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

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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 "Exeter 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 SHOW.

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 drest,
And pearls from heaven are strewn on her

Away, away over the snow we fly Like a sportive cloud through the deep blue

Away o'er the hills and the shrouded lakes, Where the snow clouds dance when the tempest wakes, No spot on earth's bosom, no stain-like care,

But boundless purity everywhere. But the snow will weep when the breeze of

spring
The odors of far distant lands shall bring. The coors of far distant faints small oring.

'Twill 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

And thus like the snow will each beauty fade, And the luster that wealth and power have

The young and the old, the sage and the strong,
With time irresistibly borne along.
And our love, and our joy, our hopes and

the snow from the earth

tears.

-Zoronto National.

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 reviva force claims between six and seven hundred as among the slain, and they are not yet able to judge the number of those wounded. 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 pri-vates 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. If it could be admitted that there was any ruth 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.

We must look at the life of those converted to test their soundness. The conversion is said to be the operation of the Holy Spirit in changing the heart. This Holy Spirit is one of the God head; hence "the very eternal God." It logically follows, then, that when a new heart is given, each convert receives the same kind, and this Spirit takes possession, and afterwards leads and guides it to heaven. The only act on the part of the creature is faith; good works, and continued obedience follows as a sequence of the new birth. "Salvation is all of faith, not of works, least any man should boast."

man should boast."

The special work of an infinitely wise God must be perfect; hence each conversion must be perfect and complete; there could be no half way work; the Holy Spirit could never give half a new heart, but always a whole and sound one, else his work is not perfect. We are told that this is the work of the Spirit, and that the carried mind can not discount he spirit. that the carnal mind can not discern the spirit-ual. Grant it; but we are again assured "that by their fruits ye shall know them." I have been a member of a Christian church for near twenty years, and have heard the testi-mony of thousands of honest Christians; and they universally bear testimony that they are subject to all the temptations and excesses they were before conversion, and that it requires constant watching to keep them from falling away; hence it follows that a good share of the old heart remains.

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 differ-

ence it is in favor of the moral man.

Every individual is born into the world with certain physical and mental neculiarities 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 intelbe. 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 tender, sympathetic, and highly wrought emotional nature, while others have so little of this element that nothing can move

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 devotion to an idea 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 penurious in their deal, and unamiable in disposition, while many perliberal, 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 to 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-pine. Brother Ham-mond 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 or 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 mantain inviolate the high and holy relation of mar-riage? then I would reciprocate that deep, pure and devoted affection which a good woman

has all these years bestowed upon me. Perfect moral purity, guided by an enlight-ened reason, is the eternal rock of truth, plant-ed in the nature of things upon which intelligent man can rest his present happiness and the future moral excellence of the race.

· A. G. Humphrey, M. D.

The Rev. William M. Parry, paster of the Tabernacle Church of Worcester, Mass., was recently deprived of his horse by the sheriff, who took it for debt.

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, is native to all minds of the human type. We also quoted the names of many of nature's most gifted sons, who fi urished in the golden period of oriental philosophy, showing that they were firm believers in the glorious doctrine of human immortality. Of glorious doctrine of human\_immortality. Of course, the names we selected as witnesses to our claims for the spiritual faith, 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 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 paradisical joys in which the Bible fathers give unmistakable evidence of "Angel visits," marked with some of the most won-derful 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. Sinal, (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 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 re-

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 signalized 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 phenomens, per-haps, 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 the guardianship of angels, and was guided by them 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. 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 attangel went before bein to

was said that an "angel went before him to prosper his way."

Jacob was wonderfully favored with the presence of the immortals. He was among the best of material zing mediums, as is shown by his renowned wrestle with one, even in the night. We should not be surprised that, were we furnished with full statement of the facts, to learn that this Biblical tussel took place at a

'Dark Circle." Joshua was a "seeing medium." An angel visited and gave him instructions when on his way to that noted little city, Jericho. When Gideon was called to the mission of a deliverer of his people; it was by the voice of an angel who sat and talked face to face with him under an oak at Ophrah. If this happened in the day time, it beats our dark circles.

The mother of Sampson was an excellent medium. She conversed with an angel, and received of him instructions concerning the then unborn hero. The temperance lecture she then received particularly the lesson as a rule of dietetics, would do more to temperan-cize the people than all the modern women cru-

sades combined. when Elijah, the prophet, was threatened by Jezebel, and had fied to the wilderness, seeking rest under a Juniper tree, an angel came and touched him, talked with him and administered to his temporal wants. More than once did he do this thing. Elijah was a medium for many phases of Spiritualism. This restoring the apparently dead child to life, shows that he possessed the gift of healing to a remarkable degree. And for ought we know, his wonderful flight in the whirlwind chariot. wonderful flight in the whirlwind charlot, was but one of Home's Levitations." Eliphez, one of Jobs disputants, declares that a spirit passed before his face, and though he did not recognize him, yet the spirit addressed him in audible tones. Eliphez was either both clairvoyant and clairaudient, or else he was a materializing medium. David speaks of the angels encompassing round, and declares them to be "ministering spirits." When Saul was in sore distress, because he was no more answered by dreams, nor Urim, nor by the Prophets, the

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

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 again did an angel come swiftly to him when 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 connecting of engals. A striking account 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 eaw 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 propost 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.

Z:chariah, another of the prophetic class, was highly gifted as a medium for spirit inter-course. This whole book is profusely interspersed with the accounts of angelic proceedspersed with the accounts of angence processings. Christian, read his history. Esdras 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 unmistatable language. that "These be they that have put off the mortal clothing and have put on the immortal." No chance, Ohristian prator, 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 iff the mortal, etc." So familiar was Esdras 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 guided life, in proportion as we make condi-tions favorable to our becoming in rapport 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. Cerro Gordo, Ind.

EXTRAORDINARY DEVELOP-MENT:

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 walls of her sleeping room, or rather she saw them after they came out The room was wonderful, containing pictures in every variety and style. They are shaded as if dust were on the wall, and where it has been scr-p d, 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 a death-ped 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 face above face—myriads of themapparently watching the scene. Another is an oval—three laughing boys,—two standing, the third lying before them on the grass, resting on his albows. ing 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 bust. It is all very perfect. Another is the head 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. phenomena which had recently developed. Water being placed in vessels, wash bowls, saucers, or any clear dish, she would touch it with her flager tips; the sediments would preciptiate and form exquisite

FACES, LANDSCAPES, SCENERY.

If allowed to evaporate the pictures became permanent. I have one before me now. The water was evaperated from, a common saucer, and a photograph taken of the whole. It is a gem, a cauby 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

DECRASED FATHER.

He had it photographed and his friends pronounced it an excellent likeness. At that same sitting the spirits 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 portraite of many spirits, who apparently came to her for that purpose. She draws all of her pic-tures 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 devo-ted to the beautiful works he spirits have iven 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 everyone 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 discernable 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 nixture 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

BECURELY 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 tying 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 cost would be taken off and thrown out of the aperture, and occasionally the rope would be flung 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.

ROMAN CATHOLIC SPIRITUALism.

The Appearances 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 there 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 degrees of art, or the lack of it, throughout the whole Catholic world. Thus the representations of the painters who show Mary as they imagined her soon after the birth of Jesus, have by time and perpetual contemplation, come by the common people, and by thousands of others, to be regarded as the actual appearance and conditions of Mary and Jesus Christ at the present moment. . Mary. the wife of the poor carpenter, is represented as a queen, and helieved by the prople to have been a queen. Jesus, who nearly two thousand years ago grew up to man's estate. died, and ascended to the right hand of the Divine Majesty, is still verily believed to be only a Many Catholics literally know nothing of Him but as an eternal baby in His mother's arms.

Now none but Catholics whose minds have been moulded by the false legenda and delusive pictures of their Church, would expect the Mother of Christ or the Savior bimself to appear under such absurd and truthless forms. In one or two cases the Madonna was seen with a black face. Here, again, we have the effects of the pictures of black Madonnas that exist at various places on the Continent, and are there greatly venerated from their sup-posed antiquity. The common people who don't know anything of the Gospels, imagine that some of their many Virgins were veritable

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. All these representations are absolutely and grossly Catholic, and opposed to both common sense and Apostolic Christianity. Sometimes they actually saw an altar with the monstrance upon it, the burning lights, and Mary in the background incensed by angels dressed as white robed acolytes; and around her floating angels and crowds of cherub heads.

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. It is a grand strife in which the Catholic spirits in Hades, headed no doubt, by the Dominics, Loyolas, and Torquemados are invoking the zealous co-operation with the Roman Court and Jesuits on earth. That they are real spirits and real acenes we need not deny, but that the Mother of Jesus, or himself is concerned in these shows, in any form or manner whatever, we must most posi-tively disbelieve. Is it to be supposed that Christ, who on earth forseeing the idolatry which the corrupted Church of Rome, paganized by the inrushing heathen priests under Constantine, would revive in the person of His mother as a substitute for their Ceres or Cybele, sharply stabbed ber at the merriage of Cana for med ling in His divine mission, saying to her, "Foman, what have I to do with thee?"—that he would allow her to be arrayed in all the finery of a Church that has falsified every doctrine that He himself delivered to the saints; thus to bolster up a Church which for ages has reveled in the blood of His most faithful followers; which has trod-den His Gospel under foot; declared it "a vile and impious book," which has maintained spiritual darkness for above a thousand years, at the cost of murders by millions, and by the destruction of all possible knowledge!

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 unabashed Church. But it can be only for a time. The Catholic Congress lately at Mayence, echoing the syllabus of Pio Nono, declared that modern civilization was incompatible with the Roman Church. True, but which, then, of these two powers is likely to give way-Civilization or Popery? The question contains its own answer. Popery, the outbirth of a daring priestcraft in the dark ages: Civilization, the steady growth of knowledge in alliance with the noblest system of morals, the purely Christian. This one must inevitably decrease, the other increase. The one is Night, sinking with nonenity before the eternal dawn, a dawn widening and spreading over the universal earth, and turning into the illimitable Day of light-giving,

light-loving, light-diffusing Godt

It is a significant fact that Pius the Ninth appeared in these holy Catholic shows in the French heavens, came with them, vanished with them. There are Spiritualists who believe men feeling strongly on some particular subject, thinking intensely on some particular person, can preject their spirits, making them even visible to such person in distant places. I am not aware that the Catholic Church teaches this phenomenon as one of its articles of faith, and certainly the Aleatian enthusiasts had no knowledge of such a theory, yet they saw repeatedly the present Pope as well as the professed Holy Mother. No doubt one as well as the other was simply a dramatic personage. They were spirits of Catholic zealots who played these roles. The people have been taught to connect Pio Nono with the suffering Church and suffering France, and to throw in the Pope was to create a wondrous sympathy in the spectators. The common people, in fact, imagine Infallibility to mean an impos-sibility of failing, the endowment with miraculous powers, in short, Divinity. They be-lieve him made immortal, a Pope to last for-

The whole dramatic caste has been of a clever character, the entire arrangements eminently correct in historic and scenic fact. The Roman Church is famous for spectacle and imposing presentations, and the highest art has consequently been conspicuous in all these religious tableaux at Lourdes, Pontmain, Fontet in the Gironde, at Kruth, at Lichtenberg near Savergue, also in the Vosges, at Walbach near Colmar, and other places. The departed leaders of Catholicism have forgotten none of their cunning. They brought it out vigorous-ly in aid of their fellows yet on earth. Not only was a splendid spectacle exhibited, but the charms of music were, as usual, added. The Magnificat and the Memoria were enthusiastically chanted by thousands of voices, and it is stated that at the sound the Holy Mother and her attendant angels, saints and cherub heads, grew visibly brighter and more joyous. One thing, however, is remarkable. Though so many miracles were said to have been wrought on behalf of the sick and decrepit,

the all-important and carnestly-desired miracle

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 Germa-ny. All the efforts to render France and Spain subject to ultra Catholic monarchs have proved vain. Vainly have vast amounts of freasure, collected from the ignorant poor and fanatic rich throughout Eur pe and America, been spent by the Vatican to foist Legitimacy, with all its calamities, on those nations. They have only excited the horror and awoke the libsfal sympathies in the freer nations for those priest cursed countries. Prussia and Switzerland continue to deal the most deadly blows to the dignitaries of the Church of Rome. No miracle has appeared to arrest this disastrous course. The so-called Old Catholics have cut themselves loose from the modern heresies of Rome, declared the Pope and his counsellors traitors to the truth, and no thunder bolt has fallen on any of those icono-clastic heads. The sacred phantasmagoria of France, which has put in motion so many plous

efited railroads and inn keepers. It remains vox et p aterea nikil. It has glittered and passed away, showy and innocuous as the Aurora Borealis. Mary has been agonizingly im-plored to save the Church, and Joseph has neen prayed to help her, but they could effect nothing but amuse children and empty-headed pilgrims in the bills and woods of France by tableaux vivants. Earthquakes, tornadoes, droughts, deluges, have shaken and afflicted the earth; a comet has presented his fiery apparition in the sky, but all has passed harm-lessly over the heads of Victor Emanuel, Emperor William, and Bismarck himself; although the dark power that preaches assassinations of kings and princes, not only from the pulpits, but from the learned pages of Mariana, Liguori, and Moullet, preaches the same doctrines which armed Jacques Clement and Ravaillac against the lives of Henry III. and Henry IV. of France, and has incited the poor cooper, Kullman, at Kissengen to shoot the great German Chancellor. After the sky-comedy of France, is Rome seeking to enact tragedy in Germany? This looks, at least, as if the Catholic priests felt that the passion-plays of Lourdes and Kruth had been shown off in the Every one indeed represents that the vain. Every one, indeed, perceives that these have been but the work of inferior but zealous spirits, whilst the power of the Omnipotent and All-wise rides forth over their heads

pilgrimages, from even common-sense Ea-gland and independent thoughted America, has

failed to benefit the Church, though it has ben-

sapping the time-worn foundations of the gigantic delusion that has had its day. The second book of the two referred to is published in quarto numbers at Ratisbon, New York, and Cincinnati, by Frederick Pastel. This cheep 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. By George Ott,

serenely, prostrating the ancient idolatry, and

Parish Priest, of Atensberg. This work is widely circulated amongst the common people, and especially the country population, throughout Bavaria, Austria, the Catholic parts of Switzerland, and all Tyrol; as well as amongst the numerous German cettlers in America. It is to consist of fifteen parts, each of about 200 pages, and sold at twenty four kreutzers, or sixpence the part, so that when completed it will form a work in quarto of about 3,000 pages for seven and sixpence. It will be illustrated with 300 wood engravings, some large, some only vignettes, including portraits of saints, and views of the celebrated places of pilgrimage, pictures of the Virgin and Child, &c.

