

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

18. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. OL XVIII

A NEW FEATURE.

Listerialized Spirit-Forms Under Extraordinary Test Conditions through Bastian and Taylor.

V

To THE EDITOR, —Dear Sir: —In furtherance of the great truths of Spiritualism, which are each day receiving more and more wonderful confirmation, and to assist worthy spirits in their efforts to remove from their mediums certain stigmas hasty skeptics have put upon them, I have been requested by the company present to give an account of a seance held in Messrs Bistain and Taylor's rooms, on Thursday March 11th. Our company was selected under the direction of "George" and "John-ny," two of the controlling spirits, for the exby, two of the contoining spirits, for the press purpose of assisting our friends out of the flesh to materialize their full forms, and walk out into, our midst. We first arranged ourout into, our midst. We first arranged our-selves in a semi-circle in front of the black curtains suspanded before the door of the 'ad-joining apartment, with Mr. Bastian seated in front of us, to sit in the dark and receive di-rections from the controlling spirits. The lights were accordingly put out, we sang a song, and "George" having saluted us through the trumpet, we had a little conversation with him respecting our, arrangements. All met with his approval, and he added a fear final with his approval, and he added a few final directions, ordered lights again. It was gen-erally remarked that a feeling of complete harmony, peace, satisfaction, and a certain amount of elevation pervaded our circle; it seemed as if we could feel the presence of the higher spirits; indeed, some very bright and beautiful ones were seen by clairvoyants in our company. "George" had explained to us in the direct voices few evenings previous, whilst Mr. Bastain was in the trance, that he wished to have this scance "under the strictest test conditions; not to please the rabble, but to vindicate the honesty of his mediums, which had been impugned in several quarters, and also to bring forward another proof, for those who still doubted, of the continued existence of the repirit after the great change called death; not buried in a grave, but risen-socius death; not buried in a grave, but risen—active, useful, loving, and filling with sympathy for mortals left upon this earth? We how proceeded to follow out "George's" explicit directions. Two gentlemen were selected-Dr. --and Mr. Thomas Lowther -to examine the apartments adjoining the seand proom. Strips of paper, were then gum and over the frame of a back window. and over the door. Mr. Bastian then encouc-ed Limself in a large bag made of a black material. This was drawn up tight about the neck, and the string sealed with Dr. ____'s private seal; the same string was then passed over the top round of the chair on which the midium sat, and sealed again with the same seil. Thus secured, Mr. Bastian was left in the next room, and placed about four feet from the door across which the black curtain was hung. A little lamp was arranged on a chair by the side of the door. We joined hands and begin singing, when a loud rapping was heard. We stopped, and Mr. Tay-lor, who sat it one end of our semi-circle, was informed by "Dohnny" that he had forgotten something. "What was that?" "To nail Mr. Bastain's sack to the carpet," So into the adjoining appartment again went the three gentlemen tonail the sack enclosing Mr. Bastain to the floor, and all being fight we resumed our places and our song. Fourcely five min-utes had elapsed when two peautiful hands, bringing, it was very evident, a light of their own with them—for they looked quite luminous -appeared within the square frame fastened in the curtains. These, upon inquiry, were sold to be the hands of Mrs. Woodforde's guida "Lily," who has signaled to her medium sev-eral times in this way. They were followed by the face of a young girl recognized as "Aimee" by one of the circle, and afterwards "Atmee" by one of the circle; and atterwards Mr. Ronald's brother, who made his tenth or twelfth appearance, showed his face, and spoke to us in a voice, very nearly perfect. When we remarked, he seemed hoarse, he re-plied, "The reason is, I have not my earth-body." The spirit then spoke to his brother about an absent brother-"Write to George that I want him to see me before the boys go away. I am coming out! Frienda! We meet to prove that we have an immortal existence; we are not dead, but living!" He then with drew, and "George's" voice was heard saying, "Cone in, and examine my medium;" he also ordered the gas to be lighted, for the lamp smoked, and the curtains were to be left hanging loose. The gentlemen entered the next room with a light, and on returning reported that the test conditions remained intact and unbroken. We now resumed our seats, and began sing-ing sgain (the gas burning low, but leaving every object distinctly visible), all eyes fixed expectantly upon the mysterious black curtains dividing us from our materialized spirit-friends who had returned to earth to display themselves once more to our longing gaze. There was considerable shaking and agitation of the curtains, when lot a form robed in white, and looking ghost like enough, parted them and stood out in front for a moment, only, as if he found his position upon such an unac customed stage rather uncomfortable. The arms were partially extended, with a graceful sort of half balancing, half saluting movement. "It was a lady!" whispered several voices. "No!" answered "George," promptly; "it was an Oriental gentleman!" Now the form advanced again, with the same graceful, timid movement, stood again a little while bowing, and retiring again. Once move here preservered and retiring again. Once more horeappeared, stronger, more distinct. "Is it for me?" asked Miss Vigoureux. A bow in her direc-tion. "Is it Charlie?" Another graceful, de-

cided bow, in which the white drapery upon the head, of a decided Eastern fashion, was plainly distinguishable. Before retiring this plainly distinguishable. Before retiring this time, the figure stretched out a bare dark foot, which was clearly seen; this he did several times. The color of the face, hands and feet was unmistakably Indian. The spirit had frequently to retire to gain strength; and on emerging once from behind the curtains and emerging once from behind the curtains and appearing to step out with more strength, his sister addressed him, "Oh, Charlie, can you come a little nearer—may I touch your hand?" Slowly he advanced, with difficulty, as if he might scarcely hold together, and stretched out one hand. Once more their hands wera clasped in undying love, bridged across the great gulf, certainly in a very unexpected and marvelous manner. The spirit again retiring, "George's" voice was heard saying, "Mr. Col-man, you may advance half way to the cabi-net!" Mr. Colman did so. Out again came the figure, and advancing to Mr. Colman, the figure, and advancing to Mr. Colman, clasped his right hand in his, and laid the left as if in blessing upon the young man's bended head. In response to some inquiries from his sister, this spirit spoke in a whisper so faint it scarcely could be heard, and disappeared for the last time.

A strange aromatic odor now diffused itself through the room, to which our attention was called by a lady present, who said it was pre-cisely like the odor she had frequently perceived about bodies newly laid out, and she re-minded us of what Swedenborg had written regarding the odors the celestial angels (as he calls them) diffuse about a corpse as a protec-tion against evil spirits Whilst we were con-versing about this, "George" interrupted us to explain, "It is caused by the disintegrating of the chemicals we extract from the atmoshere to form the materialized envelopes of be spirits."

We resumed our singing, and, in the course of five or ten minutes, the black curtains parted again and another white-robed form appeared —this time unmistakably a female. The movements were very graceful, but marked by the same halting care, as if the limbs refused to fill their office, or could scarcely be depended on. The garments of some thick white material could be heard rustling along the carstiff. The robe was of simplest. oet. 89 if fashion, with long sleeves, caught in at the waist, and a white drapery covered the head, leaving the face exposed. The face and hands were fair, and the figure from the first directed its attention to one gentleman. "Is it you, Eliza?" he asked. A bow in response. "Can you come a little nearer, and give me your hand?" No reply, but a gradual, careful re-turn to the curtains, as if the effort to hold the body together was almost painful. Again she came out, advanced with determination, clasped her brother's hand, and retired. She returned again with renewed power, and gradually made her way quite across the room to Mr Taylor, and clasped his hand, when she retired for the last time. This spirit was not able to materialize a voice. Our third ghostly visitant soon opened the curtains and stood before us, tall and commanding, with a black beard reaching to the middle of the breast. He was immediately recognized by us all. Oh, Tom! that's you!" exclaimed Mr. Ronalds. "Yes! Here I am! Look at me!" answered the full tones of our frequent visitor from the other side. "You see I have kept my promise. I find this dress very inconvenient, but I must make the best of it." "Can't you come and shake my hand, Tom?" "I'll try; I'll go back to get a little more strength." As he returned he seemed to grow shorter. Only for a moment or two he remained, and out he came with almost a rush, rapidly advanced with outstretched hand, and slapped it with a resounding blow into that of his brother's, and the two exchanged a good hearty shake. Mrs. Woodforde now begged for the same salutation; and the spirit, having retired, returned again, moved rapidly towards her, and gave her a good, vigorous shake of the hand. His hand was said to feel rather warm, but the others had been deathly cold. When this spirit, having exhausted his strength, retired finally to the curtains, we remarked he seemed to grow less and less, until, having come out a tall man, he disappeared a short one. The gentlemen were requested to go in again and examine; the tests were found unbroken. Our singing was resumed, but we had no more forms. "Johnny" asked for a pair of scisforms. sors; they were handed in, and shortly fell upon the floor. "George's" voice bade us upon the floor. "George's" voice bade us "Good-night." Our friends went into the other room, and found the strings had been cut by "Johnny." and the seals remained un broken. Mr. Bastian, waking out of his trance, was in the bag, and the papers on the doors undisturbed. A sensitive entering the room afterwards said it felt exactly as if a corpse had been laid out there, and she seemed to perceive the air full of odorous atoms floating about. The in-quiry arose in my mind, "Can it be that im-mediately after death, disintegration setting in, the atmosphere surrounding the body becomes loaded with atoms, which at a certain period of decomposition may possess a kind of chemical fragrance; and are these the same atoms employed by the spirits; and may it not be a process of composing and decomposing they know well?" I throw this out as an inquiry, not pretending to any scientific knowledge myself.

CHICAGO. APRIL 24, 1875. MR. P. LORILLARD ROMALDS.

Du MR. THOS LOWTHER. Mr. 8 Maitland Park Read Haverstock Hill, N. W, March 13:b, 1875.—Medium and Daybreak

MR. ARTHUR COLMAN

TRACK OF A PIN.

London;

Spirits Watch Its Course in the Body.

REPORT OF COMMITTEE APPOINTED TO INVESTI GATE THE CASE.

The Committee which was requested by Mr. Mounts to visit his house and examine into the condition of his little boy, who was said to have swallowed a pin, and which, by spirit to have swallowed a pin, and which, by spirit influence, was to make its appearance at a cer-tain spot indicated by Mr. Mounts, within the period of three weeks, did, in the early part of the present month, examine the child. It found the child, to all appearances, healthy. Oalled again on Sunday, 14th inst., at the house of Mr. Perkins, where the child was; found some slight eruptions on the skin, and pressure on the place caused pain. Called again Wednesday, 17th; found the child still fretful and restless. The spot indicated as the again weakesday, 17th; found the child attil frotful and restless. The spot indicated as the exit place of the pin having at that time a red surface, about the size of the palm of the hand, such as might be produced by a must-ard plaster; the child seemed to be in more pain than at former visits; did not see any in-dications of nin coming out. Farly of the dications of pin coming out. Early on the morning of the 19th, were called to witness the extraction of the pin, as we were informed. it would come out between the hours of eight and nine a.m. At that time there was a slight opening at the place formerly indicated. The Committee have no personal knowledge how the opening was made. At the time appointed for the pin to come out, the child was laid on its back, and, on examination, something like the blunt point of a pin was seen. Its course could be traced with the eye for about a quarter of an inch. The force ps or tweezers were applied, and a headless pin extracted, the large, or blunt, point being the one presented to the surface, and having an inward inclination. The pin was extracted without apparent pain to the child. Under all the circumstances, the Committee do not feel inclined, or deem it their duty, to pass upon the merits of the case. They simply present the facts as they came under their observation, and to their knowledge, and in a matter where honest differences of opinion are so diverse, they prefer that each one may draw his or her inference from the facts present. Nor is it possible for this Committee to discuss the question and present every phase of it to the public as it developed itself to them. Of one thing the Committee are sure-that no fraud was perpetrated or attempted under their They were allowed the most unreeyes. stricted liberty in examining the child—had access to it at all times. Were invited to be present and see oftener than we did, and were advised, when practicable, when there was any change in the condition of the child. That no obstacles were ever thrown in our way by the parties to a close and rigid examination. Regret that on the morning of the 19th there were so many others than the Committee present, as it seriously interfered with their dûties.

which I am actually and deeply interested. The first spiritual control was by "Corinda," the attending spirit of the medium, who said there was a spirit present that wished to com-municate with me, who had just left the phys-ical form, and that he was a well-known Spiritualist of Cleveland; a very pleasant and rather fleshy stout looking gentleman, bearing the letter "P" over his head, and that he would speak to me, and that I knew him well. After a few minutes, and the control change ing, the medium shock my hands very cordi-ally, as old friends will do, and said nearly as follows: "I am very glad, my old friend that you are the first Spiritualist of this city I can speak to. You know me. My name is Pratt." This revelation made me somewhat excited, as I had not even so much as heard of ais being sick. "Yes, yes, I left the form very recently-to-

day—just now."

'How long is it?" I inquired.

"About three or four hours ago, and now I must tell you that for the past two or three weeks I had a strong desire to visit this lady, but was always hindered by some passing bus-iness of the moment, but after my departure, coming to consciousness, I came directly here, and am really glad. I can tell you

THE HERBAFTER

is a truth, a glorious truth. As some of my family were rather skeptical. I would now earnestly ask them to investigate more fully. I will try to communicate through this medi-um with any friend that will please to meet me here. Good bye."

"Good bye-come again." March 9.h, 6 P. H. After having received very touching communication from a very intelligent spirit friend, formerly living and dying in Germany (place of my birth), he closlug his lecture by saying that my recently ar-rived Cleveland friend, the Spiritualist, would now speak to me.

"How do you do, my old friend? D. M. Pratt is speaking to you again. I have also had a very pleasant talk with a Spiritual lady friend, Mrs. Bowers, and hope to see some more of my old friends, including Mr. Eddy. must make one correction of my former statement in regard to the time I gave you about arriving in the Spirit world. When I said three or four hours, I should have said I came to consciousness three or four hours be fore I saw or addressed you the first time. The fact is, I left my form Saturday about sunset, and the departure at this time of day had some effect on my spirit. Monday morning I be-came conscious of Spirit-life. One of the first to meet me on this side was the spirit of my first wife. I may here state that my second wife, for some years past, was pretty well reconciled to our philosophy. The new life is a grand existence, and I will work with you for progress. I had passed through much perplexity and disappointment in business for some years past, but at last was on a fair road to prosperity, when I had to leave my family; out it is all right now. I would like that my family would find no fault with the doctor, and not think that he could have done better. It is not so. He (the doctor) could not hinder or prevent my departure. I hope to see you again soon. Good bye." The above statement is, to my recollection, the most important part of the two communications which I here submit to your free use. Respectfully yours.

lives have been one unbroken stream of kind-nees! And as you treasure these hallowed memories may you be strengthened to do as they have done. I know this course will ba-come just as natural, and much more satisfaccome just as natural, and much more satisfac-tory to you, when you have once established proper habits of careful observance of the amenities of life. [Message here broken, for two lines, by disturbance of the conditions] It has been said that there are few things which cost less than kind words, and few that are more valuable. May you leave this great are more valuable. May you learn this great lesson now, and not look for some time in the future when you can bring yourself into reali-zation of these beautiful ideals—which shine out with such clearness, and invite you to come up higher. Spirits are uniform in teach-ing that the law of kindness should be carried out. We speak tenderly and lovingly of the erring, and are ready to lend a helping hand to the weak and needy, as well as to those who may seem strong. Our lessons are always calculated to bless mankind and awaken their higher and better nature, so they may lead true lives and realize the happiness that flows therefrom. Trust in yourself, and not in the Gods.

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NO

S3.60 A YEAR, IN ADVANCE: SINGLE COPIES BIGHT CENTS.

Ah! the cloven footed manipulator of burning brimstone!-what diabolisms he would introduce among manking could be succeed in getting everybody to follow this advice! Now, what has the "Davil" done through

Now, what has the "Davil" done through this recently developed, but already wonderful medium? Snatched her from impeuding death, and restored her, to her family and friends, as will, in due time, he proved by un-impeachable affidavita. And still more: Through her organism—though she has no knowledge of medical laws and remedies—the most complicated diseases have been correct-ly disgnosed, and intricate medical compounds ly disgnosed, and intricate medical compounds prescribed, which were exactly adapted to the elaborate diagnoses given, and which are cur-ing all the patients thus being treated. And in some of these cases the remedies were, with equal wisdom, regularly changed with the changing symptoms. Medical intelligence, of more than ordinary skill and experience, have been too clearly manifested in these cases for their agency to be questioned or doubted. In further proof of this, I refer to Judge E. W.

Thus ended one of the most remarkable scances ever recorded. I append, by request, the names of the parties present, and remain, GEORGE HEWLETT POTTS. yours truly,

MISS VIGOREDX. MRS WOODFORDE. MUSS LODER, MR. ABTHUR.

S W. LANGHORNE, CHABLES RICH, WALTER COOPER, S. B. Bowen, JAS. D. CHESNUT.

Acting, by your request, as a Committee to examine into the condition of your little, boy, who, it was said had swallowed a pin, which would be extracted by spirit influence, through the mediumship of your wife, do say: That we visited your child in the early part of this month, at which time you exhibited the child to us, and designated the spot where the pin was to make its appearance. We called in a body and examined the child several times between the first and the 19th of the month, and on the 17th and afterwards the skin about the place designated was red and irritated. On the 19th we were called in a body, at your request, and were informed that the pin would appear between the hours of eight and nine a. m. About nine o'clock the child was produced, and, on examination, something could be seen in a slight opening of the skin, which looked like the end of a pin. A pair of tweez-ers were produced, and the object, which was easily taken hold of, was carefully drawn out, and proved to be a headless pin, with perfect point. And your committee do further say that there were no restrictions" placed upon them or their visits, and that they called and examined theichild as often as they thought was

MINORITY REPORT.

C. EDWARDS, Bozeman, Montaun Ter. An Excellent Test Letter.

BETURN OF A WELL-KNOWN SPIRITUALIST IN 36 HOURS AFTER LEAVING THE FORM.

necessary.

(See obituary notice in this paper.)

CLEVELAND, O., March 13th, 175. MR. D. A. EDDY, MY DEAR SIR .- At your request I make the following statement: On Monday last, March 8th, at 2 P M. I called at the rooms of Mrs. S. F. Pirnie, 23 Prospect street, for the purpose of receiving a commu-nication from some of my Spirit friends in re-gard to an important Spiritual movement in JOHN A. HEINSHOW.

13 Immediately on receipt of the first communication in the foregoing statement, Mr. Heinshow dispatched a note to Capt. S. W. Turner, who resides on the West Side, near the residence of the deceased, inquiring if it was really so that he had passed on. Capt. Turner had not heard of his departure, but on inquiry found it was really so, and answered accordingly, so I am informed. The medium was a stranger to Bro. Pratt, and knew nothing of his sickness or decease at this time. D. A. E.

