Ernth mears no mask, bows at no buman shrine, seeks neither place nor applause : she only asks a bearing.

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18 S. JONES, ROITOR,

CHICAGO, FEB. 13, 1875.

SIRGLE COPIES ELERY CENTS.

22

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 Outario, since known as the author of "Exeter Hall," and the 'Heathens of the Heath." wrote the follow ing verses which were published in the Chris tion Guardian and copied extensively at the

THE BEAUTIPUL SNOW

The beautiful snow, the beautiful snow, Over its bosom we merrily go,

Now stars in the heavers are shining bright, And moonbeams smile in the glittering lights The earth in her own virgin garb is drest, And pearls from heaven are strewn on her breast.

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

A way o'er the hills and the shrouded lakes, Where the snow glouds dance when the tem-

No spot on earth's bosom, no stain-like care, But boundless purity everywhere.

But the snow will weep when the breeze of The odors of far distant lands shall bring. 'T will start at the summons, and soen appear,

On the bosom it lov'd-a frozen tear. Like the waning light of some boly 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 made.

The young and the old, the sage and the strong. With time irresistibly borne along.

And our love, and our joy, our hopes and

Must past like the snow from the earth in tears.

- Toronto National.

GALESBURG, ILL.

The Great Revival There.

Appearance of the Field as the Smoke of Battle Clears Away.

M (RALITY VS RELIGION

DEAR BROTHER JONES .- Those who have carefully watched the progress of the union meetings, must now take a look over the bat-tle field, as the smoke of the heavy artillery is clearing away. The captain of the revival force claims between s'x and seven hundred as among the siain, and they are not yet able to judge the number of those wounded. We have carefully watched the contest from an elevated point of observation, and, aside from the children and youth, who were directly upder the influence and guidance of the church, not more than twenty five can be claimed from the enemy's ranks, and those were privates 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

truth in the doctrine that all children born into the world were totally deprayed, and that without a supernatural change of heart they were sure of endless torments; then the meet ings 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. "Sal-vation is all of faith, not of works, least any 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 carnal mind can not discern the spiritual. 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 testimony 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.

Equiph has been said to show the utter falacy 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 sanc-tification, 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 gay differ

ence it is in favor of the moral man Every individued a born into the world with certain physical and menon beculiarities 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 degan zation, as he can not resist the causes of disease, and is early wasted away by pain and disease, however devoutly religious he may One person has a strong vigorous intellect, while another is mentally weak and silly. Bome persons have strong moral power, and practice moral virtues with comparative case, while another is morally weak, and is easily led into temptation Some persons have a tender, sympathetic, and highly wrought emotional nature, while others have so little of this element that nothing can move

Place before me an audience of a thousand persons, all absolutely strangers, and 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 derotion to an idea which promises great reward if fully believed, so we have more than aix 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 per son may be selfish and penurious in their deal, and unamiable in disposition, while many persons who make no pretensions to religion are liberal, large hearted, and amisble.

A devoted Christian minister of this city, who for many long years held up faith in Ohrist as the only door of escape from an endless bell, has just past to his reward. An ex amination 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 septiments, so also, he had large acquisitiveness, which be-came his besetting sin. Mr. Hammond, although devotedly religious, is not strictly and morally correct. A, the First church, the second week of the meetings, he said "all who have just lately found Jesus will arise. arose and counted forty-nine. Brother Hammond said, before I had fairly finished my rapid count, "one hundred and fifty, by care-ful 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 neces sity and the great importance of a true, pure, upright, honest, virtuous life, as having the cast 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 trictly 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 pisced in the silent tomb. 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 bell 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 marriage? Aben I would reciprocate that deep, pure and devoted affection which a good woman nas all these years bestowed upon me.

Perfect moral purity, guided by an enlightened reason; is the eternal rock of truth, planted 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 Rov. 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 J NEI - In a former article entitled Spiritualism, we endeavored to establish in the minds of the many readers of the dear old URNAL the fact that all men are naturally Spiritualists, planting our arguments to the universal truth, that the desire for a continued xistence, is native to all minds of the human type. We also quoted the names of many of nature's most gifted sons, who if urished in the golden period of oriental philosophy. showing that they were arm believers in the 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 Hible professors in our gospel We, therefore, for the special benefit of this yest multitude of Christian people who reject the evidence of modern Spirituslism 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 B-ble notoriety, showing by their teatlmony, 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 B-ble fathers give unmistakable evidence of "Angel visits," marked with some of the most wonderful manifestations of spiritual phenomena-Moses, the great leader, chosen by Israel's God, to lirect and govern the Jewish nation, un Mubjedly was favored with remarkable mant festations of Spirit life, as may be seen in the following instances: When he ascended the rugged peaks of Mt. Sinal, (a favorable situal) tion for spirit intercourse) it is said that an angel was there and officiated as trumpet speaker. We have no doubt but the scene was one of sublimest grandeur. We have many trumpet speaking mediums now a days in the spiritual ranks, much hearer than Mt. Binai. Moses' Lord in the "Burning Bush" was a re

markable instance of spirit manifestation." When in the perilous act of crossing the Rad Sea to escape the formidable army under King Pharaoh, it is classified 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 phenomena, perhaps, that ever occurred to the Jewish nation Moses undoubtedly was a medium of superior

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

Lot, a pephew 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 terri ble disaster of burning the cities of Sodom and Gormorrah. Hagar, a female servant of Abraham's house, when on the point of starvation, was administered to by the voice of an angel from heaven or Spirit world, instructing her Thus she was a clairaudient medium. the son of Abraham, was rescued by the inter-cession of an angel, from a cruel butchery authorized by the custom and creeds of the age. When Abraham sent his servant to a foreign land on a mission of importance, it was said that an "angel went before him to prosper his way."

I scob was wonderfully favored with the presence of the immortals. He was among the best of material z ng 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

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 temperancize the people than all the modern women crusades combined.

When Eijsh, the prophet, was threatened by J. zebel, and had fled 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. Eiljah 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, was but one of Home's Levitations." Eliphez, 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 clair-voyant and clairaudient, or else he was a materializing medium. David speaks of the angels encompassing round, and declares them to be "ministering spirita." 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

. Daniel, the prophet, was highly developed in hi- medinmistic 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 instruct ed him in the meaning of his vision And yet again did an angel come swiftly to him when engaged in invocation and give him under standing. Once more while on the bank of a river, rell cting on the sad condition of his who like modern Christians, had turned skeptic to the faith, he was blessed with the counseling of angels. A striking account of spiritual phenomena connected with the mediumistic powers of the prophet, is given in the hand writing on the wall of the King's palace B : remarkable a case of spirit manifestation was this last occurrence, that we feel's full verbation statement of the facts will be agreeably read by all. 'In the same hour came forth figers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the King's palace, and the king saw the part of the hand that wrote " Another picture in this remarkable occurrence which claims our attention, is the fact that it book place in the night. Christians as a general thing took upon Spiritualism with a suspicious eye because much of its phenomens are better manifested on dark than in light circles. It is plain, the i, that the propnet Daniel was a spiritual medium, and though great and wondertal as were the phenomens produced through his organism, hundreds of persons in this our day are daily favored with like manifestations

Z charish, another of the prophetic class, was highly gifted as a medium for spirit inter-The whole book is profusely inter spersed with the accounts of angelic proceed Caristian, read his history. gives an account of a vast congregation of spirits or angels. And when he asked his guardian spirit who they were, he informed him in the unmistakable language, that "Tnese be they that have put off the mortal clothing and have put on the immortal." No chance, Christian pistor, 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. they that have put . if the mortal, etc." 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 Testamen) is full of glowing accounts of angel vaits, and the communication of spirits with the dwellers in the earth sphere, thereby demonstrating the fact from Bible suthority, that the departed in rits of friends and the loved ones, not dead, but gone on before, revisit our homes, watch over and protect us from the evils of mis guided life, in proportion as we make conditions favorable to our becoming in rapport with them. In our next, we shall endeavor to show that the writers and personages of New Testament not riety, 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 Spirituslism.

J H. MESDENHALL Cerro Gordo, Ind.

EXTRAOBDINARY DEVELOP-MENT:

Spirit Pictures Obtained by a New Process.

LETTER PROM MRS. R. M. WELCH.

I want to tell you of one of our most wonderful mediums Mrs. Blanchard, of New Uim. First, to describe the lady: A small, slight delicate woman, about 35 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 got 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 ser 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 dead, with an infant on her arm, two women standing by the bedside weeping, and spirit faces rising face above face—myriads of them apparently watching the scene. Another is an oval —three laughing boys,—two standing, the third lying before them on the grass, rest-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

WITH CUBLING HAIK.

