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

VOL. XVII

(S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.)

CHICAGO, FEB. 27. 1875. \$3.00 A YEAR, IN ADVANCE: } aingle copies eight cents.

SPIRITS DANCE.

God can Number the Hair of Your mead, but Spirits can Curl it.

LETTER FROM DR. CYRUS LORD.

BEO. S. S. JONES —Since the opening of my office in this building, corner of Adams and Fifth Avenue, I have not had an opportunity of addressing you and the people through the columns of the Journal, but I feel it a duty which should not longer be delayed, and will improve the present time in giving you a brief history of what we have been doing since my last letter to your valuable paper. Several publications of the various orthodox denominations, are weekly publishing reports from their missionaries in the field, to inform the world of the result of their labors, and while I do not consider myself, a missionary in the sense they use it, still I am a laborer for the cause, and am constantly at work for the ben-eat of our belief, by healing the sick and the development of mediums.

I must tell you in the first place, that the spirits have named my circle,

"Grand-circle no. 1 of straight spiritual IETS."

I should not have presumed of my own accord to have so named it, but as the name was given by my spirit guides, we gladly accept the cognomen, and shall so try to conduct our-selves that we may honor the title given us. We have been establishing many circles through the states and Territories, which we consider branches of our grand circle number one, for in giving instructions for their guid-ance and development, we urge them to do the same as we are instructed to do here at headquarters, to throw away all that is unlit to enter into our growing minds, and to accept only that which is pure and elevating in its character, and which will bring us into nearer harmony with our spirit controls. From these branch circles we are receiving interesting accounts of the progress being made, and its effect in the surrounding community.

Among the numerous mediums with whom I am sitting, some very interesting ones have already developed, but as they have not signified that a william to the state of the stat fied their willingness to be published, I with-hold their names; one, however, I am permit-ted to mention. I refer to Mr. Thos. Gould Smith, who in my opinion will astonish the world with his power of healing. He is now controlled to locate disease, and will place his kand upon the affected portion, as readily as a duck will take to water. He has already performed several wonderful cures. He sat with me sometime for development, but like some others, the controlling influence did not seize him at once, and after a time he became discouraged; thought he was not get-ting along as well as he should, and found the process of development unsatisfactory to him, and to such an extent, did this feeling carry him that he finally left and remained away sometime. Although this discouraging feel ing kept him from seeking the spirits, it did not keep the spirits from seeking him, for he was soon influenced to return and continue his development. At the first sitting after his return he was wholly entranced, and while in this condition, he seized the slate and pencil and began to rapidly cover the slate with figures and characters which seemed to have no signification, but upon an examination the outlines of a house were clearly drawn, to-gether with the outlines and forms of two human faces. He had previously been informed that one of the phases of his mediumship

would be painting or drawing.

After he had come out of the trance and while sitting with me at the table, he and his chair were lifted up several times by spiritforms. He then rose to his feet, when they tried to bask him in the air, but did not succeed at that time. Again his hand was selzed

CONTROLLED TO WRITE,

"In six days your hair will curl." It was at that time perfectly straight and cut short, and in six days in fulfillment of the prophecy, it was curled close to his head. This occurred over two months since, and at the present time it remains so. At another time he was influenced to blow upon the slate. Upon being saked by friends the purpose of this peculiar influence, he replied, "I do not know," but upon examination of the slate afterward, the outlines of

A HUMAN FACE

were firmly imprinted upon it; indeed, so firmly was this form impressed thereon, that as yet no substance applied has erased it, although he has tried several times to do so. Mr. Smith is enabled by his magnetism to find any obstruction in the system, and is able to remove it, if it can be done by any possible means whatever. He is still continuing his development, as he does not yet consider his spiritual education completed, enabling him to go about doing the good in the world he intended and a constant of the constant of tends to do.

There are also numerous ladies and gentlemen having private sittings with me, for their own benefit, to arrive at the knowledge and truth of Spiritualism, who are not connected with the circle, and who belong to the first and best society of the city. I feel interested in saying to the JOURNAL, that I am constantly in connection with judges, lawyers, doctors and teachers of Public Institutions, ministers and members of Congress and Legislatures, who are not publicly known as Spiritualists, but who are believers and are constantly seeking the truth and disclosures made to

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in the city nightly, if entertaining and interesting speakers could be obtained. As an evidence of the growth of Spiritualism in the city, I would say that I am daily holding circles at my office and residence, for development, together with many calls during the day for private sittings for both healing and

development.

Among those who are developing, I will name a few of the prominent gifts disclosed to us, viz: healing, delineating character, clair-voyance for locating, describing and prescribing for disease, writing, rapping, clairaudiance or hearing spirits talk, playing musical instruments under influence by those who are unacquainted with the art, writing in Hebrew and other foreign tengence and tracking the second of the control of the second of

other foreign tongues and speaking.

There is a very large spirit form who visits our circle very often to assist us in our development. We have

NAMED HIM SAMPSON,

and he now responds to that name. His mission seems to be magnetizing the circle, and as he is so large and powerful his influence is very sensitively felt. On one occasion while working over one member of the circle, and while the member was joined by hands to persons on each side of him, this spirit clasped him about the waist and lifted him a few inches from the floor, several times.

inches from the flor, several times.

As my time is so much occupied with my duties at home, I do not find occasion to visit many of the manifestations taking place about us, but many wonderful things are occurring in my own circle, and among my family, one of which I will mention. A gentleman who has occupied the pulpit for a number of years, called upon me, and at the second sitting was enabled to see faces, forms, scenes, etc. By request of this gentleman. I progured a sitting request of this gentleman, I procured a sitting for him at my daughter's, Mrs. Jennie Lord Webb, No. 111 Walnut street. At that sitting he received communications sufficient to fill twelve finely written pages of letter paper, from the following spirits, viz. T. Starr King, Dr. Channing, John Wesley, Hosea Balloz, Ezra Gamett, John Pierrepont, the poet, Prof. Haven, Rev. Geo. Knox, of Lewis-ton, Me., John Murray and Bishop Whitehouse, and at a subsequent sitting, he received communications from Salmon P. Chase, Chief Justice of the United States, and other dis-tinguished men. This was in the presence of a large and appreciating circle, in a full light, and the communications were all given by independent writing, by placing a slate and pencil under the table, which was held by Mrs. Webb's hand, and as the communications were in accordance with the truths and moral principles of their authors while in earthlife, their authority and reliability was ex-

Mrs. Webb has many phases of independent writing, one of which consists in placing paper and pencil on the carpet, under the table, in bright daylight, and the spirits will there write communications. At her dark circles. after the rooms have been examined and the doors locked, the spirit of Jerry Bryant will play the tambourine, and

ceedingly convincing to all who saw and

BLACK HAWK AND BIG THUNDER,

come out and dance, keeping perfect time with the music, and with the same noise and movements that two human forms would make while performing the same operations. These manifestations occur very often, and have been witnessed by the acquaintances of Bryant and others. At the residence of Mrs. Annie Lord Chamberlain, no public circles are given as her health will not permit, but at times when she feels able, she invites a few to sit with her when the musical manifestations are produced. These manifestations are still acknowledged to be the best in the world—not only by our own countrymen, but by foreigners and those who, have traveled extensively and have witnessed similar seances in different countries.

Notwithstanding the bogus manifestations which are being proclaimed far and near, I will relate a seance which occurred at my house and in the presence of my own family, while Mrs. Chamberlain who was in the cabinet, was wholly entranced. Six hands appeared at one time from the cabinet. I was called to come near them, which I did, taking these hands in my own and feeling the elbows and the arms as plainly as though I were handling mortal flesh. At the same time my mother showed me her face, and I was caressed by her and water was sprinkled, upon my head. During the materializations my son in the Spirit-land, was whistling and stepping to the time of a tune which was then being played on three instruments by spirit hands. I might relate many other interesting scenes which are occurring in my circles, but I have already occupied so much of your valuable space that I forbear for the present, hoping to be able to contribute again to your columns at no very distant day. Chicago, Ill.

MENTAL OHEMISTRY,

Or the Relations of Mind and Matter Philosophically Considered.

god did not answer the prayer, being too busy in numbering the hairs of an OLD DEACON'S HEAD.

MR EDITOR:—The interest you take in the progress of science as well as industry, in metaphysics as well as physics, induces me to present to you the following for a place in mortals through the mediums, and I venture my assertion, that this class alone with their friends and families, would fill the largest hall philosophical ideas that I, with many others,

entertain in relation to the so-called "Miracles" said to me, "Mr. R——, I have experienced a miracle, and as you seem to take much interest in that which it is the custom to call miraculous, I will relate to you my experience." I thanked her for the condescension, and added that I hoped it might open to me a new field of thought, from which might be garnered some sheaves of truth. "Well," she replied, "it has unfolded what I conceive to be a truth to me; a truth in relation to the law, and the order in which God has established human existence. Of this, however, you can judge when I have related to you my mira-

cle.

"I have two sons—one is ten, the other is twelve years old. Previous to the birth of my first boy, and indeed during nearly the whole period of his prenatal condition I had a great desire that my expectant child should, when born and grown to the years of understanding, be good, as God is good, should possess a spiritual nature, and that all the developments and growth of his being, be spiritual and Christianlike. Christianlike.

"To obtain this much wished for consumma-"To obtain this much wished for consumma-tion it would require the direct decree or in-terposition of God as I sincerely believed. So I prayed without ceasing (so to speak). I gave myself wholly up into the hand of God; prayed with all the earnestness and sincerity of my nature, that He would bless my unborn child. I prayed in the early morn before I arose prayed in the early morn, before I arose from my bed; I prayed at noon, at evening, through all the hours of the day, and night if I chanced to be awake in the night. My first and last thought was for God to answer my prayer in relation to my unborn child. If it be true that the blood flows through my heart; if it be true that I breathe the air; if it be true that when I stand in the sunlight the rays fall upon my head, it is as infallibly true that I prayed with sincerity. I prayed without doubting. I firmly believed that God would answer my prayer. Months passed and I did not cease to pray. I prayed ten and twenty times a day. My child was born and it gave me joy to know it was a boy.

"In one year from this time my husband be came involved in financial trouble, and as I had received a commercial rouble, I was able to render him much assistance. So, hiring a nurse for my child, I went forth where my husband's interest seemed to call me. In short, I worked with a will wherever my hand, or mind could be brought to bear to advantage. This state of things continued for about a year. I must not forget, however, to tell you that during the time that I was earnestly engaged in helping my husband in his trouble was the prenatal period of another boy that is now ten years old, and during his prenatal existence I have no recollection that I prayed once. Indeed I gave him no thought, my husband and his business affairs occupying my mind to the exclusion of almost everything

"But I will not weary you with particulars, the sequel is this: My oldest boy—the one for whom I expected much because I had asked much from that source—(whence all our blessings come) is as weak as water. He will lie and steal, and will get drunk whenever he can get liquor to get drunk on. I can not trust him with change to go to a shop or market. He has a perfect abhorance of work or anything that is useful. In short, he is the most perfect failure that I ever saw. My second, now ten years old, is exactly opposite to his brother. He is strong in all things. He has an abhorrence of all these debasing traits that characterize his brother. Indeed, he is already in mental strength a man, and I can feel to lean on him for support, and he loses me and seems happy in my company, while the eldest seemed to care but little for me, and finds more enjoyment among those who are low and debasing than with the elevated and refined.

'Now, sir, I have related to you my mira-cle, and I should like to know how you ac-count for the difference in my children." I frankly acknowledged that I did not know.

"Well," said she, "I have a way of accounting for it that satisfies me, and that is this: In the conditions and circumstances that I have related attending the prenatal existence of my first boy I ruined him. I yielded my own individuality. I gave myself wholly up and depended entirely upon some foreign power or influence, and not at all upon myself, and my boy is a reflex of my own mind intensified. I am to blame, or my teachers are to blame. In the case of my youngest how you again see the reflex of my ownself inare to blame. In the case of my youngest boy you again see the reflex of my ownself intensified. My individuality was again maintained, and I moved and acted much among men, always maintaining a condition of confidence, truth and integrity. Suffice it to say I have done my last praying in such a case as I have related. I could make no reply, but I felt that I left that lady's presence a wiser man, believing that she had indeed presented to my mind a field for thought from which some sheaves of truth might well be garnered. some sheaves of truth might well be garnered, and as I run my mind over and around the world, taking in at a glance the millions of hu-man beings with all their mental casts, from groveling in the dust to soaring in the beavens. we well may ask in the language of that lady "How are we to account for this difference?"

"Out of earth's elements, mingled with flame, Out of life's compounds of glory and shame, Pathioned and shaped by no will of their

own, And hepelessly into life's history thrown Born by the law that compels men to be, Born to conditions they could not forsee, Born by one law through all nature the same, What made them differ? and who was to A MATERIALIZED SHAWL.

Manifestations at the Eddys.

Chittenden, Vt., Feb. 5th, 1875. Mr. S. S. Jones:—I send you a statement of what is transpiring here daily. The material-izing of spirits at the home of the Eddys still continues to increase in power, and has during the last three weeks made wonderful progress Many of the spirits that materialize can

BEAR THE FULL LIGHT

of an ordinary coal-oil lamp, standing in full fisme in the doorway of the cabinet, while others, having more power, can come outside of the cabinet, showing themselves so plainly that they are easily recognized. On the even-ing of Feb. 4th, William Eddy, the medium for materializing in the light, held a seance for several visitors that came to witness the mani festations. After the medium had entered the cabinet, the light was lowered. Honto, the spirit of an Indian woman, soon appeared,

IN A WHITE DRESS,

elegantly trimmed with pearls, shells and fur. She came down from the platform in front of the cabinet on to the floor, close to the company sitting to witness the manifestations. She stood for an instant facing them, then she invited Mrs. Cleveland and Horatio Eddy to dance with her, which was continued for several minutes. She then passed beyond the circle to the far end of the room, going some thirty feet from the cabinet, and apparently drew from the side of the stove a

-MATERIALIZED SHAWL.

She now returned to the cabinet for an instant, and then came back again to the circle, ming ling freely with the company, shaking bands with some, patting others on the head and back. Sitting down to the organ, she played on it for a short time. Leaving the organ she again went to the far end of the room, and materialized a shawl from the stand on which the lamp stood. During the evening Honto went five times to the end of circle room, passing the company each time, going some fifteen feet beyond them. Twice during the evening, in returning to the cabinet, she lost her power, so that part of her body disappeared before she regained the cabinet. The controlling spirit now requested the light to be turned on full. Honto again appeared in full form, standing in the doorway of the cabinet, the light shining brightly upon her. She

BOWED AND DANCED. showing herself several times. Twice she stepped outside of the cabinet to the railing (about two and a half feet from cabinet door). She now retired, bowing as she left us.

The next spirit that came was an Indian woman known by the name of Black Swan. She appeared twice. Next came an old lady dressed in white, whom I recognized as my father's mother. She spoke a few words and retired. Next came an old lady dressed in a dark colored dress, apparently some eighty years old, whom we recognized as Mrs. Eaton, one of the controlling spirits. She spoke in an audible voice, remarking that in the Bible to the written. Blessed ere they who feer God. it was written, Blessed are they who fear God, but she said blessed are they who

FEAR TO DO WRONG. Next came a spirit who was recognized as Comer Waterman, by his uncle who was present. The next spirit I recognized as my brother-in-law, John Nevins, who passed to Spirit-life some ten years ago. He was dressed in a black suit, just as he dressed in earth-life. Next came a lady, appearing to be about twenty-five years old, whom we recognized as St. Mary, one of the medium controls. In earth-life she was a nun in one of the convents and a sister of charity. The next spirit that came was a lady about forty years old, who was recognized as Mrs. Phillips. Next came a spirit dressed in the uniform of an officer of the army. He was tall, having a full black beard. He was recognized by Mr. Waterman as an acquaintance who died in Andersonville prison during the war, whose name was Freeman Thompson. Next came William Brown, one of the controlling spirits of the medium. He dismissed the circle, speaking in an audible voice, plain and distinct, bidding us all to hope on and strive on, and truth would be unfolded to us. Mr. Jones, I have given a plain statement of facts of some of the manifestations witnessed by all present at the seance held on the evening of Feb. 4th. The com-pany have requested me to subscribe their names to this. Yours,

EDWARD BROWN. waites of company.

Ming. R. Cleveland. N. G. BARKER. MES. D. EDDY BROWN. Joseph Rugg J. Manchester. Horatio Eddy. CHARLES WATERSAN. EDWARD BROWN:

A CELESTIAL PAINTING

The Drop Curtain of the City Opera House-The Spirit of Turner, the Great Artist does the Work.

For the past four months Mr. N. B. Starr, of Port Huron, Mich., the spirit artist, has been engaged upon the work of painting the drop curtain for the Opera House there. Mr. Starr received his commission for the work from Mr. Harrington about the time the building of the Opera House was commenced. The style of picture and everything in connection with it was left to his own judgment. It has

been a sort of labor of love with the artist since he began, and all his spare hours of in-spiration have been devoted to it. He has proceeded under a disadvantage which would have proved fatal to most artists of being unable to have more than eight feet in height of the canvas before him at once, as his work room is in his own house, where he has not sufficient height of ceiling to allow him to spread the curtain out, the canvas being twenty feet high by twenty-five feet-wide.

DESCRIPTION OF PAINTING.

The painting represents the rapids of a river. The water comes foaming down amid the rocks, showing the delicate tints of green and white so vividly that one almost listens for the roar and rush of the torrent. On one aide is a jutting rock standing high above the water and covered with moss and vegetation, whereon a group of Indians are standing. In the middle of the stream, is the smooth water. Above the rapids an Indian girl is seen in her Above the rapids an Indian girl is seen in her cance paddling across. On the other shore, closs down by the edge of the foaming water, is a group of deer, some of them browsing upon the rich foliage, and others drinking from the stream. Beyond, on a plateau above them is a representation of a party of Indians lassoing horses, and in the distance a range of mountains is outlined against the hazy looking summer sky. In the foreground looking summer sky. In the foreground, amid the rapids of the river are a number of little islets, with the graceful trees growing upon them. The design is striking and grand.

