you is the prayer of your true and loving Brother.

B. B. Hut. SPRINGFIELD, Mass., Dec. 21th 1874.

My DEAR BRD. STARR:-I am so delighted with our beautiful Curistmas surprise, that I have no words by which to excress it. I do not know which picture plasses me most. I have so often seen sister Acasa clairvoyantly, that I should have recognized her, had I met the picture anywhere. But the Nazarene is far superior to the one we saw at Mr. White's. We thought that beautiful, but, On! this is so lovely-it expresses such an inflaite love and sympathy. I can gaze at if often, ever learnng a lesson of unselfishness from it.

The portrait of our dear angel sister is to us, as well as to Mr Hill a great test aside from the significance of her name. The veil is a test to him. She has shown herself with a veil once before, when sitting with Mumler for a picture, and it was more satisfactory still on that account as he understands what she wishes to convey to him by the same were doubly pleased to know she had intended that he should have the picture on Christmas. It was brought home all ready to be hung up Christmas eve, so this morning we were all called together to look upon their soul lit faces I can assure you that tears of joy filled our eyes as we gezed upon them. God grant that you may be spared to the world yet Jonger. Much love to you my dear Brother."

Dec. 25 h, 1974

NELLIE.

Complaints.

"Complaints," says the Boston Globe, "are often made that Spiritualists and clairvoyants do not make announcements of practical value to any one. As an offset to this, it is said by the Virginia Enterprise, a Nevada paper, that the recent surprising developments in the Comstock lode were predicted in its columns several months ago, by the widow of a former wealthy proprietor of the other end of the lode, who was berself surprised at seeing, with her inharited Sootch gift of second sight, this immense wealth in an unexpected quarter."

THE golden moments in the stream of life rush past us, and we see nothing but sand: the angels come to visit us, and we only know them when they are gone —George Eliot. ROMAN CATHOLIC SPIRITUAL-ISM.

The Appearances of the Holy Virgin in France, and Alsace, in 1872-3.

BY WILLIAM ROWITT.

"One half of Europe worships a Jew, and the other half a Jowess," - Benjarain Disruels.

From the Spiritual (London Eng.) Magazine.

The miraculous appearances of the Virgin Mary during these last years in France, are amongst the most prominent features of the Whether we regard them as rept or fictitious, they are none the less remarkable. The Protestant world at large lauges at them, and sets them down as the work of priestcraft—a desperate means to sustain the fast failing fabric of Roman superstition. There are very obvious and petent ressons for this opinion. For many ages Catholicism has seen no such ruinous attacks on its position and pretensions. Since the Reformation no such calamities have befallen the most ambitious and domineering of all churches. For many years the Roman hierarchy, feeling the inauspicious progress of general enlightenment; feeling the shocks of the French Revolution; the change of opinion in even Ultra Catholic Spain, leading to the abolition of the monastic orders; feeling how rapidly disbellet in its pretended celestial charter of universal aplritual, and exclusive truth, was spreading throughout Italy, and in Rome itself, the ancient seat of its power, had endeavored through means of concordate with the different Catholic sovereigns to check at least outwardly the defection of its followers. But these compacts were soon perceived to be merely political, and no real remedies for the dry-rot in the very timbers of its eccle-siastical fabric. The people were every day overleaping the dykes and weirs erected by priests and despotic ministers on the great rivers of thought. The ever-accumulating waters of knowledge flowed over all these ob-structions, and passed on in calm indifference. Everywhere the ancient mystery of darkness and deception was being broken in upon. The machinery and properties of the papal theatre of religious mystification were left exposed to the public gaze, and looked most wretchedly shabby and contemptible in the broad day The black-robed actors were suddenly startled into a consciousness that the danger was imminent. That if the daylight increased if knowledge accumulated; if civilization advanced, and men saw the foulness of naked superstition, and became practical and logical. the golden hoax of more than a thousand years was at an end. That Babylon would be

To arrest this fatal progress towards science and common sense, the Jesuits, before driven away and declared the worst enemies of the Church by the infallible Popes, were now recalled by the same infallible authorities, and were required to put forth all their cunning. Thus made masters of the Vatican, they alarmed Pio Nono, into an agent passive in their hands, obstinant and recalcitrant to all the world besides. They led him to the so-complishment of fests never dreamed of by the most audaciously ambitious of his prede cessors. Through him they proclaimed the dogma of the Immaculate Conception, and then forced down the throats of struggling and vainly vomiting bishops and priests the astonishing dogma of Papal Infallibility! By these means they hoped to cause both princes and peoples to prostrate themselves in the dust before the newly created pontifical omnipotence, and to allow the Jesuits in the wake of their papal tool to walk calmly victorious ever the terrified body of universal man! The attempt was simply a few ages too late. In-stead of arresting the world, they only arrested themselves. The most Catholic monarchs, those formerly such facile beings, now refused to be any longer the slaves of Italian cunuchs. They denounced the fiction of the fallibility; broke loose at once on its framers and upholders and arch-heretics and overturners of the ancient orthodoxy of the Church, and the enemies of every State. The aimers at a sacred and unquestioned supremacy found that they had run their head against a wall. What lit-tle practical sense they had left, perished in the shock, and they have since continued to run their heads against every wall they can find. They declared through the Papal syllabus open war against all modern knowledge, all science, all secular authority, all civiliza-tion. Nothing with them was henceforth to be sacred, but the blackness of darkness. They had long shut up the Bible, they now endeavored to shut up every other book that presumed to teach humanity its rights, and its intellectual and political independence.

This Roman declaration of the divine right of ignorance and priesteraft has already produced astonishing fruits, and will assuredly produce fruits more astenishing. Not only has Germany commenced a great campaign against prelatical pretensions, and is compelling the Roman hierarchy to submit to civil rule as well as other men; not only has Switberland, like Germany partly Catholie, taken up the same brave policy, but the very body of Popery, that unerring, indivisible body, which has so long taunted Protestantism with its perpetual schisms and seets, split asunder and exhibited the instructive spectacle of Catholics, old and new, taunting each other with error. The Italians have not been contented with denying the ocumenical pretensions of Rome, they have marched into Rome and deposed the Pope from his temporal crowned monarch to the simple high-priest of a church, and the German seceders have reduced him to the head of a sect?

Astounding work of Anno Domini 1870! Simultaneously with this, and, in fact, its immediate cause, France, the supporter of the effete popedom, fell before Protestant Germany, and there remained nothing for the shattered power of the Vatican but the insane schemes of Ultramontanism. Hence the amazing crop of pilgrimees, societies of the Sacred Heart, leagues of priestcraft and legiti-macy to overturn liberal governments, and prepare fanatic monarchies to inaugurate crusades for the restoration of the fallen Dagon of the Seven Hills with all his black array of priests, monks, nuns, antiquated dogmas, and mountebank ceremonies; his Index Expurgatorius, the scarecrow of books and their knowledge; his monster shop of horrors, the Inquisition—the annihilator of free thought in man. Hence all the array of spiritual apparitions. The Queen of the papal heaven descending in miraculous glory at La Salette, and Lourdes, and in Alsace. Hence so many erections of new churches dedicated to the Sacred Heart of Jesus. Hence the drum ecclesiastical beaten from one end of Europe to the other; the inflammatory fire of instigation burning up from every seat of Roman faith, from cardinals, monsigners, archoishops, bishops, and priests of every grade and in every place. Hence your Don Carloses and Chambords brought upon the scene again, ready to perpetrate any atroc-ity, and to crush every free institution, and once more, if possible, to plant in their place the loathsome rule of priestly obstruction and insatiable avarice.

Fortunately, however, the sun does not go backwards; does not find any modern Joshua

who can command it to stand still, even for a single day. In vain do the papal hordes of wealthy devotees and aristocratic zealots stream forth from England and from America to visit in mock gravity the miraculous apots of France and Rome. The very people smile at these groterque anechronisms as they skim past in comfortable raliway carriages, or walk in prim procession through astonished cities of the nineteepth century. They are but the gal-vanzied froga legs of an out of date superati tion that have no real life in them, and must lie still and dead the moment that the wily agents of Jeauitism cease to work the holy galvanic machine. The papal hosx is dead at the centre, it cannot long exist in the extremi ties. The Italian philosophers declare that all religion in their country has been destroyed by the impostor church. No matter, be it so The ground is cleared for the true religion once more to take its place. Christ may once more take his stand where the great anti-Carist has so long incumbered the ground he rotten carcase of the Beast of the Seven Hills, and his impure brood, may fertilize the ground for a new crop of heavenly truths which Infallibility cannot dominate, nor the syllabus blast.

What I propose to treat of here, out of all this busy parade of priestly schemes and prodivice are the professed miracles of the socalled Holy Mother of God, proclaimed by the priests as occurring in different places. When I treat the bulk of them as spurious, as fungi generated artificially in the hot dunghills of popish priestcraft. I shall be immediately saked how I can believe the phenomena of Protestant Spiritualism and disbelieve those of Papal Spiritualism? I reply that I do not altogether dispute the miracles of the Catholics now alluded to. I believe that Spiritualism is inherent in human nature, and takes very much the form and color of the faiths amidst which it displays itself. But when we look at Spiritualism in its two aspects-l'rotestant and Catholic-we must be blind indeed not to see a wide difference in the motives and causation of the two classes. Rome has always made a great trade in miracles. The miracles of Protestant Spiritualism have never been proved false, that is to say, charlatans may have sppeared amongst Protestant Spiritualists and played off triaks, but the body of Spiritualists have themselves been amongst the first to ex-pose and denounce them. The body of Spirit ualists has remained sound and honest on this head; not so Popery. The pretended mira-cles in past ages have been over and over de-tected and exposed, and at this very day its winking Virgins and its blood of Bi Januar lus, still publicly exhibited and liquified on that saint's day, are impositions too gross to deceive any but the most ignorant dures. With them the "end justifies the means." Pro-testantism has no such axioms; Popery, on the other hand, in the present crisis of i s history, has more than ever incentives to feign miracles for the prolongation of its very existence. Drowning men catch at straws, and many of these vaunted miracles are doubtless such straws, though there may also be floating spars in the troubled waters of the church to which me of its believers may cling.

But as to Protestant Spiritualism, what are its motives to feign miracles? It has nothing to gain, and all to lose by such fictions. It has no church as yet, no priests as yet who may live and flourish upon it. Whatever may hereafter happen to it, it is as yet a thing hated and despised by the bulk of the wealthy, the wise and the worldly. If it be sought after it will not be for its honor or its profit. A thousand keen eyes are up in it to detect any flaws. It must walk straight on and circumspectly or it must fall. But the Romish church has always put a bold face on its delusions; has clothed them in holy garb, and has kept the light amongst the multitudes on which it lives and prospers. It is amongst these stupi-fied multitudes of the Catholic convinent, that it works its -present miracles. No one who Baowa the peasantry of France, of Italy, of the Catholic parts of Germany. Switzerland, and the Tyrol, will be surprised at anything that they may believe. What do not the peasantry of the Tyrol believe? We have a collection of their legends and popular beliefs the most extraordinary specimen of superstition that can be conceived. They believe that on the night of the Ascension of the Virgin, the cattle talk to each other in their stalls and criticise their masters Pienty of people living, they tell you, have heard them. firmly believe that the ringing of the church bells defends the towns and villages from lightning. They believe that some birds kept in a house are lucky, others un'ncky. They confidently assure you that the Vicgin has just appeared here and there. In Belgium they be lieve that the Pope is really a prisoner, and have photographs of him peeping through his prison bars. They believe that he lies in his dungeon on rotten straw; and in the Tyrol that the Oatholic pricats in Italy and Germany are not allowed to marry, baptize, or bury their parishioners. Surely we ought to be a little dubious of the truth of miracles asserted by people so profoundly ignorant, and so

thoroughly priest-ridden. I have just found amongst the people here two books that are zealously circulated all over the Catholic countries. I will give a little account of them. The first is a small book of 96 pages, entitled "The Appearances of Maria in Alsace," collected from the public ournals. The sources of its details are these, Historicopolitical Leaves, Ton Folks Friend, published in Alsace; The Prigrim, Vienna; The Monthly Ruse of Innartuck; the Beniface Calendar, for the year 1874; The Caristian Evening Rest of Solothurn; and Le Surnaturel au Dix neuvieme Siecle, ou les Apparitions de la tres sainte Vierge.

The salient points of this great demonstra

tion may be said to be the following, -the first miraculous appearance to children; the flicking in of the curious; the opposition of the Prusaian government; the vast numbers of devotees who profess to bave seen the glorified apparition of the Virgin; the characteristics of these manifestations; and the miraculous cures performed by the Madonna.

It is a curious fact that in these recent French wonders children have been the first to witness them. La Salette owes its celebrity to a much earlier prodisy—the visions of Mary Alsoque of the burning heart of Jesus; but at L urdes it was a little girl to whom the blessed Virgin is said first to have revealed So also here in Alsace she is said graciously to have appeared to four children. The place where this occurred is in the Vosges mountains, just where the former departments of the Haut Roin and Bas Rain divided, in at valley called the Weilerthal. There, on opposite hills, stand two ruined castles, Hoch-Kongsburg and Frankenburg. On the hill near the ruin of Frankenburg, on a Sunday evening, July 7, 1872, four little girls from the village of Kruth, or as called by the French, Neubois just below, went up to the ruin and into the adjoining wood, called K stenholz, or Chestnut wood. These little girls were Leonie and Odille Martin, Maria Marcot, and Filomens Atzenberger. The youngest was seven, the clost eleven years of age. They were gathering bilberries. These children had al-ready heard much talk of the persecutions of the Catholics in their families. The sad, sanguinary events of the last war had also given to the children a quicker feeling and un-

derstanding of things. In the school of suffering people speedily become acute, but at the same time magnanimous. These children talked together of the persecutions to which the people of Alsace would probably be subjected by the Prussians; and they declared that they would rather lose their lives than abandon their religion. "Let us," they said, 'pray to the Mother of God to defend us." As they wandered in the wood, they repeated the "Memoria,"—"Think of us, O sweetest Virgin.

Suddenly the little Leonie, who had been stooping down, saw a White Lidy, who, she said wore a golden crown, on which stood a cross. On her breast she also wore a cross, but that was black. She pointed to the spparition, and then all the children saw it, with the cross on the crown and the cross on the breast. The two youngest children were rightened, and ran away. Odilic Martin and Filomens Atzenberger remained. They now saw the White Lady threateningly wave a sword of the heads of soldier forms which flocked beneath her. Then they too, were seized with terror, and ran home. There they related what they had seen, but got little credit for their story, least of all from their school-sister, a nun who was their school-misschool-sister, a nun who was their school-mis-

Such is the opening account of this affair. There quickly followed other visits to this wood by other and more numerous children, some of whom saw the same apparition, and some of whom did not, and said the rest lied. On the 13 h of July, the apparition withdrew as the children approached it, into the wood, and they followed it to a cross-wood, where it vanished. On the 14th the flock of children were at the wood sgain, and saw the White Lady appear and disappear repeatedly, going still higher and higher into the hill, beckoning with her hand, and saying "Come." On the 15th, as they were in the wood, they heard the sweet ringing of a bell, and they followed the apparition as they listened to it. The next day was the festival of the Scapulier; and the White Lady appeared with a blue girdle, and surrounded by angels.

The girl Bernadine, at Lourdes, declared that before the appearance of the Virgin there blew a wind; these children at Kruth also declared that every appelrance of the White Ludy was preceded by a wind. At Lourdes, too, the people saw first a light, and out of this light stepped forth the heavenly figure. When the apparition was about to cease, the figure disappeared, and then the light died away. At Kruth the same phenomena exactly took place. Spiritualists will recognize these as facts familiar to them; the cool wind, so often announcing the approach of spiritual presence, and the figure issuing from a mass of light, as in the case of Mr. Livermore's spirit wife. So far these circumstances give an air of reality to the phenomena. But it will be asked, how did these children know that it was the Madonna! How did they rec egoize their own mothers? From their earliest perception of anything at all, Catholic children are as familiar with the portraits of the Holy Mother as they are with the persons of their own parents. They are always before their eyes in their own colleges. their eyes in their own cottages or other houses, often, it is true, very rudely painted, but always bearing the same characteristics. At every turn out of doors, on the fronts of churches, within the churches, over the altars on shrines by the way side, in woods and hills everywhere stands or sits the Holy Mother, with the Child on her arm, and a crown on her head. So the children called the White Lady at once the Blessed "Mutter Gottes" (Mother of God). Nor long did she wait to declare herself. She was asked who she really was, and replied, "The Mother of Mercy."

