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

OL XV.

S. S. JONES, Editor, Published and Proprietor.

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Mrs. Tappan at the Royal Music Hall, Holborn, England.

[From the Medium and Daybreak.]

After the usual voluntary on the harmonium, and a hymn (No. 7 in the "Spiritual Lyre,") Mrs. Tappan rose and pronounced the following invocation:—
O Thou eternal Spirit! Thou that fillest im-

mensity with thy life and Love, Thou whose light illumines all the void and barren wastes of space, Thou whose law vivifies every atom of the material universe. Thou whose mind inspires every soul and up guides its way, Thou living soul, we praise Thee! Not on shrines erected by man, not before altars where idolatrous knees how down to the exby human hands and set apart to the great worship of thy name, but upon the altar of thy living spirit, in the temple of the human heart, before the skrine of the pure and lowly. heart, before the shrine of the pure and lowly, we praise Thee, O God! The manifold tongues of the earth may not tell thy name, though no voice of prayer and thanksgiving falls short of reaching thine ear. The sincere spirit, the heart bowed down in humility, the soul that aspires to know Thee, the spirit that loves Thee, these may reach thy listening ear, these may receive the benedictions of thy presence. O God, let us make an alter, let us rear a shrine, let us build a temple to Thee. Be that shrine, let us build a temple to Thee! Be that altar our own pure hearts, divested of all earthly stain, freed from all envy and scorn and pride, wherein neither hatred nor malice can be found, but only the abiding spirit of thy love. Let thy altar be the human heart! let our aspirations be for the truth! let us on reverent knees seek for truth, for itself alone! let us seek only for its hidden treasures! Let us make a temple! be it the temple of the human soul, wherein all good deeds and actions find a place. Let it be engraven with words of human kindness, with deeds of holy love and charity. Let its corner stones be purity and truth and goodness. Let its halls and corridors be made of our thoughts. Let the multitudes of pictures adomics its walls had multitudes of pictures adorning its walls be our heart's prayers. Let us, O God, build this temple eternal in the heavens to Thee! Father, Spirit, Life, we praise Thee! The flowers of spring are not more fragrant with their incense offerings than are our songs when voluble with thy love. The choristers in many groves sing their songs of love and joy; but the spirit of man exulteth because of his sense of immortal life, whereby he may fly toward Thee. The many sounds of nature are red-olent with thy praise; but the living spirit is conscious of Thee, and can outsing the stars. The spheres may roll up, and Time himself may fade away, but the living spirit lives for ever. God, we praise Thee! Let our songs and lips bear upward for ever the offerings of our praise. Let our voices join with the songs of angels, with the sweet lips of little children, with the voice of spirits that are attuned to thy praise in their deeds and words of loving kindness. Father, let us syllable our songs in every deed and word of life, until, all joining with the angels that sing thy praise for ever-more, one grand song go outward and upward to Thee, full of the living spirit of humanity, laden with prayer and blessing and praise! Thou art our God for ever-more!

After another hymn (No. 16 in the "Spiritual Lyre,") Mrs. Tappan again arose and commenced her discourse, as follows:—

IS SPIRITUALISM WITCHCRAFT AND SORCERY?

We pause, friends, after having given you hree letters of the spiritual alphabet, in answer to a desire that has reached us to give some new light upon old subjects. There are many persons deterred from the investigation many persons deterred from the investigation of the spiritual manifestations of to-day because they believe it to be forbidden by the Scriptures. They think it belongs to the nature of sorcery, witchcraft, and such things as the fam'liar spirits spoken of in the olden time. "So," they say, "we can not even enter upon this investigation until we are sure that it is not forbidden by our revelations." Of course, along with spiritual manifestations there must come some teachings. Your friends there must come some teachings. Your friends do not come from the other world simply to say they love you and tell you they are not dead; but they also tell you of the nature of their life, of the new light that has entered their minds since they passed beyond the grave, and many of the ways of God. Their guardian spirits are permitted to tell what was guardian spirits are permitted to tell what was meant in ancient times by the various forms of spiritual manifestations then existing. Indeed, except through the light of spiritual manifestations, your Bible is a sealed book, and Christianity itself was long in finding out that it was based upon the manifestations of the Spirit. Now among the ancients there were various kinds of sorcerers, corresponding to your modern conjurers, whose manifestations were tricks, and were known to be such. These, however, oftentimes also possessed These, however, oftentimes also possessed certain gifts of the spirit; and heathen mythology is full of evidence of spiritual manifestations that you get in the form of conjuring and tricks. The ancient Persians possessed many arts of the spirit and many gifts of spiritual manifestations, which, however, were not known in the catalogue of assistant revelation. When Moses or Rameses was educated in his childhood and youth, it was among a people possessed of a knowledge of these arts, It is believed that the Egyptians and Phoeni-cians borrowed this knowledge from the Persians, and that among these were the gifts of sorcery, and that Moses while young and ardent, was skilled therein. But he knew these were not the gifts of the spirit; hence, when the law of inspiration was given to the Hebrews, they were cautioned against the exercise of this sorcery in the name of spiritual gifts; just as, we hope, modern mediums are

cautioned against exercising perc sleight-of-hand as genuine mediumship. This was all that was meant by the ancient edict against sorcery. Then as to the communication with familiar spirits, it was under ban among the Hebrews, because, in the first instance, they, as a nation, must recognize only one source of inspiration and instruction; and in the second. because persons who counselled with familiar spirits, who were not supposed to be wise and good, it was thought, would wander from the authority of the church. But we must re-member that the lawful things of any time were not always the inspired things; we must remember that the law-givers had their special foibles; and we must recollect that it is not many hundreds of years ago since these very utterances would have been denominated witchcraft and sorcery, and the speaker put to

Everything, therefore, that has come under the ban of Church has not therefore, been evil. We know that the Puritan Fathers, landing in America, put to death the so-called Salem witches for no other offence save that of being endued with the gifts of the Spirit. You must remember that the Roman Catholic Church to-day puts its veto upon every manifestation of spiritual gifts outside the pale of ifestation of spiritual gifts outside the pale of the church. If you lived in a Roman Catholic country, you would not be allowed to assem-ble here; and at one time, the leaders of such movement would have been put to death. You must remember that things that once went under the designation of sorcery and witch-craft, were genuine manifestations of the Spirit, but that they had not then come within the pale of the established law of the Church, and were therefore uncanonized. Many times and were therefore uncanonized. Many times these mysteries were performed in caves: many times oracles were concealed in mysterious places, so that among the heathen nations so called, the gifts of the spirit might not be wholly lost. In the caves of Mythros, the divine Spirit spoke to the scholars, who in their turn were the leaders of the people, and received far more spiritual inspiration than they dared to speak of. The oracles of Delphos were for long years the source of in-numerable pilgrimages and journeyings to seek advice from the priestesses, who were doubtless the recipients of spirit-influences. And wherever spirit-lips were heard, for fear lest those possessing these gifts should be put to death, it was necessary to surround them with mysteries and religious rites and ceremonies. Many of the revelations of modern science were even regarded as sacred, and held in a religious light, because of the tables, the parallel lines, and the various mathematical figures and symbols not being understood by the masses. Hence, the priests were obliged to conceal their knowledge for fear of being slain; so also they were compelled to conceal the places where their oracles abode, that they might not be destroyed. You must remember that the laws of Moses, despite their inspiration, were nevertheless founded upon similar laws that had existed among a more ancient people, and that by them the Hebrews were especially enjoined to worship the one God. From time to time, however, there arose among them a return to idolatry, and to the symbols of the heathen people among whom they dwelt. If, therefore, sorcery, witchcraft, magic, and various forbidden things sprang into existence among them as evidence of spiritual power, it must not be supposed that they were all forbidden, and all outside the pale of the authorized inspirations of those days. On the contrary, the visitation of angels as messengers of the Divine Mind occur almost through every chapter in the wanderings and history of the ancient Jews, and, indeed, upon these divine messengers and ministrations hinged the larger share of their daily life; so that they looked especially to angels and messengers of Deity to comfort them in trouble and misfortune. But, as we have stated, the simulation of inspiration was forbidden; and under this category came witchcraft, sorcery, and various other manifestations that might be known to the con-

"But," says the believer of to-day, who is afraid of being led astray, "we are warned that in the latter days there will be evil spirits that shall deceive the very elect." You are also warned that your young men and maidens shall speak prophecy and dream dreams. Of the nature of these manifestations you are called upon to decide. You are endowed with reason; you are endowed with attributes of intuition and intelligence; and it is one of the privileges of the Protestant religion that the individual judgment shall assist in con-firming or establishing the divine revelation. So that to-day, as has been foretold by its ancient prophets, when there are manifestations of the spirit in the land, yours is the province, yours the intelligence, and yours the gift to determine whether they be the spirits of the departed, or whether they be the tricks of the sorcerer, the conjurer, or of witchcraft. Do you not understand this? Besides, you are not living to day in the times of Moses. You are not a people who must be swayed and governed by an arbitrary church. The law of Moses is not the one established law of your church; the law of Jesus rather. Still we do not say the law of Jesus rather. Still we do not say the law of Moses is altogether obliterated from your actions, but that you have superseded it. These gifts have existed in every age; but in some countries and under some laws they have been denominated witchcraft and made unlawful, while smoon other people and in other times there among other people and in other times they have been venerated and upheld. But there has always been some power by which mankind could determine that which was divine from that which was an imposition and a fraud. Now, that there are even to day spirits

jurers, but were not genuine manifestations

of the spirit.

or mysterious attendants who make their appearance, no one will pretend to deny. Since therefore, that world is full of people from your world; it is but reasonable to suppose that there are those who are not wise, and who, influencing mediums, can not influence them in the right way. But you have intuition to determine those things, and when Spiritualism presents a genuine manifestation it is given for you to decide by the Christian law—the law of your established church—and by your own individual consciousness that which is wise from that which is unwise, that which is good from that which is evil that which will lead to knowledge instead of to error and ignorance. But the questioner hesitates still, and feels compelled to obey the literal letter of the Scripture, forgetting the later letter that comes to all believers—the gifts of the Spirit; for if witchcraft was condemned, and if the inspired ones did not believe in sorcery, nor in the various tricks pur-porting to be of the spirit, they still acknowl-edged the gifts; and even Paul, with his regle and discipline and formal establishment of the church theology, acknowledges the gifts of the spirit, and holds them all up for all believers to cultivate and follow, so that no one can go to cultivate and follow, so that no one can go astray, even though they do follow the gifts of the spirit, since ministering angels were thus permitted to dwell on the earth with men in order to guide them. So now, all believers may be sure that spirits are still permitted to come and minister to their good.

But the inquirer says, further, that it is said in the Book of Revelation no one is permitted to add to or take from that book. We answer, that that has reference exclusively to the vision of the Apocalypse. It has nothing to do with the revelation of history. The Apocalypse is a revelation of itself, requiring inspiration to establish its founds; ion on the earth. But with that book alone we do not propose to interfere. It is only with the general law of spirit-communion, as it now exists and always has existed, that we have now to do. It has been established since the early es of numan distory; was revealed through various forms of manifestation to the ancients; was understood and demonstrated by the oracles of heather times; and in the revealed religion of the Hebrews was understood to have an abiding-place and an established existence; while in the Christian religion it really formed the base and corner stone of its foundation. But you must remember that the powers of the spirit have oftentimes been veiled and shrouded by human ignorance, and that, however much the light of the past may have been thrown upon the subject, you are compelled to adopt the interpretation of many tongues. Your books come to you from many languages and from many minds, so that you may not always have the very letter and spirit as were given to the inspired ones. Unquestionably, these records contain the essential revelation of the past, but then you should distinguish between the spirit and the letter. The fact that you do not abide by every letter contained therein, is a proof that it is impossible for the human spirit to do so, since in Christendom there are many hundreds of sects, each interpreting the records according to its own peculiar ideas, and among those sects many individual minds place their own construction on the letter. If the letter gave clearly and unequivocally the meaning of the spirit, here the need of all the commentaries and interpretations that have been given to you? It is the letter that killeth; the spirit alone iveth life. Now, no one can read the spirit of the book aright unless he be inspired; and no one can tell the meaning of the gifts of the spiritunless he or she also has the spirit; and it is not to be presumed that every man who has turned over those pages and commented upon them for the enlightenment of mankind, has been inspired. Some are slaves to the in tellect; some read simply in many languages without knowing of the living spirit; while others fall to see the spirit wholly, and are lost in the great sea of doubt and infidelity. Reading the Bible in many tongues has made many infidels; but the spirit was not with the reader -only the self-conscious intellect that dared to pronounce upon the living spirit because the letter seemed to be inconsistent.