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 blassing and recommendation in Latin is prefixed to it. It is therefore an authorized and even canonical work, having the highest sanction of Pio None, the Infallible, and expressed his earnest wish for its spread into the most distant lands, and that it may produce the most abun-

dant fruits. What then does this book teach to all Catholics, but especially to the vast multitude of the ignorant? Whilet it professes that it is a calumny of the Protestants that the Oatholics worship the Virgin Mary, it gives the most zealous, unequivocal, abundant and varied proofs of this worship. What indeed is 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 it, to make the most precious offerings, to believe in its omnipotence, and its performance of any amount of miracles. To place on it the most unbounded reliance, and in the most implicit faith. The belief that this being can save and help beyond all others. To sing praises to this exalted being, and pay to it their most ar-dent yows. Is this worship? Then the Catholics, high and low, worship the Virgin with all the soul of adoration, and with more fervor and faith than they worship God. It is one of the things most patent to all familiar with Catholic worship, and moreover, that it has almost entirely thrust aside the worship of God and His Christ. Of this gross and rabid idolatry the work now before me abounds with infinite proofs, even were there no other. On the very page, on which it asserts that the Church has put a limit to the honors of the Holy Mother, which is—that though the most blessed of women, she is but a created being, and not God, therefore not to be divinely honored—it at once oversteps this limit, and pays her the most divine honors. It is in fact, an acknowledgement of the limit they ought to put, but forgetting that limit, it brands them with the idolatry they affect to disclaim. It declares her not only the Mother of God, reiterating the assertion many times in capitals at the head of numerous paragraphs, but it de-clares as the Mother of God her glory exceeds all human comprehension. That St. Anselm declared this glory to be second only to the majesty of God, i.e., above that of Carist; and that St. Bernard declared himself perfectly terrified as he contemplated the ificonceivable glory. That St. Basil declared that no one could transcend the proper limits of her praise, since no words could express the greatness of her worth. That becoming intimately united with God in the production of her son, she became a partner in God's infinite attributes. That as Sara became the mother

the Mother of Christ. 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 at-tributes. Let it be remembered that the Book which contains this and much more is express: ly blessed and sanctioned by the present in-tallible head of the Church. And what fol-lows goes far beyond this. At page 37 it declares, on the authority of St. Raymond, that Maria is "our intercessor with God." In order to reconcile this monstrosity with the declaration of St. Paul that there is but one mediator

of the faithful through Abraham, Mary is become the mother of all living through being

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 declares that His grace is sufficient for us, and to thrust Mary into the mediumship is absolute blasphemy. But this book shows that the Catholics now put her before Christ as a mediator. They make St. Barnard say that she is almighty, because her intercessions are never refused of God. As such they heap all divine titles upon her as "Lady of Mercy, Lady of Heip, Lady of Good Counsel, Lady of Joy, Lady of Grace, Lady of Peace, Lady of Refuge, Lady of Sea ceasts, Lady of Harbors, Lady of Hospitals, Lady of Victory, Lady of Comfort, Lady of the Angels, and of Salvation."

tion." 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. "The Protestants," says this work, "keep up a busy stir in life. There is always a bustle and a thronging amongst them; they come and go, they work, they buy and sell, but all is cold; they are shut out from all true feeling and sentiment. And the Catholic feels a ing and sentiment. And the Catholic feels a want of something that has grown up with him. Their life is like that of a house where no mother lives and manages." Is not this, however, exactly the condition of their priests?

Again, says this book blessed by the Infalli-ble, "The endeavour after perfection is placed under the protection of the Holv Virgin, because it is her own right as the Queen of the Saints." It adds that St. Bonaventure declares that "He who bears in himself the token of being a servant of Maria has his name written in the Book of Life." Another Catholic says that the immense crowds who flock yearly to Loretto prove that Maria is really the almighty intercessor at the throne of God. We thought that was Christ, but the Catholics insist that it is Mary. They make St. Germanus say of Mary, "None, O thou the holiest, will be happy but through thee; none will be preserved from evil but through thee." And again, they make St. Anthony, whether of the Desert or of Padua is not noted, say, "To thee, O lady, is given all power in heaven and in earth, and whatever thou wilt thou canst accomplish." According to Saint Ildephonsay, Athanasius, Anselm, and John Damascenas, "Maria sits on the right hand of God, arrayed in a robe of refulgent gold, adorned with all the splendor of the heavens a crown of twelve stars upon her head, surrounded by the sun, at her feet the world. She sits on the throne of henor, 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."

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 ten-der consoler; the healer of all sickness and in-juries, being the great Mother of God and the Queen of Heaven and Earth. In a hymn to the honor of the Virgin of Montserrat, in Spain, she is called "loving rose, beaming oun, shining star, jewel of holy love, chaste topaz, pure diamond, precious ruby, glowing carbuncle, lily that transcends all other flowers, wonderful morning red, clearness without shadow, helper in all trouble, sure haven in the greatest storm, eagle that flies to the highest, royal chamber of the Great Almighty."

And after all this the Catholics pretend that they don't worship her! What do they mean by worship? They set her on the throne of heaven and earth, on the right hand of God. They usurp for her all the honors and offices of Christ. They declare that to her is given all power in heaven and earth, though the Gospel asserts that these are only given to the Savior. Though the Gospel declares that there are but one God and one Mediator, they make her not only mediator but the most powerful one Almighty, through the immediate and invariable grantings of her requests to God. In fact, in face of the Scriptures, where Christ allows her no interference in His divine mission, not only snubbing her at the marriage of Cana for her intrusion into it, but afterwards, when she and her other children stood at the door asking for Him, instead of going out to so almighty a personage, letting her wait, and declaring that every man and woman who did His Father's will was His mother, His brother,

and sister. 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? In Catholic countries these places of pilgrimagenot to God, nor to Christ, but to the Almighty Mary—abound. Switzerland has its Einseideln, Austria its Maria Zell, Bayaria its Altotting, Spain its Montserrat, Italy its famous Loretto, Upper Bavaria its Maria-Eck, and its Marian-Upper Bavaria its Maria-Eck, and its Marian-burg; besides lesser places of Marian-pilgrim-age, as Mannenkapelle near Roggenburg in Swabia, at Lucca in Italy, and Puy in France, and scores of others, with all their lists of miracles, and all these independent of the newly-established ones. This book itself rates the nilgrims annually to Meric Zall at 100 000. the pilgrims annually to Maria Zell at 100,000; those to Einseldeln at 3,000, but pamphlets published near Einseideln rate them as 80 000; to Loretto this work states them to be 100,000 annually on an average, but says as many as 115,-000 have been known to arrive in one month -September. To these places kings, queens, popes, cardinals, bishops, and priests without end have pilgrimed, and, prostrate in the dust before the "Almighty Queen of Heaven," have paid warmer vows than they ever paid to God or the Savior of the world, and piled upon her altars wealth such as they never Isid on the altars of God. Some of these Marian shrines, as that of Loretto, are almost entire masses of gold and precious jewels. It is believed that the wealth of the little house of Loretto would more than pay the national debt of Italy. And yet they don't worship the Virgin! The denial is as grossly, impudently false, as the worship is the most astounding and blasphemous idolatry that the world ever saw. To the temples of God, to those of Christ you hear of no such enthusiastic pllgrimage; to them no such worship is paid. From the days of Diana of the Ephesians till now superstition must mingle with worship to give it its zest. They are not the pure and enlightened Christians who rush off in estentatious pilgrimages, but the fanatic idolators. The followers of Christ can find and worship Him everywhere, without priests, banners, and grotesque attire. 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, it is the fire of excited feeling and imagination, and must rush into action, intoxicated by all the accompaniments addressed to the senses;—banners, music, singing of hymns, loud recital of prayers as they go, and the dropping altogether on their knees at every way-side shrine, or cross. There is an unmistakable re-

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 Savior. 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. God in the prophets declared His anger against all who worship the Queen of Heaven, yet the Catholics, in open defiance of this divine declaration, have again set up a Queen of Heaven; and the fact of a pilgrimage is a confession that the object worshiped is local and limited. A true Divinity is omnipresent, and can be worshiped just as well in one place as another; but to go scores and hundreds of miles to get within reach of your Deity, there to prefer your vows or to make your petitions, is a proof that your object of adoration is spurious—is no Deity at all—and that like Elijah on Mount Carmel, we might cry aloud; for your goddess may be asleep, or on a journey, and not be aware of you. To all, therefore, who duly reflect on the characteristics of the worship of the Virgin, the nature of the French apparations of the Madonna can be no mystery. As I have said once before, though they may be true in one sense, they are false in another and far higher. They may belong to Spiritualism, but not to the Spiritualism of the pure and unadulterated Christian faith. The nature of the dramatis persona may be dubious, but the nature of their action is only too clear. It is to bolster up, if possible, the most ancient and pernicious of superstitions, which is being extinguished by the sun of modern intelligence, just as the material sun puts out a

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 not only converte they they not only openly avow but insist on this worship. In the oath taken by Frederick Augustus II. of Saxony on becoming a Catholic for the sake of the Polish crown, in 1697, the original of which is kept in the Royal Library at Berlin, amongst other outrageous Catholic dogmas imposed upon him as indispensable were these:

Clause 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."
Clause 17.—"I profess that the Holy Virgin

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#### The Reviewer.

THE CLOCK STRUCK ONE, AND CHRISTIAN PHE CLOCK STRUCK ONE, AND CHRISTIAN SPIRITUALIST. Being a synopsis of the investigations of Spirit Intercourse, by an Episcopal Bishop, three ministers, five doctors and others, at Memphis, Tenn., in 1855. By the Rev. Samuel Watson. pp. 208, 12mo. The Clock Struck Three, being a review of Clock Struck One and reply to it. Part II. Showing the harmony between Christianity, Science and Spiritualism. By Samuel Watson: pp 352. Chicago: Religio-Philosophical Publishing House, 1874.

REVIEWED BY HUDSON TUTTLE.

The author of these volumes, which have made a profound impression on the class to whom they are addressed, and have a deep in-terest to all inquirers, is a fine illustration of the power of truth over the receptive, unprej udiced mind. If a man will allow himself to think, and receive the results of his thinking without prejudice, he will be led, even against his will, in the path of accurate knowledge. He may blunder; he may, at times go astray into by lanes and diverging alleys, but he will ultimately burst through all restraint, and seek the truth as unerringly as the magnet points to the pole.

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 prejudice inclined him in that direction: His distinction had been acquired in the ranks of that church, and to renounce its doctrines was the sacrifice of all pecuniary advantages, and the fair name he had reared by a life-time of devotion. Had the decision been pressed upon him at first, per-haps the result would have been different. The actual metal of the soul is rarely tested. We are insensibly led forward step by step, and the victory is achieved before we are aware. The Divinity wrenches our aims and purposes to his own grander schemes. The method by which Mr. Watson was impelled onward to his present position, of itself affords a deeply interesting study, and yet more remarkable, while he is a declared Spiritualist on the one hand, he is a church member on the other, and has not lost, except in some bigoted quarters. the least prestige by the open declaration of his belief. Indeed, it would appear that he gives expression to the views and experiences of a majority of the church to which he is endeared by his long ministry.

He from the beginning believed in the ministration of angels, whom he regards as identical with spirits. He found his belief sup-

tical with spirits. He found his belief supported by the Bible, the history of the church, and by her shining lights. Whether he accepted the "modern manifestations," at the time he first began the controversy which resulted in his public avowal, we are not informed, though it would appear from certain passages that he not only discarded, but was highly prejudiced against them. That controversy began by Mr. Watson writing an article for the Memphis Appeal, on the often observed coincidence of the striking of a clock and the death of a member of the family, in which he affirmed the truthfulness of the which he affirmed the truthfulness of the statements and his belief in the supernatural origin of the occurrences. On four several occasions in his own family an old clock had struck one, and the omen had been speedily followed by a death in his household. He introduced such an array of facts, and these so well authenticated, Dr. Bond felt constrained to reply in the St. Louis *Christian Advocate*, wherein he swept away all such omens as wherein he swept away an such omens as childish superstitions, and pronounced them highly dangerous and antagonistic to the best interests of the church. Several articles were exchanged, in each of which Mr. Watson, although triumphantly vindicating his position, was driven step by step to the broader admission of the facts of Spiritualism. We admission of the facts of Spiritualism. We are inclined to suspect that he had during this interval studied the phenomena which lay so exactly in his path of thought, and furnished him with invulnerable weapons. Yet he did not introduce them at that stage of the discussion, but repeatedly disclaimed the taunt of his antagonist that he inclined in that direction. that direction. At length Mr. Watson became too strong for his opponent. If he did not state its facts, the moral support they gave, made him a giant. If David puts truth in his sling, Goliah is no match for him. The consequence was that his final reply was rejected, and thus ostracised, he arduously applied himself to his vindications. Not content with his former conservative efforts, he entered the forbidden domain of Spiritualism and gladly accepted the facts he there discovered. The "The Clock Struck One," a happy title drawn from his first attempt to show the supernatural character of the occurrence, was the result. It breathes from every page the spirit of a calm and Christian thoughtfulness, willing to extend the utmost freedom of opinion to all, and demanding the same. Unless repression reaches annihilation, it can not permanently thwart the vigor of the mind. Mr. Watson was one of thousands of ministers, devoted, zealous, and loved by a circle of friends. As such, he would have lived and died. The church undertook to check the current of his thoughts, and made him a hero. Instead of the church, he now has the whole world for an audience. He would have been satisfied with the publication of a magazine article, but a power wiser than he knew made his disappointment subservient to far nobler achievements.

The angels of the Bible are ministering spirits, who, "from their very nature and constitution, are best adapted to the work of guardlanship and ministration, and the work is best adapted to their growth and development." Such guardianship is unavailing unless the spirits can communicate with those they protect. That they can do so, he proves by the Bible, the ancients, and the fathers and leaders of the church. Having thus fortified himself with authority, he brings forward the heavy artillery of modern phenomena, held in reserve. He would not endorse the manifestations given at public circles, regarding the rappings as a humbug, until forced on his attention by rappings and spirit-writing in his own family. He felt the presence of spirits and conversed with them, yet he remained in doubt of the reality of Spiritualism. His educational prejudices stood in his way, and an article he applied at that time sizes adoubt article he published at that time gives a doubtful sound. He believes in spirit-communion, but discards the manifestations.

A circle for investigation was formed, consisting of five physicians, "standing at the head of their profession," three "ministers and several influential laymen." The head of the Episcopal church in Tennessee was one leader. The medium was a native-born Memphisian, an honest, pious young lady, a mem-ber of the Baptist church." We have not space to record the varied and astonishing manifestations, physical and psychic, that transpired at this circle, which was always opened with prayer. In only one instance did they receive any communications contrary to orthodox doctrines. This remarkable one was that spirits had an opportunity for repentance in the fu-ture. The communications received by this circle, when the circumstances under which they were given are considered, are among the

ciples of Spiritualism, as distinctly as ever was pronounced to a circle of liberals! The style in which he wrote is terse and elegant, and remarkable for its directness. We regard this circle as among the most scientifically formed and conducted. The essential conditions for success were instituted, unconsciously perhaps, and the results corresponded. The circle was formed of intelligent, honest, and thoughtful persons; the medium was equally intelligent and moral. There were no mercenary motives involved. They met with the sincerest desire to arrive at the truth. They opened with prayer, which in their minds are opened with prayer, which in their minds produced a harmony no other agency could establish. To them the Spirit-world was a mystery, awful in its dread sublimity, and they transferred to it a portion of their religious reverence. Had all circles, been thus happily organized and conducted, how much spiritualism would have gained in dignity, and how much less would be heard of the follies and deceptions of "Diakka."