The narrative is too long to be followed in detail. Very soon the people began to fick up this enchanted hill and into this mysterious wood. It was a beautiful open place, halfway up the mountain, and commanding a splendid view of the country below, where the Mutter Gottes showed herself. It was a place that for a long time had been made sacred by an image of the Madonna, as seen at Einsiedle, in Switzerland, which had been placed in a little niche cut in the bole of a large pine tree. For fifteen years this had caused a great resort to the spot. Here these enthusiastic children as-serted that they often saw the Mutter Guttes floating with expanded arms, in the fashion of cross, between two great trees; surrounded by angels, in fact, as all their lives long they had seen her picture in the church.

As was to be expected, numbers of adult people soon ascended the hill to test the truth of the children's reports. First they came by dozens, then by scores, then hundreds, then thousands. A railway runs near from Schlettstadt to Marienkirch, and this soon brought enthusiastic trains of pilgrims prepared to see wonders, and who all declared that they saw everything that the children had seen. saw the Holy Mother crowned and sceptred the child on her arm, the world or the moon or both, under her feet, and sometimes with a lamb at her right side. They saw St. Joseph and numbers of angels, and more amazing still they sometimes saw Pope Plus IX, with his tiara on his head. Often he was leaning on the Virgin for support. Sometimes he stretched out his hand to bless the people, and when the Holy Mother vanished, he vanished too!

On witnessing such marvelous appearances, the crowds prayed, sang, and were beside themselves, yet committed no actual breach of the peace. At first the priests, like the school sister, stood aloof. This, to say the least, was politic. Had they appeared in it at the commencement, they would, of course, have had the whole spectacle affiliated to them. But the priests in such matters are no novices. They kept back till the affair had become fully acknowledged by the people Then they confessed themselves convinced of its-heavenly origin. Even the school-sister became not only convinced but the most ardent of believers. She declared to an inquiring priest, that she would be cut to pieces before she would deny the truths of what she had

Some time ago, in this Magazine, an account of supernatural drawings on certain window panes in Alsace was given. The Prussians, who saw that these pictures were hostile to them, removed the panes, but the invisible ar tists restored them on the new glass. So these demonstrations at Kruth were equally hostile to Prussia, and first gendarmes and then soldiers were sent to clear the hill and prevent any fresh ascensions. Wonderful stories are related of a gendarme who was so rash as to fire at the apparition, and was suddenly un horsed by unseen power, his clothes torn, and himself obliged to fice for his life. The sol-diers however managed to keep the hill clear, with the exception of a few who knew the seoret paths and kept out of sight. In fact, it was quite unnecessary to ascend the hill, for the Holy Mother showed herself in the air to the crowds below, surrounded by an intense light and legions of angels, amongst them St. Joseph and the Pope. These crowds, returning home, spread the fame of these marvels everywhere. The Government appointed a Commission of Enquiry into the facts, which reported to Berlin.

A chapel of boards was erected on the hill before the arrival of the Prussian soldiers, in honor of the Virgin, but this they pulled down sor does it appear that any calamity befell tions one year.

them on account of the sacrilege. The picture of the Madonns in the niche of the tree the Prussians left there, as it was of prior date. The number of people professing to have witnessed these apparitions were estimated at first at 300 then 500 then 1 000; then 2 000, then 5 000 and finally from 13 to 15 000 are said to have been spectators from below at one and the same time. It is stated that numbers and the same time. It is stated that numbers "who came to scoff remained to pray." That there were great numbers of conversions of infidels and amended lives of notorious sinners. Still more, that crowds of invalids, blind, lame, paralytic, epileptic, and sufferers from chronic evils were suddenly and permanently cured. We need not call a fair share of these miraculous cures in question, for why should Valentine Greatorex, the Pastor Gasner of the Voralberg, the Z wave Jacob, or Dr. Newton monopolize all such power, and the Catholics be excluded from their exercise?

The characteristics of these French manifestations were of strictest Roman Catholic The so-called Mother of God was habited exactly as he: pictures are costumed everywhere. Sometimes she appeared in a white robe descending to the ground, her orthodox sky-blue mantle, her crown on her head, and the child in her arms. Sometimes her dress was of cloth of gold decorated with silver stars; round her waist a girdle of dark red and gold embroider. Sometimes instead of her golden crown, she wore a wreath of white roses, and a veil il swing down from each side of her head to her feet. Sometimes her mantle was gold color, and her white dress scattered with golden roses. Sometimes her veil was rose color, at others of celestial blue. times with the Christ child on her right arm, she had a golden globe in her left hand. At others her hands were crossed on her breast, and a sword in her right hand. Her hair was of a chestnut brown, and that of the infant Jesus of a golden hue.

(CONCLUDED NEXT WEEK )

The Lesson of the Hour.

BY DR. J. B. RALL.

A new phase in the history of Spiritualism is now presenting itself to the notice of the careful observer, and it is one which deserves attention. There has never been a time when the public mind has been so strongly attracted to this sufject as now, and there has never been a time when there has been so much charlatanty and deception practiced by persons claiming to be mediums. The former have given activity to the latter. Ever and anon an "exposure" is made, but even that does not seem to very materially check the evil. Even the direct and undoubted exposure of the Holmeses in Philadelphia does not seem to affect their career in the least. There is a lesson to be drawn from this -- a lesson which I sporehend Spiritualists must learn before the next step in the onward march of truth is taken—a lesson which our disembodied friends are determined shall be learned.

Hitherto the large mass of Spiritualists have kept silent, even when a palpable fraud was committed in their presence, from a groundless fear that exposure would injure the cause, as if the truth could be injured by exposing and denouncing the base impositions practiced in its sacred name. All sorts of pallis-tive excuses have been framed for mediums detected in imposing upon the finest emotions of the human soul. Especially is this true in the case of physical or materializing media. We are told that when the conditions are un-favorable, "the spirits entrance the medium and he or she is made to do the things which, under more suspicious conditions, they can do themselves." This is the baldest sort of nonsense. Again, how often we have heard the remark, "Oh! yes, I know, but then she is a medium, if she does sometimes deceive. I have no faith in deceptive spirits, either in or out of the body, and when Epiritualists themselves shall learn the lesson of the hour, and profit by it, we shall see these humbuga cesse, but not till then. If any one wishes to test the necessity of the lesson, let him hon estly expose and denounce a bogus medium He will be the target for all sorts of abuse from the very persons who ought to thank him for his efforts in this direction. When I, with many others, attempted to expose the duplicity of a prominent physical medium in this city, we were called

# SIAR" AND MEDDLERS

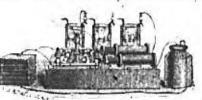
by those who had as much interest as we had in the preservation of our beautiful faith for disgrace and defilement. Money is the grand object of many so-called mediums, and many of them possessing mediumistic natures help the spirits when the spirits can not do all they desire, and as like attracts like, they naturally attract around them a class of undeveloped natures, ready to aid in the work of deception. The lesson to be learned is simply this, that Spiritualists themselves should be the first to detect and expose frauds in their mediums. They should set their faces sternly against it and withdraw all confidence at once from all who are plainly practicing any deception. No matter how good a medium may be, if he is once detected in any attempt to counterfeit manifestations, it vitiates the whole. No one can tell when to trust him, and public confidence should be withdrawn at once. Stop abusing honest, fearless Spiritualists for exposing these frauds, and bid them God-speed n their noble work. When this is done, and spiritualists cease to be apologists for, and defenders of, these cheats and mountebank, we shall have a better state of sflairs, and the advanced minds in Spirit-life will again carry forward their glorious work in their own way

There is no danger of injuring "the cause by this fearless determination to ecourge the money changers from the beautiful Spiritualistic temple. The truth was never yet sullied by the detection of a counterfeit. I do not want to be a Spiritualist if my glorious with must rest on deception, and will fall if that deception be exposed. Such a faith as that is unworthy an honest man. I want the truth, t care not whither it leads. If Spiritualism is not based on truth, and, depends on the bol-stering up of miserable frauds claiming to be the media of communication between the unseen and the natural worlds, then I'll have none of it. Any ism that can be destroyed by the exposure of the frauds which uphold it, is

a fraud itself, and deserves its fate. But, thank God, true Spiritualism is not dependent upon any such agencies. There will be genuine media enough to demonstrate the grand truth of immortality, or rather of a con-tinued existence after the death of the body, when all the cheats and swindlers have been driven from the field. Ere long our invisible friends, having waited for us to learn this important lesson, will vine cate their chosen instruments who are faithful to their trusts and content to let the spirits do their own work. But so long as Spiritualists persist in apologizing for, and defending fraudulent mediums, in the face of manifest deception,—so long as they will support these miserable tricksters, so long they will have them to apologist for, to defend and to support.

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We quote the following as a specimen of the manner in which Dr. Babbitt hits off the old schools of medicine, and especially Dr. Brown-Sequard:

"MEDICAL BARBAHISM.

"Dr Brown Sequard speaks of the terrible suffering which he had to inflict upon Benstor Sumner-the flerce burnings which he gave him as counter-irritants. He gave him moras, which he admits cause the 'greatest suffering which can be inflicted on mortal man.' Doctor seems to be a gentleman of tender feelings and noble sympathies, and now in the name of Humanity, I would beg of him never again to perform such a barbarism on the quivering flesh of any poor suffering fel low-man. Magnetic action is as much more powerful than any moxas, as thunder is louder than a whisper. We can set any part of the system fairly on fire by magnetic friction, and this kind of fire is exquisite, penetrating, en-curing, and delightful. Instead of destroying the pervous action as do hot irons, it tones up and animates the whole system. Alas for the misery of the had old times. Romance says the good old times, but truth is better than romance. When the physicians didn't succeed in poisoning the long suffering patient to death by powerful drugs, they would bleed him, burn him, blister him, prick him, cup him, leech him, lance him, vomit him, insert setons, and make themselves as disagreeable as possible generally. The trouble of it is that too many of these barbarisms are still in use, because our doctors, following in old tracks, remain ignorant of the better ways. Even now, if a person has a tumor, the surgeon is very apt to cut it out, thus removing the effect, not the cause. The magnetist first scatters the swelling, and then so vitalizes the blood as to throw the impurities out of the system and build up healthfer tissues."

Letter from Elder T. H. Stewart,

BRO. JONES -I recently visited the Museum of Science at Bryan, Ohio. Here are almost an endless variety of fowls, of insects and animals, also human beings of all kinds and descriptions; gold, silver and paper currency of all nations, for several thousand years in the past. Mineralogy, botany and zoology is here before us, in real life, showing the in-terblendings of the three divisions of nature.

Here are the hybrid, the pig with a human head, mongrel calf, the embryo of the turtle, dog, calf and the human, side by side, show ing a homogeneousness or similarity of origin. It also has the skeletons of the Chimpanzee, stone man of Africa, by the side of the Anglo-Baxon, showing almost a fact-simile of bones

who write with so much tenacity for the Rg-Lieto Philosophical, Journal, please give us the analysis of their soul-God, separate from substance or soul entity of man, or separate from matter, and compare it with these scien-

Will they tell us what kind of a soul that hybrid pig has, or whether it is in l'aradise, Elysium, Sheol, or Hades, Heaven or Hell, or whether it has a soul or spirit, separate from the hog or man part of the animal in this mongrel structure.

We also saw here the mineral, vegetable and animal united in one organism, showing the morphology of substance, or that matter, force and life are always interblended, and that all matter is organized, from the proto-plasm, to the largest world that exists. We claim that the old pneuma, or spirit, or soul are all included in the word life, or that matter, force and life, are one compound in every thing that exists in nature. Reasoning hypothetically or comparatively, is all that mankind are capable of doing in this present earth-life, and that we live now, and shall live, because we have lived 'always. Uiti-mates, finalities, eternity, nature,—all, universe and world, can only be used as comparative

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CHICAGO, BATURDAY, 1118, 6, 1875

#### Is Christianity a Failure!

Under certain circumstances it is a perfect failure! Like a patent nostrum that claims to cure all diseases, from the brain fever down to neuralgia in the foot, religion has presented itself to the world as a panacea for all moral maladies, from committing murder down to gossiping in a ten-cent sociable where God's devoted children congregate to raise money to carpet a church, buy a ding-dong bell, or to pay outstanding debts. Ministers quarrel, steal, commit adultery, play bunko; in fact their defection can not always be expressed in words. In Baltimore a number of persons assembled at Raine's hall lately, to hear Rev. Daniel Sommer, pastor of the Dolphin street Christian church, read a statement written by him, covering the charge of alleged gross immorality and unministerial conduct generally against Rev. Albert N. Gilbert, pastor of the Price street Christian church. The audience included members of both congregations, and considerable feeling was manifested. One of Gilbert's friends rose and interrupted the meeting by pronouncing the statement an infamous lie. At the conclusion of the reading another of Gilbert's parishioners declared that the charges were wholly false, and that liev. Mr. Gilbert would in time fully vindicate his character. In this case, religion had been taken day after day in the largest kind of doses, and see the symptoms manifested—a disgraceful altercation! If they had never tried this remedy, reason and common sense teaches us that this quarrel would have been avoided. Then there was Ray, Dr. Richard Fisk, Jr., of Grand Rapids, Michigan, who confessed his crime which resulted from the religion which he had taken in inordinate quantities. How so? Because his religion had given him prominence, and his power to accomplish evil purposes, augmented! He says: "I frankly confess to the fearful sin of which I am charged, and will not be cowardly enough to seek a palliation of my weakness and guilt. I can only crave the pity and compassion of the world I have oflended, and the forgiveness which my sincere and profound repentance before God and man calls for."

Not only does - religion in many instances cause crime, by giving a man prominence, but the God whom the church members worship, seem regardless of the welfare of his children! In the summer of 1873, we think it was, several hundred devoted children of God collected on the bridge; at Dixon, Ill., to witness the consecrating exercises of baptism. They were serving God! Was he mindful of their welfare? No! Did he not talk to Adam, to Eve, and the despicable servant? Why, then, did he not talk to his dear children at Dixon, and tell them there was a defect in the bridge, and thereby save a terrible disaster. The bridge fell, and nearly sixty lives were lost. Is not, too, the orthodox God a failure, as well as religion? Again there was the church at Bridgeport, Ct., that was burned Dec. 9th; 1874. The total loss was \$100,000.

The God of Christianity could inundate postions of the South last summer, send grasshet pers over Minnesota, Kansas and Nebrasks, yet could not save the church of his own dear followers!

Then what did King Kalakaua say in reference to religion in the Sandwich Islands? He pronounced it an egregious failure, a deep, dark, damning curse to his fair Eden like isles. Certain classes of people can not become Christians without extermination following. The inhabitants of the Sandwich Islands, by nature, by instinct, by their entire make-up, are not adapted to a Christian life. Notwithstanding the efforts of missionaries, the natives are far less prosperous and happy to-day, than when they were left free from the pernicious influence of blatant religionists, whose Bible admits of more interpretations than there could possibly be "horns to a dilemma." True, cannibalism was once indulged in there, but they were gradually growing out of that pernicious practice. Though they don't now

they smoke, and whisky they drink, are equally as degrading! Let alone in their native simplicity, and gradually induced to abandon their heathenish notions, they would have rounded out-developed morally and physically, instead of presenting the pitiable sight which they do at the present time. When Capt. Cook first visited them, they were barbarous, but healthy. The missionsries came then with the Bible, and they spoke of fig leaves and the indecency of being nude. Then says King Kalakana, "Our people did not wish to shock the feelings of the whites, and sdopted their clothing. They dropped the native mantle, which, in old times, used to shield them from the occasional Pacific winds during our short winter. They wore the same light clothing in winter as in summer after Cook came, and this bred consumption, -all manner of lung diseases, -which carried them off by thousands." He says that wherever Christian rites and ceremonies have bean introduced, the inhabitants have died by thousands in consequence of the pernicious change.