Now, any one possessing the spirit of the nineteenth century knows quite well that there is no form of religious belief to day that accepts in its entirety the letter of the modern Protestant Bible. Every reader knows that the text contained within the covers of his Bible was decided upon by a convention of men, many of whom might have been inspired; but the one who gave the casting vote. Constantine, could never have been inspired, since bloody deeds and cruel actions formed the epitome of his life. In the councils of the epitome of his life. In the councils of Trent and Nice were gathered together the learned men who were appointed to decide upon the text of the Bible; but although it is acknowledged that you owe to these men that which gave you the Christian Bible, Constantine gave the deciding vote on the text that now makes your inspired book. Now, we say, that notwithstanding the slaughtering hand that gave it, notwithstanding the bloody say, that notwithstanding the slaughtering hand that gave it, notwithstanding the bloody deeds that have followed in the wake of so called Christianity—for Christianity did no do it; notwithstanding the impositions of Church and State that have been perpetrated in the name of religion; notwithstanding the blood and wars that have caused the whole course of modern civilization to be traced in blood: the true believer, the truly-inspired mind, finds in this record the history of God's dealings with the race which he selected to lead through tribulation and fire and slavery and bondage, to the light and knowledge of the one God. It also contains the revelations, teachings, inspirations, works, and prophecies of Jesus of Nazareth and his disciples, to be

sion of human life and human sacrifice. What matters it through what instrumentality it came? What matters it through what seas of blood it has been left to mankind? The one living spirit, the communion with angels, the voice of the heavenly Father, the deeds and words of the life of Jesus, show out distinctly and purely above all that night of bloodshed and war and wrong. And among the things that have been preserved, among the gifts that have not been lost, the gift of the living spirit remains the same; and although. Church and State combined, politicians, demagogues, and tyrants, have oftentimes made religion the cloak for their own ambition and made the cloak for their own ambition and made the Church subserve the interests of the State, we still know that in many secret hearts and sacred places the gifts of the spirit have been maintained and cultivated; we know many a saint, unregarded and unknown, has passed on to the world of spirits filled with fire and inspiration from the altar of God; we know that many uncanonized—not placed upon the records of the Roman Catholic Church—have still exercised gifts of the spirit, and still lead the multitudes on to peace. We know also that in the Protestant Church, the very spirit of the Reformation, the very power that gave it birth and life, was that it rejected the letter while it maintained the spirit of revelation. Now, again, there comes a voice from heaven; now, again, doors are opened and flood-gates now, again, doors are opened and nood-gates are lifted upon humanity; and now, again, you are called from your old literal worship to the worship of the Spirit; now, again, you are asked to forsake the letter, to forsake the golden alters you have erected, to forsake the monument—the spiritually bare monuments—you have reared, and dwell again in the simplicity of the spirit. If there be no need of these things among mankind, if there is no infidelity, no materialism, no skepticism, in your midst, it surely will fall harmless. If it be a loving voice, if there be a new word, shut not your doors nor your hearts to its admission. For, be sure, though evil may be permitted to come, good also will come—for your benefit and enlightenment, and there is no danger while the angels abide with you. Then, you must all remember that in the light of ancient laws and source, many founded in human justice nor in human reason that the putting to death of those who had gifts of the spirit, or exercised even the forpidden gifts, was not in accordance and is not in accordance with the dictates of the highest humanity; and it has been left for Christians to see that even in an enlightened age, an advanced period of time, they could also practice the cruelties of the darker days of the Inquisition, and that for opinion's sake persons might be crucified, burned and put to death. The history of the witchcraft of America is in itself the most familiar instance. From the records that exist, we know that if one or two persons decided that another individual gave them pain, and walking by that person's side some spirit-form that they saw they in their ignorance supposed to be Satan, that individual enjoying and exercising such power was put to death on the testimony of one or two witnesses.

given for all time the highest and best expres-

Now, some one may enter a room, and two or three may see a spirit; it would be condemned as characteristic of an age of barbarism if such person were to be put to death, by your judges; and yet such was the case within a less period of time than you would be wil-

ling to acknowledge.

Now, it must also be clearly understood that the persecution in your midst, of the Puritans and Quakers, was not in itself in accordance with the highest spirit of Christianity; and we need not go from the history of Eng land to see that every war has been caused by some religious prejudice, some warring of religious opinion, by persecution for opinion's sake. This is contrary to the very spirit of that religion which you claim forms the foundation of your civilization; this, indeed, is at variance with the very power of the voice of Christ, who proclaimed peace on earth and good will to men. 🕒

And what would you think to day. If those persons who do not believe in mesmerism, persons who do not believe in mesmerism, clairvoyance, or Spiritualism, were to go to the judges and say, "Here, here is a class of persons exercising the unhallowed gifts of witchcraft and sorcery among us; these people must be put to death"? It is not two hundred years since they would have been put to death. If bigotry had its way to-day, perhaps not ten, not one person perhaps would be found here not one person perhaps would be found here now; many would be put to death.

The universal voice of humanity, theren lightenment of to day, forbids persecution for opinion's sake, and claims the openest investigation for all subjects. Time was when the electric telegraph, the steam-engine, experiments in chemistry, were actually forbidden, as being of satanic origin. Time was when the printing press was regarded as the engine for his Satanic majesty; it is not always inspired by the most exalted spirits, but it forms the avenue for human civilization, diffuses light, knowledge and goodness, and is the great en-gine of modern thought and culture. Time was when every improvement in science was considered to be a direct invasion upon the absolute Word of God. To-day, however, science and religion may walk hand in hand; the chasm that existed between them bridged over, as we confidently believe, by the uniting voice of spiritual science and philosophy.

To day religion is no longer obliged to went a garb of persecution for opinion's sake, but may say that the Voice of God speaks to all

his disbelier in Bible authority without the guillotine or the scaffold. Not has Protestantism been behind in its persecutions; we all remember the wars that have been waged in its name. We all remember the evils that have grown out of man's selfishness and ambition; but these are not religion; these do not form but these are not religion; these do not form the basis of its foundation; these are not the utterances of its voice and spirit. It comes in far different guise; it speaks in different tones; its many utterances all belong to the living spirit. Nor have inspired ones always been recognised authorities when existing outside the pages of so-called sacred literature. There are many evidences of inspiration in times past, and every age and nation have had its inspired writers—even its Bible and sacred books given to it. It is true that the followers of these ancient religions, like the Hebrews—and, may we say, like the Christians?—have —and, may we say, like the Christians?—have fallen from the ancient worship and followed after idols, and after the letter instead of the

It is also true that in many of their utterances they do not conform to that which you know to be the divine and living gifts of God. Still, Socrates conversing with his spiritual guide, Plato walking in his grove communing with the Divine Mind—these are evidences of inspired voices that have not been-recognized, yet still abide in the hearts of men, and have their sway and influence over them. No greater proof of immortality can be found than Socrates conversing with his friends, wherein he describes the familiar spirit that attends him as guide, his demon, so called-not demon in the sense of evil spirit, but merely in the sense of attendant guardian augel-and where this guardian points out to him that death is not a thing of terror, but the pathway leading to the abode of the im-

Nothing can be more inspiring thought Senace, than holding an hour's communion with the dead. "Nothing can be more inspiring," says another heathen writer, "than ways with us, and who teach us not to fear death."

To-day these teachings and writings are joined to your spiritual experiences and utter-ances. To day the voice of the spirit is in your midst, not to overthrow, tear down, or utterances, but simple the established divine there has been darkness. An integral where tations have been permitted to man to confirm the belief in the spiritual manifestations of the past by those of to-day.

It has been truly said that many infidels who did not believe in the inspired contents of the Bible, who had no knowledge of Christ's teachings, nor of the spiritual experience of his people, now read that book with the knowledge of the spirit; because they have themselves witnessed the manifestations and been permitted to know that the spirit is at present among mankind. If you ask how you are prevented from being led astray, how these familiar spirits are to be known from evil spirits, we can only answer that you have all your faculties of mind with which to determine, that you have all your powers of intellect, and that you also have the gifts of the spirit, that if you will cultivate them, you may discern and understand and know which are evil, as you call them, and which are good. These can only come with study, with experience, with prayerfulness, with the earnest desire for that which is best and highest. And we have to-night deviated from the usual course of the lectures that these trembling and fearful ones may now meet this question face to face in the light of past inspiration and in the light of present truth.

You live to day in a world that is filled with new discoveries and ideas. That which religion fails to tell you, science will surely reveal to you; and if you stand hesitating by the threshhold of the door of the spiritual temple, then science will open it wide for you, and you will be obliged to enter whether you will or not. The march of thought is outward and onward. You are being drifted unconsciously away from your fastenings, and if you have not your anchor in the spirit instead of the letter, you will be floated out on the great sea of popular doubt. For what shall become of those who look upon the Pope as the head of the Church, if there shall be no Pope after while? And what shall become of those who ook upon outward institutions and outward theologies as being every thing, if there shall (one day) be no outward institutions, but only the living Spirit dwelling in your midst? It behooves you to fasten your spirits where they may rest, and they can not rest upon human institutions. It is only when the spirit is wellgrounded—is confirmed in its idea of immortal life and conscious existence—that it can surely be said to be at rest. The knowledge of the external mind is relative, and expands from external mind is relative. day to day; it takes away that which was yes-terday a truth, and puts another in its place. The rainbow, which was formerly a miracle, is now the broken rays of light refracted by the falling water from the clouds. That which was supposed to be an express visitation of the Divine Spirit is now but the manifestation of the laws of God. When it was believed that the earth was flat, and that the stars were held up by glass tubes in which they revolved, and that the earth was the centre of the solar system, it was considered impious for man to discover a new system. But the new system took its place among the established things, and the old religion perished because it was not in the truth. So to-day, if you would ground your belief in knowledge, deny not any fact that may appear to your senses. He sure there is always behind every cause a law, and behind that law the Divine Mind to main-. [Continued on Fifth Page,]

new Joek Jepartment.

EY....E, D. BABBITT, D. 11

Subscriptions and Advertisements for this paper re-estived at the New York Hagnetic Care, 487 Fourth Avenue, by Dr. Babbitt.

The Press Lightier than the Pulpit.

I have just been locking at the picture of the new New York Tradine Louilding, which is in process of erection. The main-building in to be nine stories, or one hundred and fifty feet-high, and the tower two hundred and eighty-five feet above the foundation, which makes it five feet higher than the spire of Trin-Ity Church, which so proudly overlooks, but does not control, Wall street. This one institution has a power equal to hundreds of churches, spending, as it does, \$200,000 on its foreign correspondence alone, and although, like the secular papers generally, unfair toward Spiritualism, yet it is more liberal than orthodoxy likes it to be. The press, generally, is in ndvance of the pulpit. For many weeks following the meeting of the Evangelical Alliance, the Tribune's columns abounded in long drawn out letters about the great wrong committed by the Dean of Canterbury and Bishop Oummins, because they were so loving and tolerant as to commune with another church than their own, and split hairs about some foolish little formalities of no earthly account as compared with the saving and upbuilding of the great dying world around them. Tired of such a misdirection of strength, and such a useless discussion, I sent a courteous little letter to the Tribune, showing how the people were running off after useless formalities in entire opposition to Christ's practice and teachings-showed how a great church of the present day will not even commune with others who have water put on only a part of them instead of all overthem, although Christ deemed it too small a matter to occupy his great soul about—showed how another church would not commune with any who did not sing the psalms of Hopkin's version, which perverts the spirit although it retains mainly the words of the Bible psalms—showed how others had to have a Bishop's hands upon them in order to make them sacred, although said hands may have lost all the magnetic and life-giving pow-er which made the Apostolic hands so effective, etc. I proved briefly, how the world was struggling and dying for higher and more spiritual conceptions, and I fondly hoped the Tribune would allow the people to see some common sense views of the subject, instead of such superficial considerations about formalities, but my article never appeared. The secular papers must toady to theological prejudice.

Friends of liberal thought, I see abundance of reasons on every hand, why you should sustain your own papers and make them mighty engines of power, to save the people and lead them to a grander manhood. By all means oustain your Reliego-Philosophical Journal, your Banner of Light, your Little Bou-quet, which has proved itself so worthy and beautiful, your Brittan's Quarterly, so grand in its philosophy and its influence, and all other high-toned journals of liberal thought. Take less meat, less tobacco, less wine and beer (reformers, however, are not supposed to drink liquor), in order to save enough to take such works, for you will thus doubly bless yourselves, and sustain these great forces which are for the upbuilding of the people.

Chicago has quite a name for its magnetic physicians. Dr. Swan, formerly of your city, has a rousing practice in the aristocratic city of Hartford, Conn., and your Dr. Johnson, who is about to return, has been spending some weeks at the Windsor House, and treat ing some New York patients. By the way, you ought to see the Windsor House. It is decidedly the most elegant hotel in the world. The casings of the doorways are carved and inlaid with the most exquisite woods, sometimes so placed that the colors form flowers and leaves, the walls lined with polished marbles of various colors, and far finer still, the lady's hall has its walls inlaid with the most beautiful porcelain ornaments. Republicans live now like kings. It extends from Forty-sixth to Forty-seventh street on Fifth avenue.

My Health Manual has grown so in dimensions, that I have concluded to get out a much larger and more beautiful work, at \$1, instead of 50 cents, as I was at first purposing. The lines under the heading "Triumphs of Magnetism," will now make ten words instead eight, but I shall charge but the 25 cents at first spoken of. Let magnetizers send on the account of their successful work immediately. I shall give some records that will astonish outsiders, with reference to our method of healing. I have just received an order for a hundred volumes of the work, from a party outside of the spiritual ranks, and on the heels of that another order still of a hundred copies.

E. D. BABBITT, D. M., Send to 437 Fourth Avenue, New York. THE NEW YORK LECTURES.

MR. LYMAN C. Howe's lectures at Robinson Hall, are attracting a great deal of attention, and the audiences to hear him are large and intelligent, including a good sprinkling of professors, lecturers, physicians, etc., some of whom consider it rather astonishing that a man can answer deep questions so skillfully and eloquently without a moment's notice. His power of improvisation is remarkable and a proof of superhuman help.

I forgot to mention, that when Mr. Peebles was lecturing in New York, lately, an Episcopalian clergyman came to hear him, and, after the lecture, approached him and begged him to tell him of some medium through whom he might hear from a beloved wife who had lately died. He was in deep grief, and Spiritual-ism afforded the only relief for his stricken spirit, the connecting link between heaven and earth.

