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DR. SLADE.

Another Account of his Wonderful Seances.

LETTER FROM II N JAMES ROOKRS

BROTHER JONES -Some writer in the New York Herd'd having failed to receive a satis factory test from Dr. Slade, at one of his seances, has taken upon himself the responsibillty of pronouncing him an impostor. In behalf of justice I desire to give your readers an account of what I saw, heard, felt and otherwise discovered during my first inter-view with him in June, 1873 L left Kansas 10 about three days previous, where I had resided for sevenicen years, and went directly to New York. I went immediately from the station to Slade's rooms. On ringing the bell, a genteel, handsome looking man, of pleasant features, and a frank, honeet looking counte-nance, met me at the door. Seeing him to be a middle aged man, and believing Dr. Blade to be an old, gray-haired man, I inquired for Dr. Blade.

"I am Dr. Slade, sir." "Excuse me, sir." sald I, "I thought Dr Slade was an eld man " "Many," said he, "from my notoriety, en

tertain that opinion.

I informed him that I wanted a scance.

'Name any hour to-morrow, unless you are opposed to coming here on Sunday, and I will be at your service," said he.

Lasmed twelvo o'clock, at noon, and bade him good day. At the appointed hour I was punctual to my engagement. B on after be ing ushered into the parlor, a lady came out of the seance room, weeping, the Doctor fol-lowing her, invited me into the room out of which she had just come. As soon as I stepped inside the room, by some unseen power. I was lifted immediately off my feet and placed on them sgain. The Doctor exclaimed, 'Oh, sir, I am so glad you have come, you have brought such a splendid influence with you. I see a blaze of light all around you. You are very mediumistic, and will get some splendid manifestations. You are agoing to help me." Placing his hands across his chest, he continued, "You make me feel so good across here. I feel so warm here. That lady who has left brought a bad influence. Some friend of her's who had died a shocking death appeared to

me bis band involutarily seemed to write over the other side of the slate which he carried to an adj sining room where he left it, and returned to resume our seance. At the Dictor's request I wrote on a slate the name of one I thought most likely would be able to com-municate with me. I held the slate under the table while I wrote the name entirely out of his sight, placed my hand on the name, turned the slate over, and with a small bit of pencil on it, pressed it firmly against the table leaf, and placed my other hand on both of his across the table opp site me, when the Dorth-said, "This is a lady. I think she will be able to write. Sie seems cool and come." At this I heard the scratching of the pencil which continued until three raps signalled the close I withdrew the siste and without letting the Doctor see it, I read the following communica-tion written in a full, round, even, lady's hand

same time, continuing his conversation with

"DEAR BROTHER:-We are so happy to meet you here to day, and give you another test of the truth of immortanty. This is what we have often longed for, for you are not quite sure yet that Spiritualism is true. We will do the best we can for you, though spirits are not able to accomplish everything they desire. Your affectionste sister.

LIZZIE."

I rubbed out this communication, and concealed from the Doctor, 1 wrote the name Mary on the slate, placed my hand on the name as before, placed the slate under the leaf and resumed the same position as before, when the Doctor inquiringly said, "This is a when the D ctor inquiringly said, "This is a lady also? She has not been dead long. She has never communicated before?" I replied, "I came here to get tests, Doctor, not to an swer questions." "I think I am right," said he. "Sue seems very much excited. She is very much sgitated. I fear her anxiety will prevent her writing at all.

When I heard the scratching of the pencil, he exclaimed as if surprised, "Why, she is writing, but you will not be able to read it." Three raps and I took out the slate, to flad thereon a short communication, rapidly written, but in a hand as well known to me and familiar as my own. It read as follows:

"My DARLING HCSBAND .- How happy we are to meet you nere to day. Have you come all this long way to talk with me? Give my love to the children. God bless you. I

Now right here let me improvise a word or two and say that this answer taken in connec tion with other circumstances, all ads to me the strongest proof that a spirit was talking to me, of any test that. I have ever received out side of materialization. Had I been psychologiz ug or meamerizing the medium. I should not have received that answer, for I was ex pecting it to be answered differently. Had it been the result of "mind reading," it would have answered what was in my mind. - Had it been the answer of

UNCONSCIOUS CEREBRATION,

it would have apswered correctly what was in my unconscious mind. Had it been "psychic force" or "odic force" possessing any intelli-gence; it would have certainly told which was which, as well as to have described so accur stely these two forms. But the memory of a spirit out of the body like the mind of the spirit in, had become confused and gave a truthful answer.

I then asked Owasso if he controlled the He said, "No; medium on all occasions. sometimes me no come at all. When bad folks come, me no like 'em. Spirits have likes and dislikes. Your spirits say to me when Indian come to your cabin, way, way; you feed him so I do all for you I can. You have cir-cle where you live. I will go there sometimes. You will have everything there you see here, AND MORE TOO,

only you have no write on slate." After bidding me good bye, the Doctor became himself again, when I bade him good bye, also, leaving him so far as anything he had learned of me as ignorant of my name, belief, or residence, as when he first met me. I will further add that not a statement was made to me, be it by man or spirit, but what was accurately true, and I trust I shall be pardoned for being thus tedious, for the reason that I have endeavored to relate everything that was said and done. Some of my subsequent experiences at this medium's I have heretofore related. Other things equally as miraculous I may relate here. after

Burlingame, Ka.

Postal Correspondence with a Spirit.

BY D WINDER.

DEAR BRITHER JONES .- Raturning spirits this world is essential, organic features, an exact type of that to which they are transferred when they leave the body. This seems very credible, and is in harmony with reason, philosophy, and the flinges of things. Were it otherwise, their transition would greatly impair, if not entirely destroy, their individuality, even their identity. If then they have "everything there that we have here, only in a more perfect condition," it is certain they have means of communication throughout the spiritual realms, by which messages and communications can be conveyed with dispatch to any of the occupants of the celestial spheres. Here in this world, subject as we are to the gross and ponderous elements of earth, we are enabled, by means of our postal and telegraph arrangements, to reach our friends in the remotest part of the earth in very brief time, and very fittle eff. It is but reasonable to suppose that spirits can do the same in the world they occupy. And as it is now a dem-onstrated fact, that the clasm which has so long been supposed to separate the two worlds, is bridged over by the established fact of 'medumship, what is there to hinder us from communicating by letter with our friends on the other side? Reasoning as above, and having a dear son in the Spirit-world, who left us ten years since, in his twenty first year; and standing, as I now do at the age of sixty nine, on the very sands of the dividing river, longing for some definite tidings from the other shore, I concluded to make the attempt to reach him with a written measage, through some recognized, reliable medium. I remembered the favorable notice I had seen in Brother Watson's "Clock Struck One," and Dr. Wolfe's "Startling Facts in Spiritualism," of J. V. Manafield, of New York, as a medium, of postal agent between the two world's and resorted to the advertising columns of our yournals to learn his address. I found it to be 301 Sixth Avenue, New York; but has published terms was, the enclosure of five dollars Being an entire stranger to Bro. Mansfield; and not having five dollars, the question arose, How now -what next? My ever present guides immediately impressed me to write, and state my case to him. I did so, with no small degree of pain and mortification; but soon came his response, inclosing his card, indoreed on the back, "free." Never before did I so fully realize the words of Jesus, "It is more blessed to give then receive." Though was made happy by his benevolence, I had to reach that boon through pain and mortifica-tion, while Bro. M. knew only happiness and joy in the gift, and is sure of an additional star in his crown of glory in heaven. The following is a copy of my first sealed note addressed to my son in the spirit land:

way as rendered it impossible to open it without destroying the wrapper, as I had to do on its return With this I enclosed a separate note to the medium, eimply stating that I had " a dear friend" in the spirit world, whom I had addressed in the scaled note. I was careful to give the medium no clue to my friend's name, sen, age, relationship, or profession. The following response was returned, inclosed with my scaled note, which had not been tampered with in the least.

RESPONSE TO NO 1

My DRAR PARRNTS: Have you, in the depths of your soils, minds and affections, thought to call me to you from my spirit-land homer With all your research into the mysteries of godliness, or the Block-Divine-as you taught me to believe it was-have you doubta of the after life, as taught and believed by the would be wise? O my father! O my mother! when I look back on my past life, and see how diff srently I would have lived, had I but the Again, - I feel that my life was spent fruitlessly. Not that I would censure you or mother dear for not giving me this light that now illumes my spirit-pathway. No! no! you gave a long thme t) expounding the truths, as truths they seemed to you; and now in your advanced age, you are comparatively to ned out into the by ways, to feed as best you can by the roadside, until nature is overcome with fatigue, and the want of common necessaries to sustain you in your decrepitude. Well, father, be of good cheer! Your journey is nearly completed. Boon, at the furthermost, you will be with me and your dear parents - We are with you day day, and try to sweeten your dreams by night.

Yes, dear ones, I am happy; and that made to by knowing we shall meet again.

I have just been talking to Alex. Kinmont, P. Read, Oliver Goode, and others from Cincinnati.

Tell mother I love her dearly as ever; and not less so my dear father.

SAMUEL J. WINDER. Feb. 25, '75.

The above response not being as fail and satisfactory as I could wish, I immediately sent the following hermetically scaled as the first. In due time the following response came to hand

SRALED NOTE, NO. 2.

I have now given my correspondence withmy spirit son in full, without altering, omit-ting, or adding a single word. And in view of the truth, that Dr. Manifield resides seven hundred miles from me; is an entire stranger. knowing nothing of my history or antecedents, or my family connections, and the array of names familiar to the people of Cincinnati and surrounding country; the minute details of the responses—some of which I fain would have suppressed were I at liberty-1 say, in view of all these circumstances, it is difficult, indeed impossible for an honest, unprejudice | mind to avoid the conclusion that these responses did really come from the source whence they were sought. It is certain that I never furnished any of the names mentioned; not even the name, sex, age, or relationship of the spirit communicating: nor his profession, or the firm, "Hong & Quick," with which he was connected in life. There are points in the correspondence not as definite and clear as could be wished; but, taking it altogether, it is as much to as any corresp indence with my would say to the reader, in conclusion, if you, have dear friends in the spirit land, with whom you long to commune, address them a loving letter, just as you would to a friend on earth, send at to J V Mansfield, 361 Sixth avenue, New York, inclosing such a fee as you feel able, as he devotes his entire time to this heavenly calling, and needs house, food and raiment, like the rest of us. If you are bleat with means, send his prescribed fee-\$5 00that he may be able to gladden the hearts of God's humble poor, without money or price. This is the law of the Lord, to whom we must all give an account in the future.

NO.9

\$3.00 A YEAR IN ADVANCE

INGLE COTTER BIGHT CENTS.

CARTHAOR, Obto, March 12, '75.

"The word not, after did, was left out of this question. his spalled it.

TEARS. The poet has well said "Tears that trickle down our eyes. They do not fall to earth and dry; They soar like angels to the skies. And like angels can not die, For, oh! our immortality Sounds thro' each year-sounds in each sigh. "What waves of tears surge o'er the deep I sorrows in our restless souls And they are strong, not weak, who weep Those drops from out that ses that rolls Within their hearts forevermore-Within the deep-without a shore.

her, and when such influences come they hurt my love to the children. me, and I feel like quitting this business in can not write more now disgust, but when good influences come like you bring I feel as though I would not lose this power for all the world." We had now advanced near one of the windows, when I started to place my hand on a chair it

DARTED AWAY PROM ME

like a thing of life, clear scross the room, cir cled around for a while and then stopped.

Said the Doctor, "I see a hand on the chair: do you not?"

'No, sir, I can not see anything there, said L

"Will the spirits move the chair back this way!"

It gently glided close up to me and stopped. "Look on your arm," said the Doctor: I looked on the cuff of my gray cost sleeve and there

WAS & BLAZE

apparently containing all the colors of the rainbow, and about the size of a teacup. It felt warm, but soon disappeared. I preceived no odor from it. I immediately felt something twitching at the bottom of my pants, nearly jerking one foot off the carpet. This was repeated several times. The Doctor re marked, "I see some one down by your feet." My reply was, "You needn't have told me that; I have better evidence than your say-so.

I then took a seat, when a large plain table came sliding up close to me, apparently of its own accord. I felt hands slapping me on the knees, patting me on the head, and a quick sudden jerk at my cost collar almost raised me to my feet. I said, "This is pretty rough, Doctor." "They will not hurt you," was his Doctor." "They will not burt you," was his reply. They are only trying to jerk a little skepticism out of you. What next will you have?'

"I want a communication," was my reply. Handing me a slate and a small fragment of a pencil, he said, "Rub that clean, place it over the piece of peacil on the table, place one hand on the slate and the other on both of mine." I did as directed. I heard a scratching under the slate which continued apparently across it, when three little taps were heard close to me. and the writing stopped. I turned over the slate and found thereon written as follows: gentleman lives far west of here. He belongs to a circle at his home. Those spirits who have control of that circle are here, and they desire to make him glad that he has come here. We desire to say that his mission will not be in vain. He has brought some most beautiful spirits here, who are as anxious to communicate with him as he is with them.

ALMINDA WILHELM SLADE."

This was the name of a lady whom I had seen previous to her marriage, but had no knowledge of her having married Dr. Slade. I immediately erased this writing and turned the slate down on the table as before, when again Theard the scratching of a pencil which again Theard the scratching of the slate. seemed to cover the entire side of the slate. Oa turning it over, I recognized the handwriting to be the same as the other. It proceeded to state how that a certain lady, at a certain street and number, was sick, giving a disgnosis of her disease and suggesting a certain remedy. I stid to the Doctor, "I don't understand this," and handed him the slate. Hosmilingly said, "This is meant for me. This refers to, a pa-tient of mine," and picking up a pencil at the

Your ever loving wife,

I rubbed this out also without showing it to the medium, and then at his request 1 reached the slate under the table, when he said, "HM.D ON TO IT.

do not let them take it away from you."

Immediately I felt some power contesting with me for the possession of the slate. Find-ing I was likely to lose it, I seized hold of it with the other hand also, when a large hand, as warm as blood, seized hold of one of my hands and griped it as firmly as a strong man would be able to. All this while the medium was standing up opposite me at

LEAST SIX FRET,

holding up both his hands. I laid down the slate and took hold of his hands. They both felt moist and cold. When I informed him how warm the hand felt, he said he had felt the same hand, but that it felt cold to him. He then asked if the spirits would raise the table. When answered in the affirmative, he placed his hands over the center of the table about six inches above it, and the table was raised some three or four feet from the floor several times, and lowered again, while no past of his person touched it, so, far as I could

.The Doctor next saked the spirits if they would give me some music. Being signaled in the affirmative, he picked up a common accordion and directed me to hold it out in my right hand,

AT ARM'S LENGTH,

he standing some five or six feet from me on my left. At his request to name some tune. I called for "Auid Lung Syne;" then "Yankee Doodle," and "Sweet Home" in succession, and though I never played a tune on a musical instrument in my life, those tunes-were played on the accordion the bellows raising up and down, the keys moving as skillfully as if moved by visible hands. The strength of my hand was used to blow the bellows. I then made a mental request for "Bonny Doon," and "Old Hundred" which was immediately and "Old Hundred" which was included in complied with. Some tunes were played in the Doctor's hand, he holding out the instru-ment in the same manner. This closed the ment in the same manner. This closed the physical manifestation. The Doctor then taking a seat beside the table, his teeth com-menced grating, the muscles of his face con-tracting, he summed entirely the looks and appearance of a different person, when he stretched his hand across the table and said, "How." On exchanging greetings he says, "I am Owasso. I control medium. My hand you felt. Medium's squaw been here; your squaw and alater. They use up spirit power; gone now. Two more come; then two more. All gone." The latter four I recognized from his description. I then asked him to describe my wife and sister. One of them he said, "Was good size, large head, light brown curly "Was good size, large head, light brown curly hair, small blue eyes, and had sweet smile, but no laugh. She keep cool. The other not so tall; not so large, dark brown hair, big hazel eye. She get exclued. 'She laugh, and then she cry; and then she laugh, then she cry again." Now said I, "Owasso, you have des-cribed them correctly. Which was my wife? and which my sister?" "Ugh," said he, "Me no tell; me got 'em mixed."

SEALED NOTE, NO. 1.

CARTHAGE, Ohlo, Feb. 20, '75.' To Samuel J. Winder, formerly of Hoag & Qilck's picture gallery, Cincinnati, Dáio.

My DEAR Son: Your dear mother and I wish to know positively whether you still live, and are happy. Have you met any of our dear departed relations in the spirit land? If so, which of them? Please give their names, which will be to us an infallible test. From your affectionate father. D. WINDER.

The above note was inclosed in a heavy.

DRAR BAMMY: Many thanks for your and ready respinse to my former note. I re-gret that I forgot to ask you the following questions: D) you practice your art-drawing and painting in your spirit home? I would like also to know whether you get to see Harry Hauke and Willie Homer. I asked in my former note whether you had seen any of our relations. If so, who? You did* answer this question-can't you do it now?

Your paps, D. WINDER.