The same evil effects have followed the efforts to Christianize the Indian. In their native leafy home in the wilderness, or on the broad prairies where they can worship the Great Spirit unmolested by missionaries, they exhibit noble qualities-honesty among the men, chastity among the women, and honor in public and private transactions, characterized them as a body. But "Christianity and civilization" have traveled among them, and left all their vices, but none of their virtues! See the intemperance, losthsome diseases, and dishonesty and treachery that characterize them now! The world has yet an important lesson to learn, that certain tribes and nations can not adopt the religion and civilization of the white man, without retrograding and losing the little prestige they already possess! The gradual extinction of the Indians in this country, and their present deplorable condition, bear us out in this conclusion. In India, the British missionary, and British steam and electricity, have reduced millions of a once happy people to a condition not one grade above the filthiest of brutes. It is the same in Australia, in China, among the Telegoos, as in the Sandwich Islands.

There are religious, as well as physical, influences that sweep with destructive effect among certain classes, when brought in contact therewith. Certain epidemic diseases that attack the whites, never molest the negro! The high-toned life of a wealthy religious man, would, if followed by a native of Africa, destroy his life in six months. His moral and religious life would prove equally disastrous to him, if scrupulously followed. Christianity, then, may be considered a curse, rather-than a blessing, when forced on people who are not by nature adapted to receive it. Christianity, however, being of mundane origin, is subject to mundane influences.

The Cincinnati Herald and Presbylery stays, "Churches are feeling the pressure in pecuniary affairs. We learned last week, while in Boston, of one edifice to be sold under the hammer, and of another, not in that city, the interest of whose debt is fifty thousand dollars sayear." If Christianity is of divine origin, the same as this earth and the stellar worlds, it would receive the same care and protection, and not be followed by pecuniary embarrassment, and its churches finally sold for world-

Letter from Edw. M. MacGraw.

S. S. JONES - SIR - I was surprised last evening, in opening your paper to see what purports to be a private note written to you, published in your Journal, followed by seems to be very uncomplimentary and un-friendly remarks. Since you have forced me before the public, I think I have a right to claim a small space in your paper to speak for myself, and taking it for granted that you will accord me this, I send money for a copy of your paper containing the publication, which, I hope you will send me.

I wish to say that, for the obtrusion of my opinions, even if the letter in the Religio-Philosof BICAL JOURNAL expressed them, before the public: I am not responsible. Editor of the Journal is. I am a very humble individual, and am very conscious of the impropriety of denouncing the opinions of any member of my fellow citizens-much more so of the large and intelligent body of Spiritualists for whom I have always had great respect-in coarse or unbecoming language. 1 will not charge the Editor with an alteration of the letter directed to him, although in its publication at all he has committed a wrong upon me, which, it would seem an innate sense of propriety would have forbidden, though my memory tells me the language is stronger than I used. I wrote in haste, however, not dreaming that any eye but his would even see my words, and may have written it as printed. If he has not done me an injustice, I have done it to myself. The letter does not express my feelings. That I wrote under a sense of depression, as the editor charges, is true, but I am not conscious that for such a state of feeling I deserve to be treated, by one toward whom I have always felt friendly, with such showers of raillery and wit-not to say exhibition of ill feeling, as Mr. Jones pours upon my head.

What I meant to say was that the evidences of a future sentient existence, which at last, (not "least" as Mr. Jones has it) I had begun to believe amounted to absolute certainty, were dashed away, and that, when R. D. Owen had been deceived we might well quesowen had been deceived we might went question what others may tell us, yes, even our own investigations. I do not intend to say it is all "jugglery." If I said it, it was a lapsus inque, and I have said more than I intended, but whether I said it or not, Mr. Jones had no right to trouble his readers with it, nor did I expect such treatment from one whom I have admired and defended.

Plymouth; Wis., Jan. 2nd, 1875.

We cheerfully give place to the above letter from Brother MacGraw, and call attention to his former letter published on the 4th page of No. 19, Vol. 17, of the Journal, January

We assure Br. MacGraw that the printed

publishing it. It was in no sense a confidential letter; and but for that supposition on the part of the clerk who perused it, it would have been filed away when the paper was discontinued by such clerk. Unless letters contain matter which it is supposed that the writer wishes to have noted editorialy, we never see

We can only say further that we regret that Brother MacGraw, did not say that the letter was confidential. But we believe as Christians(say, it was providential, that he did not. There are more faint-hearted Spiritualists than Br. MacGraw. His letter served as a text for our associate to preach a short sermon from that will do much good, in strengthening those referred to.

It nine tenths of the mediums should turn out the impostors, still spirit communion would nevertheless be a seell demonstrated fact We have caught several persons who claimed, and were believed by many to be genuine mediums, cheating,-we have also been cheated by having counterfeit money passed on us as genuine, but we have never for that reason believed that there were no genuine spirit manifestations, any more than we have believed that there was no genuine money.

The parable of the sower illustrates the peculiar characteristics of mankind on the question of evidence and belief as well now as in days of the Nazarene. No man is responsible to another for his lack of faith in anything. That which acts as a permanent conviction upon one mind is overturned by a mere shadow with another. Hence it is not strange that Br. MacGraw should have felt just as he expressed himself in his first letter, on reading the Holmeses' expose. We doubt not thousands of others, would at first thought, have written substantially as he did, but a little more reflection would not only have convinced Bro. MacGraw, but others, that there was no occasion for despondency, and the discontinuing of Spiritual papers, which were laboring to desseminate the glad tidings of demonstrated immortality, and the intercommunion of spirits with mortals. If all, like Br. MacGraw, had acted upon the impulse of the moment and discontinued all spiritual papers, well might the devotees of an old and effete system of theology have cried aloud, "Great is Diana of the Ephesians." Have we not told you that Spiritualism is all the work of the Devil, and that God in due time would wipe the whole thing out? Christ and him crucified is the only means of salvation. Depart ye cursed (Spiritualists) into everlasting fire, prepared from the foundation of the world for the Devil and his angels, say they, is the command to be uttered by the Son of Man at his second coming. And you Spiritualists were the ones foretold, who would deceive the very elect. You are the very ones whom God suffered a lying spirit to go out before him and deceive, etc., and silence would give consent to their affirmations - no subscribers to, and consequently no papers published to refute the Bible arguments so prolific in their denunciations of Spiritualism! All having been discontinued because forsooth Robert Dale Owen has been deceived by the Holmeses.

We thank Bro. MacGraw for all he has done for the Journal, and for sustaining us as its editor. We have no doubt but what he acted conscientiously, and we know he was in the right in so doing. Yes, and we thank him for chiding us, (as we hold ourself responsible for the comments of our associate,) as it has afforded us an opportunity to show the fallscy of get ting faint, because an imposter has deceived intelligent men and women. Why, the whole Christian world are deceived, and have been for eighteen hundred years, in the claim that all mankind were under condemnation, and could only be redeemed by a belief that Christ in his death made an alonement for their sing That all souls sleep from the time of death until Gabriel sounds his trumpet, when they will arise and put on their old bodies, be judged and sentenced—the unbelievers to never ending hell, torments of fire and brimstone, and the believers to a heaven, where psalm singing is to be the unchangeable programme to all eternity! But all this imposition upon the credulity of mankind, does not change the essential truth, that all are immortal and destined to a future life, natural and eventful with happiness and misery, as is the case in this sphere of existence. Error is fireting and transitory-Truth is immutable and eternal. Let us hold fast to the latter .- | Ed.

# An Unjust Complaint Refuted.

G. G. Parrutt writes, "I have taken and paid for your paper six years, I like it.. When you conclude to deal justly with all men by letting old subscribers have your paper, as cheap as new ones, then I will take the paper again."

The above is a most unjust and unreasonable complaint. We, instead of giving chromos or other premiums for new subscribers, give the Journal on trial for the cost of the blank paper on which it is printed. We do so for the purpose of disseminating knowledge of Spiritualism, and setting public sentiment right in regard to our teaching.

We could not possibly give the paper to regular subscribers at the rate of 25 cents per quarter or \$150 per year. It would be a dead loss of from one to one dollar fifty per year on every subscriber.

Our correspondent would "kill the goose that lays the golden eggs" without thought of consequences, we fear.

When he says he likes the paper, he expresses a sentiment which is general with all its readers, and is a mark of wisdom. But if we were to satisfy him on the ques-

tion of finance, we would soon be bankrupted,

and then there would be no longer a RELIGIOpernicious practice. Though they don't now copy is word for word as he wrote it, and we have a diet of human beings,—the opium had no thought of violating confidence by Do we do him any injustice because we send cfflor for a book, but gives no post-office.

the Journal to hundreds of widows, orphans, old men and prisoners, free of expense? Do we do him injustice in sending it on trial for the cost of the blank paper? If he thinks so we advise him to read the parable of the husbandman who paid the laborers of the eleventh hour full day wages. Having paid all others justly that which was their due, they had no reason to complain because he dealt generously with the eleventh hour men. The husbandman gave that which belonged to himself. Even so with us. We see millions stand idly, so far as our philosophy is concerned. They never read and never think anything but evil of Spiritualism. We feel moved to use our means for their enlightenment. We give them a few meals at our well spread table. They relish the viands and hanker for more. Having found where an abundance is to be had, they need no more coaxing but of their own volition buy for themselves from the market where supplies are abundant.

If our friend thinks it wise to "get into a hud" and starve his soul because somebody else is feasting at our table, well be it-ex perience is a good schoolmaster, and in due time, his hunger will prompt a return to that which he admits to be good.

If we were to reduce the price of the Jour-NAL with our present subscription list, to less than three dollars a year to regular subscribers, we should not be able to meet current expenses-hence the Journal. would fail as all other Spiritual papers have done that made the attempt. The Ban-NER OF LIGHT and the RELIGIO-PHILOSOPHI-CAL JOURNAL are the only papers devoted to Spiritualism that have the least prospect of permanency. Both of those papers have struggled for years, sinking thousands of dollars before they had sufficient subscribers to pay current expenses. Neither of which now pays two per cent on the capital invested, and yet men, thoughtlessly complain because they don't get them as cheap as they do papers that have a circulation of hundreds of thou-

sands, and are made up from dailies at that. Some subscribers complain of "hard times" and ask for extension of subscriptions that are already years in arrears, as though 'thard times" never reached us. If we did not make ten times more exertion every week to get out our paper than would be required of each individual to raise all that is our due, the Jour-NAL would never appear again. "To be up and doing" is our motto. With such a motto we know no failure. We wish we could inspire every "hard times" grumbler who reads the JOURNAL to adopt and act upon the same motto. Grumbling never brings relief, while up and doing will overcome every obstacle, even to raising means to pay dues on a news-

#### A Man Accidentally Shoots Two of His Children.

It appears from the Lawrence (Kan.) Standard, that a sad occurrence took place a few days ago at Clinton, Kansas. Mr. James Brooks, who is constable, has a family of nine very promising children. Among them were two little boys, one aged seven and the other five years. He was standing by the stove with his children around him. He had a revolver in his pocket, or strapped around him, which by some means became disengaged and fell. The pistol struck the stove in the fall, and one barrel was discharged, the ball passing through the body of the little five year old child and into the body of the other. The ball struck the youngest child near the naval, and passing through the body, came out near the spinal column, producing death in a short time. After passing through the youngest child, the ball entered the body of the seven-year-old boy above the hip, and passed into the abdomen, where it lodged. The older boy may recover, although very seriously ir jured. The boy that was killed was a remarkably bright little fellow, and the sad accident has overwhelmed the family with distress.

The most remarkable part of this sad affair remains to be told. The night before the accident, the oldest boy, after being put to bed upstairs, awoke in a great fright, and came downstairs. He told his father that 'a neighbor's boy (calling him by name) had shot him and his little brother, and that his brother died, but he did not. The little fellow was dreaming, but he was so much frightened that he would not go to his bed again, so his father took him in his own bed to pacify him, were he slept the remainder of the night.

This dream is illustrative of the difficulties that spirits have in communicating with mortals. Seeing that the little boy would meet with an accident from the hand of his father, they tried to impress the fact upon his mind during the hours of sleep, and succeeded so far as to give him to understand that he would be shot, and then, perhaps, the impressions of the spirits became mingled with those still lingering on the brain of the sleeper, for a neighboring boy was associated with the shooting instead of the father. It is, however, a splendid evidence of angel guardianship and control, and is illustrative, too, of another grand truth, that the impressions still lingering on the brain of the medium always interfere to some extent with the spirits in communicating fully what they desire. It shows, too, that the future can be unveiled by advanced spirits, and still further, that if they can see, as we know they can, whe will occur to morrow, next week, or next war, does not immutable law ordain that it shall take place, and can it by any possible means be prevented, whether good or bad luck?

FROM Ithaca, N. Y., we have received a remittance inclosed in a letter written in shiost beautiful hand, but no name attached.

Mrs. E. A LAMBERT Sends fifty cents to this

Calumny Refuted.

In No. 16 Vol. 17, of the Relicio-Philosormical Journal, January, 1875, appears an article written by Da T. B. Taylor (headed my trip to the South, etc ), of great severity, and as is claimed and proved, absolute calum-

The article should have been rejected by us at once upon perusal, as unworthy of a place in our columns, but it came to hand during our recent sickness, and was given a place in the Journal, simply from the fact that it was written by a prominent lecturer.

We feel deeply aggrieved that Br. Taylor should abuse our confidence in him so far as to intrude upon our columns an untruthful attack upon an honorable gentleman, by carrying the impression broadcast over the land that he, Brother Woodward, was not only to be avoided by Spiritualists, but that he was an expelled member of the Masonic Fraternity.

We have not suitable language at our command to express our disapprobation (suitable for publication), for such an imposition being practiced upon us. Brother Woodward is not only a member in good, standing in the Masonic Praternity, but is also the same with the Odd Fellows. Both of which orders we are proud of being member of, and both of which institutions are doing more to ameliorate the sufferings incident to human life, then any of the religious sects in Christendom. To falsely publish to the world that a member of the Masonic Fraternity has been expelled for his "blatant Atheism," is a gross wrong and unjustifiable under all circumstances.

Br. Woodward refuses to make any reply to Dr. Taylor, but lays the facts in the case- before us, and appeals to us to do him justice, which we cheerfully do, so far as is in our

Br. Woodward is one of the first business men in Cairo. He is the proprietor of a very extensive iron house known as "Woodward's Novelty Iron Store." He has the reputation of being a high-minded, honorable dealer and business man. His dwelling is a home for not only lecturers upon Spiritualism but reformers generally. He has an inquiring mind-perhaps requiring more evidence of a fact, than many others, but is a candid and fair seeker for truth.

The following certificate, together with much other evidence has been furnished us upon which to base the foregoing remarks; and we hope never again to be under the necessity of vindicating an honorable gentleman from unjust attacks in our columns, made by writers who from any motive whatever may allow the selves to swerve from the line of exact justice towards all men.

MR. S. S. JONES, ED JOURNAL:—In your issue of January 2nd, Mr. T. B. Taylor states that Mr. C. R. Woodward of this city, has been expelled from the Masonic Fraternity for "Atheism." Such statement is untrue. Mr. Woodward has never been expelled and is today in good standing in the Masonic Fraternity, and one of our leading citizens.

Very Respectfully Yours.
B. F. BLAKE, Sec'y Cairo
Lodge A. F. & A. M.

Cairo, III, Jan. 16th, '75.

Passed to the Higher Life.