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. Progression 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." We feel this declaration marks a new ork in the onward march of a religious mind towards untrammeled thought, and are made fully conscious of that fact by his bolder utterance. The Methodist church has marked him for a heretic because he supports the belief of Wesley, and persecution has a won-derful liberalizing influence.

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 oy Unristianity 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. Between Science and Spiritualism there is no conflict, and neither meet opposition in a religion, which is another name for Manal religion, which is another name for Moral Science. This portion is a valuable exposition of Spiritualism. Never were words more golden than the following:

"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 mediume for interior communication, you must become absolutely true in every thought, feeling, and affection—become absolutely just in all your refection—become absolutely just in all your relations of life, so that morning, noon, and night you will be inquiring and thirsting after righteousness:"... "If Spiritualism, in its faith and effects, does not tend to make you better, wiser, and purer, holier men and women, as St. Paul says of the Corinthians, it will 'prefit you nothing.' That Spiritualism which will not redeem you, will not be sufficient to redeem the world."

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 be-stow. It will bring harmony and proclaim to all the certainty of future life, "The vani-ties, riches, and honors of earth sink into urter insignificance, when compared with the real happiness erjoyed by our friends who have 'passed over the river.' What the world has so much dreaded, the separation of soul and body, is but a delightful repose and a glo-rious awakening to everlasting joy, and the fruition of all we are capable of enjoying."

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. His view is from that direction, and his phraseology is that of the divinity student rather than of the scientist. Often he con-ceals startling and new ideas beneath the old wording, thus committing the sin of pouring new wine into old bottles. For all this he is most excusable, for it is not strange he commits such errors; rather, that he commits so few of them. Only one in thousands are brave enough to take his position, and partially bear the sacrifice of all the honors acquired by life-long labor. His manly course will be productive of great good, for there are thousands of church members who will thoughtfully consider a subject which has been sanctioned by one whom they have regarded as a shining light, and they will be led up to the heights where he now stands. According to his showing, the extension of Spiritualism among the laity and ministers of his church is almost incredible. The most orthodox families have mediums in their own families, and hold private circles, at which their ministers communicate with the augel world. It is true, few have the bravery to openly avow their belief, yet silently, unconsciously, it permeates the thoughts of all and tinges the prayer and the sermon.

What is most admirable and charming in these volumes is the calm spirit of goodness, the depth of fraternal love, the catholicity of the depth of fraternal love, the catholicity of thought which pervades them. Nothing dis-turbs the serenity of the author. His soul, by the presence and communication of the de-parted, is entirely uplifted from the pettiness of earth, and he feels that he advocates doc-trines too vital to be trifled with, and to men-tion in flippent phrase. Only when he enesks tion in flippant phrase. . Only when he speaks of the deceptions, impositions, and errors which cover themselves with the shining mantle of Spiritualism, does he employ the language of denunciation, and then he softens his words with charity.

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. All these charges would be in a measure true, and in a greater measure false. He comes from one direction measure false. He comes from one direction, the free thinker from an exactly opposite. They see the suject from different points of the superior of the superi view. Both can learn valuable lessons of each other. Some liberalists may even learn liberality of Mr. Watson, and profitably copy his

perfect toleration. 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 most remarkable on record. We must remember to criticise, because he adheres to a method of ber that the members were strictly orthodox and conservative, and had the whole truth been bluntly told by the communicating spirit, they

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 every was pronounced to a circle of liberalst. The 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 invinci-ble. 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 1-bors of such leaders and by such methods. To convince the understand ing the attention must first be gained, and prejudice is too strong to allow the truths of Spiritualism to approach in any other garb than Biblical texts and expositions. Mr. Watson disarms criticism by his magnanimity. We comprehend his position, and instead of carping at his method, which would indicate a narrow bigotry, we would yield him all praise for the heights he has gained. A soul so strong can not rest short of the goal. He has paved the way for greater endeavors. The arm of the nurse supports the tottering child that it may gain strength to support itself. Those who are led by the Bible to the acceptance of the ministration of angels, will gain strength to go beyond.

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 val-uable for the ideas they express Judge Ed-monds had promised to preface the last vol-ume, 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 in-tegrity of his style; the exquisite spirit of goodness and fraternlty pervading their 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

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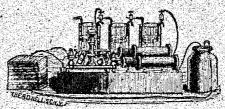
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CHICAGO. SATURDAY, FEB. 18. 1875

IS CHRISTIANITY A FAILURE:

A Heathen Protest-A Celestial on Christian Missionary Efforts.

WISE WORDS FROM CONFUCIUS—THE AGE OF THE CHRISTIAN RELIGI N C MPARED WITH THAT OF THE CHINESE, -ETC.

Sin:—Allow me to say that my people are perfectly satisfied and contented with their lot here in the United States if let alone, but there is too much interference with their affairs. especially by the Christian people. We want them to let us alone, not only in our own country, but here also. The Christian religion is not the only religion in the world, although it makes such a bluster about being the correct one. It is "great I and little you." In point of number or wealth it is far in the minority, and probably ever will be, and yet it is ever attempting to force its peculiar and, to us, abominable belief upon those who do not desire it, but to whom it should look up to as a father. Their religion makes all our eastern nations quarrel with each other, plants the seeds of contention and trouble where all was peace before; then, no wonder our people are angry and rise in their might and slay every missionary in their midst. Your own countrymen would do the same under the same circumstances. Long our nation, as a great and mighty empire, was, as it were, in its manhood, the Christian relgion was

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. To us as a people this looks contemptible, indeed, and we look upon them simply with disgust. Let us suppose that our Chinese Empire would send its missionaries to the United States on purpose to convert you "outside barbarians" to our religion, and go about it earnestly and sympathetically, what would be said? What would be done? Do not tell me, we could do it quietly and without serious opposition. Not only jeers and taunts would meet us at every turn, but the press and pulpit would vie with each other in denouncing us, and our very lives would be in danger. They would cry, "Our holy religion is menaced!" But is not ours sacred to us? "But," says the Christian, 'you are wrong and we are right. You heathen nations are not competent to judge." Great I and little you! The question of sending missionaries from China to America has been argued in our councils at home, but our best men (as they should) frowned upon it at once, and strenuously advocating the re-ligion of Confucius, said, 'Let us mind our own business." Their religion is assacred to them as ours to us. Those who know our history know that we have never interfered with the religion of other nations. I will leave the answer to Americans themselves, if those of my people who have embraced Christianty are not the most

SECOPHANTIC, FAWNING AND CONTEMPTIBLE of all our people, despised by their own country, outcasts from the land of their birth, and closely watched and anubbed by Americans. Our own religion teaches us that it is not only wrong to steal and lie but that punishment is certain and sure. The Christian religion teaches that punishment is not sure, as, if you can evade human laws, God will forgive you if you only ask it. Consequently, all the Christian Chinese, without exception, will lie and steal if money can be made by it, and they will tell you so, too.

Christians often abuse their own families, even to the abandonment of father and mother. Such a thing is unknown in China. No matter how degraded a man may be, he never forgets his duty to the aged and helpless. Public sentiment in China would punish him severely should be neglect that duty. Com-pare the morals of this Christian land with ours? They dare not publicly do it. Justice, which Christians talk so much about, is nowhere so impartially administered as in what you are pleased to call heathen countries, and punishment there can not be evaded. No cases of crime are put off or laid over in China, that the criminal may escape. No prisons hold lives of wretchedness from which there is no appeal; no packed juries can ever shelter crime there. The evidence is demanded and heard on both sides and a just judgment rendered and immediately executed. Your bolts and bars, your locksmiths, your iron safes—made larger and stronger each year, are all speaking commentaries on your boasted Christian teachings. Count the criminals in your prisons. Forty-nine in every fifty are professing Christians and they admit it, too. We, as a nation, do not believe the Christian religion has any foundation whatever, except as it is based upon the writings of Confucius, who, it is well known, lived and wrote 500 years before the New Testament was known. Many of our wise rules for the government of mankind now found in your Testament were

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

WORDS FROM CONFUCIUS.

Do unto another as thou wouldet be dealt with thyself. Thou only needst this law alone; it is the foundation and principle of all

The wise man has no sooner fixed his eyes on a good man but he endeavors to imitate his virtue, but the same wise man has no sooner fixed his eyes on a man given up to his vices, but mistrusting himself he interrogates himself in a trembling manner if he be not like that man

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

Acknowledge thy benefits by the return of other banefits, but never revenge injuries. Heaven shortens not the life of man, it is

man that does it by his own crimes. Let frugality; temperance, modesty and prudent economy become the objects of your reflection and regulate vone conduct.

Let the public schools he 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. - Who should know so well as the Jews

ORIGIN OF THE CHRISTIAN RELIGION.

Let them tentify who lived at the time and on the spot where all those wonderful things are said to have occurred. They deny that there is any truth in the miracles recorded, and treat the whole subject with derision. I will only say to the Christians, keep your people (as pretended teachers) out of our country, do not meddle with our dearest and most cherished ideas, and our people will thank you But I have said sufficient for the present.

- Saa Kre, English Teecher. San Francisco, Cal.

In our previous issue, we took the position that Christianity is a failure—is to-day, and always has been. In order to sustain our popition we presented the wide-spread immorality among ministers of the Gospel; proved that God exercised no especial care over those claiming to serve him exclusively, allowing their churches to be burned, sold for debts. wrecked by hurricanes, and struck by lightning; established the fact that although he could care for Adam and Eve, making garments for them, he allowed sixty to be severely injured, or killed, at Dixon, Ill., when they were engaged in the holy exercises of baptism; and we presented unimpeachable evidence that Christianity was not adapted to the Indian or Sandwich Islanders, and that 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, and now we bring forward the testimony of Saa Kee, an eminent Chinaman, to show the effect of Christianity among his own countrymen. His statements are true in every respect. The doctrines inculcated by Confucius are grand indeed-in fact our "golden rule" was borrowed from him; it was not original with Jesus. Far superior to Jesus in "scholarly attainments and comprehension of the wants of mankind, he did not cover up his instructions with unmeanng figures of speech, but concisely expressed his views so that all classes could understand him. He too, like the savior, it is claimed, was born of a virgin, and then when he was ushered into the world, angelic messengers presided. At the tender age of six years he was distinguished for his wisdom, his keen discornment, his kind regard for the rights of others. He did not arrive to maturity in obscurity, like Jesus, but his whole life from the the cradle to the grave, was emblazoned with heroic deeds and grand achievments. Christ at the age of twelve, manifested great wisdom when surrounded by the learned doctors; but Confucius was only six when he attracted the attention of all classes, and at the age of fourteen, he was appointed to a high position by the Emperor.

Confucius, exhibited his wisdom when he refused to promulgate his religion among the low, ignorant Coolies, who could not possibly comprehend his teachings, and who would have been seriously injured by too sudden a transition from their depraved condition, just the same as the Indians, the Sandwich Islanders, etc., have been by embracing Christianity. He preached to the intellectual and cultured class, who in turn tried to gradually prepare the Coolies for the reception of the same grand truths. A native of China, lecturing on the customs of his country, etc., said, "We respect the aged. When a man much older than myself comes towards me I do not stare him in the face. I respectfully step aside and allow him to pass by. Old men are not allowed to wait on young men. The public supports the aged wherever it finds them. It is supposed that we are prejudiced against foreigners. Confucius tells us to open our gates, and if we close them, it is because foreigners continually disregard the great law, propriety. In regard to sincerity, the law desired that every man should be honest, truthful, and sincere in all things. In this country it was said, 'If a man has money he has friends.' In China it could be said, 'If a man has friends he has money:' Friends in China were generally more self-sacrificing than husband and wife. The cardinal principle of virtue was divided into five heads-hospitality, modesty, meekness, economy, and industry. The potency of these teachings was explained in detail, after which he passed to the last cardinal principle—filial piety. He said there was no nation in the world where filial, piety was so perfectly observed as in China. The speaker had seen a son fifty years of age return from his office, and kneeling before his aged mother ask if there was anything in his power to supply which she desired, and this was in a heathen country."

Is it strange that with the sublime teachings of Confucius to illuminate the minds of the Chinese, that they became exasperated—driven to desperation at the encroachments of Christians, and rise in rebellion against them, and

two or three occasions last year? Their religion is sacred to them; it is brilliant throughout the ranks of millions of Chinese, with good effects; it has a high-toned morality; it does not abound with contradictions; and their Bible is not saturated with a vein of obscenity, to corrupt the morals of the people. Their religion is a success; that of Christianity, a failure.

RELIGIO-PHILOSOPHICAL JOURNAL.

#### 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. They exhibit less sense, even, than the Catholics, who claim that they have seen vials of the Virgin Mary's milk, locks of her hair, pieces of her gown, and fragments of the true cross. Mr. Henderson, who was present, said, "Too much importance was given to the ground taken by atheists. Any individual who would affirm that the many ingenious mechanisms of the present day were not the result of human skill, but were simply chance happenings, would be laughed at as of unsound mind. Infinitely more folly is to be found in the atheist's doctrine. Darwin is the prince of atheists and the prince of fools. If he takes his position to make money alone, he is still a greater fool." He quoted a number of passages from Scripture, and stated that if they did not prove that the world was created by God they proved nothing. He went on to prove from the same source that Christ formed all nations, and is all-powerful over them, and that if any nation refuses to serve Christ it shall perish.

Mr. D. S. Ferris, of Sparts, Ill., followed Mr. Henderson, and exhibited his long ears and his asinine qualities by saying, "The General Government knows no Sabbath. The President travels, Congress sometimes sits, mails are carried and sometimes distributed on that day. This bad example of the officers of the General Government is being followed by those of local governments, they feeling at liberty to be as independent as higher officials. Even in Sparta, where the people are exceptionally moral and religious, teams are driven through the streets on Sunday without being arrested and fined." He was in favor of restricting all liberalism, even to the re-enactment of the Blue Laws of Connecticut.

Then followed these resolutions:

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; to Christ as its Ruler, and the Bible as our supreme authority.

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, not to sustain the Christian religion, but to aid in preserving and maintaining the Christian institutions and usages of our nation.

But fortunately there was an intelligent opposition element even in this convention, and that, too, manifested by the President thereof. He said he didn't regard it as a political movement. It was moral in its character and object, and had no political significance. He didn't believe there is such a crisis that the success of this movement is all that stands between civilization and barbarism. The Governments of Greece, Rome, and Egypt were all wanting in this same respect as is durs, yet the absence of Christianity didn't affect their prosperity. He didn't believe in legislating his fellow-citizens into a reverence for either a day or a book; did not believe the object of of the movement was to place our Christian institutions on an undeniable legal basis.