The spiri's directed them to get a magnifying glass, and upon examining this picture, it was

even that the head was surrounded by faces, Every curl and wave memed alive with human laugning faces. These are but a few of the specimens. The whole toom is wonderful, the shading as perfect as an engraving. He knows not how nor when they came. They are there, every one can see them, About a year ago a well known gentleman of this city called to see this room, and other phenomena which had recently developed. Water being placed in vessele wash bogis, saucers, or any clear dish, she would touch it with her flager tipe, the sediments would preciptiate and form exquisite

PACES, LANDSCAPES, SCENERY.

If allowed to evaporate the pictures became permanent. I have one before me now. The water was evap-rated from a common saucer, and a photograph taken of the whole. It is s gem, a county child-face, surrounded by wavy curling bair. 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. While talking with Mr. But to return to Mr Bianchard, she called for a pencil, and began drawing with rapid motion. She paid no gi-tention to the movement, but continued the conversation in a few mements she pushed the paper to Mr -, still not looking at it. the paper to Mr -

DECRASED SEATHER.

He had it photographed and his friends pronounced it an executent likeness. At that same sitting the spirits told Mrs 'B to suave a little lead from the pencil on total paper, and place them in an envelope or box and nold in her hand. The paper was covered with perfect faces. Since then she has taken the portraits of many spirits, who apparently came to her for that purpose. Bue draws all of her pictures in the dark to make the test more perfect. Her kind gentle heart will turn away no earnest secker without trying to make the loved faces tangible to human eyes. But she takes no money, nor seeks notoriety. She is modest and unassuming, but perfectly devoted to the beartiful work ne spirita hage Bt. Pattl, Minn.

The Mediumship of "Jack Frost."

HOW HE CRYSTALLIZED MOISTURE INTO THE BEMBLANCE OF THE DEPARTED.

The Botton Scientist says - Kich and everyone of our remorts 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. Tail forests, snowy mountains, the outlinds of an irregular is and or rocky shores, with an occasional approach to Chinese of stacters or Egyptian hieroglyphics, are familiar pictures, more or less discernible in proportion to the fertility of the imagination. This we may claim as a common experience; but when we transcend from imaginary pictures to positive portraits, when in place of an indescribable mixture of forms and figures we have a face clearly outlined and with features strongly defined, we present a statement which may seem incredible, but, neverthejess, is within the 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 MEDICM.

The Good Cause Spreading.

LETTER FR M I HN R WRIGHT.

En Journal I do not think my duty as a spiritualist would peru.) 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 material zed hands, the medium in the meantime being

SECURELY 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 coat would be taken off and thrown out of the sperture, 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.

Clinton, Ill.

ROMAN CATHOLIC SPIRITUAL-ISM.

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." - Isamuna /h and

E From the Spiritual London, Eng. Magazine (Continued from last week)

All these are the exact transcripts of the pictures as painted by the great masters who have done so much to popularize the Roman superstition, and which have been copied in every 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 thirth of Jesus, have by time and perpetual contemplation, come by the common people, and by thousands of others, to be regarded at the actual appearance and conditions of Marxi and Jesus Christ at the present moment. Mary. the wife of the poor carpenter, is represented as a queen, and believed by the people 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 Catholica literally know norbing of Him but as an eternal baby in His

nother's arms. Now none but Catholics whose minds have been moulded by the false legends and delusive pictures of their Church, would expect the Mother of Christ or the Savior himself to apnear under such absurd and truthless forms. In one or two case 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 1 orqueman with the voking the zealous co-operation with the That Roman Court- and Jesuits on earth. they are real spirits and real scenes 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 positively 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 stubbed her at the marriage of Cana for med ling in His divine mission, saying to her. Woman, 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 reveied in the blood of His most faithful followers; which has trodden 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, t 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 be-fore the eternal dawn, a dawn widening and spreading over the universal earth, and turn-ing into the illimitable Day of light giving,

light-loving, light-diffusing God! 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 project 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 Alsatian 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 zesiots 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 impossibility of failing, the end wment with miraculous powers, in short, Divinity. They believe him made immortal, a Pope to last for-

The whole dramatic caste has been of a clever character, the entire arrangements em-inently 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 nas consequently been conspicuous in an inesser religious tableaux at Lourdes, Pontmain, Fon-tet in the Gironde, at Kruth, at Lichtenberg near Savergne, also in the Vosges, at Walbach near Colmar, and other places. The departed leaders of Catholiciam 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 speciacle exhibited, but the charms of music were, as usual, added. The Magnificat and the Memoria were enthusias-tically 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 earnestly-desired miracle

of saving the sick and decrepit Church did not appear. The gapal power has not been re-stored. 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 iff its to render France and Spain subject to ultra Catholic monarchs have proved vain. Vainly have vast amounts of treasure, collected from the ignorant poor and fanatic rich throughout Eur pe and America, been spent by the Vatican to toist Legitimacy, with all its calamities, on those nations They have only excited the horror and awoke the liberal syn publics 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 pious pilgrimages, from even common sense Eugland and independent thoughted America, has failed to benefit the Church, though it has ben efited railroads and inn keepers. It remains rof et parteres nihil. It has glittered and passed way, showy and innocuous as the Aurora Borealis. Mary has been agonizingly implored to save the Church, and Joseph has been prayed to help her, but they could effect nothing but amuse children and empty headed pi'grims in the hills and woods of France ty ableaux virants. Earthquakes, tornadoes droughts, deluges, have shaken and sifficted the earth; a comet has presented his flery apparition in the sky, but all has passed harmlessly 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 Marians, Liguori, and Moullet, preaches the same doctrines which armed Jacques Clement and Ravailled 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 priess felt that the passion-plays of Lourdes and Kruth bad been shown off in vain. Every one, indeed, perceives that these have been but the work of inferior but sealous spirits, whilst the power of the Omnipo tent and All wise rides for vover their heads serenely, prostrating the ancient idolator, and 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 chesp 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, 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 settlers 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 s'x pence. 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 berefore 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-

What then does this book teach to all Catholics, but especially to the vast multitude of the ignorant? Whilst it professes that it is a calumny of the Protestants that the Catholics worship the Virgin Mary, it gives the most zealous, unequivocal, abundant and varied proofs of this worship. 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 benevblence. 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 vows. 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 scknowledgement 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 msjesty of God, i.e., above that of Christ; and that St. Bernard declared himself perfectly terrified as he contemplated the inconceivable giory. 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 of the faithful through Abraham, Mary is become the mother of all living through being:

Though the Church may pretend to put a limit to the honors of the Virgin, the saints whom the Church has canonized and approved for ages thus tell you that her honors can not be limited—the partaker of God's infinite, attributes. Let it be remembered that the Book which contains this and much more is expressly blessed and sanctioned by the present in-fallible head of the Church. And what fol-lows goes far beyond this. At page 37 it de-clares, on the authority of St. Raymond, that Maria is "our intercessor with God." In order to reconcile this monstrosity with the declara-tion of St. Paul that there is but one mediator

between God and man-Jesus Christ (Tim. II.

the Mother of Christ.

6) this book declares with true Jesuit logic that Jesus is our Medistor through His infinite merits, but Maria is our mediator through the merits of Christ! But if there be but one medistor there can be no second. Christ de-clares 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 intercersions are never refused of God. As such they heap all divine titles upon her as "Lady of Mercy, Lady of Help, Lady of Good Counsel, Lady of Joy, Lady of Grace, Lady of Pesce, Lady of Refuge, Lady of Sea coasts, Ludy of Harbors, Lady of Hospitals, Lady of Victory, Lady of Comfort, Lady of the Angels, and of Salva-

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 indoes not include the worship of Mary. 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 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-o, "The endeavour after perfection is placed under the protection of the Holy Virgin, because it is her own right as the Queen of the Saints." It adds that St. Bonaventure de-clares 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 holimanus say of Mary, "None, O thou the holi est, will be happy but through thee; none wil be preserved from evil but through thee. And again, they make St. Anthony, whether of the Desert or of Padus 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 Mcephons sy, Athanasius, Anseim, 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, s crown of twelve stars upon her head, sur rounded by the sun, at her feet the world. She sits on the throne of henor, on the royal throne of her Bon. Yes, she is exalted to the same throne on which, the eternal Bon 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 treas-ury of grace; the irresistible intercessor; the certain answerer of prayer for help; the divinest teacher; the sure support; the most tender consoler; the healer of all sickness and injuries, 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 sun, shining star, jewel of holy love, chaste topsz. 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 high-

est, 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 \$ 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 mis-sion fot only snubbing her at the marriage of ana 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,

If she be all they essert, 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 pil-grimages to her shrine every year? In Catholic countries these places of pilgrimage— not to God, nor to Christ, but to the Almighty Mary—abound. Switzerland has its Einseideln, Austria its Maria Zell, Bavaria its Altotting, Spain its Montserrat, Italy its famous Loretto, Upper Bavaria ita Maria Eck, and ita Marianburg; besides lesser places of Marian pilgrimage, as Mannenkapelle near Roggenburg in Swabja, at Lacca 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 pilgrims annually to Maria-Zell at 100,000; those to Einseideln at 3,000, but pamphlets published near Einseldeln 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 laid 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 de-nial is as growly, 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 pilgrimage; 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 Madonns, 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 resemblance, an undisguisable kinship betwixt for sale at the office of this paper. Price, \$1 00.