(Signed)

How the "Devil?" Talks and Acts.

Aside from my desire to do my duty to my fellow-men, as an humble member of the great brotherhood of humanity, by testifying, on all fitting occasions, to the truth of spiritcommunion, I am indifferent as to whether my acquaintances believe or disbelieve in the continuality of human existence, and the constant presence of friends who have "passed away." I am gratified to see Spiritualism making rapid progress in Bizeman only because it enlightens, elevates and moralizes humanity. Spiritualists are not disposed to indulge in vain and selfish exultation over this triumph; nor have we feelings of resentment towards those who still continue to denounce us, as in their self-wise presumption "they know not what they do." But as some insist that Spiritual manifestations emanate from "the Evil Spirit," I give a spirit message be low, just to show how the "Devil" talks. It was given through the mediumship of Mrs. M. Mounds, of this place. "The room in which she wrote it," says one of those who were preent, "was so dark that you couldn't see your hand before your face." Paulinas McCormick, E:q., a gentleman of established veracity in this community, was one of those in the room at the time of the writing. The letters were small, but plain, and the paper was unruled, and the message was closely written. At the time of the writing the paper seemed to the medium, to be radiant with light, bright electric lines taking the place of the usual rule-lines. It came from Mrs. M's spirit mother, whom she frequently sees clairy oyant-

ly: "How blessed is the memory of those whose

Langhoine, druggist here, who heard some of the diseases disgnosed, heard the prescriptions dictated and compounded them. And this is the way the "Devil" of Spiritaalism yisits stricken family altars-dispelling alarm and diseaso, and bringing hope and happiness to despairing hearts. H. N. MAGUIRE.

Bozeman, Montana Ter.

A Blind Man Sees to Read.

SPIRITUALISM IN THE FAR DOWN EAST.

BANGOR, Me., April 4th, 1875.

MR EDITOR:-I am a reader of your very excellent paper, which reaches our way down east city weekly, laden with its grand truths from this and the other side of life. I am glad to see the many developments of mediums in your western country, and that you sustain and uphold them as bearers of messages from the loved ones over the river. It is no doubt interesting to many of your thousands of readers, as it is to myself, to study the different kinds of manifestations that are taking place at this day, and, judging from the past, what may take place in the next twenty-five years to come.

But do not flatter yourselves that all these new phases of mediumship are confined to your Western country alone, for away " down East," on the shores of old Penobscot, we can boast of many good and wonderful mediums, one of whom I have been much interested in of late, as having a beautiful gift, a gentleman by the name of W. B. Merrill, who in early life studied and commenced the practice of medicine, but while compounding some chemicals they exploded, filling both eyes and causing him to become totally blind, as any one seeing him can readily tell. Yet the angel world found him an instrument they could use in many ways; first, by tiny raps upon the table, chair, or anything he laid his hands upon; then by entrancing, lecturing, seeing clairvoyantly, describing spirits, etc., etc., and within a year or two having his clairvoyant vision opened so clearly that, if he wishes to amuse himself and others during his leisure hours, he can take a book in his hand as a sort of a focus to concentrate his mind, and read page after page of essay, alory, prose or postry, holding his listeners sometimes spell-bound for hours Strange to say, he never reads any-thing that is contained in the book, the words coming into sight about a line at a time, the lest one fading as another comes in view. In reading a story he often sees the illustrations pictured before him, and describes them, which he says are oftentimes very beautiful. He is never lonesome, for he can read at any time and always comething new, although if requested, the spirits will present the same subject sgain, or if he leaves off in the middle of a story for days, on taking up the book again at the same place, can go right along with it the same as we read ordinarily.

The medium will receive calls to lecture or give readings anywhere the friends may ro-quire. His address is W. B. Merrill, Dexter, staine. Yours for truth,

CAPT. M. V. THOMAS, ¹⁵ 44 Cumberland St., Bangor, Me.

The Ohaplain of the House of Correction, Philadelphia, says: "We have 1 000 men and 200 women on an average, always with us, and three fourths of them are habitual drunkards.

RELIGIO-PHILOSOPHICAL JOURNAL

FOOT-PRINTS ON THE CEILING.

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The Sensation that Stirs up Staid Old Schenectady-What is Seen on the Ceiling of one of the Houses in that City-A "Press" Roporter's Investigation.

SCHENEOTADY, March 30th, 1875.

The people of the staid old city of Schenectady, living in the Fifth, or upper ward of the city, have been greatly exercised for the past few days to account for a singular phe-nomenon in the shape of foot-prints on the ceiling of the house 34 Albany street, oc-cupied by Mr. Wm. H. Veeder and his family, the latter consisting of his wife and three small children. The house is built of wood, and is owned by a Mr. Lansing, who erected it four years ago. It stands on high and rising ground, situate about one hundred yards east of the armory. Mr. Veeder occupies the up-per story only, the lower being occupied by a Mr. Edwards Mr. Edwards.

Mr. Euwards. 'The phenomenon was first discovered by Mrs. Veeder, a lady about thirty years of age, bright, active and intelligent. On Wednesday last, about two o'clock, while she was attend-ing to her household duties, "washing dishes," and in passing between the stove at one end of the kitchen and a table at the other, the door of the house facing the south heing onen. a of the house facing the south heing open, a flash of bright and dezzling light shot past her, leaving her blind and confused. Rubbing her leaving her blind and confused. Rubbing her eyes, by which means she soon recovered her vision, and looking up, as was natural for her to do, to find out what was the matter, the first thing that caught her eye was a light on the ceiling overhead, resembling the impress on snow of a boy's boot. The form was at first dim, but gradually it grew brighter until it assumed a distinct and perfect form, and there it remained. But before it had quite as-sumed the latter form the outlines of a form sumed the latter form the outlines of a form similar in every respect began to appear right across it. Hereupon Mrs. Veeder became co oxcited that

SHE FELL TO THE FLOOR.

Her cries brought to her assistance Mr. Ed-wards from the story helow, who on entering inquired the cause. Mrs. Veeder, rising from the floor, pointed to the foot-prints on the celling. Before she had done speaking, how-ever, Mrs. Edwards herself discovered other foot-prints which like the two alluded to foot-prints, which, like the two alluded to, were first dim, but gradually became more and more distinct. It was now Mrs. Edwards turn to get alarmed. She ran out to fetch Mrs. Van Darveer and daughters, milliners, who lived next door, to see the wonders that had passed before her eyes. Soon the four ladies were looking at the phenomenon on the ceiling; wondering and inquiring of them-celves and of each other what this meant. They stood gazing for an hour, and, during that time, not only did they discover more im-pressions on the celling of the room in which they stood, but also a large number on the celling of the room adjoining to the west. No impressions were to be found on the ceiling of the room to the east. At three o'clock the foot-prints ceased coming, but at that time no less than fifty impressions, some more perfect in form than others, were visible,

WALKING ON THE CEILING.

A Press reporter visited the house yesterday and examined the imprints, and to him is seemed that anix-year-old boy had been walking up and down on the cellings of the two rooms above named, with his head towards the floor, of course. The impress is six and a half inches long, and represents the sole of a boot that length. The breadth is in proportion to the length, and the follow between the heel and the sole is distinctly marked. What is remarkable, too, there is no indentation on the plaster marking the form. The latter is marked only by a difference in color. The marks, too, seem all to have been made by one **boot** Before hearing the statements of Mrs. Ed-wards, Mrs. and Miss Van Derveer, the report-er was rather suspicious that the marks were made by the boot of Mrs Veeder's eldest child. The impressions on the ceiling and a boy. the soles of the boy's boots seemed to him to he as near a size as could be. However, the positive and consistent statements of these four respectable ladies as to what each of them saw, as well as an attempt on the part of the reporter to make an impression on the ceiling with one of the boy's boots, to resemble the impressions already on it, convinced him that the impressions must have been made in some other way, or at least with a different kind of a boos. Of course any number of surmises have been started to account for the strange phenomenon and to explain its import. Mrs. Veeder's first impression was that the foot-prints were a warning of something that was about to befall her, but what the something was to be she, of course, had do idea. She is

maker's windows. But these people have not been very careful of the facts. They have invented one hypothesis to account for another hypothesis, and make use of both to account for the phenomenon. There are no boots ex-posed in the windows of the shoemaker, nor never have been. He is a custom shoemaker, making all his boots to order. It would be tedious to detail all or many of the surmises regarding this boot phenomenon. Suffice it to say that the Spiritualists, of whom there are a large number in Schenectady, are delighted, and call the phenomenon

SPIRITUAL MANIFESTATION.

Others, not Spiritualists, admit that there is something about the affair they can not ac-count for, while many think that by the boot marks it is tried to impose a trick upon them. This latter, however, can not be so, as both Mr. and Mrs. Veeder are highly respectable people. Hundreds are visiting the house daily, and leave shaking their head, saying, ""This is strange." Investigation and time may do much to explain the phenomenon. W. M. T.

Letter from Jonathan Koons

DRAR BROTHERS:—Plesse pardon me for writing you so often, but I must seek out some Spiritualist to whom I may venture to express my thoughts and experience, and I know none more worthy than your own dear selves. Since forming your limited acquaintance, your dear RELIGIO PHILOSOPHICAL JOURNAL has been a star in the cast in my family, even since its first dawn. What I wish to state at present is this. While holding forth at my spirit room in Ohio, I received written articles from eminent spiritual sources, that were considered unsafe to place before the Christian world, which I carefully filed away for future examination and criticism. Among this class of articles is an exposition relating to the origin of the Christian church, which was signed: "Jesus of Nazareth, the medium of the spirit Christ." Shortly after I had re-ceived the articles over the signatures of Centred the anticles over the ingluster of the most brief and unoffending to Christians, to A. P. Pierce, medium from Philadelphia, who published it in the New England "Spirit Messenger," if my memory serves me correctly. At least an anonymous writer entered his protest against the article, which caused considerable excitement. In the course of the editorial discussion in connection with an explanation from me, the anonymous correspondent ac-cused the "Spirit writer" of plagiarism, or my-self with fraud,—he knew not which. From this instance, I withheld the most important portion to the anonymous constraint portion to the present, amounting probably to some forty pages legal cap, more or less; but I will add this much in my own judgment, that it does seem to me, that if said exposition could be placed in the hands of reasoning Christian believers, it would dislodge the last remaining brace to modern sect party of Christendom, enabling the devotees of the Nazarene to appreciate their "Lord and Savior Jesus Christ," in his true relations to heaven and spirit-life.

Now to my next point: According to your respectful counsel when I left your Publishing House, when I returned home from Chicago, I betook myzelf to the labor of arranging the a neuron invest to the inter of arranging the uncompiled portion of my spirit manuscripts. Amongst those remaining, I transcribed the specified articles, over the forenamed signa-ture. I concluded its arrangement two days since, about the hour of 8 o'clock r. M. Dursince, about the hour of 8 o'clock P. M. Dur-ing my labor thereupon, I felt the presence of a spirit throughout. I was curious to learn who was my control, and with my wife, ac-cordingly, held a private circle, withholding from her my object, when, to her surprise, the signature appended to said article, was given alphabetically through her at the light stand by tips. After retiring to bed, my spirit was walted away upon electric wings to a prominent elevation, where I had to behold the soul sickening scene of a man crucified, the sight of which at this moment haunts my imagination, so here I drop the subject for the present, and await for further development.

Spiritualism in Foreign Countries.

BY LYMAN C. HOWE.

What We Want.

We want workers, and method in our work. We want the children in our rising army. We want "temples of reason" in every town. We want libraries of reason in every jown more liberal patronage of the free press. We want religion that is scientific, and science that is religious. We want culture and spirituality as the antidote for superstition and cold Materialism. We want freedom as interpret-ed by natural law and pure purpose; a freedom that limits and balances extremes, and con-serves justice and moral health. We want earnestness and persistent work. We want power but not corrupting popularity. We want respectability, not shams. We want character, and reputation will take care of itself. We want more stability, less sensation-alism. We want reliable mediums even though it decimate the number. We want truth and truthful representatives. We want knowledge, the world's only savior. We want more fraternity, less envy; more kind criti-cism, less censure; more love, less lust; more liberty, less license. We want more facts, less assumptions; more logic, and less dogma-tism. We want a million children drilling in the Lyceum army for the coming war. We wants place for them and leaders that love their work to foster a wholesome growth. To supply these wants we want money. There is plenty of it in liberal hands, but it goes into the treasury of the church and organized bod-ies having stability and system to warrant suc-

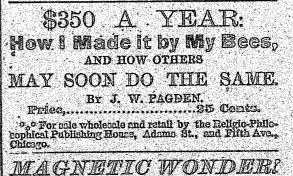
Ass having statinty and system to warrant suc-cess, thought it be in a doubtful cause. But we are told that Spiritualists should not organize, leat they fossilized There may be danger, but need there be? . If so, the fault is in our folly Bat fossilie address along a doubt of the fault is in our folly. Bat fossils are signs of progress. Nature organizes, and fossils are better than chaos. All that Spiritualism has achieved is due to organization. Nothing is done without it. In proportion as the organization is com-prehensive and complete is the magnitude and success of the work. We have boundless material for the grandest structure that ever stood amid the crumbling ages. The temple is al-ready begun. We are the "hewers of wood and drawers of stone," while immortal archi-tects carve the outlines for the "temple not made with hands." What can we do more than we are doing? Eich can add something as fast as we see the need and feel the purpose. Out the reputed eleven million Spiritualists in the United States, how many pay for the bread immortal which they enjoy? How many support the Spiritual press? How many send their children to the Lyceum or subscribe for the LITTLE BOUQUET to encourage the young and nourish their spiritual natures? How young and nourish their spiritual natures? How many waste \$10 a year to pollute their lives with tobacco. and grudgingly pay \$3 for the JOURNAL OF BANNER for their family's yearly bread? How many pay \$100 to the fashions-ble church and grumble at \$10 to support the lectures of Spiritual societies? How many leave their children to the mercy of theologi-cal nightmare instead of encouraging the pro-gressive Lyceum? Do we want a Davil to sharpen our seusibilities? Can we not work. for a higher motive? Is there no inspiration for a higher motive? Is there no inspiration in truth that can touch the pocket and warm into carnest action by appeals to our better nature? Shall we leave all work to the angels while we drone and dream and float on waves of popular case and censual gratification. Then we deserve no reward, and we shall get what we deserve. Weshington, D. C.

Physical manifestations seem to be gaining ground on the Continent. The experiments of the Baroness Von Vay in Australis, with Mme, Pucher in the cabinet, as already related in this journal, are being continued with suc-cess, and in Paris, at the circles of Mr. Fir-man, the ordinary movements of objects, playing on various musical instruments, hand touching and similar well-known phenomena, are being produced with regularly increasing are being produced with regularly increasing power. A little Indian spirit is also said to appear sometimes in the light through Mr. Firman's mediumship. A Russian gentleman, M. N. de Lvoff, obtatained from the Comte de Bullet the assurance that he had, after sitting daily with Mr. Firman for several months, seen in a lighted room, the complete materialized forms of five members of his own family, who came and pressed his hand, talked familiarly of their private affairs, and present ed him with bouquets of flowers materialized by them. M. de Lyoff determined to follow the example of the Count, and after sitting fifteen consecutive days with Mr. Firmen, had the pleasure of seeing the complete form of his sister, whom he was permitted to kiss on the hands and check, while "she pressed her check against mine, and tried to calm my joy, which amounted almost to pain."

It would be of paramount interest and a gain to the science of Spiritualism if some reliable observer who has witnessed the materializations in London through Miss Cook and Mr. Williams, could observe and report with equal accuracy on the points of similarity and difference in tuese alleged full-form manifestations in the French capital.

The second edition of the Baron du Potet's book, "Magic," is about to appear, in a pre-face in which be tells men of science that they are welcome to matter as their monopoly, since he has perceived in nature that agency which they ignore, that secret law which alone can prove to men of sense the immortality of the soul and the existence of a God. The German translation of Mr. A. R. Wallace's "Defense of Modern Spiritualism," published in the Fortnightly Review, is appearing in monthly parts in the Psychic Studies A cormonthly parts in the *regence Studies* A cor-respondence in the same journal between Mr. Christian Reimers, of Manchester, and Mr. G. C. Wittig, on the subject of the ring test so frequently given in our spiritual circles, but which the Leipsic writer thinks is too much to believe, is illustrative of the lack, in Germany, of these ordinary phenomens with which inof those ordinary phenomena with which investigators in England are becoming so familiar. It would surely be worth the while of such mediums as Messra. Bastian and Taylor to make a lengthened tour on the Continent, so as to bring our hard-working German breth ren up to a levil with ourselves in the matter of phenomena. They would then be able to give us invaluable aid in working out the problem of Spiritualism from the mental side, the leading of the German school of thought being towards the philosophic, as ours is to-wards the practical, solution of things. The second part of the "Report of the Dialectical Society," translated by Mr. G. C. Wittig, has just been published by M. Alexander Aksahof. The Annal's dello Spiritismo in Italia, edited by Niceforo Filalete, and published at Turin, takes as its motto the dictum of Arago: "He who asserts that, outside of the domain of pure mathematics, anything is impossible, lacks a knowledge of the first principles of logic." The Annali is a thoughtfully-written tournal, from which we hope to give some exthe leading of the German school of thought logic," The Annali is a thoughtfully-written journal, from which we hope to give some ex-tracts in a future article.—London Spiritualist.





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DR. J. E. BRIGGS,

APRIL 24 1875.

NOT A SPIRITUALIST,

che informed the Press reporter, but says she is imaginative at times. All her ancestors, as far back as she has any knowledge of, too were much given to imagine things, and some-times vain things. Once her uncle, who was a farmer in Albany county, imagined that, one night, in returning from his fields to his home, on the way he was joined by an appari-tion resembling his sister in every respect. The apparition took him by the hand and led him for come distance in the second him for some distance, but when they were about to step across a ditch the

APPARITION SUDDENLY DISAPPEARED.

On reaching home he found his sister sick with coarles fever, and in a few days after she was dead. The appearance to him of the ap-parition he regarded as the infimation of what happened to his sister. Again, he was also able to predict his own death. He was warned of it in a dream by seeing a train of steam cars run through the house. He died a few days after. Her mother, too, and others of her re-lations had seen strange things cometinies by the mayside, and sometimes in dreams, many Vecder believes. "But remember," she said to the reporter, "I am not a Spiritualist, I am only imaginative at times."

Mrs. Edwards can not account for the phonomenon, and has been greatly perplexed, night and day, since its appearance. Her children can not understand either what is on the ceiling that she keeps looking at all the while. She disbolieves in Spiritualism entirely, but who put these boot marks on the ceiling of Mrs. Veeder's house while she was standing looking at it; she can not divine. There must he something in it, she says.