The omission of the word not in the last question rendered it confused and uncertain. The response, however, is as full and definite on the whole, as any I usually receive from my friends in the flesh; more so than many of them. -

RESPONSE TO SEALED NOTE, NO. 2

MY DEAR AGED PARENTS: God, our Heavenly Father, be praised, for the assurance I have that you both yet allow me a choice place in your heart affections. When my former note reached you, and you tremblingly opened the response, my soul leaped with joy, to see your soul light up with such assurance that the last doubt you had of the continued life of your dear boy had vanished. "Thank God!" was the language of your hearts;--"my son lives," said you. "and because he does I shall." [Every word of this picture is true to life- D W.1

O father! you want to know whom I had Well, very seen that I ever knew on earth. many. I meet Calvin W. Starbuck, David Kinsey, Rav. Samuel H. Perkins, Howell Fletcher, Nicholas Longworth, Oliver Lovell and Kate, and Andrew Bart, all of Cincinnati. I tell you this that you may know it is your artist boy who takes to you. Grandfather Winder I meet often, and others of the dear relations.

Yes, father, I flad my education in the art was very imperfect. Much that I produced at Hoag & Quick's was incorrect. Since coming here Sir J shus Reycolds, Berjahin coming here Sir J shua Reyzolds, Berjahin West, Anthony Van Dyck, Rembrout and Titian have-kindly set me right; and how my progress here is in the right direction. I am in the class with Chas. Loring Eillott, Eman-uel Gottlieb Lentze, Thos. Rossiter, Joseph-Ames, and others. Here my fond ambition is satisfied.

Yes, I go to see Harry and Willie now and then. [Harry is his brother-in-law, and Willie his nepnew.-D. W.]

Now, father, you intend to give this to the world, do you? Well do as it seems right to you, but my main object in coming thus par-ticular, was to satisfy you and mother that if a man die he shall live again. Pass my kind and the to all the mother that if the set loss to all the set lists. est love to all who recollect me. Tell them to live, lies for sternity! for precisely as that life leaves them, this will find them.

Be of good cheer, my dear parents. Your pligrimage on earth is nearly completed, and if those you spent the best part of your life in doing what you honestly thought your duty to them, have now in your decline of life failed to give you that sustaining hand they ought, then know the angels have not forsaken you. Bo look aloft, dear father and mother, and see your future written in golden letters on the canopy of the spheres—life eternal through a bleased immortality!

But, ab! the tears that are not wep!-The tears that never outward fall, The tears that grief for years has kept Within us-they see best of all-The tears our eyes a -il never know Are deeper than to lears that flow!

'Esch night, upon eas h's flowers below, The dew comes down from darkest skies, And every night our tears of woe Go up, like dew, to paradise; To keep in bloom and make more fair The crowns of flowers we yet shall wear.

"For, ah! the surest way to God Is up the lonely stream of trar That flow, when bending 'neath his rod, And fill the tide of our past years: On laughter's billows hearts are tossed On waves of tears, no heart is lost.

Flow on, ye tears! and bear me home. Flow on, ye waves of deeper woel Flow on, ye tears that are but foam Of deeper waves that will not flow! . A little while-I reach the shore Where tears flow not_forevermore!"

"A Mystery."

The Boston Courier says :--

"One of the strangest exhibitions, or coincidences, or revelations, or whatever it may be named, that we have ever heard or read of -very closely bordering upon the marvelous and supernatural-occurred not long since in the house of a Philadelphia gentleman. Its truth is youched for by the gentleman, his wife; and family, all of whom are credible witnesses, whose testimony would not be doubted by anybody, but whose names we do not feel at liberty to make known. The facts as stated to us are as follows: One of those frosty mornings, of which we had such a superabundance, while the children of the fami-iy in which this strange revelation was made, were amusing thems lives in the sitting room, they observed a figure in the frosting on the window-pane. It appeared to be the picture of a female, holding in her hand a paper. The outlines were so plain that even the stripes on of a remain holding in her hand a paper. And outlines were so plain that even the stripes on the dress were plainly observable. The chil-dren at once called the attention of the moth-er to the strange picture, and finally the fath-er was called, who recognized in it an exact representation of his mother. Having a cor-rect pholograph of her, he brought it out and placed the pictures side by side, and they cor-responded even to the stripes on the dress, er-cept the picture in frost was holding the paper document in her hand. This picture remained upon the window pane for an hour or two, till dissipated by the warmth of the hoom, or par-haps of the sun outside. But not come the strangest part of the story. The next day af-ter this appearance, the gentional received by mail a paper package exactly correspond-ing with the one in the hand of the image, which, on being opened, proved to be notice that he had become the pair to a more the strip to the story of the image.

-ELIGIO-PHILOSOPHICAL.JOURNAL

Mott, the Memphis Medium.

SPIRITUALISTIC.

66

SHORT ACCOUNT OF HIS SEANCES IN ST LOUIS. MO. -- INTERESTING OBSERVATIONS BY ONE

OF THE CINCLE-STRANGE AND STARTLING PHENOMENA

When Mr. Mott came down to St Louis he had no intention of giving an exhibition of his wonderful powers, for he had been impaneled on a jury in Judge Treat's court, and, besides, was suffering from an attack of miss matic fever. It was not until some weeks had elapsed that he reluctantly consented to hold a few scances for a small number of his friends. The first that took place was held in an upper front parlor at the residence of Dr. Wasker. on Washington avenue. The cabinet was constructed under the supervision of the well known builder, Mr. Bent, and was, of black walnut, firmly joined in sections and then fitted together with large screws from the out It was placed on casters, so that it side. could be rolled to any part of the room dis dimensions were about five feet by six, and its height was about nine feet. Its door was securely fastened from the outside, and the only opening was a window some twenty by twen ty four inches in size, standing about six feet from the floor. It is well to be thus particular, for there are skeptics who are ever ready to cry

FRAUD AND COLLESS N.

The author of this will assert that there was no possibility of anything like deception on the part of the medium. He went into the circle with his eyes wide open, and allowed nothing to pass unscrutinized. Whatever the appearances may be called, whether spirits or not, there is one thing certain, they excibited an intelligence that is wonderful. On this occasion there were only seven persons in the circle, and after the medium effected the cabinet, the room was darkened so that of jucts could' only be dimly discerned, and they com menced singing " From Greenland's Icy Mountain," and other songs of that character, so as to keep their thoughts in harmony. In the course of five or ten minutes, the curtains parted without visible hand, and a face ap peared at the aperture which was recognized as that of General Bledsoe, by a member of the circle who had attended Mott's genees in Memphis. We were told that he was the leader of a "band" of spirits that attended the medium wherever he went, and that he always came first, giving directions, as on this occasion, about the light, how strong it should be, and where it should be placed. He was a confederate offlier, and has been recognized by those who knew him in life. He appeared desirous of showing himself, and would tarust his head far out of the opening as different members of the circle went up to talk with him. Presently he said there was some one there who

WANTED TO SEE ME.

I went up to the aperture and saw a dim face that I could not make out distinctly. Ex. pecting a brother who had died three or four years before, I said, "Is it you, Dave?" and there came an answer, in a sort of sibilant whisper, "Yes." I said, "Dave, come forward, so that I can see and recognize you, if you are my brother." Then he put his face far beyond the curtains, close to my own, and I could distinctly see, that it was indeed the counterpart of my dead prother. The resemblance was so strong that there was no mistaking it. He had the eame complexion, the same features, except that the eyes were closed, and a peculiar expression about the mouth, which could not be mistaken. His manner of wording, too, was the same as in life. He spoke quite plainly and said, "Be a good man." He said "he was very happy, and wanted his family with him." Then I heard same strange sounds, and asked him what was the matter. He said, "I'm crying, I'm so glad" He then said, "Willie is here." I saw a smooth, pile face, but it did not come for-ward for me to recognize, as my brother Wil-lie, and his voice was so low that I could not what he said. The forms were not abi to stay long, and they seemed to be fading away after three or four seconds; when the curtains would close and shortly they would reappear again. After my brother had gone,

another member of the "band," came and complained that the medium was hot, and asked for a fan to keep him cool. It was given him, and we could hear its motion inside the We were told that the spirits would cabinet often give the medium water to dhink, and being unconscious he would strangle. When I saw my brother Willie, I fold him

JOHNNY ATWATER,

I had sent a present to my little niece, and asked him the color of the ribbon it was tied with He answered conrectly, "blue." The next time my brother Dave appeared, I noticed that he had on a white vert, while before that he had worn dark lasked him about it, and tro_said he was buried in white. I asked him how he knew I was there. He said, 'I saw you come in " "I th. ught you-were in Wis consin," said I. "I was, "said he. "How did you come then?" "Like the telegraph," he He said he was with me at my home replied. on Monday night and told me that I was writing, and what about. He even told me that I had dated it one day shead, which was the fact, though it had never entered my head. I'asked him to tell Maggie to bring ter baby to show me. Presently I was called uo, and I saw a female form holding a tiny infant in her arms. There seemed to be a sort of phosphorescent flow yout the child, as if to at tracting attention. She kept repeating, "I am so happy;" and before she went away touched me on the forehead.

On one occasion. I asked Heivens where Mott was He replied, "Over there," point-ing behind his chair, "and he is no bigger than that," marking the length of his for finger. I asked him if people ever became so ood be fore they died that they did not want to come back again. He said, "They had better com-mit suicide if they get so good as that If they were there a thousand years they would want to come back to see their friends." asked bim if there were any black spirits He said, "A black has a soul. You bring black peeple into the circle and you will see black spirits." I asked him how about

BAD SPIRITS.

He said: "If yea wand us bad people they mske bad spirits. Your-liars will make lfars of the spirits, for they are just the same as you are " I asked him if the bad spirits ever personated our friends and deceived us He said "that was impossible; that spirits were as much individuals as we were on earth "

everything, from the medium, the cabinet and the circle. You take magnetism away, and there was nothing left; that it was a chemical operation to materialize the clothes they wore, and the substance was extracted from all surrounding nature; that when the spirits removed tightly bound ropes and handcufts from the medium, it was entirely a chemical operation; that there were bands of instruction among the spirits; that they grew in mental cspicity and intelligence, but that there was no difference in size-a child was the same as a man when they materialized; however, it was an off st of memory, and they always endesvored to appear as they were last seen on earth That a medium-must inherit his quali ties; a bad medium can never get the materialization of good spirits; he has to be pure and honest, or they will not come.

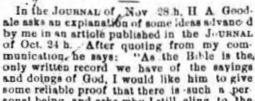
At one of the scances the medium was firmly

PASTENED WITH HANDCUFFS.

which I procured myself from the police-officer. They were locked tightly, the key never leaving my possession, and when he came out of the cabinet they were found to have made deep marks in his wrists. On this occasion the manifestations were quite as good as on previous ones, and the first form that made its appearance (General Bledsoe) waved its hand entirely out of the vabinet, to show that they were free. He expressed disastisfaction at finding the medium confined in that way, but we assured him that it was only done as a test, to satisfy some skeptica Jimmie Walker came this time and told his sister of a confidential conversation she held with a young lady friend some days before. He criticised a bonpet they were trimming, and expressed a dislike to the arrangement of the material. He talked with his father and mother on sabjects that were entirely unknown to anybody but themselves. When my brother came again, I handed him a phot graph of myseif, which he held in his hand for some time, and seemed to be scanning closely. I asked him if he could carry it to his wife in Wisconsin He said he could not; that he had not materialized often enough to be able to transport soything. At this scance a prominent lawyer from St Louis was present, and got startling tests of his fath-Toe wife of another lawyer was present, er. and saw the form of her mother, 'whose voice and manner were instantly recognized. She told her what she had been reading at home, and that she had told the children not to bother her; all of which was true. At first glance the lady was disappointed, for she expected to find her mother's form all bright and beautiful, like an angel; and she said to her: "Mother, where's your wings?" The strong-est terms of endearment and affection were used, and she said: "Mother, I want to come to you-we all want to come to you" The reply came: "You must blde your time, my child; yor have duties to perform; your end is not yet." There were

Reasons Why.

BY'E D WARRES.



only written record we have of the sayings and doings of God, I would like him to give some reliable proof that there is such a personal being, and asks why I still cling to lhe personality of a creative God, and yet ignore the record of such" In the outstart I would have Mr Godale to understand that I have no expectation of convincing him of what to me is undeniable evidence and proof of the complete personality of God, but may be able to-enlighten him somewhat

To illustrate: I may be the father of a dozen children. They each and every one are a part of me, and courtaks, more or less, of my nature or permality; my likeness is stamped on their features also to some extent, and they are conscious of a personal protector and provider; and yet if one or all of them were taken from me, my personality remains just the same.

Precisely so in the case of the personality of God, and the nearer we get to God, by go id ness of life and purpose, the clearer view do we get of this personality as revealed to the soul. The soul or Spiritual nature of man. therefore, is transmitted to him from God, and is the essence, so to speak, not the substance of God

Now, as regards the written record of God, if it does not come up to my soul born ideal of his characteristics. I have a perfect right to set it sside as incorrect and imperfect, and I shall do so most certainly, the same as I would denounce a false statement or description of my earthly parent Why, I would ask, has not man the right to use his resson (one of the soul's noblest powers) in relation to those things pertaining to his eternal well being the same as in relation to things pertaining to the natural world and temporal things of every day life? Therefore, I do and will maintain that God in the Bible is represented as doing and eaying, and causing others to dg and say. many things against which my inmost soul has always, does now, and I to pe may ever re volt as unbecoming, growily belying, hideously misrepresenting the character of the Infinite Bring, whose love, wisdom, power, purity and goodness is so plainly stamped on all animate and inquimate things, and written indelibly in the souls of all, however much they may seek to cover up or crase it. We hear people say they can see God in all his works; so they can see his wisdom and love there displayed but they can not see him in person, nor will they ever, nor has man ever, the B ble not withstanding. Consequently I do affirm that as in the natur I world the stream rises no higher than its fountain, so in the spiritual the soul can not rise higher than its Creator, and it is high time that man should seek to vindicate the character of his heavenly Father, which is so basely traduced in the Old Testament Scriptures. The world has been taugh that this is a perfect representation of the Infinite One, and led to blindly worship him through fear; while those who do not worship him are led to curse him who is held up as being the cause of man's sufferings and joys. cursing whom he will and blessing whom he will also. But to proceed: My knowledge of God is received through the various avenues of the soul, and that knowledge is increased as my desire for it increases. If Mr Goodale has never obtained any other knowledge of God then what he has derived from the Bible. it is no wonder he thus questions. 1 deny, therefore, his assumption that I never receive any answer to my appeals only through the stretch of my imagination. When a child stretch of my imagination. When a child asks its parent for a piece of bread, and the bread is given to it, is the request answered through the imagination only? Not the entire consciousness of the calld's being scknowledges the reception of the thing asked for. Precisely so, when I ask God in the inv tegrity and honest earnestness of my soul for more of that peculiar spiritual food by which the soul is borne upward still higher in the spheres of spiritual intellectuality, is it imagination to feel, and that feeling substantiated and corroborated by every sense of conscious ness within you, that the thing asked for has been granted? Again, Mr Goodale complains that in questioning, many times, inediums controlled by spirits, he has been unable to get from them any more perfect description of God than he could from mortals, or words to that effect. Now he ought to know that the communications received through , mediums are always more or less modified by the spiritusl condition of the medium through whom they come, and could friend G odale find some medium whose whole soul was thirsting to get the highest spiritual truths to disseminate to the people, he could undoubtedly get better and more satisfactory results from the Spiritland, and yet he could not get a perfect de-scription of the Iofinite, for an eternal law of progression over flads the spirit still seeking, still as piring toward a more perfect knowledge of its parent mind. In conclusion I would state that the reason why I still cling to the name and personality of God, while ignoring the record of him, is because that record is not fully up to my soul's impressions in regard to his nature. He is represented in that record as possessing pro-pensities, the nature of which would make a devil of any thing or body; is said to be no respetter of persons, and yet by showing him-self to be such he is surely the instigator of the murder of Abel, according to the Bible; and many more worse things are laid to his charge which ought to make humanity blush. All through the O d Testament he is portrayed a God of anger, jealous, exciting to war and strife, licensing various forms of wickedness, and those who are reported to have been his favored ones, were men of the most gross and Recentious deeds. It is no wonder that the N-zarites in their theology claim they have the approval of G d in following out the most pernicious free lust doctrines. The Biole God is said to be unchangeable, the same yesterday, to day and forever, But in passing along down to New Testament times he leaves off his old rough nature and deals in a more loving.way. But I must draw to a close this long article for fear of thing the patience of some, and yet the half of my reasons have not been told, for having an exalted opinion of the In ficite, and a correspondingly repulsive feeling toward any writings, sayings or doings that attach to him as attributes the character of a fiend incardate. . These are a few of my ideas in regard to the ex stence of God, believing it impossible for any one to convince me that in ignoring the written record of the sayings and doings of writen record of the syings and doings of God, it is also necessary to ignore his person-ality, for that can not be. He will continue to exist despite the off orts of many to destroy him. You who would divide him into three equal parts might just as well divide him into a million.