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 or derly, 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 denance of this divine decfaration, 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 alouit, 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 do 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 persons 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 medern 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 openly avow but insist on this worship. In the oath taken by Frederick Au-gustus II. of Saxony on becoming a Catholic for the sake of the Polish crown, in 1607, the original of which is kept in the Royal Library at Berlin, amongst other outrageous Catholic dogmas imposed upon him as indispensable

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The Reviewer

THE CLOCK STRUCK ONE, AND CHRISTIAN SPIRITUALIST Being a synopsis of the in-vestigations of Spirit Intercourse, by an Episco-pal Bishop, three ministers, five doctors and others, at Memphis, Tenn., in 1855. By the Rev Samuel Watson pp. 38 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 52 Chicago Rulinio Philosophical Printedian 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 interes 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 thick, 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 Method-ist church for thirty five years, active, labori-ous, and more than usually respected and honored. His education and prejudice inclined him in that direction. His distinction bad 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, perhaps 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 sims and purposes to his own grander schemes. The method by which Mr. Watson was impelled onward to his present position, of itself affords a decirly interesting study, and yet more remarkanic, 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 en-

deared by his long ministry.

He from the beginning believed in the ministration of angels, whom he regards as iden-tical with spirits. He found his belief sup-ported by the Bible, the history of the church, and by her shining lights. Whether he ac-cepted the "modern manifestations," at the time he first began the controversy which resulted in his public avowal, we are not in-formed, though it would appear from certain passages that he not only discarded, but was highly prejudiced against them. That con-troversy began by Mr Watson writing an arti-cle 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 etatements 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 in-troduced 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 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 posi-tion, was driven step by step to the broader 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. 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 con-sequence 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, realons, and loved by a circle of friends. 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

The angels of the Bible are ministering spirits, who, "from their very nature and constitution, are best adapted to the work of guardianship and ministration, and the work is best adapted to their growth and development. Buch 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 higgself with authority, he brings forward the heavy artillery of modern phenomena, held in reserve. He would not endorse the manifestations given at a public circles regarding the tions given at public circles, regarding the rappings as a humbug, until forced on his attention by rappings and spirit-writing in his actention 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 published at that time gives a doubtful sound. He believes in spirit-communion, but discards the manifestations.

with the publication of a magazine article, but

a power wiser than he knew made his disap-

pointment subservient to far nobler achieve-

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, picus young lady, a member 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 docany communications contrary to orthodox doctrines. This remarkable one was that spirits had an opportunity for repentance in the future. The communications received by this circle, when the circumstances under which they were given are considered, are among the most remarkable on record. We must remem-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 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 condi-tions 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 mer cenary motives involved. They met with the sincerest desire to arrive at the truth. They opened with prayer, which in their minds produced a harmony no other agency could estab lish. To them the Spirit-world was a mystery, awful in its dread sublimity, and they trans-ferred to it a portion of their religious rever-ence. Had all circles, been thus happily organized and conducted, how much Spiritual-ism 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 deciares 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 surject "We feel this declaration marks a new era in the onward march of a religious mind towards untrammeled thought, and are made fully conscious of that fact by his bolder The Methodist church has marked utterance. him for a heretic because he supports the be-lief of Wesley, and persecution has a wou-

derful liberalizing influence.

The second, and by far the most valuable The second, and by far the most valuable portion of this volume, is devoted to the showing of the harmony between (Aristanity, Science and Spiritualism When we learn that by Christianity he does "not mean all we hear from the pulpit as such," not 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 mether meet opposition in a 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 mediums for interior communication, you must become absolutely true in every thought, feeling, and affection-become absolutely just in all your relations of life, so that morning, noon, and night you will be inquiring and thirsting after righteousness." ... "If Spiritualism, in its faith and effects, does not tend to make you better, wiser, and purer, holier men and women, as St. l'aul says of the Corinthians, it will 'prefit you nothing.' That Spiritualism which will not redeem you, will not be suffi-cient 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 or joyed by our friends wio 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 glorious 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 Spiritual ism. 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.

out these volumes we are constant. Throng ly reminded that the author has been a strict believer in the dogmas of the church. . He can not be expected to have escaped auddenly from the influence of almost half a century's edu cation. His view is from that direction, and his phraseology is that of the divinity student rather than of the scientist. Often he conceals startling and new ideas beneath the old wording, thus committing the sin of pouring new wine into old bottles. For set this he is most excusable, for it is not strange he com-mits such errors; rather, that he emmits 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 angel 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

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 disturbs the serenity of the author. His soul, by the presence and communication of the departed, is entirely uplifted from the pettiness of earth, and he feels that he advocates doctrines too vital to be trifled with; and to mention in flippent phrase. Only when he speaks of the deceptions, impositions, and errors which cover themselves with the shiring mantle of Bpiritualism, does he employ the language. 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 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. Taey 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, the free thinker from an exactly opposite. They see the subject from different points of view. Both can learn valuable lessons of each view. Both can learn valuable lessons of each other. Some liberalists may even learn lib erality of Mr. Watson, and profitably copy his perfect toleration.

Mr. Watson is well versed in general science, 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 sppeal, and it would be ungenerous to criticise, because he adheres to a method of argument brought into the very constitution of his mind. We may say the Bible has no authority except that of truth, held in com-

mon with all books, yet as long as millions accept it as infallible, it becomes an invaluable ally to an urpopular cause. Its texts will be accepted when all other evidence will be rejected with scorn. This line of defense never nad an abler defender than Mr. Watson Every weapon in the vast arsenal is at bia com mand. He leaves not a text idle. All that can be gathered from it is pushed to the front, and on this, his favorite ground, he is invincible. To the church to which he belonged, he is a missionary; and if it is ever led onward to the green fields and sweet pastures, it must be through the I 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 son disarms criticism by his magnanimity We comprehend his position, and instead 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 atrength 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 E.I. monds had promised to preface the last volume, but he departed this life before he had performed his task, and hence Mr Watson alows him to close with a communication from the higher sphere.

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

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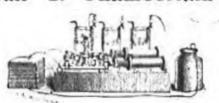
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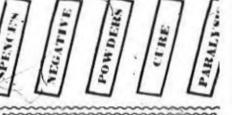
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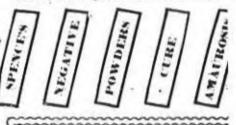
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IS CHRISTIANITY A FAILURE? A Heathen Protest-A Celestial on

Christian Missionary Efforts.

WISE WIRDS FROM CONFECTES-THE AGE OF THE CHRISTIAN RELIGI N C MI'ARRD 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, al though it makes such a bluster about being the correct one. It is "great I and little 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 after our nation, as a great and mighty em pire, was, as it were Christian relgion was was, as it were, in its manhood, the

A HABY 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 look upon their bisply 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 Caristian, 'you are wrong and we are right. You heath en 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 religion of Confucius, said, "Let us mind our own business." Their religion is as sacred 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 Chris tianty are not the most

SYCOPHANTIC, PAWNING AND CONTEMPTIBLE of all our people, despised by their own country, outcasts from the land of their birth, and closely watched and snubbed by Americans. Our own religion teaches us that it is not only wrong to steal and lie but that punishment if certain and sure. The Christian religion teaches that punishment is not sure, as, if you can eyade 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 moth Such a thing is unknown in China. No matter how degraded a may may be, he never forgets his duty to the aged and helpless. Public pentiment in China would-punish him severely should be neglect that duty. Compare the morals of this Christian land with ours? They dare not publicly do it. Justice, which Christians talk so much about, is no where so impartially administered as in what you are pleased to call heathen countries, and punishment there can not be evaded. cases of crime are put off or laid over in China, that the crimins may escape. No prisons hold lives of wretchedness from which there is no appeal; no packed juries can ever shel-ter 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 sucient books. Bear with me while I give the very

WORDS FROM CONFUCIUS

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

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

It is not enough to know virtue, it is necesary to love it; hut it is not sufficient to love it, it is pecessary to possess it.