A THEORY.

Mrs. Van Derveer, who is a thoroughgoing Spiritualist, sees much to talk about, but little to wonder at, in the phenomenon. "O! spir-its," she says, "spirits!" Mr. Veeder and Mr. Edwards say, "Humbug," and "Fudge!" Some of the neighbors attempt to account for the manifestations by reflection. Across the ravine, in rear of the haunted house, on State-st. continued, 300 yards distant probably, is a shoemaker's shop. These people allege that the sun by some means has managed to photograph on the ceiling of Mr. Veeder's house the boots supposed to be exposed in the shoe-

SUPPLEMENTARY.

It does appear to me that I was conceived in trouble and vexation of spirit, to be unfold-ed into a living reality in my unhappy earthly existence, for it seems so destined that each ensuing scene and painful experience of my loathful existence on earth, is succeeded by another equally, if not more painful. Allow me to relate that the moment I closed the foregoing statement relating to the grievous scene of two nights since, who should enter my humble cottage but a stately monocular human specimen of a genteel looking sectarian peddler of a book, entitled, "Bible Looking Glass." containing various picturesque scenes, portraying the theoretic images of sect party, objects of adoration, and miraculous plans of human salvation, through the atoning merits of a "crucified Savior," upon such stipulations that place man's redemption far beyond the power and grasp of mortal attainments.

This ingress with its fatal sequences upon infantile minds, of itself rendered its deteriorating portentions more hideous to my spiritual preceptions than the visionary scenes I endured two nights previously, for the former scenes were of a short duration, while the latter are of a durable nature, when once impregnated into the mental soil of the rising generation. Moreover, the objects of the authors of those poisonous theoretical drugs, are more especially objects of self-gain, than the moral culture of infantile minds, which renders the idea of this fact, under its demoralizing tendency, equally as terrible to my feeble understanding, as the idea of an "eternal hell fire of a bot tomless lake of burning brimstone, without a drop of cold water to cool down the blazing tongue of a tormented sinner, embraced within the red hot glowing gnashing teeth of the mer-ciless condemned, erring creature of fate and circumstance under the All-wise Creator of the suffering ones." Please excuse me, for my breath, as well as my endurance, is exhausted, or I would have carried this awful sentence to its full theological extent. But, verily, to my weak idea of this godly modus operands in the suffering plane of human responsibility looks sad and terrible in the extreme, which to me, appears like a base libel, and an infamous disgrace upon all parties concerned therein, em-bracing God, Hell, Heaven, Jesus Christ, man and the Devil, who are all implicated in the concern. Awfulf Too awful to be related! I am soul-sick at the horrible idea!

Permit me to add in conclusion, that the foregoing are the sentiments used through me, or by me, if the expression is more appropri ate, in opposition to the monocular peddler of his "Bible looking glass," except that I said much more. But this alone caused him to retreat, bearing off his pet in his bosom. I po litely invited him to call sgain. If he should comply, I will report to the head quarters. Taylor's Hill, Ill.

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BABBITT'S HEALTH GUIDE now ready and for sale at the office of this paper. Price, \$1 00. I stant and thorough suppression."

When Mr. Henry Varley, the English lay preacher and revivalist, visited Toronto, he held a series of "children's meetings" which were largely attended by the juvenile portion of our community. From Canada Mr. Varley proceeded to New York, where he has again inaugurated a course of "appeals to children." The New York Sun, one of the ablest and best conducted names in A mainter the states conducted papers in America; thus addresses in a leading article, the parents of children who either take or send their offepring to hear the revivalist:-

Henry Varley.

"We protest against the outrages which that ranting revivalist, Varley, is perpetrating upon some of the little children of this city. Hia proceedings on Monday afternoon in Dr. Hepworth's church show him to be either a brute or a lunatic, who ought to be at once forcibly restrained from doing further mischief. Un-der pretense of saving souls, he destroys both the souls and the bodies of the innocents he operates upon, and, in his way, is as great a monster as old Herod of Judea when he massacred the infants of Bethlehom.

If there is anything settled in physiological science, it is the tenderness and suceptibility to injury of the immature human brain. A growing child is a delicate piece of mechanism altogether, and particularly so in respect of those organs which are directly acted upon by the mind. Hence the evils of undue intellectual excitement, well recognized by parents and teachers. The best systems of education avoid with scrupulous care that overtaxing of the brain which was so common in a former era of ignorance, and led to such deplorable results. Yet here we have a wild fanatic allowed to go to work upon a room full of mere babes, and with insane cunning play upon their emotions until, for the time being, he makes them as crazy as himself! If the So-ciety for the Prevention of Cruelty to Children is ever to be of use, now is the time to show it. Let its officers lay hands on the ranter Varley and his renegade abettor Hepworth, and lock them both up in a prison or asylum until this mad fit passes off.

The wonder, after all, is that the fathers and mothers of the little victims should be so idiotically supine in the matter. They would shudder at the thought of exposing their little darlings to diphtheria or scarlet fever, and most of them no doubt scrupulously keep them from what they esteem to be the moral con-tamination of the theatre and dancing school. But they make nothing of sending the chil-dren to a place where their sensibilities are morbidly excited, their feelings wrought up by harrowing appeals, and all their healthy no-tions of religious faith and life rooted out to make place for a perverted sentimentality. The fire that sweeps through a forest after a summer's drought does not more effectually kill every green leaf and twig in its path, than does the excitement aroused by such talk as this man Varley's blast and destroy in the

childish soul every germ of true religion. The religious education of a child, like his education in manners and deportment, is not the work of a minute or an hour. It consists in the reiteration of wise precepts confirmed by constant practice. Right thinking must be impressed on the soul by right doing until it becomes a second nature. Nor is it amid the whirl and commotion of revival meetings that the desired result is attained, but at church and at home, in the street and in the play room under the gentle influence of wholesome example. As in the adult religion should be a matter of every day life, so it should be in the child, and he who makes it anything else does a worse ir jury to society than the mere destroyer of physical life. In this respect fanatics like Varley are perpicious to the whole community, and its welfare demands their in-

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THE APRIL PHERNOLOGICAL JOURNAL This number sheald be read by all. There are articles in it which severally are worth the price of the rntire number. Such, for instance, are those entitled "Swedenborgian Physiognomy;" "Iufinence of Mind upon the Body;" "Blind Leaders of the Blind." The Editor's Department is very full, piquant, and instructive. So are, also the Departments of Agriculture. Anewers to Correspondents, and What They Say. Price, 30 cents a number; or \$3 a year. Six months "on trial," 31.50. Subscriptions received, and copies for sale, at cilice of the RELIGIO-PHILOSOPHICAL PUBLISHING House,

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A Unique and Remarkable Work.

THE SOUL OF THINGS; or Paychometric Researches and Discoveries. By William and Eliz-sheth M. F. Deuton. Svols. pp. 370 450, 362, 12. mo. Published by Wm. Deuton, Boston For sale by the RELIGID PHILOSOPHICAL PUBLISH-und HOUSE. Price \$5, Postage 56 cents.

REVIEWED BY HUDSON TUTTLE.

The reviewer rarely has a more difficult task presented to him than the production of a just and discriminating criticism of V these remark-able volumes. The revelations they record so far transcend the ordinary limits of human inquiry, that unless the mind has had some in-sight into the mysterious domain they explore, sight into the mysterious domain they explore, they appear like Munchausen stories, or the very madness of science The plodding ma-terialist with his steelyards, foot-rule, and melting-pot, would not read many pages before manifesting his disgust and condemnation. Beod Denton is a man of contrast, a sciencist

Prof. Denton is a man of culture, a scientist by profession, a bold and daring thinker, a cautious investigator. His style is clear, terse, strong and suggestive, and bears him throngh the tedious records of almost endless experiment.

Psychometry was discovered by Dr. J. R. Buckanan, who published his researches in his fournal of Man, in 1849, or about the dawn of the great era of activity in Spiritual reve-lations. The term is his, and by it he intended to express the sensitive quality of the brain, whereby it can receive impressions from everything with which it comes in contact. He succeeded in thoroughly demonstrating this fact by means of autographs, which unfailing-ly gave the character of the writers, minerals and medicines. Prof. Denton commenced where Buchanan left off. He availed bimself of the ground already held, and made it a base for extending his conquests. The posi-tion briefly sketched, which forms the basis of his experiments, is as follows: As the sensitive plate receives the image formed by the camera, so every object, mineral, plant, ani-mal and thing retains an image of every scene and transaction through which they have passed. Upperceivable as these are to the passed. A specewable as these are to the senses, they are readily perceptible to the sen-sitive brain. It is the instrument by which these multitudinous images are revivified. It is the sensitive plate on which they are reflect-

Of the former Prof. Denton says:

"Apply these indisputable facts, and in the world around us, radiant forces are passing from all objects to all objects in their vicinity, and during every moment of the day and night are daguerreotyping the appearances of each upon the other; the images thus made, not merely resting upon the surface, but sink-ing into the interior of them, there held with estoniching tensolity and only weiting for a ing into the interior of them, there held with astonishing tenacity, and only waiting for a suitable application to reveal themselves to the inquiring gaze. You can not enter a room by night or day but you leave on going out your portrait behind you. You can not lift your hand, or wink your eye, or the wind stir a hair of your head, but each movement is regis-tered for coming ages. The pane of glass in the window, the brick in the wall, and the paving stone in the street, catch the pictures of all passers by and faithfully preserve them." Hence nature becomes a great picture-gallery, on whose walls every scene transpired since abysmal chaos, is indelibly recorded.

Neither the telescope nor the microscope can reveal these images; the balance and crucible are useless; the spectroscope that reads in the ray of light the material constitution of the remotest star, is not sufficiently delicate. There is but one instrument, and that is the bridge which spans the unknown gulf between spirit and matter, which offers the only pathway to the undiscovered realm of forces-the brain Its impressibility makes it the most delicate and perfect instrument of investiga-tion. It is not only a treasure house of im-pressions stamped on the halls of memory, it can recognize the images on everything else. Thus sensitive persons can, by placing an au-tograph on their forehead, or holding it in their hand, not only tell the character and thoughts of the writer, but his past, and still more incredible, events transpired between the data of writing and the experiment. From the date of writing and the experiment. From a piece of rock, a fossil, or a fragment from an ancient ruin; a flint arrow-head, a bone, the least shred, an influence goes out percep tible to the brain. The fossil reveals the scenes of its life, and through which it has passed; the fragment of a broken column has its wonderful historic story; the mineral specimen the phases of transition through which it has passed. In the words of Dr. Buchanan: "The past is entombed in the present. The world is its own enduring monument; and that which is true of its physical is likewise true of its men-tal career." Carlyle presciently saw what ex-periment has demonstrated: "On the broad-est adamant some footstep of us is stamped in; the last rear of the host will read traces of the earliest van." This is the basis of Prof. Denton's researches. wherein he seeks demonstration by actual ex-periments. These experiments gave various results, seemingly conflicting, but when right-ly understood in beautiful harmony. The mind may receive from an object, as a fossil, the scenery surrounding its origin, or interme-diate scenes; or transport the mind to the lo-cality and present the present landscape; or thoroughly imbue the subject with its selfhood, so that they *feel* identified with the being as it was when a denizen of the earth. In the first experiments revealed in yolume I., the speci-mens of rocks, minerals and fossils, gave the psychometrist impressions of the present conwherein he seeks demonstration by actual expsychometrist impressions of the present con-dition and scenery of the places from which they were taken, as well as those of the remot-est ages of their birth. Prof. Denton says: "It is probable that all fossil remains of animals are imbued with the feelings of the animain are initiated with the teerings of the ani-main of which they formed a part, and, under their influence, the psychometer, for the time being, feels all that was felt by them; and thus the characteristic actions of monsters that have been extinct for millions of years can be accurately realized and described."

particular specimen under inspection, and the result is free from what passes under the vulgar title of "Biology," by which the ignora-mus covers the nonsense which to him passes for science.

. Criticism can find no objection here, but it would have been of great value in substantiating the claims of psychometry, had the same experiments been made with a great number of sensitive individuals. It would not be expected that their descriptions would perfectly accord, but their similarity would be a dem-onstration, supplying the link which is now seemingly wanting. I have personally tested many of the experiments recorded by Prof. Denton with identical results. As he remarks, the means are ever at hand. No costly in-strument is required. There are sensitive individuals among every one's acquaintances, and objects suitable for tests on every side. It is true the field is involved in mist and shadows, and none as yet have more than crossed its threshold. No scientific association has offered rewards or diplomas for success in this domain. The student must find his reward in the joy a new-found truth bestows, and say

the joy a new-found truth bestows, and say with Prof. Denton, "When a fact comes, I am prepared to welcome it; and I envy not those who discard a truth, because fashion has not set her seal upon it." Prof. Denton has penetrated further than any predecessor into that border land con-necting matter with spirit. It is all unknown, dark, mist-enveloped, and philosophers and scientists, while they have wasted years in dissecting a caterpillar, or wrangled over the spote on 's butterfly's wing, have warily avoided the subject of spirit. Everything re-lating thereto is superstition and a fool's tale. lating thereto is superstition and a fool's tale. Prof. Denton, in the sensitiveness of the mind, has the key by which the entrance is gained to this land of shadows. The future may compel him to resign many of his views, and show that some of his positions are untenable, yet he has as a whole moved forward in the right direction, and his theory will year by year grow strong with the accumulation of

It is difficult to understand how a Spirit-ualist can reject the conclusions of these volumes, however startling their revelations may appear. They clearly show the subtlety and omnipotence of spiritual forces, and their indestructibility. They are almost unbelievable, but not more astonishing than the well known action of the brain in the manifestations of the physical senses. During wakefulness a crowd of sensations are rushing toward its center; of seeing, hearing, smelling, feeling, tasting, and from it emanate thoughts, reflec-tions as it were, of the external world. Every atom in the body is represented by its nerve fibre in the brain, and its destruction and displacement accurately noted; the wayes of light of different colors breaking on the retina millions of times in the millionth part of a second; equally rapid waves of heat, electricity and magnetism; waves of sound beating through the auditory nerves; of taste from the tongue; of smell through the olfactory nerves, all impinging on its center. As an atom of water may be moved by a thousand different waves, in varying directions, and each wave flow onward without mingling with the others, the brain receives these countless impressions. and without confusion registers them all. To these must be added its sensitiveness, its clair: voyance, or the spiritual side of its double nature. And assuredly the latter is no more mysterious than the former.

We close this review which presents only the salient portions of the vast field traversed by Prof. Denton with an extract from the con-clusion of the first volume. It is pertinent in its application to the savans of the Oarl Vogt and Buchner school. "Little knows the fish of the ocean of air above it, in which the bird mg • g beyond; and we, with all our boasted powers hold a similar relation to the unknown realms. Like clams in a sand hole, who know nothing of the flying clouds, the trickling rills, the sunahine so glorious, and all the busy world of beautiful women and brave men, so we, deep ening our holes with each returning tide, know hardly anything of the great worlds surrounding and interpenetrating our own.... "May we not infer from these facts our conscious existence after what is called death? the continued being and activity of spirit, with a perfect remembrance of all its experiences, and able to travel at will over the wide realm of the past, gathering knowledge at every step, and preparing for the great hereafter that shall still await it?" "Our researches, and discoveries have been made in but a small portion of a great and unexplored domain. The very difficulty we have found, in explaining what has come before us in the course of these experiments, convinces me that we have been but coasting along some headland in an unknown ocean; and that great continents yet lie beyond ours, to be discovered by future explorers.

Medium's Column.

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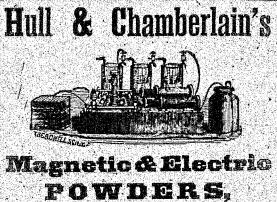
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vi7al8tf



which is but a brief record, selected from the many wonderful OURES performed, a more detailed doecription of which, with scores of others, may be found in the circular nov being prepare 1 by he proprietors.

Mes Ella Stevart, Brooklyn, N. Y., very severe attack of QUINSY. Live: J. Strats, Brooklyn, N. R.,

Mr. Staats, Brooklyn, N. Y., ____CHOLERA_MORBUS Mrs. E. Syhurst, Bell Air, Ills., ERYSIPELAS AND RHEUMATISM. Lir. B. Moore, Blooming Valley, Mich., NEURALGIA. LIRE ELCORE, BLOOMING VALLEY, RHEUMATISM IN FOOT. Also young girlineame town, LITS. E. Squires, Neodesha, Kan., CANCEROUS AFFECTION. Mrs. A. Cummings, Cleveland, Ohio, FEMALE COMPLAINT,

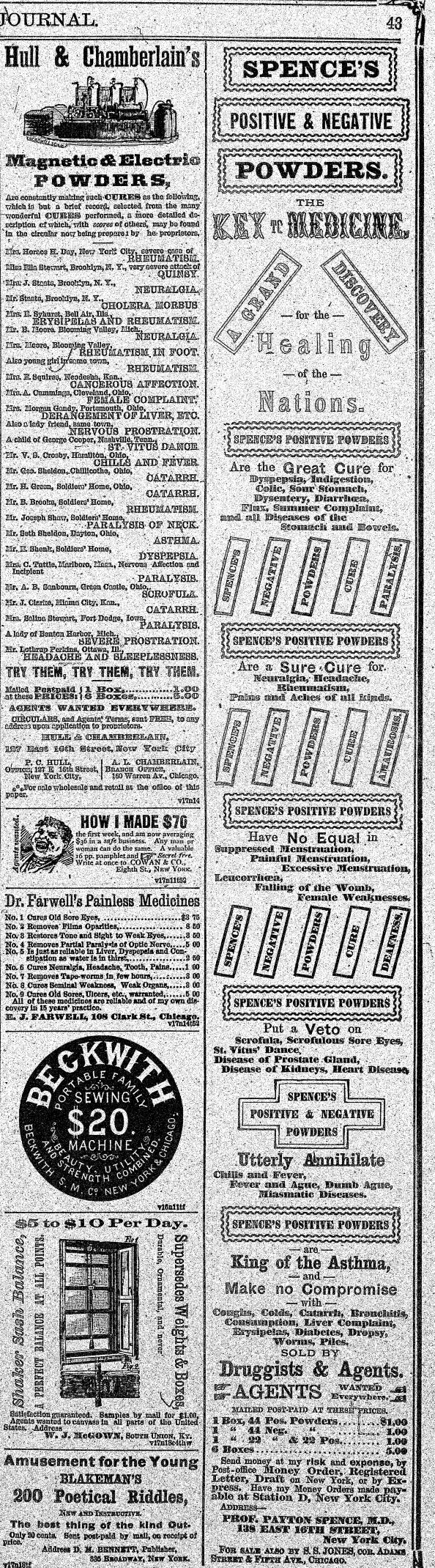
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Mrs. Denton appears to possess extraordinary sensitiveness, and most of the experiments are tested by her assistance, although by no means confined to her.