The execution is bold, but at the same time the little details of the work have not been neglected. The colors are harmonious and vivid. It is a scene that will do to study, and we are very certain that the first audience that gathers before this curtain will not be very anxious to have it rise out of their sight.

There is a good while to wait, however, as the Opera House will not be ready until late next fall. Mr. Starr claims to paint from the dictation of immortal artists. The great painter, Turner, is the chief hand in the work we have described, according to Mr. Starr's firm belief. It is almost as difficult for the most confirmed skeptic to believe that an aged man like Mr. Starr, who never thought of painting until he was over sixty years of age, should nimself be capable of such a work as it is to be believe that the spirit of one was was a great artist but had passed on, was directing the venerable hand of Mr. Starr to the formation of forms of beauty.

Was it a Miracle?

I herein write you concerning some family incidents which took place extending back about seventy years. You may call it a

MIRACLE, or what you please; it is nevertheless from a good source, as any one will know, who knew any, or all of the family. About seventy years ago there lived a family in Pulladelphia, Pa., by the name of Shinn. The name of the street is now forgotten. The family then consisted of the old mother Shinn, one Dr. Piles, after a resident of New Orleans for many years, where he finally died of consumption; a son-in-law, his wife Rachel, and two sisters, Lydiaand Pattie. Now about this time Pattie became very much absorbed in mind upon the subject of religion, and after many long and fervent prayers, she became insane, and was a raving maniac, and to secure her safety, she was placed in a chamber in the third story of the building. There was one window looking

out on the back yard, which was barred, as all thought, sufficiently to hold a person. Now, while confined here one night, they heard the door being knocked on very viclently, down stairs, and some person looked out of a second story-window and asked, "Who is there?" and was answered, "It is me, your sister Pattie." She was ever after sane, stating that while in the room alone, where she had been confined, she was looking out of the barred window, when she saw Jesus and several angels standing down in the yard below, and they beckoned and told her to come down, and she hoisted the window and jumped down, and then knelt and prayed for the forgiveness of her sins, and the one that was called Jesus said, "Have peace, sister, your sins are forgiven," and she was nappy, and knew where she was, and went to the door and commenced to knock.

Now this is a fact, and how can we account for it, if it is not a miracle, just as much so as any of those in the Bible? There she was sound and hearty—not even a sprained joint, when before she was crazy, and there was the window that her friends thought was barred tribly strong, now hoisted,—the only place at which she had got out, and there were the invarious in the spot she wade where as the imprints in the snow, she made, where, as she said, she received forgiveness from the angel Jesus, while others atood around. This is the statement of her stater. Lyds, who lived to the ripe age of 75, and a consistent Christian and Courch member.

Martha A. Stewart. Decame, Ill.

'How pure at heart, and sound in head, With what divine affections bold, Should be the man whose thoughts would hold An hour's communion with the dead. They beant the silence of the breast, Imaginations calm and fair, The momory like a cloudless sir, The conscience as a sea at rest. But when the heart is full of din. And doubt beside the portal waits, They can but litten at the gates, And hear the household jar within."

and the second second

—Iennyeon.

THE CHRISTIAN AMENDMENT

A Sermon Preached in the Unitarian Church, Washington, D. C., Jan. . 10, by Rev. Frederic Hinckley.

"Who art thou that judges another man's ser-vant? to his own master he standeth or falleth," "The kingdom of God is not in word, but in ower," 1st Cor.: 4: 20.

During the last month, there has been held another annual session of the society for se-ouring a Christian Amendment to the United States Constitution. That meeting was characterized by very explicit utterances. If, in come respects, its statements were modified upon those made before, in others, they were none the less decided. The purpose of this association is, in its own words, to secure a "recognition of Christianity in the National Constitution." Its members avow their intent to continue their efforts "until the nation, by the voice of the people, shall declare its Christian character, as it has already asserted its freedom, in the charter of our rights and liberties." By the "voice of the people," of course, in meant the expression of that voice in the organic law or constitution of the land. How, then, is the declaration to be made? In what form is the recognition to appear.

The original demand, as made a few years ago, was for the insertion of an amendment in the document referred to that should explicitly acknowledge the "Almighty God as the source of all authority and nower in civil government; Jeans Christ as the Ruler among the nations: and his revealed will of supreme authority, in order to constitute a Christian government." That formal statement does not appear in the resolution adopted in the last meeting. But cimilar statements find expression in a speech of its secretary. He says: "Even the com-pact entered into by the early settlers of Rhode Island contained all the points which it was desired to insert in the National Constieution—an acknowledgement of the supremacy of Jehovah, of the rule of Jesus Christ as King of kings and Lord of lords.' and the supreme authority of the word of God as the fountain of law and as the source of all principlea of right."

It is not to my present purpose to examine of these statements in detail. It is sufficient for me to say now, that each of the three clauses in both of them contains a disputed proposition; a proposition disputed not only by the unbelievers outside of Christianbut by many believers also within the Christian ranks. You can not declare either Divine authority as the supreme source of civil government; or Jesus Christ, the "Ruler of nations," "King of kings, and Lord of lords" therein; or the "revealed will" or 'Word of God' as the "fountain of all law, and source of all principle of right," without meeting a protest, clearly and understandingly made, by those who are neither athelets toword God, nor disbelievers in Christianity. The proposition, therefore, is too narrow and esctarion for universal acceptance.

But I am concerned now, not with this statement in its details, but with the general purpose sought to be accomplished by its introduction: with the nature and effects of that purpose. The batter to understand this, let us trace the line of argument by which the conclusion presented is reached. In the preamble to the resolutions, passed at the meeting of which I have spoken, it is said, first, that "this notion was founded by Christians who incorporated the principles of Christianity into the institutions of the country;" second, that "unsectarian Christianity has always been a part of the common law;" and third, any explicit acknowledgement of God or Christianity, which defect is made the pretext for the most dangerous assaults on the Christian institutions of our nation." Therefore it is "Resolved that the connection which has hitherto existed, and still exists, in fact, between our government and Christianity now demands expression in our fundamental law." Further, it is said in these resolutions that "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 Obristian institutions and usages of our nation." While another resolution speaks of "securing for these institutions and usages," which are therein declared "the bulwark and cafeguard of all rights," "legal basis in our

fundamental law. Consider, briefly, the two preliminary statements, made the basis of the conclusion reached. First, it is said that our nation had a Christian origin, and that its founders incorporated Christian principles into its institututions. That statement, as made, seems to me too unqualified. It is true, in part, of the local organizations, the little colonial beginnings of our national history and life. It is true that some of these, though not all of them, had distinctively this Christian character and purpose. It is not true of many of them that they had such exclusive character and purpose in view. But in the organizationof the national government it is not true that such . Obristian character was recognized or such Christian purpose avowed. Very clearly and distinctly is it evidenced on the other hand there was a purposed avoidance of such declarations; a wish to keep clear of any entangling alliance with religion in any of its forms; an aim simply to protect all in the free enjoyment of their religious rights and privileges. Even if it were true that these little colonial beginnings, these local organizations, have each and all of them the distinctive purpose of building up, an exclusively Christian. pose of building up, an exclusively Unristian state, according to their ideal of it, it would not follow that their purpose was a wise one, or that it was perfectly consistent with all their undertakings, or that it could remain permanent in their subsequent history. They all, like the Pilgrims of Plymouth, I take it, planted better than they knew. They made a beginning of that which must inevitably expand itself afterwards. In the very fact of seeking and obtaining a larger freedom for themselves, they prepared the way for and secured a still larger freedom to be developed for those who should come after them.

Besides, were we to ask the question as to the exact meaning of these terms, Christian and Christian principles, we might find that a correct reply thereto would by no means jutify the claims of those who have used the terms in these resolutions.

Then, as to the assertion that "unsectarian Christianity has always been a part of the common law." How much is meant by this declaration? What has the common law recognized of Christianity? Is it anything more than this, that in those general rules of equity which make up that unwritten law whose authority is recognized in the progressive development of society there are certain moral principles, laws of right and justice, affirmed, indeed; by Christianity, but not without some expression in the other religions of the world? Is it anyting more than the recognition of the presence and validity of these universal moral principles? I suppose, by those of whom I am speaking, that more would be claimed Toey would claim that certain Christian institutions and usages, as they term them, have been also recognized. Whether this be so or not may well be questioned. But the very statement of this fact brings us to the rea point before us; to the actual purpose which those have in view of whom we speak.

They ask a "legal basis" for certain "Christian institutions and usages." They complain, as the ground of their demand, that 'dangerous assaults are made on these institutions and usages" for the want of this legal basis and authority. Here, then, their thought and efforts center. To these institutions and usages they give prominence. It is for these they ask safeguards. It is by putting these on a legal basis that they understand that the nation is to show its Christian character. What these institutions and usages are is not set forth in the resolutions. They are suggested, however, by a remark in the speech of the secretary of the society. He complains of the "attacks upon the custom of reading the Bible in public schools, and the religious observance of the Sabbath." Suggestively, therefore, we have these usages before us. They are, perhaps, such laws as obtain in various of the States requiring such Bible reading. They are such laws as render obligatory therein a certain observance of the first day of the week. They are, it may be, some of those laws, now almost, yet not entirely obsolete, against what is called blasphemy. They may include, possibly, the growing custom of setting apart days of national thanksgiving and of fasting by civil proclamation. They may embrace the filling of chaplaincies in the divil and military departments of the Govern. civil and military departments of the Government, Connected with these would be other practices, and also, included in them, all forms of worship, observances and organizations, in various modes and phases growing out of or connected with Christianity. These, and such things as these, I take it are the usages and institutions referred to. It is for these that a legal sanction is claimed; to be put into the National Constitution. I do not, of course, understand that they ask that that constitution shall select among this variety of usages, pre-ferring one to another, and establishing that as authorized and required. Not at all: But that underneath all these usages shall he put this legal basis; that over all these institutions shall he spread the ægis of the national protection, authority, and influence.

Just here is seen the underlying and pervad-

ing characteristics of this movement. It is perpetually confounding Christian institutions with Christianity itself, thus putting the clothes for the man. It mistakes customs for principles. It fails to discriminate between the substance and the shadow; the essential and the non-essential; the temporary and passing forms from the permanent and substantial spirit and life. It insists upon and emphasizes certain external acts, which, at best, are but a part of the expression which Christianity is continually and varyingly making of itself. Herein lies its first mistake. For our time it is a fatal mistake. For, in an age where the spirit is seeking to assert itself over the form, and life to subordinate and command the let ter, to lay such emphasis upon external institutions is simply to yield to a reactionary tendency. It is a backward movement whose purpose should be exposed, and whose efforts ought to be resisted. Christianity is not an institution, a usage, or a custom. It is not the keeping of a Sabbath. It is not reverence for a book. It is not taking part in acts of worship. It is neither an organization, a form, ship. It is neither an organization, a form, nor observance. True Christianity is nothing less than the re-affirming and invigorating of essential religion. That religion is first a sentiment, recognizing man's relations to the Divine, and not less his obligation to humanity. That religion is, next, a purpose of doing right, of dealing justly, and of exercising sympathetic and helpful love toward mankind. No legal provision, no statutory enactment can originate or foster this. No words in a constitution can put power into the life. Profession is not practice. Theology is not religion. You may make what expressions you please, and where you please, of the former, without, necessarily, a whit promoting or advancing the latter.

All-these Christian institutions and usages have grown up in the progress of Christianity. At some period of that progress, they develop themselves out of, or become connected with it; and ever since, they have in some form accompanied its march. At best they are but accessories to its purpose. They are not essential elements of itself. They are ever varying; now passing away; now taking on new form; ever seen in new and different light. The only basis on which they can rest is their usefulness. Of that usefulness each individual soul must judge. Their observance must be voluntary, never enforced. It is not to be by law, but only of personal choice and will.

There is something further in this move-ment to be considered. There is a spirit pervading, and made manifest in it, which must not pass unnoticed. As giving you that spirit in its briefest statement, let me read an extract from the address of its president, as given in a report in one of the morning journals. After declaring that the essential law of nations was not founded upon conceded rights, but upon God's law, he proceeds: "Some infidels, relying upon the negative character of the Constitution of this country, had set up a claim to the right of protection in their belief. He emphatically denies this. No man had any right to be an infidel, and no infidel had a right to any protection in the expression of his sentiments. If he attempted to propagate any ideas tending to subvert society—that is, Christian society—he ought to be crushed like a viper." And to show that we have, in substance at least, given a correct account of this speech, let me read it to you as reported by another morning journal of the same date: "Infidels had claimed that they had the same rights under our Government as Christian men had, and were entitled to the same protection of their principles and views. But what was the basis of all this? As God was the author of all rights, and to deny this was to deny the existence of God, no man had the right to be an infidel or an atheist. No man had any right to protection for his principles, that were calculated to disorganize society, and had brought ruin wherever they had been an-nounced. Law should interfere where a man's doings corrupted others. A man might be an infidel alone, by himself, and take delight in sinking himself to the nature of a beast if he chose. He might stand alone at night, in darkness, and blaspheme God. He had no right to do this; but society had no right to interfere. But if he was to go forth and teach principles that were calculated to corrupt and destroy good public morals, then society should treat him as a criminal."

I shall not pause to criticise the philosophy of this speech; not even to protest against that transposition of things that puts God before right; asserting that a thing is right because the personal God commands it, instead of its being commanded by God because eternally right. I have to do with the general scope of the speech; with the spirit which pervades it, And I say that we have here one of the boldest assertions of dogmatic proscription that it has been my lot to meet with for many a day. Is there not herein one of the most exclusive, narrow, and bigoted forms of Christian secta-

tinctly shown. Christianity in the person of these advocates of it, antagonizes itself against every form of belief or unbelief outside of it; distinctly declaring that unbelief has no rights which Christian belief is bound to respect. I say that the spirit here exhibited deserves the most unqualified rebuke; and for three reasons: First, for its ambiguous use of that word "infidel;" continuing to employ it in that undefined, general, unrestricted sense that allows it to be applied anywhere you please. It is but a repetition of the old practice of flinging an odious and damnatory epi-thet at that opinion that chances to differ from our own. The time for this practice ought, long since, to have passed away. Second, this spirit is to be rebuked because it confounds infellectual infidelity, or unbelief, with personal immorality. I know not whether to charac-terize this as the result of Ignorance or of willfulness. Any well-informed mind ought to know, and every candid mind would be free to confess that the two are not identical. If it does not know the fact, it does not know enough to make such positive assertions. If it knows the fact, and yet denies it, or covers it up, it is certainly guilty of bearing false witness against its neighbor. They who are engaged most in corrupting the morals of the community are not necessarily or exclusively the athelets or the unbelievers. Quite as often are they found among those who are most vehement in their protestation of faith in God, and in a revelation of Him through Jesus Chelet. Christ. While, on the other hand, there are avowed intellectual skeptics who are conceded by those who know them best to be of unstained purity, and unfailing probity. This spirit deserves rebuke again for its denial of the rights of unbelief. Unbelief has its rights as well as belief. To say that a man has no right to be an infield on an atheir in the control of th right to be an infidel, or an atheist, is to assert both falsehood and absurdity. A man must be what his reason and judgment dictates. A man ought to be just that and nothing else. Man has the right to be theist or atheist, believer or unbeliever, Christian or Jew, Mohammedan or Mormon, if you please; whatever his reason and judgment, honestly and sincerely exercised, prompt. Only when corrupt principles of life, working through overt acts, make us disturbers of the peace, demoralizers of character, destroyers of the social well-being, can we be rightly restrained. But freedom of intellectual conviction, and of the practical results flowing therefrom, within the limits just named, is to be left unmolested. Open expression of conviction even, is to be encouraged: For the worst Infidelity, intellectually speaking, is that which is false to its convictions; which stifles, hides, denies its

own thinking.

Now, herein lies the vast objectionable features of the movement we are criticizing. It encourages such infidelity as that I have just described. It tends, in some respects, is even designed, to suppress freedom of thought, and action. It would dictate opinion and practice. It would prescribe conviction and customs. It may yet, indeed, acknowledge such to be its purpose. It may not even realize that this is its tendency. Yet, nonethe less, is this its real aim and its inevitable result. It seeks to concentrate public sentiment after its own thinking. It would have that sentiment express itself through the popular voice. It would give that expression form in the organic, fundamental law. Necessarily, what is thus concentrated, expressed, and organized carries weight. It wields new force and influences. It obtains a certain authority over men. It is more difficult to dissent from and resist it than before. We maintain it to be utterly wrong thus to impose restraints upon seeks or affects such restraint, it is to be openly opposed, resolutely resisted.

Turning from this view of it for the moment we may say that if we might look upon this movement as simply seeking to elevate the Christian character of the nation by the introduction of certain phrases into its organic law, we should still have to pronounce the measure set on foot for this purpose to be futile. The proposition is a mistaken one. The hope connected with it is delusive. Printed words are not living power. In legal enactment is no spiritual inspiration. Elevating the purpose alone ennobles the life. Only by direct appeal, of truth spoken and good exemplified, appeal made to the individual reason and the moral sense of man, can these results

be secured. Not only religious institutions, but religion itself must be left free. Man must be at liberty to think such thoughts about it as his own reason and judgment prompt; at liberty to cherish such sentiments in connection with it as that religion naturally instigates; and to perform such practices as it seems to him that religion requires at his hands. His religion is to take such form, too, as his own unrestricted interpretation may determine. It may bear the Christian name, or it may bear some other name; as his birth, his education, and surrounding circumstances may determine. Our nation is not to be a nation of Catholics or of Protestants, of Christians or of Pagans, or believers or unbelievers, exclusively; but a na-tion of men and women; to all of whom is given free scope of thought, feeling, action; unto all of whom is offered, in sincerity and truth, a home of religious liberty for mind and

heart, conscience and soul. Our highest aim for our country should be, having its welfare at heart, to diffuse more and more those universal principles of right, justice, and love that are taught in some degree by all faiths; that have been taught to us so emphatically and so effectually by Christi-

In the name of religious freedom, we protest against this attempt to coerce human thought, to suppress human conviction. To his own master, the soul within, the inner light of life, must every man stand or fall. In the name of essential religion, essential Christianity (to us the same thing); of that religion which is pure sentiment, generous purpose, holy and helpful living, we declare this move-ment, so far as it claims to elevate the Christian character of the nation by its proposal, a mistake and a delusion. Not in any form of words, but only through increased moral power, does the Kingdom of God come.