Mr. Mills desired to resign, not being in harmony with those present, but was finally induced to retain his position. The resolutions, however, were adopted, but God, slighted and neglected, still remains outside of the Constitution. What a sad spectacle he presents, knocking for admission into that instrument.

The Ignoble Fruits of Spiritualism.

The following is not one of that kind. Such fruit (ignoble) is rarely found among Spiritualists, but among the orthodox it is abundant. From the New York Sun we learn that Mrs. Young of Dutch Kills, N.Y., recently became insane through an over anxiety least her soul might be finally lost. She was a devout Catholic. Three weeks ago the minister of the Dutch Reformed Church in the Kill, Mr. Steinfuhrer, preached a funeral sermon ever the body of a former neighbor of Mrs. Young. She attended the services, and was greatly moved at the picture of future punishment held up by the pastor. Soon afterward a mania for prayer at all times took possession of her, and she wandered about the house praying.

. 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. She, at the solicitation, went in the evening to the house of one of their members, where prayer was held. They told her not to be discouraged, but to expect a sesson of darkness first before reaching the light. They had passed through the same experience, they said, to comfort her.

But Mrs. Young grew worse, and several times threatened to kill her husband, her children, or herself. Dr. Bever and Dr. Trask tried to question her, but could get either no answer or such as were irrelevant or absurd. She insisted that there were strange and unearthly noises in the adjoining appartment, and a voice that said continually, "Pray." A devil in her heart told her to kill her husband. Mr. Young has never joined a church or taken an interest in religious affairs.

On Saturday a spasm seized Mrs. Young and she conducted herself so violently that a straight jacket was put on her. But she tore drive them out of the country, as they did on I it to pieces, although she is a delicately built I the world at large."

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. The officer watched her for two nights, and says that when in her furious rage she barked and yelped like a dog.

On Tuesday the officer went to take her away to the Utica Asylum for the insane. She was in a calm and apparently rational mood. When the officer told her whither he was about to take her, she at once held out both her wrists for the manacles and said that she was willing to go, but that it was too bad that she must leave her husband and five little children. She had prepared everything for her journey and packed up her clothing without assistance.

Waterializations at Terre Haute, Ind.

S. S. Burnet writes as follows in regard to the seances of Mrs. Audie 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. There were present some fifteen or twenty persons. The medium, Mrs. Stewart, now enters the cabinet "alone" her dress of some light figured fabric. On taking our seats Dr. Pence requested all whispering and unnecessary noise be avoided as much as possible, and that it was sometimes half an hour before any demonstrations were made. With this request the gas was lowered to a twilight, and the Doctor started the music box, which is used for the purpose of creating harmony the better the harmony the better the manifestations. We had been sitting perhaps twenty minutes, when the cabinet door was thrown open and a female figure appeared, to all intents and purposes firsh an blood, with long black hair hanging over her shoulders, a dress of pearly whiteness, fastened around the waist by a black belt, and in bare feet. She spoke loud enough for all to hear, saying: "We will do all we can to give you a good seance." She again threw open the door and there were two persons instead of one - the medium and materialized spirit—in full view of all. The door being again thrown open the same spirit was again visible, but instead of standing on the floor as before, her head seemed to nearly touch the top of the cabinet. While we were intent watching her she vanished, comparatively like the going out of a candle. Immediately after the closing of the door she again appeared, in full materialized form, walked forward and touched a lady sitting immediately to my right. The next apparition was a boy, apparently

12 or 14 years of age, short hair, white shirt and pants, minus shoes or stockings. He reentered the cabinet and called for a cane, which was given him. The door was again thrown open, and lo! there stood the same boy with the right limb off just below the kues.

Thus ended the seance 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 visi-ble hands. To illustrate: Before leaving home I was intrusted by a friend with a double slate fastened with four screws, the heads sunk into the frame, then sealed with wax. Between the two slates was a bit of pencil about the size of a half grain of wheat. Before sealing the slate two questions were written on the inside. On my return imagine our surprise on opening the slate to find the questions gone, and in their stead a communication filling one side of one and two-thirds of the other side of the slate.

. In conclusion, Mr. Editor, let me say if any unprejudiced person will visit Terre Haute, and make a thorough investigation of the phenomena constantly occurring there, I am confident he will return satisfied that "Shakes peare was wrong in likening our departed ones as gone to a bourne from whence no traveler returns." Any one visiting Terre Haute wishing to make an honest investigation of the phenomena, will always find Dr. Pence and other friends willing to assist them in every manner possible.

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.

#### Poor Paper.

We dislike your very much, but if the paper maker who has for a few weeks past sent us a miserable apology for paper, and as a matter of necessity compelled us to use it, because at that late day we could do no better, we will have a row sure. He charges it to the cold weather. We propose if we are further imposed upon to give him a few doses of --- that which is purely orthodox (he being of that persuasion), which we are getting from some of our subscribers. We think that may warm up his machinery, however near thereto old Boreas may be. However, we take no stock in the cold weather apology he makes. He is fruitful in excuses. We think he meant to make a few cents extra on each pound of paper by giving us a poor article, which we don't propose to aubmit to.

Brother Beals, 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."

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.

Free Love.

Mr. Morse, writing to the London Spiritualist, sayo:

"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,' or, as it is called by the opposite side, 'free lust,' Public sentiment, outside our ranks, and the sentiments of all true souls within them, my own included, join in condemning this—to put it mildly—most peculiar doctrine. Reforms are needed, all admit. But whether the revolutionary measures of the free lovers will assist their development is very, very doubtful. But this is such a free country that the wildest speculations scarcely seem out of place. The advocates of the above dectrine have purchased a site for a community on Valcour Island, N. Y., and if half that is alleged against them is true, their departure for their earthly paradise is the best thing possible for themselves, Spiritualism, and

HUDS N TUTTLE'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 Ger-

DR. Cyrus Lord, healing and developing medium, is doing a good work at his rooms, corner of Adams street and Fifth Avenue. His success as a déveloping medium in truly remarkable.

Bro. Jonathan Koons, 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. He is a noble old man, and it did our coul good to meet

Mr. Blanchard, the spirit artist, residing in Minnesota; has passed to Spirit-life.

K. GRAVES' route from Minnesota to R'chmond, 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 Indians, to arrange for one or two lectures, and notify him immediately. Address bim Long Lake, Minn.

Mr. J. J. Morae is unable to receive any further calls for his services during bis 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., reengagement; and arrangements are pending for him to speak in New York in July. Calls for week night lectures in the vicinity of the above cities can alone be now received. Address Mr. Morse during February, care of Dr J Bals, No. 7 Mansion Hougs Block, Greenfield, Mass.

DR. H P. FAIRFIELD has just returned from a very successful lecturing tour in Herkimer county, N. Y. He is ready to make engagements for February and March. Address, P. O. box 74 Lynn, Mass.

Miss Dorcas E. Ray, Augusta, Me., clairyoyant and speaker, desires to make engagements to lecture.

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

31.50 pays for this paper one year, to new trial subscribers, and 15 cents pays the postage one year, which has to be paid in advance, making \$1 65, which must be remitted in advance.

DEAD BEATS.

The way they have Imposed upon a Friend of the Cause.

BRO. Jones - Why is it that our glorious beats, and why is it that those whose hearts and purses are with the cause must be the victims of such unprincipled vagabonds? As we: are situated so near to Mr. Mott, whose mediumistic powers are attracting so many visitors, we are being imposed upon to such an extent that I feel it my duty to

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, it 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 materializationsthrough Mr. Mott, and meet his dear departed friends, etc., etc. We took him in and kept him a few days without charging him a cent, and Mr. Mott held seances for him also without a cent of compensation, and when he came to leave, he with pitiful tones and tears in his eyes, told me he had not money enough to pay his fare to Ot-tumwa, where he was going to lecture, and if I would only be so kind as o loan him fifteen dollars, he could and would repay it soon, and hold me in everlasting remembrance for my kindness, etc. He said he should certainly be back here in May, and did not in any event want any longer time than that. I let him have the money, and have never seen of heard from him since. I wrote twice to the post office he gave me as his address, and the letters came back not called for. As he had much to tell about his uncongenial marriage relations, I judge he is a Moses Wood-Hulli'e, and is with that crew. 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. We received him cordially, kept him about two weeks without charge, attended two of Mott's seances free, and then came to me asking a loan of loan of

TEN DOLLARS,

stating he had sent to Wisconsin for a "remittance 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

to forage off of some other Spiritualist who has not lost all faith in humán 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

AT HOME GENERALLY.

for weeks, and even months at a time. We had one case of this kind; she stayed eight months,—every week of which we expected would be the last. A hundred dollars would be a low estimate for the amount out of pocket in this way. in this case.

Hoping that this may be the means of gav-ing other friends of the cause from being im-posed on, I remain

H. G. PITKINS.

Memphis, Mo., Jan: 20th, 1875.

# Philadelphia Pepartment

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

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

Abstract of a Lecture by J. J. Morse, Delivered at Lincoln Hall, Philadelphia, Dec. 13th, 1874.

PRONOGRAPICALLY REPORTED FOR THIS DEPART MENT OF THE JOURNAL.

Spiritualism, besides being a collection of phenomenal facts, has, as you are well aware, a philosophical aspect; other than this, it is

also claimed that it possesses a religious char-The question which we have selected is concerning the philosophy and necessity of death. The philosophy of death has often been dis cussed, but we do not know that the necessity of death has ever been clearly and plainly placed before the minds of mankind, but we perceive that when this is rightly understood, it clearly indicates the fact that death is one of the divine sequences in the orderly plan of existence, the omission of which would be abcolutely impossible; the presence of which is a vital necessity to the full completion of the scheme of physical existence. If we seek for an analogy in the realms of nature, we shall, perhaps, open up to your minds a full comprehension of the philosophy involved in this matter, and then be more successfully able to lead you to a comprehension of the necessity for death as a portion of the great philosophy of being, just as much as birth. Let us turn of being, just as much as birth. Let us turn to the realms of nature. We find the husbandman, with his broad acres from which our daily bread is to be raised. It is winter, and the anow is piled up over the surface of the ground; the prospect seems dull and cheerless, but that chilling snow serves as a precious mantle to the earth, protecting the seeds and nourishing them, and that which seems so baneful is in reality most useful. The seed baneful is in reality most useful. The seed has been placed in the ground; behold it ger minates, and the tender shoot springs forth; the seed hath burst its covering and is practically dead; the season rolls on, the tiny root dives down into the soil, the blade struggles upward to the light, fit emblem of humanity's struggles to reach upward to reach that greater Sun—our God. The plant grows and the time comes when it is ripened; it is gathered in, and the whirl of the threshing-machine tells

you that the effort has been completed, and your tiny grain of wheat that was sown died and was lost—is returned to you increased many fold. May we not apply this analogy, and say that death, instead of being annihilation of form or personality, or individual iden-tity, is rather the translation of the personal ity, the elevation of the identity, the individ-ual itself in the realms of nature? We find these analogies scattered broadcast over nature; the old dies to give birth to the new. The philosophy of death is the philosophy of change, not annihilation or substitution of power if you will, but simply a variation of form, the alteration of condition, but not the annihilation of any essential power. Death is an absolute necessity, since it is only an elevation of the present condition into a higher state of power and manifestation. We will now deal with the necessity of death. Looking at the animal kingdom, there are many animals that are intelligent, some almost equal to the lower grades of humanity, the horse, the dog, the elephant. Many feel sorry that they are not immortal. How do they die? There is perhaps a subtle something resident within the animal that finds a place within man, but this element has not reached so high a point in the animal as in man, and has not in itself the power of identity. The changes which took place in the primord at conditions, produced those conditions which developed the vegetable order, and these laid the foundations of the animal order, which, after a long series of changes, deaths, produced those conditions which were capable of sustaining human life. All through these cycles this great law of death, or change, evinced profound philoso-phy. It is the lever used by God to lift up the world to better conditions, that you as human beings may be better sustained. Now we come to individual humanity. The physical philosophers, who have rendered great service to the cause of human elevation, come forward with the theory that man is purely a material being; that intelligence does not exist as an abstract entity; that there is no such condition as a spiritual world; that there is nothing but what we see around us; that all that there will be for us we are now enjoying. We will take philosophy upon its own basis. We will admit materialism, and we will ask the question, given that harmony of function, which is synonymous with health; given, also, that perfect reciprocity of action between every organ of the system embraced in the totality of life, and we find as a result that in proportion as the system is free from extraneous matters, so it approximates the highest condition of bodily health; therefore, longevity simply means perfect health. We ask why do not these physical philosophers discover the clixir vita? Why do they not discover the means of driving out all disease, and making man a perfectly healthy being, thoroughly and completely harmonious in the operations of every organ and function inci-dent to humanity, and thus practically insure what their promise would lead us to suppose, a physical immortality for mankind? They will tell you that the system wears out, but if it were simply a material organism, and that organism were properly supplied with the ele-ments to sustain it, it could not wear out. They can not escape from this fact. Way does death occur? I tell you candidly there is only one branch of thinkers who are capable of answering this question rightly. They are popularly known as Spiritualists. They are very crazy, yet when you some to inquire calmly and dispassionately into what these so-

of revealing the necessity of death, and thereby confounding these physical philosophers.

We have now to ask your attention to a highly important matter. In doing this you will have to follow us with the spiritual senses. You will have now to throw seide the outward senses and rely upon those more real senses, gaza with us into the interior conditions of the natural body, see how every nerve shines as a thread of light, see how the ganglia shine with a beauty indescribable, see how the threads of light in the fibres and muscles cross and recross each other, until there is such a phenomena of beauty presented throughout the entire form as the pencil of the artist could not possibly portray. See how that great engine of vitality, the human heart, pulses and beats; see how each organ sparkles with a light peculiar to itself. The clearest, the brightest, the most beautiful light is that which attracts.

called crasy people know, you find so much common sense, so much irrefutable truth, that

you are astonished. They alone are capable

cesses, the calm, clear light, desp down beneath the exterior, there is a golden colored light pulsing with a divine energy, infilling every atom of the entire physical structure. Keep your eye steadily upon this beautiful interior structure, the interior type of the man, and as you watch it, that man is stricken down by a blow. He falls dying to the ground Keep your gaze fixed up in him now. You will see that these bright lights are in a state of tumult and disorder. You will see the lights becoming dim. In the hands and limbs darkness may be seen. The light has pessed inward and upward. The interior golden lights are concentrated around the head and over it

This spiritual form rises unseen by the outer eye. These golden atoms are slowly removed from the dying physical structure. The agitation continues in this mass of golden light. Slowly and in a harmonious manner the form is outlined. The head is first visible, and the organs are gradually brought out till at length a form, the exact counterpart of the now dead body that lies there, rises, and, standing erect above it, gazes at it, and usually recogn zes it as itself. Soon, however, new and strange sensations come to dispel this illusion. The resurrected form is still attached to the old body by a chord of golden light. The last act in this marvel of life that you call death, is the severing of that chord and the full liberation of the disenthralled spirit. This is one form of death. There are many. In rine old age of death. There are many. In ripe old age we observe that the links that have bound the body and its members together are slowly severed, and it is said that such an one is losing the power of hearing, the power of motion, of memory, or of speech. If common sense were brought to beer upon the question, it would tell quite a different tale. The tongue is but the vehicle of sound, and its action, combined with the operation of the lungs, produces speech. The cause of this result is behind,—the divine reality contained within. The intelligent principle retains all its powers and attributes, never losing one of them. It is the body alone that decays, and our friends who are passing into the spiritual life are simply withdrawing from the physical condition because they are perfect in their internal state, and death completes the separation, the purpose of the earthly life being accomplished. Here, then, is the reason for the nicessity of death. The physical body has fulfilled its function—the elaboration of a spiritual one. There is no longer any need for man to remain on the earth-plane. He is translated to the life hereafter that he may truly learn the real nature of existence. Such is the answer to the question, Why do men die?