Maj. Peter J. Burchel of St. Charles, Ill., aged 59 years, passed to the Spiritual plane of life, on the evening of Tuesday, January 19th,

asj. Barchel had been in poor health for several years, and was fully conscious that the great change called death was near, with him. He was a reader of the RELIGIO PHILOSOPHI-CAL JOYRNAL, and familiar with our philosophy. A few months since we conversed with him upon the great change that necessarily must soon be his lot. He assured us that he had no fears in regard to death, but in his quaint way intimated that the certainty of this life was more desirable, than an uncertainty.

Msj.Burchel was one of the early settlers of St. Charles. He came there in 1849, about two years later than ourself.

He was one of the most companionable men we ever met. He had a generous heart and a kind word for everybody. He was generally known by all of the early settlers of the Northern part of the State, and was among the first to move in all/of the enterprises calculated to benefit the people at large. While he never sought political preferment for himself, scarcely one who did so successfully, neglected to secure his influence.

While he was marked for his own peculiar traits of character, all would close their remarks in regard to him, "Well, 'Burch' is a good fellow, and I like him anyhow."

Very few of the old settlers will be more missed and more sincerely mourned at their decease than is Maj. Peter J. Burchel.

An Appeal for Aid, for the Sufferers in the Grasshopper Country.

BRO. JONES:- I would ask the readers of the JOURNAL. ladies and gentlemen, to aid the destitute of Ottaway County, Kansas, by sending them any thing that they can spare—clothing, dresses, pants, coats of any size or any kind that can be work. We need clothing very much, also provisions, bed clothes, stockings, socks, flour, meal and meat; are absolutely needed by us to help us live through this winter. I will give to them that needs help. Direct to H. Overacker, Delphes, Ottawa Co., Kansas; Railroad Station, Solamem City, Kansas. H. Overacker.

We know that thousands of people are suffering from the grasshopper plague in Kansas, Nebraska, and) Western Iowa. The whole country has been and is now being justly awakened to contribute to their relief. Trustworthy people have been entrusted with contributions. We hope our readers, who are able, are doing their part in this noble work. Augels will bless and prosper all who generously respond to the demand .- [ED. JOURNAL ]

# Philadelphia Bepartment

HENRY T. CHILD, M. D.

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

#### THE WORLD IS MOVING.

Extract from a "Speech in Season," by Rev. H. R. Hawels, M. A., Incumbent of St. James, London.

#### THE ACTION OF PRAYER.

Feeling comes before reflection. Thought is valuable to feeling, and feeling is valuable to thought. You could not get a knowledge of God through your head alone. The knowl edge of God comes to you through those wonderful inspirational influences which act upon the emotional, and through the emotional upon the active life. Enotion sometimes tells strange tales, and clothes itself with strange The heart and center of religion is the same in all ages of the world, but the forms of religion are determined by thought, and differ widely. For the mind of man has been in different ages of a very different calibre. Feeling is defined by thought, and the great use of thought in religion is to analyze feeling, and the character of the worship will be sooner or later dependent upon the object of worship which thought has built up. Tais is why it is not unimportant whether you believe rightly or wrongly. Try and be right as well as sincere. You ought to try and get as near the truth, by the assistance of your own mind, as you can. You must bring resson to bear upon your religious feelings. Feeling has come to that period when it must be analyzed; religious opinions, which have hitherto rested upon the vaguest sentiments, have now to be examined and re-examined. In the long run men do not believe what they will, but what they can. When I ask, What dost thou believe about prayer, I find it very hard to believe that God does hear me, still more that he does adjust, in the alightest degree whatever, the circumstance of my life to my prayers. Who shall come to our rescue when we are filled with these feelings about God, when we are bowed down with the consciousness of our personal insignificance? Suppose, my friends, there should come to us an old thought in a new vesture. Suppose the chasm between the human and the divine were suddenly bridged over by the doctrine of sympathetic ministries! You may call them, if you like, intermediary agencies. With this doctrine there comes a certain lifting of the veil by which is unfolded to man the ways and means, or something of the ways and means, in which spiritual communion becomes possible, and of the manifold efficacies of invisible help. Man's life may be in its smallest details modified. Comes there not to you a strong presumptive feeling that there are other beings, other intelligences, other ministers of God besides men? I suppose most of you believe that life is not rounded with an eternal sleep. You hope to live again, or rather never to die, and you think of those countless multitudes who have passed away from this world as still alive, you believe that they are developing in other spheres, are going on, are taking their places in the inter-mediate ranks between man as he lived upon

And where are they—the dead; they who under altered conditions may, like the electric spark, annihilate time and space, living as we live, in thought, here at one moment, in far worlds at another, possibly at times very near to ourselves? And where are they, the celestial ones who, out of the fertile source, if all beings have taken life, and people the higher ranges of existence with their august and ra-diant forms. Our world has had a history and development, so there are worlds seen and unseen, and spiritual spheres, and spheres that are hidden from our eyes; and depend upon it, there are spiritual beings besides ourselves, having spiritual affinities with us, and points of contact with us, because we are spiritual; whether in the body or out of the body, whether before what we call death, or after it, we are spiritual; the belief is ancient, though now often discredited. To readers of the Bible the doctrine of intermediate agencies is of course familiar. Every attempt to get rid of the supernatural out of the Bible, short of destroying the whole of it, must fail. Whatever be the authority for one and another miraacle in the Old or New Testament, what we call the miraculous is too deeply seated in the Bible to be torn from it. Remember that miracle is only another word for ignorance. What seems to happen outs'de, or in defiance of recognized laws, we call miracle; but any such event may at any time be shown to be in harmony with known laws, or with others that are beginning to be known. Nothing can happen without a fitting cause; every Almighty flat has its appropriate agency, and this is the proposition which contains the whole philosophy of the doctrine of what I call intermediate agency. The gap between God and man begins to be filled up. The unseen realm flashes for a moment upon the inspired watcher, and we behold those, or symbols of those, who, as the apostle tella us, "are sent forth to minister unto such as shall be the heirs of sal-

the surface of the globe, and the Almighty,

All pervading spirit that calls him into being.

Do you think that this is an absurd conception of the spiritual world? How are these beings, supposing them to exist, who are all ministers of God, who presumably convey straight to us the messages of God, how are they arranged in the order of the spiritual world so as to be commanded by our prayers and be acted upon by our feelings and emo-tions? How do they exercise their functions toward us? Our ideas are cramped by gross forms of matter, by conditions of time and space, and limited conceptions of velocity; but even in what is known we have hints of other conditions independent, or almost independent, of time and space. We in the body-have to pass with difficulty to and fro, but under finer material conditions, could intelligence be clothed with such (and why should it not be!) We might travel unimpeded wherever our thoughts went. You say we can not see such beings, even if they exist; we can not test them by our natural senses and under or-dinary conditions. But things do not cease to be because you can notisee them. Things may exist which your senses can not at all times, or isdeed at any time, take cognizance of. In-telligence clothed upon by electricity, would belt the globe in a few seconds, and pass

vation.

through iron better than through air.

I can show you presumptively that you are all filled with subtle imponderable influences, and that you are full of unexplained affinities. When one person comes into a room, why is it you feel something you can not account for? You have never seen him or her before, and yet there is, and has been, an unseen communication. There has been an interchange of nication. There has been an interchange of comething very subtle. Our very loves and hates are built upon these. Have you never found it strange that as you sat together silent in the same room, you should find on speaking that both were thinking the same thing? Have you ever wondered, why one should sud denly hum the tune that was in your head? Or have you often met the person whose image crossed your brain the moment beforeperhaps the last person you expected to think about or to meet? You may say all these things are coincidences - coincidence has a broad back

But suppose it is the imponderables? Why not call it a spiritual imponderable? and it is in you That is just the point of contact, as it seems to me, between you and the spiritual world; that is the ohe plane on which you may meet and be controlled by spiritual intelligences. It may be even those who have once lived on earth, or other spiritual beings-the one link, the spiritual missing link, the imponderable force, is that which binds you even here on earth to other realms and other beings. It is the one great, almost physical hint of the hereafter. Here, then, we discover the possible foundation for the doctrine of interme-diate agencies. The divine communications flow through these divinely appointed chan nels to the soul of man-the beavenly fact is not changed, but for a moment, the heavenly mechanism is unveiled. As an unseen mag netizer in the flesh will, through a brick wall, or from a distance, impress his very thought upon a sensitive sut ject, so any one brought into a sensitive state may be marnetized by an unseen magnetizer out of the il su-in each case the magnetic element is the one thing common But do not these intermediate in fluences supersede God? No more than man supersedes God when he tills the ground in order to bring a barvest. God brings not the harvest without his labor; man is the intermediary; his work does not rob God-it glorifles God. When I say spiritual agencies convey rationally, intelligently to you, divine blessings. I have not said you are not acted upon by God, but I have said you are acted upon by appropriate instruments. The gifts are from him; the immediate giver may be any Now, belping our tofirmfties with a 3g ure, do you suppose if my eyes were suddenly opened, and I looked up and saw a great unapproachable light, where welt God, and one told me, "Thou cannt not come near to that light, yet one of it comes power to warm thee, and beatth, and wisdom, and smiting upon thee as the sun smites the earth. not nakedly, but through veiled distance, sown with stmosphere and cloud, so this cen tral radiance belongs to thee, is tempered to thee that it may not scoreb, that it may not blind thee. Behold yonder ministering spirits, through whom passes the stream of goodness, the special communication; these prepare it for thine heart, and prepare thine heart for it The emotion that would kill thee is thus fitted to thy spiritual organism and knowledge that, perceived askedly, would overturn the balance of thy mind and shock thee to insanity, is imparted through a power of velled mercy and kindness, which is to thee as the shadow of a clouden a desert smitten with the heat. It is directly from above yet thy nature is consult ed, and thou art reacced appropriately. God is near thee, his tenderness is about thee."

#### The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER LIFE.

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

Spirits have expressed a desire that I should not only send forth the communications which they are able from

send forth the communications which they are able from time to time to give through my orwanism, but select some that I may report as given through other mediums, whose names will be given with their communications. H. T. C.]

# THE SPIRIT MOTHER.

BY MRS. MARY A LIVERMORE.

Not to night I'll kneel beside thee, to repeat my evening prayer. But within my curtained chamber, Father, I

will say it there; With my cheek upon the pillow, and my hands

Just as lay my beauteous mother, in that deep and dreamless rest.

Nay, my father, do not follow, with that taper's warning light, I can find the way without thee, and I'll pray

alone to-night, And I fear not, though the darkness groweth

deep as midnight gloom, For a bright and radiant angel giveth light within my room.

List thee, father! 'twas last evening as I lay upon my bed. Thinking of my sainted mother, whom they

hid among the dead, Till my tears bedewed the pillow, as though . wet with dropping rain, And I prayed aloud in anguish that she might come back sgain.

Twas just then, as I lay weeping, that the beauteous angel came, And her voice was fraught with music, as she

called me by my name; And her robe seemed woven moonbeams, 'twas so soft and clear and bright, And her fair, high brow was circled by a diadem of light.

And the room was filled with brightness, all around and overhead. Beaming from that shining angel who sat by

And I was not frightened, father, as she sat there by my side, But I felt so celm and happy, I would willingly have died.

Then her eyes-so mild and dove like, gazing down unto my own-And her voice, so soft and silvery, having music in its tone—
And the kiss which she imprinted on my lips

and on my brow-Oh! my heart with rapture trembles, as I think upon it now;

And she spoke-I can not tell thee all the blessed angel said, As she bent above my pillow, and kept watch beside my bed. But of heavenly things she told me—of a bright and lovely land-Where there dwelleth angel children, many a

fair and spotless band. And she said such flowers bloom there as we never see below-Rosier than the hues of sunset, brighter than

the rain's fair bow, And such strains of gushing music swell along the fragrant air As will soothe the ransomed spirit, when re-leased from earthly care.

Father, dost thou know the angel? how they called her earthly name? Twas the mother I have mourned for! yes, my father, 'twas the same'. For she called me little daughter, and forbade

me longer weep,
And with songs she used to sing me, lulled
me, till I fell saleep. ·· ( ... res

Now, good night! I will not linger; let me have my good night kiss; Was there e'er a child so little, blest with so divine a bliss, As to have a spirit-mother, when the earthly

one is dead, Come each night, when darkness falleth, to Keep watch beside my bed?

Nay, I'll go alone, my father, for I do not fear the night. Since the angel came to guard me-so again, good night! good-night!

Fall River, Mass.

Communications Through Katie B. Robinson, of 2123 Brandywine Street. Philadelphia.

INVECATION BY THE OCCUPES.

Oh' thou most high, good and noble Parent of all humanity, thou who doth see thine earth children tossed upon the ocean of life, thou who dost know why one walketh in the dark valley of sin and sorrow, while others walk on the higher planes of life, we ask thee to bless this circle, and enable them to do a greater work in the coming year, that they may be enabled to spread the truths of Spirit-We ask that the old paganisms of the past, of all lands and all people, may pass away under the influence of thy blessed truth. We ask that the light of Spiritualism may become more bright and beautifu! in the coming years, that thy children may understand that thou doet intend these spiritual facts and truths We sak that all thy children to bless them may know that the angels, are near them and ever seeking to bless them, and knowing this they will be comforted.

#### JUDGE EDMONDS.

I have wetched your circle with pleasure, and have seen from week to week that you have given something that the people may read with profit. When I entered the ranks read with profit. When I entered the ranks of Spiritualism I held a position in which I was respected and looked upon as a man of truth and veracity, and when I tested the spiritual phenomena, and realized that they were true, I at once enrolled my name among the spiritualists. I knew that sneers and scorns would be hurled at me; that I would be called insane. I rejoice that the time has come when the philesophy of Spiritualism is so far recognized that its advocates are no longer sufject to these taunts and jeers. There are more minds to-day prepared to receive these spiritual truths than there ever was before, and there is a power coming from the Spiritworld that will extend the principle of eter-nal justice. I wish you to know that the old man has thrown off the weak form and stands before you to day as the spirit, of a strong man. I go back to the time when there came to me, in visions and dreams, most glorious truths. I go back to the time when through my own child I received positive evidence that the spirit lived beyond the body I go back to the time when I took up my pen and wrote for the cause of Spiritualism. Inthose days many people thought that perhaps I was losing my senses. Not only bere, but over the Atlantic ocean, have I sent my thoughts. I thank God that I had a spirit of independence: that when I was convinced that spirits could return and communicate, without doubt, I was determined to take my stand before the world. If I could give you a de scription of my reception in Spirit life, it would repay me for all the scorn and contempt that were ever cast upon me. It seemed to me that all my conceptions were entirely too Taint. I had not any realizing sense of the scenes and conditions of this life.

I was here with Horace Greeley last spring. and we told you that before this year passed your public papers would discuss the spiritual question in a very different manner; that instead of sneering at it they would treat it much more in accordance with its merits. Have you not seen that we were right? There never was such a disposition to investigate this subject in a fair and candid manner. We rejoice in this as well as you. When I look around We rejoice upon our country, I still feel proud of her laws and institutions. But when I look into the plitical rings and their corruptions, as an American, I feel ashamed. I believe the time is not far distant when the Spiritualists will find it necessary to join with the honest men of the different parties, and of no party, and take a bold and decided stand, with a determination not to vote for any person for any office unless they feel very certain that they are honest and trustworthy. If the Spiritualists of the United States would thus take a firm stand, it would not be long before they would hold the balance of power, and be able in a great measure to control the government. I am well aware of the dangers that attend such a movement, and I would caution my brethren to avoid the shoals and quicksands on which all the old political parties have atranded themselves, and I trust we shall be able to infuse in them such a spirit of true patriotism and honesty as shall save our country from the terrible evils which now af-

flict it and threaten its ruin. I hope the Spiritualists will consider this subject. The time is coming when wise heads and strong hands will be needed to guide the ship of state. The Spirit-world is gaining power every day, and we feel that the destiny of our nation is of the utmost importance, not only to this nation, but as a balance-wheel to all the nations of the earth; therefore you may rely upon it that we shall do all we can to remedy the great and crying evils that threaten the very existence of our republic. Spiritualism is to be the means of salvation, and it will extend its potent influence through all departments of society; it will give to woman her place in the government, and thus intro-duce a powerful means of purifying the various departments.