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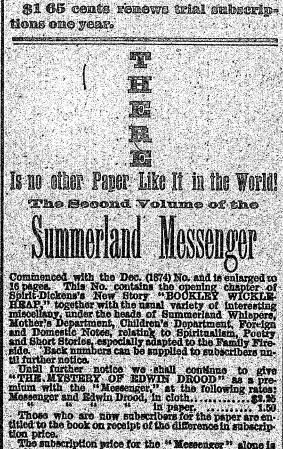
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APRIL 24, 1875.

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OMICACO, BATURDAY, APRIL 24 1875.

Christian Intolerance Run Mad.

A few weeks ago, Judge Ludlow, of Phila delphia, indersed on an application for naturalization: "Refused on the ground of being en infidel." The ground of refusel is a curious one, and the law on which it is based is not known. Not only has Philadelphis its asinine religionists, but they are lifting their hydra heads in various parts of the country, and hissing like venomous serpents, St. Louis however, takes the first premium of not only being intolerant, but extremely foolish. The editor of Common Sense, a spicy liberal sheet published at Paris, Texas, desiring come paper on which to print his glad tidings of great joy, cent at draft to Bnider and Holmes, paper dealers of St. Louis, ordering a supply for his office. Strange to say, they declined to furnich paper to diffuce liberal centiments among the people. In connection with this affair, Common Sense cays: "We suggest an amondment to the civil rights bill, "that all paper dealers, and especially Mesore, Immaculates Snider & Holmes, be required, when the cash is tendered, to cell stationery to all parties irrespective of the religious or irreligious centiments of the purchaser.' It is only a step from the sublime to the ridiculous. Snider & Holmes so we are informed, are in favor of forcing negroes down by the side of white ladies at a hotel dinner table, but are not in favor of letting such men as Darwin, Huxley, Spencer, Draper, Tyndall, Bradlaugh, Underwood and Seaver express their opinional. O! Christianity, O! O! Thou art fearfully and wonderfully made. Is it possible that Messrs. Snider & Holmes believe that their God, who daily pardons hoary-headed thieves and red-handed as sassins, would refuse them absolution for vending a few bundles of printing paper to an infidel editor? Common decency would have suggested to any but those plous fanatics that they should have turned our order over to come less deluded dealers, scores of whom are to be found, we rejoice to say, in St. Louis and elsewhere, so that we might not have been inconvenienced by their besotted superstition and bloated intolerance." Then there was Mr. Thorn, of North Carolina, a man of keen perception and indomitable will and energy, who was ignominiously expelled from the Legislature of that State, simply because he did not worship Moses God or endorse his atrocities as connected with the discipline and management of earth's children. Though he emphatically declared that he believed in the existence of a God, his definition thereof was uncoremoniously rejected, and law, order, and justice triumphed. The came as it did when witches were elevated in mid air at the end of a rope, in Salem, in 1692, or Protestants cruelly mangled by machetes in the hands of Catholics, in Mexico, in 1875. Then there was Dr. Treat, of New York City, who was not allowed to testify in a court of justice, simply because he had advanced far beyond the views entertained of a traditional. God, who constructed this earth and myriads of worlds ont of nothing, and whose career had been characterized by wars and bloodshed. These ccts, on the part of various judges and prominent business firms, are little, prophetic specks on the horizon of the religious firmement, foreboding what we may expect when Moses' God is duly indoreed and recognized by the Constitution of the United States. It is as the New York Sun well esys. "A foretaste of the judicial intolerance and bigotry which may be expected from them." This outburst of intolerance in various sections at the present time, is only an' evidence that history repeats itself, and as people progress and become more liberal in their religious opinions, these devilish repetitions become

views, is only an actual representation of the spirit of bigotry and superstition that existed fifty years ago in Bradford County, Pa., but small dog must have blood from the larger and which was finally compelled to yield. It appears from the Waverly (N. Y.) Advocate, which gives a full history of the case, that there were long continued legal contests between land owners and settlers, intense in feeling and virulent in action. At one of these trials, Simon Kinney, then a practicing lawyer in that county, was called to testify. The defendant's council objected to his being sworn, on the ground of his being a Universalist, and therefore incompetent as a witness. Col. Joseph Kingsbary, a wealthy citizen of Shosequin, and in the earlier days a surveyor in that county, was next called; but he objected to testifying under the ruling of the court, because he too was a Universalist, and incompetent if Mr. Kinney was. The Judge, to be consistent, was compelled to set him aside as incompetent on account of his religious belief. This occasioned some fluttering among the lawyers who had raised the question of incompatency, and secured the ruling of the court, for they did not know how soon the rule might come home to roost. Zephon Floyer of Athens, was next colled. He was an old surveyor, and perhaps had done more work in that line than any other man in Bradford County. In fact, it was almost impossible to try about in that county involving title to land without Major Fowler as a witness. The Major announced himself a Universalist, and also refused to testify so long as that decision of the court remained. The excitement now became intense, and the Judge informed the witness that unless he was objected to by the other side he would be obliged to testify. Mr. Flower said emphatically that he would not be sworn under that ruling of the court. The Judge said if he did not he would commit him to jail for contempt. Said the Major, "Commit as soon as you please. I will remain in jail till the pismires carry me out at the key hole, but I will never testify so long as that infamous decision of court stands." The Judge realizing, as every body else did, who knew Zephon Flower, that he was a man not to be trifled with, reversed his decision and allowed the witness to testify. Generally these waves superstition and bigotry that surge over the country, interfering with the inalienable rights of man, are followed by a reacting tide, which acquires a sudden momentum from some energetic impulse within the mind of the masses generally, and favorble results invariably follow. The improvement of the human race in morals, intellect and religion, will come in the future.

equally unconscious neighbor, there must be a reason for it, and this was soon supplied. In the second dog an artery was opened, and his life-blood was permitted to ebb rapidly away. It continued to flow until respiration ceased, and he was to all intents and purposes a dead dog. When the lungs had ceased to act, the flow of blood was instantly stopped, the stopcocks attached to the tubes that connected the animals were opened, and the blood was allowed to flow from the larger dog into the smaller one which had been exhausted by the hemorrhage. Simultaneously with this, artificial respiration was introduced by intermittent compression of the thoracic walls, and this was continued for a period of three minutes, at the end of which time the animal breathed and was practically restored to life. A few minutes more and the flow of blood was stopped, and the transfusion was complete. The tube was removed, the ligatures were deftly placed sround the bloodvessels which had been severed, and, as the narcotic effects of the other passed off and the stimulating properties asserted themselves, there were two intoxicated canines, nothing the worse for the experiment, to testify to the comparative harmlessness of the experiment and the skill of the operator. Both animals were doing well at last accounts, and the Professor concluded his illustration by instructing the students that before trying the experiment upon human beings they should repeat it two or three times upon animals. Within fifty years all talk of the caving qualities of the blood of Jesus will ceace, and religionists, as well as scientific men, will turn their attention to investigating the nature of blood as a remedy for the ills of flesh. Another Impostor Exposed. The good work of exposing humbug mediums goes traveling on. It sprears from the London Correspondent of the Cincinnati Commercial, that a would be medium, a certain Mr. Williams,-has been making a good thing by placing on tables sundry musical instruments, which cut various antics when it is pitch dark. Williams goes out to evening companies, where all present know each other's good faith, his two hands are held by persons on each side; he has no confederate, and yet the movements go on in the centre of the table. But a son of the late Baden Powell (one of the writers of the famous "Essays and Reviews") discovered a few evenings ago, that Williams was utilizing the peculiar way of as it has in the past, by arbitrary infringejoining hands in the dark circle which he ments on the rights of others, resulting in a adopts-namely, the hooking of little fingers strong reactionary feeling, which overwhelms together. He edges the hands of his two the oppressor and the wrong doer. The con-

untouched, and the time for the more imporland. Mr. Collier may still be addressed care tant use of the tube had not yet come. If the Markey Lyman, Springfield, Mass.

A. Wright to the Spiritualists of Terre Haute, Ind.

A. Wright, who has been holding a discus sion at Terre Haute, Ind., taking the side against Spiritualism, pays the following richly merited tribute of respect to the Spiritualists there, in a letter to the Express:

Justice demands that 'I should say a few words through your columns in reference to the debate in this city between myself and Mr. Stewart, Spiritualist, during the present week. The Spiritualists of this city sgreed with me that they would pay my expenses from my home, in Illinois, and back again, hoard me free while here, and guarantee me \$50 over and above all expenses; if I would come and debate with the person of their choice four nights. I came, and we passed through the discussion very pleasantly; they have treated me as kindly as I could have wished, and have paid me according to agree-ment: besides this, have made me a number of little presents.

During the week I have enjoyed myself as well as I could have wished. And lastly, I wish to say that the present short note to the papers in the city, was not asked for by any member of the Spiritual society, but was prompted by my own mind as a little return for the kindness these people have shown me, notwithstanding my determined opposition to their doctrines, and the plainest of speech that I have used in the denunciation of their principles. I trust that at some future day, not far in the distance, I shall be permitted to return to your beautiful city and mingle again with those who have shown me such kindness during my short stay among them,

For, Collection.

We are now sending out our accounts for collection against those who are owing bills that should have been paid long since. We dislike to make any one costs, but must do so rather than lose our just dues. Those who wich to avoid paying costs must remit at once. or give us a good reason for further delay. If any one is unable to determine how much he owes he can find out by writing to this office. Let there be no delay in making payments, or in giving good reasons for asking for further time. While we aim to deal justly with old subscribers, we have a right to ask those who owe us to remit dues without further delay. And those who fail to attend to this call must not blame us for any costs which they may be subject to.

Mrs. L. F. Hyde.

We are glad to learn that this fine test and business medium has consented to remain in the city until June. Although she has been here but a few months, she has become very popular and is doing a large business. We hope that she may conclude to settle here permanently, as her superior mediumistic powers, combined with culture and refinement, render her an acquisition to be prized by any community.

What Bro. L. L. Mott Says.

prevented him. He spake well, save that his blubbering interrupted him, and all along he discovered a broken and melting heart, and gave good exhortations to take, heed of such vanities and beginnings of evil as had occasioned his fall; and in the end he earnestly and humbly besought the church to have com-passion of him, and to deliver him out of the hands of Satan. And, to make his peace the more sound, he went to her husband (being a cooper) and fell upon his knees before him in the presence of some of the elders and others and confessed the wrong he had done him, and besought him to forgive him, which he did very freely, and in testimony thereof he sent the Captain's wife a token.

The Free Luster's Wife and Children Paupers.

THE FRUITS OF FREE LOVE BADLY EXEM-PLIFIED.

[From the Boston Herald.]

At the late social reform convention held in Paine Memorial Hall, Boaton, Mr. Moses Hull made a somewhat successful attempt to blind the convention and the public generally by saying that people claiming to be reformers had tried to steal the bread out of his mouth by circulating falsehoods about him. He, although poor in purse, was happy and contented, and would not exchange places with the richest man in this country. He denied that Mrs Hull was supported by the overseera of the poor of Vineland. N. J., but said that she was employed at a fixed salary as nurse by the suthorities of that town Mr. Hull's friends, who knew the true condition of his family affairs, put on an air of virtuous indignation, and closely kept the facts concealed. Now, for the benefit of all who do not propose to be smothered down by a falsehood. I here present you with a few notes from the pen of Mr. Hull's wife. She having joined in a mutual or a spiritual separation with her husband. I feal sure that her words will pass for truth, while perhaps others, equally truthful, might be condemned as liara. Mrs. Hull writes as fol-

lows: "The facts are, that upon the 31st day of money, last December I found myself out of money, flour and fuel, and unable to find employment Having slways endeavored to pay my taxes and to help the poor around me, I thought the proper place for me to apply for relief was to the masters of the fund provided for the relief of the needy. I did this in preference to applying to Spiritualists, who are not brave enough to employ Moses to speak in their hall or for their society. Moses and myself have been ostracised in Vineland, and have been shunned as something altogether vile. From this fact you can judge why I went to the town for help in preference to going to the Spiritualists. The amount I received from this town this winter is just \$6.35. Since I applied to the town for assistance the Spiritualists have been helping me. My pride re-volts from receiving charity. Mr. and Mrs. Gage, knowing this, gave me work and pay for it, for which I am truly grateful. I am willing to work at anything honorable to sup-port myself and daughters. My eldest is now working for her board; the other three are in school, where I intend to keep them, unless compelled to take them out to keep them from starving.

ELVIRA L. HULL. Vineland, N. J., Feb. 19, 75

I have no comments to offer upon Mrs. Hull's letter, only that I am very sorry that their children should be compelled to pay such a ruinous price for their father's spiritual welfare. But for the benefit of the leaders in a the free love ring, who are satisfied with nothing short of the nsked truth when dealing with persons outside of their own school, I will respectfully inform them that the authorities of the town of Vineland emphatically declare that Mrs. Hull is not employed by them to nurse either the town or state.

The rejection of Dr. Treat as a witness in New York, and the refusal to grant Julius Neiland his naturalization papers in Philadel-

less dangerous, and occur at more distant in-

200d in the religious world. The convulsions therein occurring are invariably followed by more intellectual light, greater liberty, and more substantial happiness. While, then, we deplore the intolerant spirit manifested among those who claim to be followers and imitatore of the precepts and teachings of the gentle Nazarene, we know that their nefarious acts will result in animating a reaction that will afford greater light and additional liberty to the masses. They may murder in Mexico, ostracise the liberalists in New York, Philadelphia, and North Carolina, and mutilate grave yard tombs in Michigan, but in so doing, they soon illuminate grand purposes and high resolves in every honest heart, and a tidal wave rises that sweeps irresistibly on for truth and liberty.

stant convulsion in nature-volcanic eruptions.

earthquakes, epidemics, etc., although dis-

astrous in their effects and causing great mis-

ery, pave the way for future unfoldment and

additional happiness. The same law holds

TRANSFUSION.

An Interesting Experiment on Two Dogs.

It has been claimed that the blood of Jesus can wash away the sins of the world, and though they be as scarlet, through its instrumentality they can be made as white as snow. The world at large, however, especially the scientific portion thereof, have ceased to talk about the blood of Jesus, and are investigating the efficiency of the blood of animals. The last interesting case is related by the Buffalo, N. Y., Courier, involving the transfusion of blood, made at the Buffalo Medical College in the presence of the students. The operator was William H. Mason, M. D., Professor of Physiology, who prefaced hisexperiment with a brief but interesting lecture. The subjects upon which the operation was performed were two dogs, one a good sized mongrel and the other a smaller animal, having something of the coach-dog in his composition. The Professor was assisted by some of the members of the class, Mr. Charles Carey having charge of the larger animal. The larger dog was first held upon the table, and after being put under the influence of ether, the Professor proceeded to expose the carotid artery. The opparatus through which the transfusion was to be effected was then produced. This consisted of a simple Indis rubber tube about seven inches in length, and having at each end a brass nezzle with a stop cock. This tube was filled with a saturated solution of bi-carbonate of soda for the purpose of preventing the coagulation of the first blood passing through, and of also preventing the ingress of air into the tube. One end of the pipe was introduced into the artery, and the animal laid aside, all the while unconscious of what was going on. The second dog then received attention, was promptly anæsthetized, and very soon, thereafter Prof. Mason had laid bare the jugular vein. The other end of the tube was inserted into the artery, and thus a perfect tubular con- lecturer; seems to be meeting with abundant nection established between the blood-vessels

same hand whose little finger is already hold. ing the other. In the dark the persons each side of him who fancy they each hold a separate hand, are really holding on the same hand. Williams' other hand is thus left perfectly free to act as it pleases. One night two investigators fully let into the secret, were present at a seance, and had Williams between them. Sure enough the medium softly proposed a change of fingers, but the change was resisted. The consequence was that the poor medium speedily found that the conditions were unfriendly to any manifestations, left the house as soon as possible, and the seance came to-nothing.

neighbors toward each other; he then proposes

to one of them softly to rest his little finger by

substituting his first fore finger; when this

change is made that neighbor's finger is

readily hooked on to the forefinger of the

Singular Recovery of a Drowned Body.

The body of H. L. Bickford's boy that was drowned at Leavenworth, Kansas, was recovery by Mr. G. A. McGee, who followed the direction of his wife, clairvoyant. This is her statement:

"On Friday night I saw the wreck of an old building and a colored man standing below near a river. I felt sure there was trouble to come that day. On Saturday evening while drinking a cup of tea, my husband came in and said Mr. Bickford's little boy wasdrowned in the river, and if I could find the body, money would be no object. " I told him if the presence of the boy came to me I would tell of it, but I should not hunt for it. Just then I felt a chilly sensation, left the table, and took a seat by the window, when the scene of the boy's drowning came to me. Nothing further presented itself until about daylight, Sunday morning, when my spirit left my body and went to the river, and I found the body had drifted under a rock or a log, about eighty feet below where it went down, and some twelve or fifteen feet from the shore, I told my husband he could go and take the body out, about the middle of the afternoon. He went and got the body, as directed. I am unable to tell how or why it is true. I am a firm believer in Spiritualism."

It will be remembered that Mrs. 'McGee is the lady who found. Seyfarth's body over a year ago.

John Collier from England.

This English lecturer has just received from the Free Religious Society of Springfield, Mass., before whom he has lectured four months this secon, a handsome testimonial consisting of a finely engraved gold watch, valued \$125 and a selection of eilver and glass ware. It is Mr. Collier's intention of settling in America, and making his home for the present at Springfield, Mass. He is most destrong of undertaking a connected western tour. Will societies out West correspond with our English Brother, who, as a public

Bro. L. L. Mott, of Groton, N. Y., writes as follows:

"I think your article of April 3d, on 'DEATH, OR THE PATHWAY FROM BARTH TO

SPIRIT LIFE, worth the price of your paper one year to any investigator."

HUDSON TUTTLE'S Arcana of Spiritualism is to be republished in England.

MRS. E. A. BLAIR, the celebrated Spiritartist, is now at Norwalk, Ohio, where she will remain for several weeks.

BRO. J. M. PEEBLES lectures at Grow's Opera Hall, morning and evening, Sunday, April 18th.

BEN TODD, at the Battle Creek meeting, said with stentorian voice: "I don't want the sexless heaven taught by Hudson Tuttle-I don't want a neuter heaven!" Well, any one who has ever seen Benjamin Todd will agree with him on this point, although it is a hard judgment for a man to pass on himself.