The Little Bouquet,

In renewing our sub c iption to the LITTLE BOUQUET, I wish to add my testimony to the sterling merits of that little messenger. It has been s welcome visitor to both young and old in our family, for the past two years; and will' continue to be, so long as it maintains its present status, as a worker in the cause of the children and humanity in general. I find that Spiritualists are very much like the rest of mankind. They are apt to put dollars and cents against the mental and moral growth of their children; and permit the former to have the precedence. Bit, Spiritualists and Liberalists, who know their duties and responsibilities in life can ill afford to be without the little gem. And now that you have reduced the subscription price to's single dollar, liberal parents should ponder well this question, Why do I not provide my family with this little magazine? Press on, Brother, in your noble work. Hu

manity will bless you, posterity will bless you, and spirits will bless and reward you A. J. CHAMPION

Antwerp, Ohio.

. TO MY FATHER IN HEAVEN.

Term main high any fatter, the morn is, bright and clear, And the tranquil sun is shining as it shone on

- us last year, And I'm waiting at the threshold with a little gift for thee-
- Oh! surely, my own father, thou will come to day to me!

Long weary months I've listened for thy step upon the sill-

Long weary months, and often, my heart hath grown quite still,

- But to day, oh! noble father! be the star upon my gloom,
- And thy soft accent let me hear, though 'tis only from the tomb.
- O! I know that thou art with me, though I can not hear thee speak.
- Yet I feel thy presence near me, and thy breath upon my check; 'tis sweet to hear thee, father, like a dream
- within my heart,
- And to know that though thou'rt absentt we do not dwell apart
- My life is very sad, father, since I was left aione:
- pining for thy gentle glance, thy dear, fa-I'm miliar tone.
- My heart is growing restless beneath its weight
- of tests, For 'twas cradled in a sunny nest for many Vears.
- They do not dream, dear father, how my heart still clings to thine,
- How I wander to thy quiet grave, like a pilgrim to a shrine,
- And press my burning temples on the cooi, green sod.
- And pray that I may meekly bow beneath the chastening rod.
- They say the wound is early healed, because I lightly smile,
- The heart may wear a heavy grief, and yet be
- gay the while; The laugh may tremble on my lip, the sunshine in my eye,
- They do not dream I'm talking to my angel in the sky.
- But thy spirit knows, dear father, when ft bends down from above,
- whispers to my fainting heart the sooth-And ing words of love,
- How half my own life went out that dreary winter's day When thou folded up thy loving wings and
- calmly passed away.
- But we'll meet again, dear father, when this earthly life is done, The weary strife all ended and the victory
- surely won;

of old.

delphia

this idea.

and actenca

And thou'lt be the first to meet me upon that golden shore-



MAY 16, 1875



J. M BALDWIN, 744 B'way, N. Y.

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OTHER MANIFESTATIONS

came. An old lady in a white cap called for her son, who recognized her perfectly. A lit-tle boy came-a light haired little fellow, who could just reach his chin up to the opening 1 knew the family, and saw a distinct likeness to his living brothers. He said, in a childish volice, "Mamma, mamma, I'm ten years old!" Which was his exact age when he died. Mrs Walker saw her foo jummie, who was drowned two or three years ago. She had before seen and conversed with him in Memphis, and he now presented the same appearance as on that occasion. General Bledsoe came sgain, and afterwards Dr. Downs, another member of the 'band." He had a pleasant face and wore a "band." He had a pleasant face and wore a mustache and goatee, which he kept stroking with his hand. He seemed anxious to make himself agreeable, and bowed right and left three or four times. I offered to shake hands with him, but he would not do it, although he touched metwice. I expected to find the fingers cold and clammy, but, on the contraty, they were warm, and I felt them quite plump. I asked Dr. Downs if he would tell my brother Dave to bridg Maggie, a relative of mine who had died more than twenty years before. Very soon a female form appeared, but kept back so that I could only recognize the old fashluned way of wearing the hair, and the large upper head. In answer to my questions she gave me information only known to her and myself. After this, Hivens, who is the medium's con-trolling spirit, took possession of him and commenced

TALKING ORBMAN,

though Mott himself can not speak a word of that language. We opened the casinet door and conversed in broken German with him some time, he answering all sorts of questions, even mental ones, correctly. and showing a familiarity with various su' jects far above the capacity of the medium. At this scance there were some twelve different faces seen, most of them readily recognized by those present, and it was utterly impossible for the medium to have known anything about their characteris

The brief space of time that the manifetsta-tions remained debarred us from asking test tions remained debarred us from asking test questions on this occasion, but we prepared ourselves for the next scance with memorized lists. There were five or six scances after this, and each time there appeared from ten to thri-teen faces, at least half of them 'entirely new every night. Parents recogn'z d their chil-dren, husbands their wives, and wives their husbands, and often times the living were af-

husbands, and often times the living were af-fected to tears by the recognition. On one occasion the spirit of a well-known gentleman of St. Louis, who died about two years ago, came and asked for Dr. Walker. They convers d about business sfisirs, and he refused to tell where they would find some lost papers, involving a large sum of money, say ing if his wife could come to the seances he would tell her.

OTHER WONDERFUL TESTS.

Mr. Bent saw and conversed with a form he distinctly recognized as his mother. Mrs. Bent saw her mother and brother. A gentleman, a prominent business man, saw his daughter, and another gentleman saw his wife and son.

On this occasion my brother said to me: "I will say the prayer which I made when I was dying. Teil them to stop singing." When they had crased he repeated: "Our Father who art in Heaven, I pray thee to forgive all my sins, and take them to thy"-here his voice-descended into a whisper and I lost the rest, though it occupied some seconds. asked him if he would write it down for me if I gave him pencil and paper. He said he would on the next Tuesday night, but unfor-tunately Mr. Mott went away, and the opportunity was lost.

In this account I do not give half of the wonderful tests that were received, but only those that I saw and became conversant with. Ecough was seen on my part to satisfy me that it was an exhibition of an unknown force in nature, that beings other than bodily ones had manifested themselves to sight, touch and hearing. Confederacy was impos-sible; spontapelty of the apparitions not to be thought of; creation of the resemblance of our departed friends by the medium, nonsense. In regard to mind reading, I thought I detected a slight semblance to that. If, as has been asserted, all the thoughts of our lives are imperishably written on the tableis of the ibrain, may not the spirits themselves read them as from an open book? Tae trance state is like that of a second signt, or somnambulism The body and the soul seem to have a gepar-ate .xistence; and may not the spirit of the medium hold communion with the spirit he evokes, and thus impart information beyond our comprehension?

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MAY 16 1875.

RELIGIO-PHILOSOPHICAL JOURNAL.

Book Review.

THE WORLD'S SIXTEEN CRUCIFIED BAT 10k8; dr Christianity hefore Christ. Contain-ing new, startling and extraordinary revelations in religious history, which disclose the oriental origin of all the doctrines, principles, precepts and miracles of the Christian New Testament, and miracles of the Christian New Testament, and presenting a key for unlocking many of its sacred mysteries, and besides comprising the bitory of sixteen oriental crucified Gods. By Kersey Graves. Pp 377–12mo. Color & Rich. Bostoz. For sale by the KEIJOIO-PHILLOOPHIC CAL PUBLISHING HOUSE, Chicago. Price \$200. Postage 20 cents.

This is an interesting book, which it could not well fail to be, as it may be regarded as almost a compilation of Godfrey Higgins' cel-ebrated "Anacalipsia," now being republished in London. Mr. Graves digresses at times, but when he does it is generally to blunder. Thus in his title he says he gives "the history of sixteen oriental crucified gods " Among these oriental gods he places the Aztec Q iex a l cote (costl?) and the obscure Witteba of the Telingonese: Mao of Nepsul, the *Bonan* Quirin-us, and Prometheus, and Alcestos, of the *Greeks* The evidence of these being oriental gods is on a pay with that which proves their crucificion.

Godfrey Higgins, unless his authorities are quoted, is not authority, nor is Taylor's D.ege-As far as the Anacalypsis is supported by evidence it is acceptable, but its author was inclined to press his point with polemic zeal instead of scientific discrimination. Mr Graves quotes from the Anac slypsis as a finality, a d hence only when he mentions on what authority its statements rest, can the reader judge of their value.

The strangest confusion pervades, his pages in regard to Brahminism and Buddhism, which he seems to regard as the same, quoting from the sacred books of each and opinions of writers quite indifferently. He draws :146 parallels between Christna, the Brahmin savior. and Christ, and thereby concludes Corjstianity to have been a development of Buddhism! Whereas, Buddhism and Brahminism are quite distinct, each baving their especial sacred bunks and savior gods. The Rog Veda of the Brahmills certainly dates 1200 years B C., and yet the seers who composed the Veda speak of "older hymns which their fathers sang " Even then their civilization was old and mature. Their most sacred books are the four Vedas, written in the Banskrit Isoguage, to which is added the Mahabharata, Ramayana, and more modern Puranes and Tantras Buddha died 543 B. C. He is the savior of those who call themselves his followers. He

was a reformer who led a reaction against Brabminism, and for a time succeeded. Unimately his sect-withered on its native soil and was only preserved among the Turanian na ti on. The Dahrma Pada, said to contain the utterances of Bulldha, is the most estermed, but forms only a small portion of the Baddhistic canon Buddhism was antagonistic to Brahminism, and it is strange any author should represent the savior of one as teaching the doctrines of the other! It is a blunder which casts discredit over the whole book, and makes the reader unnecessarily suspicious, doubting where there is no cause.

The same criticism applies to the lame at-tempt to prove the cruc fixion of "sixteen sayiors" They may have been, but far more testimony is required for demonstration of the statement than is produced in these pages. Mr Graves deals with the surface of the phantasmagoria of mythology, thicking he has plunged to its depths. He is not the cateful student, seeking to grasp the grand principles which underlie the religions of mankind, consolidating them into a unit, and by which they are evolved, but the disputant seeking to overthrow Chris-tianity by showing that its roots strike down into another soil The reforms of Buddha and of Christ ran parallel courses, and there can be no reasonable doubt but the latter drank deep draughts from the former, and that it was also indebted to the still older Brahminian-how much it is not safe to pronounce.

As a whole the book contains a vast amount of unique and interesting information. Had the author been more discriminating in his criticism, and rejected the unsupported state ments, however much they proved his positions, his book would have been somewhat smaller, but far more valuable.

If husbands keep their wives in tune By chastity of passion."

Mr. Barrett dedicates his book to "Olive, who has taught him the law of love " "Ouve," we presume, is his wife, and she must have had a severb task if she has only jist learned him that law) That he has recently learned it we infer from his friskiness and ardor. He thinks, evidently, a life long honeymoon only one re-move from paradise. That it would be so sug-gests grave doubts. If Mr Barrett is an illus tration, any physician would at once say that chronic honeymoon would result in speedy What his ideaPhoneymoon is may be inferred from the following lines:

"The bee may cull its honey anywhere, but the hive must be stationary to store it up. Again:

"See the grapevine dipping rootlets Into soil beyond the fences.

That is, one must have a home, and then like a bee go out foraging, or like a vine which sends its roots through the fence into the neighbor's garden! And this he fortifies with the conundrum:

"Will you iron-case the spring of love. lest another soul may drink and be refreshed ! " Which we would suppose dependent on the

location of the spring and the character of the soul wanting refreshment! In some cases it might be just as well to fence a "thirsty soul" out from the spring, lest it be made a cess-pool and a wallowing place for awine.

He finds no divorces in nature, because she so readily " promisculzes " This is a new and decidedly expressive term that has Barrett's ear mark. He says:

All the gases courting each other, forming beauty in the womb of chaps." How splendid the chemistries! Wonder if our world's great heart ever makes a mistake or promiscu zes her lovers?

'Nature knows no divorces, so I feel confi dent our Mother and Pather will never orphan-fze me their Great Baby ". The reader will pronounce the baby esfel

Then he throws in a word of chefr to love children: "Illegitimate children! nearly All of us-

born s .1" Illegitimate children and mintly "born" so,

but Mr. Barrett seems to think they can be come so in source other manner.

His picture of a sleeping woman is one of the finest h presents. He thus gushingly describes her:

"Woman loves but one in fuliness of soul confiderca. She is so obstinate in her love; demands complete and solid possession, cap turing you all over if you advance sol. She draws you stronger than you calculated. Can you help loving her, so free, so earnest, so confident, so beautiful? Do you not see that dream playing on her face as she lics beside you, left to faith's sweet abandon? What is she dreaming of ?"

Here is another conundrum! What a woman who smiles in her sleep may be "dreaming of," is entirely beyond the resca of conjecture. In her wicked brain ten thousand freaks may take form and substance, and as Lord Dundfeary wisely says, "That is a subject no fellah can find out," and we may softly add, ever will. Her husband may rest assured she is not dreaming of him.

The reader no doubt will ask if the above quotations are really from a book of poetry. We assure him that they are what Mr Barrett has labeled a such, and are fair examples of his style, or rather entire want of style. Often he finds it difficult to get words to express his ideas, and is compelled to that task of genius, making them to suit, but oftener he la-bors under the opposite difficulty, he has no ideas to express his words with

Opinions of the Press on the Bhagavad-Gita.

The republication of this remarkable book y the RELIGIO PHILOSOPHICAL PUB HOUSE met with favor of those from whom it was least to be expected. It gave an opportunity for the inquiring to learn the d with and purity a religion which had been regarded as heathen, and the ideas which actuated man-kind 3 000 years \$20. The Herald of Health for April thus speaks of it: "It belongs to a class of books believed by great numbers of our fellow men to have been supernaturally inspired, and trusted by them for their guidance in the ways of this life, and for light to pierce the dividing darkness be tween death and a future existence. No sich book can, in the nature of things, have been thus esteemed by rational beings without hav ing in itself much that is intrinsically valuable for comfort and instruction in righteousness; or at least, considered at its lowest, much that is curious and suggestive.

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T. PAUL.

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IMMORTELLES OF LOVE. By J. O. Barrett.

It is a singular freak which sent Mr. B arrett into the field of poesy. Sometime in life every individual is seized with the infatuation of poetizing, which usually comes on at the dawn of love, and disappears when reason reaches maturity. Poetry and music seem the proper garb of full and completed love, as well as the pining of its uncertainty. Mr. B arrett is an exception to this rule, for he has reached the meridian of life before being seized with the desire to transform his staccado prose into verse. He is at this late period trans formed into a sort of spuritual Boccacio, and love is the only and all according theme of his existence. When a man at his age gets this disease, even in its milder form, the result is too pitiable to be laughable, but when it comes on in paroxysmal intensity, and distorts his whole being, it leads to ruinous folly. Mr. Barrett has not only become infatuated, he dreams that he is the poet who is to string into immortal verse the grand assertions of modial freedom. He thinks himself mounted on fliet Pegasus, and that his daily drikk is from the fountain of Parnassus, while in truth he rides a ring boned cart horse, and Parnassus for him fields only Crock here. yields only Cronk beer.

His theory of poetry is probably the most or-iginal since Solomon sang his lecherous love ditties to his seraglio of mistresses. He evi-dently is an admirer of Walt. Whitman, and writes after him, and a great way after. Bome poets discard rhyme, and others adnere rigidly to rhyme and overlook the sweetness of meas ure. Mr. Barrett looks upon both with con-tempt. If he starts his lines with capital letters, rhythm and rhyme may go to the dogs; he is sure of his poetry. He is never caught in the act of counting his fingers in measuring his verses, for he never measures them. If they contain one word or one hundr d, it is just as well. His arguments and illustrations are equally original. He is fine in his coolness of assertion and prolific in analogy. He is highly inspirational, but his muse has only re-cently escaped from a mad house. He is obsessed by what he has so well named a." Gadarene." He intensely hates marriage, and his mind constantly recalls figurative illustrations of freedom. We will allow him to speak for himself :

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"Marriage-all things are sexed-organic forces, thoughts, affections, polygamous or monogemic. What is fashionable marriage? I asked my experienced sister. She said a choice of spiders!

"The white marble and the lie engraved on it, the consumption, infanticide, desth of bodies and morals "

"Married? What fort. A wi'e to brew and lust with? A husband to lean upon? Oal starved souls!" "Oall ye damnational ye false marriages! ye mighty prostitutions! We are to have a paradise right where the damned good have a paradise right where the damned goda have reigned a thousand Christian years." He has a secoter phrase:

" Life is all one honeymoon, When free from empty fashion,

THE HERALD OF HEALTH for May contains its usual variety of choice and healthful arti-cles. Every mother will read with pleasure and profit Mrs. Warren's "How I Managed my Children," and the editor's Studies in Hygiene are replete with useful information. This journal is in its fifty ninth volume. Devoted to the culture of the body and mind, it is excoedingly liberal, courteous and reformatory, Published by Wood & Holbrook, 13 and 15 Leight street, New York, at \$3 per annum.

THE OVERLAND MONTHLY. for May. - The THE OVERLAND MONTHLY for May. —The current issue of this welcome⁷ publication con-tains an excellent table of contents. The "Western flavor" is exceedingly well main-tained, in such articles as the "A-cent of Mount R dinler;" "Shadows of the Plains," a poem by J squin Miller; "Big Jack Small," by J W Galiy, one of the most characteris-tic sketches ever published in the magazine; "A Theory of Cloud Burst;" and "The Indige-nous Orvillzations of America;" by T. A. Harcourt, one of the best papers in this num-ber. John 8. Hittell treats of "The Spirit of the Age" from an extra liberal standpoint. The editor furnishes the fifth chapter of high the Age" from an extra liberal standpoint. The editor furnishes the fifth chapter of his "Autobigraphy of a Pailosopher." Among the stories are "The Rigulus of the Nother-lands," by Dr. Ver Mehr; "A Queer Mistake;" and "A Dead Head" "Etc." and "Current Literature," full and varied. J. H. Carmany & Co., publishers, San Francisco. \$4 per annum.