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

man that does it ! y his own crimes. Let frugality, temperance, modesty and pru-dent economy become the objects of your refiretion and regulate your conduct.

L-t'the public schools be carefully maintained, and, above all let youth be instructed early in the duties of life and formed to good morals. Let those who would make light of our religion and morals ponder well upon the above, and remember where they obtained the best of Who should know so well as the Jews

ORIGIN OF THE CHRISTIAN RELIGION

Let them testify 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 (is pretended teachers) out of our country, not meddle with our dearest and most cherished ideas, and our people will thank you. But I have said at fil tient for the present.

SAA HEE, English Teacher. 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 position we presented the wide-spread immorality among minisers of the Gospel; proved that God exercised no especial care over those claiming to s rve him exclusively, allowing their churches to be burned, sold for debts, wrecked by hurricanes, struck by light-ning; established the fact that although he could care for Adam and Eve, making garments for them, he allowed sixty to be severely ir jured, 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 filthtest of brutes, and now we bring forward the testimony of Sas 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, hg. did not cover up his instructions with unmeaning 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 discernment; 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 it jired 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 Chins 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 fation 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 drive them out of the country, as they did on

two or three occasions last year? Their religion is sacred to them; it is brilliant throughout the ranks of millions of Chinese, with good eff cts; 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

God in the Constitution.

A forvention for the purpose of putting God in the Constitution of the U. B., has been held at Saint Louis, Mo., and a more consummate set of religious asses never congregated together. They exhibit fess sense, even, than the Catholics, who claim that they have seen vials of the Virgin Mary's milk, locks of her hair, properly 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 lib. erty 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 ex-plicit 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 ours, 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 of set 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 Truits of Spiritualism.

The following is not one of that kind. Such fruit tignoble is rarely found among Spiritualists, but among the orthodox it is abundant. From the New York Sun we learn that Mrs. Young of Datch 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 Datch 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 paster. 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 season 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 to pieces, although she is a delicately built

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 busband and five little children. She had prepared everything for her journey and packed up her clothing without assistance.

Materializations at Terre Haute, Ind.

S. S. Burnet writes as follows in regard to the seances of Mrs. Annie Stewart:

The cabinet is a plain box or wardrobe, 51318 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 whisnering 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 harmonythe 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 it sh 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 bair, 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 knee.

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 visible 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. Be fore scaling 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 siste.

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 "Shakespeare was wrong in likening our departed ones as gone to a bourne from whence no traveler returns." Any one visiting Terre Haute vishing 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. S'ewart's mediumship let me say I do not believe she can be excelled in the West, from the little rap to materializa-

Poor Paper.

We dislike roses 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 persussion), 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 attack on each pound of paper by giving us a poor article, which we don't propose to submit 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 Spiritual ist, says:

"I am sorry to say, but nevertheless it is true, that our brethren are sadly divided over here; the cause being the much vexed question of 'Free Love,' 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, by own included; join in condemning this—toput it mildly—most peculiar doctrine. It will be a reneded, 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 doctrine have purchased a site for a community on Valcour Island, N. Y., and half that is alleged against them is true, their departure for their earthly paradise is the best thing possible for themselvey, Spiritualism, and the world at large."

HUDS N TUTTLE'S "Career of Religious Ideas in History," which has created so much interest in England, and which the RELIGIO PHILOSOPHICAD PUBLISHING HOUSE publishes in this country, is being translated into Ger-

Da Cyaus Lord, healing and developing medium, is doing a good work at his rooms, corner of Adams street and Pifth Avenue. H s success as a developing medium is 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 soul good to meet

MR. BLANCHARD, the spirit artist, residing in Minnesota, has passed to Spirit life.

K. GRAVES' route from Minnesota to R chmond, Indians, will be commenced in F bruary, and will be through lows and lliinois, making Dubuque, Iowa, and Bloomington, Itlinois, two points, and he desires his friends, Spiritualists and liberals in those States, and also in Western Indiana, to arrange for one or two lectures, and notify him immediately. Address him Long Like, Minn.

MR J. J. Monsk is unable to receive any further calls for his services during his present stay in this country, all his time being now engaged During February he speaks in Greenfield, Mass; March, Bangor, Me.; April, Lynn, Mass ; May, New Haven, Conn ; June, Philadelphia, Pa., re-engagement; and arrangements are pending for him to speak in New York in July. 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 Boals, N -7 Mansion House B ock, Greenfield, Mass

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

Miss Doneas E Ray, Augusta, Me, clairvoyant and speaker, desires to make engagements to lecture.

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

\$1.50 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 to advance.

DEAD BEATS.

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

BR) Jones - Why is it that our glorious cause is so infested with vampires and dead beats, and why is it that those whose hearts and purses are with the cause must be the victime of such upprincipled vagabonds? As we are situated so near to Mr. Mott, whose mediumistic powers are stracting so many visitors, we are being imposed upon to such an extent that I feel it my duty to

WARN THE PRIENDS 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, de ception and humbug of every kind, whether practiced by professing Spiritualists or not, I will give you a case or two in point Last March, one A. A. Noe, claiming to be a lecturer on the Hollow Globe Theory and an ardent Spiritualist, came to my house with a letter of recommendation, stating that he had come to witness the materializations through Mr. Mott, 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 Ottumws, 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 or heard from him since. I wrote twice to the post ters came oack not called for. As he had much to tell about his uncongenial marriage relations, I judge he is Moses Wood Hullite, 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 A 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

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 buman nature. Another form of imposition practiced upon us is for persons to come (generally female mediums), bring their tranks and without asking our consent or making arrangements, stay with us, and continue staying, making them-

AT HOME/GENERALLY.

selves

for weeks, and even months at a time. 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 case.

Hoping that this may be the means of saving other friends of the cause from being im-Yours Fraternally,

-H. G. PITKINS. Memphis, Mo., Jan. 20th, 1875.

Philadelphia Bepartment

HENRY T. CHILD. M. D.

Subscriptums will be rever island papers may be obtained, at wholesare or retail, at #32 Race St., Philadelphia

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

PHONOGRAPICALLY REPORTED FOR THIS DEPART MENT OF THE JOURNAL

Spiritgalism, 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 discussed, 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 oneof the divine sequences in the orderly plan of ex stence, the omission of which would be absolutely 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 compre-hension 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 to the resims of nature. We find the husband man, with his broad acres from which our daily bread is to be raised. It is winter, and the snow 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 has been placed in the ground, behold it ger minstes, and the tender shoot springs forth the seed hath burst its covering and is practically dead; the season rolls on, the ting 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 loste-is returned to you increased many fold. May we not apply this analogy, and say that death, instead of being annihila tion 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 simp'y a variation of form, the alteration of condition, but not the annihila tion 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 flads 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 enanges which took place in the primord al conditions, produced those conditions valich developed the vegetable order, and these laid the foundations of the animal order, which, after a long series of changes, deaths, produced these 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 hu man 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 porely 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 pailosophy upen 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 parfect nealth. We ask why do not these pageical philosophers discover the elixir vitae? 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

of revealing the necessity of death, and there by 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 aside the outward senses and rely upon those more real senses, gazz with us into the interior condi-tions 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 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 streams along the nerves, glistens in the brain, and shires in wenderful coruscations of light in all the nervens ganglia. As tions of light, in all the nervous ganglia. As

the inner vision is opened to the inmost re-

organism were properly supplied with the ele-ments to sustain it, it could not wear out.

They can not escape from this fact. Why does death occur? I tell you candidly there is enly 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 come to inquire calmiy and dispassionately into what these so-

called crazy people know, you find so much

common sense, so much irrefutable truth, that you are astonished. They alone are to pable

crases, the calm, clear light, deep down be neath 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 in terior structure, the interior type of the man, and to you watch it, that man is stricken down hy a blow. He fal's dying to the ground Keep your gaze fix d up a him now 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 agita tion 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 resurreced form is still attached to the old body by a cheed 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 disen'hrailed spirit. This is one form 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 are ered, and it is said that suc i an one is losing the power of hearing, the power of motion, of memory, or of speech. If common sense were brought to bear upon the question, it would tell quite a different tale. The topque is but the vehicle of sound, and its action, combined with the operation of the lungs produces speech. The cause of this result is rehind, -the divine reality contained within. The intelligent principle retains all its powers and attributes, never losing one of them. It is the body slone that decays, and our friends who are passing into the spirithal 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 teason to the nic saity of death. The physical body has fulfilled its function—be easocration 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 payous flower in the harvest of light

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER LIFE

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

Spirits have expressed a desire that I should not only sped 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.]