· Which?

by t. J. Moore.

MR. Editor —If the doctrines and creeds of the Christian churches be true in regard to the "two great plans." viz, (those of salvation and damnation), I think the proper answer to this question is of the greatest importance to the present and future interests of the human family. There are deeds that men do that family. There are deeds that men do that need no monuments to perpetuate their memory; deeds of noble daring and deeds of infamy. The names of Washington, Wellington, Napoleon, as warriors, and Jenghis Kaha, Tamorlane and Nero, as cruel cold-blooded murderers, and of the "two thieves on the cross,"—these names will be remembered through all coming ages. My business now is with the two latter, as they have been, and are now of infinite importance to the Chris. are now, of infinite importance to the Chrisrianism? I said a few Sundays ago, you remember, that sectarianism might be predicated of a system no less than of a sect under a system. Here we have it fully developed and discount of the sectarianism might be predicated as a proof of how easy it is for sinners to tem. Here we have it fully developed and discount of the sectarianism might be predicated as a proof of how easy it is for sinners to the sectarianism might be predicated as a proof of how easy it is for sinners to the sectarianism might be predicated as a proof of how easy it is for sinners to the sectarianism might be predicated as a proof of how easy it is for sinners to the sectarianism might be predicated as a proof of how easy it is for sinners to the sectarianism might be predicated as a proof of how easy it is for sinners to the sectarianism might be predicated as a proof of how easy it is for sinners to the sectarianism might be predicated as a proof of how easy it is for sinners to the sectarianism might be predicated as a proof of how easy it is for sinners to the sectarianism might be predicated as a proof of how easy it is for sinners to the sectarianism might be predicated as a proof of how easy it is for sinners to the sectarianism might be predicated as a proof of how easy it is for sinners to the sectarianism might be predicated as a proof of how easy it is for sinners to the sectarian might be predicated as a proof of how easy it is for sinners to the sectarian might be predicated as a proof of how easy it is for sinners to the sectarian might be predicated as a proof of how easy it is for sinners to the sectarian might be predicated as a proof of how easy it is for sinners to the sectarian might be predicated as a proof of how easy it is for sinners and the sectarian might be predicated as a proof of how easy it is for sinners and the sectarian might be predicated as a proof of how easy it is for sinners and the sectarian might be predicated as a proof of how easy it is for sinners and the sectarian might be predicated as a proof

ing convert on the "auxious seat," who has been made, by his spiritual advisers, to believe that his sins are so great that Christ will never forgive them, (and I guess He never did and never will forgive anybody's sine), is at once cited to the "penitent (?)thief on the cross," who had the promise of his divine (?) master, of salvation for the mere asking—for simply saying, Lord, remember me when thou comest into thy Kingdom?' This is all he said to Christ there, or all he asked. Was any penitence manifested here? Not at all. This penitent Christian thief showed no more signs of sorrow or penitence for his crimes than his brother thief. 'I maintain that no one has any right to go back of the record in the Book of Books (as our Christian friends delight to call the Bible), for proof on this question. Now to the "law and the testimony." Les us examine the first witness.

The divinely inspired Matthew, who recorded nothing but divine truths, says (Matth. 27th chap., and from verse 39 to 44 inclusive). "And they that passed by reviled him, wagging their heads saying, "It thou be the Son of God come down from the cross;" likewise also the chief priests mocking him, with the Scribes and Elders, said, 'He saved others, himself he can not save. If he be the King of Israel, let him now come down from the cross, and we will believe on him."

It seems that this gang of revilers were anxious to believe on him, and only ask proof of his being the Messiah which was to come. (verse 44), "And the thieves also, which were crucified with him, cast the same in his teeth." Thus far we see that these two characters were even on the score of peultence.

Query—Did Matthew tell the truth? Now let us look at Brother Mark. This divinely inspired colleague of Matthew says, (chapt. 15: 32). "And they that were crucified with him, reviled him." So far these two unfortunates, are "neck and neck" about repentance. Here we have two infallible witnesses. Let us try another. Friend Luke, whose in spiration some pretended believers seem to doubt, says, (chapt. 23: 39. "And one of the malefactors which were hanged railed on him saying. If thou be the Christ save thyself and . But the other rebuked him, saying, 'Dost thou not fear God, seeing thou art in the same condemnation, and we indeed justly, for we receive the due reward of our deeds but this man hath done nothing amiss.' And he said unto Jesus, 'Lord remember me when thou comest into thy Kingdom.'"

I now pass to Brother John, for his testimony, and I find him silent on this great question. He wisely (I think) thought it best for him to say nothing on a subject of which he knew nothing. Now let us compare and sift this testimony. In both our civil and crimi-nal courts, where there are three witnesses who testify in the same case, if two of them tell the same story or state the same facts, their testimony is taken against one who tella an entirely different story, and the third witness in this case gives the history of this transaction wholly different from the two, in refegence to one of the parties, and squarely con-tradicts their infallible testimony, hence according to the rules of evidence we are bound to believe that both these malefactors reviled him on the cross. But for the sake of the argument, I will admit that Luke's testimony is true (and if it be, then that of the other two is false), and then we will try to answer the question. Which was the penitent thief, that the church has for centuries so highly glori-

I here repeat that neither of them showed any signs of real repentance, and that one showed no more contrition than the other. the human mind and conscience. So far as This third witness says, "One of the thieves the movement of which I have been speaking railed on him and saying, (now reader pay close attention to what this witness tells us that he really said, which was this.) 'If thou be Christ, save thyself and us.'" I here ask, in all candor, of the reader, do you see anything railing or even uncivil in this request? It seems very modest, kind and sincere. He had attended on Christ's preaching and heard him say, "All power in Heaven and earth is given into my hands," hence he thought Christ could save both if he chose to do so, and very candidly asked him to do it. This is all the railing and reviling that even this third witness alleges against him.

Now let us examine his testimony in regard to the other malefactor, and see if what he said, indicates anything like a repentance unto life, that could be thought worthy to admit him to eternal glory at the "right hand." In the first place, let us see who or what he thought Christ was. "Did he believe in him as Brother Beecher's "Divine Savior of the world? Did he believe he was the "only begotton son of God?" And did he believe that Christ and his father were one? No! not a bit of it; there is not the least proof in the whole record that he believed any thing of the kind. Why? Because he said (not my dear Savior) "but this man hath done nothing amiss." He further said (in a quiet modest, candid way), "Lord, remember me when thou comest into thy Kingdom." Do these words imply any repentance? No! they only imply that he was anxious to escape the just deserts of his crimes, and get into the orthodox heaven on the short cut, as our Christian (?) ministers have lately labored to get the murderers, Osborne and Dri ver into glory above, with Abraham, Isaac and Jacob, and all the celestial blood-washed throng whose "robes have been made white in the blood of the Lamb," where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." This is that blessed place into which our clergy are laboring to get all of our murderers, and in about nine cases out of ten, they seem to think they are successful, and if Christ took that thief home to glory with him, from the simple fact that he very coolly asked him to do so, then our clergy have every reason to believe that they can shove thieves and murderers into heaven on a very small capital, for when Christians are laboring to save souls and the said souls are deeply convinced of their exceeding wickedness, and feel that they are such great sinners that God can not forgive them, they will tell such convicted sinners that they can be saved "just as easy," and for proof they will report their dear Savior par-doning the "thief on the cross."

Is it not astonishing to see how anxious God and Christ and the churches are to save the very worst, most deprayed, and devilish of the human race? Oh! how easy for a thief to enter in. If Christ would save a convicted thief for just quietly asking him to do it, even on the very verge of the grave, we may expect that many murderers, pirates, robbers and thieves will be found "on the right hand of

the Judge," on the "last great day."

The book says "he that, believeth and is baptized, shall be saved, and he that believeth not shall be damned." Did this thief—not two—helieves. two—believe? I answer yes, he believed that Christ Jesus was a man, 'only this and nothing more." Did he repent, say he was sorry for the numerous thefts he had committed? Not once. Did he ask this man Jesus to pardon his sins and save his soul? "Narry time." I close this letter of inquiry in the same quandary in which I began it, and confess that I have obtained no light, hence I appeal to the church for information by again asking the question at the head of this communication— Which? Will some pious divine answer?

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om? LEADER —My child, we need to be saved from ignor. ance: Knowledge is our Savior, and that only can save us from physical and mental suffering.

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LWADER—NOT OXIGILY SUPERING TAXABLE.

MARY.—Is education and knowledge the same thing?
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REVIEWED BY HUDSON TUTTLE

This is a supplementary volume to "Exeter Hall," a work which has met with a generous reception from free thinkers, and severest condemnation from that class whom it was in-tended to benefit. It follows the same track, and equally abounds with facts and philoso-phy, which are so grouped and clustered to-gether and extended, as to impede the development of the story which runs through them like a narrow stream, at times almost lost to view. The philosophical novel is among the most difficult of literary schievements. Suc-cess is almost impossible in this direction. The story is either made an occasion for peculiar ideas and theories, or these are sacrificed to the movement of the story. Exeter Hall was a happy mean between these extremes, and the present volume closely follows its lead.

The plot of the story is well laid and developed. It opens with a pleasant description of Pendell church in England, the foundations of which were laid before the invasion of the Danes. This church was presided over by the Rev. David Meade, a kind, benevolent man, unskilled as a child in the ways of the world, receiving £60 a year from his rector, the Rev. Geo. Morton, whose income was £800. the Rev. Geo. Morton, whose income was £800, for making semi annual visits. Mr. Meade has a son in India, and a daughter, Esther, oweet, beautiful, and devoted to her father. The mother long since departed this life. His life is a monotonous round of attention to his life is a monotonous round of attention to his duties, in which he is seconded by his attentive daughter. The rector, the Rev. Morton, is unprincipled, and is annoying in his attentions, which furnishes opportunity for a rich development of the private life of the clergy, exhibiting a depth of deprayity and licentiousness almost unbelievable.

Near the church is the vast estate of the Valiants, which had become involved in chancery, deserted, and a wilderness, a vagabond race oc cupying its broad acres, and gypsies undisturbed pitching their encampment. These were the "Heathen of the Heath;" "British Heathen." No member of the clergy went among them, and lawless violence reigned. One of the Valiants returns from India, where one of the valiants returns from india, where he has accumulated a fortune, just in time to purchase this estate, and being a liberalist, set to work reforming his vagabond tenants, by providing them with comfortable houses, schools, and treating them as men. The contrast between his method, that of common sense, and the church method of prayer and or hortestion is admirably drawn, and one of exhortation, is admirably drawn, and one of the finest passages of the book.

the finest passages of the book.

In India Mr. Valiant had a friend, in whose wife's care he placed his youthful son at the death of his own wife. This friend became bankrupt through the rascality of his partner, who fied to England, whither he pursued him, leaving his wife to follow when she heard from him. An Indian named Mahul, whose love he had rejected, took this opportunity to wreak her revenge by stealing his son, and wreak her revenge by stealing his son, and foling a missionary, who, disappointed by his ill success in converting the heathen, was about leaving for England, she pretended to be converted, and he conveyed them to England for the purpose of exhibiting his wonderful success under the Lord's guidance; but they had no sooner touched English soil than she fled with her stolen charge, joining a gyp-sy camp. The wife of this friend sailed for England, bringing the son of Mr. Valiant. The ship was wrecked in a fearful storm on the coast of England, overlooked by Pendell Church. Impelled with generous bravery, without knowing aught of the ship in distress, Mr. Valiant gathered some courageous men and launched a life-boat. As they left the shore a woman sprang into it and seized the helm. By her dexterity they breasted the waves and rescued all that could be brought to shore. Meantime a line had been carried to the ship by a rocket, and the passengers began to reach the shore by its means. On landing Mr. Valiant recognized among the rescued his own son and the wife of his friend. It was Esther Meade who sprang into the boat, and there on the storm-beaten shore she and Mr. Valiant met under these strange circumstances. The rescued lady and his son were conducted to Esther's home, and it afterwards transpires that his friend is her father's son, who soon after returns, having caught his partner and recovered his loss. Through the gypsies his missing son is returned, and the family happily united. Mr. Valiant's experiments in civilizing the Heath, prosper amazingly. Its wild bogs are made to blossom, and its savage people become excellent and trustworthy. Mr. Valiant and Eather, who loved at first sight when they met on the beach, are married, and remain among the people they are reclaiming

er in the better one of teacher. The sinners all get their just deserts with truly poetic justice. The reverend rector Morton, in crossing the lake for the purpose of pressing his suit on Esther, meets a squall which capsizes his boat, and is drowned. One of his confreres, who has stood on the "rugged edge of despair," is burned in his own barn, and another falls down dead. Mahul, who stole the child, in her despair throws herself from the summit of a precipice into the

from barbarism as they reclaim the savage

lands. Mr. Meade absorbs the office of preach-

Such is cur outline of the story. Its episodes of curate life, of the ways of rectors and bishops, of gypsy life, and the manners of the lower classes are instructive and interesting. That of Aunt Sarah and old Stephen the sexton, forcibly illustrates the fatal power of superstition over the ignorant classes. They were to be married in their youth, and Stephen went to the village to purchase a ring. Unfortunately on his way home, while passing the graveyard, he lost it. It was on the 2d day of May. He searched for weary days, but could not find it. Sarah was overwhelmed by the dreadful omen, and would not consent to the marriage. They consulted a fortune teller, who said they must not search except on the who said they must not search except on the 2d of May, and they would find it. All that day Stephen would search, and unsuccessful, await the passing of the weary year. He constantly visited the cottage where Sarah resided; they were ever devoted and expectant; yet as neither dare defy the terrible omen, the recover worthy, and they became old in their years went by and they became old in their love. Then on one bright May morning the ring was found, but alas! broken in two! Stephen saw at once all his hopes were blasted. If the loss of the ring prevented their marriage, its broken circle was the knell of any expectation of her consent. In tears he ex-

"Poor, poor lass! What a sad story I maun bring thee after thy long, long waiting!.... We maun noo wait till we get to that tother

It was the last anniversary of the loss, and they were buried side by side in the quiet churchyard by kind and sympathetic friends. Oh! how powerless is man before superstition!

Aside from the story the book is deaply interesting and abounding in information. If we were disposed to criticise, we should say

the author introduced too much of the latter, loading the story too heavily. This portion alone would make a goodly volume. The liberalist will find it a magazine of effective facts, many of which are drawn from sources not readily accessible.

Placing the exposition of the Hindco religion in the mouth of a gypsy, is not justifiable, yet it is thoroughly done, and the most preju-diced Christian must—confess his darling belief suffers by the comparison with that older faith. We are not of the critics who pronounce this work as greatly inferior to "Exeter Hall." They are very similar, and both merit to be widely read, and to be presented to the public in a better dress than the publisher has

DOCUMENTS OF THE CHICAGO TEMPER-ANCE REFORM CLUB. Report of Committee on Plan of Work, and an Editorial of the Chi-cago Tringung thereon.

This is an excellent pamphlet, designed for a reformatory work among the most wretched and unfortunate class, the intemperate.

A GUIDE TO SPIRITUALISM; or Reasons for Investigating the Subject, and an Exposition and Defense of its Phenomena and Teachings. By J. Tyerman. Melbourne, Australia: E. Purton & Co., publishers, 100 Elizabeth Street.

This is a valuable work, designed more par-

ticularly for inquirers, or those just commencing to investigate the claims of the Harmonial Philosophy. It gives a careful examination of Spiritualistic literature, saying, "It is by no means faultless. Some of it confessedly possesses but little merit. A movement rousing such excitement, and spreading so rapidly as it did, especially in America, was almost sure to bring out some crude exponents and feeble defenders. For a part of its literature a long life was neither expected will restrict. It served a temporary purpose, and will pass into oblivion. But is not this equally true of other, older, and more popular movements? Is all their literature pure, edifying, and enduring? Alas, for many an unfortunate scribe! Much of the literature of our most popular causes is equally puerile, and as certainly perishes. Streams of the veriest trash are constantly is-suing from the press of sectarian religion, only to find their way to the stagnant pool of for-getfulness. Piles of worthless scribbling on almost every subject pass from the printing office to the lumber room, to be disposed of in due course as waste paper. And, therefore, Spiritualism has nothing to fear from a comparison in this respect with much more fashionable and pretentious movements. But much of its literature will live, and operate upon society with no small influence, as time rolls on. Some of it is unquestionably of a high order, and has already powerfully impressed thousands of thinking minds. The works of Davis, Owen, Howitt, and scores of others who could be mentioned will live, and liberalize and mould men's minds, ages after those who fling the cheap and pointless sneer at Spiritualism are forgotten. As time advances its literature will reach a higher standard, and in the meantime, I repeat, it will not suffer from a comparison with the literature of older and more popular movements."

This work will certainly exercise a commanding influence when published, and, perhaps, will find many readers in this country. Mr. Teyrman is also the author of several spicy and able remarklets, under the titles of "Salvit and able pamphlets, under the titles of "Spirit-ualism in its Relation to Orthodoxy;" "Is there a Hell?" "Creeds and Dogmas;" "Is there a Devil?" "Shall we Live on Earth Again?" All of them are deeply interesting.