Books Received.

THE WORLD'S SIXTEEEN CRUCIETED SAV. HE WORLD'S SIX IN BER OR OF THE BY Kersey IURS, or Christianity Before Christ By Kersey Graves, author of "Blography of Satan," etc. Boston: Colby & and Rich Publishers. 12mo, cloth, 377pp. Price \$300, postuge 20cts. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING Houss, Chicago.

A SIMPLE FLOWER GABDEN, for Country Homes, A practical guide for every lady. By Charles Barnard. 75 pp, paper. Price 38 cents. Boston: Loring, Publisher.

THE YOUNG OUTLAW; or Adrift-in the Streets By Horstin Alger, Jr. Small 13 mo. cloth, 256 pp. price \$1.50 Boston: Loring Publisher.

A PREFECT ADONIS. By the author of "Rut-ledge," etc., etc. 12mo. clath. 380 pp. Price \$150. New York: Carlston & Co.

THE PEOPLE'S COMMON SENSE MEDICAL ADVISER IN PLAIN ENGLISH, or Medicine-Simplified, by R. V. Pierce, M. D. Buffalo, N. Y. 1360. cloth. 875 pp, price \$1.50.

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RELIGIO-PHILOSOPHICAL JOURNAL.

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CHICAGO, SATURDAY. MAY 15 1875.

The Catholics-Composition of Pope Pius IX.

It is a fact there are in the United States about 5,000,000 of Catholics, occupying some 6,920 stations, chapels and churches, presided over and scrupulously guarded by 4,874 priests, 6 apostolic vicars, 49 bishops, 9 archbishops, and one cardinal, all of whom are under the direct supervision of Pope Pius IX, who, though practically without prestige at Rome, has almost unlimited influence with the Catholics here, and who will, no doubt, transfer his future operations to this country. Did the Protestants and Liberalists of the United States entertain the same, opinion that Bismarck does,-viz. : "That Papacy had adopted the principle of exterminating "heretics," and were only waiting to accumulate power to do so, the Pope and his fanatical adherents in this country, would have a hot time of it in the future. The little ball of snow, as it first starts down the precipitous sides of a mountain, is not large enough to destroy the life of the tiniest insect, but in the proportion that it acquires momentum, it becomes more massive, until houses and trees - are demolished before it. When starting forth from the mountain top, we know that all it requires is material and speed, in order to prove a destructive monster. The same with Catholicism. In this country, whenever it has gained a sufficient number of adherents and influence. it has proved an enemy to free institutions.

Notwithstanding the fact that the influence of the Pope is waning, and that, to day there are no Catholic powers, still Catholicism is the same insidious serpent-only a few of its poisonous fangs have been extracted, but not mough, however, to prevent those remaining from lacerating our free institutions. The majority of Catholics, on first coming to this country were very poor, but our free kovernment granted them a home, nourished them with the care of an indulgent father, gave them prominent positions, and such privileges that enabled the majority of them to surround themselves with all the comforts of life, many, even, amassing great wealth. The New York Graphic has a deeply, impressive cartoon, upon McCloskey, who has been raised to the dignity of a Cardinal. It represents the honorable gentleman in gorgeous costume, seated on a throne, exhibiting to his devout followers a \$500 ring and other precious adornments of his person, Uncle Sam stands in a meditative attitude at McClos-'key's left, and remarks: This is something new to me, but we have room for all in this country, and if the Cardinal shall succeed in bringing back the cardinal virtues of prudence, justice, temperance, and fortitude, I shall be glad to see him."

or forty well defined animals in his system from-one-hundredth of an inch to six inches in length. The fact is, he is simply a man, and his bonce, flesh and blood, don't entitle him to any more respect, than the most humble American citizen. In this country he will be subject-to many

petty annoyances. His private property must be assessed. He must pay taxes, contribute to street improvements, receive business calls, hear the cry of the boot black, "Shine 'em up-give 'em patent-leather chine," etc., be held amenable to the civil law, and when he takes a ride in his splendid carriage, every true American citizen will be careful when they see him coming, that he yields just onehalf of the road in passing. Then, too, the Orangemen will parade right under his nose. They will flaunt their saucy banners in his face, sound their defiant music in his cars, and the noise of their martial step will make his palace tremble. Supposing, too, that we should have a war, and that he should in one of the trying exigencies thereof be "conscripted,"-what would the old fellow do under those circumstances? Ferhaps, too, he might, as a joke, bå elected to the high and honorable position of Alderman or Coroner, or selected to respond to a toast on some Fourth of July celebration! He can try the grit of the American people by interfering with the Orangemen's processions, and see an illustra tion of the way things are managed here in our Justice courts when a man is arrested for

disorderly conduct. The following items show the "signs" of the times:

"In reply to a recent anti-Papal mestifesto of Karl Blind, Garibaldi writes: 'I believe there is not in all the world a country less Catholic than Italy. Government and the up-per classes affect a Catholic devotion which they do not feel. As. to the masses of the people, neither do they believe in Catholicism, and in the Popish churches one only sees bigoted old women."

"The Sixtine Chapel has considerably gained since Pio Nono shut up shop and refused to allow the performance of "Holy Week" services in his immediate precinct. At the old candles, altars, and especially the ballacching have been removed, and so Michael Angelo's superb fresco of the "Last Judgment" and of the "Creation" arg not only to be seen without obstructions, but are no longer suffering from smoke and incense-except that of admiration."

"Monsignor Nardi is a big-bug of a Captain at the Jesuit hesdquarters in Rome. He is a linguist, and well up in foreign countries. At his instigation General Beckx, chief of the order, has freshly dispatched secret agents into Germany to stir up the consciences of the Catholic population of that empire against the New Falk laws. It is an old Roman custom to carry the war into Africa, and make it as hot and heavy as possible. After that the double-distilled critics of England and France step forth in the most jounty style and inform us that the Pope basn't got an army, and the Chancellor is tilting at a windmill. At any rate a windmill that ropes in the consciences of men certainly ropes in their bodies of the fleah, fleahy.

"At Buenos Ayres, last month, 20,000 citizens assembled in vigilance committee, and proceeded in short order to sack the palace of the archbishopric, and burn the college of the Jesuit Fathers. They were opposed to allow-ing the Order of Jesuits a foothold on their soil, and hence the movement to wipe them out. They moved about the streets crying out free church, free state, down with the Jesuits, until the troops of some most excellent screne highness enscouced thereabout came upon them with a volley of bullets, which dispersed the ambulating assembly "

And what happiness he misses Who, affection's impulse scorning, Departs, and gives no kisses To the children in the morning. . Many think it folly; Many say it's bliss; Very much depending On whose lips you kiss! But the truth I am confessing, And I'd have you all take warning, Vou covet any blessing, Kiss the children in the morning! Kisses in the evening, When the lights are low, Bet two hearts a flaming With affection a glow. And the angels swarm in numbers Round the pillow they are pressing. Who are wooed to pesceful slumbers By a dear one's fond caressing. Kisses in the morning Are not out of place: Kisses in the evening Have a special space; And it seems to me the his is For indulgence lawful feason; Sweetest tulips—I mean kisses!

You are never out of season! But an eminent medical practitioner steps

in and says, "don't kiss the baby," citing one case where death was actually caused thereby. A prominent writer in the Chicago Tribune BAYS:

I recall a time when a kiss from a noble woman, "not nearly related !' to me, was a positive good to me.

It was after the war. I had not seen her for years. Chance took me to her hospitable mansion, and we spent the evening talking over those thrilling times, with her husband and son, who had been active through the long struggle. The spare chamber was accorded to me, and the dear old lady came for the light herself. She asked me if I had sufficient clothing, and, after "tucking me up," as my sainted mother used to do when I was a child she bent down and kissed me with a "Goo bless you, my child!" "How did I feel?" felt as if my mother had come down from her shining home and left a blessing on my brow. Resolutions to be worthy her noble and tender affections were the only ourgrowth of that kiss, unless I except this brief mention of it to day. I am glad she did not wait till I should be in my c flin, for she has long since found repose in hers, and should have been poorer by one kiss.

An orthodox divine, in replying to an article from the pen of Mrs. Swisshelm, on kissing. says:

She uses these very words: "All the orthodox churches in the country have, for a cen-tury, been teaching that promiscuous kissing is a most innocent amusement,-nay, more, a means of sanctification." In may large and long experience of over forty years, I pronounce this statement unqualifiedly erroncous. I speak mildly; it is not true, according to my best knowledge. I am thoroughly acquainted with the Bantist- denomination, numbering about 1,800 000, and 7 000,000 or 8 000 000 in their congregations; and I most solemnly aver, according to my extended knowledge of them, it is not true. I have a very large acquaintance with other denominations, and promis-cuous kissing is not "practiced" among them. Young people sometimes practice it in small evening parties; but the "church" has noth-ing to do with it: much less do "orthodox churches teach it."

Mrs. Maud Lord and Mrs. Thayer, Our Physical Mediums.

In its Sunday edition, the Boston Herald now publishes a column on "Spiritualism." Its representative gives the following as his experience with two well known mediums:

A few evenings ago, Mrs. Maud E. Lord gratified a few friends assembled at her parlors on Hanson street, by a "materialization" scance. The rear parlor was darkened and used as a cabinet. Between that and the front room, which was occupied by the spectators, was sur pended a curtain, with an aperture over which fell some dark drapery. The "workshop of the spirits" was examined and secured against mortal intrusion, when Mrs. Lord, with her hands tied behind her, entered the dark spartment. The door was scarcely closed upon her before hands were thrust through the aperture in the curtain, and a few moments later two well defined faces-one having a mustache and the other a full beard-also appeared. Some one behind the curtain whispered hoarsely through a tin trumpet and then threw it into the room occupied by the spectators. A rose was also taken from the dress of the medium and thrown into the lap of a lady in the front row. During these manifestations the medium was in her normal condition and conversing with her friends on the other side of the cur tain. While thus engaged she remarked that the spirits were dissatisfied with the imperfect manner in which she was tied, whereupon the cords were removed, and, as the medium sol-emnly avows, securely replaced by the spirits. Before the close of the seance the medium call ed for a copper wire, which, bring brought, was taken by some viewless hand behind the curtains. Then noises of busy work within, accompanied by the sound of a hammer driv ing nails; and when, at the close of the scance, light was let into the dark room, the wire was attached to the chandelier, and fastened by nails to various points along the walls, as though an attempt had been made to strengthen the manifestations by the aid of an electrical current. All this time the medium was alone in the room, with her hands tightly secured by cords. At Mrs. Theyer's scance, last Sunday even ing, besides a large number of flowers brought to those present, one gentleman not only received a canary bird, but a wicker cage for its reception. Beveral visitor's at Mrs. Thayer's have been similarly honored. Where these birds and flowers came from remains a pro-found mystery, but it is said that a certain flor-iculturist in the neighborhood of Boston has several times missed flowers from his hothouse, and with a view to preventing the continuance of the larceny, has discharged several suspected workmen, but this did not prevent a recurrence of the thefts. It would be interesting to know who is losing birds, and also to as certain the moral accountability of spirits engaged in this business.

Prof. Denton in Kansas.

Prof. Denton is lecturing with great success at Lawrence, Kansas. The Lawrence Republican Journal speaks as follows of him:

"Prof. Denton delivered the third of his series of fectures on Geology, at Frazer's Hall, last evening. The hall was well filled, and the audience were evidently deeply interested throughout.

"In a notice of such a lecture, with the space at our disposal, it would be impossible to convey even a tithe of the interesting facts and illustrations with which, it sbounded. We can only indicate some few features of its scope and character.

"The Silurian period at which the Professor commenced, gave him an opportunity of very graphically tracing the rise of the continent on which we live, commencing, as is sup-posed, at the St. Lawrence and stretching off toward the Arctic seas. But of the Silurian and Devonian eras he thought he might say but little, while he dwelt upon the Carbonife rous in which Americans were far more inter-ested, entering into, as it did, so much that we as a mechanical people had to do with. His picture of the carboniferous swamps at the time when the carth was as a vast hot-house transforming plant life into wonders of gigantic growth, afterwards, when heaped into mountain masses of vegetable debris, by the wind storms that swept over them, to be converted into the coal that was now so essential an article of fuel, was a flue piece of word painting, if it was not upheld in all its minuteness by facts of science. The Professor gave very in teresting particulars with regard to the man ner of searching for coal, the processes necessary to obtain it from the bowels of the earth. and incidents of travel in the collection of data, with which he enriched his lecture. With all due deference to the feelings of the Adventist, he thought that the world had been established with a viow to a longer period of existence, judging, at least from the vast amount of coal that yet remained in the cellar.

"The limestone formations gave the lecturer an opportunity to speak of the caves of the earth, most of which were of this formation. His delineations of the beauties of the stalac tites and stalagmites of some of the larger sub terranean spaces, and his accounts of the salt sculpture of the Polish mines, where a church of considerable size dedicated to Bt. Anthony had been hewn out of the walls of salt, were pictures of beauty, as well as interesting de-tails of the labors of an ardent and hard-work ing explorer in that science which Prof. Dan ton possesses a wonderful power of laying open to the comprehension of every one who hears him."

Bradlaugh.

It is appears from a London Correspondent that Bradlaugh, the great English Orator, is a Free Mason. He says:

"The American Freemasons are directly interested in a very pretty quarrel which has been going on between some of their English brethern and Mr. Charles Bradlaugh. It is the common boast of English Freemasonsand I think the same thing is said generally of American members of the mystic tie-that no one can be a Mason who does not believe in God. But when Mr. Bradlaugh was in Boston he was received by the Masons there as a brother; he visited their lodges and made one or two speeches at their festivals. Upon news of this reaching England, a number of Masons rushed into print, declaring that the American Masons had been deceived; that Mr. Bradlaugh was not and could not be a Mason, but that he was on the contrary, "a cowan and an intruder." They were all wrong, however. The other day Mr. Bradlaugh showed to me his diploma as Master Mason. It is a parch-ment dated May 11 1862 signed by the Grand ment dated May 11, 1863, signed by the Grand Master of "Le Grand Orient de France," and by eleven other efficials. Mr Bradlaugh was an avowed atheist long before 1859, but on the 9.h of March of that year he was initiated into the Masonic.Order, and was made Master Mason of the Grand Lodge of France on the date shove given. More than this, he joined an English lodge-the Tottenham High Cross Lodge-and held his regular certificate from the Grand Lodge until September of last year, when, in consequence of the Prince of Wales being made Grand Master, he returned his cer-tificate canceled. Mr. Bradlaugh's status as a Mason cannot be questioned; and although the fact that he, an avowed atheist, has been a Mason for sixteen years, may embarrass those who boast of Masonry as a religious order, it can not be denied. The fact is, I presume, that although in England and America, the majority of Freemasons happen to be Christians; on the Continent the very reverse is the case, and that there is really nothing in Masonry which renders belief in God a necessary condition of membership

The Holmeses.

Robert Dale Owen comes to the following conclusion in regard to the Holmeses, in 'a lengthy article in the BANNER:

1. That the Holmeses undoubtedly have. under certain conditions, considerable powers of materialization.

2. That they have dishonestly supplemented these powers to a greater or less extent.

As regards what I have witnessed, through their mediumship, I do not undertake to draw the line states of th draw the line between the genuine and the spurious.

The practical result, in my own case is, that I adhere to the original purpose expressed in my first letter on this subject, under date De-cember 10th, 1874: that is to say. I shall exclude (as insufficiently authenticated) from the pages of any future work which I may live to write on Spiritualism, all record of observations made through the Holmeses.

The Boston Investigator.

We are glad to see this sterling reformatory paper come out in a new dress, thus giving evidence of prosperity. It is doing a grand good work in behalf of liberal ideas, and is worthy of having a hundred thousand circulation! Harditor and proprietor will probably become good Spiritualists soon, and then the paper will labor in behalf of the Harmonial Philosophy. They have good judgment and too much sound sense to tesist the pressure long. They can now svail themselves of psychic force, unconscious cerebration, etc., as an argument against Spiritualism, but that will not avail them long.

Mrs. C. F. Wells

will continue the business of B. R. Wells, aided by the same capable and efficient corps of assistants that Mr. Wells had drawn around him. In their new quarters at 737 Broadwaythey have ample facilities for their increasing business, and it will be known as the headquarters for all new and standard works on phrenology and kindred subjects, including those valuable periodicals, the Phrenological Journal and the Science of Health.

MAY AGNES FLEMING'S new novel, "A Mad Marriage," by the author of "Guy Earlscourt's Wife," will be published next week by G. W. Carleton & Co.

"PROPER FROM THE OTHER WORLD," AS CXhibited by Col. Olcott in his book with that title, proves very attractive. Over 2,000 copies have already been sold at the Chicago office. We shall be pleased to supply our friends free of postage.

THE Rev. Washington Gladdon says that the religion of the Southern negroes has not the remotest relation to their comfluct, and that "the notion of any incongruity between piety and theft or adultery scarcely enters their heads."