THE Inland Magazine for April is received. It is very creditable in matter and appearance; is edited by Charlotte Smith. Office 145 Clark street, Chicago. An enterprise exhibiting woman's work, both in the editorial and composing rooms, in both of which it is well done and deserving of large patronage.

DR. C. P. SANFORD, at the close of the Iowa State Camp Meeting last fall, at Iowa Falls, Iowa, was appointed to call and manage another camp meeting this year, and by the advice and co-operation of Bro. Chandler and others at Dubuque, Iowa, it is proposed to call an inter-State camp meeting for Iowa, Illinois and Wisconsin, at Dubuque, commenco ing the last day of June, and to hold over the 4th of July next. Friends of the cause will please bear this in mind, and make arrangements to have, a "big" time. A primary meeting will soon be called, and meet at Dubuque to make permanent arrangements as to, speakers, etc.

How an Old Sintul Church-Member Confessed His Sin.

[Winthrop's History of New England, vol. 2, page 14.]

He came in his worst clothes (being accustomed to take great pride in his bravery and neatness) without a band, in a foul linen cap pulled close to his eyes; and standing upon a form, he did, with many deep sight and abundance of tears, lay open his wicked course, his adultery, his hypocricy, his persecution of God's people here, and especially his pride (asthe root of all which caused God to give him over to his other sinful courses) and contempt of the magistrates. He declared what power Batan had of him since the casting out of the church, how his presumptions laying hold of mercy and pardon, before God gives it, did then fail him when the terrors of God came upon him, so as he could have no rest, nor could see any issue but utter despsir, which success in the country. Mrs. Collier, who is has put him divers times upon resolutions of phis, on account of his peculiar religious of the two animals. The stop cocks remained a good medium, is now on her way from Eng. has put him divers times upon resolutions of *Scientist, Boston*.

MARGARET FLINF.

The Extremes of the Church of England.

The Roy. Newman Hall has an article in the last Independent in part of which he sketches some interesting facts in the recent history of the Church of England. The trial of the Rev. Mr. Mackonuchie is one of them. This pugnacious parson is one of the extremists who pin their piety on big wax candles, smoking censers, pretty robes, and genuflexions. He made his congregation mad by turning, his back on them during the celebration of the Lord's Supper, and one of the celesiastical Lord's Supper, and one of the calculation courts laid violent hands on him. He pleaded for his playthings manfully,—or childfully,— but the court suspended him from the minis-try—we beg-pardon, the priesthood—for six weeks. The conscientious criminal took an appeal to a higher court, and is bowing and burning his candles as before. There are other similar cases. Meetings are held on both sides of the fence-the very high fence-which divides the extremists of the Church. The Ritualists tell the Evangelicals they ought to leave the fold they disgrees, and the latter re-turns the compliment. Dean Stapley is a thorn in the side of the Ritualists. He allowed Max Muller to deliver his note worthy lecture on "Missionary Religions" in Westminster Abbey. Readers of the Saturday Review will remember its plaintive grief thereat. Stanley has now sinned (in Ritualistic eyes) still more grievously by asking Dr. Caird, of the South Church, to preach in the Abbey. Caird did so. His sermon was called a lecture, but the distinction was that 'twixt tweedledum and . tweedledee. The doughty Dean sealed his declaration of independence by inviting Bishop Colenso to preach. The Bishop of London had forbidden Colenso to use any pulpit within his-Diocese, but West-minister. Abbey this his one of the second minster Abbey, thanks to one of the anomalies of the Eaglish law, is not under the Bishon's jurisdiction. Colenso, however, declined Dean Stanley's invitation, because he did not wish to embroil him further with the ecclesias. tical powers that be. The most notable recent departure from established use is that of the Rev. Mr. Haweis, an Episcopalian, who is known in this country by his book on "Music and Morals." He has lectured in a London course which corresponds to that given by the Sunday Lecture Society here. His bishop remonstrated, but he went on the platform nev-ertheless. The London Sunday League is somewhat jubilant over the fact, and Mr. Haweis has been spattered with praise and blame in various "leaders." Newman Hall draws the inference from

these facts that "the Church of England seems to be fast disestablishing itself by its divisions." Chamberlain and John Bright have already said this They are not alone in their belief. - Ohicago Times.

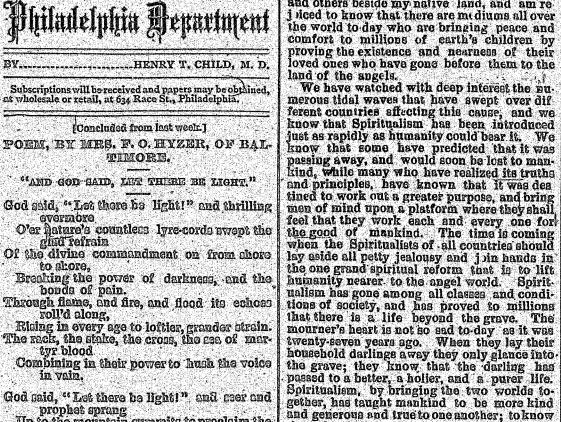
The call for a meeting to form a Spiritual Institution in this city merils the careful attention of every Spiritualist in this vicinity. It

is a step in the right direction. Something of the kind has long been needed, and if the movement can be inaugurated, the fu ure results may be surprising to its projectors.-

tervalo.

APRIL 24, 1875.

RELIGIO-PHILOSOPHICAL JOURNAL



prophet sprang Up to the mountain summits to proclaim the Word.

While the fair morning stars their songs of

glory cang. And all the wearied deepera in the valleys heard.

Old superstition trambled as her gods of clay Crumbled to dust and ashes in the morning

And bigot inquisition felt the chains give way, By which she held her victime in the realms of night.

God said, "Let there be lightt" and star, and rock. and flower

Threw wide their sacred records for man kind to see;

The rusted gates of ages swiftly flew ajar, And legion slaves of error walked forth glad and free.

Science stood glory-crowned beneath the noonday sun,

Thought on unfettered wingswept up Truth's paths of light,

And love that casts out fear, her jewels one by one

Brought from their long sealed caskets to man's dazzled sight.

God caid, "Let there be light!" and yet the grave held fast

Our brightest, dearest treasures, as they drooped and fell

Into her cold embrace we beheld them pass Looking on us through tears; their agonized

farewell Books gave us doubtful records of a life spone

Death's fearful empire, but no living ray Of revelation answers our imploring love— No angel from the tomb rolled the dark stone avay.

God caid, "Let there be light upon the cepulchret?

And lot around us gathered our dear goue before----From the near climes of being we had deemed

afar They sprang to our embrace, all our own once more. The grave no longer victor, death no longer

king,

and others beside my native land, and am re-A Letter from Foster-The 'Medium' j liced to know that there are mediums all over on a City Official—His Seances as the world to day who are bringing peace and comfort to millions of earth's children by "Religious Observances"-He will not Pay a License as an Exhibitor.

[From the Troy Whig.]

EDITOR OF THE DAILY WHIG:-My attention has been called to the following item in last evening's Press:

Fuster, the medium, has been notified by L. E Gr filth, private secretary to the mayor, that he must procure a city license as an exhibitor. The charter makes it unlawful for persons to give exhibitions for pay without procuring a license.

This statement is true. But for the sake of the rash boy who, seemingly without the knowledge of his genial and gentlemanly su-perior, made this ridiculous demand upon me, I hoped that his folly would not have become generally known in Troy. I am a spiritual medium, and have been so for the last twenty years, tested by college committees, scientific societies and the most learned and distinguished men in Europe and America. I give no "exhibitiona" in Troy, except private scances in the private house of a friend, the purpose of these scances being to demonstrate the one central hope and claim of all religions in the world, the immortality of the soul.

My "exhibition," therefore, is one of the religious observances of a very large body of the American people, the Spiritualists, who are already counted by millions. When some petty flicial sends a notice to all the clergymen in Troy that they must procure a license as "exhibitors" of the truths of immortality, he will carry out to the full extent the mandate of his impertinent note to me, to which, of course, I shall pay as little attention as pay to the nameless mountebanks, who pretend to imitate by physical tricks a process through which I receive and impart revelations that can by no possibility be known except to the visitors who sit with me and the departed friends. I am not naturally a martyr, but merely a plain man of the world. If the people of Troy, however, desire a test of religious liberty, as late as the year 1875, I shall be happy to give them enough of it.

C. H FOSTER, No. 35 North Second street.

A Fight over a Hymn Book.

A London letter in the Graphic says: new hymn book having been prepared by a committee of the United Presbyserian Church in Scotland, for the use of that body, the presbytery met the other day in Edinburgh to re-vise the book. Some of the proceedings were very amusing. The book contained 362 hymns, and objections were made to nearly all of them. Hymn No 9 commencing "Angels, help us to adore Him," caused an animated de-bate. Dr. Reid did not like the idea of appealing to angels; he emelt popery in it. Other members replied that the Bible sanctioned the practice, and quoted: "Bless the Lord, ye an-gels that excel in strength," and "Are they not ministering spirits?" The hymn was remitted for correction. Hymn 23, beginning "Grace, 'tis a charming sound," was objected to on the ground that 'it was like a valentine:" but it was retained. There was a fierce fight over a translation of the Catholic hymn, "Adesta Fideles," mainly on account of the second verse, thus rendered:

"Though true God of true God, Light of Light, Eternal,

The womb of a Virgin he hath not abhorred. Bon of thy Father,

Not made, but begotten; O come let us adore Him, Christ, the Lord." And finally this beautiful hymn was stricken out. To hymn 66 which relates to the

Perfectly Restored to Health by Spirit Power.

MANSTON, March 223, 1875. MRS. A. H ROBINSON,

MY DEAR FRIEND AND SISTER:-You may perhaps remember I wrote you last September in regard to my own health. I am happy to inform you that through your aid and that of your guides I have entirely recovered my lost health I do sincerely think that I should now be in Spirit-life, only for you. Your raising me to health is what induces a friend of mine to send to you now. She is a poor woman and can only send you two dollars at this time, but says she will try and send you more as soon as she can. Her family are all Seven day Adventlats, and are bitterly opposed to our beautiful faith, hence her getting me to write for her. She also desires you to send the prescriptions in my name or to me. I want you to do the very best you can, for she has been to several physicians here without receiving any benefit whatever, and her family being so opposed to Spirituslism, I want you to show them a lit-tle what the spirits can do. [Then followed a description of her case].

I will inclose an order of two dollars and a lock of her hair. I have become partially developed within a few weeks, and have been thinking that it might help me if I were to cend to you for some more of your magnetized papers. Please let me hear from you as soon as possible, as my friend will wait anxiously for a letter. Direct to Mrs. M. A. Leonard, Manston, Wisconsin. Gratefully yours, M. A. Lifonard,

A CASE OF CHRCNIC INFLAMMATION OF THE STOMACH CURED.

PRAIRIE CITY Jasper Co., Iowa,) March 25.h, 1875.

MRS. ROBINSON, Chicago, III., DEAR SISTER: -Your letter dated the 15 h of this month, with magnetized papers, is at hand. My wife is now well, and the remedies she takes will last about two days more. She thinks that she will get along without taking any more. Inclosed you will find a post-office order for \$2.00. Please accept this with best thanks. I remain yours in truth,

EDWARD SCHULENBERG.

NO MORE FALLING OFF OF HIS HAIR.

MRS. A. H. ROBINSON, CHICAGO, DEAR SIS-TER:-I do not know as it is necessary for me to send for new magnetized papers. Since I began to use your remedies my hair has quit coming out, You have done me more goodthan all other doctors I have ever tried, and they are many. May you continue to be successful in your noble work. If you think that I should wear new magnetized papers longer I shall do so. Yours truly, PETER MAJERUS.

510 North Lee St., Bloomington, Ill., March. 25tb, 1875.

ONE BOX CORED HILL AND HE WANTS IT TO SELL.

TAMA CITY. Tama Co., Iows,) Merch 14th, 1875. §

MRS. A. H. ROBINSON:-I sent to the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, Cnicago, in February, for a box of your tobacco antidote, which came in due time. I followed the directions on the box, and it has cured the haukering desire for tobacco on me. I would say, tobacco chewers, try it. It will cure you. I want the agency of Tama County, Iowa, to sell your tobacco antidote. I think I can sell a good deal of it this coming year. I shall make a business of selling it. How much will it cost me a dez'n boxes?

Hoping to hear from you soon,

Postage on Third Class Matter. -

45

Our readers will please bear in mind that the iniquitous law doubling the postage on third class matter is now in force. The rate. is one cent for one ounce or fraction of an ounce, and includes all transient printed matter and merchandise. Our book list this week contains the corrected rate, and our friends will please observe it in ordering. 12

The Wonderful Heater and Clairvoyant-Mrs. C. H. Morrison.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Control-ling Band. They, through her organism, treat all diseases and cure in every instance where the vital organs necessary to confinue life are not destroyed Mrs Morrison is an UNCONSCIOUS TRANCE MEDIUM CLAIRVOYANT

AND CLAIBAUDIENT.

From the very beginning, ners is marked as a most remarkable career of success, such as has soldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

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

Diagnosing disease by lock of hair, \$1 00. (Give age and sen) Remedies sent by mail prepaid.

SPECIFIC FOR EPILEPSY AND NEURALGIA Address MRS, C M MORRIS N B . MOR, Mass., No. 102 Westminster St., B x 25'9 v17 25 13



Livotices 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.

Passed on to the Everyreen Shore on the 6th day of March, from Cleveland Ohio, DAVID U. PRATT, after a short illness, aged 5' years.

Brother PRATT was for six years president of the First Spritual Society of Cleveland, in which copicit he had the happy faculty, as well as in all his relations in life, ' making friends not or't there, hat wherever known. His wa m and ge tal influence was felt and appreciated. It is seldom we meet what a person possessing to many qualifies we admire. Kind charitably, benevolent and obliging, he made every one feel at case that came with-

obliging, he made every one feel at case that came with-in his simosphere. His relations at home with his family were such as for make them truly mourners at the press of his physical presence. His furrial was I rgely atter d d by sym-pathizing friends of all persua lons. Our worthy and esteemed friend. T B Forbush was present on the oc-cast m. His remerks were not orly impressive and spirit-unlass, and all others who were in attendance.

Passed to Spirit I fe, from OLoudsgaa, Mich, PETER WHITNEY, aged 64 years.

He was a bimeer of Mcd 'rn Spir tualism; was a magnetic healer, test and cla rooyon, medium.

Our dear earth drank fulfillment of Love's high decree. From her poor bleeding heart Truth drew the

fearful sting, And crowned her with the wreath of immortality:

God said, "Let there be light!" but grandly as his will Hath wrought its glorious mission mid the

countless spheres, Ne'er could it unto man such heavenly joy dis-

till As it hath brought to earth 'in twenty seven years. Now angels walk beside us on our mortal

Ways, Making of earth a world and home of pure

delight, While all the air is throbbing with the song of praise

To the eternal voice that said, "Let there be light."

Mr. Wheeler said, "I am satisfied with the utility of these celebrations. At the close of his able address, Mr. Wheeler offered the following resolution, which was adopted:

RECOLVED, That we, Spiritualists of Phila-delphia, on this twenty seventh anniversary of Modern Spiritualism, favor an international convention of Spiritualists, and suggest that as a proper occasion therefor some time during the coming Centennial Exposition, to be held in this city. In furtherance of this purpose, we extend an invitation of cooperation to all Spiritualists, and in order to concentrate effort we appoint Edward S. Wheeler, Ann Eliza De Hass, Henry T. Child. M D. John M Snear Watton Furtheran Minute State M. Speer, Waison Freeman, Minnie Shumway, Elizs L Ashburner, Henry B. Champion and Helen Champion a committee to call the attention of Spiritual organizations to the matter, that they may take such action as to them may ceem wise.

Mrs. C. H. Spear read a poem. In the even-ing a social was held which was largely at tended.

FREDERICK W. ROBERTSON, THEOUGH KATIE B ROBINSUN.

Twenty-seven years ago the Spirit-world opened communication with the external world upon a new and more perfect plan, by which intelligence was conveyed to mortals with greater certainty than had ever been done before. There was considerable excitement, as I learn, in the Spirit world to know whether this new movement would be any move successful than former attempts had been, several of which had failed, because mankind were not prepared for them. It was supposed that the Christian world would say that if this were of God it would not come to naught. In stead of that, the Christian world either took no notice of it, or denounced without examination, as of the evil one.

A great difficulty on the part of spirits was to find those who were willing to become me-diums, and whom they could develop for the various forms of manifestations; but with these and many other difficulties the Spiritworld has worked on steadily and feithfully, and has accomplished a mighty work. Per-sonally I knew very little of this before I left the form, though I am now well aware that during my antica life on the start that during my entire life on earth 1 was under spirit guidance. It was for me to enter the ranks of Spiritualists on this side, and I have labored faithfully and earnestly in the intro-duction of this glorious gospel, which is in-deed "Glad tidiogs of great joy to all people" I have visited many mediums in this country

and die awsy. But we will not anticipste our correspondent. He tells the story himself : For the past week a story has been current on the street which at first we could not believe. Mrs. Julien Jerome, a Frenchwoman, whom all that knew her say had always led a very devout: good life, lived on Main street, and was taken sick about five weeks ago. Immediately after a cross appeared on the wall be-side her bed, which all efforts can not obliterate. It first appeared very small and faint and scarcely observable, but by degrees it began to grow lirge and appear plainer. Such was the story, and yesterday morning your correspondent visited the house of the sick woman to ascertain the truth of the story. There is no denying it was the cross on the wall, plain and observable to all. The wall is not papered, but is whitewashed, and when the cross first appeared some member of the family took a knife and attempted to scratch it out of the wall, but to no avail. Then whitewash was daubed over it with the same result. The woman died last evening and your correspond-ent visited the house again. He found the mysterious cross was fading as had the life of the woman who had just passed away. In the morning it looked on the white wall like a strong shadow, black and heavy, but in the evening it was the color of a November leaf. We questioned the son of the deceased woman concerning the case and he substantiated the above. He said that he was continually scratching, attempting to obliterate that mysterious reminder of our Savior's death. True it is the print of a knife was on the plaster, having worn it off about a quarter of an inch.

that all are sul ject to temptation, because God,

the Father, sees and knows that his earth

children must be tried in this way that they

may grow into full manhood and womanhood

point, we find that the most intelligent and

scientific minds of the age are looking into

this philosophy, because they see that human.

ity needs something. The tyranny of gov-ernments, and that which is more intolerable,

the rule of the churches over the freedom of

conscience, declaring that they must believe

as we do or be forever lost, is rousing the dor-

mant energies of the people. My sympathies were always with the toiling millions,-the

hard-handed, working men and women,-and I r. j sice to know that Spiritualism is bring-

ing to them the means by which they shall be made happier and better. A brighter day has dawned, and the light of the Spirit-world is

falling upon millions of earth's children, giv-

ing them a blessed assurance of the better time

coming, not only in the future world, toward

which all are moving, but in your own world alco. 'Spiritualism is not merely, a light to il-

luminate the minds of mortals in regard to the

life to come, but to bring them the means by

which this life may be crowned with the high-

THE CROSS ON THE WALL.