The Physical Medium, H. B. Allen.

ED. JOURNAL:—As I am receiving a large number of letters from all parts of the country in relation to the phase of spirit manifesta-tions that takes place in the presence of H. B. Allen, I thought that in consideration of the intensified interest and spirit of inquiry manifested in the spiritual phenomena at the present time, that a short synopsis of them, witnessed by myself at a recent scance, might interest your readers.

At the house of Wm. Dunning, in Canasa. Vt. on Sunday evening, Dec. 7th, was assembled some twenty-five persons, among them the most prominent and influential families in this vicinity. After some preliminary arrangements, which consisted of tacking up a quilt across one corner of the room, and behind it placing a chair, upon which was a duicimer, bango, tambourine, and some bells placed promiscuously on the dulcimer and floor. In front of this quilt-screened space were two chairs which were occupied by the medium and a gentleman selected from the company—the medium clasping with his hands the arm of the gentleman by his side being covered by a shawl, otherwise the meditualists in their convention at Chicago, um being intirely in sight, with light enough during all the manifestations for every object ity enunciated by the Ecomenical council at The gentleman's arm and the medium's hands

in the room to be seen. In a short time rapping was heard and was soon followed by several tunes being played upon the dulcimer, bells and tamborine in concert. At times during the musical performance, hands were repeatedly seen above the heads of the gentleman and medium sitting together, and twice the banjo was elevated over the screened space, moved continually backward and forward and thrummed at the same time.

A slate being called for by the spirits, one was

placed on the dulcimer, and soon a comunication was written on it and signed, then handed to the gentleman, a Mr. Hanson, sitting by the side of the medium. Mr. Hanson is a lumber merchant, doing a large business in this place, but is a resident of Holyoke, Mass. He is not a Spiritualist. He stated to the company that he recognized in the communication the hand writing and the name of a deceased friend, who was killed a year ago, the circumstances of which the medium had no previous knowledge. Finally, after a powerful imitation of a great variety of sounds, toss ing the instruments, etc., the dulcimer, which weighs upwards of twenty-five pounds, was turned over edgeways two or three times, being up much higher than the medium's head, and then placed on the floor, and during al this display, of what we would infer would require great muscular power and intelligence. there was not a perceptible sign of exertion

on the part of the medium. The above is what I have seen. I have been told by reliable persons that faces have been seen that were recognized, and many other very startling and varying phenomena at

different times Henry B. Allen's mediumship first presented itself when he was eight years old, and began to attract considerable attention by the time he reached his thirteenth year, and now he is in his twenty-second year. He has held seances for these phenomena in many States, but mostly in the northern part of Vermont, his native State, and however variable the opinions that prevail as to what produces that which takes place in his presence, all who are acquainted with him, and know his daily life, habits and associates, believe him an honest young man, and possessed of too much principle and self-respect to stoop for any purpose whatsoever to the practice of deception.

Mr. Allen is traveling with me, it being necessary in the exercise of his gift, that he have an assistant to conduct his seances, exolain conditions, etc. Our seances will only oe held in pleasant home-like rooms and parlors so that the best possible opportunity may be afforded to witness the phenomena. Our present engagements take us through Troy, Southern New York, Northern Pennsylvania and Ohio back through Southern Ohio and Pennsylvania to Philadelphia. Friends on our route, who are willing to open their doors and pleasant home conditions to us, and assist in getting intelligent investigators into our seances, are requested to write me. We shall go into the far West and South in February and March, and we propose to stop at every point we can. Address for the present, Binghamton, N. Y.

Canaan, Vt.

The First Spiritualist Congregation of Boltimore.

J. H. RANDALL.

BRO. JONES —A letter from Baltimore in the BANNER OF LIGHT of 6th inst., refers to our organization as having had the action of the late convention at Chicago under consideration, and determining that it was unnecessary for us repudiate the views adopted by that body. The impression conveyed is erroneous. We have never had that subject before us. The First Spiritualist Congregation of Baltimore, har had an uninterrupted existence of sixteen years. After eight years of exceedingly pleasant and harmonious relations, without legal organization, it became incorporated under the laws of the State in 1865, and from that date has enjoyed all the privileges and immunities enjoyed by other religious corpor-

There is a law requiring a lamp to be placed at the city's expense in front of every church built within the city limits, and as soon as we became incorporated, the city authorities, franscending the letter of the ordinance, placed one before the door of our Hall, thus showing their respect for our movement.

The basic idea with us has been widening the channels of communication with the spirit world, growing in rapport with the advanced intelligences of the higher life and apreading abroad among the people, as far as our means would permit, a knowledge of that divine philosophy which we are unfolding from the facts and phenomena of spirit intercourse

We thus form an entirely independent body of Spiritualists, having no connection with, and no responsibility for the words or deeds of any other association, local, state or national.

We have not sent delegates to any meeting of the so-called American Spiritualists, nor have we endorsed or condemned any of their proceedings. As free men and women they have the right to meet and give utterance to their views—let them be what they may.

If the licentious man and the woman of

strong passional nature, from a desire to gain notoriety or any other cause, choose to unvail the impure condition of their inner lives, to expose those festering ulcers of our social system which a sense of common decency. has hitherto kept covered from the public view, I can not think that an intelligent people will fail to finderstand them and recognize their true position.

An ignoramus, one who knows not the meaning of familiar terms, might fail to make the distinction, but no man or woman of ordinary intelligence will ever mistake an avowed sensualist for a Spiritualist. They are in direct antithesis, the sensualist reveling in the indulgence of his lower animal appetites; the Spiritualist dwelling calmly and serenely in the higher attributes of his nature. While we remain a free people, each must have the right to make his or her own choice, and as Spiritualistic Philosophers, we should not de-

ire to coerce the one or the other. If Spiritualism is the mighty power its adherents have been pleased to assume, it will in time not only correct the religious errors of mankind, by unfolding a clearer and better view of their relations to each other than theology has presented, but by quickening the nobler impulses of the soul, all the conditions of human life will be gradually moulded in harmony with divine law, and our social troubles will disappear. Man and woman will not be held together by the evanescent power of passional attraction, but will blend as one in spiritual and intellectual affinity, and then the kingdom of heaven will be found in the hearts and homes of the children of

This is the work in which the First Spiritualist Congregation of Baltimore has been engaged—not in wordy warfare with any class or condition of people. We, therefore, do not conceive that any greater necessity exists for us to repudiste by formal aunouncement, the proceedings of the so-called American Spir-

Rome, or the bigamous doctrines so tenaciously held by Brigham Young and his latter day saints in the distant Territory of Utab.

In conclusion I would add that our Lyceum

is in a healthy and thriving condition, and our Sunday evening meetings are well attended by interested and attentive audiences.

Yours truly, W. A. Danskin, Pres't. Baltimore, Md.

Several Chips.

BY J. K. BAILEY.,

These are piping times, in spiritualistic ournalism and discussion. And the advocate of Spiritualism who shall undertake to rest upon the fence, or to keep favor with all sides ind repel none, upon the "vital issues" of controversy between the opposing forces, will soon find that actual neutrality will not be tolerated by any.

BUN UP YOUR COLORS.

It being generally deemed auspicious, whenever a spiritualistic advocate evidently strives to avoid a decided public position upon the Woodhull issue—opposers of free-love, promiscuity, do not naturally seek to secrete their sentiments, or in any manner support or en-courage champions of free and easy (sensualism) sexualism—it would seem safer, wiser and more manly, to display the colors of a decided opinion and explicit, though kindly, expression which shall unmistakably indicate the

real position. And while we fully recognize and appreciate the royal virtue of a broad and discriminative charity, and a tender desire and effort to disabuse the mind and restore the action to a healthy moral standard of life, it seems quite as plain that duty equally demands that the advocates of pernicious doctrines shall be emphatically discouraged and ignored, as teacher, leaders and representatives of true, beautiful and angel-inspired Spiritualism and

ighteous reform. Then whose places such teachers before the people, as exponents of Spiritualism or reform—helps to sustain them as speakers, publishers or social patterns, are (perhaps unintentional) enemies of true Spiritualism and re-form. For, "He who is not for me, is against

NOT SO.

The fact that opposition, protest and especially secession from the so-called National Association of Spiritualists, recently flying its black flag at Chicago, was so thinly represented among the "delegates" (?) taking part in that delectable assembly, is constantly presented as evidence that Spiritualism virtually aused as evidence that Spiritualism virtually sustains and inculcates the social and political doctrines of Woodhullism. But this is a

The truth is, that the National, alias American, alias Universal Association of Spiritualists, so called, never was truly representative of Spiritualism in America or any where, and had not the confidence of Spiritualists generally. And especially for the last two years, it has commanded but little attention or respect -nearly all former prominent, earnest and wisely devoted promoters of its work, giving up all hope of rescuing it from the grasp of embitious charlatans and fanatics. True. some of its earnest and rational promoters endeavored, at Boston, to rescue the unseaworthy craft from the hands of pirate socialists. But they utterly failed, and hence scarcely a real society or collective body of Spiritualists accredited delegates to the Chicago conclave. Very few Spiritualists, who are not more Woodhullists, did or cared to attend that "untrammeled" (?) body.

AT'THOY.

Where the little of Spiritualism belonging to said association, was captured and placed upon the raft of Woodhullism, since which, rapid downward progress has been made, this deonent, nearly alone and single handed, pubicly warned the convention that death and destruction to the association, would inevitably result from the course which succeeded by questionable means—working openly and by parliamentary means, as well as by warning voice, to prevent the catastrophe—a single, noble, voice (N. Frank White's) being publicly added in opposition to the fatal work. But the championess of social anarchy was declared elected to the presidency; and the warning predictions of that hour have been, and are rapidly being verified.

Since that time, both pen and voice of the writer hereof, have repeatedly sounded the warning note and suggested healing prescriptions. And it is a source of unselfish satisfactions. And it is a source of unserial satisfac-tion and hopeful joy to observe now the almost universal repudiation of Woodhullism by Spiritualist societies, meetings, conven-tions and individuals. And this by the very means suggested and urged a year and a halfago, in_an article by this deponent, published

in the Religio Philosophical Journal. . No earnest, humble worker for the right was ever more misrepresented, or more fully vindicated. Such is undoubtedly sufficient compensation, especially when added to the consciousness of never having mistaken, upon this issue, right, duty or even wise policy—the real animus and tendency of the pilots of that raft. But human (weakness) nature craves a recognition and acknowledgement of its merits and happy accidents, while it is painfully conscious of the certainty of getting over-pay and undue advertising, gratis, for its misfortunes and mistakes.

BE VE PHILOSOPHICAL.

Bro. Kaynor's plea for "simple justice," at the hands of the reporter of the "Northern Illinois Conference of Spiritualists," is provocative of both amusement and sympathy—the latter, because of apparent injustice and manifest egotism and partiality; amusement, to discover an "Old Stager" spiritualistic advocate, who could possibly expect much favorable notice, of any other than the "gentle—257 pounds, avoirdupois," gentleman or the "advertising corner."

But stop and think; brother K., that many another gets no recognition or acknowledgement, from cotemporary laborers in this spirit-ualistic "vineyard of the Lord"—that, really, those grasps of the hand, and certainly the undoubting consciousness of fidelity to duty and right, is full compensation. For, what though blatant egotists and ungenerous, unjust co-laborers or recipients fall to duly credit; or even do convey and impress wrong conclusions upon the majority—the careless, non-discriminating and psychologic subjects of manlords, the great future will do each and all jus-The tinsel of vanity and puffery, and the scales of psychologic enthusiasm, hatred. envy and misrepresentation, will also fall into a common pit of fire, and be destroyed. Yet human pride and weakness—human nature, desires due credit and earthly justice, even while sure of its own, in the Land of Light.

RECOGNIZE THE GOOD.

But our brave brother—the reporter—as also many others, is and are doing a noble and highly useful work, each in his or her own way, or as each can or may. Let us put no obstructions in the way of any who teach pure morals, lives of rational and becoming

independence, with due regard to the ever active obligations of fidelity to all moral and legal duties and responsibilities. Not that alone, but; also let us encourage, by deed and word; by publicly noticed recognition of the good—the usefulness of each one's work. But whatever any may do, all will surely find just-compensation. If not in this life, then later _"Over There."

Emporie, Kansas.

Lecture on Mesmerism.

BY MR. H. W. HOWELL.

On Thursday evening, September 25th, Mr. H. W. Howell delivered a lecture on "Mesmer-ism" to the Dalston Association of Enquirers into Spiritualism, at their rooms, Navarinoroad, Dalston, London. The president, Mr. Alfred E. Lovell, occupied the chair, and there was a large attendance of listeners.

Mr. Howell said that among the objectors to Spiritualism were some who took that position owing to erroneous conceptions, others believed it to be Satanic, and eternal perdition to be the result of practicing it; these were uncomfortable people to deal with, and with such a glare before them they would not readily perceive mesmerism in any other light. Other opponents supposed that persons were sometimes killed or driven mad by mesmerism, or that a mesmerist could use his power over a patient for evil. Some of these deas were partly false and partly true, but all were monstroes shadows cast from truths. Tennyson was right in saying:—

A lie that is half a truth is ever the blackest of lies, For a lie that is all a lie may be met and fought

with outright, But a lie that is half a truth is a harder matter to fight.

