

RELIGIOUS PHILOSOPHICAL JOURNAL

THE ARTS, SCIENCES, LITERATURE, DEVOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

A Canadian Claimant to the Authorship of "The Beautiful Snow."

Among the "curiosities of literature" is the widely known poem of "The Beautiful Snow" and the controversy as to its authorship, which will be familiar, we presume, to most of our readers. Over thirty years ago Mr. William Macdonell, of Lindsay, Ontario, since known as the author of "Eskator, Hall," and the "Heathens of the Heath," wrote the following verses which were published in the *Christian Guardian*, and copied extensively at the time:

THE BEAUTIFUL SNOW.

The beautiful snow, the beautiful snow,
Over its bosom we merrily go.
Now stars in the heavens are shining bright,
And moonbeams smile in the glittering light;
The earth in her own virgin garb is dressed,
And pearls from heaven are strewn on her breast.

Away, away over the snow we fly
Like a sportive cloud through the deep blue sky,
Away o'er the hills and the shadowed lakes,
Where the snow clouds dance when the tempest wakes,
No spot on earth's bosom, no stain-like care,
But boundless purity every where.

But the snow will weep when the breeze of spring
The odors of far distant lands shall bring,
'Till start at the summons, and soon appear,
On the bosom it lov'd—a frozen tear.
Like the waning light of some holy dream,
That fades when the morning's first smile is seen.

And thus like the snow will each beauty fade,
And the luster that wealth and power have made,
The young and the old, the sage and the strong,
With time irresistibly borne along,
And our love, and our joy, our hopes and fears,
Must pass like the snow from the earth in tears.

GALESBURG, ILL.

The Great Revival There.
Appearance of the Field as the Smoke of Battle Clears Away.
MORALITY VS. RELIGION.

DEAR BROTHER JONES:—Those who have carefully watched the progress of the union meetings, must now take a look over the battle field, as the smoke of the heavy artillery is clearing away. The captain of the revival force claims between six and seven hundred as among the slain, and they are not yet able to judge the number of those wounded. We have carefully watched the contest from an elevated point of observation, and, aside from the children and youth, who were directly under the influence and guidance of the church, not more than twenty-five can be claimed from the enemy's ranks, and those were private of little distinction, and could have been taken with a very light skirmish.

Mr. Hammond says that the reason why they have not accomplished more is, that the enemies of religion are strongly organized in this city. That is, they are protected by a strong wall, and yet he has been marching around the enemy's city for more than seven days, blowing the church horn with all his might, and yet the walls have not fallen.

It could be admitted that there was any truth in the doctrine that all children born into the world were totally depraved, and that without a supernatural change of heart they were sure of endless torments; then the meetings have been eminently a success. If a single soul was saved from endless burnings, it would be of infinite value, even if the combined efforts of all the churches were to hold all winter at an expense of millions of dollars. If money and labor could be the means of saving souls from hell, who that believes would not give money and labor.

Enough has been said to show the utter fallacy of an immediate and supernatural change of heart. If the church would be honest and substitute the words "religious conviction" for conversion, and religious culture for sanctification, an intelligent idea would be conveyed. You can verify this proposition by observing the lives of religionists. If they were stingy and miserly before conversion they are the same afterward. It is impossible to discover the least particle of difference in the business relation of a devoted religionist, and a pure moral man. If there is any difference it is in favor of the moral man.

Every individual is born into the world with certain physical and mental peculiarities and characteristics. One person inherits a strong physical organization and maintains vigorous health, whether he is good or bad morally, while another person inherits a weak physical organization, as he can not resist the causes of disease, and is early wasted away by pain and disease, however devoutly religious he may be. One person has a strong vigorous intellect, while another is mentally weak and silly. Some persons have strong moral power, and practice moral virtues with comparative ease, while another is morally weak, and is easily led into temptation. Some persons have a tender, sympathetic, and highly wrought emotional nature, while others have so little of this element that nothing can move them.

Place before me an audience of a thousand persons, all absolutely strangers, and I would pick out every person who would be likely to be affected by a revival meeting. These natural peculiarities are just as easily noted in those who are religious as those who are not. It logically follows that religion is *desolation to an area which promises great reward* if fully believed, so we have more than six hundred different religions in the world, and I think the devotees of each are in the main strictly honest. We are now able to see how many persons may be devotedly religious, and yet lack moral purity. How a religious person may be selfish and neurotic in their deal, and unamiable in disposition, while many persons who make no pretensions to religion are liberal, large hearted, and amiable.

A devoted Christian minister of this city, who for many long years held up faith in Christ as the only door of escape from an endless hell, has just past his reward. An examination into his finances shows about thirty thousand dollars of property not given to the assessor, thus robbing the State and city of several hundred dollars of taxes.