Modern Spiritualism is an evangel of light and truth, scattering knowledge everywhere. Let every good and noble thought that arises within our souls blossom and go forth, and stand a bright and joyous flower in the harvest of light.

#### The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

[For come time past my spirit friends have been urging 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 Spiritualism.

Spirits have expressed a desire that I should not only cend forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.

H. T. C.1

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

OPENING ADDRESS BY T. STARR KING. It is with pleasure that we greet you this bright morning, and as the sun shines brightly upon this earth-plane, giving light to her children, so do we feel that we are permitted to come to you, and leave our blessing in the true sunlight of Spiritualism, that will enable you to look up and see the better and purer world, where you will understand more perfectly all things, and recognize that all the clouds that are sweeping over your lives are for a wise and good purpose. In the past year there has been a much greater amount of notice taken of Spiritualism; better and more just articles have been published than at any former time. Just at a time when Spiritualism seemed to attract more attention from the public than ever, when it seemed as if its star was rising, there came into your midst an influence that cast over many of you a great shock, so that you trembled and felt sad as you met each other. But this was for a purpose, and although the skeptics may sneer and say, where is your Spiritualism now? Yet if you stand firmly and look upward and onward, you will find that all these clouds will soon pass away. and Spiritualism will stand out more pure and beautiful than ever. The lesson that has been taught has been a good one, and all who really love the cause of Spiritualism will stand firm by its truths and let the storm pass by. Already the cloud is passing away, and soon things shall be made clear. We know there has been a desire to uproot Spiritualism, and it has eager!; taken hold of these things, but they will not avail. Behold we say unto you, our cause will triumph. Light will come to the world. Spiritual power is being concentrated on the earth, and its influence can not be stayed. All true and faithful mediums will come out of this trial with greater power than ever. None but the false and the deceiving ones need fear; but wos upon these, wherever they may be. There will be a terrible searching inroughout all the camp of Spiritualism. Wherever there is any fraud, we say let them beware, for they shall be searched as with a lighted candle. The angel world is seeking to give to humanity the most positive evidence of their presence and power, and when the glad tones of liberty shall ring out from old Independence Hall on the centennial, there shall come forward noble men and women, honest and reliable mediums and Spiritualists, who shall proclaim not only freedom and justice, put the opening of the gates of heaven, and the open intercourse and communion of the two worlds, and the cause will flourish even more than ever.

CLARA BRIGHAM.

Seated, oh! my mother, in your lonely home on Christmas eve, thinking of your Clara, wondering if she had forgotten you, or if her spirit, permitted by the angel world, could return to you. Oh! your poor lonely heart has often come out to your child, and many times as I have sat beside you, have I seen the tears dim your poor lonely have a child. dim your eyes. Oh! my mother, your child is free to roam where all are kind and true, but there is no place in heaven, mother, so sweet to me as when I stand beside thee, and feel how deep, how earnest, and how true I am beloved by you. Mother, I know that times are hard, and I see you struggle day by day, but you must know your Clars lives, and as far as she is able will impress all to be kind to you. I know well when you stood by my form, and I heard your beautyending sobs. I heard your heart-rending sobs, and I understood it all. Oh! mother, it seemed for days which streams along the nerves, glistens in the brain, and shines in wonderful coruscations of light in all the nervous ganglia. As the inner vision is opened to the inmost re-

children that are tried in life. Mother, I wish | Whoreas I was Blind, now I do see. yon to understand these things are true. I see you looking at the keepsakes of the past. I see you looking out of the window, wondering and often hoping that you may see my form at last Ou! mother, it seemed but a short time ere I reached such a world of h ve after I left you so sad and lonely and my only wish was that you could be with me in the Spirit home. Then a gentle voice whispered, "Back to earth we will bear thee to thy mother, if thou wilt only trust us and have faith." All my love and spmpathy was awakened for you, and in the pathway of peace and love they brought me to you, and I sought to give you a message of love. I saw you watching the paper and wondering why Clara did not come. But, mother, I had to wait patiently till I could come to tell you that I still live and am happy, and have not forgotten you or any of my dear friends. If you could form a little circle I would try to come to you. I am nearer to you than any one clse, and could do more where you are than with strangers, though they are very kind. I don't want you to feel so lonely, for whenever an opportunity offers I shall give you something to cheer you. I have a great deal I would like to say to you. I want you to know that all was done for me that could be done. God knoweth when it is beat for his children to be removed to the higher life. I know it looks dark and lonely to you now, but by and by a rainbow of promise will appear, and the sunlight of your loved one will lead you to a home of j y and peace, where we shalt be united forevermore.

JENNIE VERNON.

I was no stranger to the beautiful doctrines of Spiritualism. I felt that I had a work in the cause to do when on ear h, and I found when the angel guides came to b ar me away that Spiritualism made my last hours on earth happy. It is pleasant to know that in this nineteenth century a light has come to the human mind, and that when earth's weary pilgrims, after having passed along life's journey sixty years and more, as I did through wintry, thorny paths of this life, find angel messengers were ready to bear me away to a world where, after a rest, I could again commence a new life. 'It seemed to me appropriate that I should pass away in the summertime, and when I found that the fragrance of earthly flowers was about me, and I saw that kind hands stood by the old woman at last. I was glad that I was not forgotten. I had spent many lonely hours wondering who would care for me when I left my earthly body. I was met by those who knew just what was needed by me, and in coming back I am very glad to meet those whom I knew by reputation as workers in the cause of Spiritualism. I have visited many mediums and seen them in their trials and seen them in their trials, and as I knew well what these were, I am seeking to help all that I can. I can assure you, my friends, that whatever may be your trials, you will have your reward, and you will realize that mediumship, although it brings pain and suffering of various kinds will also bring happiness of a corresponding character. The power to suffer indicates the power to erjoy. I have met many here who came to me as a medium, and our meetings here have been very pleasant. I lived in St. Louis, and am still much interested in that city. Hope to see our friends there moving on harmoniously, and apreading this glorious gospel that is not only to bless them, but the whole world. I want all to know that I still live and am happy in my new home.

GERTIE HIGHTS.

Just a few words now for my mother in Harrisburg, and to my dear father far away from home. Gertie comes from the land of truth, and wishes him to be impressed that it is his child. I know that he liked me better than any one else. Ou! father, do you ever realize that Gertie comes to you and looks into your heart and sees how lonely you are someimes as you turn your thoughts homeward. Oh! father, if you could see poor mother. She is sad and lonely, and often goes to the window and looks out, hoping to see you come. On! father, we shall be so glad when you are ready to come back. Your Gertie wants you to know that she has been watching you, and will be very happy when you get home. We are together here in Spirit-life, sister and little brother, in a beautiful home. We are all waiting for your return to the dear old home. I hope you will receive this communication, which is sent through a stranger. Look up and you will find there is something in our wish, our preyer. There are but a few years for you and mamma in this life. You will realize that Gertie loves you, and wants to be with you all she can, and would like you to look into the subject of Spiritualism, for you will find it is true. Search and you will find that your Gertie is not far from you. She often stands by your side, and would gladly whisper in your ears words of encouragement Remember, then, papa, that it is our wish that you and mamma should join in the circle, and we, your children, will often come and give you words of cheer from our home with the angels. It will make us very hat py to see you and mamma walking hand in hand down the vale of life, and your children will meet you in that home, where there is no more parting, but all will meet in the garden of life, where affection and sympathy and kind words are ever spoken.

To cure obsession: Kindness and firmness aspiration and self-reliance, pleasant physical, social and mental surroundings, with gentle, harmonizing, magnetic influences from circles of exalted spirits, through noble, pureminded media,—these are the remedies. Speak to the obsessing intelligence as men, brothers, sisters, friends; reason with them as members of a common father's family; and at the same time demagnetiz: the subject, bring a health-ier, purer magnetism, and calmer, higher, and more elevating influences to the patient's relief. This was Jeeus' method: it should be ours — James M. Peebles

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

MRS. A. H. ROBINSON, (180 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. I 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 "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 Nickolos Row, Lawton, Vaneuren Co., Mich.

Playt Nims.

PAW PAW, Mich.

MRS A H R BINS N. Healing Medium:—According to promise. I will now g ve you a brief history of my wife's eyes. At the age of ten years she commenced treatment (Allopathy) and continued for six months. During the time the doctor operated on her eyes, and said he removed cataracts from them. She was blind till the operation; then she gained her sight, or partially so (this was in Ireland); still her signt was so but she could not see scross an ordinary room and tell one person from another. See has continued to doctor her eyes ever since. Sue has used all the popular remedies without any ben fit. She haves the like the rated Eye Cups with no better the control of the cont better increas. A . I hat resort I sent to Mrs. A H Ribins in, 180 East Adams at., Chicagi, the celebrated healing medium for a diagnosis and prescription. She sent her certain socalled magnetic papers, and stated that no medicine would reach her case. Bue said the cause of dimness of sight was the flattening of the lenses of her eyes and that by wearing t magnet z d papers they would be helped. Bue has, now had three set of the papers. Her eyesight was restored so that she can see ten rods, so as to plainly tell one person from another, and still is gaining. You will find enclosed pay and a lock of her hair for another examination and prescription. I remain Yours Truly, R M CURTICE M D

Tromont Center, M ci, Jan 10t., 75

\$1 65 cents renews trial subscriplione one year.

THE PROGRESSIVE LYCHULI OF CHICAGO holds its sessions in Good Templar's Hall, corner of Washington and Desplains, etc., every Sunday at 12:30 p.m. All are invited.

#### Ausiness Aotices.

WE do not puff up everything advertised in our columns, but when an article possesses as much merrit as Dobbins' Electric Soap, we gladly give our voice in its praise as does every one who ever tried it—try it once.

WEST'S Vegetable Liver Pills are the only Proprietary Pill we know of that the formula is made public. They all claim some secret in the manufacture of their pills that they dare not publish. The reason is plain. They know that if they let people know what cheap, common drugs, and perhaps mercury they make their pills of, nobody would buy them. Y ar druggist will show you the formula. Sugar-coated thirty pills in each box.

THE HERALD OF HEALTH for February contains an ante article on 'Sexual Morality," one on 'Overwork and Prysiological Bankruptcy;" one on "Arsenic in our Wall-paper;" one on "The Liver and how to keep it H-alth;" one on "The Climate of Florida, A letter from a Lady Graduate of Cornell University," and some forty other articles. Altogether this number is a very rich one, and should be read by every one. \$2 a year, and the Complete works of Shakespeare as a premium. Address,
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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, delvering (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 up to the light,

the answer can be read. The spirit-letters should be securely scaled, addressed to the spirit, giving his or hername 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 agency being efficient only when my mind is passive, and blank to both questions and answers.

Put 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 surety 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 scaled 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, 59 cents; small, 25 cents. NB. I return money in all case when the letters are not answered.

Respectfully, R. W. FLINT. Address, 374 W. 32d Street, N. Y. n19:4..

The Wonderful Healer and Clairvoyant— Birs. C. M. Morrison.

This colebrated Medium is the instrument or organism used by the invisibles for the benefit 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 prepared, through her organism, to treat all diseases, and cure in every instance where the with organs necessary to continue the vital organs necessary to continue life are not destroyed.

Mrs. Morrison is an unconscious Trance Me-

dium, Clairvoyant and Clairaudient. 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. The 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, who 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

Diagnosing disease by lock of hair, \$1,00 Give age and sex. Remedies sent by mail prepaid. 👣 Specific

for epilepsy. Magnetic treatment given.
Address, Mns. C. M. Morrison, Boston,
Mass., No. 102 Westminster St., Lock Box
2519.
v17n11t13

#### Fraternal Call.

Bro. Stephens, the celebrated healing medium and lecturer, late of California, but more recently of Wisconsin, gave us a fraternal call on Saturday The Ductor is looking well, and he assures us that he in doing an excellent husiness, both as a physician and lecturer. He is doing much good wherever he goes. He had a call to visit a patient in this city—hence his visit among us We bespeak for him kind attention wherever he may go

# Passed to Spirit Pife,

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

DOCTOR PORTER B BRISTOL passed to Spirit-life, from Auburn, N. Y., Jan. 26th, 1874. He was a noble man, and a devoted Spiritualit. Who would desire to be more than that?

Passed to Spirit-life, from Smithfield Township, Fayette County, on the 21st day of January. the little twin daughter of Wellington and Mary Jane Goodrich, aged 3 months and 3 days.

Jon S. Comes, passed on to a Higher Sphere, Dec. 16, 1574, aged 49 years and 7 months.

He was a great sufferer to that dreadful disease, Consumption, but oh, o paties to the last moment. A short while before his change, a young gentlem in from the Y. M. C. A. called in to see him and asked him if he would like to have some good minister call in and pray with him? His reply came quick, Brother, if you really think I can do the minister any good, let him call; but his prayers will avais nothing. He was constions to the last brea h. The Odd Fellows buried him in the old family lot at Terre Haute, Dec. 19th, with only the ritual services, as was his request, as no trance speaker was at hand. He crossed the River a noble example of Spirituali m.

#### TRAVELS

Around the Worlds

What I Saw in the South Sea Islands, Australia, China, India, and other "Heathen" (?) Countries.

BY J. M. PEEBLES,

Author of "Seers of the Ages," "Spiritualism Defined and Defended," " Jesus-Myth, Man or God," etc.

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Words often Misprehounced; And of Words as to which a choice of Pres nunciation is Allowed.

By Richard Soule and Loomis J. Campbell

Press Comments.

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It night be profitably used in schools as well as by private learners.—Albany kyening imes.

In the education of youth, we think, especial attention should be given to this collection of words.—The Polot. It should find its way into our schools, and be in daily

use in our homes.—Worcester Palladtum.

We venture the prediction that inject-nine persons out of every hundred in any average community, who should look this list through, would be greatly surprised to find how many words they are mispronouncing every day.—Vermont Phoents.