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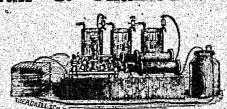
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CHICAGO. DATURDAY, FEB. 27, 1875.

IS CHRISTIANITY A FAILURE? Barbakous Treatment of Penitentiary Oriminals.

That there are men in this country still living in a cavage state, with less consitive bumone feelings than those that characterize the Indian in his leafy home in the forest or out on the broad rolling prairies, there can be no doubt. Even in that age of the world when considerable pretensions were made to refinement and intellectual culture, Ravaillac, assassin of Henry IV., was torn limb from limb by horses, while yet alive, and during this trying ordeal his flesh was pulled away by red-hot pinchers. The criminal Damiens met with the same fate. At one time in England traitors were disembowled while alive. Criminals are only partially civilized. That man is truly enlightened, who needs no government or laws to compel him to do his duty. The one, however, who deals harphly with prisoners, places himself on a level with them, and is equally as debased.

The truly enlightened man rises above torture in his endeavor to reform the criminal. He who shoots another for the wrong he has done him, is actuated with revenge, and in the sight of God and angels is equally as destitute of manly qualities. Hate and revenge never enter the mind of the philanthropist-they do not pulsate in the hearts of the truly good! Self-defense is manly; cruel aggression, merely as retaliation, is despicable. The one who can rise above the tumults of angry thoughts that sweep against him with devilish fury, and say, "Peace, be still," is angelic in nature! When John Huss was being burnt, he cried out, "Forgive the injustice of my enemies," and that expression is equally as brilliant as the one uttered by Jesus, "Forgive them, Father, they know not what they do."

That there is a vein of barbarism still pulsating in this country, is evident. Does not the following indicate that savages, men with no philanthropic impulses, have control of the Missouri Penitentiary? According to the St. Louis Republican, at 7 o'clock, one morning, Mr. Bradbury came in—the man who lays on the strap and rawhide, and who is more taciturn than his fellow-officers. Two posts near by stand out clearly in the light of a neighboring lamp. At first a young negro boy is brought up to the guard. As he comes up with abashed countenance, he trembles like an aspen. "Take off your shirt!" A slow movement in that direction. "Lie down and you can take it off quicker." When he has the shirt off he comes up to the post, and, extending both hands, sees each bound firmly by a rope. The man then takes the rope, which leaves about a foot's distance between the negro's hands, and twines it on a hook placed further up on the post. When this is fixed, the prisoner can only stand on tiptoe. Mr. Bradbury here comes up. "What is your name?" "Henry Schaeffer." "What have you been doing?" "Speaking in the line, sir; that is all." "Don't you know better than that? how long have you been here?" "Nine months." Mr. Bradbury remarked: "We have begun different discipline here."

Bradbury takes a rawhide and lays it on the bare yellow back before him. It raises a long red line on the yellow back, and the negro leaps two feet off the floor. Further, it brings a yell of pain, and an abject cry of "Mr. Bradbury, please, Mr. Bradbury, sir." But Bradbury lays on four or five more lashed without flinching. The punishment is done, and the African humbly picks up his clothes, and goes back to his cell.

James Shea comes up—an intelligent and fine-looking young fellow of less than 23—and takes his punishment with bravely-suppressed moans of anguish, until eighteen blows are measured out. It is curious to mark the blows, how Bradbury tries not to plow up too much space, but to plow deep. The long red lines deepen and darken, widen and lengthen; then become clotted; to morrow they will be blue. "Eighteen blows; take him down, if he is

but I have been imposed upon by these men," said the prisoner, pointing to the guards. "Imposed upon, have you?" said Bradbury; "string him up again." The deed is done. The already quivering flesh is made to quiver again; and the teeth are gritted together tighter and tighter, though the moans caused by the scorching rawhide can not help coming, and the face pales to a deeper pallor, and the eyes—oh! the look of despair and anguished suffering that peers up at the stone walls in unutterable desolation,

Such prison discipline is a disgrace to the civilization in which we live, and those who cruelly torture prisoners in the above manner, are more debased, heartless and wretchedly mean, than they are. But this discipline is Christian; sweet Christianity, is it not, that retaliates in such a beastly manner? A Christion minister attends to the moral wants of the prisoner, and if half-human himself, he would protest against such cruel treatment! Christianity, however, being a failure, can not be expected to counteract the envagences of officers who are nearer being bruten than human beinge.

And now comes the Indianapolis (Ind.) News with equally as sad a tale from that State. The convicts at the State Prisons North are treated worse even than those in Missouri. When Hiram Lindley first went to the pricon the food consisted of insufficient quantities of beams, potatoes, rice, hominy, corn beef, and corn bread. Twice a week white bread was issued, not fit for a hog to est. The food was insufficient in quality or quantity, and he had seen the cooper convicts hammering away when they hadn't strength to do their work. A convict named Armstrong, cont up from South Bend, but originally from Pittsburg, of rich parents and unused to work, was put to cooporing, and because he couldn't do his task was 'catted' three times on his bare back. He worked as well as he could, but was awkward and hadn't the strength, and finally he told the Deputy Warden to kill him if he wanted to, but he couldn't do the task. Mr. Lindley understands the law to allow a convict twelve days on the first year, twenty-four on the second, and so on-an allowance which on a ten years' centence makes a difference of nearly five months, and gives the convict his release that much sooner. This "good time" business the warden bars out,: and such ruling is continually a source of disappointment to those who wearily count the hours for a releace to come.

Such treatment of prisoners is truly infernal—it is worse than demnable! Each Sunday the Christian religion is promulgated to them, which makes about as much impression on their poor desolate couls as the foot of a chadow would on a granite rock. What a farce, contemptible in its nature, this preaching to half-starved, miserably treated, unfortunate criminals! The Goopel one day, and insufficient food and clothing the next! When will humanity learn that kindness, charity and love can work a reformation in the criminal. and prepare him for future usefulness, while. cruelty, hate and revenge, manifested toward him, renders him more deprayed. Throw over the unfortunate the veil of charity, assist them notice a change for the better. When Spiritualism triumphs among the masses, when it has leavened the whole lump, prisoners' backs will not be lacerated with the whip, nor will they be overworked or half-starved, but they will be regarded as unfortunates, that kindness and good treatment alone can redeem.

Would it not be well for Christians to learn a lesson of charity from the heathen?

A MUSSULMAN TRADITION.

Upon a certain day Mohammed walked, With Ali, his soul's mate, and while they

Weaving deep words as only wise folk can, Sudden athwart their converse broke a man, Who, drunk with wine and wrath, essayed

forthright To gird at Ali for imagined slight, Belching malicious jibes. The reverend sage, Awhile unfretted, bore the other's rage; But finally, his gentle sufferance failing, Repaid the insolent, railing for railing. Whereat Mohammed passed, as best he could, Leaving the pair to settle up their feud. Next time the friends met, grumbled Ali; "Why

Leftest thou me to give that churl the lie Unseconded?" "Brother," Mohammed said, "While slander spat-its venom on thy head And thou wert silent saw I angels ten, With wings ashield fending it back. But when Thou did'st that noble reticence put off, Returning thy tormenter scoff for scoff, Then one by one away those angels flew, And when the last had left thee I went too."

Comments of the Orthodox Press. The Interior says:

"There is no doubt that Spiritualism, despite the Katie King and similar flascos, is making rapid progress among the more intelli-gent classes. Those who are familiar with it claim many persons as believers who occupy high, judicial, legal, ecclesiastical, and literary positions. The whole number of believers in this country are reckoned by the million; but as organization is contrary to the policy of the 'spirits,' it is not easy either to verify or dispute their statistics. They are ardent propagandists, however, and very skillful as well. Refer to the exposures of trickery as an evidence against the delusion, and a Spiritualist will very coolly admit the imputation, but tell you he does not depend upon the frauds, but upon the facts, for his convictions. It is not difficult to surmise the reasons for the recent large success of the delusion. Attacks upon religious views from the stand-point of abstract science are now incessant and at all points, and they are read by everybody. The result is, that great numbers of people are drifting, groping, having no fixed convictions, and even doubting their possession of an immortal soul. The religious nature of these people hungers and chafes in the gloomy wastes of skepticism; and they are quite ready to accept a delusion which tempts them with the offer to let them see for themselves the vistes and inhabitants

some vision equally demonstrative, and behold, before their time, the destinies to which the whole living race are so rapidly hurrying."

The Alliance says:

"Of late unusual interest has been felt in the discoveries that have rewarded the patient search of eminent scholars in the land and cities of the Nile. The result of these discoveries will very likely be the unsettling of many views long held by the Christian world. Not only do these discoveries seem to push a high civilization far back to the most ancient Bible times, but they point with some degree of possibility to a very different origin of the rites and institutions of the Jewish people, than what has generally been accepted as a settled fact. Instead of circumcision and the Ark of the Covenant having originated with Moses, they seem to have been in existence long centuries before the birth of the great leader of the Hebrew people. It is also quite evident that at least the substance, if not the exact form, of the Ten Commandments had also been long in possession of the Egyptians before Moses gave them to the Jews. Our sacred records inform us that Moses was learned in all the wisdom of the Egyptians, and in this wisdom was very probably included a knowl-edge of the one true God and of His worship, but this was held as a hidden knowledge, kept sacred among the Egyptian priests, and given to the people only in forms and symbols, laying hold of which and missing the inner truth, they became idolaters. Moses having been inatructed in this esoteric culture, gave it to the Jews as from God, for as such it was held by the Egyptian priests, and in this way has been saved to the world the law and worship of God. Whatever may be the results of these studies and investigations as to the origin of these facts, that which concerns us most is to know that we have the truth; that the 'law of the Lord is perfect, converting the soul,' and that the 'commandments of the Lord are pure, en-lightening the eyes,' and that in 'keeping them there is great reward.'
"We begin this week the publication of the

late Dr. Haven's lectures on Egypt, in which the best light up to the time of his travels in that land three years ago, is given. They will be read with interest, and the scholarship and reliability of Dr. Haven are wholly beyond What all honest minds want to question. know on this and all other subjects is simply the truth."

An Old Methodist reports pastor Peck's opinion of "religious bummers":

"Now this thing must be stopped," said Pastor Peck, with a blow of his fist on the word of God—"and I now give warning to all such religious ecalawage and bummers, if here to-night, that if they obtrude their unwelcome presence so as to disturb our meet-ings, that either I, or Mrs. Van Cott, who is in full sympathy with me in this matter, will take the aforesaid scalawage and "bummers" by the nape of the neck and cast them into outer darkness." The large audience greeted this audacious threat of their pet pastor with their usual Sunday snicker; but to me, a stranger to such pulpit proceedings, the an-nouncement seemed like a thrust at the very pillars and foundation of Methodism itself, of which religious excitement and enthusiasm (or, as Dr. Peck calls it, "bummerism") are the main stays and supports. For if there be one class of persons more than another to which the revival (Methodist) system is most indebted for its success, it is to these professional shouters whom Pastor Peck denominates "religious bummers." But I understand why Dr. Peck thus ungraciously and venomously turns against his own kindred—the most zealous workers in his flock. All this outburst of indignation is assumed—"put on" for a certain effect—namely, to offset and counteract a growless popular and successful than formerly. The whole revival system has been severely criticised of late on account of the uncalled-for in their struggles to be good, and you will soon noisy demonstrations connected therewith; and, as Centenary is the great stronghold of foaming Methodism, unfavorable criticism has often turned in that direction. To these criticisms, which sorely galled the better class of educated Methodists, Dr. Peck could make no unanswerable reply, but in order to appease the clamor of his critics and certain rich and high-toned members of his society, proceeded thus publicly to denounce and ostracise the very persons to whom he has always looked for support in revivals—those long-winded, loud-mouthed kneelers and shouters who are ready to sing and pray at a moment's notice, and often without warning or notice. Surely Pastor Peck must be crazy to thus stigmatize his best spiritual friends. Take away these and revivals would soon languish and die. But if "religious bummers" are those who sing and pray the loudest, longest and oftenest, where in the name of Wesley will Mrs. Van and the doctor appear? People in viritous church edifices should not hurl projectiles except at imaginary foes.

OLD METHODIST.

Materialization at Terre Haute, Ind.

The editor of the Cairo (III) Gazette, has visited Mrs. Stewart's scances at Terre Haute, Ind., and here are the results of his investigations:

"The cabinet is a box 3.5x8 feet, the door forming the entire front. It is perched upon 20 inch trussels, so that the investigator can see all above it, below it, and all around it. The closest scrutiny has, after two years of investigation stimulated by an offer \$1,000 reward, failed to discover any mode of ingress except by the front doors, which are always facing the investigator. About 7 o'clock, last Tuesday evening the medium dressed in a light figured lawn dress, entered this cabinet alone, in the presence of thirty-six spectators, most of whom were skeptics. Among the number was one of the most prominent lawyers of Indiana; another was an eminent Judge, both gentlemen being fully impressed with the idea that Spiritualism in its length and breadth, is "d—d foolishness." The gas was turned down so as to form a deep twilight. In about twenty minutes a voice from the box informed the audience that the medium had "too much swell lung" (she was suffering from a severe cough and cold) and that "she was hard to hold him." After a short interval of silence, the door of the cabinet was opened, disclosing the outlines of two figures. After cautiously opening and closing the door a half dozen times or more, both figures, one of them undoubtedly the medium, and the other a female form somewhat taller, dressed in a wrapper of snowy whiteness, and belted at the waist, walked entirely out of the cabinet. This operation was repeated about ten or fif-teen times, until finally both figures stepped out, side by side, fully four feet from the cab-inet door. That both were endowed with animation, could walk, move their arms, clap their hands, every person present, skeptic ss well as Spiritual fanatic, will unhesitatingly testify. The figures retraced their steps to the cabinet, when more light was turned on. The otted; to morrow they will be blue. of the world of spirits. Indeed, there are blows; take him down, if he is beyond the vale of death, not with the eyes of correct with arms extended, while the medium occurrence of the body, or with the chair by its side. The door was they are trial subscribers.

then closed, and after a lapse of a short interval, was again thrown open, and there was the medium alone. With this the "materializations" closed. The medium came out much exhausted, and when we visited her at nine

o'clock next day, we found her sick in bed. "Desiring to see all that was to be seen we sat on Monday, for independent slate writing. The manner in which it is done is peculiar, We prepared our questions on slips of paper. before the medium's arrival, and folded the paper as compactly as we could, and inserted it tightly under the frame of the slate. The medium poised the slate on the ends of her fingers and thumbs and in this condition pressed it against the bottom of the table. The room was as light as the broad light of day could make it, and we were permitted to look at the slate constantly from the time the writing commenced until it ceased. Not even a mus-cle of the medium's hand moved, and the question we had propounded was not only embodied in the answer, but the name of the party to whom we had mentally addressed it. was signed there too. The manner and matter of this answer were wonderful; but, being a candid man, we are constrained to say that, following it came a mass of stuff that was when not unintelligible, exceeding stupid."

A Singular Religious Festival.

A peculiar festival, known among the colored people as a "cake walk," took place in the colored Baptist church, of Yonkers, N. J., lately. A reporter of the New York Herald describes the performances in the following graphic atyle:

The walk began at midnight. The Master of ceremonies came forward and said, "Gen'l men and ladies, de time is amost ready for de grand demonstration to begin. You knows as well as I do dat de whole world will be proud to know who is de ladies and gen'imen dat on dis occasion makes de best displsy of noble and dignified bearin', togedder wid graceful-ness and beauty of carriage. Carriage, ladies and gen'lmen, according to the renowned Web-ster in his latest edition, means de manner of de walk. It might mean a four wheeled vehi-cle, but it don't. When you have the carriage dat Webster means, you have more dan eider a four or a five-wheeled vehicle. God told Adam to walk on his feet, and not go mousin' roun' froo de hills and dells of Eden. Adam took de advice and walked like a man. And how did Adam walk? Now, ladies and gen'imen, how did Adam walk? Dat's de queshun. Dar is no confidential obligation on you to walk in de footsteps of Adam. He made a fool of hisself about dat apple, but he could walk. His bearin' was noble and dignified. Miltown says he walked in beauty like de night of starry climes and cloudless skies. Now, gen'imen and ladies, begin to git ready. De ladies will please take de genl'men, and de genl'men de ladies, with all due respect for one and de

When the ladies and gentlemen had made the circuit of the room about two score times, the Judge Advocate, as the principal Judge called himself, cried out—"Let de first couple decease from walkin'!" Then there was a pause, while the judge put on his glasses and looked more closely at the performance. "Let de rare couple decease their perambulations!" The orders were meekly obeyed, until finally only two couples were left upon the floor. At this juncture a close consultation of woolly heads was held, and after considerable flourish, the Judge Advocate declared in favor of Miss Jaycox. In the following words he sur-rendered her the cake:—"Let dis cake remind you of de great I Am. It is roun; so is de world. It is mysterious; so is de works of Providence. De frost you observe on de top oi dish vere cake concesis de sweetness da cantaminates de inside. It is mysteeris in de conformation, and wedder it is stuffed full ob raisins or huckleberries, dis chile can't say. Now, you young men wat's a lookin' dis way, bar in mine dis is sweetness to de sweet, and, widout any offense to de rest of de ladies present, I would conclu' by sayin' she is de sweeterish gal in dish yer room."

The above exercises are just as acceptable to God as the grab bags, lotteries, gossiping sewing circles and kissing games of the white Christians. The only difference, if any, God would smile when looking at the exercises of the colored people, but would look sad when gazing at those of the white Christians.

A Voice from Prison.