What Appeared over the Death-bed

Shadow and Ending Life.

of a Cohoes Woman-Battling with

a Mysterious Shadow-The Fading

Our Cohoes correspondent sends us to-day

an account of the mysterious appearance of a

crois on the wall over the bed where a pure

Christian woman lay breathing her life slowly

but surely away. It appears on the wall as if painted, but all efforts to remove it or cover it

with whitewash were of no effect. The story

is not one manufactured for the occasion—the

cross is not the creation of a disordered brain,

because too many persons have stood amaged

by the bedside and watched the strange-ap-

pearing cross, and they too have seen it fade

est happiness.

Looking over your world from our stand-

while attempting to destroy the figure. When asked why he did not give it publicity, the son said he thought if he did his house would be crowded all the while, annoying his sick mother (now dead) He also said that he told only his immediate friends of it, but some how it began to leak out from them. The above may be thought by some a romance, but it is a plain, undeniable fact.

THE CROSS ON THE WALL-THE MYSTERIOUS .FORM STILL VISIBLE.

Our Cohoes correspondent writes this morn-ing of the cross on the wall, to which we reforred on Saturday.

Last Saturday the Sisters of Mercy visited the residence of the late Mrs. Julien Jerome, on Main street, accompanied by some clergy-men of the Roman Catholic church, of which the deceased was a member. At the request of the sisters the doors were thrown open to the public and all invited to come and behold what is here termed a modern miracle. The cross is observable, and several persons belonging to other denominations visited the house to behold it. Some persons ascribe it to a stain on the wood work inside the plaster, but your correspondent, who is by no means su-perstitious, really thinks it has not come from that source, for on Friday moraing, when he first saw it, it was jet black and looked like a strong shadow on the wall. About noon the same day the woman died, and it has decayed considerably by degrees since If the mysterious omen came on the wall through the in-strumentality of the wood work, we think that the heavy cost of whitewash that the son of the deceased put on it would hide it at least for some time. The son candidly admits that when he applied the whitewash brush to it it did disappear, and he went into the kitchen, and immediately after returning to the hedroom, the cross was as brilliant as ever. Mrs. Jerome was buried at an early hour yesterday. morning, and her remains were followed to their last resting place by a large concourse of people.-Troy Press.

conversation of Christ with the woman of Samaria, and which says:

"And, Lord, to us as vile as she Thy gracious lips have told"-

it was objected that the woman of Samaria was a person of infamous character, and that it was an insult to the good Presbyterians of Scotland to make them compare themselves with such a wretch. But some one suggested that St Paul had called himself "the chief of sinners," and the hymn was retained. Milman's hymn (No. 70), as it appeared in the draft, read:

"When our heads are bowed with woo. When our bitter tears o'erflow, When we mourn the lost, the dear,

Jeaus, born of woman, hear!"

the refrain being the same in each verse. Mr. Thin explained that in the original the refrain was:

"Gracious Son of Mary, hear;" While in some other versions it was "Jesus, Son of Mary, hear;"

and he did not see why it should be altered. Because the Romanists made a great deal of Mary it was no reason why they should ex-

clude the phrase altogether. Mr. Sherman deprecated the idea of invok-ing the humanity of Jesus in that way.

Mr. Thomson said when they saw that Mary had become the worship of the Church of Rome in a great degree, they could not be too anxious to maintain their simply Protestantism, and avoid the slightest approximation to any tendency of that kind.

A vote was then taken as to whether the hymn should be omitted altogether, when it was agreed by a large majority to retain it. A vote was then taken whether the refrain should be "Jesus, Son of Mary, hear," or "Gracious Savior, hear"—as in the old book—when the

former was carried by 15 to 10. Mr. Thomas—It will not go down through-out the church.

Mr. Robertson-It will go down in the hymn book. [Laughter.]

Mr. Thomson—The Protestant spirit will arise [Hear, hear.]

Mr. W. Thomson (elder) Great King street moved that the fifth verse of the hymn,

"When our eyes grow dim in death, When we heave the parting breath,'

should be restored to the original, "When the sullen death bell tolls

For our own departed souls."

Mr. Thomson, Slateford, maintained that tolling the bell was an entirely popish prac-

A Member-That is not the case; a large number of the members of our own church have the passing bell tolled.

But the Conference voted to have no popery and rejected "the sullen death-bell."

John Chinaman.

The New York Times publishes a letter from a Chinaman named An Bin. The substance of it is that he gets no part of the school system in America. He puts his case as between him-self and the Irish American citizen as follows: "Wby me know all same 'Paddy?' Paddy cally hod Me sell cigals. St. Patlick good man. Confucius good man. Me no like 'Mel-ican schoolee. All same 'infidel.' Me want schoolee. No get schoolee. No washee. No sell cigals. Ah Sin." The Chinaman has as much right to a part of the school fund as the **Catholicst**

81 65 cents renews trial subscriptions one year.

W. F. BURLEY. Reply. You can have them at wholesale rates-\$12 per dozen, and order one half dezen at a time, if you wish to do so.

MRS. A. H. ROBINSON. Chicago, April 12th, 1875. tf

Please Look to Your Accounts.

Those of our subscribers who are indebted for this paper as well as those whose time of prepayment has nearly expired, will oblige us very much by prompt remittances. Our necessities for funds are very great. Those who promptly respond to this call will put us under renewed obligations of gratitude, and inspire us to renewed (fi)rts to make this eighteenth volume of the Journal, which we have just entered upon, superior to any of its antecedents. Please act promptly, friends, and do yourselves and us justice. We never knew a true Spiritualist to regret doing to others as he would be done by, under similar circumstances. · 12 · .

Business **Aotices**.

WASHDAY is a holiday, thanks to Dobbins' Electric Soap, (made by Cragin & Co., Philadelphia,) which is rapidly coming into general use. It acts like a magic, and bleaches clothing without injuring the finest fabric. Try it. 112

Noman likes to be swindled; no man likes to pay money without receiving its equivalent. So be sure and buy Wallace's Tonic Bitters. The only reliable bitters sold, as no person has ever used them and felt dissatisfied. As a tonic and an appetizer they have built themnelves a world wide reputation. Try them. For sale by all druggists and dealers. 11

Fresh Eggs and Sweet, Butter.

We call the attention of those who wish to keep eggs fresh for family use or for market, and how to scientifically treat butter, to the advertisement in another column. We have been acquainted with the chemist of the Practical Chemistry Company for years. He has probably experimented more and longer than any living man on the subject of keeping eggs fresh and the treatment of butter.

We learn that the company propose to put up fire hundred thousand dozen eggs next month for the winter market. This is certainly a practical demonstration of their method of keeping eggs.

Only One Dollar a Year.

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



THE ART.

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PLAIN AND FANCY PAINTING

of every description, including Gilding, Bronzing, Stain-ing, Graining, Marbling, Varaishing, Polishing, Calai-mining, Paper-Hanging, Varaishing, Polishing, Calai-mining, Paper-Hanging, Striping, Lettering, and Orna-menting. With formulas for mixing paint in oil or water; descriptions of the various pigments used, their average cost, and the tools required. By F. B. GARD-NER, author of "The Carriage Painter's Manual." PRICE - \$1.00; postage, 10 cents.

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Woman and the Divine Republic

BY LEO MILLEE.

The anthor says, in bis preface: "This Work is not an Basay on what is schnically understood as Woman's Bights. One could hardly do more than glean in such a field, after it had been harvested by feapers like Mary Wolletonecrait John Sinart Mill, Elizabeth Cady Stan-ton, George W Curils, Lucy Stone, Suean B. Anthoay, and many others. But, notwithstauding so much ha theen written and said on the part cular subjector Woman's Rights, the Woman question is by 10 means exhausted. There is a whole side of the question of her at fractisement (and it seems to me much the larger side.) which has been but incidentally noticed; and that is, its moral bearings and relations. Giving full weight to the legal claims of Woman, which are as sacred and inalienable as those of man. I am confidentit will yet be found that there are special moral interests wrapped up in this issue, which far trans ond, in point of importance, any and every other consideration."

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paper.

RELIGIO-PHILOSOPHICAL JOURNAL.

TRUE GREATNESS.

46

Were Christ and Judas Oriminals?

BY F. B DOWD.

Is there such a thing as true greatness? ¹If so, in what does it consist? In these times so, in what does it consists in these times these questions are all important. It is said that history repeats itself. There was a time when great men were worshiped, *i* e., defied, and it seems to me that we are fast drifting back to the same folly. I love greatness, but I despise the world's estimate thereof. "There is but one step between the sublime and the ridiculous," so also there is marcely a step beridiculoue," so also there is scarcely a step between the great and the weak-indeed, the great men of the world have, without excep-tion, been great criminals. This brings us to a definition of crime. Crime consists in violation of law.

I am aware that a knowledge of the law, and an intent to violate the same, must enter into an act in order to constitute criminality. That is according to the definition of men, but nature makes no distinction between the one who violates her laws knowingly, and the one who violates in ignorance. Each must pay the penalty. Crime, in my estimation, consists in violation of law, either with or without knowledge-with or without an intent as violation. The great men of the world have always held in contempt the rights of others; rights with them consisted in force. It is the code of to-day. According to this code an adjudged criminal has no rights; he forforts them all to the State.

The world says Napoleon the First was great man. He had no respect for the rights of others in the least. If law stood in his way, he trampled it under foot. If kings and armies crossed his path, he dethroned the one and butchered the others without a feeling of remores. Liberty he recognized only as a myth for the common people, belonging only to kings who were strong enough to maintain themcelves.

History is one long, black record of the do-ings of greatness; it is, in other words, a rec ord of outrage and crime from Adam to Al phoneo of Spain. It is a crime to eat and drink of the labor of others without rendering a just and equal compensation therefor. Kings, queens, popes, bishops, priests, and the titled nobles, lords, dukes and aristocracies everywhere, who live off of the toil of others, are all criminals together. A host they arg, who "fare sumptionally every day;" who set in judgment upon the poor, and out of whose ranks come the greatness the world delights to honor.

Obrist was a great man, but he also was a criminal, and duly punished according to law. It was a just punishment, for did he not trample under foot the sacred traditions of the fathers, and strive to overturn the loved and time-honored institutions of the Jewish peopla? Professed Christians who read this will cry out "blasphemy," etc. But I ask any candid, reasonable person, this question, If any man should do now as Christ did of old, even if Christ himself should come, and if at all consistent with his former teachings, should cry out, "Woe unto ye," Baptists, Methodists, Presbyterians and the like, "ye methodists, Presbyterians and the like, "ye vorship me with your lips, while your hearts are far from me," "hypocrites," etc., "the last shall be first," etc.; "verily, I say unto you, the harlots go into the kingdom of heaven before you"; Lask, would not he be considered a criminal by all good church members, and promptly abated as a puisance? He promptly abated as a nuisance? He.

WAS A CRIMINAL.

incomuch as he repeatedly violated the law of the Sabbath, and without reverence claimed that "I and my Father are one," thus making himself his own creator—God. A few years ago A. G. Parker was mobbed for claiming

utters a prayer for poor heart-broken Judas, THECLOGICAL CRIMINAL

of Christianity, and yet the only real sagaof Unristianity, and yet the only real saga-cious financier of the magic twelve. He should be called greater than Peter, who " de-nied him thrice." And although Peter wept, there is no record of his repentance, nor that he made himself known at the time, when in danger, as one of Christ's followers But Judas danger, as one of curiet's following Dutyddas acknowledges his crime, cffers to refund the money, and declares, "I have betrayed inno-cent blood." Christ said to Judas at the sup-per, "What thou doest, do quickly," seeming to recognize the fact that Judas must play an IMPOBTANT PART

in the last drame of a world's salvation. Think you that Christ loved Judas any less for doing his part? If so, then he is not worthy of praise, Without Judas the world were without hope. Then why call one man great and the other criminal? What Jesus Christ, was to the theological world, Thomas Paine was to the political._.Obrist's grand theme was Love ; Paine's was *Liberty*. In his soul Paine hated the slavery of mind and soul as earnestly as the slavery of mind and sour as earliestly as Christ did hypecrisy, and the glittering great-ness, pomp and show of sham manhood. Paine was a criminal; he hurled poisoned ar-rows at the hearts of all popes, rings, priests, and nobilities. His arrows still stick in the vitals of all enemies of freedom, and they will will the arbit freedom. distill their deadly poison till the earth is free-from their accursed presence. He lived in "times that tried men's souls." A man of won-derful genius, he might have been as great as derrul genues, he might have been as greatest as the greatest of his time But he loved liberty more than all else on earth; and instead of fawn-ing at the feet of kings, he hurled in the teeth of the world the immortal saying, "We hold this truth to be self-evident, that all men are born free and equal, with the universal right to life, liberty, and the pursuit of happiness." Here is a cormon equal in political grandeur to Here is a sermon equal in political grandeur to the

MORAL GRANDEUR.

of Christ's sermon on the mount. In that dec laration is found the last requiem of departing greatness. It is the death knell of all who arrogate to themselves power over the bodies, minds, or consciences of others. The clergy recognize this fact, and hence they hate with a deathless hatred the man who gave it utterance, and in every manner try to blacken his name. They know that their craft is in danger. They fight the dead even with more bit. terness than the living. They seem to recog-nize the fact that although Paine may be in his grave, he is still a dangerous power. Aye, and his power increases as the years roll around-his power increases as the heavens bend to the earth, and the dead are awakening to the grandeur of his great work. Scarcely an hundred years have rolled away since the birth of liberty, and yet Thomas Paine has more followers than Jesus had in the same length of time. Yet a few years more and the blackened name shall become white with purity. A few more years and temples of human equality and liberty shall take the places of churches dedicated to slavery and bigotry. There is a strange harmony existing between those two words love and liberty. It can not be that their authors were at such variance as we are told. They both were lovers of mankind. Love can not exist without liberty; neither can liberty exist without love. But there yet remains another declaration of principles, an-other word to be added before the trinity and harmony will be completed. That declaration will be like unto this, "We hold that love is the life of all things, and that liberty is the spirit thereof; and that power is true greatness, or the soul of things; that power comes only through the harmonicus blending of love

and liberty." iot force in any sense of the

a character to interfere with their preconceived notions. They may possibly serve a useful purpose, like other barbarous and semi-barbarous human beings, by helping to keep down the too prolific family of noxious or troublesome animals—the thinking, or rather talking and writing ones. Beyond this they are of small value; and they are always retreat-ing bafore the advance of knowledge. facing ing before the advance of knowledge, facing it, and moving backward, still opposing the leaders and the front ranks with their inextinguishable war-cry, Poon Pooh! But the most obstinate of them all can scarcely fail to recognize that the issues of to-day really turn on points which, within easy remembrance, would have hardly been considered open to discussion except in proscribed circles."

In place of predestination we now discuss organic tendencies; and in place of original sin we have inherited instincts, sometimes in the direction of the most terrible crimes; and the stronger we find these inherited tendencies in a man, the more we pity and forgive him. We do not look on a human being so utterly reverted from birth that he needs to be wholy made over; but we see the necessity of paying attention in our training to his natural attractions and repulsions. As he does not give these attractions and repulsions to himself but lies at the mercy of a thousand previous conditions, our tendency is again to limit the range of his moral responsibility. As a strik-ing illustration of the direction of modern thought, the reader's attention is called to the three large volumes of M. Presner Despine, in which the psychology or mechanism of crime is studied from nature. Judging from Dr. Holmes' description of it, this must be a work of most interesting character. M. Despine believes very fervently in the transmission of mental qualities by descent; and is disposed, while he does not do away with a cense of moral responsibility, to regard crime as very largely automatic. He believes in punish-ments which shall be restraining and reforma-tory, rather than savor at all of, revenge. He argues against capital punishment on the ground that "it is unjust as applied to moral idiots, immoral considered as revenge, unless as a means of intimidation, and dangerous to society by cheapening the value of life. To Despine the most frightful acts seem proofs of innocence"-that is to say of moral idlocy; while the lesser sins of those to whom nature has made it possible to discriminate between right and wrong should be much more severe ly condemned. He believes strongly in the preventive treatment of crime-in shutting up criminals—in preventing intemperance, gamb-ling, and kindred vices by law; but his is everywhere the gospel of compassion, and not of condemnation.

Moody and Sankey.

Some time ago, Ohicago, conscious that its world-wide fame for purity and piety made its engaging in missionary effort highly proper, decided to evangelize the British Isles. So she sent forth her Moody and Sankey. They have wrestled with Satan and overthrown him Twenty-five thousand British converts testify to the power of Moody's monologues and Sankey's songs. Chicago's position, as the great centre of moral reform, has been triumphantly established.

