

SPIRITUAL JOTTINGS.

Colonel Upton's Suicide.—Tuttle on Mrs. Richmond.—The Fletcher Case.—Mr. Farnsworth's Common Sense.—Mrs. Foye's Mediumship.—Mrs. Hutton.

BY Wm. EMMETT COLEMAN.

In the JOURNAL of May 21st, in an editorial on somnambulism is quoted a statement from "A. A. G." that Col. Emory Upton was not a conscious suicide, but while in a somnambulant condition killed himself, and that "the world in its wisdom of making all deeds square with given rules, gives a verdict of suicide, when no idea of suicide ever entered the mind of the victim."

TUTTLE'S CRITIQUE OF MRS. RICHMOND. Professor Denton and myself were both much pleased with Mr. Tuttle's searching analysis of Mrs. Richmond's nonsensical Perihelion lecture. Whenever that lady attempts to meddle with science or history she is sure to make a muddle of it.

THE FLETCHER CASE. It did my heart good to see the noble, manly course taken by the JOURNAL in the infamous Fletcher case. Again has the JOURNAL planted itself firmly on the side of honesty, truth, and justice.

MR. F. E. FARNSWORTH'S COMMON SENSE. Some weeks ago I read with much pleasure an abstract of Mr. Farnsworth's remarks in New York on the abuses and defects of Spiritualism. Although not agreeing with every individual utterance of Mr. F., there is, yet the spirit of common sense, of independent rational thought, permeating his words, commanded my respect and admiration.

Let us, then, not be hasty in jumping to conclusions. Above all things, let us be just. Let us cautiously and candidly weigh all the facts, testing the matter thoroughly, before deciding positively as to the nature of psychic phenomena presented to us.

Build houses if you will, but build men. Rear reputation but also rear character. Improved machinery, but forget not to improve morals. Adopt the electric light, but be certain to adopt the light of reason and use the warmth of affection.

when Mrs. Conant was medium. Since her death I think a much larger proportion of the messages have been identified, alike with Mrs. Rudd, Mrs. Danekin, and Miss Shelhamer.

MR. PALMER'S EXPERIENCE IN SAN FRANCISCO.

Under the caption, "How some Spiritualists are Deceived," Lyman L. Palmer tells in the same JOURNAL of his experiences at a public seance at the house of a well-known medium in San Francisco.

Moreover, she writes messages in a number of foreign languages, of which her friends say she is ignorant. I have seen her write in French, Spanish, Italian, and German; and I have the testimony of reliable parties, that she has written in Chinese and Hindustani.

The defective character of the answers to questions, and the suspicious nature of some of the phenomena attending the seances described by him, I am well aware of. I noticed these from the start.

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The Many Methods of Christian Salvation.

BY O. S. PORTON.

Those who are the expounders of the orthodox faith of the Christian Religion, insist that the Scriptures are of authority because they were written under a plenary inspiration flowing directly from God.

Regarding the Bible as the record of God's inspired teachings, I propose to state briefly the several methods indicated in that volume whereby salvation can be attained and the eternal happiness of the soul secured.

The first class of those that are amongst the saved, are those who die in childhood, before they reach years of discretion and responsibility. Of such Christ said: "Suffer little children and forbid them not, to come unto me, for of such is the Kingdom of Heaven."

A third class consists of those who belong to the Jewish faith, and continue to regard the Mosaic law. That doctrine is distinctly taught by Paul in the 11th ch. of Romans, verses 25 to 28 inclusive, which reads as follows:

"For I would not brethren that you should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part has happened unto Israel until the fullness of the Gentiles be come in.

The language in the above quoted paragraph is too distinct and certain to admit of any other construction than the assertion of the salvation of the Jewish family.

A fourth class consists of the poor. We find this doctrine taught in the 6th ch. of Luke, where Christ is reported as saying in the 20th verse:

"Blessed are the poor, for yours is the kingdom of heaven," and in the 26th verse of same chapter, he taught the counter part of the same doctrine:

"Wee unto the rich for you have received your consolation." On one occasion it is mentioned that Christ went into the Jewish synagogue and read a portion of the Scriptures from Isaiah:

"The spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor, etc. And he began to say unto them, this day is this Scripture fulfilled in your eyes."

The same principle is further illustrated in the parable of Lazarus and Dives. No special virtue is attributed to Lazarus; no special vice to Dives. It is only asserted that Dives dressed in purple and fine linen and fared sumptuously and received his good things of this world, and Lazarus evil things, and that after death we are informed that the former was tormented, and the latter comforted.

We find in another passage corroborative evidence of the same doctrine: Christ positively forbade his disciples to lay up even for the morrow, and even required them to sell their property and give it to the poor, so that they might thus obtain a condition that would class them with those who, possessing no worldly property, would thus become entitled to receive the blessing he promised as pertaining to the poor, and enter the Kingdom of Heaven.

There is still another method of salvation very distinctly stated and fully endorsed by the Scriptures. That is the class that is elected or predestinated to Heaven; Jesus says:

"No man can come to me except the Father which sent me call him, and I will raise him up at the last day. It is written in the prophets they shall all be taught of God. Every man that hath heard and hath learned of the Father cometh unto me."