Johner Prison, Feb. 7th, 1875. DEAR SIR:—I have perused with a great deal of interest your articles on Death, or the Pathway from Earth to Spirit-life, and I must acknowledge they are the best I ever read. And what makes them more entertaining to me is the fact of my being brought up under the belief that to die was one of the most horrible afflictions that could befall man. But the terrors of death are now driven away, and in its place I see all that is beautiful and delightful. For who is there that would not exchange this life of care and sorrow for one where al is joy and bliss. If you publish any of this letter do not attach my name to it.
Yours respectfully,

Oh! really, I do wish that under all circumstances the transit from Earth to Spirit, life would be pleasant and painless. But such is not the case. The author of this series of articles presents all sides of this interesting question, and one must follow him from week to weak in order to grasp the question in all its details. Those who lead a shameful, licentious, dissolute life, do not have a pleasant transit in all respects to Spirit-life—in fact, it is desolate and heartrending indeed. If the writer of the above will reform, lead a life characterized by virtuous actions, he need not fear death-it will be like a delightful dream. The effects of hate, revenge, licentiousness, and selfishness, on the dying, are deplorable indeed, as will be fully shown by the author of this series of articles.

Correction.

In our last issue we published a review of Dr. J. W. Drapar's last great work, entitled, History of the Conflict between Religion and Science. The printer made us announce it as published by us, instead of for sale by us. D. Appleton & Co., New York are the pub-

BRO. DANIEL REED, of St. Louis, has our thanks for that article.

Banner of Light for cale at the office of

TRIAL SUBSCRIBERS Who renew for one year must not fail to state, when they remit, that

Press Comments on the Bhagayad Gita

"More than ordinary care and trouble have been spent upon this work. It is in every way creditable to the scholarship and enterprise of the west."—Inter-Ocean.

"This curious volume purports to give a full and accurate compilation of the tenets taught by Krishna, * * * The text contains many brilliant thoughts, well worth the attention of the thoughtful student of history, literature or science."—Our Fireside Friend.

"This translation of a Hindoo poem, dedi-

cated by Mr. Thomson, to his sometime in-structor, Professor Wilson, of Oxford, is one of a class of works demanding all the consideration and assistance that scholars everywhere can afford. It belongs to a class of books believed by great numbers of our fellow-men, to have been supernaturally inspired and trusted by them for their guidance in the ways of this life, and for light to pierce the dividing darkness between death and a future existence.

No such book can in the nature of things have been thus esteemed by rational beings without having in itself much that is intrinsi-cally valuable for comfort and instruction in righteousness, or at least, considered at its lowest, much that is curious and suggestive, as affording insight into the desires and needs of the souls that found therein their bread and water of life.—Overland Monthly,

The foregoing examples from high literary authorities, show the general tenor of a large list of flattering notices we have received for this valuable work. The widespread interest evinced for it, and the popular desire to bacome familiar with its contents, has induced us to risk an immense reduction in the price. The Bhagavad Gita will hereafter be sent to any address, postage paid, upon the receipt of One Dollar and Seventy-Five Cents. The elegant and costly paper, binding and ornamentation, will be retained. In fact the book will, in all respects, be equal to the elegant edition we have been retailing at three dollars. The sales will have to be large in order to justify this step, but we have every assurance that they will be.

"Quackery."

The San Francisco Chronicle says that "the Nevada Assembly have passed a bill 'For the Suppression of Quackery? Quackery can not be suppressed by law, and much that is called quackery by the class of professional men whose chief evidence of fitness to practice medicine consists of the possession of a chesp diploma, and who would fain make the profession a close corporation, ought not to be suppressed, if it could be. We think the Legislature of our sister. State could employ their time much more profitably in passing a measure for the suppresion of gambling, which is an evil of a less dubious character, and one which can be remedied by law—at least to the extent of abolishing the disgraceful system of licensing it." ·

Austin E. Simmons is engaged to opeak in Salem, Mass., during February.

J. Tverman, of Melbourne, Australia, thinks of coming to this country to lecture. George W. Young, of Brooklyn, N. X., sends his endorsement of Austin T as a lecturer.

Prof. A. E. Carpenter has been giving a series of very interesting mesmeric exhibitions at Beethoven Hall, Boston.

THE NEW YORK DEPARTMENT WILL be found on the 6th page of the Journal, after this

THEODORE F. PRICE has been lecturing at Olinton, Ill. Goes from there to Decatur, and thence to Lafayette, Ind.

Lyman C. Howe is lecturing in Washington, D. C. He lectures in Troy, N. Y., during

April, May and June. F. J. PATILLO, of Jefferson, Texas, says he heard it announced from the pulpit that Dr.

Child had renounced Spiritualism. Such a statement is false in every particular. An infernal scoundrel is traveling over the country palming himself off as N. B. Starr, the spirit artist, and borrowing money, etc.

Look out for him. DR. H. P. FAIRFIELD Will lecture in Wilmington, Vt., on Saturday eve and Sunday. Feb. 20th and 21th.

N. FRANK WHITE has just closed a very successful engagement of a month in Willimantic, Conn., and goes to Troy, N. Y., for February; then the 7th of March in Beethoven Hall in Boston. Will arrange with societies in the vicinity of Boston for the rest of March and the coming spring.

DR. TAYLOR, of Chicago, now in New York City, will receive calls to lecture and hold seances with a first-class medium during the month of March, April and May. He wishes to systematize the work, and make it more profitable by giving the Ethics and the "Proof Palpable" together. Address T. B. Taylor, M. D., No. 11 Clinton Place, New

Dr. J. W. Draper's Book.

In our last issue we published an able review of the History of the Conflict between Religion and Science.

Remedies,

A. G. Humphrey, in the Religio Philosoffical Journal, of Feb. 6th, says, "We have never in a single instance known of the least deviation from the established order of things." "The violation of the laws that govthings. "The violation of the laws that govern the physical organism, brings disease." As he adds an M. D. to his name, I would like his explanation of the use of poisons to remedy disease. Can we remedy evil by evil? Can we violate laws and then avoid the penalty, and that, too, by the use of otherwise injurious agents? It is just as absurd to me as the vicarious atonement by which the innocent suffer and the guilty so free. It is the founds. fer and the guilty go free. It is the founda-tion of universal indifference to physical wrong doing, and the chief corner stone of vast physical evils, like intemperance, fashion and sensuality. W. V. HARRLY.

Philadelphia Pepartment

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

Subscriptions will be received and papers may be obtained at wholesale or retail, at 624 Race St., Philádelphia.

After the Storm Comes the Sunshine.

· I have been waiting patiently for the excitement in reference to the Holmes fraud to sub side a little. I will now make some further statements, and answer some questions. When the first intimation of fraud was made known to me, on Thursday, Dec. 3d, 1874, my impulse was to give the details of what I knew, but those who were pursuing the investigation objected to this until further proofs were obtained. Not being a "detective," this was unpleasant to me. I at once sent out my card, stating that the manifestations were "unsatisfactory." This rang throughout the land, giving evidence of the intense feeling of interest on this important subject. Two weeks later a statement appeared in one of our city papers, without my knowledge, giving the details of the discovery. I was then released from my obligation to remain quiet, and immediately obligation to remain quiet, and immediately wrote the article headed, "The Holmes Fraud," which appeared in number 17 of the JOURNAL. There were a few persons who were disposed to continue the investigation, who were much indebted to us for the means of applying many tests which had never been applied to any mediums. From the reports of these it seems that Mrs. Holmes possesses some materializing powers, and the general conclu-sion now is that when these powers failed, is they do with all mediums, they supplemented other means of showing forms, which they palmed off as "materialized spirits." The evidence given by the woman who personated Katie King, has satisfied almost every one that there was a continuous line of fraud. The counterfeit was so successful that there was no real used. The testimony of this woman is confirmed by the letters of Mr. and Mrs. Holmes, who have written so explicitly that there can be no possible mistake in the conclusion that she was a confederate. Admitting the position that they have some medium nowers after the evidence of such a consumpowers, after the evidence of such a consummate fraud, there can be but one opinion in the mate fraud, there can be out one opinion in the mind of every honest person, that they are entirely unworthy, and should not be patronized by any one. I was much surprised to receive a letter from a prominent New England Spiritualist, saying, "Our spirit friends thought you hasty in your conclusions. You should have waited until the Holmeses had, by rest for a time, recuperated their nerve aura, and then you could have placed them under conclusive you could have placed them under conclusive test conditions. It seems now, as far as my judgment goes, that the Holmeses are real me-diums for the materialization manifestations; but that when the power departs from them—as it does at times—they cheat. The Eldys, I have no doubt, have been guilty of the same fraud under adverse conditions. It was the same with Reed, Church and others years ago." This writer has no word of condemnation for this enormous fraud. I have, I do not want anything to do with such dishonest mediums, and think the time has come when the public should be warned against them. I believe the suffering which this wicked fraud has caused to thousands, will ultimately be turned to a blessing, by leading to the exposure and detection of all such fraudulent persons, and driving them out of the field. Honest mediums will not suffer by strict and proper scrutiny and investigation.

Now to the questions which have been prop-rly asked me. First, "Why did you not purerly asked me. First, "Why did you not pursue a more rigid plan of investigation?" I confess that with the light I now have, it was a great mistake not to have done this. For instance, when I was permitted to feel "Katie's" pulse. I might have seized her arm and called for a light and detected her on the spot. But Mr. Crookes had felt the pulse of the London Katie, and if it had been a real spirit, my investigation would have been at an end. Only those who know how shrewdly these tricksters planned everything, and with what apparent planned everything, and with what apparent willingness they permitted us to investigate the whole matter, can realize my position. With the "two cut boards" carefully secreted in the room, and the whole board secured in its place, I was permitted to go at any time and examine the cabinet and the rooms. The cunning trick of the two dark seances, when we were permitted to take down the partition immediately after a sitting, escaped our notice, because we were not suspicious enough. It was a warm night, and as "we were all their friends," we accepted the proposition of Mrs. Holmes to "sit with the doors open, as there was no one in the house."

The stories of my acquaintance with Mrs. White are all fabrications. I did let her in two or three times after the seances, but the entry and hall were so dark that it was impossible to recognize her or any one. I have seen her severa! times, and knew that she looked more like Katie King than either Mr. or Mrs. Holmes, but I had heard of the similarity between Florence Cook, of London, and her

The most difficult question for me to answer, either to myself or to my friends, is. Why did not your guides warn you of the deception? How came you to write those communications, purporting to come from John and Katie King, in your own office? My answer is that I wrote them in all honesty, and under an impression that they were just what they purported to be. Now I am convinced that, like the early manifestations at the Holmeses, they were a mixture of the false and the true; but I declare emphatically that I have never for one moemphatically that I have never for one moment had any conscioueness of this, or of any of the frauds practiced by the Holmeses, until the recent discoveries. It is with sorrow that I recognize this fact. It has been suggested that going into an atmosphere of fraud, such as surrounded these mediums, and being sensi-tive, I was more liable to be deceived than others. One thing is very true, I have suffered intensely, not from any feeling of guilt, but from the fact that I have been associated with those who have been practicing a most diabol-

those who have been practicing a most chaodical fraud.

I shall not notice the various reports put forth about my pecuniary relations, further than to say that there is a balance due me for money loaned to the Holmeses. Mr. Holmes did propose to give me twenty per cent. of the proceeds for writing letters and other services, but this was to commence when they had paid some horrowed money, and I did not realize some borrowed money, and I did not realize anything. It is generally known that I have suspended the sale of my book, at a loss of several hundred dollars, because of my convic-tion that there was a mixture of falsehood with the truth in it.

One point more that has come to me from various sources, in the form of an assertion, "Of course you are ready now to give up Spiritualism; you have been deceived and ought not to have anything to do with it any longer." To this I reply emphatically, no! I have been deceived—grossly deceived—have been made a party in a wicked deception, for ought not to have anything to do with it any longer." To this I reply emphatically, no! I have been deceived—grossly deceived—have been made a party in a wicked deception, for which I feel the deepest regret, but with this I have not lost my consciousness of rectitude,

and while this is the case I shall not feel the least discouraged in regard to the great cause in which my life has been embarked; but never having claimed infallibility, and not be-lieving in it for human beings, I shall go on, endeavoring to profit by all my experiences. Spiritualism remains to be the polar star of my life, and perhaps somewhere in the future. we shall all be able to look back and see why these dark clouds and this fearful storm was permitted to come upon us; then shall we realize fully that after the storm cometh the sun-

The Katie King Exposure.

LETTER FROM ELLIOT WYMAN.

From the general tone of the secular press, and from the source from which a strong spirit of opposition to the spiritual philosophy, or in other words, to the evidence of immortality, has ever manifested itself, it might be inferred that they are now having a general time of rejoicing over the "Katie King" ex-pose as manifested through the Holmes mediums, or, perhaps, more properly the Hilmes impostors, just as though Spiritualism had now received its final, fatal blow, and that hereafter it is to be considered wholly and entirely annihilated, and all its adherants are to give up all hope of immortality and make unconditional surrender of faith and belief to the old dogma of orthodoxy, and all this revolution because a few unprincipled ones, who professed to be spiritual mediums, have been detected in practicing fraud and deception! But by whom has this deception been discovered and publicly exposed? By Spiritualists themselves, for it is this class who are candid in their investigations, and who have the hon-esty to "expose," and as far as possible, put a stop to all "deceiving impostors," and to have them punished for such crimes, according to law and justice.

Can it be truthfully said of the Christian church followers, that they are thus willing and anxious to have their own members brought to justice, when it is proved that some of them have been discovered (by others) to be guilty of crimes of the

DEEPEST HUE?

Instead of this, is it not plainly manifest that as a body (with sometimes a very few individual exceptions) these church members rally to support, uphold, and sustain in "pesi-tion," these members when not one single doubt can be entertained of their guilt? Now if the opponents of Spiritualism think that Spiritualists rest their faith wholly or solely on such evidence as comes to us from the most celebrated mediums, so conspicuously set up by the public press, then they are sadly mis-taken, for we are satisfied that there are many mediums who are thus publicly made known, that are good, honest and trusty, at the same time, without doubt, there is a still greater number whose names have never been placed before the public, and yet they are among the very best, and are so honest and true that no amount of money or any other considera-tion would have the least effect to move them one step from the path of honesty and truth.

While writing, I have in my mind one of this class, a young lady, and from whom I have several times received some of the best evidences of the truthfulness of this Philosophy; and quite recently, when I seemed to be impressed that a very dear spirit relative was near me, I said: "If it be so, then will he go to that medium, (calling her name,) and ask her to write me, (that is send me a message if the spirit friend could send to me through the medium). In a very few days came the very same evidence that I had asked for. Now was not this a very good test, proof of this philosophy, as I had not had a message from that medium for several years, and the spirit fflend, my son, who thus made known to that medium his desire to send me a message? She, the medium had never seen him in the mortal form, and yet here was just as good evidence as I could ask for, for it must have been of course that dearson, whom I could not see, only by impression. I believed he was near me—then came the proof of it. But this is only one of the many evidences that has "established me in the faith," and it is reasonable to believe that each of the millions of Spiritualists have had equally as good test proof, and some still better.

Now just think of this idea, that if each individual Spiritualist should write out in full his or her own experience, and what has come under their own observation, and affix their signature to it as a voucher for its truthfulness, and the whole of this great amount of evidence could be collected together and published in book form, and then be freely distributed to the world, would it not be more convincing than all the other published accounts combined? counts combined?

East Westmoreland, N. H.

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

Gone to live with the Angels, Mansaret Turman Winn, aged 90 years, 4 months, and 27 days.

WINN, aged 30 years, 4 months, and 27 days.

She passed away from the home of her son, Ben C. Turman, in Santa Maria, Santa Barbara Co., California, Jan. 4th. 1875, rejoicing in the well attested fact of spirit communion, and a re union with loved ones gone before. She came to California, in 1854, was convinced of the fact of spirit communion in 1858. She has been a constant and an appreciative reader of the ReligioPsilosophical Journal for the last four years of her earth-life, daily rejoicing in the facts therein contained. Many of her relatives and friends in the states, (amongst whom is her nephew, Allen Pence, of Terre Haute, of Ind.,) ar. Spiritualists, and will learn hereby of her peaceful and hopeful change.

M. M. Thornburgh. M. M. THORNBURGH.

Born amongst the immortals, on the morning of Jan. 27th, 1875, Lilly Sloan, aged about 20 years, daughter of Judge Wesley Sloan, of Golconüe, Ili. The Judge and other members of his family have, for some time past, been investigating the subject of Spiritualism, and become quite interested in it, and in Lilly's own words, she thought it 'perfectly beautiful." When the angel messenger called to summon her away, she calmly received the summons, calling around her hed the other members of the family and friends present, bidding each one separately good bye, as caimly and with as little excitement as if taking leave for a short absence from home. Thus has the fair Lilly, been transplanted in a more congenial clims to bloom forever. demonstrating the fact that Spiritualism is not only pleasant to live by, but glorions to die by.

Passed to Spirit-life, Jan. 19th, 1872. Jessee F. Black-Burn, daughter of T. I. & E. W. Blackburn, aged 9 years, and 9 months. She died from the effects of a uterine tu-mor. Her case was incarable; both dootors and spirits falled to relieve her. She bore her sickness with great pattence. She was a good seeing medium.

Passed to Spirit-life, on the twenty-first day of Jan. 1975, Mrs. Klizabeth & Blanchard, in the thirty-third year of life, at New Ulm, Minn., having been an invalid or several years.

In Belgrade, Me., Jan. 26th, 1875, little Birdie, infant-son of Leander and Olive Yearon, after warbling its child-leh sonzs for 13 menths and 20 days, plumed its wings for a summer clime, while the grand truths of Srir tualism illumined the path over which the angel had gone to meet the other two in the land of the beyond. Three buds now unfolding in the garden of infinite love, shed their frogrance around the sacred home.

Pass'd to the spirit lifefr in Oconto, Wis. Jan. 18th. 1875 Mr. Joseph Davis, aged 55 years.