This man had large religious sentiments, so also, he had large acquisitiveness, which became his besetting sin. Mr. Hammond, although devotedly religious, is not strictly and morally correct. At the first church, the second week of the meetings, he said "all who have just lately found Jesus will arise." I arose and counted forty-nine. Brother Hammond said, before I had fairly finished my rapid count, "one hundred and fifty, by careful count, without guessing." Let us pray. I do not think Mr. Hammond meant to be in error; but it is his business to make converts, and in his heated zeal to accomplish great results, he gave very extravagant statements every time he gave numbers.

I attended the meetings and listened carefully to hear the Evangelist teach the necessity and the great importance of a true, pure, upright, honest, virtuous life, as having the least value in respect to salvation. I listened in vain. On the contrary, simple faith in his idea of religion, dogmatically presented by the most inhuman and immoral stories, is all that he has asked. He may be honest in his work; but of all the deluded men we ever saw he is the worst. How will these religious fanatics compare with the highest type of strictly moral men. Compare Hammond and Moody with Huxley, Darwin, Spencer and Tyndall. Who of these could be the best spared from the world? These eminent scientists will live and stand as authority for the ages to come, while religionists will be dead and forever forgotten.

Intelligent men are appealed to as though they never thought of the future. I know as well as Mr. Hammond that ere long I am to die and be placed in the silent tomb. Would I approach the end with a tranquil and peaceful mind, and leave behind me an honorable manhood; then I would practice the highest and strictest moral virtue. I know that my child whom I love more than I love my own life, may be laid low by the hand of death. Would I save my innocent boy from the hell of moral pollution that surrounded him? Then as his intellect unfolds sufficient to drink in and comprehend lessons of wisdom, I would teach him the certain sequence of the violation of the immutable laws of his being; I would show him that from the universal experience of all mankind, the design and practice of virtue, is the sure-ground on which to rest the expectations of moral felicity and human happiness. I know that my wife, who is now in the beauty and vigor of womanhood, may be taken from my embrace. Would I maintain inviolate the high and holy relation of marriage? then I would reciprocate that deep, pure and devoted affection which a good woman has all these years bestowed upon me.

Bible Spiritualism.

BRO. JONES:—In a former article entitled "Spiritualism," we endeavored to establish in the minds of the many readers of the dear old Journal, the fact that all men are naturally Spiritualists, planting our arguments in the universal truth, that the desire for a continued existence, in active to all minds of the human type. We also quoted the names of many of nature's most gifted sons, who furnished in the golden period of oriental philosophy, showing that they were firm believers in the glorious doctrine of human immortality. Of course, the names we selected as witnesses to our claims for the spiritual fact, were in their general teachings, Anti-Christian, and will not, therefore, be accepted as evidence to the six million of Bible professors in our gospel land. We, therefore, for the special benefit of this vast multitude of Christian people who reject the evidence of modern Spiritualism on the ground that its millions of adherents are not strictly Bible Spiritualists, propose to summon to our aid the names of the more prominent personages of Bible notoriety, showing by their testimony, that they too, in the deepest practical sense were Spiritualists. And although the history of the Bible, Old Testament in the main, is but the recital of scenes of the most blood thirsty, obscene and filthy character, yet there were seasons occasionally of paradisaical joys in which the Bible fathers give unmistakable evidence of "Angel visits," marked with some of the most wonderful manifestations of spiritual phenomena.

Moses, the great leader, chosen by Israel's God, to direct and govern the Jewish nation, undoubtedly was favored with remarkable manifestations of Spirit life, as may be seen in the following instances:—When he ascended the rugged peaks of Mt. Sinai, (a favorable situation for spirit intercourse) it is said that an angel was there and officiated as trumpet speaker. We have no doubt but the scene was one of sublimest grandeur. We have many trumpet speaking mediums now-a-days in the spiritual ranks, much nearer than Mt. Sinai. Moses' Lord in the "Burning Bush" was a remarkable instance of spirit manifestation.

When in the perilous act of crossing the Red Sea to escape the formidable army under King Pharaoh, it is claimed that Moses, with all Israel was guarded and guided by an angel who signaled his presence by what is now known as "Spirit Lights." Again, when Moses and Aaron with the seventy disciples went upon the Mount to worship (perhaps to form a circle), angels or spirits were present, and produced the grandest phenomena, perhaps, that ever occurred to the Jewish nation. Moses undoubtedly was a medium of superior developments.

Abraham, the patriarch, must have been an extraordinary medium for materialization, as his history informs us that he entertained angels over night. His was a remarkable case of Spiritualism. Many mediums in this our day, are likewise blessed with the heavenly visitors.