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

CPENING ADDRESS BY T. STARR KING It is with pleasure that we greet you this bright morning, and as the suo 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 sunight of Spirituslism, that will enable you to look up and see the better and parer world, where you will understand more per fectly all things, and recognize that all the that are sweeping over your 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 Spiritual ism 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 inflaence that cast over many of you a great stock, so that you trembled and felt sad as you met each other. But this was for a puri see, and although the skeptics may speer and eay, where is your Spiritualism now? Yet if you stand firmly and look upward and conward, 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 it ll sence 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; by wee upon these, wherever they may be. There will be a terrible searching intoughout 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 evidenceof 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, but the opening of the gates of heaven, and the open intercourse and communion of the two worlds, and the cause will thourish 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 re-turn 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 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 kard, and I see you struggle day by day, but you must know your Clara lives, and as far as she is able will impress all to be kind to you. I knew well when you stood by my form, and I heard your heart-rending sobs, and I understood it all. Oh! mother, it seemed for drys I could not leave you, you felt so lonely and ead. But, mother, Gow is good. He knows and understands what is best for the weary

children that are tried in life. Mother, I wish you to understand these things are true see you looking at the keepsakes of the past I see you looking out of the window, wonder ing and often hoping that you may see my form at last O ! mother, it seemed but a short time ere I reached such a world of leve after I jeft you so sad and lonely and my only wish was that you could be with me in the Spirit home. Then a gentle vice whispered, "Back to earth we will hear then to try mother, if thou wilt only trust us and have faith " All my live and approachy 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 paner and wondering way Clara did not come But, mother, I had to wall 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, am nearer to you than any one else, and could do more where you are than such strangers, though they are very kind. I don't want you to feel so lonely, for whenever an opportunity there 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. O of knoweth wasg it is best 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 rambow of promise will appear, and the suclight of your loved one will lead you to a home of 1 y and peace, where we shall be united for vermore.

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 hat py It is pleasant to know that in this nineteenth century a light has come to the hu man mind, and that when cartic's weary pil grims, after having passed along life's journey a xty 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 com-mence a new life. It seemed to me at pro-priate that I should pass away in the summer time, 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. was met ! y those who knew just what was needed by me, and in coming back I am very glad to meet those whom I knew by reputs tion as workers in the cause of Spiritualism I have visited many mediums 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 mediumsoin, although it brings pain and suffering of various kinds will also bring happiness of a corresponding character. The power to suffer i dicates the power to enjoy. 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 spreading this glori us gos pel that is not only to bless them, but the whole world. I want all to know that I still live and am happy in n y new home.

OERTIE BIGHTS

Just a few words now for my mother in Harrisburg, and to my dear fa her 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 O.! father, do you ever realize that Gartte comes to you and looks into your heart and sees how lonely you are sometimes as you turn your thoughts homeward. On! 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 Ou! father, we shall be so glad when you are ready to come back. Your Gertie wants you know that sh his been watching you, and will be very happy when you get home. are together here in Spiritife, 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 proyer. 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 Gertle is not far from you. She often stands ty your side, and would gladly whisper in your ests words of encouragement. Remember, then, papa, that it is our wish that you and mamma should jain 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 my 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 sympatry and kind words are

To cure obsession: Kindness and firmness, aspiration and self-reliance, pleasant physical, social and mental surroundings, with gentle, harmonizing, magnetic influences from cir-cles of exalted spirits, through noble, pire-minded 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 seet time demagnetiz: the subject, bring a health-ier, purer magnetism, and calmer, higher, and more elevating influences to the patient's re-Hef. This was Jesus' method: it should be ours - James M Perbles

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

Mas. A. H. Robinson, (180 East Adams st. 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 antidote, 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 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 Niekolos Row, Lawton, Vaneuren Co., Mich.

Platt Nims.

Paw Paw, Mich.

Whereas I was Blind, now I do see.

MRS A H R BINE N Healing Medium According to promise I will now give you's brief history of my wife's eyes. At the age of she commenced treatment (A lopathy) and continued for six months. During the time the doctor operated on her eyes, and said he removed catalacts from them. See was blind till the operation; then she gamed her sight, or partially so (this was in Ireland). still her signt was so but she could not see ecross an ordinary room and tell one person from an ther. Sue has continued to doctor her eyes ever muce. Bue has used all the popular remedies without any but fit ha used Hall's Clie rated Eye Cups with no better success. A last resort I sent to Mis. A. H. Robins to 1-0 E. at Adams at Chicago the centrated hearing meeting for a draguests and prescription Sub-sent her certain at called magnetic pipers, and stated that no medicine was direach her case. Are said the cause of dimness of right was the flattening of the lenses of her eyes and that by wearing t e magnet / d papers they w und be helped has now had three set of the papers. Her ey- night was restored so that she can see ton ruda, so as to planty tell our person from another and still a galoing. You will find enclosed pay and a look of her half for another examination and prescription | I remain Yours Truly.

R M CINTHE M D Tremost Center, Mc . Jan in . 77

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THE HERALD OF HEALTH for F bruary con tains an able arracle on Sexual Mirality," one on "Overwork and Prydological Bank-ruptcy," one on "Arsenic in our Wall-paper," one on The Liver and how to keep it if with, one on The Climate of Florida," "A letter from a Lady Graduate of Cornell t aversity" and some forty other arti cies. Altogether this number is a very rich one, and should be read by every one. year, and the Complete works of Shakespaare as a prediction A dress, Woods A Hollandon, Publishers,

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EXPLANATORY. "

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

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oackwards | independent of my 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 her name in full, and signed by the writer's name, in

full; but no address on the envelope. When left open they can not be answered, my sgency being efficient only when my mind is passive, and black to both questions and answers.

Put your questions clearly, directly, briefly. The mixed and many kind defeat the object of the Investigator.

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Fraternal Call.

Bro Sephens, the celebrated healing medium and lecturer state of California, but more recent y of Wisconsin gave us a fraternal call on Saturday The Dictor is looking well, and be assures us that he is doing an excellent business bath 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 no We bespeak for him kind attenti in wherever he may go

Passed to Spirit Fife.

the this theparament one is charged at the color of the c

Door on Hourse B Bur-rot second to Spirit life, from a quere N 1 1 ab anim 1474

He was a native man, and a devoted Spiri car: 1. Who we'll discove to be more than the Passed to spire the from Smithdeld Trownship, Pay, one County to the first day of January the 2 the twin daughter of Wellinger's and Way Lake Goods exaged mentile and I day.

I is Sold with passed on the Righer Sphere. Dec. 16.

He was a great soft certic that fired that disease Con-sense to but of a chaine to the cost moment. A short where before his change, a young gentless of from the V. M. v. A said do to see him and asked him if he would the to have some good in a ter call in an pray with bits. He seny came quite. Bestier, if you really thought can do the mujeter a yies in let him call, but he prayers will avait nothing. He was come look to the less breach. The Old Follows build him in she old family het at Terre Haute. Her 19th, with only the rittua tervices, we was his run test, as no trancal speaker was at hand. He crossed the filter a noble example of Spirituali m. He was a great soft certic that dreatful disease Con-

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In his of " see the for I see " Spiritualism Deniel and the trans . James Wylk, Water or lend," ste.

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Negro Shows versus Spiritualism.