The general popular ignorance of mesmerism was almost as great as the ignorance of an old lady who, hearing that mesmerism had been used to relieve disease of the lungs, said to him, 'Dear me now, I did not know that mesmerism was good for the lungs, but many years ago, when I lived at Thaxted, I used to gather it out of the hedges before the dew was off it of a morning, and put it in a jug before the fire with water and loaf sugar, and drunk a cupful, almost black, for the rheumatics, and it used to do me a world of good." He would endeavor to give his hearers more accurate ideas of the nature of mesmerism. He then explained the nature of polar forces, as exhibited in the phenomena of terrestrial magnetism; he asserted that mesmeric force had a polarity of its own, that it traveled much more slowly than electricity, and passed through various substances with varying degrees of rapidity; he did not show or describe any experiments to prove these interesting statements. He said that unlike electricity or magnetism, it showed no disposition to counteract the force of gravitation. He added that metals and crystaline bodies "exhibited meameric force," and their effects in relation to human beings were astounding to novices, also that they sometimes acted upon individuals when their individuals. uals when their influence was not suspected. Although all persons were doubtless more or less subject to mesmeric influences, on a rough average perhaps one person out of every four of five, was consciously sensitive to the influence of mesmeric operators. By simply approximating a crystal, a metal, or a portion of a living organism—say a freshly cut stick—to the forehead of a sensitive, a sensation of heat, cold, or a current of air is felt, and if the object is moved; say toward the chest, the sensations follow it. By continuing the experiment in a particular manner, sleepiness, restlessness, and other changes in the condition of the body of the sensitive may be produced, without fancy taking any part in the matter; as rigid experiment has demonstrated. Crystal vision is simply a mesmeric effect. He said that mineral rooms, such as those in the British Myseum, were full of influences liable to affect sensitives. He knew that nothing could be more easily demonstrated to a candid investigator than that mesmerism was, perhaps, the most potent of all known remedial agents in cases of disease or injury, and that, frequently, maladies deemed incurable, yielded to its power. Persons who did not feel any special sensations from mesmeric action could still derive benefit from mesmerism, if properly applied. Mesmerism, contrary to a general opinion, effects more cures in other than nervous diseases; and it was not true that only the weak were mesmerically affected. Marvelous benefits were sometimes received by strong patients, from operators inferior to them in strength of body and mind. He had seen healthy parents put to sleep, and sick ones relieved, by feeble children, and athletic men by delicate women. A crystal, or the human finger, pointed to any particular por-tion of the brain of the sensitive, rendered the functions of the part active or quiescent, according to the way in which it was applied; and this was the simple explanation of the whole of the phenomena of phreno-mesmerism. In what was called "Electrobiology," various classes of mesmeric phenomena were confused. The discs or other objects given to the sensilives to fix their eyes upon, and the slow music. had no direct influence; they simply withdrew the attention of the sensitive from surrounding conditions, and induced the quiescent state of mind favorable to the reception of mesmeric force. The "Electro-Biological" state was known to mesmerists as the "sub-mesmeric" or "impressible" state, and the impressions under which the sensitives acted might be regarded as dreams, produced by external impressions acting upon persons apparently wide awake. Somnambulism was analogous to this state; so, too, were a great many cases of insanity. The subject of biological experiments often appear to be wide awake and perfectly rational, except in regard to the one idea forc ed upon him. A meameric operator can make some of his subjects do certain things by mere-

ly determinedly willing that they shall do them. There are also cases of meameric sympathy, in which the subject thinks the same thoughts as the operator, or sees the same objects, or tastes the same substance. Although he retains his own individuality, he may know what is in the mind of the operator, or there may be bodily sympathy without mental sympathy.

pathy, or vice versa. He had heard, but did not believe, that a Vermonter had invented a new and cheap plan for boarding. One of the boarders meamerized the rest, then ate a hearty meal, the sensitives being satisfied from sympathy. Many cases of clairvoyance were nothing more than a high degree of this sympathy. pathetic relationship. True clairvoyance, however, was a reality, but of rare occurrence, and a sensitive might, occasionally say most

truly,— I feel an atmosphere of waving light, Brighter than chrysolite, more pure than flame, Round me and in me.

An instance of true clairvoyance was exemplified in the case of a person who sees how many pips are in each uncut pear or apple, taken successively at random from a heap of such fruit. Clairvoyance, like other mesmeric atates, exists in various degrees in the same or different individuals, at various times; it ex-tends from seeing through closed eyelids and

opaque substances, to the perception of microscopic objects, to the perception of the medicinal and other properties of various kinds of matter, to the perception of past history, to the perception of future conditions and events.

The more developed the interior law,
The clearer things will brighten, till at last
The whole world shines translucent.

Clairvoyance sometimes manifests itself without the agency of any human operator. In mirror and crystal seeing, the object may not merely concentrate the attention of the sensi-tive, but the substance itself may sometimes have a mesmeric influence. One question frequently put to him was, "Is not Spritualism nothing else than mesmerism?" He regarded what was called Spiritualism as a thing which, whether true or false in its theory, demanded the most thoughtful investigation by all honest people, more especially by the teachers of science, law, and religion. It was too important a thing to be slighted—

A strange and shadowy place it seems, but full Of marvellous beauty; of departed worlds Mysterious wonders, and Thessalian magic:

If the assertions of some of its witnesses were true, Spiritualism stood to humanity in an advanced life, as mermerism did to it in this life. Mesmerism did, indeed, throw 📂 broad flood of light upon the whole subject. They might say, "Yes, but is Spiritualism true?" In his experience of mesmerism he had found that there was a horder-land of phenomena, in regard to which the mesmerist was left to depend upon his reason alone, for want of perception like that of his subject. The echoes from that border-land told of things and beings in other states of existence; and to all appearance forces guided by intelligence, beyond the control of the mesmerist, came from that unseen shore. He did not know of control of the mesmerist, came from that unseen shore. anything which disproved the origin of these echoes, but he thought that far more care and time should be devoted to the subject-by investigators, before coming to conclusions as to possible revelations of other modes of existence. A knowledge of physics, chemistry, and phrenology, would form a good basis from which to begin the study of mesmerism, and whatever may exist beyond. (Applause.) Mr. George Robert Tapp inquired under

what circumstances the lecturer had experienced a foreign influence while experimenting.

Mr. Howell, in reply, gave several illustra-tions of an intelligent control superseding and

opposed to his own. Mr. Thos. Blyton asked what origin was generally purported in such cases?

Mr. Howell stated that on questioning the sensitive, the answer came. We are human spirits who have passed from earth life." Mr. G. R. Tapp called attention to the experiences of Mr. and Mrs. Varley, which had demonstrated to Mr. Varley the fact of spirits communicating with mortals.—London Spirit-

👍 🗸 A. E. Giles on the Sunday Question.

Hyde Parke, the home of Mr. A E. Giles, is situated eight miles from Boston, of which it may be called a suburb, being the home of many of its business men, and directly relying on that city for supplies. It is a charming village, and from the hilltop on which Mr. Giles residence is located, an equisite prospect of vale and hill, distant mountain and immense sweep of horizon is presented. Here our friend enjoys, after a successful career as a lawyer, the seclusion he loves, and devotes himself to the study of the great questions of the day, to which he brings a morough and rij

arship. At a "Temperance Mass Meeting." held in this village, officered and directed by ministers of religion, as usual with all temperance movements, in the interests of Christianity, the Sabbath question was taken up, and it was resolved to do all in their "power by dint of personal example and the use of all proper means, to stop the desecration of the Sabbath. which is a subject of profound solicitude to all thoughtful minds." Mr. Giles, at once in the columns of the local paper, the Norfolk County Gazette, exposed the sham, and protested against this invasion of rights, and threat at liberty.. The ministers replied by reiteration from their pulpits, which forcibly called the subject to his critical attention. Here his erudition and profound historical knowledge was displayed to great advantage, and he completely annihilated his antagonists. Yet they are too ignorant to perceive their discomfiture, and for weeks the columns of the Gazette have teemed with "replies," that remind one of the weak piping of gnats. Mr. Giles is "mas, ter of the situation," and discusses the question with such logical clearness, scholarly calmness and unswerving candor, that even his opponents acknowledge his superiority. Mr. Giles has spoken already to a large audience, for at least a hundred thousand have read his article, but we hope he will extend its in-duence by issuing it in tract form, and through the "Liberal Tract Society," or "Liberal League," scatter it broadcast. The question is now of vital import, and Mr. Giles not only sounds the tocsin of war, but the knell of Sab-bath fetishism. / Hudson Tuttle.

Letter from G: A. Lomas.

My Dear Brother Jones.-Your N. Y., Correspondent, the brilliant Babbitt, fails, as do ninety-nine in one hundred, in comprehending the position of the Shakers. His article on "The Shakers in N. Y.," while paying us a splendid compliment, misrepresents us when saying, that the Shakers disagree with those engaging in marriage relations, and that they think God made a mistake when instituting sex in the race. We have been most plain on this subject. We do not marry: we do love those who do marry, and who, marrying, keep the law of nature, by using marriage for its Godgiven purpose. We do not expect that mar-riage on this earth will ever cease to be; nor that reproductions ought to discontinue. We would that the people were in better trim for the relations of parentage, that finer specimens of the race might be the result; and these accomplished, we doubt not, that half the evils now extant would come to an end, and marriage would be honored, not abused as now, by being a kind of safety valve to throw off spasmodic human lusts! We bless marriage in its uprightness, and to it, in this uprightness, look for the source from whence must come those of whom God can make Shakers. Marriage. is a Jewish ordinance,—not a Christian institution. As Moses was a schoolmaster to bring souls to the Christian dispensation, so, upright and physiological marriage comes the nearest to Shakerism—far nearer than the old maidism or bachelor lives of selfish humanity, and which we intensely hate. We purpose being Christian Spiritualists; and mean to prove this "walking in the Spirit" and failing to fulfill unspiritual lusts of any kind. And we consider Marriage, War, Private Property, with participation in worldly government, very unchristian and Judaical, whether practiced by those calling themselves Christians or Spiritualists! But none shall have reason to think us unreasonable when we are not misunderstood:

Shakers, Albany Co., N.Y.

"Why Does Not God Kill the Devil?"

The following answer thereto was given by Gerald Massey in his lecture in this city:

He took for his text the question proposed to Robinson Crusoe by Friday: 'If God much strong, much mighty as the devil, why God no kill the devil?' So make him no more wicked?" In these words, he said, Defoe had propounded a conundrum which required a propounded of circumfacentian to answer. The vast deal of circumlocution to answer. The human mind had long been under the dark shadow of ideas the real meaning of which the modern mind had failed to grasp. Myths and allegories had been adopted in fgnorance and reissued to men as truths from a diving source. The ancient religions interpreted their myths, but ours were misinterpreted, and much of that which Christians regarded as God's revelations to man was a mass of inverted myths. These parables had been elevated to the position which the groups of stars known as the "serpent," the "bull;" or the "crab" would occupy were we to believe them to be in reality these animals, instead of constellations with symbolical names. This perversion of ideas came of taking our history, geography, and versions of the myths from the Jews, an ignorant and blindly bigoted people.

The Chinese did endeavor to date the del-

uge, and the Hindoos reckoned their past ages uge, and the Hindoos reckoned their past ages by millions of years long before, but the Jews succeeded in revealing to the modern world nothing but the doctrine that symbols and myths were real, living historical beings. The least freedom of thought or assertion of common sense would have overthrown those ideas, had men but dared to think. If God had had the smallest chance within the human soul to the smallest chance within the human soul to speak for himself, man must perforce have been convinced of the absurdity of these mis-interpretations, and the horrible creations would have dropped away from the freed soul like vermin starved off a clean, healthy

The speaker explained the "Legend of the Golden Age" as the primeval parable of pre-existence, asserting that one of the fast-disappearing races of the earth, the Eastern Australians, had a version of the myth that was near-er to its origin than either Plato or the writer of the Pentateuch. The motive of the Hebrew legend of the fall of man was essentially vulgar, fulminating their anathema against knowledge by the mouth of God himself. Knowledge was figured as the forbidden fruit, yet it was called the fruit of the tree of knowl edge of good or evil. It was made to bring death into the world, and the logical conclusion was that the only human condition that touched the divine was perfect ignorance. He believed there was an image of the divine nature always striving to form itself in humanity, but it was no reflection of the far-off past. It was a livine image, a faint reflection of the living God. There had been a fall in the past, not of humanity, but a fall of the intellect from the height attained under, certain civili-zations of the past, especially the Egypt-ians, a fall because we had lost the key of their

There was sufficient truth in this fall to constitute a doctrine of illusion when wrongly interpreted. The height attained by the Egyptians and Chaldeans had been made to loss like a divine beginning on earth. Doubt-less all origin was divine, but divine origin could not be visible, and was applied to our beginning, not from actual knowledge, but from a misconstruction on the part of the Jews of the Egyptian and Chaldean myths. Man did not begin a state of perfection, and never fell from such a condition, and those who formulated these myths never had such a

meaning.
Our orthodox devil was not, however, directly derived from the Jews. They never had the existence of a devil revealed to them, nor did the heathen believe in such a person-age. The devil of theology was the opposing of theology.

The lecturer's theory of the myths was that they were created in man's thought about his own nature, and merely symbolized by, not directly derived from, external nature. He traced the history of the serpent through the two religions based on the male and female principles in nature, gave the derivation of the orthodox word "Satan," and an explanation of the two serpents, types of good and evil. The personified evil spirit was probably first adopted during the Babylonian captivity, but it remained for Luther, Calvin, and Milton

to rehabilitate the devil in the popular mind.