Lot, a nephew to Abraham, and though a vulgar old fellow, he was deemed worthy of the guardianship of angels, and was guided to a harbor of safety during that terrible disaster of burning the cities of Sodom and Gormorrah. Hagar, a female servant of Abraham's house, when on the point of starvation, was administered to by the voice of an angel from heaven or Spirit-world, instructing her. Thus she was a clairaudient medium. Isaac, the son of Abraham, was rescued by the intercession of an angel, from a cruel butchery authorized by the custom and creeds of the age. When Abraham sent his servant to a foreign land on a mission of importance, it was said that an angel went before him to prosper his way.

spirit of Samuel, through the mediumship of that old lady, who by ignorance was styled a "witch," administered to his comfort.

Daniel, the prophet, was highly developed in his mediumistic powers. When, by the king, he was thrown into the lion's den, the mouths of the kingly beasts were held powerless by the angels. Again, when in a trance, he was visited by angels of a high order, who touched him, set him up right on his feet, and instructed him in the meaning of his vision. And yet again did an angel come swiftly to him when engaged in invocation and give him understanding. Once more while on the bank of a river, reflecting on the sad condition of his people, who like modern Christians, had turned skeptic to the faith, he was blessed with the counseling of angels. A striking account of spiritual phenomena connected with the mediumistic powers of the prophet, is given in the hand-writing on the wall of the King's palace. So remarkable a case of spirit manifestation was this last occurrence, that we feel a full verbatim statement of the facts will be agreeably read by all. "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the King's palace, and the king saw the part of the hand that wrote." Another picture in this remarkable occurrence which claims our attention, is the fact that it took place in the night. Christians as a general thing look upon Spiritualism with a suspicious eye because much of its phenomena are better manifested in dark than in light circles. It is plain, then, that the prophet Daniel was a spiritual medium, and though great and wonderful as were the phenomena produced through his organism, hundreds of persons in this our day are daily favored with like manifestations.

Zachariah, another of the prophetic class, was highly gifted as a medium for spirit intercourse. This whole book is profusely interspersed with the accounts of angelic proceedings. Christian, read his history. Ebedes gives an account of a vast congregation of spirits or angels. And when he asked his guardian spirit who they were, he informed him in the unmistakable language, that "These be they that have put off the mortal clothing and have put on the immortal." No chance, Christian orator, to battle against Spiritualism, on the ground that angels in the Bible does not mean the departed spirits of men, women and children. The language is too plain to be misunderstood. "These be they that have put off the mortal, etc." So familiar was Ebedes with some of the spirits that he even gave their names, among which are those of Uriel and Raphael. Thus we have shown that the Bible (Old Testament), is full of glowing accounts of angel visits, and the communication of spirits with the dwellers in the earth-sphere, thereby demonstrating the fact from Bible authority, that the departed spirits of friends and the loved ones, not dead, but gone on before, revisit our homes, watch over and protect us from the evils of misguided life, in proportion as we make conditions favorable to our becoming in sympathy with them. In our next, we shall endeavor to show that the writers and personages of New Testament notoriety, were all Spiritualists, and some of them so remarkably developed in their mediumistic powers as to parallel, if not surpass any of the phenomena produced under the reign of Modern Spiritualism.

J. H. Mendenhall.
Carro Gordo, Ind.
EXTRAORDINARY DEVELOPMENT.
Spirit Pictures Obtained by a New Process.
LETTER FROM MRS. E. M. WELCH.

I want to tell you of one of our most wonderful mediums, Mrs. Blanchard, of New Ulm. First, to describe the lady: A small, slight delicate woman, about 33 or 35 years of age, who has been an invalid from childhood, and can never hope to perfectly recover in this life. She has been mediumistic ever since she can remember, although she knew not what it meant. About three years ago she became a medium, in whose presence the spirits could write their own communications. She placed the slate or paper and pencil on a table and retired to the further side of the room. Sometimes she saw the spirit go to it and write; at other times she saw the hand while writing. She soon began to see pictures come out on the wall of her sleeping room, or rather she saw them after they came out. The room was wonderful, containing pictures in every variety of style. They are shaded as if dust were on the wall, and where it has been removed, the shading is found to penetrate to the depth of the plaster. To describe some of these pictures: One is apparently a death-bed scene; a young woman lies as if dead, with an infant on her arm, two women standing by the bedside weeping, and spirit faces rising above the scene—myriads of them—apparently watching the scene. Another is an oval—three laughing boys, two standing, the third lying before them on the grass, resting on his elbows.