Mr. Davis had been feeble in health for many years, Bing a firm be lever in the spiritual philosophy, he was happy in knowing that he would attain to a higher life. True to the bigher convictions of his coul, he delighted in communicating in words and deeds the joy and glory resulting from an expited faith to a perpetual life. He leaves a wife and five bildren to mourn their loss. But Mrs. Davis derives much comfort in the thought that he rhusband still lives and is ever with her. After his form was tain in the coffin his spirit came to her and told her not to grieve for him; he had not left his earthly home yet, but would go to his home in the Summerland, and then return to her again, to watch over and influence her in her business matters. Her. Davis was a kind husb and an indulgent father, and an honest man.

A Sufferer's Thanks.

MBS A. H. ROBINSON, Chicago, Ill.—Please accept the thanks of one sufferer for the re-lief you have extended to me. Some two years ago I wrote to you, sending a lock of my hair and a partial description of that terrible disease of my throat and head, from which I have suffered for years, and which almost deprived me of speech and reason.

I could get no relief until I applied your remedies. May the good angels ever attend you in your good and glorious work.

SUSAN COOPER. Napoleon, Mich., Jan. 25th, 1875.

HE WAS CURED OF ALL DESIRE FOR TOBACCO. AND NOW WANTS FURTHER RELIEF.

Caner, Oregon, Nov. 13th, 1874. MRS. A. H. Robinson, Chicago, Ill.,—Dear Madah:—Having tried your tobacco antidoto, I found it a speedy cure of the habit which was hereditary with me. I now desire a diagnosis and prescription for my health. I send a lock of my hair and \$3. Oren Lee, tf

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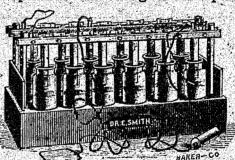
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DR. G. C. SOMERS, Proprietor.

Mott's Seances.

As I can in a single article only give you an inkling of what came under my observation during the time I attended some six seances for physical manifestations, given by Mr. Mott at his residence in Memphis, Mo., I will use my time in giving a very limited descrip-

The circle on this occasion was composed of some ten or twelve refined, intelligent, and well educated ladies and gentlemen from different sections of the United States, drawn together with no preconcerted plan of action, for the mutual purpose of investigating the spiritual phenomena. The company were arranged by Mrs Mott (who usually conducts the seances) in a half-circle facing the cabinet door, with Mr. Mott in the cabinet securely bound with strong cords, the members of the bound with strong cords, the members of the circle binding him with material they had previously procured for that purpose, and in such a way as would satisfy the most skeptical that the medium would remain in a perfectly helpless position till released. The usual method of harmonizing the circle by singing was resorted to, and after a short time consumed in preparation, the curtains concealing the aperture near the top of the cabinet door were gently drawn aside, and a face made its appearance that very much resembled human features, as seen from my position in the circle. Mrs. Most immediately approached the cabinet, when a voice addressed her in a distinct whisper from within the cabinet, informing her that there was too much light. The ing her that there was too much light. The lamp, by the direction of the spirit, was then turned down till the room was left in a soft, mellow twilight.

The apparition claiming to be that of 'GEN. BLEDSOE,

the Confederate artillery officer, was the first to make his appearance. On approaching the aperture the face appeared between the curtains, bowing frequently to my salutation, conversing freely with several of the company, myself included, upon current topics, occasionally laughing and jesting, appearing to be well pleased with the different members of the circle, remarking that the conditions for manifestations were very favorable, but soon retired, promising to assist a gentleman in the circle to see his spirit relatives.

Boon after the disappearance of the General,

Soon after the disappearance of the General, a face came to the specture that was recognized by Dr. Young, of Bloomfield, Iowa, as that of deceased friend by the name of Abraham Mudd, a distant relative of the late Abraham Lincoln. During the course of the conversation that ensued, the Doctor addressed many questions to the apparition, all of them being answered promptly and correctly, and in such a way as to convince the Doctor that there was no deception being practiced upon him, but that he was indeed communing with the

departed spirit of a very dear friend.

Another face now made its appearance that answered to the name of Church, and anxiously inquired for a gentleman of the same name from Louisville. Key that had louised the from Louisville, Ky., that had joined the direle on the preceding evening. The gentleman in response neared the aperture, when the face appeared as before, and a lengthy and agreeable conversation was the result of very favorable conditions, enabling the spirit to fully identify itself, as the gentleman afterwards assured me. words assured me.

Next came to the aperture an apparition giving its name as Col. Baker, deceased, of the 2d Iowa Volunteers. This spirit was recognized at a preceding scance by Gen. Weaver, of Bloomfield, Iowa, they being comrades in the army. On this evening the spirit asked for Dr. Young, saying he knew no one else in the circle, and on the Doctor's approach again appeared, putting his head well out into the portunity to closely scrutinize the features. After a short time employed in conversation, the spirit fully identifying itself, the Doctor invited his friend. Mr. King, to approach and see the spirit. Mr. K. approached with reluctance, evidently not being very desirous of cultivating too close an acquaintance with the ghostly form. During the conversation that followed, the spirit signified his willingness to receive the company promiscuously. Nearly all present then approached the cabinet in turn and received from the spirit a bow of recognition, accompanied with a pleasant smile, that for a moment left you in doubt as to the duality of the smiling stranger.

The next to make its appearance was a face with a remarkable cast of features, wearing side whiskers, and a pleasant expression of countenance that instantly prepossessed the beholder in his favor. The form was attired in black habiliments with white shirt-front, and the materialization so perfect that he would have passed for a human form of flesh and blood, but for the

PHOSPHORESCENT GLOW

of light surrounding the features. This spirit addressed Mrs. Mott in a distinct whisper, giving his name as James Hill, of Warsaw, Ill. and was recognized by Mrs. Hill as her de ceased husband. A long conversation ensued, principally upon family affairs and business transactions, the spirit displaying the same interest and anxiety for the pecuniary success and general prosperity of the family as he did while living. The spirit now asked for time to rest, and retired behind the curtains concealing the aperture with a request for the company to sing. In a few moments the face again appeared, when I accepted Mrs. Hill's kind invitation and approached the cabinet, receiving a pleasant greeting from the spirit, and was told by him that I would see my mother during the evening.

The spirit answering to the name of Jimmie

Walker next came, and as usual asked for his mother. Mrs. Walker, of St. Louis, Mo., responded, and after a few moments' conversation with what she is perfectly convinced is the spirit of her son, asked me to approach and participate in the conversation. On my approach a smiling, youthful face appeared between the curtains and bowed in acknowledgment to my salutation, then very readily entered into a conversation with Mrs. W. and myself, answering without any hesitation and with promptness any and all questions addressed him, frequently prefacing the sentences addressed his mother with the pronoun "ma, ma," repeating the word as written, giving it the rising inflection. I was informed by Mrs. W. that while living, the above was a peculiar way he had of addressing her whenever he wished to attract her attention. By request of his mother the spirit showed his face to the company, and soon after disap-

After the disappearance of the spirit Jimmie Walker, there appeared a female figure clothed in white, and pronounced the name Clarance in a distinct whisper. In answer to the summons I approached the cabinet, and had hardly reached the usual position of the observer when the face appeared between the curtains claiming me as her son, and by re-quest remaining a sufficient length of time for me to closely accrutinize the features. They were the same that I had seen and acknowledged as my mother's at preceding scances. By request she placed her hands upon my head, showed her face to me repeatedly, dis-playing all the natural affection and solicitude of a mother for a child, conversing freely with who reads an American book?

me upon subjects past and present, assuring me that she had watched over me through every vicissitude of my past life, and that she would be with me in the future as in the past, sharing every trial and misfortune, seeing and appreciating every success of my life, and by a mother's influence assist me to live a life of usefulness in this world, and prepare myself for a higher and better sphere in the next. Then with many assurances of her love and affection, she bid me a tearful good bye, and disappeared.

A spirit answering to the name of Johnny Atwater, of Canton, Ill., then came, and the seance closed.

W. O. McEleany. Denver, Col., Jan. 15th, 1875.

> CAIN AND ABEL by abner eigen.

As Eve and Adam did not die As God at first expected,

They goon began to multiply As he had them directed. We read that Adam "knew his vife." How could be know another? And little Cain so full of life

Scon bellowed for his mother. Soon unto them another one Was born—they called him Abel, Fond parents with two lovely cons

And when those boys grew up to men They both struck out together, And backed it in a lovely glen Through fair and etormy weather.

As ever greeced a table.

But fortune frowned on luckless Cain, Who tilled the soil with vigor, And labored hard for honest gain, As near as he could "figure."

But Abel was a "bully boy," He raised both sheep and cattle, It always was his pride and joy To make a dreadful rattle.

For breakfast Cain loved Johnnycake, And Abel loved sheep's liver, And each one thought it best to make An offering to the Giver.

When Abel offered up a kid, God smelled a precious savor, And everything that Abel did, He looked upon with favor.

Cain built his alter broad and high, On which he placed potatoes, With cabbages and pumpkingle, And onions and tomatoes.

He soon looked downcast and oppressed, Things proved as he expected, His brother's offering was blent, And his with scorn rejected.

Said he, "Is not my grain of use, Are not my squashes needed? Why does he thus my gift abuse And let me go unheeded?"

Abel no doubt was proud and vain Because he was thus petied, And tantalized his brother Cain Who now was sorely fretted.

Cain's countenance grew dark and low, His mind he did unburden, And with a well directed blow, o Sent Abel over Jordan. A "vagabond and fugitive," He now was forced to wander,

And doomed a wretched life to live For making such a blunder. But soon he got away from God Who "marked him" out of pity, And stole off to the "land of Nod."

And built a thriving city. And found a wife, O strange to tell, Did this surviving brother; No woman on this earth did dwell,

 Except his poor old mother. Both sons and daughters he begat, According to the story, And finally grew old and fat, And waddled off to glory.

A Tribute to Austin E. Simmons, of Woodstock, Vt.

DEAR SIR:-You have during the past two months rendered great and valuable service in the interests of truth and humanity by your eloquent lectures, and we feel encouraged, strengthened and elevated thereby. We have, therefore, in conference assembled, the Spiritualists of Brooklyn, N. Y.,

RESOLVED, To cordially and earnestly recommend you as an earnest and able advocate

of Spiritualism, and eminently worthy the po-sition of a public teacher. And we do furthermore commend you to all Spiritualists throughout our land, and may the beautiful truths of our glorious philosophy ever inspire you to labor and speak in cheering tones to suffering humanity, as you have to the people of this

> Dr. A. B. Smith, J. A. BARTLETT, GEO. W. YOUNG, WM. A. LUDDEN,

Committee. BRO: KLYN, N., Y., Jan 31st, '75.

Beauty of Prayer.

Mark Twain illustrates, in a humorous vein, the utter absurdity of prayer, in his work, "The Innocents Abroad," when speaking of the discontent prevailing among the passengers of the excursion steamer. He says: "There were even grumblers at the prayers. The executive officer said the Pilgrims had no charity. There they are, down there every night at eight bells, praying for fair winds, when they know as well as I do, that this is the only ahip going East this time of the year, but there are a thousand coming West—what's a fair wind for us is a head wind for them—the Almighty blowing a fair wind for a thousand vessels, and this tribe wants him to turn it clear around so as to 'accommodate one, and she a steamship at that! It aint good sense, it aint good reason, it aint good Christianity, it aint common human charity. Avast with such nonsensel"

A Straw.

Dr. Draper's new work on "The Conflict Between Religion and Science," recently published in New York and London simultaneously, is now being translated into French, German. Italian and Russian: to be brought out at Paris, Leipsic, Milan and St. Petersburg. LIFE.

by warren sumber barlow.

To the Tune of Grenville.

Life illumes the radiant dew-drop, Is the fragrance of a flower, Animates all forms of being, Is the essence of all-power.

Mortal life, like tints of morning, Ere the sun makes glad the day, Will unfold in endless beauty, While the ages wend their way.

Oh! thou glorious boon to mortals, May we walk thy paths of light, Learn to look above earth's shadows, To that life where all is bright.

Where the music of the angels. Wolcomes each immortal soul: And the boundless beams of glory, Gild the cycles as they roll.

Letter from Theodore F. Price.

BRO JONES:-In a number of the Journal issued Feb. 13th, an article relating to mater insued red. Ista, an article relating to materializations appeared on the first page, entitled, "Another Medium—The Good Cause Spreading." That article was written by a Mr. Wright, some time ago, since which time he has expressed himself to the effect that he, in common with all the other Spiritualists of Clinton believes them to be wholly produced by ton, believes them to be wholly produced by trickery and deception. The cabinet used by Edward Green, the reputed medium, on being examined by some friends of genuine Spirit ualism, was found to contain a concealed spring, by means of which the door of the cabinet was thrown open by the pulling of a string communicating therewith. He has provided himself with false hair, mustaches, etc., and has confessed that he produced the hands of various sizes by expanding and contracting his own fingers, and by displaying his hand at various distances from the opening in the cabinet. His manner of obtaining slack in the rope so as to free himself when the door was closed, was by leaning slightly forward while the committee were tying him, as they sup-posed, tightly to the little bench on which he was seated. When the cabinet door is closed it is an easy matter to throw himself back in his seat, and by means of the slack thus obtained, free himself and commence making manifestations. Several parties have entered the cabinet, and under the same conditions as those insisted upon by Mr. Green, produced the same results. He persistently refuses to be placed under anything like test conditions, and on one occasion, when about being detected in his tricks, Green blew out the light and violently assaulted the investigator.

He has visited two or three towns near Clin-

ton, among them Lincoln, Ill., but would submit to no tests whatever, consequently the Spiritualists of that place refused to countenance him, and he went away without exhibiting. The Spiritualists of Clinton repudiate this impostor, and deeply regret that disgrace should be cast upon the cause of truth in this place by an unprincipled person, whose whole course illustrates his character. I have been requested by the society here to make this statement through your Jounnal, and to request that it be published as soon as possible and prevent harm to the cause when honest investigators shall find themselves to have been humbugged by him.

I have been for some three years a speaker in the liberal ranks, and have suffered from the odium brought upon the cause by such vile pretenders to physical mediumship. When these frauds are exposed, superficial thinkers and investigators are ept to conclude that this is all Spiritualism amounts to, and it also serves as a good weapon in the hands of the orthodox element, with which to scourge honest be-

There are many copies of the Journal taken here, and in justice to it, as well as for the protection of its patrons, demand that the true nature of the above named juggling business be promptly exposed.

Yours for Truth. THEODORE F. PRICE. CLINTON, Ill., Feb. 8th, 1875.

Letter from Allen Pence.

That the many readers of the Journal may know more of Mrs. Stewart's mediumship than appears in the article which you published lately, allow me to say that she is under the supervision of a committee, who after two years of close and critical examination, report that they find in the course of their investigations, her mediumistic powers constantly growing in strength, enlarging and expanding, with new and interesting phases continually coming up. That which is the most remarkable to me, however, is her wonderful powers for materialization. The manifestations in this phase are multitudinous, each seance in its developments differ from the other—no two being the same. The one described in the article referred to, being an average, will give the reader an idea of what may be expected. Those who were present know that the report is not an exaggeration.

The seance room is under my control and is accessible at all times, to those who wish to is accessible at all times, to those who wish to examine the surroundings. I have no fears that a bogus Katie King will be found; there is no secret hiding place in the cabinet for a bogus Katie, and she can not enter except through the front opening, to do which, in a lighted room, and evade detection, is simply an impossibility.

The medium is permanently located at this place, her powers being constantly devoted to the bewilderment of skeptics. She has no desire to travel, and has recently refused magnificent offers to visit other points. We have

nificent offers to visit other points. We have other residents who are worthy of a complimentary notice, but for the present, let this

Terre Haute, Ind.

Poices syam the People.

ETNA GREEN, IND.—B. Hayhurst writes.—I thank you for continuing the JOURNAL, I would feel lost without it.

HANCHO, TEXAS.—James B. Cone writes.— Allow me to say that the Journal is, through the able contributions of its correspondents, and de-partment editors, and most especially the superior skill of the editor-in-chief, in the science of jour-nellam a founts of wisdom and furth nalism, a fountain of wisdom and truth.

KNOXVILLE, ILL.—Sylvester Stevins writes.
—I feel lost without the JOURNAL. It has become a part of my life; and from its pages I derive an inexhaustible fund of enjoyment. It is the most truthful, interesting and instructive paper that I ever read. May the good angels bless and prosper you in this great and glorious work.

CHINESE CAMP, CAL.—John Taylor writes.— We can sit quietly of an evening, and review the cause of Spiritual progress throughout civilization from the pages of your Journal and the Banner or Light. Many years ago, I felt like a parched piece of ground feverish for more. Now I view the situation quietly and calmly, neither cast down by exposures of fraud, nor elevated by its yindication. DEATH.

BY WARREN SUMNER BABLOW.

To the tune of Mt. Vernon. Death is but a friendly stranger-

That unlocks the golden door, Bids us pass the darkened portal, To the bright celestial shore. Death is new-born life expanding—

Reaching upward for the goal— Breaking from its rusty fetters, To the freedom of the soul.

Death is heaven's appointed angel, Who invites us to explore Richer landscapes, purer p'easures, Padoless as the evermore.

Oh! thou friend to life immortal. We resign our dust to thee, While our longing aspirations, Are from earthly traumels fres.

DELPHOS, KA.—D. J. Fowler writes.—I can not do without the gospel if I have to dispense with one meal per day, to enable me to pay for the good old JOURNAL, for to me it is the gospel of eternal truth, written and published by the aid of angel bands. Your outspoken course coupled with the power of Spiritual Philosophy and science, strikes terror to the believers in old or thodoxy.