The satan of sacerdotal belief was not a being for God to kill, but an effigy in shoddy which only wanted to be ripped open to show that it was filled with sawdust. There was devil enough, but of another kind, the natural nemesis following broken laws and dogging the law-breaker. This was not a satan of God's making, but a devil to be recognized by his likeness to ourselves—the devil of our own ignorance and self-defication, bequeathed to us by centuries of ignorant selfishness. And then men had the blasphemous impudence to make God the author of this dark shadow of themselves. 🤛

Pain was a consequence of imperfect, condition. As, for instance, pain was the sentinel that warns a child of evil, and prevents him from thrusting his hand into the fire and allowing it to be consumed, so mental pain was the warning sentinel of the soul,—God's reminder of something wrong, something to be remedied. Pain was a passing necessity, the result of our imperfect condition, and God did not destroy it at once because he intended man to get rid of it as he became more and mar to get rid of it as he became more and-more enlightened. By applying fire to dense earthly matter it became transfigured into transparent glass, and by applying pain to the human soul it became so purified that the light of heaven could shime through it clearly.

The lecturer then launched into a long definition of suffering, that of the individual and that of humanity in general, and explained it as the burden imposed for the crime and ignorance as well of centuries before us as those of the present, and explained that each individual was in some measure responsible for the conduct of his fellow-beings; that despite the questionings of the fact, every man was his brother's keeper, and could not escape the responsibility of the charge or the punishment for its neglect. And God was not responsible for our evil conditions. He placed us in a world sparkling with purity, and it was we who created the illness of poverty which afflict mankind. And this result attained, God was implored to work a miracle and cleanse the world that we befouled. Humanicleanse the world that we befouled. Humanity was so depraved that it was impossible for God to dwell in common with it. It was a farce for men to pray for the kingdom of God to come, while they were doing all in their power to prevent its coming. Man was sent here to create the kingdom by the power of love, by loving his neighbor as himself, and the very reason why the kingdom did not come was because man failed to prevare the come was because man failed to prepare the way. Jesus Christ was a life measure for us to test ourselves by, and we were to use him as a model, and not as a plank by which to cross over the dark river of death.

The lecturer then launched forth into a lengthy dissertation on Spiritualism, concluding: "Call it superstition if you will, but it is a superstition that will soon or late overthrow Five Cents.

and do away with your superstition,—the superstition of orthodox Christianity."

THE SPIRITS.

A SONNET.

BY MALCOLM TAYLOR.

Ever across the shadowy bridge of blue, Whose crystal arch spans heaven's etherial

main. Immortal spirits in a constant chain, Drawn by attraction's magnet, firm and true. Do come and go, blest missions to pursue: At day's first dawn, its flush and gentle

wane,
They minister with pleasure to our pain,
Though unseen to our blinded, earthly view;
Or, fair conditions finding, fitted right. Communing souls, like some freed carrier

They bring us messages from those we love, And hold in memory dear, though out of

Eternity's vast tide can not erase From human hearts the pictures love did

MINISTERING.

Linger yet a littile longer, Child of mercy, ere thy wing Waits thee from my side. Still stronger Grow my feeble lips to sing.

Naught have I to stay my sorrow. Save the memory of thy love, Dreary dawns the dreadful morrow. Shall the kite pursue the dove?

Wilt not leave me? Then with blessing Brightens all the gloomy vale, Gently soothed by thy caressing, Droops and dies my rising wail.

Hope shall spring and light shall gladden, If thou bidest at my side, Grief no more my soul shall sadden, Safe within thing arms I hide. G. W. Thomas.

Chicago, Dec. 9, 1873.

Lincoln's Religion.

Col. W. H. Herndon's lecture lately delivered in Springfield, Ill., on Lincoln's Religion, will be read with deep interest. He takes for his text, the recent lecture of Rev. James A. Reed, on "The Later Life and Religious Sentiments of Abraham Lincoln," in which that gentleman attempted to prove that Mr. Lincoln was a believer in what is known as orthodox Christianity, and proceeds to demolish his arguments by an array of facts that can but prove conclusive. He said:

"I have never said that Mr. Lincoln had no religious sentiments—no Christian sentiments. On the contrary, I admitted then and do now, that Mr. Lincoln had religious opinions, ideas and sentiments, but the declaration that Mr. Lincoln had religious sentiments does not meet the proposition that Mr. Lincoln died atheistan infidel, especially in the orthodox sense of the term. Much 'believing,' 'much hearsay,' 'many convictions,' 'many changes of heart,' much twaddle is adduced to show that Mr. Lincoln was a Christian. Proclamations of Mr. Lincoln while President of the United States, are quoted to show that he was a Christian people, and he but used their ideas, lan-guage, speech, and forms. So would Tom Paine have done had he been President of this free people. I am met with the assertion that if Mr. Lincoln had lived, he would have be-come an evangelical Christian. No one knows this; it is a mere speculation, mere guessing. Again, I am met with the assertion that Mr. Lincoln's addresses at bible and Sunday school societies were eminently Christian. When a man is invited to address such societies, it is implied, unless the man reserves the right to say what he pleases, that he confines himself to their ideas, notions, feelings, and philoso-phy. To do otherwise, would be an insult and an outrage on the society. No doubt that Mr. Lincoln used polite, courteous general language on such occasions, from which Christian inferences might be drawn. Lincoln was very politic, and a very shrewd man in some parti-culars. When he was talking to a Christian, he adapted himself to the Christian. When he spoke or joked with one of his own kind. he was indecently vulgar. Hence the differ-ent opinions about Mr. Lincoln's Christianity and vulgarity. Mr. Lincoln was chaste in his ideas and language when it was necessary, and when not so, he was vulgar in his jokes and stories; he was at moments, as it were, a Christian, through politeness, courtesy or good breeding toward the delicate, tender-nerved man, the Christian, and in two minutes after, in the absence of such men, among his own kind, the same old unbeliever. I have witnessed this, it may be, a thousand times. This conduct of Mr. Lincoln was not hypocritical, but sprang from a high and tender regard for

the feelings of men. "When men speak of Lincoln's religious sentiments, they call them his Christian sentiments; and confound one with the other. I have often and often said that Mr. Lincoln was, by nature, a deeply religious man, and I now repeat it. He was not an unbeliever in religion, but was as to Christianity. Mr. Lincoln was a locist, as I said in my Abbott letter. A theist does not necessarily deny revelation. The universal reason—the reason of the whole

race of man—is the highest tribunal this side the throne. It is the only tribunal that has truth and religion. The universal reason is the test of truth, and the only true guide for the conduct of men."

After adducing the testimony of John B. Nicolay and Mrs. Lincoln, to prove that in later years Mr. Lincoln had not changed his views on the subject, Mr. Herndon concluded as follows:

"Oue word concerning this discussion about Mr. Lincoln's Christian views. It is important in this: 1. It settles a historic fact. 2. It makes it possible to write a true history of a man, free from the fear of fire and stake. 3. It assures the reading world that the lite of Mr. Lincoln will be truly written. 4. It will be a warning forever to all untrue men, that the life they have lived will be dragged out to public view. 5. It should convince the Christian pulpit and press, that it is impossible in. this day and generation, at least in America, to daub up sin, and make a hero out of a fool a knave or a villian, which Mr. Lincoln was not. Some true spirit will drag the fraud and lie out to the light of day. 6. Its tendencies will be to arrest and put a stop to romantic biographies, and now let it be written in history and on Mr. Lincoln's tomb-' he died an

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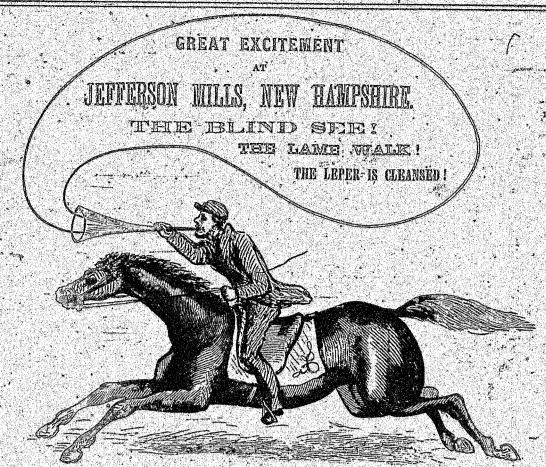
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JEFFERSON MILLS, N. H., March 21, 1872:—PROF. PANTON SPRICE:

DEAR SIR-WOURE FOSFERVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleaned. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Philegim and Courgh. The Rheumatism in my muscles commenced many years ago, and by degrees ex tended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs! could only with difficulty get off any way. I now trayel quite easily. By overdoing last fail, I brought on a Pain about the Rears, and it would heat a few beats and then stop and start again. I could not lie on it all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was sick from taking calounel. Her limbs were swelled to her body. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the plazza at work. He was greatly supprised, on inquiry she said she took one of Spence's Positive Powders the night before: It exsed

A. H. KNIGHT.

WHAT DOCTORS SAY. '-

in the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Hillion's Indican-matory, Typhold, Congestion of the Eunigs, Scarlet Fever, etc. I have also found them infallible in Howel Complaints and Norvous Meadache. I have also proved the Cintment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its, effects on all kinds of Sores and Eryslpelas. IDER; W. E. JENES, formerly of North Adams,

now of Amesbury, Mass. One box of your Positive Powders cured David Willington of a palm in his stomach of 8 years? standing. Mrs. E. Clasic was cured by the Negative Powders of Numbriess, or Palety, of 12 years' duration. The Powders cured Mrs. H. Classin of Neuralgia. They also cured a lady of Paingui Menstrustion when given up as past cure. In cases of Parturition (Child-birth), I consider them of

DR. JULIA WILLIAMS, Practical Midwife, East Braintree, Vt.

.I myself have been afflicted with Elicumatism and Eleart Disease for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rhenmatism is gone and the Heart Disease much relieved.

DR. A. J. COREY; Great Bend. Pa. I think there is no medicine n the world lilke the Positive and Negative Powders.

IMRS. DR. GARRISON, Newton, N. J. In Ague and Chills I, consider them umequal-

J. P. WAY, M.D., Bement, Ill. Your Positive and Negative Powders seem to be qualto a mystery—no marked action—yet they cure. I have some patients who cam't live without them, as nothing else has ever benefited them. -

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EDER. E. HAKKES, Cicero, N. Y. Consumption.

SCROFULA AND CATARRH

Cured.

Jane Worley was cured of Scrofulz of 15 years standing with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before, Her chikles were swollen, and in running scree; in fact, it was all over her body.—(Martin Wonery, New Petersburg, Ohio.)

Octo.)

Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrotufa.—(R. Morea, Fayetteville, N. G.)

The daughter of Henry E. Lepper was afflicted with Scrotufous Sore Hyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ere she had taken. 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(Robert: Thomas, Osseo, Minn.)

Well, and have considered the medicines of the medicines I. I had running Scrofulous sores on me for 2, years, and could get no cure. I tried all the medicines I. could get, but no cure or help until I took your Positive Powders. I am now about well.—(John W. Kendall, Bethel, Me.)

Powders. I am now about well.—(John W. Kendall, Bethel, Me.)

I have cured Mrs. Anna Wright of Inherited Scrothla with 8 Boxes of the Positive Powders.—(Emma Princelle, Beaver Dam, Wis.)

Mother had the Catarria in her head so bad that, when lying down, she could hear it go drip, drip, or aringing. Your Positive Powders cured her. They have cured my Catarria in the head also.—(Miss E. M. Shaver, Burlington, N. J.)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Mittle of this place, who had what the Doctors called the Consumption. They said he could not live long. He is now atwork for us, a well man.—(G. W. Halle, New Haven, Ind.)

Triumphant Victory

Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Byspepsit and Indigostion. If she ate a piece of apple as large as a hazel nut, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. Mowers, Stockton, Minn.).

Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsiz out of me, root and branch.—(John O. Rendern, Hartland, Wis.)

Your Powders have cured me of Dyspepsiz in two weeks. I used but one Box of the Positives. My Dyspepsiz was chronts and of 30 years a standing. During the last ten years I could not use butter, pork, of pastry of any kind; but now they agree with me as well as they ever did.—(P. P. Mellen, P. M., Maple Springs, Wis.)

Thave been a sufferer from Dyspepsia for near 30 years of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or snything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now estanything that is common without suffering any inconvenience whatever.—(Rev. L. Julian, M.D., Branchville, Afr.)

WHAT WOMEN SAY.

A woman in this place has used the Positive Powders for Falling of the Womb, and is high in profess of them.—(Mis. J. Gilmore Jones, Falmouth, Mass.)

My daughter, Martha, has been cured of Suppressed Menstruction by the use of the Positive Powders.—(J. Coorse, St. Johns, Ark.)

Your Positive Powders have cured me of Dropsy of the Womb of one year's standing. The tendency to Dropsy was inherited.—(Mis., Exel. Misz., Brocklyn, N. Y.)

A woman who had four Miscourriages get a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(O. Henny, Sand Spring, Iowa)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Irgest light.—(There is nothing as good as your Powders.—(W. H. Kuhr, Smith Creek, Mich.)

Nour Positive and Negative Powders have cured a case of Milk Leg of 16 years' standing, also a case of Rheumansm, a case of Falling Sickness of Fits, and a case of Dysentery.—(Powent Hallock, Yorkville, Ill.)

Miss Lena Austin was taken with Stoppage of the Poriodicals, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(Rosa L. Gibbs, Pardeeville, Wis.)

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last is years, and at times have been laid up with for six weeks at a time. I have used your Positive-Powders for Neuralgia and Sick Headache.—(Limbu G. Barnett, White Hills, Cont.).

I have been suffering nearly 40 years with Chronic Headache, and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(Mass. M. A. Earney, Hentsville; Ala.)