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By Hudson Tuttle.

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CONTENES:—Religion and Science.—1. Introductory;
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Man's Progress Dependent on Intellectual Growth; 8.
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The Nature of God—and the Future State; 9. Man's
Fall and the Christian Scheme for his Redemption; 10.
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Ideas.

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secular press and called forth figuest praise and severest criticism.

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Negro Shows versus Spiritualism.

BY DR. C P PANFORD,

Tastes differ. It is said there is no account-ing for tastes. Whether this saying is true or not, I think we have some exemplifications of a somewhat inconsistent, if not extraordinary taste, as to religious views and ideas, in my experience while traveling and lecturing in this state, during the past year, one of which I propose to give. The friends in one of the railroad towns, wrote to me to come to their place, and deliver three lectures. They have no hall of their own, in which to hold their meetings, and understanding that the Metho-dist Church would not be occupied by their ecciety, during the hours at which we pro-posed to hold our meetings, the friends applied to the proper dignitaries, to engage the church (which some of our friends had belped them build,) for our use on the occasion. They were informed we could not have it for apiritual lectures; hence we were compelled to occupy the school house, a building much smaller and more inconvenient than the church. Then was exemplified how tastes differ, for while we were not allowed to pollute the house of God by our religious ideas. we were compelled to expend our magnetism in the room and upon the walls where their children were being educated.

On Saturday evening, when, according to ancient custom, they should have been preparing themselves and their house for the holy duties and purposes of the morrow, they hired the same to a large

TRAVELING NUGRO MINSTRUL TROUPE,

to perform in. Verily, tastes differ. Not you must not preach Spiritualism in our scored house; we have dedicated it to the Lord, and Spiritualism would have such a deleterious influence upon the young! It is so demoralizing; its effect upon society is so pernicious. No, we prefer that our youth and ourselves should listen to the soul-inspiring melodies, life-giving rhapsodies, lofty sentiments, and high-toned morali y of the sweet singers and comic imitators of our culosed breakers. comic imitators of our colored brothers. We may despise the genuine, but we do admire, and we will encourage the mimic, for it shows such a pure and artistic style of oratory and song, for our youth to follow, if they wish to be good and great. It is so cheering to their souls, and so extilarating to their despondent spirite, and will be such a contrast to the solemn and soul-crushing doctrines we have so long been preaching to them! It will be such a respite from terror, how can we deny them! and then, this show may leave a cheerful influonce in the atmorphere, and even in the walls of the house. No one can tell the good it may do, or how much more of God's immediate presence may be invoked by our thus rededicating his house, with such sentiment and There is no accounting for tastes.

Our friends made but few comments upon the manner in which they were thus treated but I could not but feel that such remarkable taste should be noticed.

The church ever preach that we should believe in immortality, but when we propose to give a scientific reason for its being true, by a demonstrative philosophy, they shut their doors, and prefer negro shows instead. While in their house of God that night, such as were dispreed to go there, were being delighted and edified by such godly words as

#### "BALLY AM DE GAL FORME."

"I loved a yaller gal 'way down sout." (This must have been delectable for the freelovers present, and they must have been there if out at all, for there were none at our meet ing) and the "Bowery Gal," and songs of this style, and such sentiments as the Rev. Theophelus Thimblerig's patent sermons. We were teaching at the School House, whither we had been compelled to go, because we were not holy enough to stand up and preach in the house made for and dedicated to God, that

"ANGELS IN BLISS

do bow their bright wings to a world such as this," and answering the question. What good does Spiritualism do? by saying that the knowledge of endless life it gave and proved, would have a tendency to make us purer, truer and holier men and women, by inspiring in us a love for the good and the true, and also endeavored to show that our loved ones are not shut up in some place where they can not see, care for, nor sympathize with us, but that they are ever near, loving us and by their inspirations, prompting us to shun the evil and do the good; and that they can see us at all times, whether it be that we are at a negro show, at prayer, by the bed side of the sick and afflicted, or administering to the wants of the poor and destitute—ever encouraging us to the highest de ds of morality, and to exhibit our religion, more by kind words and acts, than by our lip-service. In further answer to the question, we asked. If we teach the young man to know,—not to believe, but to know, as it is demonstrated through spirit manifesta. tions, that the mother whom he once loved, and who was so dear to him, although her body may be in the grave; that she still lives and is near him, and sees him, and cares for him, and is grieved when she sees him doing wrong; teach him this fact, and would we ever see him going down into those dangerous places, where the streams of liquid damnation are poured in at the mouth, to burn up the finer sensibilities? We answer, never! If you teach people to know that phenomenal spirituslism gives that knowledge, that the deceased relatives and friends are ever carefully watching over their pathway, you present a strong incentive for them to do right?

home circle, and a family relation which we hold dear to our hearts. There is born to us a baby boy, a little gem set in our family diadem, whose radiating light we had hoped would have shone all along down our life's pathway, and brighten it even till our old age. pathway, and brighten it even till our old age. A baby girl is born to us, a little rose bud, whose opening petals we had hoped might have perfumed our mental atmosphere, and sweetened the triels of our life by its cheering presence, even down to our last day on earth; but death, the change came, and whether we would or not, it plucked the gem from our coronet where we had hoped it was set to stay, or nipped our bud of promise ere its petals opened. Our baby boy or girl is gone; we carried them in our arms down to the portal, and we could almost feel the touch of the hand that reached through the vail and bore them away from our sight, and left our hearts desolate, and a vacant little cradle bed. And as we heard that to us then most doleful sound, the first earth fall upon the little coffin lid, our almost breaking hearts asked, 'Do they still live?" and the church reasked, "Do they suil live?" and the church re-plied, "believe!" How poor and meager the consolation. It was only hope; we wanted knowledge. Spiritualism gives that knowl-edge. Again, if they live, which would you prefer, that these little helpless orphans (for orphans they must be in that world where neither parent is), should fall into the hands of five thousand year old bachelor angels. of five thousand year old bachelor angels. (Church angels cannot be younger, and they have no female angels,) or would you prefer that they should be taken into the arms of our loved ones gone before, our relatives or dear friends? Spiritualism teaches that our

Again, what good? We as parents have a

friends do take them, and do care for them the same, aye, more than we are competent to do for the orphans left with us. They take them from our arms, when they must go, and carry them to the springs of life, and let them drink of their pure life giving waters. They take them into the garden of God, and midst its perennial beauties, show them all the developments of nature. They lead them into the school of the angels and teach them the lessons of human life, so that when we shall meet them by and by, we shall see them, truly and purely developed men and women, in the hig est, holiest and most spiritual sense of that term; and ever and anon, they will bring them near us to breathe over our spirits some sweet message of love. This is Spiritualism as it is taught and demonstrated. We like it, but that church preferred Negro Min-strel Shows instead. Verily there is no accounting for tastes.

Iowa City, Iowa.

NEW DEVELOPMENTS.

A Physical Medium in Colorado.

I will give an account of the last two esances held by Mrs. Vail, in Paeblo, Colorado. On Tuesday night, a week ago, we met as usual. When assembled in the scance room, the medium announced that she would sit outside the cabinet. She then produced a rope and requested some gentleman to tie her to her chair. This was not done, as the chair was right in front of the circle. She took her seat in full view and the light was turned down unusually low. Shortly after, Helen Tyler came out and reproved the circle in a very pointed manner for subjecting her medium to such a severe test, and warned us against the attempt another time. She withdrew, and in a little while some dark object of gigantic proportions rolled or dodged out of the cabinet, and, atraightening up, it rose to at least seven feet. It was very imperfectly materialized, but sufficiently to show that it was the form of an Indian. In a moment he rolled back into the cabinet and the seance closed. On last Monday night a circle was formed

of some twenty gentlemen. Shortly after singing, Helen Tyler came out and said: "I am with you again, little flock, be strong, be strong, doubt not; though clouds are around us now, the future is bright, very bright; doubt not, doubt not." She then withdrew, and a pale female form, with long, yellow hair appeared. Her face and form were perfectly defined, as the light was turned on as bright as a lamp ordinarily is. She said in a hurried voice: "I am Charlotte Gray; I was murdered by Indians near Bent's Fort in sixtyseven." (or fifty seven, I am not quite certain which) She then disappeared. In a short time we heard a low, monotonous sing-song chant in the cabinet, accompanied by pounding as if keeping time. We all at once conclud ed that it sounded like an .Indian war chant. It was repeated two or three times when the curtain was drawn aside and the stalwart form of an Indian warrior, of gigantic proportions walked out toward the railing. A more self-confident, deliberate carriage I never saw. He confident, deliberate carriage I never saw. Incurred around slowly and scanned the cabinet, the ceiling, the circle and everything around him with the greatest deliberation, with folded arms and head thrown back. Slapping his breast with his right arm, he said. "Me big Injin, Red Cloud Pawnee." He then, as if to give us a good chance to examine him, turned around and back, slowly, gathering up his blanket around his shoulders. Then turning to Dr. Vail he said "puck-a chee" and stalked back into the cabinet. I examined his form, and trappings carefully. He was dressed in a buckskin shirt, leggins, and moccasins, with a upon scales, he would have pulled down two hundred and fifty pounds. In a few moments Helen Tyler again appeared. (By the way, just before starting to the seance, I had secretly written the two following questions on a slip of paper to put in the cabinet for answer. "Helen Tyler, will you please give me the name of your son? Will you give me some test, which may be evidence to him that you are his mother?" I had forgotten, however, to bring the questions from Dr. Vail's office into the seance room). Mrs. Tyler, appeared in the doorway, next to and facing me. She pointed out her hand towards me and said. "Write to my son, George Tyler, and tell him that I am here with his father, Wells Tyler, and that we are happy. Tell him, moreover, that he will yet become a believer, notwithstanding his now stubborn unbelief." She then said, "Turn the light on full that I may again show you my medium." She then lifted the curtain and said, 'Now you all can see her; are you not satisfied?" She then dropped the curtain and

the seance closed. We will have another in a few days, when those who hold tickets will be permitted to select persons to quietly sit in Dr. Vail's bath room where the end of the cabinet joins the wall in Mr. B's private room, which joins the back of the cabinet, and one or more in the cellar under the cabinet, they solemnly promising to remain perfectly quiet and passive. As is perfectly understood by Spiritualists, the manifestations will in all probability be very imperfect, however, as the circle must necessarily be somewhat disturbed by the irregularity of the proceedings, the medium also will be more or less affected. I am also authorized to announce that any wager from one hundred to five hundred dollars will be accepted as to any trap door, sliding panel, or other fraudu-lent avenue of exit or ingress existing in the cabinet floor or partitions, by which any one can enter or retire from the cabinet without detection. We earnestly request all persons who are interested in investigating this matter to come forward, buy tickets and go in, and not disturb us by hanging around outside.

EYE WITNESS.

The Burner of Barlow's "Voices" Defended by One of His Flock.

EDITOR JOURNAL:—Will you never have done raking up old things? It seems that you ever delight in one way or another to keep constantly before the public the fact that our ex pastor, the Rev. Arad Losee, consigned to the flames a copy of Barlow's "Voices."

Three years ago you published a lengthy article, and said some pretty tough things, so tough that our beloved shepherd took legal counsel as to what he could do about it. The advice was, "Go home and keep as still as the Lord will let you—your flock likewise," but it has been the hardest thing we poor mortals have ever done. The secular papers all through this section of the country took up the refrain, howled about it until our leader felt like howling too, and was anything but lamb like, I assure you; but we have kept still until your article of the 9th ult. appeared, when silence

was no longer bearable.

Our beloved Arad don't deny the fact that he burned the book and would do it again (on the sly), but defends himself on the ground that the book was "down on" Moses God, and as Moses God is ours, he had the right to

annihilate it as a common enemy.

You need not think that you have changed our ex pastor's disposition to burn all books of like ilk, for he has got his eye on another book,

Robert Dale Owen's "Debatable Land," owned by a widow about fifteen miles from this place, and he has offered her one dollar for the privilege of burning that also, but the book cost two dollars, and the widow don't feel like losing the other dollar, hence there is a hitch in the proceedings, but I think our beloved will have the book in his possession soon after the next donation, when all our flock will be in at the burning. No reporters admitted.

There has been so much said about Barlow's

Voices that I have proposed to buy a copy just to see for myself (thinking to read it in the barn), but our ex-shepherd says "Devil"—our deacons say "Devil"—most of the flock say "Devil," and believe the Devil has put it into my beed, for says there. "If our beloved Area. my head, for say they, "If our beloved Arad, the truly good man, could not stand two pages, how could you expect to live and read two hundred or more?" I have not, however, en-tirely given up the idea, and may yet venture.

HAS STEPPED DOWN AND OUT.

But I am sorry to inform you that the burning of the Voices has had a tendency to make our once idolized Arad (don't print this Arab, as other vile editors have done,) unpopular among the outsiders who have helped support him, and the withdrawal of their support has led to his resignation, so he goes in and out no more before us as our shepherd, and we miss his voice and his smile, so child-like and bland, in our midet. It is reported that Barlow, the indirect author of our woes, has heard that we were a flock of bigots and superstitious cusses, and proposes to do missionary work among us the coming summer. I can't youch for its trutb, but should he come, we will make it warm for him. Some of our flock have already commenced to lay up pine knots.

But we are all anxious to have nothing more said in the papers about our devoted ex-shepherd's burning Barlow's poems. We wan't it to die out. We don't look upon it as any credit to us, and will hire you to keep still if you won't keep still without. If our entire flock, including our beloved ex shepherd Arad. will turn in and subscribe for your paper, will you keep still then? Truly thine,

ONE OF THE FLOCK. Sherman, Chautauque county, N. Y., January 18th, 1875.

Report of Convention.

The following is my report of the 1st Quarterly meeting for 1875, of the Iowa State Association of Spiritualists, held at the Court House in Wintersett, Iowa, Jan. 16th and 17th. Convention called to order at 2 P. M., the 16th. In the absence of the president, Mr. E. Cate, Mrs. M. E. House, one of the Vice Presidents, took the chair. Mrs. F. M. Brown was appointed Secretary.

Opening remarks were made by the speakers present, Warren Chase, Capt. H. H. Brown and J. W. Kenyon. Committees of business and finance were appointed, and the time until adjournment occupied in conference.

Met at 61 o'clock pursuant to programme of Business Committee. One hour was passed in conference, after which Capt. H. H. Brown, State Missionary, spoke for 11 hours upon the subject, "stand up for Jesus," receiving marked attention as he pointed out the parallelism between the mediumship and life of Jesus and our modern mediums.

Sunday, Jan. 17, met at 10 A. M. Conference for one hour, participated in by the speakers and the members of the convention. after which J. W. Kenyon delivered an address upon "The Good Spiritualism has done," citing many instances of benefit in the various phases of mediumship.