The era of revolution is upon us, and we are doing all we can to keep it within the field of mental conflict rather than that of strife and bloodshed. Not only in the political, but in the religious world, also, there are mighty conflicts going on, and it requires all the power that wise men in the form, and spirits out of it, can bring to bear upon the world of humanity to restrain this conflict within the arena of the mental and moral forces which are at work. We rejoice in this fact that our power over mankind is increasing daily, and that if the struggle is not precipitated we shall be able to accomplish our purposes on the planes, which will save the repetition of those fierce and bloody conflicts that have stained the pages of history. Come what may, how-ever, the ultimate result will be the same, namely, the advancement and progress of the human family into higher and better condi-tions. The first step which, we desire to wit-ness is a more harmonious and united condinees is a more harmonious and united condition among the Spiritualists themselves. The
tendency of Spiritualism has been to isolate
those who have accepted its truths. The time
is coming when influences will be brought to
bear upon these that will unite them and enable them to work harmoniously together for
the amelioration and improvement of the
race, and the introduction of more spiritual
conditions in the world.

If it was not a Spirit Remedy, I would Try it.

MRS A. H. ROBINSON, 1180 East Adams at., Chicago), MADAM - In April last I sent to you for a box of your tobacco antidote; it came to hand in due time. I opened the box and said to my wife. I am beat two dollars. carried the box around with me for a month or until May, (I sent for it in April), then I made up my mind that I would try the anti dote, and from that time I have not wanted any tobacco.

A few days ago I was talking to some of my orthodox friends, and told them that I was cured of the desire for tobacco, they wanted to know what cured me, I told them it was a spirit remedy. One of them said, "If you had not said that it was a spirit remedy, I would send for it." I told-him it had cured me and if because it was a spirit remedy, he did not like it, he need not send for it. "But" said he like it, he need not send for it. 'I have so much confidence in you I will send for it," so here is his money, which I herewith send to you 'Direct to Nick hos R.w. LAWTON, VANDUREN CO., MICH.

Paw Paw, Mich.

PLATT NIMS

### Business Motices.

Tus other day Young America asked his father for money to fix hi - - kates, and was or dered from his sugust presence. The youth with wrath blazing from his eyes, rushed through the hall crying "I'll get - ck and die." The next morning he was prostrated with a fearful cold, and his affectionate parent was obliged to procure a bottle of West's Pull monary Balsam to cure him Monat. - Either give your boys all the money they want, or keep West's l'ulmonary Balsam constantly in hand.

THERE is nothing in the way of modern dis covery so wonderful or so monstrous as that great labor saver, Dobbin's Electric Soap. It tells its own story at the first trial, and is sold solely on its own merits. Try it.

### Academy of Psychophysicians.

Since giving notice that I would give private instruction in magnetic healing and development, I have received numerous applications and inquiries. I have determined that as soon as practicable I would establish an Academy of Psychophysics, which should include in its curriculum the outlines of quaysiology, anatomy, the art of nursing, etc., as well as per chomany, and its collateral subjects. I have spoken to eloquent physicians, who have agreed to give familiar lectures on various subjects, and I know that a course of study and ractice can be made of very great interest and utility to the many persons who are contemplating the healing art. For use if one's own family or among friends, such a course would be worth more than the money charged. Any one who is willing to contribute anatomical models, charts or money for such a cause, or those who wish to take a course of study, would greatly encourage matters by addressing E. D. Hamber, D. M., 202 East 201 street,

# EXPLANATORY.

From R. W. Flint, Medium for Answering Sealed Letters

I am controlled by one spirit purporting to be my guide who is the scribe for the spirits, delyering (in his own hand-writing) what is dictated to him by the spirit communicat

I am in a normal (not trance) state, but unconscious of the composition.

My hand is moved to write from right to left, backwards.) independent of my will

By holding the written side op to the light, the answer can be read. The spirit-letters should be securely sealed, addressed to the spirit, giving his or her name

in full, and signed by the writer's name, in full; but no address on the envelope. When left open they can not be answered, my sgency being efficient only when my

mind is passive, and blank to both questions and answers.

I'nt your questions clearly, directly, briefly. The mixed and many kind defeat the object of the Investigator. I would advise my correspondents to regis-

ter all letters containing money, as the only aurety for their being safely transmitted. I have my photograph for sale, exhibiting my Spirit Guide's hand and arm, or form of

control; taken while answering a sealed let-TERMS: For spirit-letter \$2 and three 3 cent

Postage Stamps. For examining and marking maps, \$5 and 5 stamps. For photographs, Imperial size, 50 cents,

small, 25 cents. I return money in all case when

the letters are not answered.

Respectfully, R. W. FLINT Address, 374 Wr 324 Street, N. Y.

The Wonderful Healer and Clairvoyant-

Mrs. C. M. Morrison.

This celebrated Medium is the instrument or organism used by the invisibles for the ben-eft of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by request of her Controlling Band. They are now pre-pared, through her organism, to treat all discases, and curs in every instance where the vital organs necessary to continue life are not

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From the very beginning, hers is marked as the most remarkable career of success that has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored. Mrs. Morrison, after being entranced, the lock of hair is submitted to her control. diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspond-

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

Disgnosing disease by lock of hair, \$1,00 Give age and sex.

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A single in a sof middle are wants a clustion with a smily off Sure males - an ark on a far a, lend store, each school and cake him of governity needs. Address: A T. H. a 77. But to d. Mintenna.



#### PRESCRIPTION for CONSUMPTION.

Balsam of Alpine Moss lapres nting this Belearm of Alpine Moss. In presenting this pre-diption for CONNI Mr. I. N. I. It is public manner, I would be a leave a say that I continued by that co on my part. But having been so leived by many parients and fri nds which have been rund by its use and who con ider it a day I lower a firm a humonity to give them now that I am a twanted in search and able to retire from active presents the interhead to this many that I consider it the wrestest how that I amy other Pariet in confident the wrestest how that I amy other Pariet in continued presents in the westest how that I amy other Pariet in have prescribed the loss in the side and rund ring. I have prescribed this alone, large and unconsideration of mile than thirty years, and thousands have been saved from but men fatal disease. Consumption O. L. BELL, M. D. GDA West Mouroe streak. Suid by all while said drugglets in Chicagi. Build by all wha enac drugglate in Ching s.

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# THE VOICES.

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The Voice or Navene tells no falschoods, and in ber communication to this author she frepresents God in the light of common sense, divesting him of all superstitions notions, and presenting him to the world in his unchanges able and glorons attributes. While others hay too often only demolished, this author has crected a boautiful temple on the rules of superstition. Judge Paler, of New York, in his review of the pasm, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didactic poets of the age."

Thus Voice or Paulic delinesters the individuality.

THE VOICE OF A PRIBLE delineates the individuality to Matter and Mind, fraternal Charity and Love.

in Matter and Mind, fraternal Charity and Love.

The Voice of Supreservinos in the most chaste and beautiful language portrays the conflict between the orthodoxical and the devil, and proves, by copurase extragil from the libbe, that the former has ever been defeated by the latter, from the Garden of Eden to Mount Calvary. It seintillates with rare gems of thought throughout, and will be read with pleasure and profit. This poem is an emanation from a master mind, and no one can peruse its contents without feeling that they have been made better thereby. Original, scientific, and featless in its iconoclastic views, it is a repository of original thought, awakening noble conceptions of God and man, forcible and pleasing in style, and is one of the few works that will grow with its years and mature with the centuries. It is already admired by its thousands of readers.

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# PRELUDE:

TO THE TOICE OF PRATER. Tun aspirations of the soul ascend

tra wings of hope, to scenes divinely fair; Nor bars nor holts can hold the silent power. That seeks the elements of light and love. Then cherish every longing of the soul, Let thoughtful prayer dispel all slavish fear. Let radiant hope extend her full-fledged wings; For all our prayers and hopes, but dimly paint The lofty heights to which we will attain.

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Letter from Kansas.

FRIEND S. S JONES:- In former letters ! have not given you a very hopeful account of free thought in this region I am glad to report that a gradual change is taking piace in some places. My letter in the RELIGIO-PHILO sornical Journal last spring, brought me an invitation to meet a minister on the platform. Some Spiritualists challenged bim to discuss with me, on account of "preaching a sermon against Spiritualism." I was informed that at a circle Mother Ann Lee, the control, was asked if I would go so far, and whether I was able to meet the "divine" Bhe replied that she did not know, but would learn. They tell me that she was absent from the circle about five minutes, and reported in the affirmative. The Big Blue river " was up," and living nine miles from the bridge at my post-flice, I could not cross in my buggy. Although unwell, I walked twenty miles, expecting a dis-cussion the next afternoon and night; but the Rev. gent failed to come to time, and had an appointment to preach in the same schoolouse the night I expected to debate. however held a meeting about two miles dis-tant, and had a large and attentive addience. I left the platform twice (thinking they were tired) remarking that "I suppose the meeting is adjurned," but the audience thought "it Ofe man remarked, "To morrow is Sunday. We can sleep in the morning. Go on " I left the platform the last time at 12 o'clock and 15 minutes, fat the beginning of Budday, and during the whole night not one left the house until after adjournment. Thanks to the people of Rick Creek (Jenkins schoolhouse). Pottowatomie county. I was asked to go back this winter, but have received no notice of any appointment. I will go if one is made

I mention this for the purpose of calling the attention of professional lecturers to the importance of visiting the rural districts. My belief is that they could do far more good by doing so than following the railroad routes and speaking at large towns, and sometimes to fewer people than would assemble in a country school house. A lecture in the city does not make the impression on the minds of the people that it would in the country, where they have more time to reflect upon the subject afterwards.

It is well known here that I am willing to meet any preacher on the broad platform of Spiritualism and Christianity. It has also been announced in the Journal, but I find them a set of cowards, who dare not meet even as weak an opponent as myself. If I can do any good, I am now willing to lecture, instead of debating, at any place within a day's travel that I am invited, without any pay. I don't sak the Indian's dime for "the poor preach." If I go further from home, my actual expenses must be paid during the coming season, as I lost heavy within a few years by dishonesty. If I receive any invitations, desire them not to be later than March, as I must attend to superintending the propaga-tion of small fruit plants, and especially my seedling raspberry. I must have some weeks notice of the time so as not to interfere with some appointments already made. If schoolhouses can not be obtained from bigoted trustees, then I will lecture in private houses. How many hundreds, aye, thousands of Spiritualists could do as I propose, if invited to go to a meeting a few miles from home. A single individual in a neighborhood could appoint a meeting, and who can tell the good that would result therefrom. It is sacred duty that every true Spiritualist owes to the community in which he or she may live, and who can tell the heartfelt regrets in the future life if the performance of this duty is neg-lected. I fear they will be more numerous and greater than many now imagine.

I had almost forgotten to say that I have turned my private library into a free circulating one. Although I have several numerous volumes, yet the liberal, spiritual or progress-Although I have several hundred ive books are "like angels' visits" (half a century ago), very scarce indeed, and for some years (unless I can sell my land) I will not be able to buy many. It any person desires to do good by sending spare volumes, or authors desire their works to be read, in as bigoted a region as can be found in the United States (only one Spiritualist within nine miles of me). they can mail them to me, not for me, and I will place them on the shelves. Ought not our Spiritual friends to discuss the propriety of establishing circulating libraries throughout the country? I believe that more "converts" could be made than are by lecturing, although both are necessary. The man who has a book to read thinks more deeply of its contents than he does about a lecture. He has the book before him; the facts or arguments being read, and reflected upon, he finds them unanswerable. What was mere idle currosity when he took the book, has become intensely

On Wednesday night (Dec. 22d) I attended a meeting at the town of Randolph, in Riley county, a pleasant village destined to become a place of importance as soon as the railroad station is established. It is at the junction of Fancy Creek and Big Blue river. The houses are built of stope, large and very substantial. It was the first time Spiritualism was introduced in the place. Mrs. Rook, the landlady, imformed me that more were present than ever attend church. They want a test medium. I was only able to present dry facts, that any person could learn by reading books.

Manhattan, Riley county, Kanasa.

# Letter from Dr. L. Maynard.

DEAR SIR:- I notice the following in Marcy & Hunt's Theory and Peactice, which very easily accounts for the orthodox tale told of the cleansing blood of Christ (21 vol., page 877): There is a tradition, according to Pliny, of the ancient Egyptian kings bathing in hu-man-blood to cure leprosy. There is also a similar story of the Emperor Constantine; but it seems he was restrained from the experiment by a vision, and was afterwards other-wise miracujously cured. It is at least certain that in ancient times great virtues were attributed to the blood of children and innocent persons in the cure of leprosy. The remoter traces of the belief in the expistory or healing properties of pure blood, ramify into the most ancient periods reached by tradition or history. The cure of this particular disease by the blood of animals, in association with certain symbolical ceremonies, is mentioned

During the middle ages the belief of the curative powers of the blood-baths, was universal, though the cures were remarkably rare -a fact which is thus accounted for by the historians: It was in some way ascertained that no blood would prove efficacious but that of children and pure virgins, who freely and voluntarily offered themselves for the purpose of saving the life of a beloved sufferer. Such of saving the life of a beloved suiterer. Such a case is recorded in the poetical history of the Baubian Knight, "Poor Henry," which is said to be one of the finest poems of the thirteenth century. The history of Amicus and Amelius is another, based upon the general belief of the same superstition in those times. Louis XI., of France, after a life of cruelty and

crime, endeavored to avert his approaching death by the use of the blood of children, etc., thus showing the class connection of the blood Christ as an atonement for sin.

DR. L. MAYNABD. BLOOMINGTON, Ill

Quarterly Conference of the Northern Wisyonsin Spiritualists.

The conference convened at the Unitarian church in R pon, on Friday, Jan. 8th. 1875, at two o'clock, n m, with President Potter in the chair. The Secretary being absent, Dr. Phillips, of Omro, was chosen Secretary pro

After appropriate opening remarks by Pres ident Potter, the following committees were spoolnted: Business-Bros. Woodroff, Richardson, Orvis; Sisters Langdon and Lee. Finance-Bros. Brown, Orvis, Dr. Phelps. Committee decided to devote the afternoon to con ference. Various topics discussed with profit, ·liciting much thought, in which Bros. Orvia. Wright participated. Song from Spiritual Harp. Adjourned until evening. Richardson, Stevens, Eorles, Potter, and Mrs.

Pottor relating incidents proving the truth of Epritualism, followed by Dr. E. W. Stevens, giving incidents in the life of his little child (four years of age) playing and talking with disembodied spirits the same as with children in the form. These incidents, had they taken place a few years ago, would have created a great excitement, and been considered truly wonderful and miraculous Bong. Licture, prefaced, first, by reciting Miss D ten's poem, Peter McGuire, or Nature and Grace," which was nicely rendered. Second, invocation. The lecture abounded with many fine thoughts on the developments and changes that are constantly taking place, showing conclusively that the fittest survives. A fine effort, and lis-tened to with marked attention. Song. Adourned to 10 a. m., Saturday.

Saturday, 10 a. m. Meeting called to order by the President. The number in attendance was small, in consequence of the intense cold weather. Bro. Eccles not being present, as per programme of committee, Bro. E. W. Stevens made a stirring balf-hour's speech from a subject given him-Are the churches progressing more rapidly in Spirituality at the present time than Spiritualists? Adjourned

till 3 o'clock p. m. Conference opened by single Subject discussed by conference: How to spirits move ponderable substances? Bros. Stevens, Opis, Eccles and Potter participating. Invocation and lecture by Prof. Eccles. Subject: A continuation of the Darwinian theory of development harmonizing the seeming discrepancies between genesis and geology. Song. Ad-journed till evening.