I had a severe attack of Neuralgia last week, and I stopped it in 10 minutes with your Powders, I had Spinal Complaint of nearly 30 years standing; also Diabetes, Scintica, Rheumatism and Erysipeias. I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive.

men. While on a visit to my sister in Dover she told me that there had been almost a miracle wronght with her in a terrible case of Nouralgia with the Positive Powders! She induced me to try them myself. I did so, with wonderful success.—(M. Hunzley, North Richmond, N. H.)

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Loss of Voice.

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CHICAGO, SATURDAY, JANUARY 10, 1874

A NOTABLE CASE.

The Little Church Around the Corner.

We clip the following extract from the Man-

kato Record of Dec. 20th, 1878; "The funeral of Walter Fowler was held yesterday afternoon, in the Presbyterian Church, instead of the Methodist, as at first-proposed, Mr. J. N. Hall having addressed a note to Mr. J. G. Fowler on Thursday, saying that the Methodist church could not be had in which to hold the funeral of Walter, unless a minister of some religious denomination had charge of the services. Mr. Fowler's friends being Spiritualists, had engaged, at Walter's request, Mr. Henry Barnard, a young man, and former friend of Walter's to deliver an address on the occasion, and the friends of the deceased were compelled to seek other quarters in which to pay the last sad rites to their dead: and the Presbyterian was 'the little church around the corner' thrown open to their service. It seems rather hard that in this enlightened Christian (?) era, a church should refuse to allow any respectable funeral services, whether Crthodox or not."

To give our readers an idea of the high estimation in which he lived, as well as for the purpose of calling attention to some most cheering and, gratifying facts and indications we present the obituary notice printed in the Mankato Review of Dec. 23d, 1873:

"The deceased was born in England, on the 4th of July, 1846, and was, therefore, at the time of his death, in the 28th year of his. age. When but three years old his family emigrated to America, residing at various places, until 1857 they settled at Mankato. In the spring of 1853, when ye leaded have to the spring of 1859, when we located here to commence the publication of the Record, Walter engaged with us as an apprentice to learn the printing business. In that capacity he assisted in getting out the first number, and on his thirteenth birth day, and also the 83d anniversary of American Independence he delivered the first issue to its patrons. He continued his connection with the Record; with brief intervals, in various capacities, from that date throughout our proprietorship and became a skillful and excellent printer—one of the very best and most accurate in the State. He afterwards worked in St. Paul and Chicago, and always ranked among the awiftest and most reliable compositors. It was the ambition of his life always to excele and whether at work or at play, this laudable desire stimulated him. Endowed with fine natural abilities, a clear head and steady nerve, results which to others required great exertions, were to him compara-tively easy of accomplishment, yet not unfrequently in his great desire to excel he overtasked his powers of endurance. From his early boyhood his lungs seemed weak, and the seat of, most of his allments; and though in attaining his manhood, he developed apparently fine physical proportions, his lungs were always sensitive. He was at Chicago employed at his trade at the time of the memorable fire of 1871, and to exposures incurred on that occasion in his self-sacrificing efforts to protect and assist others, is traceable the first seeds of the disease which two years after caused

After a few months sojourn in the invigora-ting atmosphere of Minnesota, he had almost recovered, as he thought, from what he considered a temporary aliment, and was then induced to return to Chicago. A brief sojourn there, with the close confinement and application incident to his vocation, induced several hemorrhages of the lungs, and admonished by those unerring signs of the progress of his disease he sought a change of climate, going to Colorade, a favorite, resort for invalids on account of the dryness and purity of its atmosphere. Very little relief was thus obtain. ed, and over a year ago he returned frome in the hope that with old friends to administer. to his wants and amid the familiar scenes of his boyhood, health and strength might be restored to him. At times he was flattered to the helief that he was getting well, but the signs and symptoms upon which he based his hopes, were to others the gradual progress of his disease. From month to month he grew weaker, though all the time battling with his strong will power against his fate. Always cheerful, he bore his sufferings like a martyr, and when the last hope of recovery had been abandoned by him, he accepted his fate with the resignation of a true christian. He would talk of his approaching death as if it were only some pleasant journey upon which he was about to enter; and as it drew nigh, with perfect composure he distributed his various little keepsakes, and arranged all the details of his functal, even as to the minutest particulars: Throughout all his illness his relatives were devoted in their ministering care, and anot a wish, however trival, if in their power, but

The deceased enjoyed a large acquaintance.

hearted nature, made him a great favorite with both old and young. Few from among our community could have passed away more sincerely lamented, and the recollections of none will be more kindly cherished by the friends left habind friends left behind.

A few hours before his death he dictated the following parting words, to be read to his friends at the funeral. In complying with the request, Prof. H. Barnard, who had been selected by the decessed for that purpose significant. lected by the deceased for that purpose, accompanied them with an eloquent tribute to his chrisatin character, listened to by a large congregation assembled at the Presbyterian Church, where the funeral obsequies were held on Friday last.

Duan Friends: I want to thank you all for the many kindnesses you have shown me in my long, wearisome sickness. Before you hear this, I shall have passed over—joined the dear Friends that are waiting for me in the beautiful land, where there is no more sickness or sorrow. I am perfectly happy—more than willing to go. Death has no sting—the grave no victory—and when the angel of Life (not death) comes to carry you over the shining river, may you feel as happy and as willing to leave this earthly life as I am. .

'If I have ever caused any of you any hard feeling toward me, forgive me, and remember me only as your old Friend. Good-by! WALTER.'"

From the foregoing, we may learn several valuable lessons, which are more deeply impressed upon our minds in connection with such circumstances as these:

First: The spirit of intolerance and persecution is equally as bitter in the so-called "Christianity" of to-day, as it was in the days of the Inquisition, though it has less facilities for thus unmasking itself and standing revealed in its true character.

Its God is called a "God of Love," and it professes to be a system into which the spirit of love and charity enter as its distinguishing feature. "But by their fruits ye shall know them," is its own favorite method of judging. This is a nice way to manifest a spirit of charity and sympathy, to turn the weeping friends of the departed away in cold disdain. Is it not astonishing? Professing to believe that the spirit is gone into unending torture and woe, they appear to make it their principal aim, to add as much misery, while in the earthlife, as possible, to that which is to be inflicted by their "angry God." Oh! Nature! our beneficent Mother, where dost thou teach such an inhuman and detestable doctrine as this? Not in the beautiful ray of sunlight, which visits the hovel as well as the palace, to make the hearts

of the inmates glad and joyens, whether "egints" or "sinners." Not in the soft, mild showers of May, falling alike on the evil and the good! Not in the balmy breath of eleep, the beneficent angel of night, with healing on her wings for every weary goul! No, no! No where else do we find them worn, except on the wrists and necks of those who encourage systems that forge these shackles and bonds to degrade and crush the naturally free human opirit!

Second: The fabulous and superstitious notion that the death-bed of the so-called impenitent is a bed of thorns, is thus branded as one of the myths of the past. Our dying brother could exclaim, with even more exultant triumph than many a Christian, "Death has no sting! the grave no victory!" And while, as we learn, he expressed regrets at some things in his earth-life that we would not now repeat, he did not entertain a particle of fear. And why should he? Having already suffered, or suffering, the consequences of what he had done amiss, he was too manly to want to transfer the suffering to other shoulders than his 'own, and wanted no forgiveness but that which comes when our own hearts, or those whom we have injured, forgive us. He had far outgrown the old fabulous idea of having or requiring a savior. Death came to him as a change that was to elevate him to a higher and more extended sphere of action and usefulness—not in the old sense of "dying"—but, to use his own words, as a "Lifeangel," conferring upon him the bliss of Immortality. And we are glad to know that his spiritual senses became active and clear before the change came; and he had the exquisite. satisfaction of being accompanied "across the river". by his own dear friends who were present, waiting to receive him into spirit-life. Conscious to the last, he gave evidence that cannot be doubted, that he was surrounded by ministering spirits, recognizing his father and others, and giving expression to the rapture and joy which he felt while undergoing the change, that is so commonly and unneces-

sarily dreaded as the last and greatest evil. Third: A. great and irresistible movement is on foot that will sconer or later crush the power of the old systems of theology. As a notable example of this truth, we are proud to know that Prof. H. Barnard, who is well known among the educational workers of Minnesota, was, six years ago, while Superintendent and Principal of the Public Schools of Manksto, a zealous member of the same society whose place of worship was used on this occasion, and also Superintendent of the Preabyterian Sabbath School of that city. He afterward sustained the same relation to the Presbyterian Church in Minneapolis, where he now conducts a very prosperous Business College, and where he underwent an ecclesiastical trial and excommunication, being pronounced unfit for communion and fellowship with the saints of that church, while not a spot or stain could be shown in his moral character. And we take this opportunity of appealing to all who desire to aid in the progress of free and liberal thought, to lend their aid in sustaining such men as Prof. Barnard, who are fearless and honest enough to say what they think, and profess what they believe.

Fourth: The pomp and display and useless superstitious ceremonies of modern funerals are fast disappearing; and they are now assuming a more rational and social character. It is no longer considered essential for "a minister of some religious denomination" to conduct the services. Prof. Barnard, who officiated

monies in the most satisfactory manner. And, indeed, we do not see why not. Prof. Barnard has been recently re-elected as Worshipful Master of Hennepin Lodge, No. 4, of Freemasons of Minneapolis, and has on numerous occasions conducted Masonic funerals. And why not any such ceremony be conducted by him? The fact, too, of the confidence which is placed in the integrity of character of Prof. Barnard in his own place of residence, by being called to preside over the deliberations of the Masonic Lodge—one of the most conservative institutions in the country, reflects a still more unenviable light upon the narrow-minded and bigoted policy that induced the Methodist Church of Mankato to close its doors against these funeral services, simply, because he conducted them and only claimed to be a man and not a priest.

"I may not be a post, but I love the true and right,

And welcome freedom's dawning as the eagle greets the light. Roll on bright orb of liberty, and in thy ardent

Let every fetter mankind wears melt speedily away! 🚈 🧸

Honry Ward Beecher.

[From on Atlanta Herald Letter.]

After an introductory hymn by the choir, Mr. Beecher says a short prayer, usually not more than half a minute long. Then he reads a "lesson," and tells the choir what hymn to sing. He does not "give out" the hymn; he simply reads the number of the hymn, and takes his seat. When the hymn is done with, Mr. Beecher rises and preaches magnificently. The only elegant thing in the room is the speaker's stand; a small platform, of about a foot elevation, with a sofa at the back part of it, and a small table in front. On the speaker's left is another low table, on which, every Sunday morning, is placed a very large, fresh, and tastefully arranged bouquet of flowers. When I say "very large." I mean as big as a table. On Mr. Beecher's right is a tall, slender vase with flowers; the vase locks like a stalk from which springs many kinds of rich and varied leaves and blossoms. The only awkward figure about the stage is Mr. Beecher himself. Mr. Beecher is large and decidedly lubberly. His legs push out behind. I think he is too weak in the knees. You are constantly afraid the knees are going to give way and leave Mr. Beecher in a position that you have seen clowns in sometimes, and which people who are broke are sometimes said to occupy, theoretically. Mr. Beecher's clothes never fit him, and he always seems to be bungled in an overcoat. Mr. Beecher, as one or two of the readers of the Herald may know, has hair only a shade darker than blonde, and he wears is long and thin. Mr. Beecher has a noble head. and a bright, sunny face, full of sympathy and electricity. It is a face to remind you of light wines, only there is a certain quirk about the corner of one eye that gives it a small dash of

ginger-pop.

I think Mr. Beecher lives well—eats a great deal. How else could he get to be so large and so fat, and with so much good red blood in his voins? But then, there are his weak knees, that must be accounted for somekow. The audience at Plymouth church does not applaud the speaker when he says a good thing as has frequently been said,—that is, there is no stamping or clapping of hands. Of course, when Mr. Beecher says a good thing—and he does very often, and in a capital way,—there is a murmur of applause which is felt all through the audience.—After the sermon comes a hymn by the choir, and then Mr. Beecher prays about a quarter of a minute. Mr. Beecher, although very liberal in his views and large in his sympathy, is still more than half an orthodox doctrinaire. Mr. Beecher is the highest and completest intellectua and moral representative of American orthodoxy in its tendency toward free religion. And being thus the representative of transition, of course he is rather negative than posi tive in his ideas. This is not so apparent in his writing, especially in his "Life of Jesus the Christ." Beecher's social influence is immense. There is probably not a man in America who could have stood up under the enormous pressure of the late "scandals." Beech er, without having made any effort that the public knows of, comes out unscathed. Beecher has much of the demagogue in him. Had he not been pastor of Plymouth church he might have been President of the United States. Nay, he may yet be anyhow; who can tell? He will not undertake anything unless he is well assured of success. Some time ago a committee of workingmen tried to get him to make a speech at one of their massmeetings. He assured the committee, in effect, that he would go, and advocate their measures—provided, he could be convinced beforehand that the thing would be a success.

And the question will arise in the minds of thinking people why Mr. Beecher wanted to be convinced beforehend, that the workingmen's movement would be a success. Instead of its being evidence that he is a demagogue, it is, on the contrary, evidence that he saw much more clearly than the committee did. that the movement he was asked to advocate contained the elements of failure. If he could have seen in it success, 'he 'would have been convinced that it was based upon correct principles, and hence worthy of his advocacy. Success, in the sense Mr. Beecher uses the word, is something more than the popular approval by a class—it is the development of a principle which will prove of utility and lasting benefit to all: The writer evidently misapprehends the true meaning of the language made use of by Mr. Beecher to the commit-

The article above, copied from the Herald, in the main does Mr. Beecher justice. That he has passed through the late "scandal," and like pure gold that is all the more brilliant for passing the ordeal of the refiner's fire, so he stands before the public as one of Nature's noblemen, all the more admired, notwithstanding the falss and scandalous charges that were first started by Victoria C. Woodhull, two years ago last Fall, at the Boston meeting of the so-called "American Association of Spirituálists," that was composed of sixty-two memhers only, thirty three of whom were her stool-pigeons.