The picture of GEORGE WASHINGTON is near the entrance of the stove-pipe into the wall. A little smoke has discolored the wall which is skillfully managed in the drapery of the head. It is all very perfect. Another is the bust of a woman WITH CURLING HAIR. The spirits directed them to get a magnifying glass, and upon examining this picture, it was

seen that the head was surrounded by faces. Every curl and wave seemed alive with human laughing faces. These are but a few of the specimens. The whole room is wonderful; the shading as perfect as an engraving. She knows not how nor when they came. They are there; every one can see them. About a year ago a well-known gentleman of this city called to see this room, and other phenomena which had recently developed. Water being placed in vessels, wash bowls, saucers, or any clear fluid, she would touch it with her finger tips; the sediments would precipitate and form exquisite

FACES, LANDSCAPES, PICTURES. If allowed to evaporate the pictures became permanent. I have one before me now. The water was evaporated from a common saucer, and a photograph taken of the whole. It is a gem, a curly child-face, surrounded by wavy curling hair. Upon looking through a glass the head is surrounded by other heads and faces, each perfect in itself, although too minute to be distinguished by the eye alone. But to return to Mr. —. While talking with Mr. Blanchard, she called for a pencil, and began drawing with rapid motion. She paid no attention to the movement, but continued the conversation. In a few moments she pushed the paper to Mr. — still not looking at it. He found it was a perfect likeness of his

DECEASED FATHER. He had it photographed and his friends pronounced it an excellent likeness. At that same sitting the spirit told Mrs. B. to shave a little lead from the pencil on to a paper, and place them in an envelope or box and hold in her hand. The paper was covered with perfect faces. Since then she has taken the portraits of many spirits, who apparently came to her for that purpose. She draws all of her pictures in the dark to make the test more perfect. Her kind gentle heart will turn away no earnest seeker without trying to make the loved faces tangible to human eyes. But she takes no money, nor seeks notoriety. She is modest and unassuming, but perfectly devoted to the beautiful work the spirits have given her to do. St. Paul, Minn.

The Mediumship of "Jack Frost."

HOW HE CRYSTALLIZED MOISTURE INTO THE SEMBLANCE OF THE DEPARTED. The *Boston Scientist* says:—Each and every one of our readers have probably noticed the curious and always attractive shapes and forms in which moisture crystallizes on the window panes in a cold winter day or night. Tall forests, snowy mountains, the outlines of an irregular island or rocky shores, with an occasional approach to Chinese characters or Egyptian hieroglyphics, are familiar pictures, more or less discernible in proportion to the fertility of the imagination. This we may claim as a common experience; but when we transcend from imaginary pictures to positive portraits, when in place of an indescribable mixture of forms and figures we have a face clearly outlined and with features strongly defined, we present a statement which may seem incredible, but, nevertheless, is within the bounds of truth. At the residence of one of our physical mediums, the window panes were as beautifully ornamented in this manner as though the tools of the engraver had labored to bring forth the result, and were witnessed by a number of neighbors and visitors.

ANOTHER MEDIUM.

The Good Cause Spreading.
LETTER FROM JOHN H. WRIGHT.
ED. JOURNAL:—I do not think my duty as a Spiritualist would permit me to refrain from giving you an account of three seances that I attended at the house of a MR. EDWARD GREEN, of this place, who although not yet a traveling medium, gives the most surprising manifestations, and the most conclusive proofs of the immortality of the soul, of any medium that I have yet read of. They consist of

MATERIALIZATION of hands, arms and faces of all sizes, and from four to six different musical instruments, all played upon at the same time; sometimes floating round in the air at the top of the cabinet, and sometimes being handed out at the aperture by materialized hands, the medium in the meantime being SECRETLY TIED hand and foot to a little bench nailed firmly to the floor. The three nights that I was there, nearly all the audience took turns in trying the medium, sometimes with bed-cord and sometimes with coarse twine, and each time everyone was invited in to examine the knots and see that everything was secure. When, on the door of the cabinet being closed and the light turned down a very little, all the musical instruments would commence to play, hand-arms and faces would be seen, and to vary the performances the medium's coat would be taken off and thrown out of the aperture, and occasionally the rope would be hung out with ALL THE KNOTS UNTIED, in less than a minute after the door was closed. Every opportunity that the most skeptical could desire was given to examine and see that there was no jugglery or slight-of-hand performance about the manifestations. Clinton, Ill.

ROMAN CATHOLIC SPIRITUALISM.

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

BY WILLIAM HOWITT.

"One half of Europe worships a Jew, and the other half a Jewess."—Benjamin Disraeli.

[From the Spiritual (London, Eng.) Magazine.

[Continued from last week.]

All these are the exact transcripts of the pictures as painted by the great masters who have done so much to popularize the Roman superstition, and which have been copied in every degree of art, or the lack of it, throughout the whole Catholic world.

Now none but Catholics whose minds have been moulded by the false legends and delusive pictures of their Church, would expect the Mother of Christ or the Saviour himself to appear under such absurd and truthless forms.

St. Joseph, too, they saw on these occasions as an old man leaning on a staff, as the painters have drawn him without any Scripture authority, for no one knew his real age, and probably he was no older than Mary.

What are we to think of these things? Simply, that so far as they were real representations, they were dramatic representations got up by Catholic spirits from Hades to assist the Catholic Church in its endeavor to maintain itself against the progress of the general spirit of enlightenment which is fast battering it down.