PENNVILLE, IND.—R. W. Bowman writes.— I am passing through a severe ordeal by the loss of two brothers; just five weeks between their deaths. To day we consigned one to the grave. The Methodist minister tried to officiate, but his theory of Death and the After life was so utterly repugnant to common sense, that your humble servant felt impressed to suggest some thoughts, though the audience was principally orthodox. It seemed that I was strengthened for the occasion. The most pleasant influence came over me, I have ever experienced.

MUNGERVILLE, MICH.—D. Highle writes.—
To-day is my eightieth birthday. I feel the sands of life are slowly running out. I have belonged to the church a good many years. I never could see any reasons against our spirit friends coming to comfort, guide and cheer us shortsighted creatures. To allow the Devil full sway in his work of deceiving the nations and shut the saints up in heaven to sing the years away, without any away. heaven to sing the years away, without any sympathy for us here below, or efforts put forth among us to destroy the works of the evil one, does not show wisdom and justice in the Ruler of the universe. It would seem as if he designed evil to triumph. Success to truth and your good long. JOURNAL

TRAVERSE, CITY, MICH.—Mrs. E. M. Voor-hees writes.—As the Katie King expose seems to be such a sweet morsel to the secular as well as religious press. I would like to have you publish such portions of the enclosed scrap, (if you have not already) as bear on the subject. As you will see, this was cut from an old New York Times dated Oct. 30th, '74. The letter, dated Oct. 23d, was written before Miss 'Katle' had risen to the heights of her popularity. It is a curious as well as an instructive fact that the more advanced spirits, when nobody else had found her out, did not hesitate to brand her as an impostor. Let us give them the credit of being the first to expose this "material" humbug, and may all Spiritualists profit by the lessons taught in this admirable com-

JOLIET PENITENTIARY, ILL.-Henry Nemo, No 7594 writes,—I write to acknowledge the reception of five copies of the LITTLE BOUGUET which I find very interesting and instructive, not only for children of tender years, but for men of old age. After I finished reading them, I sent old age. After I finished reading them, I sent them on the round of the prison, and I presume by this time not less than four or five hundred men have read them. The Journal also goes like hot cakes, for when I am through with it, I pass it on, and when it is returned it is in tatters, evidence of its being well used. I find some that are not satisfied with it once a week; they send for it two and three times in seven days. If they are as deeply interested in it as I am, they would wish for it every day, for I find in it a panacea for all my troubles. When I feel unhappy and my time appears long, I selze the Journal and my troubles disappear. Mr. Jones, I fear I am straining your generosity in not sending the money for the postage on my paper, but situated as I am, I can not age on my paper, but situated as I am, I can not get it. It is a small amount I know, but if it was only two cents I could not obtain it, therefore I beg of you to wait on me until I am released, and you shall receive every cent that is your due. Try and abide with me until my time expires, which is only ten mouths from to day. Thanking you for past favors, I will close.

We send the LITTLE BOUQUET on its missionary work in the penitentiary, knowing that it will be instrumental in doing those good who read it. The above letter shows that the convicts appreciate its bright pages, and will become better men by perusing them.

A. M. Gowan, of West Liberty, Iowa writes. "I can't do without the JOURNAL, for it is meat and drink for our hungry souls." Oliver Bliss, of Sicklerville, N. J., speaks of a circle of eleven in Sicklerville, N. J., speaks of a circle of eleven in which he sat. All felt the influence of the spirits. He gave many tests. He says, "I see that other states are having missionaries, and why can not New Jersey?" James M. Evans, of Middleport, Ohio, says, "The pressure against Spiritualism here in consequence of the Holmeses exposure and some other pretended exposures in the other parts of the country is tramendous. I think how. parts of the country, is tremendous. I think, however, we shall survive it. If it should be the ever, we shall survive it. If it should be the means of driving from our ranks all dishonest impostors, I could cheerfully submit." Bro. C. P. Collins, of Northfield, Minn., suggests that the Holmeses be tested with a wire cage, placed inside the one they usually occupy. That he thinks would settle the question as to their genuineness. B. N. Lawrence, of River Falls, Wis, writes, "I like the way you expose false mediums. The cause is gaining ground here quite fast." E. R. Follett, of Kansas City, Mo., says that the heathenish practice of whipping prisoners has been introduced into the Penlientiary of that State. He says also that the prisoners have not been allowed sufficient food. The officers are simply heathens, and will sometime regret their been allowed sumcient 100d. The officers are simply heathens, and will sometime regret their conduct. Giles Holbrook, of Woodworth, Wis., says, "About five-twelfths of my seventieth year of earth-life is passed, and being an invalid, unable to labor, I take much comfort in the weekly receipt of the Journal—could not in justice to myself do without it."

EXETER, NEB .- S. F. Dean writes .- Perhaps a word from Nebraska may be interesting to many of your readers. As is well known we suffered severely from dry, hot winds, that blew for weeks, —winds that felt as though they came from the mouth of a furnace. In Franklin County, where the writer spent the Summer, these winds prevailed during three consecutive weeks with vailed during three consecutive weeks, with scarcely any intermission. This was in July, and vegetation dried up in the fields. From the east line of Franklin County, there was not much except sod corn planted, and as this may meet the eye of some who do not know what is meant by "sod corn," I will tell them. The first step toward opening a farm in a prairie country, is to break the sod about one and a half or two inches deep, this having been found from experiments the best depth to break prairie land. Beneath this sod the corn is planted, and for the rest of the season is left to take care of itself. The covering being so superficial, of course hot and dry weather soon stops its growth, while, if the season is wet, a fair return may be expected. From observation and repeated inquiries, I am satisfied about nineteen-twentieths of the coin planted in Nebraska west of the E. line of Franklin County. was sod corn. This would not stand the extreme ly hot and dry weather, and as a consequence not more than one-twentieth of the whole breadth of corn planted would have returned its seed. Then came the locusts in countless myriads, who swept away in a few hours all traces of vegetation, so far as corn was concerned, and in many instances eating the leaves from cottonwood and ash trees. Incredible as it may appear, there was one day when the locusts flow in such countless numbers, that they actually shaded the earth, intercepting

the sun's rays like a cloud. But had there been no locusts there would have been starvation, as in some portions of the State this is the second season, the one immediately succeeding the other, in which these dreadful winds have withered the vegetation. I have sten no statement in any paper where I thought the destitution of the people had been exaggerated. All the aid in the line of clothing, food, seed, and means to buy fuel, or coal itself, that the needy may receive, will not exceed the demand. And were all those into whose hands aid for distribution may come as honest, and had as fine feelings as the noble souls who have stepped forth and given of their means to aid the needy, all would be well. But this is not the case. I hear complaints often that where former neighbors have hired a car and sent it loaded to those in this state, who went out from their midst, that there is often great delay in such car being sent through though prepaid. Where the wrong lies, I do not know. Then there is another class who resort to absolute fraud in pleading for and obtaining relief. A case in point is a man who solicited means to distribute in Fillmore county, from the people in Illinois. He passed under the name of Henderson; said he bemore county, from the people in Illinois. He passed under the name of Henderson; said he belonged to the Baptist Church in Exeter, and that he lived within six miles of Exeter. Those who have lived in Exeter since the first inhabitants settled in the county, almost, and whose business would make them acquainted with all the inhabitants, know no such man as Henderson. It is consulty exetein that has survived ness would make them acquainted with all the his habitants, know no such man as Henderson. It is equally certain that no supplies have arrived through from him and that the Baptist clergyman in Exeter, knows nothing of such a man. It is no more than fair to conclude that he appropriated these supplies to his own use. Notwithstanding such rascality, we hope no one will withhold aid. It is needed; all we can get, for those who do need. For myself, I have enough to last till another crop; so I am asking only for the needy, and they are many. And although you may feel that you risk feeding some shark, and adding to his illigotten gains, we can only ask you to risk the loss. And after all, if you will exercise due care, the risks are small. Nearly every one has some friend or friend in whom they can conconfide. If you are sure of them, better make them your almoners than to give, and not feel pretty sure your gift will make some sorrowing heart glad. A thousand ways may be devised; perhaps all of them better than this, and while you are devising, let not too much time be spent.

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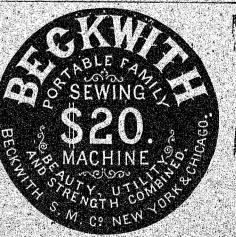
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Mrs. R. immediately prescribed for me. I did not get all the formed prescribed for me. Mrs. R. immediately prescribed for me. I did not get all the ingredients for the flectorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

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Don't forget to send a letter stamp to pay the sortage on the answer desired. My Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a

dark brown color, soft and lively as that of a young man of twenty. Mrs. Robinson disguesse the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting fof the applicant or a lock of hair. She diagnoses each case, and com-

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I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Bobinson's To-bacco Antidote has cured me and left me free, with no desire or hankering for it.

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"Again, I had seen cowards die. I had seen those depart who were naturally timid, who expected themselves to meet death with fright and alarm. I had heard such; as it were, sing before Jordan was half forded. I had seen faces where, pallid as they were, I beheld more celestial triumph than I had ever witnessed anywhere else. In that voice there was a sweetness, and in that eye there was a glory, which I never could have fancied in the death-spasms, if I had not been near.

"The condition of the soul, when the death-stream is entered, is not the same with that which it becomes (oftentimes) when it is almost passed. The brave man who steps upon the ladder across the dark ravine, with eye undaunted and haughty spirit, changes fearfully, in many cases, when he comes near enough to the curtain to lift it. The Christian who goes down the ladder, pale and disconsolate, oftentimes starts with exultation, and

tries to burst into a song when almost across. "Cash of Illustration.—A revolutionary officer, wounded at the battle of Germantown, was praised for his patriotism. The war ended; but he continued still to fight, in a different way, under the banner of one whom he called the Captain of his salvation. The applause of men never made him too proud to talk of the Man of Calvary. The hurry of life's driving pursuits could not consume all his time, or make him forget to kneel by the side of his consort, in the circle of his children, and anticipate a happy meeting in a more quiet clime.

"To abbreviate this history, his life was such that those who knew him believed, if any one ever did die happily, this man would be one of that class. I saw him when the time arrived. He said to those around him: I am not as happy as I could wish, or as I had expected. I can not say that I distrust my Savior, for I know in whom I have believed; but I have not that pleasing readiness to depart which I had looked for.' This distressed his relatives beyond expression. His friends were greatly pained, for they had looked for triumph. His departure was very slow, and still his language was: 'I have no exhibaration and delightful readiness in my travel.' The weeping circle pressed around him. Another hour passed. His hands and his feet became entirely cold. The feeling of heart remained the same. Another hour passes, and his vision has grown dim, but the state of his soul is unchanged. His daughter seemed as though her body could not sustain her anguish of spirit, if her father should cross the valley before the cloud passed from his sun. She (before his hearing vanished) made an agreement with him, that, at any stage as he traveled on, if he had a discovery of advancing glory, or a foretaste of heavenly delight, he should give her a certain token with his hand. His hands he could still move, cold as they were. She sat holding his hand, hour after hour. In addition to his eight, his hearing at length failed. After a time he appeared almost unconscious of anything, and the obstructed breathing peculiar to death was advanced near its termination, when he gave the token to his pale but now joyous daughter, and the expressive flash of exultation was seen to spread itself through the stiffening muscles of his face. When his child asked him to give a signal if he had lany happy view of heavenly light, with the feelings and opinions I once owned, I could have asked: Do you suppose that the increase of the death-chill will add to his happiness? Are you to expect, that as his eyesight leaves, and as his hearing becomes confused, and his breathing convulsed, and as he sinks into that cold, fainting, sickening condition of pallid death, that his exultation is to commence? It did then commence. Then is the time when many, who enter the dark valley cheerless, begin to see something that transports; but some are too low to tell of it, and their friends think they departed under a cloud, when they really did not. It is at this stage of the journey that the enemy of God, who started with look of defiance and words of pride, seems to meet with that which alters his views and expectations; but he can not tell it, for his tongue can no longer move.

"Those who inquire after and read the death of the wife of the celebrated John Newton, will find a very plain and very interesting instance, where the Savior secmed to meet with a smiling countenance his dying servant, when she had advanced too far to call back to her sorrowful friends, and tell them of the pleasing news.

"My attention was awakened very much by observing the dying fancies of the servants of this world, differing with such characteristic singularity from the fancies of the departing Christian. It is no uncommon thing for those who die, to believe they see, or hear, or feel, that which appears only fancy to by-standers. Their friends believe that it is the overturning of their intellect. I am not about to enter into the discussion of the question, whether it is, or is not, always fancy. Some attribute it to more than fancy; but inasmuch as, in many instances, the mind is deranged while its habitation is falling into ruins around it, and inasmuch as it is the common belief that it is only imagination of which I am writing, we will look at it under the name of fancy.

"The fanciful views of the dying servants of sin, and the devoted friends of Christ, were strangely different, as far as my observation extended. One who had been an entire sensualist, while dying, appeared in his senses in all but one thing. 'Take that black man from the room,' said he. He was answered that there was none in the room. He replied: 'There he is, standing near the window. His presence is very irksome to me-take him out.' After a time, again and again, his call was: 'Will no one remove him? There he is-surely some one will take him away!

"I was mentioning to another physician my surprise that he should have been so much distressed if there had been many blacks in the room, for he had been waited on by them, day and night, for many years; also that the mind had not been diseased in some other respect; when he told me the names of two others (his patients)—men of similar lives—who were tormented with the same fancy, and in the same way, while dying.

"A young female, who called the Man of Calvary her greatest friend, was, when dying, in her senses, in all but one particular. 'Mother,' she would say, pointing in a certain direction, do you see those beautiful creatures?' Her mother would answer: 'No, there is no one there, my dear.' She would reply: 'Well, that is strange. I never saw such countenances and such attire. My eye never rested on anything so lovely.' Oh. says one, this is all imagination, and the notions of a mind collapsing; wherefore tell of it? My answer is, that I am not about to dispute or to deny that it is fancy; but the fancies differ in features and in texture. Some in their derangement call out: 'Catch me, I am sinking-hold me, I am falling.' Others say: 'Do you hear that music? O, were ever notes so celes-This kind of notes, and these classes of fancies, belonged to different classes of individuals; and who they were, was the item which attracted my wonder. Such things are noticed by few individuals, and not remembered by many."

CHAPTER XIII.

Experience of Thexpesios-Signs of Death-Death by Burning-Appalling Fires -The Destructive Tornado at Peshtigo, Wis .- The Horrible Carnival of the Elements-The Devils of a real Pandemonium could not have done Worse-Burning of Phineas Eames-His Remarkable Preservation-His Description of the Approaching Storm of Fire-The Angels Preserve his Life, etc., etc. THE BURNING OF THE DEAD-THE HINDOO.

The New York World, a political paper of considerable note, while patiently waiting for improvements in the political management of the country, at one time, turned its attention to "dead issues." It favored cremation, or burning of the dead, "as infinitely preferable to the old 'dust to dust, here is the hole and in you must,' process. According to statistical returns, 492,264 persons died in the United States during the year 1871, and the question arises whether common sense, hygicae and good taste required that they should be buried in the earth, or otherwise disposed of. The poetical fancy of the Hindoo induced him to exclaim: Let us return the most subtle portion of man back again to the fire, the principle of life; let us surrender the matters forming his body; let them be borne by the winds to the elements from which they came; and let him be again united to the god that he adored." Our mission, however, is with the living, those who are, each moment of their existence, dying-changing-and we shall aim to present the true philosophy of the glorious transition, and remove from the human mind all terrors of the same.

Plutarch gives the following interesting experience: "Thespesios of Sol fell violently on his neck, and was supposed to be dead. Three days after, however, when about to be interred, he recovered. From this time a wonderful-change was apparent in his conduct; for he had been licentions and prodigal, but ever after was devout, noble and conscientious. On his friends inquiring the reason of this strange conversion, he stated that during his apparent death, his rational soul had experienced marvelous vicissitudes; his whole being seemed at first on a sudden to breathe, and to look about it on every side, as if the soul had been all eye, while, at the same time, he felt as if gliding gently along, borne upon a stream of light. Then he seemed to meet a spiritual person of unutterable loveliness, who conducted him to various parts of the unseen world, and explained to him the mysteries of divine government, and showed him the manner in which wickedness meets its reward. The vision exerted all the influence of truth upon his mind, and entirely altered his character and conduct." Of course, he was not dead—only partially so. Whenever a total suspension of the vital forces occurs, the spirit can never return to inhabit the body—the transition has been fully effected—is finished. In connection herewith we will state what is considered an infallible sign of a complete separation of the spirit from the body. In this day of strange occurrences, when so many, apparently lifeless, revive and live for years, a sure means of determining whether the dissolution is final, is certainly very desirable. M. Martenot de Cordoux, of Lyons Military Hospital, states: "Bring the flame of a candle in contact with a finger or toe for a long enough time to raise an ampulla or bladder. If this contains perosity, life is still really present; while if it bursts, discharging nothing but vapor, life is surely extinct. In a word, a dry vesicle is a sign of death; a liquid one, of life." In 1870 the Academy of Science, of Paris, offered a prize of 20,000 francs for some simple and positive signs of death, one which could be applied at

any time by non-medical persons, requiring no instruments, and multitakable in its indications. Of course, a number has been spoken of. The latest is that suggested by Dr. Hugh Magnus, of Breslau, in one of Virchow's Archiv. It is simple, and said to be conclusive. Everybody supposes that when the circulation entirely ceases, the man is dead. No matter how profound the come or trances no matter how death-like the lethargy, the general opinion is that some circulation must continue, be it ever so sluggishly. When it once stops, resuscitation is considered impossible. All one has to do, therefore, is to tie a string firmly around the finger. If there is the least spark of life left-that is, if the blood circulates at all,—the whole finger, from the string to the tip, will turn a bluish red, from the engorgement of the veins. Nothing else can be mistaken for this appearance. It does not seem, however, that in some cases there can be the least perceptible circulation of the blood. A case in point occurred at Brussels. A workman, inebriated, had fallen into a canal, and his body was not recovered for some considerable time, when it seemed hopeless to recall the drowned man to life, and the by-standers, after exhausting the common remedies, came to the conclusion that the man was dead. Dr. Joux, the medical officer of the division at Brussels, was at home, and being called to assist in the resuscitation, at once resolved not to regard the case as hopcless. For three hours, all his efforts proved unavailing, when he determined to have recourse to a more stringent treatment, and at once procured plates of iron heated to a white heat, which he applied to the upper part of the body near the more vital organs. After a short time, to the astonishment of the assistants, faint signs of breathing were observed, and in the course of half an hour, the drowned man awoke to life, and afterward enjoyed good health, the only inconvenience sustained, resulting from the severe cauterization which the skin necessarily underwent. We present these remarks parenthetically, as they may be instrumental in saving some from being prematurely interred, who have met with an accident, or are in a cataleptic state. There are numerous cases on record, where those supposed to be dead, have revived, turned over in the coffin, and otherwise exhibited signs of life. DEATH BY BURNING—PESHTIGO, WIS.—NARROW ESCAPE OF PHINEAS EAMES.