THE "NOTHING TO WEAR" controversy bids fair to be revived in the publication by G. W. Carleton & Co., of another book by the young lady who claimed the authorship of that clever peem. The new work which is entitled " The Woman Zoe," carries the same stinging, satirical rebuke as did the poem "Nothing to Wear."

\$50,000 Challenge.

A writer in the Chicago Tribune says: The story of David and Goliath in the sacred writings of the Jews, whether truthful or mythological, certainly serves to illustrate, in

Bhould the Pope remove to the United States with his \$8,000,000, to all but Catholics, he becomes simply an American citizen. Astor, Stewart, Vanderbilt, and hundreds of others are superior to him in wealth.

The moment his royal highness steps upon American soil, millions of eyes will be directed towards him to behold only an old fossil, a. superannuated "infallible" dunce, containing about 175 pounds of oxygen, hydrogen, carbon, nitrogen, phosphorus, calcium, sulphur, fluorine, chlorine, sodium, iron, potassium, magnesium, silicon-all combined into a common biped, with no more virtue than a working clodhopper, who cleans the filth from our back alleys, and removes the debris of our streets. Analyzed chemically, the old dotard contains in the aggregate about 14 gallons of water; carries iron enough in his system to make a small horseshoe; phosphorus enough to make a large package of matches; sulphur enough to cure one hundred cases of itch, 4or sufficient to make a hell as large as a butcher's cauldron kettle. The water enclosed in his system, if turned into snow fiskes, would be sufficient to make a hundred balls for school boys to pelt each other with. The magnesium he carries about, would make a more brilliant light than one thousand holy candles. Besides the "plous" old fellow, has some thirty Prominent Men on Kissing.

John G Saxe gets off the following in the N. Y. Ledger :

Give me kisses-do not stay Counting in that careful way; All the coins your lips can print Never will exhaust the mint. Kiss me, then,

Every moment-and again1

Give me kisses-do not stop Measuring nectar by the drop; Though to millions they amount, They will never drain the fount. Kiss me, then,

Every moment-and again!

Give me kisses-all is waste Bave the luxury we taste, And for kissing--kisses live Only when we take or give. Kiss me, then,

Every moment-and again!

Give-me kisses-though their worth Far exceeds the gems of earth; Never pearls so rich and pure Costs so little, I am sure. Kiss me, then,

Every moment-and again!

Givo mo kisses-nay, 'tis true, I'm just as rich as you; And for every kiss I owe, I can pay you back, you know. Kiss me, then,

Every moment-and again!

Mr. Saxe would not make a good Shaker. They are opposed to kissing on religious principles. Should one of the members of that order gush, or have an attack of poetry in the above direction; he would be expelled therefrom at once. It is really strange, however, that the sentiment contained in the above melodious verses, should have originated directly from a Shaker, who, trying to revolutionize his sect on this question, took the position that "kissed lips lost no flavor." It was easy for the imaginative poet to say, after reading, that

"All the coins your life can print Never will exhaust the mint."

While we believe that kisses are "good in their place," we think that to have them showered down on your person "Every moment-and again," which is twice in a moment, would be too much of a good thing, unless they were directed to your feet, the method adopted by the Magdalen toward Jesus. But the following is really a gem:

> KISTING THE CHILDREN. "Kisses in the morning Make the day seem bright, Filling every corner With a gleam of light;

Bastian and Taylor.

ANOTHER TRIUMPH IN MATERIALIZATION. The Midium and Daybreak of England, says, "We have been informed that, at Mr. Ronald's seasce, with Mesars. Bastian and Taylor, on Tuesday evening, the spirit-form led out the medium, Mr. Bastian, so that both appeared in full view of the andience, rendering the test of the genuineness of the manifes-tions complete. The medium was not tied, and the spirit gave its own test-a much more satisfactory one than could be otherwise devised."

Two Pugilistical Preachers.

A regular set to in a church between two ministers of God, is really a ludicrous affair. From an exchange we learn that the Methodist Church in Nottingham, Manitoba, recently had a double service of a most infelicitous character. A quarrel had divided the congregation, and each party claimed to be dominant. Each had called a new minister, and the two clergymen were on hand to begin their labors. The first to arrive took possession of the pulpit and the other sat behind the chancel rail. The man in the pulpit gave out a hymn, and the other gave out another, and both were sung confusedly by the rival sections of the assembly. Then the man behind the railing started off on his sernion, and the other began to read a chapter of Boripture. When the reading was over and it was plain that the preaching was going to last much longer, the partisans of the reader sung another hymn with a loud organ accompaniment. The musical noise drowned the voice of the clergyman in the pulpit, but when it was over he was found preaching right along as though nothing unusual had happened. The clergyman in the chancel, less cool, was unable te fix his thoughts on a discourse, and so remained silent and beaton. At the close of this extraordinary scene, a deacon explained that it had been enacted "under legal advice and to further the cause of "Christ." A little oil should have been thrown on the troubled waters-about one barrel full, on the heads of two ministers.

Dr. W. A. Flanders.

The above named medium passed to spiritlife, at Plymouth, Ind., Saturday night, May 1st. He was a native of Vermont, and had been a Spiritualist for fifteen years, and a healer of remarkable powers. He leaves behind, him a host of warm friends to mourn his loss./

the strongest possible manner, an occurrence that is still fresh in the minds of the readers of the Tribune, namely, the \$50,000 challenge to the theologians and scholars of Chicago to show that the sacred writings of the Jows and Christians were of any more importance as truthful and reliable histories than any other writings known as sacred writings. Upon inquiry at the office of the Tribune the strange but most important fact is developed that the gentleman who made the offer has found in Chicago no foeman worthy of his steel. In the case of David and Goliath, the swaggering and boastful Philistine who had been so long lording it over God's chosen people was struck dead at the first blow by a stripling who went up against him simply with the truth upon his side and "in the name of the Lord God of Hosts" The theologians of Chicago and of the country have apparently fallen as suddenly at the first blow as did the huge Philistines.

The only effects thus far noticeable upon the public have been, firstly, the withdrawal from the Alliance of a number of its editors, whose leanings, if any, were toward the upholding of traditionary teligion instead of progrey and improvement, leaving the field clear to the large hearted and liberal Swing, who alone remains its editor. The Allance was asked to publish the original challenge to Christ Church, and though a matter of fresh and important news, and indimately connected with the cause of trid religion, they failed to com-ply, owing probably to a disagreement among its editors concerning the matter. Another effect most plainly noticeable has been the late move of the Ufitarian Societies. in providing central places of worship in the theatres, where the masses may gather without money and without price, and listen to the gracious words of the Christ of the Gospels, and learn to admire and seek to emulate His life and character. They tell us that the Christ of the New Testament has been obscured by the Christ of the creeds, and His Church, the blessed company of all faithful people, divided up into warring sects over dogmas and articles bich are untruthful and unsound.

Tear away, then, O Swing, Collyer, Herford, and any one who will, the curtains that have so long obscured His brightness, and show us the Christ-the Christ of youth who confounded the wise doctors in the temple, and con-victed them of their ignorance,-the Christ of manhood who went about doing good, expos-ing corruption and hypocrisy in high places. the friend of publicans and sinners, and who, even for the woman taken in adultery, had only kind and gracious words, while builing scorn and contempt at her cojust and wicked accusers. The Christ who, standing between the masses and their oppressors, was finally alain by men whose deeds would not bear His sight

Repeat no more to us the untruthful dogmas, "the blood of Christ (or the absolution of priests) cleanseth from all sin," bus show us the Christ, and call upon us in His words to "Repent" and bring forth works meet for re-pentance. Show us the Ohrist who said, "Ando I, if I be lifted up, will draw all men unto

MAY 15, 1875

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RELIGIO-PHILOSOPHICAL JOURNAL

Philadelphia Bepartment BY JOHN W CHADWICK. Go sailing over the sea, HENRY T. CHILD, M. D. BY. Our hearts will saddened be;

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

Od Force,-Aura,-Psychometry. CHAPTER PILST.

The discoveries of Baron Reichenbach opened a new field for investigation. He found that around every substance in nature there was a peculiar aura, or atmosphere. It will be found that this surrounding atmosphere is the means by which the properties and even the existence of bodies may be known. It has been a favorite idea with certain philosophers that all things are ideal and sutjective only, and that unless we can think of them, they do not ex-ist. This is undoubtedly carrying the matter too far, while on the other hand, the material ist, who believes that we only know of the existence of bodies by actual contact, may be quite as far from the truth. The valuable discoveries in psychometry made by Dr. Buchanan and others confirm the idea that it is the aura around bodies that gives us the idea, not only of their existence, but in many cases of their qualities and properties. The doctor placed substances in closely stopped glass bottles, and without giving the sensitive person any idea of what they contained, not even knowing-himself sometimes what he was experimenting with, he found that if they held the bottles in their hands the spec fic effect of the articles was produced, and the individual was often not only able to describe the ef fects, but to give the name of the article.

This sul ject is one of deep interest in all departments of nature, but more especially in the domain of life. Animals manifest wonderful instinctive powers, which must be the result of this aura or atmosphere. The dog, for instance, will follow the exact trail of his master, or of some other animal, through crowded thoroughfares, and where many others have passed, with very great certainty. A portion of the aura sufficient to be distinguished has been left along the entire line over which the animal has passed." Many curious instances are related of attractions and antipathies on the part of human beirgs toward certain animals. The faithful attachment of dogs and other domestic animals is a familiar illustration. The feeling of dread of certain animals is quite common, and there have been instances in which persons have been thrown into convulsions from the presence of a cat in a room, although they had no knowledge of this. Human health, and physical development are often largely dependent upon our association with certain animals, from whom we derive an aura or magnetism. When this law comes to be better understood, we shall have in our healing institutions many animals from whom patients may receive the magnetic elements that are essential to their well-being It is man's positive aura or magnetism that gives him dominiou over the animal kingdom, and the declaration that "man should rule over them," is based upon this fact. Among the lower animals are some whose atmospheres are so poisonous to others that-if they come within its influence it, is fatal to them. Animal aura should be better understood, as it has both beneficial and ir jurious influences, and we can only know of these by careful observation and study. Our institutions may aid us in regard to these, but we should endesvor to obtain all the knowledge we can in relation to them.

The aura or atmosphere around human beings is one of the most important studies that can claim the attention of the human mind, and will doubtless claim the attention of the scientific investigators as soon as they can divest themselves of prejudice and enter upon its investigation in a proper spirit. Even the least sensitive can not fail to realize something of this atmosphere around their fellow beings. The halo which is generally painted around the portraits of saints and canonized persons. has its origin in the facts of nature. The sensitive human being, and especially the clairvoyant, sees this atmosphere and judges the character of the individual by it. There is a peguliarity of color and density to each one, and when seen clairvoyantly this gives an idea of the state of the individual, and is the means of judging of many interesting phenomena. For instance, when a very positive individual approaches one who is negative, it will be seen that the atmosphere of the first displaces that of the second. Negative persons are often very much attracted to certain others who are positive, and their influences seem to blend. At other times, when the latter approaches them their sphere is disturbed, and may be entirely pressed to one side, so that their thoughts any questions which they intended to ask, are all driven away. Sometimes this will only be the case for a short time; at others it continues. All sensitive persons have experienced something of this in their intercourse with others. Just in proportion as these spheres, which really contain the finer emanations of the physical and spiritual bodies, blend and harmonize, will that attraction of the individuals be, and unless there is some blending. there will be little pleasure or profit in the intercourse. Through this aura teachers must always be able to reach the sphere of the child, or they can not communicate knowledge with any degree of positi or satisfaction. Where there is proper adaptation of, the two spheres the teacher and pupil become absorbed in the subjects they are investigating, and the lessons become profitable and enduring to both: In all the relations of life the inflaences of these spheres play a most important part, and the more we know of them the better will we be able to regulate their actions so as to produce the highest happiness for ourselves and others. The communication of health and strength from one to another is very greatly dependent upon the reciprocal and harmonious action of these spheres. Persons in ordinary health generate a superabundance of the vital elements which extend out into these spheres and may be transmitted to those for whom they are sdapted by establishing proper relations be-tween them. This is undoubtedly the basis of magnetic healing, which, however, may be very much extended by the influence of spirits, which acts upon the spheres both of the oper-ator and the patient. If to this be added conalor and the patient. If to this be added con-fidence on the part of the operator, strong faith on the part of the patient, and the best local-ity, it may be a certain room where the mag-netic elements seem to be concentrated, more marvelous cures than the world has ever known will be realized. The magnetic physi-cian, learning to understand these spheres, and having an unfaithful treet in the divise and having an unfaltering trust in the divine aid which comes to them, as it did to Jesus, to bless them in their holy work, we shall have such results as have never been witnessed by manhind.

NO MORE SEA.

As, when the friends we dearly love For all the joy to which they go,

So when upon that sea which rells All earth and heaven between. Those whom we love, upon the deck Of death's great ship are seen;

For all the joy to which they go; Though heaven be e'er so sweet, And e'er so good and wonderful The folk they go to meet;

As with intensest gaze we watch, ... And see them fade from sight, God help us, but our human hearts Are anything but light!

As when the friends we dearly love. Have gone beyond the sea. The far off lands in which they bide More real get to be;

Bo when our loyed ones once have crossed Death's lone and eilent sea, and in a country new and strange Found immortanty;

The heavenly land in which they bide, Which erst did ever seem An unsubstantial pageant vast-

A dreamer's idle dream-Becomes as solid to my soul As the earth I tread,

What time I walk with reverent fect The city of the dead.

Not Europe seems so real to me, The Alps not so eterne, As that dear land for which at times My heart doth idly burn.

And not so sure am I that whom The Atlantic's waves divide, Will meet sgain, some happy day, And linger side by side.

A's that the day shall surely come When I, with all I love, Shall meet again, and clasp and kiss In that dear land above.

AN ENCHANTED PALACE.

A Marvelous Tale That They Tell in Havana, N. Y.

A CABINET SHOW THAN BOLIPSES THAT OF THE EDDY'S-A POOR WASHRHWOMAN'S WONDER-FUL EXPLOITS IN THE SPOOR BUSINESS.

A large audience assembled yesterday afternoon in the Harvard Rooms to hear about the wonderful witch of Havaga, a pretty village of 18 miles from E mira, N Y. Dr. J. B. Newbrough of 128 West Thirty fourth street, who lately made a visit there, told the following ghost stories:

Mrs. Peter Compton, the wife of an invalid husband and mother of seven children, is de-scended from the old farmers of Havana, a well known and not rich, yet'respectable stock. A woman of sound, uncultured intellect, she married a carpenter and builder, and on his permanent failure in health fourteen years ago, and their subs quent destitution of other re-sources, she supported him and their numerous children by washing the clothes and scrub-bing the houses of her nets hoors.

Two years ago Mrs Compton was developed into a full-blown spirit medium of the most wonder working kind. Herown body changes into strange, other and sometimes beautiful bodies, according to whatever spirit takes pos-session of her. She may be fastened in a cabinct in any manner, the cords are loosened, not cut or untied, the nails are taken out, and a new being walks forth, man, woman, or child, ancient sage or modern savage, and the new person walks about, talks, can be felt of, shaken hands with, patted on the shoulder, canwhile there is not on this earth to h

ing in Republican Hab, \$53 One of his bearers asked whether the persons in Havana who contributed the \$120 were infidels, spiritists or obristians. He answered that they were two infidels, one spiritist, and himself Three or four lating passed among the audi-ence and collected \$63 A pillar of the soci-cty suggested that this fcollection and all others should be intrusted not to the solicitor but to the treasurer of the society, in a regular way. This suggestion was hooted by the audi ence, who seemed to be familiar with Dr Newbrough, and on being put to a vote was almost unanimously voted down. Money has been now raised to nearly the amount of Mrs. Compton's debts

Praying for Freshets.

The Right Reverend William Croswell Downe, Episcopal Bishop of Albany, in this State, recently ordered prayers for rain to be put up in the churches under his jurisdiction. Albany and its neighborhood were sufferingfrom a protracted drought, and the Bishop fadcied that the proper thing to do in the emergency was to appeal to God to interfere and cause the clouds to form and rain to pour down As we alknow, it did rain abundantly about a forthight ago, and the B shop thereup on, in a letter to an Albany newspaper, de livered himself in this wise :

"It seems a little short of irreverent trifling with a great mystery, and irreverent ingratitude for a great mercy, to question that the abundant fall of snow, followed by the past gentle and gradual thaw, is truly God's answer to the many prayers-some worded one way and some another-which has been offered to the Throne of Grace " The letter is dated Feb 24 A significant

commentary upon it is found in some tele graphic despatches of the same day and the next hut one. Here they are.

"TERBE HAUTE, Ind., Feb. 24 -The Wapash river has risen fourteen feet in twen-ty-four hours. The steamers Y ung America and lik, lying here, were swept down by the and its, sying here, were swept down by the pressure of floating ice. The former was clught six miles below in a badly damaged condition. The llk is supposed to be lost. The steamer Dolly Varden was sunk at the landing by ice. A barge belonging to Prairie City was also sunk "

"PHILADELPHIA Feb 26 -The ice in the Schuylkill river at Manayunk broke up yesterday afternoon, and last night the water rose twenty feet above the usual height, and within four feet of the highest freshet All the houses in the lower part of the town were submerged, forcing the occupants to leave without saving their goods. The gas works were also submerged, leaving the streets in darkness. All the mills except one have suspended work h throwing at least 2 000 persons out of employ-ment. The Fountain notel was flooded, and the street, which forms a hollow at this point. was submerged, causing the suspension of travel by street cars this morning."