Baturday evening, 7 o'clock. Conference opened by singing. Subject discussed: Are we free, or are we controlled by conditions and circumstances wholly? Able and spirited remarks were made by Prof. Eccles, Bros. Orvis and Potter, Drs. Eaton and Phillips. Lecture by W. M. Lockwood, of Ripon. Subject: Intemperance from a physiological stand point; not merely the use of alcoholic bever ages, but in eating, and in our every day life as well. The speaker, a very gentlemanly ap-pearing man, handled his subject well, yet was lacking in magnetic force to sway his audience at will. Song. Adjourned till Sunday morning.

Sunday morning. Conference opened by song, "He Happy," from Spiritual Harp. Some laughable incidents were related, which harmonized the audience effectually and prepared them for one of the most beautiful and grand lectures from Prof. Eccles ever listened to. Subject: The Tree of Life, considered from a progressive standpoint. Would like from a progressive standpoint. Would like to have given a rerotation report of it, but cir-

cumstances prevented. Song. Adjourned.
Sunday p. m. Conference. Song. Subject
discussed: Is it advisable for Spiritualists to petition the Legislature to recognize the right of clairvoyant physicians to practice medicine the same as other practitioners? Discussed at length by Dr. Stevens, Prof. Eccles, and others. Song. Invocation, followed by lecture, from Prof. Eccles, from the text: In the beginning was the Word, and the Word was with God, and the Word was God, he putting an entirely new construction on the sentence. By the way, Prof. Eccles is a thorough Greek scholar. and therefore knows whereof he affirms. The audience was highly pleased with the scholarly dissertation on the subject, and cheered him frequently throughout the lecture. Song. Adjourned till evening.

Sunday evening. Conference opened by song. Spirited discussion, by Bro. Eccles, he taking the ground that all murderers, thieves and liars were pure and holy. Sharp thoughts were elicited. Bong. Bro. Eccles proceeded to deliver the lecture of the convention to a full house, comparing the teachings of Spiritualism with those of the self-styled Orthodox churches. He was listened to with marked attention, showing conclusively that the peo-ple love truth. The meeting passed off agreeably, being a very harmonious one, and all felt that they had been benefited. The meeting closed with the song, "Something to Think Of," by Dr. Phillips and wife. "Something Sweet

Adjourned to meet in Beaver Dam, on the 9 h, 10th, and 11th of April next. DR. J. C. PHILIPPA.

Sec'y pro tem.

# Report of Convention.

Da Baturday, Jan. 9th, 1875, the Spiritual ists met in convention in Josh a Hall, at two p. m. On motion of E. Arnold, Dr. E. F. Beals, of West Winfield, was elected president. Dr. Beals called the meeting to order, and after some remarks Dr. Fairfield, of Lynn, Mass., was introduced and gave a short address. Dr. Farlin, of Watertown, was then introduced and gave us a short address. Ad-

Dr. Beals called the convention to order at seven o'clock. The choir sang from the Dr. Farlin spoke an hour in his easy and telling manner. Although the weather was extremely cold, the large hall was filled. A song by the choir. Dr. Fairfield then gave us one of his telling speeches, which was well listened to for an hour. Mrs. Kimball, of Sackett's Harbor, N. Y., then took the floor and gave tests in public, describing many spirits, which were recognized in the audience. Adjourned to Sunday morning. Convention called to order at ten a. m.

After singing, Dr. Farlin spoke for an hour. Fairfield followed in an hour's speech; both were listened to with marked sttention. Adjourned to two p. m.
Dr. Beals called convention to order at two

m. After singing, Dr. Farlin offered the

following resolution: WHEREAS, We have in the United States 72,500 ecclesiastical churches, with an aggregate membership of twenty wo million peo-ple to support them, and owning over three hundred and sixty million dollars' worth of property which is exempted from all taxation; and whereas, if this vas; amount of property were taxed in proportion to other things, at the minimum rate of one-fourth of one per cent. we could pay the national debt in thirty

years, therefore,
Resolved, That it is the sense of this conven tion that such exemption is an urjust destinction in favor of capital as opposed to labor, and we demand that all ecclesiastical property bear its just proportion of taxation. After

Dr. Farlin then gave a discourse on the chemical analysis of man, for over an hour. Mrs. Kimball followed, describing spirits. Adourned.

Dr. Beals called convention to order at seven p. m. Dr Fairfield offered the following resolution: Whereas, it has been declared that "the agitation of thought is the beginning of wislom," and as investigation of the basis of social, domestic religious and political institutions, is the safeguard of the principles of

human progress, therefore, .

Resolved, That it is the sense of this convention that all questions of practical utility, as affecting soriety, should be freely canvassed in convenient of the people, and by the people.

After a short discussion it was passed. After singing by the choir, Dr. Fairfield spoke and gave we evidences of ancient and modern Spiritualis n to a crowded house. Dr. Farlin then gave a very elequent discourse; followed by Mrs Kimball, giving good tests Our convention was very harmonious, all say ing they never attended a better meeting. Dr. Fairfield was controlled by spirit Ray. T. J. Smith, and gave some splendid tests, and then closed the meeting with a benediction. Thus ended one of the best meetings we ever attended. Respectfully yours, FANNY M. WILLIAMS.

New Berlin, Chenango county, N. Y., Jan. 12th, 1875

# Boices from the Beople.

SENECA, FALLS, N.Y. - Descon Mundy writes Your interesting paper has become a necessity with me and affords me great mental comfort.

PLY MOUTH, CAL - 1 W. Whitacre writes. --Freelustism don't take in these mountains, our mountain air is too pure for it.

GOLDEN CITY, COL.—Gilbert A. Beleber writes.—Your paper here meets the unqualified approbation of all honest Spiritualists. JAMESTOWN, WIS -E. D. Peake writes -- If

sond test or materializing medium should visit us, they could do much good. MAYSVILLE, KY .- T. H. B. Norris writes .- 1

ave been taking the Journal as a trial subscriber for three months, and can not now do without it. WINONA, MINN .- Eliza G. Commings writes .-

As hard as it is to get money, I feel that it would be harder to go without the good JOURNAL that gives such a bold fight to Woodhullism. CENTRALIA, ILL. - Margaret Jones grites. -1

think T. B. Taylor one of the first, as well as best scientific and spiritual lecturers in the field, and would recommend him as such. He gave good satisfaction in this place. BLOOMINGTON, NEB .- Dr. L. Maynard

writes.—If we had some good Spiritual lecturer bere for a few day, I think there would be a large ingathering of the most intelligent class of people in any frontier county. GARDNER, ILL, -P. Turner writes.—Go on as hitherto, fearlessly, a great wave of bright light is passing over the world, and as man's spiritual vision is enlarged, it will be succeeded by

another and another. WINNEBAGO CITY, MINN .- H. G. Thacher writes. - The Journal comes regularly laden with

rich food for the soul. It is painful to learn of unditums practicing deception, like those of the flolmeses. NEW YORK, -M. A. Halstead writes. - Brother Peebles has been stopping a few days with us on his way to Baltimore. J. J. Morse is here; is to lecture in Boston next month; is a trance speaker

and gives general satisfaction wherever he has FIUBILING, MICH.-Rev. Charles A. Andrus writes. - As a speaker I have exerted all my infinence sgainst this social freedom question, as I think any sane mind can, if they would, see the evil tendencies which must result from such con-

duct, either in private or public life. MUSKEGON, MICH.-Wm. L. Sprague writes. -It is hard times for money, and I don't know how to spare it, but I had rather go without some other articles than the good old Journal. Some

think it very strange to hear me talk this way, after I have been a Methodist over forty years. CARPENTERVILLE, ILL,-N. Ferry writes.-I have taken the Journal from its initial number to the present time and always paid in advance, said it seems as though I can not get along without it in my old age. I am 72 years old, I like your sturdy blows at the Moses-Woodhull free-lovelsm.

ST. CLAIR, MICH.-P. H. Hall writes.-Times are very hard and money difficult to obtain, but we must have the Journal as long as we can raise the means to pay for it. I and my wife had the pleasure of inspecting Mr. Millison's picture of the Baron family; it was a rich treat; it is a splen-

did specimen of artistic work. MAGNOLIA, O.-E. Manning writes -I sent to Brother Winchester, of San Francisco, Cal., for the pre-historic band and other spirit photographs, impertal card size, said I must say they have much more than realized my expectations. May heaven and good spirits continue to be and direct your efforts to spread this heaven born tidings of our triends beyond the vail. Your paper makes thousands glad every week.

JAKE CITY, MINN.—A. Dwelle writes in reference to Vou Vieck. Describes how he came there as Dr. Von, the great American medium. He then advertised to expose Spiritualism, offering to learn any one to do the same for \$5. He tried to imitate the mediumship of Mrs. Blanch and, but signally failed. He hears of him now in Chicago, 'as "Van Vliet," which is the of several respectable families in Lake city.

NEW YORK .- 8. W. Britton writes .- 1 hope some able pen will answer the falsehoods published in the Naw York Herold of Tuesday Dec. 22d, and signed "An Inquirer," headed "Mediums exposed," pretending to expose Mansfield, Foster, and Slade, for I know by my own knowledge and experience that the statements are consummate falsehoods, which are apparent on the very face. under the thin veil of pretended fairness and hon-

SILVER OITY, IDARO.-Wm Garlick writes. The cause of Spiritualism is almost at a stand still here. A few of us have been trying to get demonstration of some kind by sitting for the same, but have not succeeded thus far to produce. any that was at all satisfactory, yet we intend to persevere, inasmuch as a few of us are satisfied that spirits can and do return and communicate with their friends in the flesh.

LYNN, MASS .- Mrs. E. G. Lake writes .- Enclosed you will find money order and names, for new trial subscribers to the JOURNAL I am much new trial subscribers to the Journal. I am much interested in, and pleased with the position you take in presenting the Spiritual Philosophy to the public; and shall consider it a privilege to use what little influence I have in obtaining subscribers to your paper. I am glad that there is one Spiritualistic publication in our country that has independence enough, to dare make a distinction between the true and the false.

NORTON, MASS.—Justice writes.—The op-posers of Spiritualism is our region as elsewhere are having a glorification over the so-called Katle are having a glorification over the so-called Katie King exposure, saying that the bottom has fallen out of Spiritualism, but we are not disheartened, when the truth is that only the barnscles have been scraped off which clung to the grand old Spiritual ship, which has brought light and immortality to life to millions of earth's children, as Dr. Child says: "It will now glide more smoothly, we trust."

PLATSBURG, MO .- John G. Priegel writes .-PLATSBURG, MO.—John G. Priegel writes.—
The united circles of the friends of true progress
have met together in Plattsburg. Mo., and elected-the following officers to serve till next February: Charles V. Lixely, President; Mrs. Emma
Lively, Vice President; John G. Priegel. Lecturer
and Cor. Secretary; Miss Jenny Lively, Recording
Secretary; Charles Districh, Treaburer; Mrs. Rosa
Districh, Mrs. Charlotte Priegel and Miss Mathilda Priegel, Executive Committee, with the assistance of others if processary. Our motto and
principles are free thought, free speech, and free tance of others if pressary. Our motto and principles are free thought, free speech, and free search after truth.

ATLANTA, GA .- Dr. W. W. Durham writes - Our people are in a sad condition -not only spiritual ly, but intellectually, politically and pecuniarily. We are, sait were, immersed in poverty, thievials ness, political corruption, superstition, and almost everything else that constitutes slu or a departure from the standard of moral rectitude. many Pauls who will cry sloud and spare rot; and who are ever ready to battle with spiritual wickedness in high places, as well as low ones, who will ferret it out of palsees and churches, as well as bovels; men and women who fear nothing but to do wrong.

BALEM, MASS - S. G. Hooper writes -: take the liberty to address through your columns a few words in behalf of sister S. A. Rogers Heyder, who has for a few weeks been a resident of our city. My first acquaintance with her commenced in engaging her services as a beturer for the First Spiritual Society of this place. We had four beautiful discourses through her organism in an entranced state. At the last lecture she gave delineations of character by holding the first of several persons from the audience, which proved satisfactory. I have had her services in a medical especity, in which she has fulfilled my most sanguine expectations

BLANDINVILLE, ILL - Miss A. writes - If reincornation is true, where is the comfort in Spiritualism? Now to suppose a case: If a mother should lose a dearly loved child, and live with the fond anticipation of meeting that dear one again in Spirit life, and die only to find her darling reincarnated in some other body, and that another mother leved it as much as she did—when those two mothers meet in the Spirit-world, which one will own the child, or will either Now I believe in Spiritualism but I don't believe in reincarnation. I don't understand it; and do you wonder that it seems like a horrid, wicked belief to me.

WAVERLY N Y .- O H P. K. writes - Mrs. De Putnam, of Flint, Mich, formerly Mrs. Mossop, has been lecturing before the Waverty Progressive Association during the month of December, and at the close of the last lecture the following resolution was unanimously adopted by the very large audience in attendance:

WHEREAS, Having had the pleasure of listening to the discourses of Mrs. Putnam during the month just past, therefore

Newleyd, That for the high toned morality,

saving sympathy, fervent love, and deep spiritual ity that have con-acterized those discourses, the chaste language in which they have been clothed, and the beautified drapery of poetry with which they have been embellished, call forth our sincere and brartfelt thanks to herself and her spirit guides, for the good they have done us. We part with her with regret, hoping at no distant day to welcome her to our midet again.

PETERBORO, N Y .- Mrs A L. Berry writes.

-Among your "Voices from the Peop'c," from
many parts of the country, I fall to catch even
ab echo from our town although the Journal is halled with delight by many of its inhabitants, who are true-blue Spiritualists of long standing. We are holding circles twice a week, and although we have not seen materialized forms, are full in the faith that our dear departed are ever near, laboring to benefit their earthly friends. We have mediums who see and describe spirits, many of whom are recognized by their friends; get good tests and are cheered by their presence, and made wiser and better by their loving counsel. At a circle a few weeks since, the poem enclosed was im provised and sung by to Indian spirit calling himprovised and sung by 40 indian spirit calling him-self "Mobonagon." through the mediumship of a Jady (Mrs. I. C. D.), she being wholly unconscious while singing; but by a request made to the spirit the medium was afterwards impressed to write the poem, which I enclose to you for perusal and dis-posal. May good angels cheer and ald you, as you move onward, unmasking hypocrisy; and remov-ing the scales from the even of the people, that ing the scales from the eyes of the people, that they may see more clearly truth from error.

JOLIET, ILL -John Jecobr, No. 6684 prilon writes. - In November, 1873 I asked you to send me the KELIGIO PHILOSOPHICAL JOURNAL, which you sent to me promptly and gratui ously, and up to the present I have not missed one number, and yet, I have never acknowledged your kindness, and why? Because I know that it would be an utter failure to express my gratitude towards you in a few lines that I am able to write. All I can say now is, I thank you for your kindness from the bottom of my heart. I congratulate you for the noble work that you are accomplishing through the dear old Journal. A fellow prisoner (Dantel/Ward) has supplied me with Spiritual reading matter outside the Journal, and which I distributed among those who are in the same de partment with me. Alas! he has been moved to a different department, and his chance for passing reading matter to me is cut off. I wish you would ask your readers if they have any reading matter on Spiritualism that they can spare—such will be thankfully received, and the donors held in grateful remembrance. There are fifty of us in one shop, and there are but few that do not love to read the Journal or other Spiritual reading mat ter. The JOURNAL goes from hand to hand until worm out. Reading and study is the only enjoy-ment we have here. The JOURNAL has caused my future to look bright, as it has myriads of others.

Every person who may be inspired to send us contributions for the Prisoner's Friend Fund, will find the same acknowledged in the JOURNAL, and that paper will be sent free to any inmate of any prison requested, and if no name is given, it will be sent free to any prisoner requesting the same, to the full extent of donations sent for that pur-

Whose soul will shrink from the noble duty of alding the unfortunate in a laudable attempt at reformation? Christians send millions to convert heathen in foreign lands, can not Spiritualists do better by alding in the reformation of the unfortunates of our own country?