BY DR C P FANFOND

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 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 Methodist Church would not be occupied by their society, during the hours at which we proposed to hold our meetings, the friends ap plied to the proper dignitaries, to engage the church (which some of our friends had helped them build,) for our use on the occasion They were informed we said not have it for spiritual lectures; hence we were compelled to occupy the school house, a building much smaller and more inconvenient than the 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 boly duties and purposes of the morrow, they hired the same to a large

TRAVELING NEGRO MINSTREL TROUPS, to perform in. Verily, tastes differ. No! you must not preach Spiritualism in our sacred house; we have dedicated 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 morall y of the sweet singers and 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 explarating to their despondent spirits, 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 influ ence in the atmo-phere, 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 manuer 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 - 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

"SALLY AM DR GAL FOR ME,"

"I loved a yaller gal 'way down souf." (This must have been delectable for the freeovers present, and they must have been there if out at all, for there were none at our meet ing) and the "Bowery Gd," and songs of this style, and such sentiments as the Rev. Theophelus Phimblerig's patent sermons. We were teaching at the School House, whither we had been compelled to go, because we were not hely 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 Ppiritualism dor 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 al so 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 lipservice. In further answer to the question, we saked. If we teach the young man to know, -not to believe, but to know, as it is demonstrated through spirit manifestations, 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 barn up the fluer sensibilities? We answer, never! If you teach people to know that phenomenal spiritualism 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? Again, what good? We as parents have a

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 dia-dem, whose radiating light we had hoped would have shone all along down our life's 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 tria's 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 dolerul sound, the first earth fail upon the little coffia lid, our almost breaking hearts asked, 'Do they still live?" and the church replied, "believe!" How poor and meager the consolation. It was only hope; we wanted knowledge. Spiritualism gives that knowledge. 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

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 dripk 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, hollest 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. like it, but that church oreferred Negro Minstrel Shows instead. Verily there is no sccounting for tastes.

IOWA CITY, IOWA.

NEW DEVELOPMENTS.

A Physical Medium in Colorado.

I will give an account of the last two seances held by Mrs. Vail, in Pueblo, Colorado. On Tuesday nights a week ago, we met as usual. When assembled in the seance room, the medium annuanced that she would sit outside the cabinet. She then produced a repe and requested some gentleman to tie her to her coair. 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, straightening 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 Morday night a circle was formed of some twenty gent!smen. > 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 ang, yellow hair appeared. Her face and form were perfeetly 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 mear Bent's Fort in six'y seven," (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 pound ing as if keeping time. We all at once concluded that it sounded like an . Indian war chant. It was repeated two or three times when the ourtain 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 turned 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 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 brown blanket about his shoulders. If put upon scales, he would have pulled down two hundred and fifty pounds. In a few momenta Helen Tyler again appeared. (By the way, just before starting to the seance, I had se cretly written the two following questions on a slip of paper to put in the cabinet for an-"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 ing the questions from Dr. Vait's office in 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

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 jains 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 somewnat 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 fraudulent evenue 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.

"Now, you all can see her; are you not

satisfied?" She then dropped the curtain and

EYR 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 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.

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 priv lege of burning that also, but the book cost two dollars, and the widow don't feel like los ing 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 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, entirely given up the idea, and may yet venture.

But I am ary 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 sup port 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 midst. It is reported that Bar-low, 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 can't vouch for its truth, but should he come, we will make it warm for him. Some of our tlock 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 PLICK 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 18th and 17th.

Convention called to order at 2 r. M., the 5th In the absence of the president, Mr E 16th 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 speak

ers 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 "if o'clock pursuant to programme of Business Committee. One hour was passed in conference, after which Capt. H H Brown State Missionary, spoke for 14 hours upon the subject, "stand up for Jesus," receiving marked attention as he pointed out the parallelism between the mediumship and life of Lesus and our modern médiums.

Sunday, Jan. 17, met at 10 A. M. Confer ence 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. Weh occupied. Address by Warren Chase. Sub-ject, "What went ye out to see?"

Met at 7 P. M. J. W. Kenyon read charac ter 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 sur-rounding 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 from the People.

MANCHESTER, TENN. -L.N. Bragg writes .l like the Journal, and you may consider me a permanent subscriber so long as it remains above the stepen of Woodullism,

MT. VERNON, IA -Mrs. C. Post write.-1 am now : I 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 frue 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 journal can supply. Your carnest arguments have suc-ceeded 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 chapter 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 sufficient ithat 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 liself 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
has account a cappel spiritualist; but thank God and
has account a cappel spiritualist; but praised up 8, 8. bear the name of Spiritualist; but thank God and his servants (angel spirits) who raised up S. S. Jones and the Religio-Philesophical Journal. The fold 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. Dut rejoice to own the name and train under the shanner. under the banner.

AURORA, ILL -A. F Benedict writes -1 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

MIDDLEPORT to -Jas. M Evans writes thank you very much for your notice of that cheat and humbur, 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 Spiritwill a well." but darkness is yet around us If "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 secure one of their own members. He is also our Town Clerk. There has been quite an excitement bere 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 be-held 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 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 commu-nication from Washington, D. C. written by J. Edwards. In his letter be says, "It is passing strange, that in a city as large as Washington, 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 man stand aloof from the meetings since the majority of the ecclety rejected the rules of moral order presented by Dr. Mayhew, as guarda against the desolating hand of social corruption proclaimed by Moses Huil and Mrs. Woodhull. Numbers that used to attend our meetings, belonging to the churches, have abandoned them The Boclety, by its suicidal course, obliged Dr. M. and some of the most reliable members to withdraw from it, choosing to stand alone rather than suf-fer the impulation 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 it justice. They have left Dr. Maybew to pay their set tof \$50 or \$10 If it is progression to reject every harder 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 organization or individuality, but the lack of confidence in the entire absence of any rule of moral order. HAMLET, N Y -Bishop A Beals writes -1

have just finished an engagement at Le R sy 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 sectariatism. At my first profile meeting is this piace a little episode occurred which set in commotion the entire Bumble. 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 emphatically protested against the instrument being used for any such diabolical purposes as she declared them to be. With this is junction to her ford, she mildly went to her church and devotions, little dreaming that he would have the temerity to dis-obey her commands. But in her shance it was spirited away to the Progressive Hall, where it rung out (innocent of wrong) the strains of harmoby and religious freedom. Just as the last not so of the clusing piece had crased 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 of this on laught 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 exchement here has proved a total failure, and their chegrin and disappoint-ment is plainly manifested in their spirit of perse-cution and bitter invectives. But in spite of this blind opposition the spirit of honest inquiry is manifest, and the spiritual andercurrent ruguing 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 it fidence. 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 fixe
medium and in a private way has done much to
convince and instruct the investigator in the
knowledge of the life beyond the grave. knowledge of the life beyond the grave.

> So moves the angel loving world With sweet and gentle power, The germ of truth within is curied,

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 aplendor, The old world feels the songs of youth And angel voices tender.



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Influence of July Beath by the Avenging Hand of Justice. The Longest Comand I both by threewing I'm Marghat a's I both Her Phoreble in Patry -The Phone Busher Party I both of the Reference His the a tree comes Furturate Frage of Chil . H. Mills - Franci Postle of a there hospital Mr Separations . A Soft Looks Somethin Soul that Me, et . et

We find on the work emitted. I flowers of the Mind opensity dist. that "Justin us. Thalms, for whom a triumph was decreed for an oughing Corsula, fell down shool at to head of the after at who he has a selft tong up his thanks; votes. Employ upon sorring the intelligence of Dyne XIV having record him to about, fell down died. To they may be anded three of Diagon a un a horte of Rhed a who died from seeing his three some returned creatined from the thirpage games, and thousand the or and tyrant of that manne who deal on bearing the sward of a postical proceto his own to age the

These maden a that us has folded, show that death from on if not see uncommon majors are the more tights the Specia world whom caused through the instrumentally of jour a Al global in the extreme. All the vital forces, players, and no his of the everying are grandly (fluring) had, and an intense is the inflining this the physical organism on not endure the pressure, and its like is easily to depth, under favorelic curroundings and conditions, if does to sleep, for pay always excites, modifies, or suspends the functions of the body. We big if a usen to believe that no unphoseant feelings accompany the transition under these recompanies, and that it is the easiest and most pleasant of all

Cold contracts, heat expands. Interior greef, like cold, in some of its manifestations, take a some entration of the vital forces, and death ensues at once, while excessive my causes an inorditate expansion of the same, with a like fatal result. The fact that deep erief sometimes causes bair that curis beautifully to become straight is an expletice of the concentration of the vital forces of the organism. When the emotions are grandly illum mated by transcendent joy, death becomes a poeter dream, more pleasura ble than any picture that the imagination can conceive. The features retuin the brilliant tinge that only a supersbundance of costator joy can impart, and you think that they who are so calmly represing in the aims of death, are only sweetly sleeping. They die as naturally, beautifully, and easily, as the awest dow drop is knowd heavenward from its bed in a flower, by a geneal ray of light from the morning a 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 aroms, after it has taken its voyage among the clouds, so does the spirit come back to earth, to do good to others, and to stumulate 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 wave. Sustained by law, which & deemed sufficient, it despes various instruments whereby death is aused There have been, however, isolated viscs where imprisonment for life has been substituted for the death penalty. In the early history of the world, eruelty-extreme stuelty-was always practiced in carrying out the ends of "justice." The quarteresg and burning of criminals, was not, at one time, an uncommon practice. Justice, supposed to be an entanation from heaven, ordered that criminals should be dealt with in such a manuer One peculiar feature prevailed, however, as late as the 16th century-the Medical School at Montpellier, received its annual tribute of a criminal io by dissected alive, for the benefit of science. According to Appleton's Encyclopedia, "Ravaillar, assassin of Henry IV, was torn limb from himb 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 Ravaillne. Even in England in the reign of Queen Elizabeth fraitors were disemboweled during life; and in the time of her fathes. 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 traifor the agonts of a cruel lingering death. In all civilized countries, weere capital puroshment has been-retained for certain crimes, ingentity has been exercised to render death as speedy and as little painful as possible. Laus of life with out 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 aches 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, Adses strangulation, and sensutions, probably, similar to hanging. The guillotine, an offshoot of the brain of Dr Guillotine, is invariably associated with torture and extreme crucity. 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 failing blade, but after the head is severed, although its eyes and hips may move and the muscles of the body contract, there is, notwithstanding -Sine have argued to the contrary, an end to all sepsibility to pain.