" RICUMOND, Feb. 26 -The recent heavy rains have swollen the Virginia rivers con siderably; in some cases cau-ing much dam-age. The James river at this point is ten or twelve feet abovy the ordinary level, and still rising slowly The wharves and streets of the lower part of the city are overflowed. At Lynchburg the river is up nearly lifteen feel above the usual level. Much damage is reported there, and along the line of the Atlantic, Mississippi and Obio railroad. The Jack son river at Covington is higher than at any time since 1861 "

"KN-XVILLE, Feb. 20 -The most destructive freshet for years has visited East Tennessee. The bridge over the Hiawassee river, on the East Tennessee, Virginia and Georgia railroad, is gone, and no mails were received yesterday. It will probably be a week before. the trains are running on that road. The Tennessee river has thirty-eight feet of water. and is still rising. Bridges, mills, barns and houses have been swept away by the flood The Kouxville Gas Works are submerged, and the city was in darkness last night. The losses in the city and country are large." No doubt it was gratifying to the Bishop' flock in Albany to have their wells and cisterns filled as they were, and it is right in them to be duly thankful for it. But what of the people in the parts of the country where "the abundant fall of snow followed by the gentle and gradual thaw," produced the devastation recorded in the telegraphic .despatches we have above quoted? The Bishop did not reflect that the same causes which produced the one result also produced the other; and that if God gave rain to the Albanians, in answer to thex prayers, He also, in answer to the same prayers, destroyed steamers, railroads, bridges, dams, gas works, and buildings and property to an enormous amount, besides throwing thousands of people out of employment. That is to say, that in order to bless the inhabitants of the diocese of Albany, He ment. cursed the people of half a dozen states! A more striking illustration of the heathenism involved in this practice of praying for rain could not be presented .- Uhicago Tribune.

On Baturday night, March 20.h, '75, at a dark seance, we had a mixed circle of some twenty persons. The manifestations were not so good. I saw three spirit forms. The mediu n was not controlled to speak, nor did the spirits speak A letter was taken out of Joseph N x's (the medium) pocket when in the cabi net, upon the envelope of which was written, Excuse me to night, I cannot control the medium, Neely."

Whistler, Ala, April, 24 h, 75.

Anti-Education Society.

We find in the New York Ilerald the report of an exceedingly intemperatebermon deliver ed ia that city Sunday before last, by R v. Father Walker of the St Lawrence Roman Catholic Church in E goty fourth street, is said to be a very zuman Irish Jesuit priest, recently transferred from the South. In an nouncing that a collection would be taken for the benefit of the parochial schools, he burst inth a tirade on the public school system of New York

"Wwe," said he, "woe be to the parents who send their children to these public (cho ds' Woe be to those who secretly favor them in their hearts! I would not like to be in tactr. places at the day of judgment. The public cho is are the nurseries of vice. They are Godless schools, and they who soud their child ten to them can not expect the morey of that They ought not to expect the averaments of the Church in their oying moments. I hope you and I will live to see the day when it will he understood that parents who commit this great sin will be refused the sacraments of the Caurch. 'What' let them die without the rites of the Chusch " you will ash. Yes, I say so. I would as soon administer the sacraments to a dog as to such Catholica.

And so this fanatical preacher went on at length, winding up with a brast that the Cath-olics in the State of New York were strong enough, if valuantly banded together, to control the public school system, or to be relieved from taxation for its support The new American Cardinal may well give his attention to this Father Walker - Boston Incestigator

BRO E. D. Babbitt's address is No 5 Clin. ton Place, New York.

.DR PENCE, of Terre Haute, Indiana, over on the alert to defend honest mediums, comes to their reacue in the local piters, published where he resides. He is doing a good work.

JEESE SHEPARD, from St. Petersburg, Russis, will give three classical concerts only, the most attractive ever offered in America, at McCormick Music Hall, Wedneeday, May 5th, Friday, May 7th, and a grand sacred concert Sunday, May 9th.

AN EXCHANGE SAYS . "We are glad to see that HUDSON TUTTLE has not laid aside his pen, in the cause he has a much at heart. His notices of the recent works on Spiritualism are fine specimens of appreciative criticism. Mr. Tuttle and his gifted wife are among the hest and Toblest of our workers. In the good time coming the writings and books of Hud son Tuttle will be esteemed as unexcelled in their statements, their broay and liberal views, their concise and accurate style. His residence is Berlin Heights, Ohio."

Removal.-At Home.

We can now be found at our new RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, two blocks south and in plain view from the south and east fronts of the new Postoflice and Customhouse building. It being three stories higher than any building near it, and surmounted with a fligstaff, can be designated anywhere on Dearborn street; from South Water to Twenty Second streets. The building stands just south of Harrison street, and fronts east on D arborn street and west on Fourth Avenue. All letters should be addressed RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO,

Post Office Address.

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

Perfectly Restored to Health by Spirit Power.

MANSION, Maich 22d, 1875. MRS A H ICOMPANY,

MY DRAN FRIEND AND SISTER - YOU MAY perhaps remember I wrote you isst September in regard to my own health. I am happy to inform you that through your and and that of your guides I have entryly recovered my lost nealth 1 do sincerely though that I should now be in Spirit ofe, 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 dellars at this? in a but soft she will try and send you more as a on as ane can. Her family are all Seven day Advent ists, and are differly opposed to our beautiful faith, nonce or getting me to write for her. She also deates you to send the priser plions in my name or to me. I want you to do the very test you can for she has been to several physicians here without receiving any benefit whatever, and her family being so opposed to Spiritualism, 4 want you being so opposed to the word the spirits can do a [Toon followed a description of her case]

I will incluse in order of two dollars and a ock of her hair. I have have one partially developed within a few weeks and have been thanking that it might help me if I were to send to you for some more of your magnetized papers? Piesso let me hear from you as soon as possible, as my friend will wait anxiously for a letter D rect to Mra M A Leonard, Manston, Wiscinsin. Gratefully vours, M. A. LEONARD.

A CASE OF CHRONIC INFLAMMATION OF THE STEMACH CLERKD.

PRAIRIE CITY Jasper Co., Lowa, (March 25 h 1875)

Mus Rosinson, Chicago, Ill, 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 faking any more. Inclosed "on will find a post-office order for \$2.0 If lease accept this with best thanks. I remain yours in truth, EDWARD SCHULKNBERG,

NO MORE FALLING OFF OF HIS HAIR.

MRS. A. H. ROBINS N, CHICANO, DEAR SIP TEN:-I do not know as it is necessary for me to send for new magnetized papers. Since] began to use your remedies my mair has quit coming out You have done me more good than all other doctors I have ever tried, and they are many. May you continue to be succossful in your noble work. If you think tust I should wear new magnetized papers longer'l shall do so. Yours truiy.

PRTEN MAJERUS. 510 North Lee St., Bloomington, 11., March 25Th, 1875.

ONE BOX CURED BIM AND HE WANTS IT TO TAMA CITY Tama Co., Iowa, I

Mus. A. H. R. BINS .- I sent to the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, Chicago, 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 hankering desire for tobacco on me. I would say, tobacco chewers, try it. It will cure you. I want the sgercy of Tama County, lows, 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

THOUSANDS OF people might be enjoying rea-sonable lives, with opportunities for self-culture, for social enjoyment and for charitable efforts, whose whole energy is absorbed in the desper-sic firing it to ac a to prifuities to comforts.

found the body of Mrs. Peter Compton. The cabinet is empty-no Mrs. Compton, nor her clothes.

POSSESSED OF A DEVIL.

Dr. Newbrough procured some shoemaker's thread, and the man who was waxing the ends for him said they would be of no use, for she was possessed of a devil. Dr. Newbrough used them, however. He also procured nails without heads and so fine that pincers could not get hold of them, and with them closely nailed her gown all around the bottom to the floor.

Out of the cabinet walked a strange and fipe lady, of different stature, complexion, and manners from the plain, the homely washerwoman who a few moments before was nailed to the floor in an alpaca gown. Dr. New-brough rushed to the cabinet. It was empty; his nails were nowhere visible, and his waxed ends had also evaporated. The new lady's dress was a brown, summery texture, that looked as though it might have been made on a material loom. Dr. Newbrough said to the shost: "Kind lady, I have a pair of remark-ably sharp seissors in my pocket. Will you oblige me by allowing me to clip a souvenir from your robe?" The beautiful being smiled on him graciously, but answered:

"NOTHING TO WEAR."

"My medium has but one gown. If you "My medium has but one gown. If you cut a plece out, there will be a hole in it, and she will be entirely destitute." "But," per-sisted the doctor, "I will see that she has money to buy another gown." "Ah, my dear sir," sadly answered the beautiful spirit, "perhaps you would, but I do not know it; for Mr. Olcott was here, and Dr. Storer of Boston was here, and they both and many others said tha; they would do something to relieve the poverty of our medium, but they have not, and I cannot let you cut a piece out and make a hole in her only gown.

After the beautiful lady stepped away, and after a six foot tall ghost had come and gone, and no more ghosts would be evoked, Dr Newbrough again inspected the cabinet There sat the homely and motherly Mrs. Orompton, with the waxed ends all rigidly fast, and her alpaca dress nailed to the floor again, the flat little nalls being with almost perfect exactness driven into the holes they had previously occupied.

Mrs. Crompton has lately been assisted by the Overseer of the Poor of the county, for these changes to which her, body has been subject during two years have ruined her health, and in addition to being unable to work, the reputation of being possessed by spirits has deprived her of her former employ-ers. The propie of the town say nothing against her except that she is a sorceress. The little children had mended their clothes with yarn and with twine, or with whatever they could get. A mortgage on their House, added to other obligations, harassed them with debts amounting to nearly \$300, slid the prospect of the county poor house for a more permanent

Dr. Newbrough announced that he raised \$120 for the poor family before he left Havana, and from the spiritist meeting yesterday megn-

· CARIE.

The Spirits Broke Loose in Arkansas.

LETTER FROM JESSE DARLING.

At a dark seance held in Whistler, Ala., on Thursday night, March 18.h, 1875, the following results were obtained, with Wm. Joseph Nix, in the cabinet. He is a machinist, working daily, in the Whistler Rail Road Shop. First,

. RLECTRIC LIGHTS

appeared in great numbers, and questions answered by them; three lights in quick succession was yes, one light no. There were only nine persons in the room. After joining hands and forming a part of a circle in front of the oabinet, singing was commenced, and shortly after the

WHITE FORM

of a boy appeared, and the medium in a trance, was controlled by the spirit of Dr. Neely, who gave us words of encouragement, and stated that the little angel we saw, trav eled with him and helped him control the medium. He made a short prayer. The spirit was seen while Dr. Neely was speaking. The spirit of the little boy spoke so that all could hear him, giving his name (Johnny Key), and said, "Aunt Lizzy, Grand-ms will soon be with me." His Aunt asked him which Grand-ma, and he said, "Grand-ms Carr." Before he disappeared he kneeled and said the Lord's Next came the white form of a little prayer. girl. Being asked her name, she said " Rosa." The next and last that I saw, was the little white form of a child

CRAWLING ON THE FLOOR.

We heard a loud noise on the floor. I We heard a loud noise on the floor. It sounded like the report of a pistol. I heard three heavy footsteps close by me, tut could not see anything. One lady said she saw her former husband, and that he whispered to her. The witnesses of the above were. Jesse Dar-ling, J M Walton, J Herbert, M Monsghan, Mrs. Walton, Miss Cens Pritchett, Mrs. E Key, Miss Vic. Key. Joseph Nix being in a deep trance, and in the cabinet did not see anything.

Only One Dollar a Year.

ILL.

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 Fiye subscribers, will have it sent to him or her free. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, In. [*]

Postage Must be Prepaid.

Occasionally a subscriber remits only \$3 to renew the JOURNAL. It requires fifteen cents more to prepay the postage. When \$3 only is sent, we credit that proportion of the year, which makes us trouble, and it is more difficult for the subscriber to keep a run of his credits. Always send \$3 15 and that will renew and pay the postage for one year.

\$1 65 cents renews trial subscript tions one year.

Passed to Spirit Hife.

Notices for this Repartment will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published (ratettensly.)

Passed to Spirit life, from Bowling Green, Ky., on the 27th of April, J. H. KDINGRE, after signinful illners of 10 days.

> But through with suffering and strife. He has gained at last eternal life.

.... Passed to Spirit life, MARTEA, wife of Thomas Hat'on, of Savankah, Mo, on the Sist of March, 1875, aged 65 YCATA.

T. H.

J. S. K.

Passed to Spirit-life, from the residence of her son-inlaw, Lyman Smith, Erq., in Aurelius, N. Y., April 20th, 1975, MBs. LAURA HUGGENS, widow of the late Orrin-Huggins, of Lysander, N. Y., aged 19 years, 1 month and 97 days.

The rabject of this notice was for many years a mem-ber of the Eaptist church, but when she learned the glorious and rabilme destrines of Spiritualism, they were with love as d rejoicing unbraced by her, and afforded great comfort as d sailsfaction during the pain-ful sickness which removed her from earth to Spirit-life.

Her remains word removed per from earth to spirit-life. Her remains wers conveyed to her late home in Ly-sander, for interment, where on the 2 ard, a large number of relatives and friends convened to pay a iribute of re-spect to a no'le and highly esteemest friend, and neigh-bor, who daily exemplified by kindness and love, the ranited doctrues she had erp used. A Spiritalistic discourse was delivered on the occasion, by J. H. Har-ter, of Auburn, N. Y.

will it cost me a dozen boxes?. Boping to hear from you soon. I remain, W. F. BURLEY. Reply You can have them at wholesale

rstes-\$12 per dozen, and order ong-half dezen at a time, if you wish to do so MAR A. H. R BINSON. Chicago, April 12th, 1875. 11

Business Notices.

IF there are any of our readers who have not tried Dobbins' Electric Soap, (made by Gragin & Co., Phil.) we advise them to give it one trial, for their own sake. Have your grocer get it. 11.

To all those who are skeptical of the curative qualities of West's Liver Pills, and their perfect adaptation to all diseases of the liver and blood, please show the advertisement (containg the formula) to their family physician or druggist, and ask their opinion of them. They will inform you that there is nothing better, or as good, and advise you to try them. Thirty sugar-coated pills for twenty five cents. Sold by all druggists. 11

The Wonderful Healer and Clairvoyant-Mrs. C. M. 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 curs in every instance where the vital organs necessary to continue life are not detrough. Marriage is an life are not destroyed. Mrs. Morrison is an UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT

.AND CLAIRAUDIENT.

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

Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The disgnosis 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 i submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case, Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing power.

Disguosing disease by lock of hair, \$1.00. (Give age and sex). Remedies sent by mail propaid. spectric yon spillers and neumalon. Address Mas C. M. Mosanson, B ston. Mass., No. 103 Westminster Sa., Box 2519, v17a35.13.

RELIGIO-PHILOSOPHICAL JOURNAL.

Dr. Draper on the Conflict Between Religion- and Science.

70

BY REV 8 8 BUCKTING, . F THE LIBERAL CHRIS-TIAN

We do not understand that Dr. Draper means that there is a conflict between religion per se and science, but he always speaks historically. We hold, and so must he, that re ligion is a legitimate part of buman culture, and has its truths; but religious doctrines and methods may be in conflict with what is true and what is known. Here we have the con-flict between science and religion.

It is a couff of between religious opinions and systems of teaching falsely called theolig ical, and the advanced knowledge of mankind It is perfectly evident to every one who has acquanted biniself with the early develop ment of mankind, that religion has always held its existence distinct fr- m the knowledge of natural facts and has been arbitrary. in its cemands; it has not attempted to reason, but has commanded. It has held certain moral truths in connection with the teaching of a God, or the gods and, in any age, has adopted the scientific opinions that have been accepted by the majority, while it has persecuted those who had anything new to teach. The voice of the people has been proclaimed by the privathood, or the oracle-has been proclaimed is by divine authority while it was only the dream or guess of a man

The conflict between the science of this half of the nineteen'n Christian century and the predominant réligious creeds, is as real now as ever. It is irrepressible. Prejudice acts as a chronic disease on the religi us mind, en-feebling the rational faculties especially where it is based is arbitrary authority. The symp-tom of this disease is a par xysm of wrath or resentment when a favorite theory of God, Devil for Bible is questioned. The church teaches that the world was created in six days. The scientific inquirer quations and fixes an unlimited period for creation or denies it alto gether, as creation is understood in the church. Then comes a spasm, as when a dead frog is gavaniz.d. "There has not been a universal fland within the period of the Bible chron-ology."

Horrible! says the fervent an erter "Man has been on this earth more than 6.000 years. yes 60 000 and the great pyramid has b en built more than 5 000 years." Impossible! says the Bible-worshiper. Man was bor in from the beginning, and must have had an'ancestor whence he sprang, says science by its law of inference. A wfull screams the terrified devotee, you rob God of his glory! you are an Atheist! you deny the Bible and deserve hellfire!