The thing is too ridiculous for a thought, yet the attempt will for a time be successful in strengthening the faith of the ignorant in this domineering and unshaken Church. But it can be only for a time.

of saving the sick and decrepit Church did not appear. The papal power has not been restored. The monasteries and convents have been ruthlessly suppressed. The Jesuits, the great scheming and operating body, have been broken up in Rome, and expelled from Spain.

The second book of the two referred to is published in quarto numbers at Ratisbon, New York, and Cincinnati, by Frederick Pastel. This cheap serial is called Marianum, and is a collection of the Legends of the Dear, Holy, and God-blessed Servants of our Dear Lady, and of the most Celebrated Places favored by our High Queen of Heaven.

This work is not only patronized by the Bishop of Ratisbon, but has been expressly blessed and recommended by the present Pope; and a letter containing this blessing and recommendation in Latin is prefixed to it.

What then does this book teach to all Catholics, but especially to the vast multitude of the ignorant? Whilst it professes that it is a calumny of the Protestants that the Catholics worship the Virgin Mary, it gives the most zealous, unequivocal, abundant and varied proofs of this worship.

It is to pay the highest possible honor to a certain being. To attribute to this being the greatest possible power, the most divine virtue, and the most perfect benevolence. To build churches to this being, to pray to, to make the most precious offerings, to believe in its omnipotence, and its performance of any amount of miracles.

Though the Church may pretend to put a limit to the honors of the Virgin, the saints whom the Church has canonized and approved for ages thus tell you that her honors can not be limited—the partaker of God's infinite attributes.

6), this book declares with true Jesuit logic that Jesus is our Mediator through His infinite merits, but Maria is our mediator through the merits of Christ! But if there be but one mediator there can be no second. Christ declared that His grace is sufficient for us, and that Mary had the mediocrity of absolute blasphemy.

It is to this omnipotent woman that all good Catholics must resort for aid, and not to God. These poor ignorant people are taught that Protestantism is a cold and loveless heresy, because it does not include the worship of Mary.

Again, says this book blessed by the Infalible, "The endowment after perfection is placed under the protection of the Holy Virgin, because it is her own right as the Queen of the Saints."

The Catholics can not find terms of worship sufficient to heap upon her. She is the treasury of grace; the irresistible intercessor; the certain answerer of prayer for help; the divinest teacher; the sure support; the most tender consolator; the healer of all sickness and injuries, being the great Mother of God and the Queen of Heaven and Earth.

She sits on the throne of honor, on the royal throne of her Son. Yes, she is exalted to the same throne on which, the eternal Son of God, in His glorified humanity shines. He is the King, she is the Queen.

If she be all they assert, and they do not worship her, why do they build so many churches to her? Why, do not tens of thousands, nay, hundreds of thousands, go in pilgrimages to her shrine every year?

Wherever two or three are met together in His name, He is in the midst of them. Pilgrimages are almost always to the Madonna, or to a particular saint. Their votaries are of the sensational class. Their devotion is not the mature product of the serious heart and well informed, well-balanced mind.

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these processions and those of every false faith—Islamism, and the fetich worship of India and Africa. No such eccentricities or extravagances belong to the pure and noble worship of the great and all-wise God, or to the simple but sublime Saviour. Their worship is too orderly, too rational, too true to the august dignity and celestial wisdom of the objects adored for such devotees. In this, as in all things, "by their fruits shall ye know them."

The Catholics admit Mary to be merely a created being, yet they worship a creature, contrary to the strictest commands of the Scriptures; and have churches with regular bodies of priests appointed for this service.

Since this article was written, the Times has published a most decisive document as to the worship of the Virgin by the Catholic Church. It proves beyond all dispute that whatever Catholics may pretend before the Protestant world, amongst themselves and their converts they do not openly avow but insist on this worship.

Class 16.—"I profess that the Holy Virgin Mary is the Queen of Heaven; that she reigns together with her son, and that the Son must do as she pleases."

Class 17.—"I profess that the Holy Virgin Mary ought to be more highly regarded, by both angels and men, than Christ the Son of God."

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We are constantly reminding our readers of the prime necessity 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.

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The Reviewer.

THE CLOCK STRUCK ONE, AND CHRISTIAN SPIRITUALISM. Being a synopsis of the investigations of Spirit Intercourse, by an Episcopal Bishop, three ministers, five doctors and others, at Memphis, Tenn., in 1852. By Rev. Samuel Watson, pp. 205. 12mo.

REVIEWED BY HUDSON TUTTLE. The author of these volumes, which have made a profound impression on the close to whom they are addressed, and have a deep interest to all inquirers, is a fine illustration of the power of truth over the receptive, unprejudiced mind.

Mr. Watson was a minister of the Methodist church for thirty-five years, active, laborious, and more than usually respected and honored. His education and prejudices inclined him in that direction.