Death by burning is regarded as particularly appalling. The imagination, seemingly, is not vivid enough to picture its horror. One of the most singular cases of preservation from death, occurred during those memorable fires that took place in the full of 1871, when Chicago was burned, and beautiful sections of country in Wisconsin and Michigan, were devastated by the devouring element. We witnessed the fire in Chicago, and the thrilling grandeur of the scene still continues to vibrate our soulchords, and the charred remains of the dead are still vividly pictured in our mind. No one in Chicago was carried near to death's door by the destructive element, and then restored to active life, therefore, we must look in other quarters for an example. While the great fire of Chicago was gorgeous-grand, beyond the power of tongue to describe or pencil to de. lineate, the one that occurred at Peshtigo, Wis., was appalling,-the heavens and the earth seemed to have been enjoying a demoniac dance, where all the devils of every imaginary pandemonium had become tangible, and were engaged in a carnival of fire and wind! According to the New York Tribune's correspondent, wherever a building seemed to resist the fire, there the roof would be sent whirling in the air, breaking into clouds flame as it fell. . The shower of sparks, cinders, and hot sand fell in continuous and prodigious force, and did quite as much in killing the people as the first terrific sirocco that succeeded the fire. The wretched throng neck deep in the water, and the still more helpless beings stretched on the heated sands, were pierced and blistered by those burning particles. They seemed like lancets of red-hot steel, penetrating the thickest covering. The evidence now remains to attest the incredible force of the slenderest pencils of darting flame. Hard iron-wood plow-handles still remain, perforated as though by minnie-balls, and for the main part unburnt. When the hapless dwellers in the remote streets, saw themselves cut off from the river, groups broke in all directions in a wild panic of fright and terror. A few took refuge in a cleared field bordering on the town. Here, flat upon the ground, with faces pressed in the sand, the helpless sufferers lay and roasted. But few survived the dreadful agony. The next day revealed, a picture exceeding in horror any battle-field. Mothers, with children hugged closely, lay in rigid groups, the clothes burned off and the poor flesh seared to a crisp. One mother, solicitous only for her babe, embalms her unutterable love in the terrible picture left on these woeful sands. With her bare fingers she had scraped out a pass as the soldiers did before Petersburg, and pressing the little one into this, she put her own body above it as a shield, and when the daylight came, both were dead-the little baby, face unscarred, but the mother burnt almost to cinders. Long after the flames had died out, when there was no more to feed on, the hot sands rendered moving about an exquisite torture, and long into the dismal midday the survivors were confined to the narrow circuit near the river. As the day wore on, help came in slowly from the northward, Several railroad gangs had escaped annihilation, and one gang led by an ex-prize-fighter, named Mulligan, came with promptness and efficiency to the rescue, through miles of burning prairie and blockaded roads. On Sunday night something over two thousand people were assembled within the confines of this industrious, prosperous city; the dreadful morning light came upon a haggard, maniacal multitude of less than seven hundred. When the work of rescue began it was found that a great number had escaped by the bed of the river and the northern road to the port, and as the day advanced, half-naked stragglers, unkempt and blackened, began to stream into the sparse settlement. As the molten sands cooled off, the woeful work of recognition began. Peering into blackened faces, mothers, fathers, brothers tremblingly sought out missing ones.

There was one man by the name of Hanson, who firmly believed that the judgment day had come, and while the fire rained down, he began to walk composedly up and down his spacious, parlors, and he and his family were

At Peshtigo, where this destructive conflagration occurred, a man by the name of Phineas Eames, resided, and his experiences were so remarkable and heart-rending, and the final dissolution of his spirit and body so nearly accomplished, that the incidents connected with his preservation, should be recorded on the pages of history, not only demonstrating the power of spirits over matter, but exhibiting the character of death when induced by fierce, angry flames. We give his own description of his narrow escape. He says: "Oh! the horrors of that night! No pen can portray it, no language express it, and we who suffered can hardly realize what we have passed through. Sunday, Oct. 8th, 1871, was a cold, chilly day. The atmosphere was re-

markably still, and filled with a dense, blinding smoke, increasing greatly toward night. Still I felt no real alarm, as I was confident that if the woods were on fire and the fire approaching, I could save my family and my buildings, as I had prepared for such emergencies, being in a clearing of twelve acres. Through the day I had been out in all directions, looking for fire, or any signs of one approaching, but there was none; therefore, on my return home toward night, I felt no more alarmed than usual; and yet I could not rest on account of the dense smoke and peculiar scent accompanying it, making it very unpleasant to inhale. However, my wife and children went to bed as usual. I laid down on a lounge and watched, as had been my custom, since any talk of fires. At a quarter to ten in the evening, I was up and out in the darkness. Nothing was to be seen or heard, hardly a leaf stirring, but oh! the smoke. The scent-one could hardly endure it. I feared, I knew not what. I laid down until the clock struck eleven, when I was aroused by seeing lights approaching my house. I awoke my wife and children, and told them to dress themselves, and then I went out to see who was coming. It proved to be my nearest neighbor, Mr. Blauvett and family. By the time they had reached my house, my family were up and waiting,-fearing the approach of some unseen foe. We knew not whence or where to look for danger, and yet felt this ominous stillness,—this dense smoke and stench, together with the cold and intense darkness, all combined, portended something fearful, and we waited in silence its approach; Mr. B. and myself outside, our families inside. I had closed the doors to keep out the cold and smoke. While standing a few feet from the door, all at once I saw a bright light coming, in size as large as a half-bushel measure, and as it came toward us, it appeared like a ball of fire approaching from the south-east, and I saw it pass directly over my house to the north-west-just high enough to clear the house. The night being very dark, as it passed over, it dazzled my eyes, and I watched it pass out of sight. All in the house saw the same light, as it approached and disappeared, from the windows. Next I heard a tremendous explosion, which was so great that I can compare the sound to nothing I ever heard. The ground shook and trembled beneath my feet; the house jarred to its foundation, and the window panes rattled in their place; and while I stood in breathless silence, not knowing which way to look or turn, or from what quarter the danger would appear, for as yet I saw no fire approaching, I heard a low, rumbling sound,-a sullen roar, like an earthquake; this lasted only a few moments, after which came a change of atmosphere, with slight puffs of wind, which grew warmer every moment. Suddenly my house caught fire overhead. Remember, I was out of it, in the midst of this intense darkness, and as I looked, I discovered that my large barn was also on fire—the fire crawling along its surface like a snake -a rising slame of fire on the top of it, on the roof of the house, in the branches of the trees, and in the air, and yet no fire on the ground!

"I opened the door and all came out, and started for the hill. There is a ridge west of my house. We had selected this place to go to in case of fire. House and barn on fire-we must go somewhere. All this took but a moment, and then we left our happy home forever, only to be united again beyond the River of Death. Mr. B. and family, together with my children, proceeded ahead. At this time the atmosphere instantaneously became as light as day, darkness had disappeared, and the whole heavens

became a vast wave of fire! Such a scene as now presented itself, can not be described. 'Not only in an instant had my house and barn commenced to burn, but the whole air was one bright wave of flame-fire, and as yet, no fire on the ground, only as it caught from this shower of fire in the air. We hastened on. When about sixty feet from the house, wife said,-'Pa, Lincoln is in the house, -our only son.' I placed the baby in her arms, saying, 'You follow the rest to the hill, while I run back and see, and if he is there, I will bring him to you, dead or alive.' I entered the burning house, which was all ablaze overhead, the sparks falling through in every direction, so rapid had been its progress. My search was sharp and rapid, but he was not there. I ran back to where I had left my wife, supposing she had gone on, when to my surprise, I found her standing just as I had left her. I said to her, 'He is not in the house. Give me the baby. He must have gone on with the rest.' I took the baby on my left arm, and just then saw our boy coming toward us. He came running up to me, saying, 'Papa, I shall be burned up. What shall I do?' I replied, saying: Give me your hand, my boy, and we will go to the top of the hill, but don't try to get away from papa.' I saw that his terror was very great. I feared for him. I also said, 'See, pa has got baby and mother aere, and we will go together.' Having him by one hand, and baby on the other arm, I said to my wife, 'Take hold of my vest collar,' I had no coat on. She did so, but never spoke from the time she thought our boy was in the house. She was perfectly paralyzed with fear for his safety, and stood gazing at the terrible fire in the heavens. I noticed, as we hurried along, that the wind was increasing at a fearful rate, great trees bending like withes before it. A few steps more, and we would have reached the top of the hill, where the children and Mr. B. and family were. At this point, my son let go my hand, and bounded away like a deer toward his sisters, and at the same instant there came upon us, from what quarter I know not, a wave of devastating fire, completely enveloping us in its embrace, and prostrating us all to the ground. It struck me in the face, blinding me in an instant, and setting my long beard and hair in a blaze. I fell forward, with my baby in my arms, all on fire-wife falling across my feet and rolling over on her back-not a sound from her or baby-myself still in the flames. The roar of the fierce fornado was more than deafening—it was grand; it was like the sound of the cataract, the noise of thunder, and the roar of the sea combined! It was fearfully sublime! I laid my baby down, drew up my feet from beneath my wife, and in the midst of this fearful ruin, prayed Almighty God to let me die with my family. Why had he passed me by? 'Oh! take me too,' I cried. I had no desire to live, for I supposed that all was gone, and that this sheet of eating flame had swallowed all, and in agony of spirit, I prayed to go too. But I was not allowed to dic. A voice came to me, so distinct and clear that I plainly heard it— I am not mistaken—saying, 'Get up, get up, and look for your children.' I could not resist. I rose up, went forward a few steps, and there at my feet. lay a little form roasted to a crisp. I supposed it was my darling boy. I cried aloud. My senses were suspended for a moment-I knew nothing. I groped my way along, I knew not where. I thought I saw some object moving. I pulled my eyes open, called my oldest girl-brave child, she came to me into the very face of death, saying: 'Oh! where are mother and baby?' I replied, 'Mother and baby are dead!' 'And where,' I asked, are Mary and Lincoln? She answered: 'Mary is here with me. Lincoln dead.' I was blind and still on fire. She led me where Mrs. B.'s children and Mary were. Mr. B. and part of his family were gone, we knew not. where. I said to them, 'We must all lay flat on our faces, that we may breathe,' the air being full of fire falling all around us. The wind had increased to a hurricane,—the largest trees being uprooted before it. The appalling roar of the wind, the blazing and falling timber, the brilliant glare of the fire, the whole heavens being one vast sheet of flame-oh! one must have seen it, to fully realize and understand the horrors of that terrible night. There is no use for me to attempt to describe it; it can not be done. There is no danger of any pen or speech exaggerating the scenes of this fearful hour, for all of this happened in less time than I could tell it. In less than one hour, wife and children burned up at my side, my property all destroyed, only the ashes of my home left, and this was the foe that had come upon us! No one could guard against fire from over our heads, and we fell before it. Can you imagine my feelings, as, with my girls, now motherless, and myself still burning, we lay there? God grant you may never pass through such a night! "Now the wind decreased in violence, and the force of the tempest of fire

had passed on. We could yet hear its angry roar, and we were in its awful trail. We now began to fully realize our condition; all of us cold and nearly naked; I fearfully burned from the top of my head down to the soles of my feet, and suffering the most intense pain, I felt that I could not endure and live. My face was one mass of burns; my hands, legs and feet fairly roasted, and body burned deep in many places. I had on two pairs of pants; they were tucked inside my boots, and they were burned completely down to the inside of them, leaving the leather reduced to a crisp on my roasted feet. Can you realize what I passed through and sufferedenduring ten thousand deaths and yet I could not die, as I had desired to, with wife and babies? I then called on the little group, six of us in all, and said to them, 'Here is all that is left of our two familles, so far as I know. I know not where your husband and the other children are. My wife, baby, and son are dead. Now, in this hour of sorrow, let us all, with one accord and united voices, pray earnestly to Almighty God, our Father, as we never did before, that we may have grace and strength to endure this terrible affliction that has come upon us, that in this fearful pain I was suffering I might be sustained and strengthened;' and as our voices mingled, ascending in prayer, all at once I felt that I was surrounded by a host of angelic beings. They were on my right and on my left-before me and behind me. I felt their presence so clearly that I thought if I moved either way, I should touch them. I prayed on without ceasing, when in a moment I felt that my pain had left me entirely, and from that time I have never realized the least painful sensation from my burns,-and all who were with me and have nursed me for the last thirty days, can testify to my condition while with them. I call upon my God to witness that this is the truth, and that I am this day a living demonstration of his power to heal through ministering spirits. I have never professed to be a Spiritualist, neither have I been a member of a church for many years, nor do I know who these beings were. I recognized none of them. It mattered little to me who they were. When they came, my pain left me; and more, they lifted from me the great load of sorrow that weighed down my soul, They bid me look up, not down, on those forms, saying, 'They are not there in those charred and marred bodies; they have passed on, and are now resting in the Summerland, and will be with you soon. They suffered not, as you think, but in a moment, in the twinkling of an eye, at the sound of the tornado's trumpet, they were born into the immortal life. Turn now to the living; there is your duty. Mourn not for those who have

passed on; you are to live and go from here? "From this prayer I rose up, strengthened to endure my loss. Morning light finally came, and I wished once more to look, with my motherless girls; upon our lost and loved ones. They led me back to where their mother and haby sister laid. I pulled my eyelids apart, for my face was so swollen and blistered that I could not see only as I opened my eyes by force, and looked upon their features for the last time on earth. Somehow their faces were not much burned. But I can not dwell here; they were dead; their bodies roasted. My wife lay as she fell, with arms extended toward heaven, as if imploring aid. A little further on I found my darling boy, the one on whom I had hoped to lean for support in my old age; not burned as the others, but died, as I supposed, from inhaling the hot air. We turned from our dead in silence; passed on by the ashes of our homeno longer a home to us. All, all had vanished! I turned with my children, and started for Menominee, seven miles away. We reached it about seven o'clock in the evening. On Tuesday night, the 10th, while lying at the Taylor House, I saw my wife, in a vision. Others came with her, and it was said to me, from these spirits, I could not distinguish whose voice, 'You will live, and go to Illinois.' I awoke and felt refreshed, and have ever since felt that I am surrounded by unseen friends, assisting me all the time, but after five weeks, I find myself quite helpless. I can see, thank God. My hands and feet, at this date, [some two months after he was burned] are slowly improving, and I am gaining strength and can move about the house a little. I feel confident that I will regain the use of my hands, in time. The nails are coming off, but new ones will soon appear in their place. I trust to retain all my fingers, and the use of them. I thank God for allowing me to festify that I have been relieved of pain through the ministration of angel-friends, and I here desire to add my testimony to the thousands of other witnesses, that I know our loved ones do return to us, and that men and women are prompted by them, to help

their brothers and sisters of Earth-life." The above narration, by Mr. Eames, illustrates beautifully the fact that spirits are our constant attendants, and that they possess the power to alleviate the pangs of death, even when the victim is surrounded by fierce flames, that are ten times more hideous than hundreds of hissing scrpents. He declares: "In a moment my pain left me," This result was certainly a brilliant achievement for the spirits, and shows that even under adverse conditions, their powers are really marvelous. Remember, his hands, legs and feet were fairly roasted, and his body burned deep into the flesh, in many places. He had on two pairs of pants—they were entirely consumed, leaving the boots on his feet burned to a crisp. Under those circumstances, ere we not right in considering his instantaneous relief as one of the grandest accomplishments of the angel world, that ever occurred? Do not spirits, then, who can restore to life's man, so badly burned, possess power to relieve the physical pangs of death under all circumstances or conditions in which it may happen? And does not this incident, too, dissipate to a great extent the terrors that have hitherto clustered around the last change and give us great confidence in our spirit friends?

How to Form Spirit Circles.

The Spiritualist of London, Eng., gives the

following: "Inquirers into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no recults be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rathor than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. The removal of a hand. from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead-pancils and some sheets of clean writing paper on the ta-ble, to write down any communications that may be obtained.

4. People who do should not sit in the same circle. Belief or unbelief has no influence on the manifesta-tions, but an acrid feeling against them is a weakening influence.

5. Before the mani-festations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.
A prayerful, earnest feeling among the members of the circles gives the higher spirits more newer to come to more power to come to the circle, and make it more difficult for the lower spirits to near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first mani-festations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask whether the arrange-ment is understood. If three signals be given in three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent sys-tem of communication is established.

s. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards attempthen. afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be relat-ed or known to anyed or known to any body present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the statements of spirits in the failinge of spirits in the

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensi-tive to mesmeric influ-ences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound to-gether by the affections, and are thoroughly comfortable and happy; the manifestations are the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

Possibly at the first sitting of a circle symp-toms of other forms of mediumship than filts or raps, may make their appearance.