The Bible contains errors, says the cool in-You are an infidel, the defeated opquirer. popent replies. What is the difficul y? Why this couff ct? The man of religion is a slave to a traditional interpretation of an assumed authority. Both his authority and his render-ing of it are questioned by the scientist. Casage the point of attack, and teach that the Pope has no rightful authority in politics, and there is an outcry from the Catholic cou-science. Happily for truth and liberty, the Catholic church is divided on this point. When the German government demands obe-dience, the pope tells the faithful that "their conscience" requires their opposition to such AWA

Mr. Gladstone calls on the chiefs in the Catholic church to define their doctrine of obedience to the civil law, while their con-science is thus in the hands of the pope whose efficial interpretation of the divine will is infailible. They reply in strange - discord, but in such a way as to strengthen the positions of Mr Gladstone. We hear something of the rights of conscience but under the suling at Rome there can be no religious conscience in the Catholic church in disagreement with the word of the pope. It is the conflict of authority with reason. Coming nearer home, we see a bishop-elect rij cted because he traches iiuslism; that the body and blood of Christ are present in the sacrament; that the pricet can absolve from sin, and consecrated-water regenerates even if there be but a few drops on the head. high churchman defends the roj cted can ditate on the ground of the 28-b article of the Episcopal creed, which reads that the body of Carist is given, taken and eaten in the supper, but "after a beavenly and spiritual manner;" "it is received and esten" through faith. And we are told that "he who believeth and is bapi zed shall be saved; and he that 'elieveth net shall be damaed " It would not be suffi cient for our press at purpose to show that this quotation from Mark is rejected as an interpolation by the best scholars. We are in a contest which goes deeper than a tex! of scripture. It is the question of common sense against a mystical theology; of knowledge sgaint authority; of private consc Race, against church dictation. The Catholic receives the body of Christ in a real scase in the consecrated wafer. The high courchman receives the bo.y of Carist through faith. The mysticism in one case is equal to that in the other. I should prefer to take the body like a true Catholic. But the point is that such acts are imperative to save the 'sou!. The teaching is given by authority. We may protest in the name of common sense, of knowledge, and private conscience, and still, with a brazen impudence, the priest proclaims his authority. Science is contend-ing against a de usion, which long since be came a chronic disease of the Christian brain, a congestion of faith, which leads one to ad-have to the error that, through tradition and the Bible, the church has authority to teach an. infallible rule of faith. If this assumption ia right, every monarch and president in Christendom should bow to the pope. If the church has the infallible, word, it can declare it. Any Protestant minister can declare it as well as the pope. Of course, if there is no authoritative declaration of the word, there is no such a word. A word that cannot be spoken is no word at all. An inf fallible authority in the pape is just as suppos-able as the same in the Bible. The moment we examine the thought we see that an infallible head of the church is necessary to enable a offurch to hold an infallible standard of truth. Can we say a rule is infallible, before we can infallibly work it? Is there any doubt here? The Orthodox Protestant and the Catholic are in the same boat when they oppose author-ity to the conviction of the individual. When-we declare the right of private - interpretation, we have no infallibility, and no heresy. Any one who has a conviction is pope, and if he can show that his conviction is founded in reason he may be a teacher. Mathematical evidence is demonstrative; historical evidence is cumulative and never absolute, moral evi-dence is probable, and is a guide to the indi-vidual but can not be enforced. This is the method which science recognizes.

supported by evidence based in knowledge and plain testimony such as common sense will approve; let it give up its dogmas of in-fallibility and be satisfied with the probable, and the conflict with science will cease. I assume that we are to have the real scientific method in the schools, and not a pseudoscience.

We will have no claim of authority by those holding the keys of the kinngdom of heaven. which is not granted to those holding the keys to the kingdom of nature, and faith shall not mean a blind assent to a system of belief, but the confidence of the heart and the inspiration of thought. Then the scientist will be religiously devout, and the theologian will be scien "fic, and it will be seen that there is no confl ct fl tri th. As religion and science have their conflict in opposing methods, they have their union in that fidelity which proves all things, holding fast to that which is good.

A Boy Painter.

A Brassels correspondent writes: "A marvelotie exhibition is taking place at present at the Cercle Artistique et Litteraire at Brussels. Some months ago Frederick van de Herkhove, the son of a corn merchant at Bruges, died at the age of ten and a half years. He had always been sickly, and war therefore not sent to school, but allowed to roam about. His chief amusement was to paint with such rough paint ing material as he could procure. The paintings left by him, of which about a hundred are now exhibited at the Cercle, were discovered since his death to be productions which the best landscape-painters of the sge would not disown. In Brussels good judges of art are astonished that an untutored child should have equaled and even surpassed some of the most celebrated masters. In all those of the pictures where there is a river, a little boy is introduced in the sct of angling, representing of course the deceased. Lurge sums have already been off red for the collection, but refused

Boices from the Deople.

DEVEREUR, MICH .- Julia Ann Esmond writes. - 1 have read your paper some of late, and like it very much.

SAPPA, KA. -- Wm. Bumbaugh writes. -- I would like you to send me the Kalioro Partosorn al Journal. I like the tone of it very much. It is the best Spiritual paper I have seen.

OCONTO, WIS - Samuel Conillard writes ---read "True Greats.ess" in your issue of April 24th, and I must say that what T. B. Dowd says of Thomas Paine is superb'and grand. He is sound.

GRAND TOWER, ILL -B E Oney writes Thank God I am fire of my old superstillion, Cal-vinistic notions, through the dear old JOURNAL Would to God, that more were free like myself If makes God look like a kind parent instead of the ferocious being the old churches make him.

SHELL ROCK, IOWA -A A. Robinson writes. In regard to materialization, as I understand it, a medium is required for the spirits to draw from; that is, where they have reasces. Within the last fifteen years there has three different persons told me that they had seen ghosts, or a person abat remained in their sight but a short time.

REMARKS: They probably had a clairvoyant view of the spirits you refer to. Had others been present they probably would not have discerned them.

HAVERHILL, MASS.-W. L. Jack, M. D. writes.-Your valuable paper still continues to shine in the East as the very stars do in the heavens, with truth and steadfastness to the cause of purity and eternal progress, free from all the stench of free-love-lust-ism, so damnable in its teachings and promulgation. It has an excellent circulation here in New England, and is in favor with all who love purity and truth and untainted Spiritualism, such as is advocated, by all pure bearts.

WONEWOC, WIS .- Mrs. P. Spooner writes. There is a small company of us here holding circles with some show of success. We do not have such developments as we read of others meeting with, but we are new beginners-a majority of us having never sat in, or seen a circle until within two months. We should be pleased to develop something of value, but can not say how it will be with us. More light is wanted. We are much pleased with the JOCHNAL, and esteem it as a ne cessity with us.

winter as free and bappy as the singing birds, that have made their appearance this sunny morning. The warm sup has melted away the great snow banks, the green grass is springing up, the trees are putting forth their green foliage, all nature is scaling, ' amid the gladened hearts of man and, caught the influences of loving nature, and trying to imitate her by displaying the hand of industry. We have labored hard all winter, lecturing through the beautiful State of lows, but I feel now that I shall soon bid her adiu, with the many good and dear friends, with the assurance that I will return at some future day, with better developed talents and powers to entertain the good friends. They have my best love and the love of the augels, be-cause they have been so kind to me. I feel that I now must seek, other or labor, therefore shall be in Chicago after the 20th of April.

FITZWILLIAM, N II D. F. White writes -1 saw in your paper under date of March 20th, an article on Noab's Ark, wherein it said there was shout 150 direct contradictions in the Bible. Do you not think it would be interesting to your caders if you would publish one or more articles as the case requires; polating out those contra dictions. I think, judging from your editorials, that you are expable of wing them up in as carcustic a manner as my one can. We free thinkers could use them to good advantage in our neighborhood arguments with those who style themselves Christians. A great many of them read the Bible in so superficial a manner (because they have been taught it was their duty so to do) that they don't notice but what every thing matches in together, as slick and nice as a old fashioned dove tailed cabinet work. Take, for instance, Acts 9th chander and 7th yerses. By the time they get to the 324 chapter. Oth verse, they have forgotten all atout the 9 h chapter, 7th verse, and they think everything is lovely.

BEMANKS. We have for sale a little pamphlet, containing the contradictions referred to, that would suit you. Price 25 cents.

JOLIET PRISON, ILL -John Jacobs writes. The soul of gratitude can not forget the hand of charity, and never shall I forget the sympathizing benevolence that I have received from your hands. When I asked some time ago for spiritual reading matter through the columns of your valuable pa per, I received forthwith eight copies of the Ban NEW OF LIGHT from the publisher of it. I have found them full of light indeed; they were received. with gladness I thank you in the name of all those who have had the privilege to peruse them. I am miso the donce of that precious volume, Answers to Questions by A. J. Davis, and three Answers to Questions by A. J. Davis, and three yeal instructive pamphlets from an unknown friend; unknown to me, but not to Him whose eyes are ever on the hand of charl'y! Except my thanks, and may height avgels bless you and your home. P case i ardiun me, my benefactor, for not having long age responded to your genérosity. I am heighless, and can bot pay for my dear old friend, the Journan, which had ceased to visit me, and I, or w, found it hard to do without it; to day, how ever, it is on hand again, and I find it all the more brighter, and its Spiritual. Philoso-phy the richer. phy the richer.

LAKE MILLS, IOWA .- Stanley D. Wadsworth writes.-Being a regular subscriber to the JOUR-MAL and a believer of spirit communion on the MAL and a believer of spirit communion on the principles of natural laws, -not having positive knowledge of the same--i beg leave of you to comply with my request, if you can convienently on your part. I will state to you, near as possible, the circumstances of my case, then you can judge for yourself what we most need. I have a boy 14 years of age that had a strong desire to form a developing circle. A few youngsters complied with his request, more for sport than anything else; but to their surprise, my son was entranced but to their surprise, my son was entranced at the first sitting, and controlled by a stage ac-tor. The influence passed off and be exclaimed that he saw a bandsome stage, with beautiful colors and curtains. Since then (about two months ago) we have bad circles often. I desire for a control of a scientific nature, or one that is well i ducated, and has had more or less experience in controlling trance mediums. He is held at times two hours, talking nonsense with the wit of an Irishman os a clown.

REMANES Be patient. Perhaps spirits of a higher order can not control your son at present. They will do stoy and by. Those who are now influencing him, are, no doubt, preparing him for a higher order of spirits, Many months may pass before a change will have taken place.

SAPPA, KA .- Benjamin Lewis writes .- The old "beat" is still alive, and times are very hard, but I will send you five dollars on my big ac-count that you have against me. I am an old count that you have sgampt me. I am an old man and bis is my sixty-seventh revolution around the sun. I live alone, and the Joursan is all my company, and I could read it with more pleasure if I could keep my subscription paid up. I will now give you my circumstances for the last two years back I left Jewit County two years 1 put ago this month. I brought seed with me. in about 14 scres of whest and oats, and it looked promising until the bet winds and drought came. The oats I did not harvest; the wheat hardly paid for harvesting; I merely saved my seed to som 1 bis Spring. My winter wheat looks well. Myself and my friend William Bumbaugh are the only two men on the Creek that have not receive i aid. I have applied and was refused, because I had a cow and yoke of cattle, and kept a out 100 pounds of flour ahead (Clothing is what I applied for, but was refused. The old gent and I are getting pretty ragged, and if you could caute a box of "cast off clothing" to be sent to us, it would come very accept the at this time. If there should be any thing sent, please direct it to B-spinin Lewis, Plumb Station, Kansas, U. P. R. R.

der not ashamed to solicit subscribers to the same. Truth is not always palatable and though loath to utter it, I feel that I must state that there are many phases of Spiritualists source in the set of our philosophical tents, but it also be a so-called "Unity Church," with a titled reveren at its head. Outside of these are many who are believers in some of our philosophical tents, but it is a schedule of the set and the set. do not acknowledge the claim of .Spiritualism. I am myself opposed to any system of organization which will not give scope for individuality to play. Still I can not but help feeling that a sufficient unity might be brought to beer upon the f-asibil-ity of employing a lecturer. Buch a lecturer would materially ald in bringing together Spir-litualists, of all phases, tending to create more harmony as well as adding to our fanks. Many I feel are only waiting to judge and know for themselves before getting down from off the fence. We have several medi-ums undergoing development, and if the develop-ing circles continue on in a systematic manner. do not acknowledge the claim of . Spiritualism. ing circles continue on in a systematic manner, believe that much good will accrue to the cause To all lecturers and good physical and test medi-ums drifting Rocky mountain ward. I would say on behalf of Spiritualism, "please give us a call and may the good angels overlooking those of us here, help us to extend the right hand of fellowship to you."

DEL NORTE, COL - William Kendall writes.-In reading the book called the "Holy Bible," late ly, I have come across some things that many of youvreaders might consider worthy of perusing if your orthodox readers who put so much faith in the book which they call God's word, will get it and turn to Issiah 43d chapter and 10 h verse, they will find that their field has not existed forever The prophet here says, while under the di-vine influence, "Before me there was no God formed, neither shall there be, after me " Now does not such words go to show that lifere was a time when God was not, and does it not also prove that there will be a time when he will cease to exist. If not, what is the use of another God? If God ceases to be and there is no one to act as director, what is to become of the heavenly king dom? I presume our orthodox brethren would say, "Let his Son reign." - The next verse kills any such prospect as that dead in the shell. "1 even I, am the Lord, and beside me there is no Savior " Now, once when the Savior of the New Testament was censured for disobeying some law of Moses, he said. "before Moses was he," and as this was lorg after the time of Moses, the Lord must have forgatten his only begotten Son in his excitement flow ably does Isalah describe the po-sition in which the orthodox are placed (Isalah 28). 15), we have made a covenant with death, and with hell are we at agreement. When the overwith hell are we at agreement. When the over-flowing ecourge shall come it shall pass through; it shall not come unto us for we have inade lies our refuge, and under falsehood have we hid our ourselves. Could a description be more perfect? All this have they done, and yet Micab says they need not or to that effect, for he tells them how need not or to that iffect, for he tells them how they can get off much easier, and taking all in all, I think his way of doing business very much bet-ter. He says, "He hath showed thee, oh, man, what is good and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God "(Micah 6, 8) Now let us hear why the orthodoxy do not take this way which is more simple, good and effective.

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Just so long as the method of religion is different from that of science, we shall have the conflict.

The method of all religion is arbitrary authority, that of science is evidence and induc-tion. Now let religion relinquish all claim to supernatural aid that science may not equally claim, let it reject all miracles that can not be

and the second s

LONG LAKE, MINN.-W. Archibald writes.-I can't do without your paper. We like the RE: 1010-PHILE SOFFICAL JOURNAL best of all. In Henepin County, within the last decade, hundreds have come from skepticism to firm believers in Stdrit I may not meet you. Brother Jones, on this side of existence, but on the other side I hope to make your acquaintance, and congraturate you on the success you have had through the RELIGIO-PHILOSOPHICAL JOURNAL, in bringing many thousands to a knowledge of the truth.

SHREVEPORT, LA .- C. S. Gunter writes .-There has been a society organized here under the name of the Shreveport Spiritual Association. There are some of the most prominent ladies and gentlemen of this place interested in the investigation of the phenomena of Spiritualism. There are several very good mediums developing, and we are acting, some very fine manifestations. Dr. Watson, of Memphis, Tenn., has promised to come here, on or about the 10th of May, to deliver a course of lectures He will bring a good medium with him.

FARINA, HLL -- Mrs. Wm. L. Green writes -- 1 have to day mailed to your address a couple of pa-pers, containing a synopsis of sermons presched against Spiritualism, by a prominent minister in the denomination which sustains bim. do not know that you would care to comment of the sermon I sent you, but-I would like to see an answer-not for my own sake, for he admits all I could ask him to, that there are natural laws by which spirits can approach the material world and make themselves perceived.

REMARKS .- It is unnecessary for us to give those sermons a special answer. Those who will read the Journal each week will and a full answer thereto.

BAUK RAPIDS, MINN -- Mrs. A. E. Morrison writes.-Sickness in my daughter's family has prevented me from writing before to express my thanks to you for your kindness in sending me those extra copies of your paper containing the account of Mr. Morrison's death. Before his death he saw and conversed with several of our spirit friends, and they fold him the day he would die, which proved true. He seemed to five more in the Spirit-world than in this, the last two years of his life, and he was as caim about dying as he would have been about taking a short journey.

KEWANEE, ILL -- Charlotte C. North writer - Our town is a priest-ridden one, but there is a little lump of leaven here, and time will show how well it will leaven the whole. Some of our minis-ters are preaching sgainst) Spiritualism and this will call the people's attention to the subject. For the last year and a half we have been holding a private circle, and we have had a few tests and communications, which were quite satisfactory and interesting. Hope you may be permitted to continue to battle against the dogmas of theology, and help speed the time when its last root and fiber shall be cradicated from the minds of men and women.