He from the beginning believed in the ministrations of angels, whom he regards as identical with spirits. He found his belief supported by the Bible, the history of the church, and by her shining lights.

The angels of the Bible are ministering spirits, who, "from their very nature and constitution, are best adapted to the work of guardianship and ministrations, and the work is best adapted to their growth and development."

A circle for investigation was formed, consisting of five physicians, "standing at the head of their profession," three ministers and several influential laymen.

would have at once discarded it. Although that spirit, signing himself "Mystery," did not write one word conflicting with their preconceived ideas, except in the one instance mentioned, he taught them the essential principles of Spiritualism, as distinctly as ever was pronounced to a circle of liberals!

The first part of "The Clock Struck Three" is devoted to the reviews and their answers evoked by the preceding; having finished which, Mr. Watson declares he is "done with them. Progress being the universal law of material as well as spiritual subjects, they, having accomplished their mission, must give place to other and more important phases of the subject."

The second, and by far the most valuable portion of this volume, is devoted to the showing of the harmony between Christianity, Science and Spiritualism. When we learn that by Christianity he does "not mean all we hear from the pulpit as such," nor the creeds and catechisms of the churches, which disagree among themselves, nor any special interpretation of the Bible, we rate not his task as difficult.

"Every individual who would understand the truths of the Spirit-world, must be his or her own medium. God must write his law upon their understanding and put it in their affections. If you want to become mediums for interior communication, you must become absolutely true in every thought, feeling, and affection—become absolutely just in all your relations of life, so that morning, noon, and night you will be inquiring and thirsting after righteousness."

Mr. Watson would have the cause freed from the excrescences which obstruct it. He would at once have it noble, dignified, and truly Spiritual. Then he feels assured the churches would accept the unlimited power it can bestow.

Mr. Watson does not engage in a polemic discussion in his effort to show the harmony between Science, Christianity and Spiritualism. He takes the direct method, producing an overwhelming array of facts, and showing that these tend to the only true and rational philosophy of future life.

Throughout these volumes we are constantly reminded that the author has been a strict believer in the dogmas of the church. He can not be expected to have escaped suddenly from the influence of almost half a century's education.

They who have been educated in the school of free thought, will say that Mr. Watson has yet to abandon many views he now holds as essential. They will charge him with clinging to superstition, and bringing religious tenets into the fold of liberalism.

Mr. Watson is well versed in general science, and his arguments are fortified by its aid, but he evidently feels himself most at home on Biblical ground. For thirty-five years he has taught from its pages, and known no higher court of appeal, and it would be ungenerous to criticize, because he adheres to a method of argument brought into the very constitution of his mind.

He from the beginning believed in the ministrations of angels, whom he regards as identical with spirits. He found his belief supported by the Bible, the history of the church, and by her shining lights.

man with all books, yet as long as millions accept it as infallible, it becomes an invaluable ally to an unpopular cause. Its texts will be accepted when all other evidence will be rejected with scorn. This line of defense never had an abler defender than Mr. Watson. Every weapon in the vast arsenal is at his command. He leaves not a text idle. All that can be gathered from it is pushed to the front, and on this, his favorite ground, he is invincible. To the church to which he belonged, he is a missionary; and if it is ever led onward to the green fields and sweet pastures, it must be through the labors of such leaders and by such methods.

The facts and communications are among the most important features of these volumes. The latter are characteristic of the authors from whom they purport to emanate, and valuable for the ideas they express. Judge Edmonds had promised to preface the last volume, but he departed this life before he had performed his task, and hence Mr. Watson allows him to close with a communication from the higher sphere.

These volumes can not be too highly commended to Spiritualists who desire works to give to friends in the churches. They are invaluable as missionary agents: The character of their author, the sincerity, honesty and integrity of his style; the exquisite spirit of goodness and fraternity pervading every page, will attract and hold the attention, and convince, so far as it is possible, for books to convince, of the truth of the sublime doctrines advocated.

Medium's Column. HENRY SLADE, CLAIRVOYANT, NO. 25 EAST TWENTY-FIRST ST., NEW YORK.

H. G. Peck, M.D., Mrs. Peck, Clairvoyant, OFFICE: NO. 13 W. PAYETTE-ST. SYRACUSE, N.Y.

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A Card to the Public. As I am receiving numerous letters from people at a distance, making inquiry concerning their power for development, I am compelled to resort to this method.

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CHICAGO, SATURDAY, FEB. 13, 1875

IS CHRISTIANITY A FAILURE? A Heathen Protest—A Celestial on Christian Missionary Efforts.

WISDOM WORDS FROM CONFUCIUS—THE AGE OF THE CHRISTIAN RELIGION COMPARED WITH THAT OF THE CHINESE, ETC.