The principle of election or predestination by God is illustrated in the selection of the Jews as his peculiar people to the exclusion of the whole world, through more than a thousand years; that great historical fact cannot be contradicted.

We have yet another class, the last one that I shall mention, who have equally distinct assurance as being recognized as worthy of salvation.

Peter said: "I perceive of a truth that God is no respecter of persons, and that he that feareth him, and worketh righteousness, is accepted of God."

Paul presented the same idea substantially when he said: "That truth, justice and mercy were the weightier matters of the law."

Indeed, the same regard for moral principles as the essence and substance of a true religion comes echoing down the stream of time from the remotest ages, and one of the prophets speaking under what is claimed to be the inspiration of the Almighty God, said: "What does God require of man but to love mercy, practice justice and humility?"

Ceremonies and theological dogmas and creeds have changed and modified from age to age, but the great pillars of Truth, Justice and Charity have stood as a holy trinity, and they will stand when all the dogmas of the church and the ceremonies that exist as a part of the so-called orthodox religion are classed with the superstitions that have passed away.

If God has poured out his inspiration on the human mind, or if he ever intended that man should have a religion to guide him to a better and future world, then I contend that the religion of God like all the laws of nature and science will be found to be universally taught and consistent with itself everywhere.

The inexplicable "Moodus noises" that mystified the world over a century ago have been heard twice this last winter, and a speculation about their origin is busy again in the Connecticut River valley.

Moodus is a beautiful, quiet little hamlet, lying on each side of a broad trout stream that flows into the Connecticut River, from the east, about ten miles south of Middletown. The village is a mile or two from the bank of the Connecticut, and its cheerful farmhouses and cottages are scattered along the flanks of long sloping hills.

Mount Tom, which is one of the sugar-loaf hills common in the Connecticut valley, was called by the Indians Mackinmoodus, "the place of noises," on account of the phenomena. Since Bald Mountain in North Carolina became famous, it has been thought by some scientific men that the singular sounds in both localities were due to a similar cause.

The latest manifestations, before those of this winter, occurred on a Sunday in 1852, and caused much commotion in the neighborhood; but as they speedily subsided and were not repeated, interest and gossip soon died out.

In 1729 the noises were most remarkable, and a description of them by chroniclers of that time may still be found in the annals of the river villages and towns. A clergyman of that day writes wonderingly: "Whether there be anything diabolical in these things I know not; but this I know, that God Almighty is to be seen and trembled at."

Less trustworthy accounts, most of which are mere floating traditions or superstitious romances, aver that during those earlier disturbances the hills around Moodus were rent in places; long, deep fissures opened, and great stones came rattling down into the valley.

In the latter part of the last century a little pamphlet, the last copy of which has probably now been lost, was published and sold in New England, entitled the "Moodus Noises." It assumed to tell, in graphic language, the causes that produced the singular sounds and the explanation of their cessation.

While it is growing its lamentations steadily augment until it finally makes known to its destined deliverer its place of imprisonment. Magic lore, or deep insight into the science of astrology, had taught the English physician that somewhere in the earth at that time one of the enchanted stones lay buried.

buried gem. He obtained a lodging in the home of a family in Moodus; and there in a aged lady, Mrs. Brooks, still residing in that village, who asserts that it was in the house of her grandmother that Dr. Steele lived during his sojourn.

The Indian explanation of the "Moodus noises" is that they are the manifestations of their god's displeasure because the white men came and took away the red man's land.

The writer was talking with an elderly resident of Salem, Conn., a few days ago, who said that his mother, now dead, used to frequently tell him stories when he was young of the wonderful "Moodus noises."

"The Moodus Noises."—Strange Sounds in Connecticut for a Century.

The noises this winter were first heard early in February, and called forth considerable comment in the State papers. They were heard distinctly in the town of Salem, which is about ten miles west of this city.

A few days ago, however, similar disturbances were noticed at New London. The sounds were thus described in the New London Telegram: "Residents in the neighborhood of the Great Neck have been alarmed of late by mysterious underground rumblings, which begin with a scarcely audible sound, gradually increase in volume until they culminate in broken, abrupt shocks, like the discharge of distant artillery, and then die away into silence again."

Oh! ah! indeed! Thank you! Shake! as the western people say. From the far west we greet you for admitting so much. But we beg leave to suggest that you have spoken too late. Millions of Christian Men with the necessary training of mind should investigate it seriously, and reach some conclusion which will be accepted as the verdict rendered necessary by the facts.

The Watchman, the leading Baptist organ published in Boston, said in a recent article: "We would discourage in the strongest manner the dabble with Spiritualism on the part of most people. But we think the time has come when Christian men with the necessary training of mind should investigate it seriously, and reach some conclusion which will be accepted as the verdict rendered necessary by the facts."

The theory that the Bible speaks with approbation of intoxicating drinks makes the Scriptures contradict themselves, and so violate the first principle of a sound interpretation of the Sacred Word.

MAYOR CAVIN, of Indianapolis, Ind., is in the habit of administering the pledge to confirmed drunkards who are brought before the Mayor's Court, and from the records of arrest and return he is convinced that among the hundreds who have taken the oath to abstain from drink, not more than 4 per cent. of the men and 15 per cent. of the women have broken it.

HENRY SLADE. IF, THEN, AND WHEN, CABINET PHOTOGRAPHS

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