Met at 2 P. M. Conference one hour. Well becupied. Address by Warren Chase. Sub-

ject, "What went ye out to see?" Met at 7 P. M. J. W. Kenyon read character for 20 minutes, after which Capt. Brown addressed us upon some phases of "The Great Conflict." He reviewed the great field of reform, politically, financially, religiously and socially, and contrasted the deductions of science with the special creation of the Christians, and then applying the doctrine of evo-lution to domestic life, he analyzed the social question boldly and radically. Mr. I. P. E. Whedon here sang an original song, entitled, "Why don't God kill the Devil?" which was received by the audience with applause. Warren Chase followed in a speech of an hour, defending Mrs. Woodhull, as an addenda to Capt. Brown's speech, and then proceeded to analyze the Christian's God and Bible.

Though the weather was most unpropitious. there was a good attendance from the surrounding country, with a few friends from Des Moines and other parts of the state. The proceedings were characterized by harmony and good feeling. The audiences were re-spectful, attentive and applauded the most radical expressions of the speakers.

FANNIE M. BROWN, Sec. MRS. M. E. House, Pres.

# Poices spom the People.

MANCHESTER TENN.—T. N. Bragg writes.— I like the Journal and you may consider me a permanent subscriber so long as it remains above the stench of Woodullism.

MT. VERNON, IA.—Mrs. C. Post write.—I am now 74 years old, and I have taken your blessed paper eight years, and trying to do all the good with it that I can:

OAK CREEK, WIS.—Henry Fowle writes.—Allow me to say that thus far you have conducted the Journal to my entire satisfaction, and that we have in you a faithful and strong advocate of true Spiritualism.

SHINGLE SPRINGS, CAL,—Mary H. Bennett writes.—Your paper with its fearless defense of truth, and glowing sentiments, comes weekly, laden with pleasures for us, which no other jour-nal can supply. Your earnest arguments have succeeded in convincing my mother, than whom no greater skeptic could be found, that our beautiful theory is correct, and the only true explanation of the second charter in human life.

WYKOFF, MINN—J. T. Sherman writes.—
Spiritualism is in the ascendancy here; quite a
number have stepped into the ranks lately. We
have a lecturing medium that speaks at Preston once every two weeks to a crowded house. We do not know Miss Ella Arnold's controlling spirit, but suppose it to be Tom Payne. He says it is suffi-cient [that we hear the truth. Our deepest-minded and best cultivated men, say that they never have heard any thing to compare with her

SMYRNA, MICH.—Mrs. Mary J. Howe writes. At one time if it had not been for you and your noble paper boldly standing to the front, fighting with a determined will, Spiritualism would have lost itself so completely, that it would have been swallowed entirely by freeloveism; not but what there would have been seekers after the truth of immortality, but they would have disdained to bear the name of Spiritualist; but thank God and his servants (augel spirits) who raised up S. S. Jones and the RELIGIO-PHILOSOPHICAL JOURNAL. The old flag Spiritualism stands to-day more glorious than ever, and the breeze has straightened out its folds, and spirits are smoothing its wrinkles so that it reaches nearly around the globe, while the best and purest in the land are not ashamed, but rejoice to own the name and train under the barner. AURORA, ILL.—A. F Benedict writes.—I have been an interested reader of the JOURNAL since its publication. I would not be without it for twice its subscription price. I like its bold inde-pendent course in all matters germain to Spiritual-ism. I like it for the stand it takes on the social question; in fact, I like it every way.

MIDDLEPORT, O.-Jas. M. Evans writes. thank you very much for your notice of that cheat and humbug, Chas. H. Read. I must say I approve your fearless and independent course on all subjects—and know that you lose nothing by it, for such a course must commend itself to all rightminded people.

SARATOGA SPRINGS, N. Y.-P. Thompson writes.—The watchman on the walls of the Spiritwhites.—Ine watchman on the waits of the Spiritual Zion in this location may say perhaps, that "all is well," but darkness is yet around us. If Spiritualism is to be the light of the coming day, the twilight yet lingers. The contest between Spiritualism and the Church is a life and death struggle, but as "the world" is with the Church it will triumph yet for a season.

LEICESTER, VT.—Addie L. Paine writes.—Our glorious cause is progressing here in this little town. The fact is, we Spiritualists have our own way, for we outnumber all the rest. Our speaker is Mr. A. E. Stanley (a native of Leicester). Two years ago we sent him to Montpeller, and again this year, although the church members tried to se-cure one of their own members. He is also our Town Clerk. There has been quite an excitement Town Clerk. There has been quite an excitement here for several weeks past. For nearly two years a pane of glass in the window of the schoolhouse of the East District, has been turning slowly a bluish smoke color. This fall the passers by beheld to their astonishment a fair, sweet child's face peeping out at them through the dense smoke. And one old lady, a church-member, but a very pice woman when on her way to church. a very nice woman, when on her way to church, would stop and talk to it, saying, 'Why are you here? Where did you come from?" And she said it actually smiled.

WASHINGTON, D. C.—George White writes.— In your issue of January 2nd, I noticed a communication from Washington, D. C., written by J. Edwards. In his letter he says, "It is passing strange, that in a city as large as Washington, where there are two or three thousand confirmed where there are two or three thousand confirmed Spiritualists, the audience will not number more than 100 persons." There may be that number here interested in the Spiritual Philosophy, but the great mass stand aloof from the meetings since the majority of the society rejected the rules of moral order presented by Dr. Mayhew, as guards against the desolating flood of social corruption proclaimed by Moses Hull and Mrs. Woodhull. Numbers that used to attend our meetings, belonging to the churches, have abandoned them. The Society, by its suicidal course, obliged Dr. M. and some of the most reliable members to withdraw from it, choosing to stand alone rather than suffer the imputation of belonging to a society that refused to discountenance the corrupt social freedom theory enunciated by Moses Hull. The new President insultingly, publicly remarked, that he was glad that they were rid of the saints as they now expected to prosper. They even went so far as to drop the word "progressive" from their title, and the "golden rule" which was incorporated into the articles of Association; and as a crowning act of injustice, they have left Dr. Mayhew to pay their dent of \$80 or \$90. If it is progression to reject every barrier to immortality from the associative articles of Spiritualists, I have been mistaken in the meaning of the word, and in the objects of the Society. It is not, as Br. Edwards imagines, that the slim attendance at the meetings is owing to a belief in non-organiza-tion or individuality, but the lack of confidence in the entire absence of any rule of moral order.

HAMLET, N. Y.-Bishop A. Beals writes.have just finished an engagement at Le Roy and have commenced a pioneer work in this place and the towns adjoining. My meetings have been well attended and the interest is gradually increasing. Skeptics and unbelievers are being awakened to the truths of Spiritualism and the good cause of spirit communion is spreading consternation into the bigoted camps of sectarianism. At my first public meeting is this place a little episode occurred which set in commotion the entire Bumble Beet town. The friends had a received for my new Bee town. The friends had procured for my use and meeting a melodeon from a gentleman who was friendly to the cause, but unfortunately did not get the consent of his "better half," who being bitterly opposed to our meeting, had emphati cally protested against the instrument being used for any such diabolical purposes as she declared them to be. With this injunction to her lord, she mildly went to her church and devotions, little dreaming that he would have the temerity to disobey her commands. But in her absence it was spirited away to the Progressive Hall, where it rung out (innocent of wrong) the strains of harmony and religious freedom. Just as the last notes of the closing piece had ceased to vibrate, we were astonished to see this Christian woman and claimant of the melodeon, stride into our midst and proceeding directly to the rostrum, she mounted it, and reaching the melodeon slammed down the cover with true orthodox vengeance! The result of this onslaught was decidedly in our favor, and gave notoriety to the cause and numbers to our meetings. The united effort of the churches to get up a religious excitement here has proved a total failure, and their chegrin and disappointment is plainly manifested in their spirit of persecution and bitter invectives. But in spite of this olind opposition the spirit of honest inquiry is manifest, and the spiritual undercurrent funning out into the clear waters of individual freedom and life. Bro. Wilcox and Sessions of this place are subscribers of your Journal, and men of means and moral influence. They are assisting me to do this work, and I can truly say that our cause would not lack supporters if there were more such valuable advocates. Bro. Wilcox's wife is a fice medium and in a private way has done much to convince and instruct the investigator in the knowledge of the life beyond the grave.

So moves the angel loving world With sweet and gentle power, The germ of truth within is curled, Like incense in a flower.

The morn awakes the sleeping earth With fragrance and with song, And turns life's sorrows into mirth Away from every wrong.

Nature smiles with golden truth Through spirit-halls of splendor, The old world feels the songs of youth . And angel-voices tender.



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Don't forget to send a letter stamp to pay the postage on the answer desired. Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and filtely as that of a young

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These incidents that we have related, show that death from joy is not an uncommon occurrence. The transition to the Spirit-world, when gaused through the instrumentality of joy, is delightful in the extreme. All the vital forces, physical and mental, of the system, are grandly illuminated, and so intense is the influence that the physical organism can not endure the pressure, and yields as easily to death as, under favorable surroundings and conditions, it does to sleep, for joy always excites, modifies, or suspends the functions of the body. We have reason to believe that no unpleasant feelings accompany the transition under these circumstances, and that it

is the easiest and most pleasant of all. Cold contracts; heat expands. Intense grief, like cold in some of its manifestations, causes a concentration of the vital forces, and death ensues at once, while excessive joy causes an inordinate expansion of the same, with a like fatal result. The fact that deep grief sometimes causes hair that curls beautifully, to become straight, is an evidence of the concentration of the vital forces of the organism. When the emotions are grandly illuminated by transcendent joy, death becomes a poetle dream, more pleasurable than any picture that the imagination can conceive. The features retain the brilliant tinge that only a superabundance of ecstatic foy can impart, and you think that they who are so calmly reposing in the arms of death, are only sweetly sleeping. They die as naturally, beautifully, and easily, as the sweet dew-drop is kissed heavenward from its bed in a flower, by a genial ray of light from the morning's golden sun; and as the dew drop returns to strengthen other flowers, to animate them with rain. bow-tinted hues, and impregnate them with a divine aroma, after it has taken its voyage among the clouds, so does the spirit come back to earth, to do good to others, and to stimulate them to the performance of noble

JUSTICE—ITS DEMANDS AND ITS METHOD OF CAUSING DEATH Justice, the avenging hand of justice, which seeks to stay the progress of crime, causes death in a variety of ways. Sustained by law, which is deemed sufficient, it devises various instruments whereby death is caused. There have been, however, isolated cases where imprisonment for life has been substituted for the death penalty. In the early history of the world, cruelty-extreme cruelty-was always practiced in carrying out the ends of "justice." The quartering and burning of criminals, was not, at one time, an uncommon practice. Justice, supposed to be an emanation from heaven, ordered that criminals should be dealt with in such a manner. One peculiar feature prevailed, however, as late as the 16th century—the Medical School at Montpellier, received its annual tribute of a criminal to be dissected alive, for the benefit of science. According to Appleton's Encyclopedia, "Ravaillac, assassin of Henry IV, was torn limb from limb by horses, while yet alive, and during the agony his flesh was pulled away in bits by red hot pincers, and boiling oil poured upon the raw wounds. As late even as the time of Louis the XV, Damiens met with a fate similar to that of Ravaillac. Even in England in the reign of Queen Elizabeth, traitors were disemboweled during life; and in the time of her father, Henry VIII, boiling to death was an occasional punishment. It was only within the last century that in Great Britain, justice, in dealing with treason, so far tempered punishment with mercy as to spare the traitor the agonies of a cruel lingering death. In all civilized countries, where capital punishment has been retained for certain crimes, ingenuity has been exercised to render death as speedy and as little painful as possible. Loss of life without any added horror, is supposed to be sufficiently effective for the ends of justice. Hanging is the mode of punishment practiced in the United States and in England. The guillotine is the instrument used in France, and the garrotte in Spain." "A criminal who escaped," says a writer in the Quarterly Review, "by the breaking of the cord, said that after a second of suffering, a fire appeared, and across it the most beautiful avenues of trees, Henry the IV of France, sent his physician to question him and when mention was made of a pardon, the man answered coldly that it was not worth the asking." The garrotte of the Spanish simply consists of a band of iron placed around the neck, which on being tightened by the executioner causes strangulation, and sensations, probably, similar to hanging. The guillotine, an offshoot of the brain of Dr. Guillotine, is invariably associated with torture and extreme cruelty. The mere mention of it, chills the mind, and causes a feeling of horror to pervade the system. There is undoubtedly much suffering from the cutting effects of the falling blade, but after the head is severed, although its eyes and lips may move and the

A MAGDALEN'S DEATH. There are conditions of the human mind, when all things on earth seem to wear a gloomy aspect, and every sound thrills the soul like a funeral knell-then death becomes desirable, fear vanishes, and a strange, reckless daring takes possession of the human soul. This condition of mind is beautifully, but sadly, illustrated in the following narrative: "One day," says the narrator, "as we were starting from New York, a trim little girl stepped aboard and took a state-room, saying she was going through to Boston. She wasn't dressed lewd, but mighty neat and rich, wearing a Turkish hat, velvet sack trimmed with lace, a dress with a lot of scallops and trimming around it, and about the most bewildering foot I ever saw on a human. She was pretty, sassy, and called me 'old father' at supper, and carried on in a way that soon showed what she was, though she deceived me at first with her baby face and girlish manners.

muscles of the body contract, there is, notwithstanding some have argued

to the contrary, an end to all sensibility to pain.

"She was standing on deck about seven o'clock, after having horrified the ladies and amused the gentlemen by her rollicking manner, and became quiet for a few minutes, while she looked far out at sea. She turned round to the captain, and putting up her small white hands and taking him by the whiskers on each side of his face, she looked up to him, and says she, very solemnly, 'Did you over want to die, Captain?' 'Well,' says he, 'I don't think I ever did.' 'And if you did,' said she, ' what would you do?' 'Well, in that case,' said the Captain, loosing her hands and turning away, 'I think, as I have plenty of opportunity, I should jump into the Sound and drown myself.'

"The words were hardly out of his mouth before she turned round like a flash, and putting one hand on the railing, leaped overboard. She was gone before a person could stir to catch her, and a terrible scream arose from the passengers who saw it.

"I was standing aft when I heard the shouts, and looked out and saw her come to the surface. She had taken off her hat, and her splendid brown hair, which she wore loose down her back, floated in a mass on the water. I fancied she looked straight at me with her girlish face as she came up, and there was nothing wild or struggling about her, but she seemed to smile in the same jaunty way that she did when she was plaguing me half an hour before. In another moment she was swept rapidly astern and disappeared. We put about and lowered the boats, but we never found her.

"It is strange how the women who had been so shocked at her conduct before, now pitied and even wept for the little girl when they found what a load there must have been in the foolish child's heart while she was laughing the loudest.

"She had left a small reticule in the cabin, and when we opened it we found some verses, written in a little cramped hand, on a folded sheet of note paper. They ran about this way, and were headed: 'A Magdalen's

"I can no longer endure this polluting, this festering breath. Gladly I fly to the refuge that's left me-

Merciful death; Not sadly, tearfully, ·But gladly, cheerfully, Go to my death.