The JOURNAL is a missionary that in words of kindness reaches the hearts of the greatest of sinners, and causes the "scales" to fall from their eyes, even as was the case with him that persecuted the early Christians .- | Ep. JOURNAL

WEST WINFIELD, N. Y.-An Attendant writes.-The Spiritualists of West Winfield, N. Y., and vicinity met at Music Hall on Satuarday, Jan-uary 24, 1875, at 2 P. M. Dr. E. F. Beals called the meeting to order, and said, "Our platform will be free for the discussion of all questions pertaining to Spiritualism, humanity and reform. Dr. H. P. Fairfield, of Lynn, Mass., was introduced, and spoke of the good growing out of such meetings and the harmonious effects therefrom. Dr. C. D. and the barmonious effects therefrom. Or. C. D. Farlin, of Watertown, N. Y. was then introduced and spoke on the issues of the day. The meeting then adjourned till evening. We met at 6:30 r. M. and listened to Dr. éFarlin, who repeated by request his lecture (given before the Liberal League of Watertown) on "Exemption of church property from taxation." Dr. Fairfield spoke eloquently for and hour, and Mrs. S. A. N. Kimball, of Sackstit's Harbor. N. Y. Then gave some avealing a specific spoke and according to the control of the for and hour, and Mrs. S. A. N. Kimball, of Sacksett's Harbor, N. Y., then gave some excellent tests to the audience. On Sunday morning the exercises consisted of a conference meeting, singing, and a very able lecture by Dr. Farlin on the 'Origin, Chemistry, Generation and Education of Man.' In the afternoon Dr. Farlield continued the subject of the previous leveling, and Mrs. Kimball again gave public tests. In the evening both speakers were closurent and entertaining to Kimball again gave public tests. In the evening both speakers were cloquent and entertaining to a large and appreciative audience. A clergyman present announced to the audience that he would tell what he knew about Spiritualism two weeks from that day, in his own pulpit. He was invited to speak in Music Hall to that audience, which he declined to do, as it was Sunday. Afterwards he refused a challenge from Dr. Fairfield to discuss the subject publicly, and the Doctor then told him, he thought it his duty as a "man of God called to teach the people" to do all in his power to enlighten his hearers on the dreaded subject. Although the weather was bad, we had good audiences and the meeting seemed pleasing and profitable to all.

NUNDA BEATIQN, N. Y -E. D. writes -Still I survive, and now I wish to ask, why will professed Spiritualists and others, still advocate the preposterous idea that it is absolutely necessary to go through hell to get to heaven. Hiram Powel in the Jounnal of Jan.
16th, says, "Positively, there can not be much
knowledge, goodness, religion and happiness in
the world without the so-called violations of the natural, moral and civil laws, and the consequent and necessary suffering, hence whatever is, is necessary. This seems to me but another plan for licensing wrong without stint and in those words the same meaning and import is conveyed as though be had said, "What is, is right." In my short experience I have met a few Spiritualists who were weak kneed enough to advance and advocate the same idea, which is certainly but an excuse by which they seek to justify themselves in fol-lowing out their selfish, and ofttimes vile desires and designs. What are the historical experiences of nations and individuals given us for, if not to profit thereby? and because we see sometimes that good has come out of suffering, and sad expericone does it follow that we must go through the same trials to arrive at the same results? No, rather let us profit by the dearly bought experiences of the past, and so wisely shape our own course that we may be able to shun the shoals upon which many others have been shipwrecked. That trials, losses and misfortunes serve, sometimes to make one self-reliant, I know from personal expe-rience. And while I am in a great measure in-debted to orthodox bigots, for loss in temporal things, I have no thanks to tender them therefor. For while it has been the means to some extent of enlightening my mind upon some all important. points, it was farthest from their designs to in any way contribute to my benefit. For the love of tiod and all good spirits and angels I urge all Spiritualists to stand firm to true principles and Spiritualists to stand firm to true principles and let old theology roar, and if you are true-you will not seek to justify yourself or snother by the wicked and absurd idea that whatever is, is right or necessary. If such were true, why labor so un-remittingly to rid the world of that worse than heattenish curse, freeloveism, or any other hourse view.

MT VERNON, ALA - James C. Irwin writes. Among many of the officers and soldiers stationed at this piece, as well as citizens in the vi-cinity, a spirit of loquiry has arisen favorable to Spiritualism. We have in our injunctiate neigh-borhood a young medium named Lizzle Mock, whom, if she had any assistance in development, would soon fan the flume enkindled by the advent of the RELIGIO-PHILOSOPHICAL JOURNAL, which has been coming to some of us for the past year. The parents of the medium are humble and un-pretending people, permitting none but their most intimate friends to witness the phenomena occurring in her presence. Her strange powers were discovered while at school. For some puris the she, with the rest of the school children when present, was sitting near a pine table used for a deak by the teacher, when it began to move, and cut up rather strange antics. All the children except herself ran away, but the table still kept maying oddly about the school-room, until she took her hands from it, when it stopped. The proof of the school room is the school room in the school room in the school room in the school room. at the table in turn, without effect, but as soon as Lizzie again placed her hands upon it, it commenced cutting up its antics again. When the messed cutting up its antics again. When the news of her doings reached the girl's parents, she was threatend by them with a whipping for mak-ing a fool of herself, but she insisted that she had nothing to do with the moving of the table. She then, in company with her mother and a younger sister, sat down at a table in their own house, when across the room. In after sittings of the same persons, tapping loud and distinct was heard, and now, after the lapse of a few months since this power of the girl was discovered, she goes into strange trances, sometimes writing, and at other times jabbering a peculiar kind of language. The girl is quite modest, timid and frail; spirituelle in girl is quite modest, timid and frail; spirituelle in physique, with demeanor quite the opposite of one intending fraud or deception. What we need here, Bro. Jones, to set the ball in motion, is a reliable test and developing medium—one who will organize a circle for development, to be afterwards kept up and continued among us. Will any such, while on a professional tour through the Bouth, give us a call? Mount Verson is only thirty miles from the city of Mobile, on the Mobile and Alabama Grand Trank Ballond. We will and Alabama Grand Trunk Railroad. We will guarantee such medium his or her expenses from and to Mobile, quarter and feed them well while here, besides paying such other remuneration as may be agreed upon after a proposition has been, submitted to and accepted by us, by letter.

# Post Office Address.

We are constantly reminding our readers of the prime-scessity of giving their P. O. address when writing us, still, not a day passes that we do not receive valuable letters-in some cases urgent-with no address, and frequently not even the name signed. We now have a considerable number of such letters, the writers of which are probably, impatiently awaiting the fulfillment of their orders.

# Important to Correspondents.

In order to avoid delays and mistakes, it is important that matters of business and communications for publication should be written on separate sheets of paper.

In consequence of the act of Congress, requiring all postage to be pre-paid at the office of publication, after January 1st, 1875, the JOURNAL will be sent three months to new trial-subscribers, for 29 cents, after this date.

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mended, and firmly redieved that nething could restore my hair.

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all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a bead of halr. I can fully substantiate the foregoing by 18,000 wit-nesses, if necessary, and will answer correspondents if featred. Don't forget to rend a letter stamp to pay the poolings on the answer desired.

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SERING 250 MILES-COMMUNICATION FROM THE MURIERRED MAN The Hartfood (CC) Times says that A. E. Carpenter's wife, wher appeared at the Opera Rouse there, to exhibit some producal directations of the clairvoyant faculty, is said to have littery given, in New Haven, a to the markable proof of the accuracy of this mesherous power of a sight that sees without the aid of the physical ever. Another case is related it we this: FJudge Foster, De Gallagher, Brown the mond reader and we be lieve one of the Yale professions were statically examining the sales of and obtaining various illustrations of Mrs. Carpenter's claimer and peaks when suddenly the lady exclusion, What is beer I don't want to a that; it is dreadful. Being asked to describe the repulsive sight sie stiel it must be a gallows-though she had never scenions, and old d. Done is a crowd of people, and they have got a manyon the phitterm and are got ing to hang him. I don't want to see it". Being told to leave such in sin pleasant scene, if it so distressed her, and those elsewhere, she said. But I must see it; something compels me. And they are going to have, an innocent man! That man never committed the murder for which he is killed "

"Where a this place?" we asked of her. "Can you tell us wher this execution is taking place. (No person present was aware that there was to be an execution then, Dec. 4th, 1841, and Mrs t appending repair assured,

had never heard that one was to take place it.
"I'No not recognize this place," she answered, "I was record to reliefue. They have drawn a black dap down met heef as Oh, I don't want to

She turned away for a few moments. When again she is firmed to the subject, the execution had taken place. Some after, in answer to the question, "What have they done with him now " she said,-

"They have put the body a box But," she added with an impressive alr of decision, "That isn't how that has there in the box He has risen above the spectators, and I see two of his sisters coming to great him !

"Are they in the body "" "No. They had gone before Others are coming. They will take stare of him."

The gentlemen present, who could not imagine where the execution of curred, were much impressed with the evident reality, to the charsoy out, of this whole scene; so much so, that they came again the next forenoon, to see if they could learn something further of the affair Directing har attention again to the subject, she repeated, emphatically, "That man dist not commit the murder! I see before me a man who tells me be is the man who was murdered " "Can you describe him "?"

"He is a rather short, square healt quin, he seems to have shight stoop In his shoulders. He looks at me? conestly, and says that man was not the one who murdered him."

Here her hand began to move, like one writing, or wishing to write. A pencil was given her, and her hand, directed by a sort of spasmodic movement, wrote in strong, masculine, homely characters -

\* "You have killed an innecent mes,

(Signed) Dr. Gallagher, consulting his watch, said, "It is time for the New York train to be in Lat's get the New York papers, and see if there isn't some account of a banging that took place vesterday." A messenger was sent out, and soon returned with several New York papers of that morning (Dec. 5) containing an account of the execution the previous day, at Watertown, N. Y, of one Hiram Smith, for the murder of Charles Wenham. The account added that public opinion therealems are about

equally divided as to the prisoner's guilt or innocence

On Thursday, Dec. 10th, the New York Sun had this paragraph "The Utica Observer expresses the helief that Hiram Smith, who was hanged in Watertown, on Friday, for the murder of Charles Wenham, was probably innorms of the crime for which he suffered. The evidence on which he was convicted was mainly circumstantial, (hough he was entrapped into a confession of guilt by an amateur detective who kept a store in Carthage and won his confidence by making him a confederate in shim thefts and other transactions which he supposed to be unlawful. Having humbugged Smith in this matther, he was taxed with a want of confidence in his assoclates, and by way of making good his claim to be considered a villain, he avowed his connection with the killing of Wenham. Many suppose that this confession was mere bravado, and there is a wide-pread impression that the executed man had nothing to do with the murder

The above narration is, no doubt, true in every respect, showing that an

innocent man was sent to the Spirit world prematurely. SEERING DEATH BY SUBTRE.

The Saturday Review alludes to the various methods of ending life and

the pain that accompanies the same, as follow-"The popularity of different forms of smaide is not a proof that the form adopted is really the most painless, but it is a proof that it is the least terrifying to the imagination. The question as to the best mode of performing the operation is often discharged, but unfuckely the results are rather ambiguous. Few persons who commit suicide, in fact, are cool enough to set about their end in a business like manner. A soldier naturally shoots himself because he has the materials always at hand. Women, it is said, incline in a general way to taking ing becames they have contracted an aver sion to firearms, which remains with them-though it must be admitted that the logical process is not very sound-even when the dangerous character of an implement should be its chief recommendation. Drownings again, has recommendations to many people, not on account of its intrinse merits, but because rivers are always handy, and because, in many cases, a voluntary performance may be easily mistaken for an accident. The choice would appear to depend generally upon the peculiarity of temperament which makes it pleasantest for one person to plunge at once into cold water, and for another to shok in by degrees. A man with vigorous nerves likes to take the shock and have done with jt. A more excitable person generally shrinks from the shock even more than from the change which it introduces, and dreads nothing which can be brought about by slow degrees. The French school of suicide has distinguished itself by its fordness for the charcoal process, which to Englishmen generally suggests associations, unpleasant even at the moment of death, of stuffiness, headnche, and discomfort. The most claborate plan that we remember is described as having been adopted at Paris. According to some ingenious author of contemporary history, a professor of the art kept a hospitable table, which persons about to commit suicide were in the hebit of visiting They partook of a good dinner, with plenty of were and excellent cookery, paying the bill, we presume, beforehand, with the understanding that a subtle poison should be mixed in one of the dishes not previously specified. We fear that the entertainer would be under a strong temptation to put it into the soup, by way of saving himself the rest of the performance. But if full reliance could be placed upon the host, we feel that such a mode of death, if not precisely in accordance with Christian morality, would have Its recommendation for many temperaments. It is pleasanter to the imagination to allow the blow to strike you without being aware at the instant of its descent than to encounter at knowingly and visibly. And, indeed, if men of science should occupy themselves with the problem, therecan not be much doubt that some kind of poisoning would be the plan adopted in the interests of the sufferer. There is something unpleasant about every mode of death which involves a suspicious looking apparatus. A,cold river in the winter is much more terrifying than a pleasant stream. In the midst of summer. The end may be precisely the same, and the actual amount of suffering not less in one case than the other. But the instinct of self-preservation survives in a modified form, even with people who have decided to put an end to themselves, and warns them against everything that is painful to the Gagination."

So rarely de persons recover who have passed to a certain stage in the new birth, that a perfect diagnosis of their sensations can not be given. Occasionally one pronounced dead recovers, but only in rare isolated cases do they seem to have a distinct recollection of what transpires. A curious case of resuscitation is related by the New Orleans Times, as occurring in

the summer of 1874

"Last Thursday, on Prytama street, near Terpsichore, a child three years old, died early in the morning, and was duly laid out for interment; a competent physician certified to the disease, and the friends of the family as-sembled to solemnize the funeral. Later in the afternoon the body having been coffined and the funeral carriages waiting at the door, a thunderstorm arose. It will be remembered that there were some unusually violent reverberations during the term of its prevalance. Simultaneously with one of the most desfening of these claps the child recovered its ani. mation and resumed all the fuffetions of existence. It has now permanent ly recovered. There is no doubt of the facts in this incident,"

The resuscitation in this case was indeed singular, and demonstrates the necessity of great care being manifested by those who have charge of those pronounced dead, and not later them until decomposition com-

DUNG EXPERIENCES OF BUYUS W. PECKHAN.

In order to show that the sensations of death are not so dreadfully painful, but in some cases really pleasant, is the object of introducing the various incidents connected with hanging, etc. The following commulcation received from Judge Rufus W. Peckham, who was drowned, being a passenger of the ill-fated Ville Du Havre, beautifully illustrates several points

a amy less of the Jament of Judge J. W. Edmonds and is very interesting We Dreat Farreste A shall weave all ceremony with you and enter upon the consistence and assuming but knowing that you are aware of my Same a dimest as tangebly as when I last met you in Albany, in the Court Rosar, where you and I had instead and fried to be still, out of respect to the map-is of the law. You left the Court Room in advance of me. I that have you again but you left that evening. We meet again bere under

of the register or counstances. I will not say I am from the Higher Court to day, to as at I have found to court or tiphere into which your thoughts, which represent your spirit, do not come. Hence there are no severed inks in our friendstop, when we still be in conneil with those we knew

~ Had I have obsect the manufact of my departure from the body, I should cat have selected the one to which I was obliged to succumb. However, I but not call, now that I realize the life which has opened before me so

to the dying moments I book my could over. Every some, every at a cosed before me is vividly as it written my brain with living light. Not be oil that I had known in early or later life, was forgotten. I saw, as I is a thing wife helded being heart, my mother and father. The former that me had of the wave with a strength which I can at this moment feel, and I have no remolection of suffering.

from the moment that I knew the waves would engulf us, I had no sen-- then of hear, of each, or of suffer about I did not hear the waves break. I perited with that which was my body, and, with my wife still in my arifes, followed my mother whither she led me.