Our two missionaries visited England on the invitation of two residents of York. Arrived at that city they found both their friends dead. Nothing daunted, they went to work on their own account. "The sword of the Spirit" wielded by their dextrous hands was soon destroying sin at a great rate in Edinburg. They almost converted Glasgow en masse, stopped on their way to Uster " to save a few smaller cities," as it was sneeringly said, and then swept through Ireland triumphantly. At Dubin they filled the largest hall to overflowing. The whole population was excited. Cardinal Cullen issued a pastoral against them, and two clowns caricatured them on the stage, but the clowns were hissed down and the Oardinal ignored. Birmingham was next visited, where thousands were converted. In Sheffield the success was equally great. Manchester and Liverpool vied with each other in furnishing converts. At last, the great metropolis itself has been attacked. Moody is preaching at it, and Sankey is singing at it, and people are fighting for a chance to get into Agricultural Hall, a vast structure as big as the Exposition building in this city. The "Thunderer" thun-ders in their favor. Fifteen to twenty thousand persons crowd to hear them nightly. According to the London Telegraph, "vast public edifices are filled to the skylights and corners to hear them, the theatres are deserted, the ginto hear them, the theatres are deserted, the gin-shops emptied, the streets depopulated, and the very natures and habits of a work-a-day world seized and transformed by them into something new and strange." Mr. Moody has, we are told, "a voice of prodigious power, but full of soft and persuasive tones; he flings abroad the thunderbolts of his gospel, and afterwards soothes the sfrighted and de-spairing hearts which his searching eloquence has stricken. Sankey is a chief musician: he has stricken. Sankey is a chief musician; he commands in strange perfection, it is said, the fine art of singing successfully plous lilts, songs of Zion. None of your humdrum, old, accustomed Hundredth-Psalms, which drone a rural congregation into sleepiness in preparation for the afternoon sermon, but rousing bal-lads of righteousness, fervid and flowing outbursts of religious rapture, where words that stir like the voice of a trumpet caught from the battle field and camp are set to tunes that flood the common heart with tidal-waves of rhythm, and set the inner spirit throbbing." The English papers are full of comments on the Chicego missionaries. They describe Moody's style as "the simplest Saxon; he never beats about the bush, but calls things by their names, and Spiritual metaphors and phrases are interwoven in all that he says. "His skill in illustration is marvelous, and is constantly employed. In disposing of the objections of those who think they are too bad or too good to become Christians, he describes very vivid-ly, what we give only in substance, the pro-cess by which men were made soldiers in our late war. The richly dressed and the ragged volunteer had both to be stripped of their garments and clothed in the national uniform. They were then equal, and not until then soldiers. The story of the mercy of President Lincoln, and its application to religious ends, produced a remarkable effect upon his audience. According to a recent statement of a high of ficial of the Free Church of Scotland, the con-verts of this layman's movement already num-bered 25,000." Before they reach a city, its walls are cov-ered with placards, "Moody and Sankey are coming." Shrewd little paragraphs are sprinkled through the papers. Classes are held to practice the songs which sweet tongued Sankey and the multitude are to sing. When the ground is thus prepared, in come the re-wirelists and reap the heavest. Sankey has vivalists and reap the harvest. Sankey has taken a hint from Wesley, and set hymns to stirring tunes of the battle field. Together they preach, and pray, and sing sinners into salvation at a rate which makes Chicago justifiably proud of her good influences over the To him, when his eyes were opened to the crime he had committed, the silver was of no earthly value. Aye, more, his life henceforth was a burden to him. My soul instinctively invel doctrines, discoveries, and inventions of all not hide that fact. Whether the work will persons who dwell beyond the seas.

last is another matter. Perhaps some of it will. It is a phenomenon in religion such as we have not had since Whitefield called multitudes to repentance with his famous saying, "I can write 'damnation' in the dust that covers your Bibles." Brother Moody resem bles Whitfield more nearly than he does Wesley, and the former's work was more fleet ing than the latter's. The resemblance may not hold good in this, however. Chicago's preacher and singer may carry all before them, and their work may hold. The Prince of Wales is reported as about to leave for India. He evidently fears involuntary conversion. Leading Albert Edward in the right path, would be a triumph indeed. Having done that, our missionaries might return and attack with some hope of success the Board of Police and County Commissioners, the Common Council.—Chicago Tribuns.

Poices spont the People.

MANCHESTER, IA.—Justin Healy writes.— I am doing what I can for the dear old JOURNAL, and long may you live in the form to furnish it to the people, to help them cast off the fetters of old theology.

TEKAMAH, NEB .-- Wm. Smallwood writes.-Spiritualism is gaining ground slowly but surely in this place. Old dogmas are crumbling; old creeds are dying; and the watch word of the day is progress, upward and onward forever.

MELVERN, KAN .-- W. B. Mayos writes .-- I am trying to do something in developing the spiritual philosophy in this part of the vineyard, by sending the JOVRNAL out in different parts of the country. It is rapidly growing into favor with the people, since it claims no relationship with the Woodhull party.

OAKFIELD, WIS.—Isaac Orvis writes.—The communication in the JOURNAL of April 3d, purporting to come from George Gates of Oakleld, should be taken with several grains of allowance. The mediums are puffing their own powers under a borrowed *nom de plume*. The peo-ple of Oakfield have quite a different view of what they call their higher phase of mediumship, than that is represented by them.

WOODBURN, OREGON.—E. C. Cooley writes. —We rejoice to know that in you we have a champion in the cause of truth, progress and humanity, and may good angels continue to hover near to guide and bless you. We feel that in you we have a friend who is able to withstand all the shafts of religious fanaticism, ignorance and su-perstition, and like a wall of adamant when their missiles strike you, they will rebound with such force that ultimately destruction and annihilation await them.

FORT CRAIG, N. M.—John J. Bippuc writes.— Permit me to thank you for your kindness in con-tinuing the JOURNAL. I pass it around, and though there are as yet few confirmed believers in the Spiritual Philosophy, I have noticed some of the skeptics manifest a decided interest in, and a de-cire to learn more concerning the return of spirits sire to learn more concerning the return of spirits who were once inhabitants of this earth. most intolerant opponents of Spiritualism, I find, are so-called orthodox Christians. The cheerful-dess with which they damn all who doubt that the "blood of Christ can wash our sins away," shows a hellish spirit sadly inconsistent with the teach-ings of the humble "Carpenter of Nazarsth," whose followers they profess to be. I like your manner of throwing "hot shot" into old ostho-doxy; continue your fire.

BAY OITY, MICH.-Chas. L. DeWede writes.-The Journal is to me a dear friend. The sub-lime Philosophy taught and advocated by the Journal, has changed my mind in so far that JOURNAL, has changed my mind in so far that from a skeptic and unbeliever. I began to study and appreciate Spiritualism. Is there in reality anything more abourd, more contradictory than the humburg of Christianity, everlasting hell or heaven! Burning for ever in brimstone and flames, or being in the monotonous business of chanting hyms for all eternity! Absurd! I love to think on the great principles of Spiritualism set forth and explained in your Philadelphia letter of Feb. 20th, 1875. It has more truth and philogo-

APRIL 24, 1875

Convention Proceedings.

The last convention of the Central New York Association of Spiritualists, which met at Skaneateles, N. Y., March 20th and 21st, was one of the most profitable and interesting ever held since its organization; and we felt more particularly to congratulate ourselves, as those most interested predicted a failure, but the time has passed to have a Spiritualist meeting prove a failure. It would be difficult to find a locality where there was not an interest felt in the subject, and a few earnest ones ready to devote their time and means to its promulgation. Mr. Woelson, though but re-cently recovered from a long and serious ill-ness, gave several powerful lectures. No word of praise need be said of Mrs. Wiley to those who have listened to her inspired utterances, and the increase of audience at every session was a sufficient guarantee of the interest which they awakened. Mrs. S. Kimball and Miss Martha Kellogg, two excellent test mediums, saw and described the spirit friends of those present; who were recognized in almost every instance, and frequently the spirits gave their full name, proving beyond a possibility of doubt their identity. Among these was the noble philanthropist, Gerrit Smith, who also wrote through Miss Kellogg the few following words of encouragement to President Ives:

"My dear friend and brother in the great human family, I come to day to give you great-ing, and to tell you I am more free than I ever anticipated being; free! thank the good Father, to work for all the down trodden ones of earth —the black, the white and all! My heart is overflowing with love to you for the work you are doing in helping on the great work of proving immortality. The blessing is grand beyond conception which will come to all God's workers in the earthly vineyard. God bless you."

The convention adjourned to meet at North Bay, June 19th and 20th. WH C. IVES, Pres's, Peterboro.

C. H. HUBBARD, Sec., Waterville.

Post Office Address.

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

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the same thing for himself. But Christ was not considered a great man in his day, fit only to be executed among thieves. It remained for the future to deify him, and to found in his name institutions that are a shame and a disgrace to civilization, and which he would denonnce with even, more vehemence than he did the Scribes and Pharisees of old.

The great are those who violate laws which they make to govern the herd of non-thinkers. I would not, however, be understood as say ing that all criminals are great. It does not necessarily follow that a man must be a criminal in order to be great, but this much I say distinctly, the main element that makes the one makes the other; one the world adores, the other it abhors; and yet often an individual is adjudged criminal, who was a real bene-factor of his kind, and the future builds temples to his fame, or crects monuments to commemorate his greatness. The law-breaker, who has for his governing motive the good and progress of the race, is a great man, yet such always are cursed and branded as criminal while they live, and their memory black ened after death in exact proportion to their true greatness and the good they labored to advance.

Then there was the "Great Western Land Pirate," as he was called, although a thief and murderer, was nevertheless a great man. He had all the attributes of a king, not of one who is born to a throne, but of one who was capable of making a throne for himself, and sitting thereon to rule. He was king of outlaws. He despised laws and governments, and said "that laws were made to govern fools, and that the vast machinery of governments was only to delude mankind into supporting a host of idle vagabonds who were too lazy to earn their own living, and too cowardly to rely on their own strength to take it by force, rely on their own screngen to take it by roles, as he did, on the highway." He was Napoleon in a small way—him the world hates—but the Mapoleon who. murdered by wholesale, and robbed nations as well as individuals, was a great man.

I despise the world's greatness. Christ was a true reformer, a teacher of true morality, and all he said may be summed up in

"LOVE ONE ANOTHER."

He was great, but the world said he was a criminal, and from its standpoint of morals and religion punished him as such; but Judas, what of him? The world cries out to day willain? But Judas has no advocates—in fact, all men despise a traitor; and yet it may not be amiss to remark that Judas was doing the will of God as much as Jesus,—although he did not claim to be doing "the will of him that sent me," as Christ did. Perhaps he did not recognize the fact that he was a mere instrument in the hands of unseen powers to work out a great purpose, and that to his own atter and hopeless damnation. Who knows but what, in the great hereafter, when "the first shall be last, and the last first," Judas may take rank alongside of him he sold for money, and of which he most bitterly repented, say-ing, "Take back your gold, I have betrayed innocent blood." And when they refused, he cast the thirty pieces of silver at their feet, and went out and hauged himself.

Great God! what an exhibition of true greatness. He saw the wrong he had done

WOULD MAKE RESTITUTION.

but the practical recognition of the fact that the weakest of God's creatures need the most care, and hence the object of all governments should be the tender care of its weak members None are great; some are strong while others are weak. But "the first shall be last, and the last shall be first."

It may be that in Nature's great problem the weak are as valuable as the strong; the criminal as the good; the small as the great. Out of the great evils, elavery, war, outrage and murder, may some day come the good of self-greatness and self-government.

CRIME AND AUTOMATISM.

Dr. Oliver Wendell Holmes' Theories about Criminals-Moral Insanity.

The Atlantic Monthly for April has an inter-esting paper by Dr. Oliver Wendell Holmes, entitled "Crime and Automatism, with a no-tice of Mr. Prosper Despine's Psychologic Naturelle." Dr. Holmes looks upon crime and criminals very differently from an orthodox theologian, or a judge of the police court. If a fellow creature does deeds at which a whole. community shudders, while he regards them with entire indifference, it is safe to conclude that he has a moral nature very unlike theirs; and the question is whether it should not make him the object of an exceeding great compassion, instead of scorn and reprobation. But that would not signify that he must go unpunished. Instinct urges the common mind to swift, certain, and extreme measures; and lynch law is as natural an outgrowth of instinct as it is natural for a serpent when he is trodden on to strike, or a man when he is smitten to hit out from the shoulder in return. One might as well reason with a she bear as with a border mob.

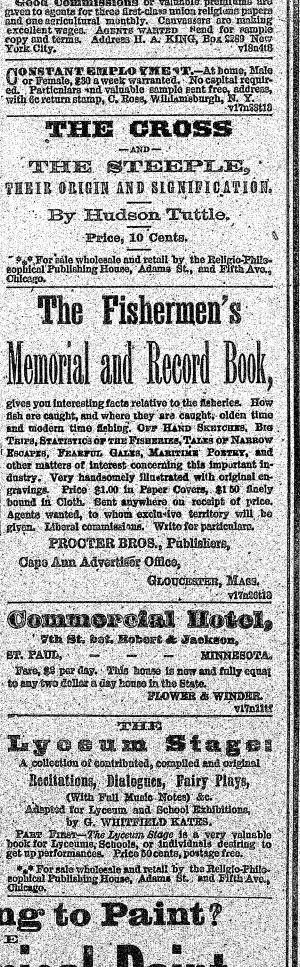
Law has little to do with logic or psycholo-gical inferences. It is a coarse but necessary food for dealing with the surface of things; with Mr. Gradgrind's very hard facts. For-merly it arraigned men because the devil had tempted them to commit murders. Now be-ing able to get at the devil and hang him, it ing able to get at the devit and hang him, it swung his victim off as a substitute. Law knows something of relative justice, a good deal of expediency; but with absolute justice it does not concern itself. Theology has be-come little more than traditional anthropology, and has climbed out of sight of the fact of hu-man nature. The anthropologies of the fact of human nature. The anthropologist of this new day must request it to stand aside, as the geolgist of yesterday has the old cosmogonies. The subject of crime and the character of the criminal must be studied, if studied at all,

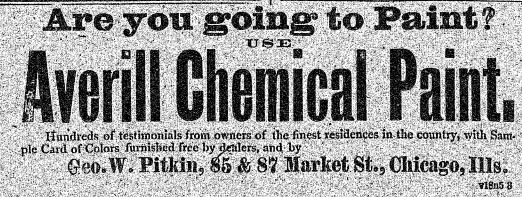
criminal must be studied, if studied at all, fairly, calmly, and uninflunenced by inherited prejudices. Says the witty doctor: "Every novel growth of ideas has to en-counter the weight of vested opinions and mortgaged prejudices. It has to face a socie-ty more or less unprepared for it; the Chinese with their fixed customs, the North American Indians with their ferel natures, are not in a condition to listen to the last revelations of that multiple Messiah, modern civilization, as it sneaks through its anointed races. The Pithat multiple Messiah, modern civilization, as it speaks through its anointed races. The Pi-Utes and the Kickspoos of the wilderness are hard to reason with. But there is another tribe of irreclaimables, living in much larger wigwams, and have all the look of civilized people, which is quite as intractable to the troching of a new philosophy that unsate teachings of a new philosophy that upsets their ancestrial totems. This is the tribe of

phy in it than all the Bibles and New Testaments of the whole universe. I believe that man being of the highest order of organized intelligences has a spiritual nature as well, as a corporeal, that, there is a Spirit-world for man after death, and that all around is one vast sea of life emanating from the great first cause, the Divine Mind; the Great Spirit.

LE CLAIRE, IOWA.—Peter H. Dennis writes. —I see in your paper a communication from Mr. Cook, of Warsaw, Ill., concerning J. B. Tupper, a renegade from Spiritualism, claiming to be a trance speaker and a doctor, who in fact is only a pleaterer light in a statutille Wis Since he was trance speaker and a doctor, who in fact is only a plasterer, living in Plattville, Wis. Since he was. exposed, he is sailing under false colors, passing by the names of J. Allen Taylor, J. Tylor and Tucker, beating the Spiritualists out of all he can. While he was passing as Taylor or Tylor he claimed to be a physican from Wichita, Kansas, desolated by grasshoppers. Mr. Tupper stands about six feet high, appears to be about sixty-eight years of age, but states he is only fifty. He is very gray, with a long white beard under his chin. He has a sore on the top of his head that he is continually picking at: wears a vary seedy he is continually picking at; wears a very seedy overcoat, and a summer-cloth undercoat. He wears gaiters split down the front. He has lost two front teeth. He claims to be a widower of four years standing, and makes love to all the girls from fourteen to sixteen, while he has a wife and five children living in Plattville, Wis. These are facts which can be well established.

are facts which can be well established. CARROLLTON, MO.-G. P. writes.-Though I am spatron of your paper, I am not a Spiritual-ist. I am satisfied, however, that those who de-nonnce Spiritualism as a humbug, know nothing about it. There is, undoubtedly, some vito chem-ical action connected with the phenomenon of life, that science has entirely overlooked. Those strange occurrences which Spiritualists believe to be the work of departed spirits, are, I beliave, produced by vital causes not yet understood. I am not a church member, but am rather skeptical on the subject of the immortality of the soulon the subject of the immortality of the soul-somewhat a Sadducee, but would rejoice to have a demonstration that death is not an eternal sleep. Many years ago I became personally acquainted with Robert Dale Owen. He was then a member of the Indiana Legislature. I have said a thous-and times that I always considered Mr. Owen one and times that I always considered Mr. Owen one of the best and purest men I ever knew. His can-dor, truth, and modesty secured for him the es-teem of all honorable men. I believe he has ever retained, unblemished, the high moral tone of character he possessed in days of Auld Lang Syne, when I knew him.' But the best of men are most often the victims of deception. Indeed Mr. Owen is so honest he never looks for deception in others and this accounts for big helm so sodly is so honest he never looks for deception in others, and this accounts for his being so sadly hoaxed by Katle King, personlifed by a buxom young widow with a bad breath, who convinced him she was a spirit. If a man like Owen can be deceived, can not thousands of others be equally hoaxed? Spiritualists denounce Christianity as heave the cause of bloodshed and Detsecution. hoaxed? Spiritualists denounce Christianity as being the cause of bloodshed and persecution. Now the truth is, if men had followed the teach-ing of Jesus, there never would have been any bloodshed or persecution in the world; he forbade everything of the kind. It is folly to charge on Chris-tianity the crimes it so emphatically condemns. Let this guilt of persecution be charged to man's depravity, the very thing Jesus himself charged it to when he said, "Out of the heart proceed evil thoughts, murders, etc.; (Matt. XV: 19.)





APRIL 24, 1875

RELIGIO-PHILOSOPHICAL JOURNAL.

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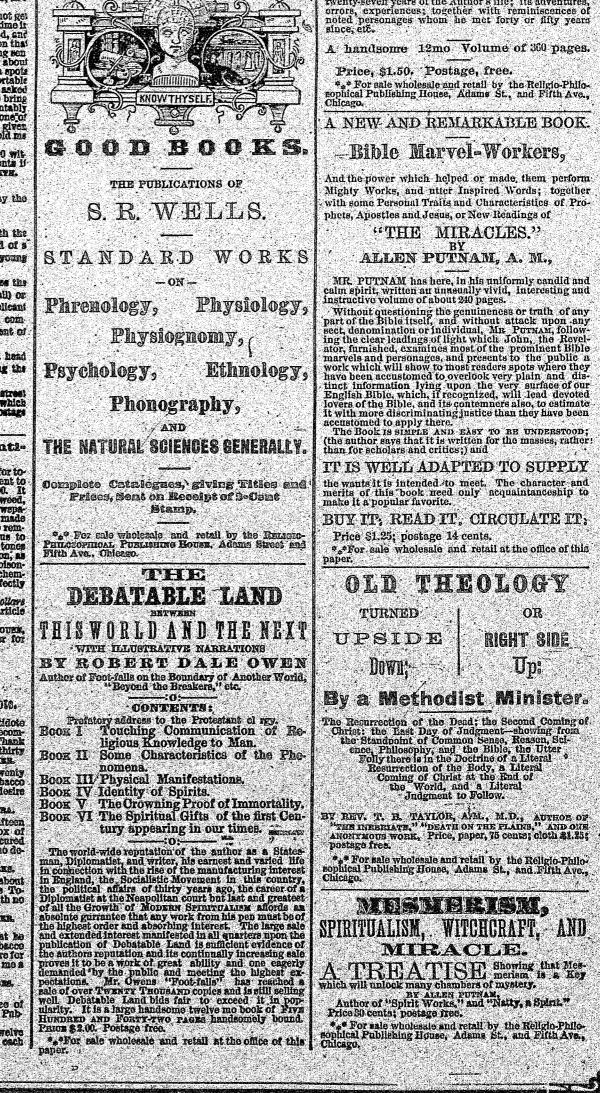
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By a Methodist Minister. The Resurrection of the Dead; the Second Coming of À



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APRIL 24, 1875

Conversal

"We have all suffered much during this trial, but it has been blessed to our souls. Say no more that death is an evil. It is good both for the living and the dying. It enforces a lesson on the former which no other experience could furnish, and it is the salvation of the latter from disease and suffering.