WEST LIBERTY, IA.-Mrs. H. Morse writes.-This beautiful morning, I feel like making my spring bow to you and the dear old JOURNAL, and let you know I am not lost in the snow banks, or drifted down the river with the rubbiah and under-wood of free lovelam, but come out of the hard

REMARKS Here is an old man 67 years old, asking simply for some cast off clothing. We hope that some neighborhood will be inspired to assist him and his friend. Bend them a good large box, and pay the charges thereon, and Request them to give to others what they do not need themselves.

G. W. M. writes.-Last October, my mother, aged 80 years, died, and as I say the coffio lid close over her. I thought it was the fast time I ever would behold one I loved above all others. I had never investigated Spiritualism, and be-Thered, as many do, that it was deception, or the workings of electricity. I wished proof. Since then I have obtained it from a lady medium, a much esteemed friend, who has developed into a medium for taking photographs. I can now joy-fully say-and I wish all those who have lost dear ones could say it with me-that I have two ple-tures of that beloved face, as last I saw her. Her left hand, which was injured a short time before her death, is held over my head in the same pecu-liar manner which she held it after being injured. Since then we have sat in circles, and have had raps, etc., and the table would rise in the sir with only the fingers of one hand of the medium placed in the center of it. We then formed a wide circle around the table, joining hands, so far away that on one could touch it unless seen by us in a full lighted room, placing a paper and papel on it. I vasked for a hand to come and write, and we would believe. The table rocked and threw the paper and penell toward me. I placed them back and demanded the proof. The table then jumped over into my lap. This can be testified to by six per-sons who were present. No one touched the ta-ble, or was nearer than three feet to it. on one could touch it unless seen by us in a full

COLORADO' SPRINGS, COL -H. Phillipps writes.—I have been much pleased with the large, I might say very large proportion of liberal senti-ment permeating the residents of S. Colorado; but liberality of mind and popularity being as the antipodes, we will find, such has been my observation; too many, alasi lacking in moral courage to express openly their advanced feelings. Is not the "age of reason" unfolding itself day by day? If so, how can men, whose mark of distinction above the brutes in the faculty of reason, be driven like cattle? In this fresh and growing town, nestling under the very mountains, and surrounded by a climate of 'which 'there's health in the brerzs and vigor in the gale," dwell an extended and, in many instances, a most decided expression of liberality. When passing through this town a of liberality. When passing through this town a little over a year ago, I drifted as oft 1 do when entering a strangeplace, towards the news depot, and a devilish (?) spirit prompted me to inquire for your paper. My inquiry was sadly repulsed by a look and negative, which well nigh wilted me on the spot. To day we not only find your paper, Bannay or Liour, Common Saxas of Call-fornia, on that stand, but the news venable

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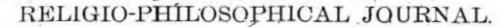
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Death---Injurious Effects Arising from Intoxicating Liquors---Continued CHAPTER XXII. Norrative of a Spirit that Suffered from the Effects of Debrium Tranens. THRILLING EXPERIENCES OF THE SUFFERER

72

Well,-you desire my earth-life history. Oh! how dark, dismal,-heartrending and disastrous! What lechery in earth life! What licentiousness there! I was brought into existence on the material-side of life, under very peculiar circumstances My mother was a highly cultivated, intellectual woman, with fine feelings and generous impulses. Although she was addicted to the inordiante use of various kinds of liquor, her moral sents. ments and feelings were of a high order, her soul always yearned for purity of life. Strange, indeed, that she should allow a permicious taste, to control her, and bring her to a premature grave, but such was the case. She nourtaked me into life, her youngest child, when her whole systam had become saturated with polyenous liquor. Just think of it, my little delicate organism reposing in the womb, and sustained and nourished by one in such a condition. When my mother was excited through the dite effects of in. ordinate indulgence, she molded my nature partaking of the peculiar characteristics arising therefrom. When she reeled under the influence of whicky, the material furnished to construct my little body, was of like na. ture. I was formed of molecules of matter received dire-th from her, and each of them was a confirmed drunkard-educated, diwiplined and marked in every respect for an inchriste' Each of Wose molecules was casde in a dram shop, instructed there, and taught to five on intovicating beverages.

Every particle of nourishment that came from my mother to aid in un folding my physical structure, had been thoroughly trained in hfr nature before sent forth with its pernicious influence to form my system. Allow me to say here, that the infantile body is composed of molecules of matter, as heretofore described by another spirit, Dained wholly from the organism of the mother. They are educated by her, they are impressed with her individuality, they are tinctured with the influences that surround her, they are molded by her thoughts, and when prepared for their future work, they gravitate to the embryotic child, carrying the lessons imprested upon them. The mother can educate her child before it is been, the essence of the grandest principles in morality es be imported then purity of nature can be formed in the worth, and a poet, a philosopher or genius in any respect can be molded. I was hadly disciplified in the embryope state. Every molecule or particle of matter that my mother appropriated to build up my system - was desplute in habits, was a miserable toper, and I was obliged to live the kind of life, when born, for which she Diwardis directed me. Oh how potent was my pre-notal instruction.' Her periodic revels prepared me for a wretched life, and I could not resti on myself I was powerless in inveillorts to refrain from intova atong dracks

As soon as I grew to boyhood. I commented drinking morthnaton - mt body was removeless in its demand, loquor it must have.' No moral sugclon would do me a particle of good - I was constantly under the influence of liquor, and how could it be otherwise as I was nourished into life by fo of that was finctured with it? In furt, I was so constituted that my organization demanded that unmatural stimulant (Oh! what a wretched life I led! The molecules of my body were composed of deuxkards, maninfactured by my mother when she carried me in the womb, and when they now the heantiful light of day, they recled and tottered as 1 tried to stand erect hence I always have the appearance of heling somewhat merecates . time passed on, and my life became writtened indeed. Finally I was at tacked with delivium strene as Oh! what a horrible discuse' How my sind shudders when I now think of it. Pain racked even hour my hade anys ared to be on fire; my whole nature was distorted. Life to me mas tion wretched indeed. I seemed to be surrounded by thousands of -r pett. They floated around in the room. I efuld see to it foul sline forms, their forked tongues and poisonous' saliva, and hear their division How appoling the scene? Paets have sung of the horrors of the ous of Hell, but no pen-picture could partray my mosery' 'All the m

devils of every uniqueary ponthenionium could not render me time miserable. I was encosed by surpents, rats, mice, and worms, and the store as real and tangable to me, as anything on earth is to you. That - a fition of my system was brought about by the infurlated molecules of my fody. They were made drungards; they drove me to the poisonous sup, they would not give me a moment's peace; they demanded liquor and 1 gritlifed them

I was sick only three days, and, oh' how I suffered during that time "Loosd Protesque images, how they foglatened me! They seemed like so many fiends rome to forment me. I can not enter into a discussion here as to how those images were formed, it is enough for me and you to know that they existed to tyransize over-me, and render my last moments wetched. The more weak my system became, the more virulent were these phantom realities. They would crawl into my mouth, nose and cars, and nestle in my stomach, lungs, and abdomen, while their basses and rain a moment, to something, if possible, more faithsome, and then dash at tue, as if determined to anothilate me. One would open his large mouth and running out his tongue, would lave my face and eyes with it Another would have the sting of a scorpion, and he would thrust it into various parts of my body, and then turn around and lick the wounds he had made. Another would wind itself around my body, and then lifting its head, con time for a time a steady watch at my eyes. .

Bear this in mind, that these phan forms are realities to me. The cell g of my room was covered with hateful images, and they all directed piercing, flery gaze at me! If I closed my eve the stance of death, and the carnival of the scrpents and horned devils "continue". My medicine was alive with little writpions, the stings which pierved my throat, and they reassled around my signach, throw-, and into convulsions. Then's culture would enter the room, and with speed fire, gize at me, and lighting on my breast, would pick my eyes end thish, making wounds into which processes when swould rush to sa-" A their hunger Black men, with prodicions forms on their heads and r sembling a monkey, would stand at the door and windows so that 1 coold not escape Lattle snakes would crawl into my hungs, and perfor Full presides with their forked brigges." My fingers turned into ligards, flut benefined fought each other. My even wankers resembled littlefeels, their mughs emitting a flame of fire. At times, all these bideous creatures would vanish, and a death like stillness pa vall. Then I would hear a roating more, as if a tornate was exhausting its powers in spreading de-visitation around, and it would be succeeded by a de athlike stillness, only to be followed by a troop of flerids, which would enter the room, and with knives pierce my cody, out out no eves, amout do my arms and legs, take out my liver, burg-, intest new and kidue's, and lay them on the table before me, and finally they won d put the respective parts back in their places again. I would then igainz- for a moment that all this was a delualon. My head, too, a' times, would swell up into gegantic proportions, and then burst, the blood and brains be mearing the walls of the room. My legs would seem to become rabid dogs, and they would turn their heads upon me and bark. Then, again, little dealls with hows and arrows would stand a few feet from my bed, and sholot arrows into my eyes. I could hear the screeching of owls, the roar of the lion, the imrz of bees, the hisa of serpents, and the shrill-noise of poisonous insects. Bees would make a hive of my body, and go in and out of my ears, nostrils and mouth, their continual buzzing being deafening to me. They would fill my lungs with honey so that I could not breathe; in fact, they would encase me with a net.work of honey comb. Then a hideous monster would approach me, and hand me a glass of whisky to drink I would attempt to-wallow it, and a surpent would dart platiery head out of it, and bite me. Again, and again 1 would try to swallow it, but as often thil, the same poisonous serpent preventing it. A savage demon would clutch hold of my hair and drag me around the room, and then hang me to the ceiling by it. At times, my firsh seemed to be a complete bundle of worms, embracing each other, and emitting the most nauseating effluvia. Bear in mind, I am givng you my exact sensations-they were substantial realities to me, and tortured me more than you can conceive. No pen can picture my misery; it was terrible to Clate, hidcous in all its details. The foundation of this suffering was laid by my mother. She dis-elplined my infantile body for a drunkard. She stamped on my nature the word inebriate. Each child is labeled when in the mother's womb with its most prominent or distinguishing characteristic. Some are labeled poets, others musicians, mathematicians, architects, or philosophers. That I know to be a fact. I was labeled for an ipebriate, and I did not, during my earthly career, succeed in tearing it away. Finally I passed into an unconscious state, having been to all appearance killed by the insatiate monsters surrounding me. I died under their in-fluence, the most deplorable sight in existence. Eventually, I appeared to revive into a sort of dream-like condition. I felt as if crawling out of allkinds of rubbish. The air seemed to be purer, thesky clearer, the flowers more beautiful and aweet, and the scenery more grand. I felt as if a dark cloud had been removed; and that a brighter life awaited me. I realized that a change had taken place. I saw no loathhome snakes or disgusting vermin, and my mind was clearer and more screne. I realized that a grand change in my condition had taken place, yet I felt as if I was still on earth. I did not, for a moment, suppose that I was in Spirit-life. I could not readily realize my true condition. My awakening was very peculiar. At first, as I have said, I seemed as if emerging from all kinds of rubbish and debris. Gradually that disappeared and the scenes around me commenced brightening. I felt as if on a journey in a new country, and as I traveled on, the magnificence and grandeur thereof continually increased. I could not realize how this could be. Without any effort, I seemed to move on, and each step I took, buwildered me the more. I saw no one-no one seemed to respond to my earnest appeals for help. I did not recognize the fact that I was dead. Those alimy

scrpents had disappeared, affording me great relief, still I realized that my condition was far from being desirable. Finally, I uttered a fervent prayer for assistance, appealing in tender terms to God, to send me relief I could move only with great difficulty. I was so weak. My sensations of traveling were psychological effects impressed upon my mind by an outside Juffernce. I felt as if I had just awaken from a protracted debauch, with my system so enervated thereby, that I could not sit creet. Finally, I fell inton gently, refreshing slumber When I awoke, I found my darling sister and brother, long since deceased, accompanied by a spirit physician, standing to my side Oh' how sweet the expression of that sister's countenance A halo of light encircled her features and its silvery, cloud-like richness made her have the appearance of an angel What transcendant loveliness in her bewitching, tender smiles! She laid ber hand upon my forehead, and said, "Brother, you are in the Spirit-world This humble spartment that you are now in, corresponds with your inner-life. Those pictures of loathsome animals you see yonder, represent the outward phys-Ical conditions from which you have just escaped Those shadows of the same poisonous sumy creatures, resting on the office wall, represent the fact that your outer spiritual body is tinctured the fruits of your physical system, and that a long time will clapse before the same can be eradicated Life to you has been a terrific struggle. Your nature was educated for an inchriste, and in the mælstrom of passion, you were swept along to the grave. Your taste for strong drink will still exist. You will years for that permitious beverage that has made your life so miserable, and your utmost exertions will be required, or you will continue a victim thereto. Your organism is very gross and dark now; and he cautious, or a life of wretchedness will still be yours. You must resist all thought of returning to your old haunts of vice and demoralization. You are hopest, noble, philanthropic, and tender hearted in aspiration, and always desired to be structly temperate, and these promptings are the reflecting traits of your character They brought, as to you this morning. They will enable us to conquer at once your inordinate desire for liquor. You are weak

now and will remain so for several days yet." My brother then said. "I rejoice to meet you on this occasion. The condition of your physical system drove you into a life of wretchedness. All our effects to save you were unavailing,-down! down!! down!!! you went, until you were attacked by delirium tremens, resulting in your terrible death. In espirations you were always angelic; in habits of life a profligate. Your apprations were subordinate to your possion for strong drink, and the faiter trainplied over, and ruled them. Your desire now to live a correct life, to do good and thereby progress upward, will triumph. We welcome you to the Spirit world, though it will be a long time before you can advance to a higher sphere."

The physician said You are weak, I see, my friend. Your spiritual body has he so hadly effected by its earth dress, or what is termed the physical system Between the two there is always a close connection, and every glass of intoxic iting loguer you drank, transmitted its persienus influence to your spirit. Your spirit is a storehouse of effects, and each effect is a chapter in your life, from which I han read to judge you. If is a grand old tow that all the acts of in write their own history. No nefarious deed can be commend in source, that will not eventually be known in Spirit. iffe By looking at your spiritual organism. I can read your life. lines, tell the character of your earth-life, as well as you can yourself You are now on the spiritual side of life, just having emerged from a heartrending ackness-delirium tremens. Your spiritual organism, mirrorlike, reflects your earth condition, and each molecule of the same, had its mater al counterpart of your body. By indulging mordinalely in intoxfeating drinks, you molded your physical body, and the spirit being in natural rapport therewith, received all of its pernicions influences. In order to accomplish the grand work in view, you must never place yourself en rapport with the mebriales of earth, or remain long in the atmosphere where liquor is manufactured I see you are strong mongh to conquer eventually A life of gomortal bliss awaits you. Progression will in due time carry you to the sphere of your dear brother and sister 1 have given them directions concerning you, and for a short time I must leave you."

I fully realized the truthfulness of my spirit friends' statements. 1 did. indeed, regret the wretched dark appearance of my spirit. It told plainly of a meetable dissolute life 1 then fell into a calm refreshing sleep, and when Lawoke I was greated by most heavenly enchanting music, which thrilled my soul and animated me with an intense desire to make rapid advancement. That aspiration did not, however, -remain permanent. There was an attraction around the saloons of earth, that would draw me thither at times in spite of myself, and had it not been for the unceasing efforts of my darling sister, I could not have triumphed as soon as I did. Her attention was uniformly tender and affectionate. Her smiles shed an illuminating influence over my pathway, and her encouraging words I al-ways carefully treasured. For several weeks, however, I was compelled to keep quiet So weak, so enervated, so borne down by the pernicious influence of my earth-life, was I, that it seemed as if lewas about to suffer the untold agonies of another death | have been in Spirit-life many years, and still my spiritual organization is marred by the debaucheries of earth. A century will not completely eradicate the deleterious effects of my licentious acts. Those who saturate their physical bodies with poisonous liquors, degrade themselves, not only on earth, but in the Spirit world. It is horrible to pass to Spirit-life through the influence of delirium tremens. No one can die naturally who indulges freely in intoxicating beverages I have suffered for my misdeeds more than tongue can express.

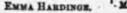
The only hell that I have ever found or suffered from, is the one that my



mother and myself formed. During my pre-natal existence, a tendence given to my feelings and passions, and all the powers of my resolute will, could not withstand its Solent inducnce. The had habits of my mother were all transferred to my infantile organism, deeply impressed on each particle of matter composing it, or on each molecule thereof, and I, of course suffered from her transglession. Let each one read my a grative carefully, and teel kindly and tonderly toward the erring. You, parhaps, are pure and good Your empryotic growth and development were suitable to mold you properly Nover point the finger of scorn toward the erring, but encircle them with your sympathy and love, and tenderly exhort them to reform . My darling sister never frowned on me once, when she was. redeeming my spirit from a life of shame. K noness alone can effect the reformation of the deepest-stamed villain. Harsh measures towards those who have sinned, can accomplish nothing towards refining their brutal na ture. Those who spurn the unfortunate, or the criminal, can never progrees while that feeling exists Always bear that thought in mind.

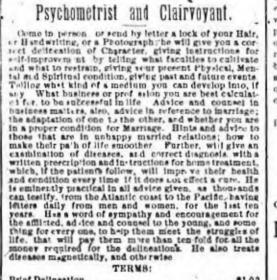
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