There are conditions of the human mind, when all things on earth seem my aspect, and every sound theilis the seknells-then death becomes desirable, four vanishes, and a strange reckless daring takes funsession of the humon soul. This condition of mind is beautifully, but sailly fillustrated in the following narrative: "One day." says the narrator, " as we were starting from New York, a trim little girl stepped abourd and look a state room, saving she was going through to Boston. She wasn't dyessed lewd, but mighty first and sich, wearing a Turkish hat, relyet sack trimmed with lace, a dress with a lot of scallops and frimming around it, and about the most I wildering fast I ever saw on a human. She was pretty, sassy, and called me 'oid father' at suppor, and carried on in a way that soon should what she was, though one deceived me at first with her baby face and guinsh mannets

" She was standing on deck about seven o'click, after having horrified the ladies and amused the gentlemen by her following manner, and her came 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, 'Dal you ever want to she, Captam?' 'Well,' says he, 'I don't tinns I ever dut' 'And if you dod,' and she, 'a lost would you do?" 'Well, in that case,' said the Captain, lossing her 2 ands on I turning away, 'I think, as I have plenty of apportunity, I saw I camp into the Schind and drown invectf."

"The words were hardly out of his mouth schore she turned round like a flash, and putting one hand on the rading, Paped everboard. See was gone before a person could star to catch helt. And a ferroise serious arose from the passeagers who saw it.

"I was standing oft when I heard the shouts, and looked not not not now her come to the surface. She had taken off her but, and her specially brown hair, which she ware house down her back floated in a mass on the water. I famoud she hooked 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 jointy way that she dot when she was plaching me half an hour before. In another moment she was swept tapletly astern and desappoared. We put about and lowered the locals, but we never folled her

M is strange how the women who had been ad shocked at her conduct before, now pithed and even wept for the lattle got when they found what a lood there must have been in the footish child a beat! while she was laughing the loudest

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

"I dan no longer endure this polluting, this festering breath. Gledly I fly to the refuge that a left me -Merciful death;

Not sudly, tearfully, But gladly, cheerfully, Go to my death. " Priests may refuse to grant sanctified forcial there unto me. Father, I thank Thee! a blessing is always held

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

Over the sea

Down in thy angricst, stormiest waters, Oh, hide me in peace! 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.

Note that covered commutes read , as not a restricted with mage door you become some experiment and the year force of unforcement them is to, for courts in securitive authors, becomes unforatable Each one on earth, however, has a fulsecon took person in his place is lived and he who some an idle show strong horse and sustains the red There earth have its primary Jessey is, and if we do could primaturely to the grass, we must return to rooth to be on them, and that how, under addit on as difficulties. He what anomits eighted hinds hans if an anway some the to in the Spatis world, and then for late, in pass old with deep to a use. so It to live on this joins of life go long as presente on and you become so the sport and sporting red that a natural dissellation takes place between to seed turn of the stocket tempter such a step recessory. Death mix be g cosmorania in case to shorten has lays on railly

DEGRAPS. FURTERHINDE DISSELE AT DISES III. . In elections, the consector of design and the physican councited the results, we do not to suit further retendant once a Unitalizing of the head an at the control on Social a May 4th, 1874, is stad brosh in the member of the people. What he provide Western Hundreds had recommed for witness the consecution and account of Raptonia 12. December 32. dom in the history of the world has such a terrible estimate exertise in any community. One out of says of our population has been killed or margorit Communication between triends and neight of class been districted, busin as interests runned, and our people dislocartened and broken in spirit The sun rose fair and bright on Subloth Last, only one largering a land easting its shadow upon the threshold of the day. The sweet a soil of the livels maten song, have is a flor, incense to the get of Him 'while doe'h all things well." A soft sweet a reested upon the free of figure, and excess where upon earth, in the uir, in the seemal serdure that seedigd to sinthe the ground with the magic of the might spring time was well betokened. Could we have stood upon the marger of the day and beheld the Angel of Death positing out his stale of wrath upon our beautiful city, what a shielder could have passed through mind and body! The bells rang out the time for morning service, and, filled with thanksgiving and juy, our churches were crowded with worshipers

And this disaster occurred on Sunday, when church members had assembled to witness body to present exercises, in accordance with the express command of their find, who could become a balor and make gatments for Adom and Eve course the ocean to crase sending forth its angiv waves, and feed the multitude with the loving and three fishes, but he sold not, or would not have the immo ent men, women and childr it at Dixon. Seem ingly, if God is numerical and amingotent, and answers players he would have detected the detect in the bridge, and through the metramentality of his unlimited strength, prevented a disaster from tefalling those who were engaged in the side ma convergating exercises of highests. But he did not, as the terrible coquel shows, as nearly sixtagacte either killed, or a rounds injured by the timbers of the bridge. Dr. Hedfin in the subject of this sketch was present and he aliust algo in a vivid manner, the sensa tions that recompany drowning. He says

"My wife and I went) to see the toption of the converts and took up a position on the Wridge shout that's feet from the first pier, and between it be aboutness. We were surrounded by prophe men, women and holdren. Suddents while Mr. Pratt was entering the water with a female. I heard a report similar to that made by a small common and in an instant the water closed over my and 4 felt that something was pressing me down. A breavy weight appeared force over me. I dod not such for the bottom. I was perfectly conscious, and immediately thought of getting and if possible. My hands yome in contact with the trestle gors, and rawling up as if ascending a taild i I was fortunate in Ending an opening through which I crawled and immediately stose to the surface $^{\rm V}$ I was then, as near as I can judge, shout seventy or eighty feet from the shore. I swam toward the bank, but when to a it my strength give out, and I wask. While swimming, some passon, who must have been under the water, eaught hold of my left leg, and grasped light 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 emmintered a dress. Thinking it was my wife, who was standing beside me when the span fell, I granded it, but having become oners sted, I was obliged to let it go. I was almost exhausted at the time, and do not know that the dress was fact of my wide I did not notice it portorilarly. My thoughts were almost solely confined to her, and I magned when I saw the dress'it was hers. "When I sank I was still sensible of the surroundings. I went apparent

by very close to the testion. The current rolled, me over and over, and my hands frequently ramp in contact with the gravel. I could feel the water raining down my throat and in my ears, and all it once experience. Allit most delightful sensation. I seemed to be at peace with everything, and perfectly happy. My a hole late passed before me like a flash of lightning, the events appearing in sequence, the most pranticent appearing to be in deletely impressed upon my mend it reumstances 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 mulst of a bealife review thinking what my wafe would do it she were saxed, and I drowned, I felt a hand on my shoulder. I was pulled not and placed on a rock. I was almost insensible, but qualitative and to myself. Oh, how sick and writehed

"After Jenia ning on the roots cloud an bout I was taken to my home Here Learning and Largieritz elected water and pertially digisted food until Inches in the afternoon. I was taken out of the water about 600 feet below the bridge. I was very thirsty after comitingcould not be not. The saws was I could smouth my thirst was by putting vincer into the dister, almost an unuse east a haif to a quarter of a punt-That strick not - review on one commetan of I was greatly astere ished withe number deven sthat posed through my mind while under the water Noths , that as arred during hildhood was exident, but everything some I was about a configuration and appeared before me as if photographed. The solution I specime of white the water was going down my Sport was not harpingsent. It seemed as if I was going on a journes. While on, the residence very bull and desired the let alone The solden from from the best do store in the water to the dry land seemed to have, a bull offect, and mode me indifferent to what was gotagon around me. Some I proportions to inv and wanted to take me home, but I find them to it me alone. I was so miserable. The corpse of my wife was found after the had been in the water about three hours. It is 'said that Mrs. Hodiman's count tran a was lighted up with a life like smale, surprincipal and suggestive of small; a court thoughts when dying that every body a attention was attracted a de-

Such wen the separations of Dr. Hollogie. He did not experience upparently, and prove the sixe. "Fround for the moder maning down my thread and in my rise, and all although it expressions if the most delightful acquetions. I seemed to be at peace with everything and perfectly happy. collaints these senses note were not of a higher to be directed. I should no not these out resting examples have a to bloom, to desarm death of its terrote, and reduce a high-degree of admiration at the western grey level by Davine Providence in an arranging all he have that our exit from his materful promound a nearly all encounts an explanately pointers.