SIR—Allow me to say that my people are perfectly satisfied and contented with their lot here in the United States if let alone...

A BABY IN ITS SWADDLING CLOTHES. While now it gravely assumes to send men and women to "teach its father" or elder brother how to live and die...

STOIC PHANTOM, FAWNING AND CONTEMPTIBLE of all our people, despised by their own country, outcasts from the land of their birth...

Christians often abuse their own families, even to the abandonment of father and mother. Such a thing is unknown in China...

remodeled from our ancient books. Bear with me while I give the very

WORDS FROM CONFUCIUS. Do unto another as thou wouldst be dealt with thyself.

The wise man has no sooner fixed his eyes on a good man but he endeavors to imitate his virtue...

It is not enough to know virtue, it is necessary to love it; but it is not sufficient to love it, it is necessary to possess it.

Let the public schools be carefully maintained, and above all, let youth be instructed early in the duties of life and formed to good morals.

Let those who would make light of our religion and morals ponder well upon the above, and remember where they obtained the best of theirs.

SAN FRANCISCO, CAL.

In our previous issue, we took the position that Christianity is a failure—to-day, and always has been. In order to sustain our position we presented the wide-spread immorality among ministers of the Gospel...

Confucius exhibited his wisdom when he refused to promulgate his religion among the low, ignorant Coolies...

The Ignoble Fruits of Spiritualism. The following is not one of that kind. Such fruit (ignoble) is rarely found among Spiritualists...

There is a small community of Baptists in the Kill, and some members of the church thought it their duty to institute prayer meetings for her benefit.

On Saturday a spasm seized Mrs. Young and she conducted herself so violently that a straight jacket was put on her.

two or three occasions last year? Their religion is sacred to them; it is brilliant throughout the ranks of millions of Chinese...

God in the Constitution.

A convention for the purpose of putting God in the Constitution of the U. S., has been held at Saint Louis, Mo., and a more consummate set of religious asses never congregated together.

Mr. D. S. Ferris, of Sparta, Ill., followed Mr. Henderson, and exhibited his long ears and his canine qualities by saying, "The General Government knows no Sabbath.

Resolved, That the facts of the nation's life and its duty to God unite in requiring an explicit acknowledgment in its written Constitution of its relation to God as the author of its existence...

Resolved, That while it is not the province of Civil Government to enforce religious worship or observances, this Constitutional recognition of the connection of our Government with Christianity is necessary...

But fortunately there was an intelligent opposition element even in this convention, and that, too, manifested by the President thereof.

Mr. Mills desired to resign, not being in harmony with those present, but was finally induced to retain his position.

Poor Paper.

We dislike yours very much, but if the paper maker who has for a few weeks past sent us a miserable apology for paper...

Free Love.

Mr. Morse, writing to the London Spiritualist, says: "I am sorry to say, but nevertheless it is true, that our brethren are sadly divided over here; the cause being the much vexed question of 'Free Love'...

Brother Beale, of Greenfield, Mass., is right when he says "It is a shame that the Religio-Philosophical Journal, which contains such good articles, and which I can not willingly do without, should be printed on such poor paper as was the last issue."

woman. After the fit had passed away she became calm again. Again on Sunday she became so violent that, to save her children and herself from her fury, she was manacled by Officer Ward and her feet tied with a piece of stout rope.

On Tuesday the officer went to take her away to the Ulises Asylum for the insane. She was in a calm and apparently rational mood.

Materializations at Terre Haute, Ind.

S. S. Burnett writes as follows in regard to the séances of Mrs. Annie Stewart:

The cabinet is a plain box or wardrobe, 5x3x8 feet. The front is composed of doors, so when open the entire inside of the cabinet is exposed to view.

The next apparition was a boy, apparently 12 or 14 years of age, short hair, white shirt and pants, minus shoes or stockings.

Thus ended the séance for the evening. Among other things done through the organism of Mrs. Stewart is independent slate writing, i. e., writing on a slate without any visible hands.

In regard to Mrs. Stewart's mediumship let me say I do not believe she can be excelled in the West, from the little rap to materialization.

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This week we could do no better, it is a part of the same lot, but we shall do the best we can to avoid such stuff in future.

To FORGIVE OFF OF some other Spiritualist who has not lost all faith in human nature. Another form of imposition practiced upon us is for persons to come (generally female mediums), bring their trunks and without asking our consent or making arrangements, stay with us, and continue staying, making themselves...

HUDN TURTLE'S "Career of Religious Ideas in History," which has created so much interest in England, and which the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE publishes in this country, is being translated into German.

DR. CYRUS LIND, healing and developing medium, is doing a good work at his rooms, corner of Adams street and Fifth Avenue.

BRO. JONATHAN KOOKS, of Taylor's Hill, Ill., gave us a call last week. Probably no man living has witnessed so many astounding and marvelous manifestations as he.