. The "scandal" which was intended for infamous purposes was seized upon alike by the enemies of Mr. Bescher and true Spiritualism, and his fine social qualities, generous; warm on this occasion, conducted the funeral core; mongers to the utmost of their ability. and mouthed about by both classes of garbage-

In her famous Boston "scandal" speech, she coupled the names of leading Spiritualists. who opposed her "new departure" infamy, with that of Mr. Beecher, and accused them alike with him, of being guilty of the same licentious practice which she was advocating as a virtue, as the very "elixir of life."

Her satellites took up the refrain, and heralded it as truth, thinking to besmut others in the eyes, of the people, sufficiently to make themselves appear white. Even the Secretary of their new organization, the "Universal Association of Spiritualists", proposes to discuss the question, and show that Spiritualists have always believed in, and practiced, Moses-Woodhullism.

The inference is, Moses Hull being a convert to Spiritualism under the teachings of Jamieson, the secretary above referred to, took that kind of Spiritualism which they both advocate and admit that they practice, through the basilar region of their beings, and really have no more love for exalted spirit communion—that which reaches the highest and noblest elements of human nature, than those notable animals of "Bashan".

Already thousands of good people who were told that they did not understand the "new departure" doctrine, have cince the Chicago, Jackson, and Elgin conventions, come to the conclusion that they understand it, and there is no mistaking the fact that, Spiritualism was by the "new departure" party, only to be made use of as Judge Carter, their most talented advocate, said, as "a mere adjunct," or in other words, an appendage to ornament the tail of their "social freedom" kite.

At the last three conventions, above named. it was foreseen by the great mass of true Spiritualists that they were each officered throughout with Moses-Woodhullites, however much they might protest to the contrary. They were in full sympathy with the "new departure" dogma and all worked hand in hand to promote the same end. No better evidence is required, that the Spiritualists of Northern Illinois and Michigan were correct in their views and wisely kept away, from the Jackson and Elgin meetings, than the fact that all of the Woodhullites of both sections of country were present—the one managed by Mrs. Woodhull and the other by Mrs, Severance in person, and both interchanged greetings, exultingly claiming that their cause was in the ascendant. . 🔹

We commend the great mass of true Spiritualists for standing aloof from all meetings that are well known to be officered by tocialfreedomites, and only to be held to glorify that infamy. Call your own meetings on a platform that unmistakably ignores the "cocial freedom" infamy, and you will have a multitude of people to aid you instead of the mere handful.

The Michigan State Association and the Northern Illinois Association of Spiritualists are most thoroughly played-out. Hereafter let them as known by their true colors. Let no officer think he can deceive anybody by pretending to call a meeting of Spiritualists at which nothing but that which is germane to Spiritualism shall discussed, and then deflantly tell the people that Moses-Woodhullism is germane to Spiritualism. Let no officers claim that they will oppose the occupancy of the time of the meeting in the discussing the merits of that infamy, and then go upon the stand and thank God that the Woodhullites are there in force to discuss their favorite hobby, and that they shall be heard.

We say to the true Spiritualists of America. as you value exalted spirit communion, call and conduct your meetings on abusis that comports with decency and propriety, with the intelligence of civilized people, and conduct them in a manner so that years hence the cause of Spiritualism shall stand before the public as much fairer and more noble, in the estimation of the thinking people of the age, as Henry Ward Beecher does to day, for the scandal that he and Spiritualism alike are passing through, and which alike had their origin at a so called Spiritual meeting.

Thank God and the good angels, that protests from all parts of the world are being uttered, so loud and pointedly, and that the RELIGIO-PHILOSOPHICAL JOURNAL is faithfully placing the same upon record, so that the future historian will be able to truthfully deny. that either of the so-called freelove gatherings, were true exponents of Modern Spiritualism.

Their True Character.

E. B. CRADDOCK, writing from Concord, N. H., tells a good story of the great disappointment of the M. E. Church of that place, at the utter failure of Uriah Clark in exposing Spiritualism in their church.

It seems that Clark's old theological mortars were aimed'to reach Wm. Denton: Mansfield. the Fox girls, Mrs. Conant, and other leading Spiritualists of the Eastern States. He like. Leland, Von Vleck, and all other professional exposers, promised in his posters to give an opportunity for criticism, but found it best to dismiss his audience before doing so,

The following will show what the Eastern press think of the pious knave who has boxed the compass from Universalism, through Spiritualism, down through orthodoxy and physic, to Methodism, and is now an exposer of Spiritualism:

is he a fraud?

Under this caption the Laconia Democrat, of this week, states on the authority of the Somerville (Mass.) Journal of late date, that Dr. Urlah Clark, who gave an exposition of Spiritualism in Phenix hall, Tuesday evening, is a sort of "dead-beat" among the Methodists, who disown him, and have repeatedly refused him a license to preach. The Democrat continues in this wise:

"P.S. We understand that this Dr. Clark, as he styles himself, threatened last night, that if we said any thing against him, in our paper, he "should hold the publisher criminally responsible for it." Now come on; and just tell the public by what right you prefix Dr. to your

name. Does it mean Doctor of Depravity? It is the duty of the press to expose cheats and impostors."—Daily N. H. Monitor.

This is the same Uriah Clark that attended the first National Convention of Spiritualists at Chicago, in company with a young lady a la "social-freedom," and was refused entertainment by a family to whom he hinted the beauties of that system of faith. He and one J. S. Loveland, were very much disappointed at the results of that meeting-Clark, because he was not made secretary; Loveland, because his articles of organization (which he, like Woodhull, came laden with), were not adopted, with himself seated in a quasi cacerdotal chair.

He since abandoned his wife and children, for a change, a la "elixir of life," while the new lover, for whom he swapped off his wife, soon after snubbed him and took to another. This inspired him anew, for a system of religion in which his sacerdotal leadership, would be recognized by the devotees. Hence he went to work on the Pacific coast, to which he had fled, to inaugurate the new system. We believe his leadership has been fully recognized by all of the believers—J. S. Loveland, after Col. Fox and the "Present Age," his organ, passed away, constituted the whole sect!

He abandoned his wife and little children very soon after he and one W.F. Jamieson got up and adopted a set of resolutions against the Religio-Philosophical Journal, quite like those recently adopted by the Diakka convention at Jackson, Michigan,

But not to lose sight of the Rev. Uriah Clark, the second person in the Loveland-Clark-Jamieson trinity, that has labored so sedulously by resolves, and especial lying, to break down the Journal, after taking a circuit with his affinity, through Northern Illinois (leaving a bed chamber stench every where), always entering his complaints against the ungodly Spiritualists that failed to see any especial virtue in the Reverend gentleman's loose habits, returned to Boston, and there fulminated against this paper, and its editor, at the time of its first inauguration. The result of all of which was, that he, too, found Spiritualism so uncongenial that he has abandoned it altogether, denouncing it as the work of the Devil, and gone back into the orthodox church. He now is engaged in lecturing, like the State's prison convict, Prof. McQueen, against Spiritualism.

It is worthy of note that every one of those worthless characters, who perambulate over the country, practicing "social-freedom," and denouncing the Religio Philosophical Jour-NAL, turn up in the employ of the most bitter opponents of Spiritualism, sooner or later; and we will make this prediction, and our readers will find it verified by facts, that within five years from this date, every "social-freedom" lecturer that is now denouncing the Religio-Philosophical Journal, will be found denouncing Spiritualism in the same way that Loveland, Urlah Clark, Von Vleck, "Prof." McQueen & Co., are now doing. "Socialfreedom" now holds them to Spiritualismshake off that infamy, which is but a parasite, like vermin in a child's hair, but no part of the child, and they, too, will fiee from, and be found preaching against Spiritualism with stentorian voices, like the renegades above named.

Our readers will bear in mind, that every renegade from Spiritualism, who is now engaged in denouncing it, was, while in our ranks, a most bitter opponent of this paper, and was ever busy retailing slanderous reports, and trying to induce subscribers to discontinue the Journal, even as the leading Woodhullites are now doing.

These men are the mirrors that reflect the true character of the opponents of the Retigio-PHILOSOPHICAL JOURNAL, the class of people who get up resolutions and adopt them, at "Diakka social-freedom meetings." Even at the Elgin meeting, they discussed and cussed the Journal, but did not dare to attempt to resolve against it, but did send greetings to one that had done so.

Love of Promisculty avowed-Affectionato Greetings--Hatred for the Religio-Philosophical Journal 🔝

The Jackson, Michigan, Woodhull Convention adopted the following Resolutions:

Resolved, That the only open door out of our social difficulties is the entire abrogation of all merely man-made marriage laws, leaving the sexes free to seek harmonious associations under the laws of nature.

Resolved. That the late course of the RE-Ingio-Philosophical Journal, in misrepresenting the friends of Social Freedom, and belying its great principles, meets with our unqualified disapprobation, and that it is unworthy of support in any shape whatever.

The following greetings passed between the Elgin convention, run by Mrs. Julia H. Severauce, and the Jackson meeting, run by Mrs. Woodbull in person:

"To the Spiritualists of Michigan in Convention at Jackson.—We send you greeting. A victory for radicalism. Answer. Northern Illinois Association of Spiritualists." To which the following was sent:

"To the Northern Illinois Association of Spiritualists, at Elgin.—The banner of individual sovereignty in the ascendancy.

"Michigan State Association of Spiritualists at Jackson.

"Mrs. L. E. Drake, Secretary." We thank them for showing their hands.

Those who are desirous of knowing why the Woodhullites denounce the Journal, can learn by a three month's perusal of its columns. which will cost but twenty-five cents.

They will also learn what Spiritualism, uns contaminated with social freedom, teaches at the same-time, and without any extra expense.

Dialogues and Recitations for Children, is the most valuable book for the young we have. [Continued from First Page.]

tain and uphold it forever; and although it may be said in the letter of your Church that you cannot hold communion with spirits, when they come to communicate at your doors or at your hearts, and give you proofs of their presence, you can not refuse them admission. Rather bind them, that the light of their countenance may illumine the dark mists in which you have traveled. Then the grave and sepulchre will no longer be places of gloom—char-nel-houses in the world. Rather bind them, that the places filled with want and crime and sin may perceive the light and presence of the living spirit; for if it be true that angels can come as of old, and if it be true that they have rolled away the stones of the sepulchies of those you loved, be sure they are mindful of every gaol and prison, every place of darkness, and they call you to account as to how you have interpreted the teachings of the meek and lowly Jesus, and still have not instructed these erring ones.

The gifts and voice of the Spirit to day mean something more than that the lips of love have been unsealed and may speak to you again mean something more than these; they mean that the old religion shall be made new; that the form shall perish, but the Spirit shall live; that the letter shall not govern, but only the breath of the living God; that there may be leaders many, and creeds many, and temples many, but that there shall be but one living Spirit. It means more than this; it means that that inspiration or voice that uplifts humanity, and that has no word of condemnation or bitterness, is the religion that shall govern all the world—priests, kings, institu-

tions, all to the contrary.

The voice of to-day that is abroad in the land, that speaks with every utterance of inspired wisdom, that will be heard in State council and Church council, is, that humanity is the child of God, that every soul is the object of his care, that all must receive the benefits of his instruction and counsel. The spirit-world come to-day to tell you this, to imbue the letter with a new spirit, to create new fires on the desolate altars, to kindle a new flame in your hearts, to make way for love and kind-ness, and to do away with envy, malice, and hatred. It is not the work of a single breath, hour, or day; but it is that this loving presence is everywhere about, that it must and will work its way into your hearts, that it must exist and elevate the good and noble, and puts down that which is low and debased. There shall be some that will cry out, "Wonderful! The blind can not see the light, the lame man

can not get up and walk."

Now understand us: If there be those who have been blind in spirit—who are desolate, do not wonder; if there be many that stagger beneath the light of the new life, do not be be surprised. Remember, in time these things all establish their equilibrium, that the forces of nature are always equal, that God sends the Spirit and also the power to bear it, and if you will heed its utterances and give voice and make room for it, your house will expand, your courts grow broad enough, your churches large enough for the Spirit to dwell in. For you know that step by step has the Church

adopted each new improvement; step by step have music and art and science taken their appointed places in the world; step by step has culture gone on under the lead and guid-ance of reason; and religion itself becomes the handmaiden of science, but it shall not be gion; the natural powers of man shall be subservient to the spiritual; the body shall obey me soul; and there shall not be Materialism eyen in the ranks of professed believers; Too much has it been said that religion shall be subservient to fluman reason, that the Spirit shall how down while science decides. Too much has intellect been made the god of modern worship, and reason—that human reason that is so deceitful, instead of that intuition which is always reliable—been made the unerring guide. The gifts of the Spirit shall reveal man to himself; he shall know that the intellect is but the handmaiden of soul, that the human form and body are but attendant upon the Spirit to do its bidding, that the voice of reason gropes blindly, while the voice of the Spirit is absolute. When reason herself says she can not go farther, when science declares that it has no explanation for these gifts, when intellect is baffled; then supreme and calm by the doorway of the Spirit, stands intuition, saying: "I have been here, but ye heeded me not; now I dwell with you forever." And when this voice shall abide; when spirits shall be with you always; when you shall know that the ancient altars have again resumed their wonted fire; when every voice of inspiration in the past shall be awakened again with new fervor; when you shall read the sacred utterances in the light of the new-found faith and hope—how the world will grow brighter! how those that are chained will become disenthralled! how the spirit, waking up in the glad morning of that day, will hold its powers, its attributes, and its gifts as from the Divine! You know—the best of you—how blind and groping the world is to day; you know how far short the senses fall of understanding the Spirit; you know what it is to be baffled in the search for truth, by the very feebleness of the human intellect; you know what it ismany of you—to get into despair and sink into despondency because you can not probe questions that lie beyond the realm of the senses. Be sure that the gifts of the spirit will reveal them unto you; be sure that with these shall come new-born faculties and higher hopes; be

Little Bouquet.