A MERCH LINE PORTS thredd the most is translative record from a and specific trisfer atom, no most during the spring in 1800 that of which were durin recorded in the Pullahaphar, P_{-} , $h_{-\infty}$ old and from trastemaky

cape a ft Wills, of Non-York City, was I would on as it his some burned and, mentily supposed to be shown, the forces, Del., He for ment, bound from the achievant. I generally the tools be not recovered, and after excepeffected to restore the had forled, it was placed as a collin, and then again in the usual enter tex and shapped by Ad me even as in the free days the unfortunate man or New York Fry. It remained in Phyladelphys from 6 P w to law. Upon its arrival in New Yak the cortinests of the Low . (Del) the for was descovered to be somewhat palesmal, and the advice of the Board of Health was asked. It was avist concluded to open the cases and when this was done the man was found to be alive. How be existed conflined within these airless cases, passes comprehension. He was noved up for that's five hours, a length of time very lew persons would care to attempt existence morely atthout food or dring

How narrowly he escaped being bursed also may be im-gined from The fact that up to the time of opening the box shere was no deathat he livid Even then he might have been sent to his grave had not the peculiar flush upon his face attracted attention. One may well shudder, remembering how difficult it sometimes is to tell the fiving from the dead, and that the imagination can picture nothing more horrible than a breathing man coneigped to a tomb. We have heard of other melderts where the living have been all but turned, and indeed burned, but we do not call to mind a east as wonderful as this in all-its do nis. As hearing upon the affair, the intense cold about March 11th, that year, should be remembered.

. * A DIVER PARTISITY DIES. The following is a premilar case, same ag the sensations of dying when submerged in water, and deproved of air. Some time ago, a canal-boat laden with steel rails was suck off Tirob, Hodom Rivel, New York, and the services of a submarine diver were required. Thiring his operations he was watched with the deepest interest by the villagers, and a telegraph operator was allowed to don the submarine across and go below to explore the mysterious depths of the river, the water being fifty feet deep. What followed is best described by bimself: "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 inside of the helmet; could

see all of a too off outside. Gradually darkness came, and slowly inmused in intrinsity until my eyes were decrees, and I could should the gluone. If was then that Klor on to beel uncomfortable. The pressure of the wall as I kept going down was tremendous, and my head felt tod, and now and their there was a sharp paid to my ease. In my descent the current furned my round and round, and some of the generally are indeed iron had the life and and to king became entangled, so that when I felt for the cord, who had ought to have bound metantly, it could not be quickly separated so as to Work service. All second of any description then reased, and a sense of drawsiness, the ever me. I knew that the escape value had closed, and I was breathing foul as. Fourth securing the life coul, I orginaled for more air and could hear the pump two at its increased speed but it was to no purpose, is by constant use, the pistons had become so worn they could not give the requeste pressure. I became alarmed, and I worken the treather and investment commenced to but me. I could do nothing to be proved I assembly to make a constitution of the same to be a second to the contract of the same to be second to t though a must basel, and the basi gas I togethed seemed as if it had been heat danger age. I thought I should don. The most horrible sensation one or a me. I madly be abouted all the air from the suit, then came a to me colore to exert apon my body on all sides. It was terrible. My exea as them, as he's would our-I from their makets. My legs expanded and and her roms and heavy till it seemed as if they fee would burst, and

Y and iff grant Normality as possible I was handled on board the vessel, and the belinet are removed. The sensation produced by the adigordon of the cold arwas the same as that produced by the sudden drenching of a sleeper with water. However, I suon recovered my strength and congratulated my soft on his fraction on aperform death?

how a not me one manner. When reason returned a soft light seemed to

store over the and I began to evake and after a time opened my eyes and

low stores I on the auglare of the water. I could see the boat on which

were not broads bolt all of them had a wend look, and their proportions

were zigants. The smallest boy against them surpassing in size the famous

there may had after he was let down, the diver who owned the armor was some what doubtful is regard to the power of the air pump, and finding from the sense of forming that he was doing nothing on the hed of the rivers signatical executi times, but got no answer. Those on the vissel waw his county names than 20 for a by, white. Then the alarm her ame general, and all possible haste a is made to get the diver to the surface. From the experson es here given for this reporter, we are led to infer that the first Mages of during under sor his actimistations, are not very agreeable

VIOLENT DESCRIBERY BROWNING, ESC. Appleton's Fire compediting uses a bood keeper of scalent deaths. "Of all deaths - aird amb at prilips those by some of the possons are the passest, such as proper and and apaim which act directly on the nervous exetem, first fulling it into repose, and finally stoking it into the insensibility of death. Downing has generally been supposed to be a painful mode of term nating life. This, however, would even to be an error, which probat the become common in consequence of the first struggles made by a drowning person from from Captara Burings, the burdher of the famous noverst, Madame d'Arbbay, who had a tematkable recovery from drown ing hos, 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 the formings were sent onto of comfort, but of such because delight, is the grapest on the follow of the stream, that he fest quite independ at these who pared time out. A write to the Queterly Receiverente that a gondlement who had been forested from dinkning, declared that he had the stream was transported the day builtening of suffer that he round see the sun stranger of the day builtening and as he stood uprovide he round see the sun stranger though the wider with a dry into the manners that his eyes were thoughts to be seed upon if foreter. Yet he neither feated his late, ner wieled to as it it. A sheep wise than which contined and gratified from, turds a baximons would a watern given. A person drowning is suon deproved of an and the hore supplies restead of arterial, xenous blood, when note upon that from the an eporte, and deadens its sensibility Such her death by a gun what would be also supposed to be easy, and also and right the practice which his be a carrol out so frequently during the find on mateny, of storers the references Separa from the common a mouth, as not such vein the possible the suffering softime as it appears horn the first hed beholder. The first effect of a fatal shot would appear In he behumbing to the sensited to and where after the mortal wouldthere has been a monomiary interval of life, it has been frequently observed, that the mind is a cupied, not with a sense of suffering but with its habit-ual thought and feeling. The first act of Charles All, of Sweden, on recrying a ball in his brain, was to grasp his sword. In death by rold it is only in the preliminary stage where there can be mach suffering for the first reads not of danger is a state of drown ness and stupor, which is cutirely incompatible with pairs. Dr. Solander, who accomposited Cook, and subsequently S : Joseph Banks, on their expeditions, was so conscious of the flangerous symptoms of seep, in those exposed to excessive cold, that he warned all against it; and at the same time he, himself, was so bewifeled by its influence as to be allining the first to be down in the snow to enjoy the falld similar. He was, however, fortunately aroused in spite of house if he has companions, who had to nelited by his lessons proper for the rmergency. Solander a servant, did as his master did, and not as he said, and when armsed, with the farming that he sould die, if he slept, ansurred that that was all he desired. Similar expressions are recorded by all travelers in the Arctic regions, and Napoleon's fatal retreat from Moscow was marked at every step by those who, benumbed with cold, lay down only to stop. But never awake again to life."

The peruliar case of "forewarning" is related by a gentleman in the latent Fig. 1 Species of Hesses of The lady who has been the subject the Survey visitation is nearly related to some of my own most intimate to code. They are well informed and intelligent people, and the budy herself a a chee all present person, actively benevolent, and far removed from anothing like superstition or morbid fancies. Many years 200, when go by upstairs sign suddenly saw a figure going before her. It was grey, and so undermed in outline, that she could not tell whether it was a/man or a nomen. It descripts at all enddenly as it came. The next day a near relation died. This figure has appeared, at intervals, seven times. Each appertance has been followed almost immediately by the death of a relation, a ffreigh or some person belonging to the house. Its form became more disboot after the first time, and she used to speak of it as the little grey man.

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