The first and thought was for my dear brother. This my mother saw and but, and at once and, "Your brother will soon be with you". From that moment sorrow seemed to fade away, and I sat down to look about upon the scene through which I had so recently passed. I felt solicitude for my 6 llow passengers, looked for them and saw them being lifted out of the waves in precisely the same manner that your strong arm, nerved by lave, a outdight your decembers the lettrem, the great waves which would awaited

For a time this appeared so is it that, had it not have been for the newthree of those whom I knew to be dead, I should have believed myself acting as resemer with the spirits

In the plainly to you, hoping that you will sold words of comfort to those who imagine that their friends suffered mortal agony in drowning There was a fulfillment of that glorious trumph of faith, and the shadow of do ath he amy an Illumination, which enabled so many to say that death a waves were swallowed up in the victory which love both brought to light on the ministry of angels and spirits,

I need not fell you the greetings which awaited me when the many. whom you and I know and loved, welcomed me to the rollines of the life immortal. Not having been so k or suffering, I was ready at once to acept facts, and to move forward to the attractions which, if on earth's plane, have the power to charin away sorrow, how much more enchanting here, where the somewhat charged so quickly, so gloriously, that we do not murming to the haste nor think that it is desappointment or accident that summened us unceremonically hither.

I am aware that many will ask, if we could be helped to pass out of the

body without pain, why could not the accident have been prevented? In our investigations we have learned this fact, namely, that the officer in charge was so entirely decreed in regard to the distance between the Loch Earn and his sown years), that no power on earth or that which the Spirit world could bring to be at, could have prevented it. Hence the colheion was inevitable. There are conditions of sight sparticularly on the water, when the water will seem to possess a power of deception almost marvelous and past belof. The ablest and best are hable to these condi-tions, particularly at just the position that these vessels must have been in Hence there should be no blame attached to that man. It is done, and the survivors most need sympathy, and I know of no way to give it more direct than to assure them that their loved friends are not slumbering in the cayerns of the deep awaiting the final trump to sound, but that at all times they await and look for the proper channels through which to scho the unmistakable exidence of life immortal.

My thanks are due to our mutual friends, Tallmadge, Van Buren, Hill, and many others, for this delightful reunion with you; nor can I end it without thanking you for a faith which, although silent between us, made me to respect you the more. I have come now into that nearer circle of friendship which I shall cherish as I know you will-sacred as the love which makes us to rejude in our Great and All-Wise Father, who doeth all

stating pardon for the length of my letter. I promise you and myself still further intercourse with your friend, Repes W Preknam.

The wieck of the Ville Du Havre, was indeed on appalling disaster, yet we have the testimony of this spirit that he experienced no pain whatever, In connection with this unfortunate affair, we give the following incident file-trading the power of spirit over matter. It is from the Boston Dudy Ad.

"Mrs. Bininger was the wife of Mr. Bininger of the well-known wine firm in Broad Street. The daughter was saved, and the mother, it is fearedwas drooped. Mr Bininger was among the first at the company's bilice He received a despatch containing the news that his daughter was saved and on her way to Paris, but that his wife was lost. He mentioned a curious circumstance. On the evening of the 23rd instant a flower, which us wife had left at his house, moved, and he remarked to who were present, that he belowed that motion indicated that some acc) dent had be tallen has wife. Has friends tried to dissuade him from the idea, but his mind has ever since been uneasy in regard to the circumstances, and his worst fo its have been confirmed. He was grief stricken beyond measure, and his sorrow was shared by all present?

Spirits have the power to assuage the agony of the last monorits, and although the contraction of the muscles seem to indicate severe physical pain, yet such is not always the case. Of course, when the above disaster on the ocean occurred, the greatest existement and alarm, prevailed, and the fear of the approximage death was more painful than the drowning itself. Perhaps some may have do d through fear alone before submerged, and, of course, did not have to pass through the ordeal they so much dreaded. Judge Pe kham's narrative illustrates the final transit where the earthly life has been characterized by a high moral tone.

DEATH THROW OR THE INSTRUMENTALITY OF JOY, While fear has such a dispetrous effect on the vital forces, often exlinguishing the breath of life in a moment, love, the most exalting of the beaven born attributes, when burning intensity within the human heart and animated with joy, has proved plestructive to the human frame; and securingly that, too, without any agony, idestrating the pulpless nature of the new both. In sindication of what we have said, we give place to the following touching incident:

At the Union depot in Milwankee, Wis one day in the summer of 1874. a fine booking young fellow named Fritz shonman, four years from Father. lood, was free of a throng eagerly awaiting a certain train. As many sym pathizing friends about him were aware he had industriously and patient a with a rising position in a large local business house, and was now in the deput to great the girl he had loved in his German home, whom he had summened to come to him and be his wife in the new home he had prepared for their future. And she came: "As the expected train rolled at fast into the station," describes the Wiccoson, and the impatient passong is began discinharking, the quark eyes of love revealed the yearning hearts to each other, and with the words, 'Fritz," 'Katrina!' the long separated layers clasped each other in a close embrace. After the first joy ous emotion was over, Fritz trad to disengage himself, to present his future bride to many friends who had come around. But the hands were firmly clasped about his nork, and would not separate; no words come from the lips which touched his cheek, and in a moment the dread intelligence flashed through the minds of the byholders. The girk was deadhaving ligerally broken her heart with excessive joy at being restored to him she so fondly loved. No words can describe the grief of the man who but a moment before had stepped as proudly as a king, conscious of having the love of a true woman. His anguish overpowered and unmanned him, and the few deep sobs which convulsed his frame soon passed, leaving. being gazing at the corpse of Katrina with a duit, agonizing, wild stare The many passengers at the depot became aware of what had happened, and when all had been told, not a dry eye was to be seen.

Will any one claim that the change here was painful? Oh! what a-sad scene! A pure woman from a foreign clime coming to meet her affianced. and while her heart-strings were vibrating under the melodious strains of pure fove, the joy of greeting the one most dear to her, so intensified her emotions that the brain could not endure the effects thereof, and death pencefully followed. It was not her wish to die, but intense joy is some

times as destructive to the vital forces as intense fear. Numerous others have died from the effects of too great joy. Two Roman matrons whose affectional natures were developed to an extraordinary degree, had two sons in the army, and on recognizing their safe return from a battle fought near Lake Thrasymenus, their joy became so intense that they died. Valerius Maximus describes the result: "One died while embracing her son; the other was suddenly surprised by the sight of her son while she was deeply lamenting his supposed death." Daniel Hack Tuke gives the following: "History records that Sophocles at an advanced age, and in full possession of his intellectual power composed a tragedy which was crowned with such success that he died through joy; that Chilon,of Lacedemon, died from joy while embracing his son, who had borne away the prize at the Olympic games."

Bem Bork Department.

... B. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper re-ceived at the New York Magnetic Cure, 232 Rast 23rd street, by Dr. Babbitt.

Change of Lecture Room in New York.

The Central Society of Progressive Spirituslists have changed their head quarters to the Republican Hall, West 331 st., two doors east of Broadway. Lectures at 10\ and 7\ o'clock; Children's Lyceum at 2\ and the Conference held at the Harvard rooms at 2\ o'clock; Mrs. Nellie Brigham is charming our audiences by the ease and elegance or her language, and honoring our cause by a sweet and Diameless It is a shame that the great city of New York cannot present a single hall which the spiritualists can say is their own.

MATERIALIZATION AND THE NEW YORK TRIBUNE.

I quote the following from the New York Tribune, of Jan 20th, as a very good specimen of wit, and still more of the spirit of bigotry which sometimes creeps into that paper. It will devote a hundred columns to some petty point of ritualism or church bellef, because it is popular, but because a case of deception has been proved in Philadelphia, the whole matter of materialization is pronounced tom-foolery, and should be stopped. This is the true witch hanging spirit revived, and the Tribune should advocate the trial and imprisonment of Pro-fessors Wallace, Crookes, and Varley in Great Britain, and Mr. Olcott, Dr Miller, Robt. Dale Owen, and many others in this country, for writing in its favor At Chittenden, Boston, and Central New York and London, the facts of materialization have been proved under the severest test conditions that keen investigators can possibly bring to bear on the case, and if true their value to the world is heaven high in importance. The flippant editor of the Tri-buns would brush away with an audacious sneer what the greatest men have spent years in proving the truth of. I have not words of encouragement for the Holmeses, and some may think I have been too severe on them, but they have lately sen! out their challenges inviting the greatest skeptics to show fraud, at least in what they may now do, and they ought to have a chance to show true mediumship, if they have it. When the Tribuns speaks of people's having "shut eyes" and begging "to be fooled sgain," it utters falsehood, for the fact that Spiritualists have been quicker to ascertain the real tricks of mediums than the outside world, shows that on the whole they are sharper and more wide awake than the skeptics themselves. The following is the quotation -

"The last news from the spirit-world and the rather light-headed people who attend to its business on this nearer shore is, that an effort is to be made to prove that Katie King was not a young woman who shammed ghost for five dollars per night, according to her own confession, but a veritable spirit as per first advices. Certain noted Spiritualists have re-paired to Philadelphia and hold scances, begging (with shut eyes, and anxious tears in them) Mr. Holmes and his wife to fool them again to the top of their bent, if that be practicable. They find it impossible, they allege, to give up the hold upon immortality, which they never could find in the Bible, but which the old pirate Morgan and his disreputable daughter came back to earth to assure to them. The Holmeses, nothing loth, have set their machinery of cabinets, hurdy-gurdys, etc., in order and are in full operation again, and respectable enthusiasts are beginning to put faith once mere in the lovely spirit, Katie, who came down to them from the sixth sphere at the rate per journey of "one dollar, a head

for common people and "five for those in a better class of society."

It is time there was a stop put to this cspecial tom foolery. The public is tired of it.

The whole juggling business of materializing societies. alizing spirits has gone down to its proper place, which is precisely on a level with the female astrologers or wizards who advertise to read fortunes, not in the stars, but in dirty packs of cards, or the bottom of tea-cups."

# A Bible Debate.

EARO, Ill, Dec. 28.—A very animated Bi-ble debate has just been concluded in this city, between Prof. O. A. Burgess and Prof. B. F. Underwood. The debate was continued through six sessions, and before large and interested audiences. Burgess is President of the Northwestern Christian University at Indi-Burgess is President of anapolis, and has the reputation of being the ablest debater in the Christian (Campbellite) denomination. Underwood is a well-known representative of Infidelity, and is quite noted as a writer and debater. A Boston paper (the Index) eavs he is in this country what Buechner is in Germany.

Both gentlemen are ready, fluent talkers; but Burgess is the most eloquent,-Underwood perhaps the most exact and logical. Burgess is quite an actor, and attracts attention by his manner of speaking as well as by what he presents. Underwood is direct, never uses a superfluous word, makes no attempt at wordpainting, but sticks to his subject, and tests everything by the merciless rules of logic. Both disputants are scholars, and show familiarity with the various schools of thought. The Infidel seems to have given the most attention to physical science, however.

As usual, both parties claim the victory. The debate was conducted in a good spirit, and the large audiences in attendance were much entertained and instructed.—Chicago Tribune.

#### A Pertinent Inquiry-One of Many of the same Import.

BRO. JONES:-The fearless manner in which the Journal has always exposed humbugs and and tricksters, is. a feature that goes a great way to inspire my love for it, though it has many other good qualities sufficient to make me a life-time subscriber; but I think that there has been one little thing overlooked, and there has been much said about it by some of your readers, and to set the Journal all right without a suspicion of a stain upon her pure white garments just give us a little explana-tion of this. If the Holmeses are tricksters, Katle King a young woman in Philadelphia, John King a mask on the face of Holmes, how could Dr. H. T. Child write the narrative that he did, purporting to come from the spirits, especially the one in the JCURNAL, of Oct. 31st, '74, and claim to be a medium himself? Please explain, and don't la our faith in the Journal and spirit medium go down.

B. F. Adams.

NASHVILLE, TEN., Jan. 17th, 1875.

The foregoing is a pertinent inquiry, and as we believe Dr. Child is not only competent to answer the same, but an honest medium, we therefore leave the task to him. If he fails to do so, we will give our views upon the subject.

[ED. JOURNAL]

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T

"Death."

Jesse H. Butler, the poet, writes: "I think your article on 'Death, or the Pathway from Earth to Spirit-life, will do much good." You are right. Those articles should be carefully read and studied by those who expect to pass to Spirit-life-and who does not? In a few weeks we shall publish some thrilling narratives from spirits themselves, illustrating the transit, and showing the advantage of living pure, noble lives on earth. Their reception in the Spirit-world, the sensation accompanying the change, and the difficulties that beset the miser, the inebriate, and those who have led dissolute lives here, will be vividly pictured.

PROF. HUSE, whose office is located at -328 West Madison street, is a most excellent seer of the past, present and future. He has been a medium from a child. When only four years of age, he was entranced, and predicted the return of a relative then absent, which prediction was fulfilled to the letter. He has associated with him Dr. Hall, a powerful mag-

BROTHER J. M. PEEBLES is lecturing in Baltimore, Md., this month. During February, he lectures in Cleveland, Ohio. His lectures are received with great favor.

A. H. JONES sends \$3.35 to this office, to renew his subscription, but gives no post-office.

B. P. BAYLESS sends \$1 70 to this office, but gives no post-office.

CROFUTT's new guide from New York to San Francisco, recently published by G. W. Carleton & Co., contains more than \$10,000 worth of illustrations from drawings and photographs on wood.

THACKERAY looked upon Charles Bernard as the most thoroughly representative French writer of fiction, ranking him above Dumas, Soulie or Balzac. Nearly the whole of a chapter in the Paris Sketch Book is devoted to him. His best novel, "A Fatal Passion," was lately published by G. W. Carleton & Co.

B. F. UNDERWOOD has been lecturing at Indianapolis, Indiana, with decided success.

H. B. ALLEN, having made arrangements with Dr. C. C. Wakefield, of Boston, Mass., to travel, will visit Lebanon, N. H., Woodstock, Felchville, Springfield, Rockingham, VL, and Greenfield, Mass., and will make engagements to hold seances on the line of the railroad through to Boston. Address him at Greenfield, Mass., until Feb. 1st.

MRS. S. A. ROORRS HEVDER has again taken up her residence at Haverhill, Mass.

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

### Unpaid Accounts at New Years.

There are quite a number whose names may be mentioned if necessary, who have not only failed to pay dues, but the fifteen cents which we have to pay government, to carry the JOURNAL to such subscribers on credit.

Is there a man or woman, who reads this paper under such circumstances, that will fail to respond forthwith and save us the disagreable necessity of further publication? We shall see?

# Only One Dollar a Year.

That beautiful magazine, THE LITTLE BOU-QUET, is sent free of postage to any person one year for ONE DOLLAR. Any one who will get up a Club of Five subscribers, will have it sent to him or her free. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago,

# Passed to Spirit Pife.

Vote is for this Department will be charged at the the of twenty cents per line for every line exceeding only Notice not exceeding twenty lines published

l'aread to Spirit life, on the 12th of Dec., 1874, G. TORGERSON, M. D., aged 46 years, of cancer of the stomaca.

Dn Torress and died in Galveston, whither he had gone as one of the Medical Faculty of Galveston Medical College. He had been absent only a few weeks when we heard of his death, and from its suddenness, surprised every one and moved each and all with gennine sorrow. With him Spiritualism was knowledge, and while the orthodox scorned at his faith they heard one reverence, to his pure last and upright life.

Harter's Wood passed to epici: life, in Hambarg, 13wa, Jan. 10th; of pneumonia.

Discased was born in Marietta, Chlo, 1781; for many years was a believer in spirit/communication.

Passed to spirit-life, Nov. 26th, 1874, our mother, at the . residence of her son, S. B. Carpenter, in Clinton, Oneida county, N. Y., Mrs. ANNA R. CARPENTER, aged 74

years, 2 months and 20 days. She has been a sufferer for over thirty years, with rheu-metism, almost helpices as a babe. She bore it patiently through the long years, and welcomed the pale messeng-ger, and wanted this text spoken-from that she had se-lected twenty years ago, viz: Isalah, chap. 60: 19, 20. She calmly passed to higher-life where loved ones were waiting to meet our angal mother.

Mas. J. Bowken.

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