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"We have heard from the departed. He had to rest for some time, and he is not quite recovered yet. He finds that he has to 'work' in the Spirit world. It is not a place of idleness, not a place of sensual enjoyment, nor of degrading punishment, but it is a sphere of action-duty-in which all may work out their salvation from the effects of spiritual undevelopment which they may have carried with them from earth.

"I say again, thank God for Spiritualism. It was the grandest work that was ever confided to the hands of men to carry forward. In working for others, we are really laying up treasures for ourselves. It is not the profils realized by our schemes, our little victories, and our pleasing successes in the external work which constitutes Spiritualism, but it is the grand process of spiritual development in the individual-in the worker as well as in the pupil. Perhaps in the future we may find that in trying to enlighten and bless others, we have been thereby enlightened and blessed ourselves."

LUCRETIUS-Those statements are true, no doubt, in every respect. Any. thing which interrupts the natural action of the life currents in the system, is very injurious to the indwelling spirit. The use of alcohol changes the molecular action; arouses, as I have said before, the animal nature (animals in the nature) and the spirit becomes brutish. Let a child be nursed by a wolf and reared in a cave, and it will walk on all fours, and its physical organism will, in many particulars, resemble that animal. An Indian woman who came under my observation, has a child covered with hair, and, it resembles in various respects a' bear, the result of an impression made upon her mind from the sight of one during the embryotic growth of this monstrosity. Then there was another singular case that occurred, as you well know, in Kentucky, and which, in a very impressive manner, illustrates the potent influence which the mind is capable of exerting over the molecules of the mother's system, when carrying the embryotic child in her womb. It appears that the body of the child, from the head down to about the hips, is in form and color, with few exceptions, very much like other white children; around the hips it is perfectly black, its legs being like those of an ordinary child. The head also is spotted, and the hair upon it is as stiff as the bristles of a hog. A short time before its birth, a vicious wild hog broke out of his pen, which was near the house where the mother resided, and with devouring intent, immediately made at a child that was playing in the yard. The mother witnessed this scene, and so imminent was the danger, that she was greatly terrified. She sprang to the little one's assistance just in time to save it from the furious animal. The marks on the child corresponded to the color-marks on the hog. The hair on its head is simply a number of stiff bristles, projecting out from the skin. The spirit within you is even more pliable and impressible than the physical organism of the embryotic child serencly reposing in the mother's womb, and if you wish to brutalize it, arouse your animal nature (animals in your nature), and the result you are seeking will be fully accomplished. By the inordinate use of intoxicating beverages and by licentious practices, you can so change the character of your spiritual organism, that it will, in many respects, resemble a loathsome animal. To accomplish that is fur less difficult than it is for the mother to so mold her embryotic child, that it will have the appearance of a hog or a bear. I can only compare death to a flowing current connecting the mundane and supramundane spheres. On your plane of existence, it is estimated that there are about 1,000,000,000 inhabitants. What a mass of materialized human life! On an average one dies each second; computing by the same average, there are about 900,000 who pass to Spirit life each year in the United States. It is estimated that about one-twelfth of this mortality is. caused by the inordinate use of intoxicating drinks. You can imagine, then, the terrible condition of that death-current-once witness the starfering semi-idiotic expression of many that are floating thereon, and you would see the necessity for hospitals and physicians in Spirit-life. You can realize who are on this death-current that connects the two worlds, when you glance at the half-civilized; barbarous and savage nations. One year of good deeds on earth, actuated by pure impulses, will do more toward refining and elevating the spirit than twenty-five in Spirit-life.

INQUIRER-What is the character of death resulting from murder? Look at Jesse Pomeroy, that juvenile monstrosity, who murdered Katle Curran, a little girl. How came the little fellow to have such a terrible nature? The only explanation adduced thus far is the fact that his father was a butcher, and that when carried in the womb, he was marked, in mind, with blood. The sight of blood by the mother during that critical period sometimes gives a blood blotch to the face which never departs. It is supposed that in this instance the blood stains struck deep, giving an incurable blas to the brain and moral faculties.

LUCRETIUS-Katle Curran was cruelly murdered by Jesse Pomeroy, and

scious to all outward things, and but faintly uttering the name of 'Mother.' After several days the disease seemed to yield to treatment, and a hope was entertained of his recovery, so much so that I was making prepara. tions for his 'removal to my home in Dayton, Ohio. When Mrs. Jennie Savage, wife of Dr. Savage, of Columbus, Ohio, a young wife and mother, after a lingering illness of five weeks, passed on, I was invited to assist Mrs. Coate at the funeral, and after closing my remarks, and while yet the glow of inspiration was on me, a spirit came and laid a wreath of white flowers on my lap, when instantly a clear conviction of the truth flashed on my mind that my son would die, so much so that I was forced to speak of it as I was going to the cemetery. On my return I perceived a change, and from that fime he gradually grew worse, and after four weeks of patient suffering, Walter D. Lanston passed over, aged twenty-one years. During the lonely hours of silent night the angels were with me, and my vision was opened. I saw the mystic river and the angel-convoy, waiting for the spirit of my departing one, the description of which may be encouraging to others, as it was to me. For several days before his release, I saw a large circle of spirits, and gradually it grew nearer until they seemed to touch me with their loving hands, and then as the end came, the boat that had stood on the river was entered by myself and him; twelve mortal hours did my spirit accompany him, and during that time he frequently spoke of seeing his spirit brothers, and once said, 'Ma, which way home?' Then when the light that had shone like morning's golden sunlight floated over the river and made its dark waters an open doorway to the Spirit-home, I stood and gazed wishfully after his receding form, now made immortal by his change."

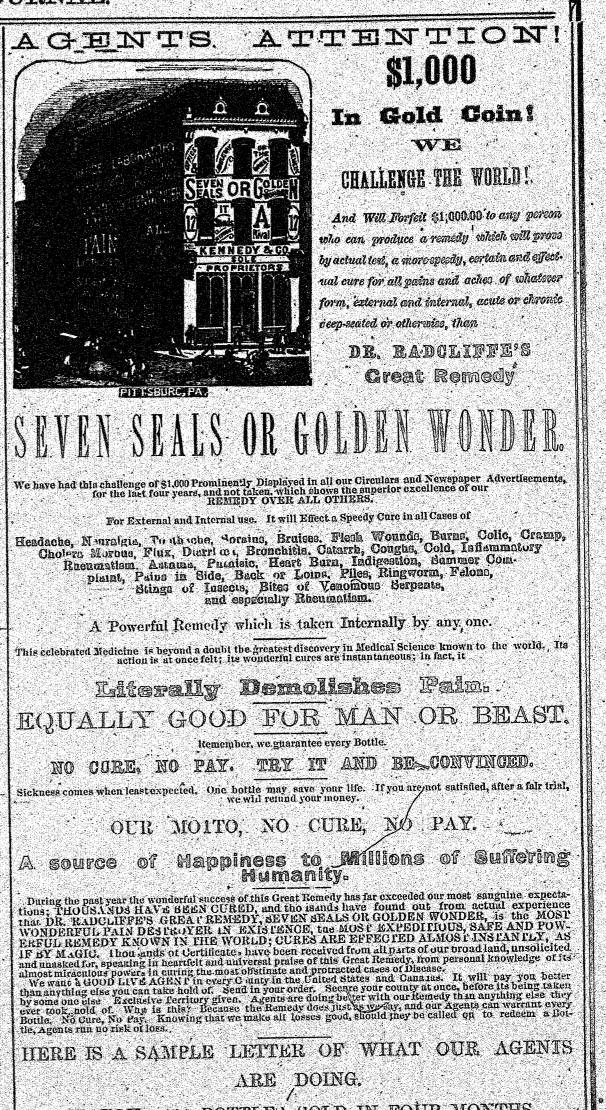
LUCRETIUS-You fully realize the necessity of kindly caring for the mother when she is about to give birth to a child. No less care and attention is required when a person is to be transferred to the spirit-side of life. Spirits, kind guardians, are always aware when one of the denizens of curth is about to escape from his outer material dress, and they then tenderly watch over him, and aid the spirit in effecting its transit. Sad indeed would be the experience of the new-born spirit, if left alone. Sometimes years are required to cradicate the deleterious effects which are imparted to it by the physical organization.

INQUIRER-The following is a strange occurrence, related by the Detroit Free Press. I would like your opinion thereon. It appears that Henry Andre and John Schroder, both of whom died on the same day, determined to visit Rochester, N. Y., together. At parting they shook hands merrily and jocularly entered into an agreement that they would both die on the same day. Before a week had passed Andre was dead and Schroder was hopelessly ill, both having the same disease. Twelve hours after Andre's death, Schroder screamed out that Andre was calling him, made an effort to rise, choked and fell back a corpse. He did not know that his friend had died, and the facts stated in this paragraph are vouched for by members of his own family.

LUCRETIUS-This indeed is a peculiar case. They may have been so closely en rapport, or so wedded in sympathy, that the sickness of one produced a like condition in the other. There are organisms so nearly alike that when en rapport they can read each other's thoughts, and the pains of one are imparted to the other; in fact, they are like two strings of different instruments so attuned that when one vibrates, the other will respond thereto. Distance-space between two such organism-does not in the least diminish their degree of sensibility. When Andre was taken sick, the organism of Schröder became affected in like manner, just as a sensitive jet of gas will respond to certain notes, noises, or sounds, as before illustrated, and death immediately followed. Disease in the human system has its vibration resulting from molecular action, and it affects all who are in harmony or sympathy therewith. Diseases that are not in the least contagious, often attack a whole family.

INQUIRER-But here is another case, somewhat similar, related by Newton Crosland, in his work on "Apparitions." The author says:

"My next story reads like an extract from a superstitious medlæval romance; but I am assured, on the best authority, that the incidents I am about to relate, actually occurred, early in this century, in a family of high position in one of the English counties; but names, dates, and locality are purposely conceased. A female servant in this family fell desperately in love with her young master, an only son, and the heir to the property. Her passion seemed hopeless, as being a good modest girl, she kept it seerct. The young gentleman treated her with cool and polite indifference, but her love had taken such entire possession of her soul, that she could not subdue it, and it seemed as if it was her fate to sink under the weight of her ungratified desire. One day when she was going up stairs she met a strange gentleman, who accosted her in this style,-'I know the secret which is eating into your life, and I will assist you to realize your foud hope on one condition. I will endeavor to bring about a marriage between you and your young master, provided you sign this paper, stipulating that you will come, to me after you have been married to him twenty-one years. The stranger seemed so respectable and earnest, that the girl at once acceded to his proposal. In fact, to obtain the object of her love she would have signed any agreement, however harsh in its terms. She accordingly went into an adjoining room, and signed the document which the gentleman laid before her. He then took it away, and left her to ruminate over this singular adventure. Soon afterwards, she noticed a decided change in the manner of her young master towards her, and at last he professed the most devoted attachment to her. By and by the engagement of these two young persons became a matter too evident to be unobserved. The family endeavored to prevent such a misalliance, but destiny was against their * * * 🔹 🕺 👬 . . interference. "In due time she was married, and she entered upon her new duties most discreetly and happily, and we are assured that neither husband nor wife ever repeated their bargain. He was attentive and indulgent-she wise, loving, and gentle. On their twenty-first wedding-day the husband determined to give a grand ball. His wife acquiesced in the plan, but on the eventful night she was observed to be depressed, and she desired to have the assistance of her spiritual adviser; his attendance, however, could not be procured conveniently, and she was obliged to dispense with it. In the course of the evening she left the drawing-room, and as she was absent a long time, her husband went in search for her. He found her on her bed, lifeless, with the fatal paper, she signed over 21 years before, in her hand !" LUCRETIUS-Such an occurrence is not impossible. Compacts are often made between spirits and mortals. I have no personal knowledge, however, to give you in reference to the character of her death, or the incidents connected therewith.



you desire to know the character of her death. All sudden deaths are in jurious to the spirit, especially when caused by violence. When a person dies under the influence of terror, fright, or violence of any kind, he wakes up in Spirit-life with like feelings, and years may elapse before they subside or vanish altogether. Those spirits in nature like Katie Curran, remain for years intensely nervous, timid, and wretched, and nothing but the constant care and vigilance of kind guardians can cure them. Effects invariably follow causes, therefore every act or circumstance of one's life, leaves its impress on the spirit. Pre-natal influence molded Jesse's mind, formed around his spirit, ferocious, heartless molecules-animals-and they, in turn, actuated him to murder. As the molecules belonging to each one, cause hunger and thirst, so do they sometimes induce heartless murders. They are occasionally so insatiable in their nature, that the result is a glutton in the form of a man. The habit is not formed through the instrumentality of the mind, but by the inordinate rapaciousness of molecular animals. Mrs. Pomeroy, by witnessing the horrid butchery of oven, hogs, etc., aroused her animal nature (animals in her nature) and the result was, she formed around the spirit of the embryotic Jesse, an organism composed of cruel, savage molecular brutes, and they inspired him to commit murder, just as they cause you to eat by inducing hunger. They carry the seeds of crime; pulsate with inordinate appetites; incite acts of cruelty; become darkened when angry and appear pleased when gratified. Whatever their conditions may be, they stamp their nature on the indwelling spirit, hence how important it is to die under genial influ. ences, for the last impressions of earth are the dominant ones in Spirit-life. When one expires breathing revenge, he is the most pitiable object im-

aginable; his spirit becomes brutalized, and all the nobler aspirations dwarfed, and it is not easy for him to overcome the insatiate promptings of such feelings. To die properly, is one of the most important affairs of life.

INQUIRER-What was the condition of Katie Curran in Spirit-life? LUCRETIUS-At first one of temporary misery and unhappiness. The dominant idea of the one just ushered into Spirit-life, is the last intense feeling, or impression made upon the mind. The mother who says as she yields up her spirit, "Oh! my dear children," when she awakens in a higher sphere, her first thought is of them, and she tries to minister unto them. The miser who says, "Qu! my gold," returns to earth to hover over that. The villain who says, "I will have revenge," visits earth actuated by that feeling altogether. Poor Katie was ushered into Spirit-life like a frighten. ed fawn captured by pursuing hunters, and at first she was most miserable, and remained so until the effects of those horrible last moments gradually wore away. He who dies with revenge in his heart, is only nursing an enemy which will render him miscrable; but he who dies with genuine repentance on his lips and forgiveness toward all who have wronged him, blooming within him, prepares his spirit for immediate progression. Not one criminal out of a thousand, however, feels sincere in such manifestations, and under those circumstances nothing whatever is gained. INQUIRER-Is hanging under any circumstances justifiable?

LUCRETIUS-No! emphatically no! The greater the offense, the less is hanging justifiable. The one who murders, is true to his innate promptings, the same as you are true to yourself while you cat when hungry, or drink when thirsty. It is an offense against nature to force criminals into the Spirit-world, for their power then to do evil is greater than ever. Retain them on earth until the controlling idea of their mind is to do good rather than evil. When Harrison died, saying, "I wish you to understand the true principles of government, I wish them carried out -I ask nothing more," the affairs of the nation over which he presided, were uppermost in his mind; and he passed into Spirit-life with that expression as his dominant actuating idea, and he continued to feel an interest in governmental affairs. He who dies with hate, revenge, or any sordid passion an-Imating him, awakens with the same intensified, and his power to do evil is quadrupled. A forced death is like bringing into the world a child before it is fully developed in the womb of its mother-both are attended with unhappy consequences. Of course agreat wrong is perpetrated when one in the heat of pussion, or otherwise, murders another. To hang the murderer only intensifies the evil, and delays his progression. When the spirit is thus driven out of the body, it is only in a half-developed condition, the same as the child before the period of gestation is fully complet. ed. Those who advocate the horrible doctring of euthanasia, or the putting to death of the aged and infirm, are abortionists at heart, and know as little of the true philosophy of life as the wild savage.

Inquinny-Death certainly is an interesting subject, and one in which all should feel a deep interest. What part do spirits perform in the transition? Did ever anything like the following come under your observation? It is related by Mary Lanston Strong, writing from Dayton, O., May, 1873: During my labors in St. Louis, and while engaged in preparation for the memorable 31st of March, I received a telegram bidding me hasten to the sick bed of a son at Columbus, Ohlo. I hastened only to find him uncon-

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on Sunday, but to their horror and consternation discovered that no supply of wind could be obtained for the or-

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over to your account. This wonderful remedy, Seven Seals or Golden Winder, sells rapidly in the hands of like light kind of men, and we want none other. Now, if you think you are the man for the work, forward your order, name your county, and go to work; you can sell a gross in a tew days, without a doubt. We have one man who buys on an average three gross per week, and his orders are increasing rapidly, and he has a small county, (Berss Co., Pa.) He writes that he expects to sell one gross per day, at retail, the coming season, not counting wholesale. You have the privilege of selling wholesale or retail, or putting it on commission with druggists, or selling by sub-agents. This busi-ness is worth the attention of good men, and meator cupital. Should you make but reasonable wages—say \$tto per month for the first three montas; (many make more)—you would nevertheless, be establishing a business that would pay you largely in the end. SEVEN SEALS or GOLDEN WONDER is put up in \$1.00 and 50 cent bottles, elegantly finished in near and appropriate wrappets, and packed in nice boxes, one dozen in each box.

neat and appropriate wrappers, and packed in nice boxes, one dozen in each box. To druggests our scale of prices are: -Large Size, \$1.00 Bottles, Per. Dozen, \$9.00; Small

Size, 50 cent Bottles, Per Dozen, \$4.50. We give special terms to our Councy Agents at such figures that they can sell to druggists and country stores at the above price and make a handsome profit. We also give an

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