" Priests may refuse to grant sanctified burial there unto me. Father, I thank Thee! a blessing is always held .

Over the sea. Aye, in its wildest foam, Aye, in its thickest gloom, Blessed is the scal "Welcome, oh! sea, with thy breaking and dashings That never shall cease; Down in thy angriest, stormiest waters,

Oh, hide me in pence! Say to the weary face, · Come to thy resting place,

Slumber in peace. This young lady was, undoubtedly, partially insane. A dissolute life had dethroned her reason, and no where in this broad world of ours, could she discern a single oasis where she could secure peace for her troubled mind. Death to her was a welcome messenger, or she would not have sought it. However great one's troubles may be, we would never recommend suicide.

"None but cowards commit suicide," is not a truthful statement, however, Even in some cases where reason is not dethroned, but the vital forces unbalanced, then life, to certain sensitive natures, becomes unbearable. Each one on earth, however, has a mission. "Each person in his place is best, and he who seems an idle show, strengthens and sustains the rest." This earth has its primary lessons, and if we descend prematurely to the grave, we must return to earth to learn them, and that, too, under additional difficulties. He who commits suicide finds himself an unwelcome visitor in the Spirit-world, and then too late, he is seized with deep regrets. Seck to live on this plane of life as long as possible, or until you become so refined and spiritualized that a natural dissolution takes place between the spirit and body. Never, under any circumstances, commit suicide. No condition of life should render such a step necessary. Death may be painless; and the change accompanied with enchanting scenes, but that gives no one a license to shorten his days on earth. DROWNING—THE TERRIBLE DISASTER AT DIXON, ILL.

In elucidating the character of death and the phenomena connected therewith, we desire to still further refer to drowning. The falling of the bridge at Dixon, Ill., on Sunday, May 4th, 1873, is still fresh in the minds of the people. What an appalling disaster! Hundreds had assembled to witness the consecrating ceremony of Baptism. The Dixon Sun said, "Seldom in the history of the world has such a terrible calamity overtaken any community. One out of sixty of our population has been killed or maimed. Communication between friends and neighbors has been destroyed; business interests ruined, and our people disheartened and broken in spirit. The sun rose fair and bright on Sabbath last, only one lingering cloud casting its shadow upon the threshold of the day. The sweet carol of the bird's matin song, rose as a fine incense to the ear of Him 'who doeth all things well.' A soft, sweet air rested upon the face of nature, and everywhere, upon earth, in the air, in the vernal verdure that seemed to clothe the ground with the magic of the myth, spring-time was well betokened. Could we have stood upon the margin of the day and beheld the Angel of Death pouring out his vials of wrath upon our beautiful city, what a shudder would have passed through mind and body! The bells rang out the time for morning service, and, filled with thanksgiving and joy, our churches were crowded with worshipers."

And this disaster occurred on Sunday, when church members had assembled to witness holy baptismal exercises, in accordance with the express command of their God, who could become a tailor and make garments for Adam and Eye, cause the ocean to cease sending forth its angry waves. and feed the multitude with five loaves and three fishes, yet he could not, or would not, save the innocent men, women and children at Dixon. Seemingly, if God is omniscient and omnipotent, and answers prayers, he would have detected the defect in the bridge, and through the instrumentality of his unlimited strength, prevented a disaster from befalling those who were engaged in the solemn consecrating exercises of baptism. But he did not, as the terrible sequel shows, as nearly sixty were either killed, or seriously injured by the timbers of the bridge. Dr. Hoffman, the subject of this sketch, was present, and he illustrates in a vivid manner, the sensations that accompany drowning. He says:

"My wife and I went to see the baptism of the converts, and took up a position on the bridge about thirty feet from the first pier, and between it and the abutment. We were surrounded by people-men, women and children: Suddenly, while Mr. Pratt was entering the water with a female, I heard a report similar to that made by a small cannon, and in an instant the water closed over me, and I felt that something was pressing me down. A heavy weight appeared to be over me. I did not sink to the bottom. I was perfectly conscious, and immediately thought of getting out if possible. My hands came in contact with the trestle-work, and crawling up as If ascending a ladder, I was fortunate in finding an opening through which I crawled and immediately arose to the surface. I was then, as near as I can judge, about seventy or eighty feet from the shore. I swam toward the bank, but when near it my strength gave out, and I sank. While swimming, some person, who must have been under the water, caught hold of my left leg, and grasped tight for a minute, preventing me from going forward. The person let go as suddenly as he had taken hold, and I gave a stroke or two, when I encountered a dress. Thinking it was my wife, who was standing beside me when the span fell, I grabbed it, but having become enervated, I was obliged to let it go. I was almost exhausted at the time, and do not know that the dress was that of my wife, I did not notice it particularly. My thoughts were almost solely confined to her, and I imagined when I saw the dress it was hers.

"When I sank I was still sensible of the surroundings. I went apparently very close to the bottom. The current rolled me over and over, and my hands frequently came in contact with the gravel. I could feel the water running down my throat and in my ears, and all at once experienced the most delightful sensation. I seemed to be at peace with everything, and perfectly happy. My whole life passed before me like a flash of lightning, appearing in sequence, the most prominent appearing to be indelibly impressed upon my mind. Circumstances I had forgotten appeared vividly, and I did not want to be disturbed. I should have preferred to remain where I was. While in the midst of a beatific reverie, thinking what my wife would do if she were saved, and I drowned, I felt a hand on my shoulder. I was pulled out and placed on a rock. I was almost insensible, but gradually came to myself. Oh, how sick and wretched

"After remaining on the rock about an hour I was taken to my home. Here I commenced vomiting and frequently ejected water and partiallydigested food until 4 o'clock in the afternoon. I was taken out of the water about 600 feet below the bridge. I was very thirsty after comiting. and tried to drink some water, but the taste was so disagreeable that I could not bear it. The only way I could quench my thirst was by putting vinegar into the water, about an ounce and a half to a quarter of a pint-That struck me as a rather curious circumstance. I was greatly astonished at the number of events that passed through my mind while under the water. Nothing that occurred during childhood was evident, but everything since I was about nineteen years old appeared before me as if photographed. The sensation I experienced while the water was going down my throat was not unpleasant. It seemed as if I was going on a journey. While on the rock I felt very bad and desired to be let alone. The sudden transition from the beatitic state in the water to the dry land seemed to have a bad effect, and made me indifferent to what was going on around me. Several people came to me and wanted to take me home, but I told them to let me alone. I was so miserable. The corpse of my wife was found after she had been in the water about three hours. It is said that Mrs. Hoffman's countenance was lighted up with a life-like smile, so peaceful and suggestive of such pleasant thoughts when dying that everybody's attention was attracted to it."

Such were the sensations of Dr. Hoffman. He did not experience, apparently, any pain. He says, "I could feel the water running down my throat and in my ears, and all at once I experienced the most delightful sensations. I seemed to be at peace with everything and perfectly happy." Certainly those sensations were not of a character to be dreaded. Indeed, do not these interesting examples have a tendency to disarm death of its terrors, and induce a high degree of admiration at the wisdom displayed by Divine Providence in so arranging all his laws that our exit from this material plane under nearly all circumstances, physically painless,

A MIRACULOUS ESCAPE. One of the most extraordinary cases of drowning, and subsequent restoration, occurred during the spring of 1873, the facts of which were duly recorded in the Philadelphia Press, being obtained from frustworthy

Capt. S. H. Mills, of New York City, was drowned, or as it has since turned out, merely supposed to be drowned, at Lewes, Del. He fell overboard from his schooner. Upon the body being recovered, and after every attempt to restore life had failed, it was placed in a collin, and then again in the usual outer box and shipped by Adams express to the friends of the unfortunate man in New York City. It remained in Philadelphia from 6 P. M. to I A. M. Upon its arrival in New York the certificate of the Lewes, (Del.,) doctor was discovered to be somewhat informal, and the advice of the Board of Health was asked. It was at last concluded to open the cases, and when this was done the man was found to be alive. How he existed confined within these airless cases, passes comprehension. He was boxed up for thirty-five hours, a length of time very few persons would care to attempt existence merely without food or drink.

How narrowly he escaped being buried alive may be imagined from the fact that up to the time of opening the box there was no idea that he lived. Even then he might have been sent to his grave had not the peculiar flush upon his face altracted attention. One may well shudder, remembering how difficult it sometimes is to tell the living from the dead, and that the imagination can picture bothing more horrible than a breathing man consigned to a tomb. We have heard of other incidents where the living have been all but buried, and indeed buried, but we do not call to mind a case as wonderful as this in all its details. As bearing upon the affair, the intense cold about March 11th, that year, should be remembered.

A DIVER PARTIALLY DIES. The following is a peculiar case, showing the sensations of dying when submerged in water, and deprived of air: Some time ago a canal-boat laden with steel rails was sunk off Tivoli, Hudson River, New York, and the services of a submarine diver were required. During his operations he was watched with the deepest interest by the villagers, and a telegraph operator was allowed to don the submarine armor and go below to explore the mysterious depths of the river, the water being fifty feet deep. What followed is best described by himself: "Slowly I sank out of sight, and during the first twenty feet of my descent the water around me was plainly [ + New York Sun.] visible, and I could also see luside of the helmet; could

#### see all of a foot off outside. Gradually darkness came, and slowly increased in intensity until my eyes were useless, and I could almost feel the gloom. It was then that I began to feel uncomfortable. The pressure of the water as I kept going down was tremendous, and my head felt bad,

and now and then there was a sharp pain in my ears. In my descent the current turned me round and round, and some of the gearing, including much of the life cord and tackling, became entangled, so that when I felt for the cord, which I ought to have found instantly, it could not be quickly separated so as to work easily. All sound of any description then ceased, and a sense of drowsiness came over me. I knew that the escape valve had closed, and I was breathing foul air. Finally securing the life cord, I signaled for more air, and could hear the pump run at an increased speed but it was to no purpose, as, by constant use, the pistons had become so worn they could not give the requisite pressure. I became alarmed, and it was hard to breathe, and my strength commenced to fail me. I could do nothing to help myself. I seemed to increase in size, until my head felt as though it must burst, and the foul gas I breathed seemed as if it had been heated in a furnace. I thought I should die. The most horrible sensation came over me. Finally I exhausted all the air from the suit, then came a tremendous pressure upon my body on all sides. It was terrible. My eyes felt as though they would burst from their sockets. My legs expanded and so did my arms and body, till it seemed as if they, too, would burst, and then came unconsciousness. When reason returned a soft light seemed to steal over me, and I began to awake, and after a time opened my eyes and found myself on the surface of the water. I could see the boat on which were my friends, but all of them had a weird look, and their proportions were gigantic; the smallest boy among them surpassing in size the famous Cardiff giant. .

"As quickly as possible I was handled on board the vessel, and the helmet was removed. The sensation produced by the admission of the cold air was the same as that produced by the sudden drenching of a sleeper with ice water. However, I soon recovered my strength and congratulated myself on my narrow escape from death."

It seems that after he was let down, the diver who owned the armor was somewhat doubtful in regard to the power of the air pump, and finding from the sense of feeling that he was doing nothing on the bed of the river signalled several times, but got no answer. Those on the vessel saw his countenance change to ashy white. Then the alarm became general, and all possible haste was made to get the diver to the surface. From the experiences here given by this reporter, we are led to infer that the first stages of dying under such circumstances, are not very agreeable. VIOLENT DEATH BY DROWNING, ETC.

Appleton's Encyclopedia gives a brief history of violent deaths: "Of all deaths called violent perhaps those by some of the poisons are the easiest, such as prussic acid and opium, which act directly on the nervous system, first lulling it into repose, and finally sinking it into the insensibility of death. Drowning has generally been supposed to be a painful mode of terminating life. This, however, would seem to be an error, which probably has become common in consequence of the first struggles made by a drowning person from fear. Captain Burney, the brother of the famous novelist, Madame d'Arblay, who had a remarkable recovery from drown ing, has, in a description which he has left of his sensations while under water, declared that they were totally free from pain. Another has recorded that his feelings were not only of comfort, but of such luxurious delight, as he groped on the bottom of the stream, that he felt quite indignant at those who pulled him out. A writer in the Quarterly Review records that a gentleman who had been recovered from drowning, declared that he had not experienced the slightest feeling of suffocation. "The stream was transparent, the day brilliant, and as he stood upright he could see the sun shining through the water, with a dreamy consciousness that his eyes were about to be closed upon it forever. Yet he neither feared his fate, nor wished to avert it. A sleepy sensation which soothed and gratified him, made a luxurious bed of a watery grave." A person drowning is soon deprived of air, and the heart supplies instead of arterial, venous blood, which acts upon the brain like an opiate, and deadens its sensibility. Sudden death by a gun shot wound, is also supposed to be easy; and accordingly the practice, which has been carried out so frequently during the Indian mutiny, of shooting the rebellious Sepoys from the cannon's mouth, is not so severe in pain to the suffering victims, as it appears horrible to the terrified beholder. The first effect of a fatal shot would appear to be benumbing to the sensibility, and where after the mortal wound, there has been a momentary interval of life, it has been frequently observed, that the mind is occupied, not with a sense of suffering, but with its habitual thought and feeling. The first act of Charles XII. of Sweden, on receiving a ball in his brain, was to grasp his sword. In death by cold, it is only in the preliminary stage where there can be much suffering, for the first evidence of danger is a state of drowsiness and stupor, which is entirely incompatible with pain. Dr. Solander, who accompanied Cook, and subsequently Sir Joseph Banks, on their expeditions, was so conscious of the dangerous symptoms of sleep, in those exposed to excessive cold, that he warned all against it; and at the same time he, himself, was so bewitched by its influence as to be among the first to lie down in the snow to enjoy the fatal slumber. He was, however, fortunately aroused in spite of himself by his companions, who had benefited by his lessons proper for the emergency. Solander's servant did as his master did, and not as he said, and when aroused, with the warning that he would die, if he slept, answered that that was all he desired. Similar expressions are recorded by all travelers in the Arctic regions, and Napolcon's fatal retreat from Moscow was marked at every step by those who, benumbed with cold, lay down only to sleep. But never awoke again to life."

This peculiar case of "forewarning" is related by a gentleman in the London (Eng.) Spiritualist. He says: "The lady who has been the subject of this strange visitation is nearly related to some of my own most intimate friends. They are well-informed and intelligent people, and the lady herself is a cheerful practical person, actively benevolent, and far removed from anything like superstition or morbid fancies. Many years ago, when going upstairs, she suddenly saw a figure going before her. It was grey, and so undefined in outline, that she could not tell whether it was a man or a woman. It disappeared suddenly as it came. The next day a near relation died. This figure has appeared, at intervals, seven times. Each appearance has been followed almost immediately by the death of a relation, a friend, or some person belonging to the house. Its form became more distinct after the first time, and she used to speak of it as the little grey man.

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