Mrs. BLANCHARD, the spirit artist, residing in Minnesota, has passed to Spirit-land.

K. GRAVES' route from Minnesota to Richmond, Indiana, will be commenced in February, and will be through Iowa and Illinois, making Dubuque, Iowa, and Bloomington, Illinois, two points, and he desires his friends, Spiritualists and Liberals in those States, and also in Western Indiana, to arrange for one or two lectures, and notify him immediately.

Mr. J. J. MORSE is unable to receive any further calls for his services during his present stay in this country, all his time being now engaged. During February he speaks in Greenfield, Mass.; March, Bangor, Me.; April, Lynn, Mass.; May, New Haven, Conn.; June, Philadelphia, Pa.; re-engagement; and arrangements are pending for him to speak in New York in July.

DR. H. P. FAIRFIELD has just returned from a very successful lecturing tour in Hamilton county, N. Y. He is ready to make engagements for February and March.

MISS DORCAS E. RAY, Augusta, Me., clairvoyant and speaker, desires to make engagements to lecture.

D. S. CADWALLADER will answer calls to deliver his new and prophetic lecture, "Monarchy, the Road to a Freer Republican Government." Also, when desired, two others, entitled "The Downfall of Christianity," and "From Mormonism to Shakerism," by addressing him, 525 W. 7th street, Wilmington, Del.

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DEAD BEATS. The way they have imposed upon a Friend of the Cause.

BRO. JONES—Why is it that our glorious cause is so infested with vampires and dead beats, and why is it that those whose hearts and purses are with the cause must be the victims of such unprincipled vagabonds?

WARN THE FRIENDS of the cause, of a few of these leeches that they may avoid being imposed upon also.

Knowing that you are down on all fraud, deception and humbug of every kind, whether practiced by professing Spiritualists or not, I will give you a case or two in point. Last March, one A. A. Noe, claiming to be a lecturer on the Hollow Globe Theory and an ardent Spiritualist, came to my house with a letter of recommendation, stating that he had come to witness the materializations through Mr. Mott...

Passing by many other instances of this nature, some of which by specious promises and appeals to my sympathies obtained much larger amounts, I will name a late case. About a month ago, one J. B. Tupper (as he claimed) a medium, lecturer and physician from Wisconsin, came bringing a letter of recommendation from a valued friend.

STATEMENT OF ONE HUNDRED DOLLARS which would be on in a week. I let him have the money, and yesterday he left for parts unknown without even thanking me or promising payment, while he upon this money has gone...

HOPE that this may be the means of saving other friends of the cause from being imposed on, I remain Yours Fraternally, H. G. PIRKINS. Memphis, Mo., Jan. 20th, 1875.

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Table listing various books for sale, including 'Coran, with explanatory notes', 'Why I Was Excommunicated from the French', 'The Future Life', 'The Spirit-Land', 'Sexual Physiology', 'Sunday Question', 'The Bible', 'Capital Punishment', etc.

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Paper. 50 01
Why I am a Spiritualist. 10 01

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THIS WORK ALSO CONTAINS A LECTURE BY PARKER PILLSBURY ON THE SABBATH. Edited by S. S. JONES.

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BY MARVIN H. BOVEE. The author of this work, whose distinguished and successful labors in the field of Penal Reform have attracted much attention not only in this country but in England, has presented in this volume a most interesting and valuable question, which in connection with the facts, statistics, and opinions which have been carefully compiled, renders the work a valuable contribution to the cause of humanity.

THE FUTURE LIFE: As Described and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet, WITH AN INTRODUCTION BY JUDGE J. W. EDMONDS.

Table listing the chapters of 'The Future Life', including 'The Holy City', 'The Spirit-World', 'The Spirit-Land', 'The Spirit-World', etc.

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PLANCHETTE. OR THE Despair of Science; BEING A FULL ACCOUNT OF MODERN SPIRITUALISM, ITS PHENOMENA, AND THE VARIOUS THEORIES REGARDING IT, WITH A SURVEY OF FRENCH SPIRITISM.

BY THE SPECTER OF IRVING, WILLIS, BRONTE, RICHTER, THACKERAY, BYRON, HUMBOLDT, WESLEY, HAWTHORNE, BROWNING, AND OTHERS. These wonderful articles were dictated through a clairvoyant, while in a trance state, and are of the most intensely interesting and entrancing nature.

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A Good Head of Hair Restored by a Spirit Prescription.

ROBINSON JOURNAL.—For the benefit of my friends and the world, I desire to make this brief statement. I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and finally believed that nothing could restore my hair.

PLANCHETTE. OR THE Despair of Science; BEING A FULL ACCOUNT OF MODERN SPIRITUALISM, ITS PHENOMENA, AND THE VARIOUS THEORIES REGARDING IT, WITH A SURVEY OF FRENCH SPIRITISM.

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