Mind.

sure that ye shall not grope in darkness, but come gradually to the light through inspira-

tion, through prophecy, through prayer, through the sustaining power of the Divine

We are very anxious that our friends, all over the country, should see the Lutum-Bou-Quer, that they may the better judge of its beauty and its merit. To that end we will send to any address, specimen copies from May to January, on receipt of ten cents a

This proposition will place the whole nine months' issue in the hands of the family of children for the nominal sum of ninety cents a single dollar will pay for the nine last months,

together with the forthcoming February issue. A dollar thus invested for the benefit of the youth and children of any family, will be of more real value and deeper interest to them than any other reading matter of the same expense ever placed in their hands.

Address, Lettle Bouquet, Chicago, Ill.

The Fall of Man, critically reviewed, is the title of a highly interesting little pamphlet by M B. Craven, whose name as an author, and contributor to this paper, is well and favorably known to our readers. Mr. Craven has sent us a supply for gratuitous distribution, to all who may order books of us and request a copy.

Letter from Austin-Kent.

DEAR FRIEND:—Yours, enclosing 2.00, came safely. It never could have come in a better time. Many thanks. It grieves me to know that so many poor people must suffer this winter. The winter is mild here, I hope it is West. I am thankful that I am no worse off. If more should be sent you for me, take at least two dollars for the Journal. Your friend,

A. Kent. Stockholm, N. Y.

No! Brother, not one cent will we take for the Religio-Philosophical Journal, You shall have it free. We have none more deserving on our free list, of several hundred,

While many who egree with your sentiments on the Woodhull infamy, and discontinue the Journal because it exposes the fallacy of such a doctrine, you would part with a portion of the little you get for its pe-

That you are honest in your views, no one can doubt, and you shall have the Journal free, and we hope it may be the means of causing you to see that it is no lack of freedom of our press, that the advocacy of Woodhullism is excluded from our columns,

Our readers generally understand what the social freedom doctrine is-it: being no part of Spiritualism, any more than Orthodoxy, and our paper being devoted to Spiritualism, can not be perverted to the advocacy of "social freedom," any more than it can be to that of orthodoxy.

Spiritualists who protest against Woodhullism and yet advocate holding our paper open to the infamy, really love that which they are ashamed to confess.

A word to our friends. Bro. Kent is a very liberal minded man, far advanced in years, so afflicted with disease that he can not help himself even to his food, when placed before him. If there was ever a subject of charity, he is one. Little contributions of one dime or more, will be thankfully received by him. How many will remember him during the first half of the month of January? Send on your contributions in a letter, envelop—address, Austin Kent, Stockholm, N. Y.

Your own conscience and loving angels will bless you for even the pittance of one dime to this poor sufferer. His noble heart will be gladdened thereby.

It is much better to direct to him than to us. It saves us the trouble of keeping the account and again remitting to him.—Ed. Journal.

Any One can Try Their Hand at it.

All who wish to engage in procuring trial subscribers for this paper at the rate of 25 cents for 3 months, will be furnished with the Jour-NAL free during the same length of time, on sending a list of not less than ten subscribers, with a post-office money order to pay for the same.

All who send money orders are authorized to take the cost of the same out of the money by them collected<u>, pr</u>ovided the order covers the expense of ten trial subscribers.

Hundreds are now receiving this paper free. Here is a good chance for them as well as for many others, to get the Journal by a little exertion, without paying cash, or as a matter of charity.

A great many people in every neighborhood will try the Journal at that price, out of curiosity, if for no other purpose. The trial will in many cases convince the thoughtful that Spiritualism is worthy of their further investi-

The Shaker and Shakeress.

The above is the name of a medium-sized monthly newspaper, printed on beautiful fine paper, clear, nice type, and well filled with interesting matter by the best writers and thinkers of the order of Shakers.

The Shakers are Spiritualists in faith, and extremists, as we understand them, on the sexual question—celibacy being a cardinal virtue, never to be fully endorsed by the masses; hence they do not expect the world to become depopulated by a full fruition of their faith!

We speak not by authority, but from a general understanding of their faith, as we gathered it from reading their works over thirty. years ago.

That they are a very orderly people, of culture and industrious habits, and a class who by intelligence and industry, banish crime and poverty from their communities, will not be denied by any well informed person.

Their paper is published at Shakers, Albany Co., N. Y. Price 50 cents per annum, .

/:In the Field.

Dear Beother Jones:—Will you allow me, through the Jouanal, to introduce to the Spiritualists of the West, Mrs. Amelia Colby, of Winons, Minnesota, a first-class lecturer, though not yet widely known among the Spiritualists. Her traveling companion is Mrs. O. Smith, a splendid musiciau. Besides having a sweet voice for singing, Mrs. Smith carries with her a fine guitar, with which she entertains Mrs. Colby's audiences, before and

after lecture, grandly,
They are ready to receive calls anywhere in
the West. Their address is Winona, Minne-

John H. Lewis. . Cerro Gordo, Indiana.

No Longer Alone.

Several persons have written us that they supposed themselves the only Spiritualists in their vicinity, until they began to canvass for trial subscribers at twenty-five cents for three months, when to their surprise they found that more than one-tenth of all their neighbors. were favorably disposed toward Spiritualism, and anxious to take a paper devoted to that cause, provided that it did not, directly or indirectly, sanction the free love doctrine of the Woodhull-

Greatly to their surprise, they not only use for several years.

found that they were not alone as believers in Spiritualism, but that they could, by the simple asking; get a good list of subscribers to the RELIGIO-PHILOSOPHICAL JOURNAL.

"Thanks, friends, for the effort you are making in behalf of pure undefiled Spiritualism. Angels will bless you for your efforts. And may all readers of the Journal, follow your example in obtaining trial subscribers.

Bastian and Taylor's Scances.

The above named well-known mediums for physical manifestations, continue to hold seances at the seance room of this Publishing House, every evening, Saturday excepted.

General satisfaction is given. The materializations are excellent. Friends of both spheres meet face to face, and not unfrequently hold social converse, and greet each other with the good old Saxon shake of the hands.

Mr. Taylor is a splendid test medium, and receives calls from 10 A. M. to 2 P. M., each day. His hand is controlled to write, often a fac-simile of the deceased friend's hand-writing. At other times he sees and describes spirits with great accuracy—hears their voices, and at other times his organs of speech are controlled by the spirit friend, who wish to communicate. He is to be found at room 12, of this Publishing House,

Little Bouquet.

We have received several letters of inquiry from six months' subscribers to the LATTLE Bouquer, saying that they had not seen it since the sixth number.

We do not send it longer than it is paid for. We can not afford to do so. We must insist upon advance pay, even if it be in fifty cent instalments.

We will receive renewals or new subscriptions at the same rate as if paid a full year at a

We hope our friends everywhere will aid in circulating it among the children. It is the pioneer missionary for our Philosophy among the youth of the present age.

Address, LITTLE BOUQUET, Chicago, Illinois.

Try it as a Christmas Present.

A New Book.

For Twenty-five cents, I offer you a book that contains more truth concerning Christ and his Apostles, than has been given to the world since the Christian era. It is sifted from the New Testament, and from the his-tory of Josephus. One tells what was to come to pass, and the other what did come to pass. Aftergiving their double-meaning, allegoric history a thorough sifting, I cut off their notes and arrive at the following conclusions. sions: That Christ and his Apostles were gross impostors; that Josephus and St. Paul ere no one else but Christ himself, after he had risen from the dead, still had never been

dead. I carry them through the Jewish wars, where their awful threatenings were fulfilled, and they had put their enemies under their feet, and one of their number on the throne. For sale at this office. See Book-list. THOMAS JONES.

v15n164in.

Thasmuch as the "social freedomites" are resolving against the Religio-Philosophical Journal, perhaps the friends of true Spiritualism will devote a little time in procuring trial subscriptions at twenty-five cents for three months, from such of their neighbors as have never before taken a Spiritual paper, but who really and honestly believe all Spiritualists advocate licentiousness.

THE First Spiritual Society of Chicago have leased Grow's Opera Hall, 517 West Madison street, and propose to hold their meetings there during the coming year. Dr. Avery is still lending his efficient aid in sustaining the meetings, and we have no doubt success will attend the society the ensuing year. Firstclass speakers will be employed by the society.

THE REV. T. H. STEWARR, lecturer, has our thanks for his exertions in procuring trial subscribers for the Journal. Send in the subscribers, brethren. There is a fair prospect that not only Spiritualists but the great mass of thinking people, will learn within the next six months that Spiritualism "has no amnity with sensual freeloveism.

Dr. J. G. Fish expects to spend the most of the coming Winter in the South, and would solicit calls to lecture. He treats the sick clairvoyantly. Chronic diseases generallycancer, tobacco and opium diseases, are his specialties. Address him at Dansville, or Hornellsville, N. Y

B. F. Underwood will lecture at Beloit, O., Friday evening, Jan. 2d; at Salem, O., before the Free Congregational Society, Sunday, Jan. 4th. He will hold a debate with Rev. Mr. Jewell, at Zionsville, Ind., Jan. 6th, 7th, 8th and 9th, 1873.

WILL J. L. POTTER inform K. Graves, of Richmond, Ind., immediately, where a letter will reach him, as Bro. Graves has information of importance to communicate to him, relating to his labors in the cause of Spirit-

REV. A. W. WARDEN spent lest month lecturing for the Spiritual Societies of Clyde and Toledo, Ohio. He may now be addressed at South Bend, Ind., by any society needing his

Mrs. M. J. Wilcoxson is speaking to good audiences at Boulder City, Colorado: She is assisted by a good choir. Music is an essential element for the full enjoyment of a meeting

TWENTY-FIVE CENTS pays for the RELIGIO-Philosophical Journal for three months, for new trial subscribers. Please send in the subscriptions.

DR. GARVIN'S Catarra Powde ure highly commended in the East where it has been in

---HENRY T. CHILD, M. D

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

Salvation by Christ.

It has been declared that no theological dogma has ever taken a strong hold upon the hu man mind, that had not a foundation of truth in it, and many of these have been compared to the dead trunks of trees that have stood for centuries revealing the outline of what was once a living form. The human race has passed through many dispensations on this globe, and to-day we have empleme and representations of all the conditions that have ever existed.

Ver existed. In order to present our view of salvation by Christ, we must refer to two of the prominent dispensations, which preceded this—namely, that of Moses, the Jewish Law giver, and John the Baptist, the forerunner of Jesus. Our brethren of the Jewish race have a right to exult over the fact that the mass of mankind are not "Israelites without guile," they are to day living under the law of Moses, of an eye for an eye, a tooth for a tooth, of vengeance and Almost all those who call themselves Christians have not risen above this; they may talk of finding Jesus and loving him, but it is only with their lips, their lives are on the plane of Moses. No human governments, even though they make the loudest profession of Christianity, have risen above this plane either in their character or their institutions. We have no condemnation for these. Moses was and is good on his plane, but it is a mockery to profess to be Christians and only carry out the law of Moses.

In the midst of this Mosaic age, which was and is found all over the world, and is so wellknown that we need not describe it further, there came a John the Baptist, crying in the wilderness, repent! for the kingdom of heaven is at hand. He was a rough man, wearing a camel's hair-girdle, and living on locust and wild honey, but differing from Moses in the fact that he saw a light beyond, his present condition, and he proclaimed that there was one coming after him, the latchet of whose shoes he was not worthy to stoop down and unloose; that he, John, baptized with water, but he that cometh after me shall baptize you with the holy ghost and with fire, both of which are Spiritual emblems.

There are many John the Baptist in the world to day, standing upon a plane just above Moses, having a view of the Spiritual life, which is before all mankind—not as a kingdom, for that implies a king, for in the true Spirit-ual life which the spirit of Christ brings, there is no king or ruler, but all are brothers and sisters,—children of our Father and Mother-God. We see that there are many to-day in this dispensation of John the Baptist, still in the wilderness of human passion and error, feeding on that which is comparable to locusts and wild honey, and yet having visions of beavenly things.

These are looking for the coming of Christ, and many will find it before they leave the earthly form, and thus realize what is meant by salvation by Christ, which was and is the anointing power which came in great fullness the man lest and which is freely offered unto every child of God, but which can not be received in its fullness while we are living in the dispensations of Moses or John the Bap-

The illustrations of these three dispensations are everywhere around us. There is not an individual on this green earth that does not represent in their lives some, one or more of these dispensations. While we have no disposition to condemn any one, we are called upon to hold up the mirror so that every one may look into it, and see just where they are We would say unto those who live under the Mosaic dispensation, be faithful and true to the law of Moses, until you hear John the Baptist crying in the wilderness of your souls, "prepare ye the way," and when you have heard this voice long enough, you should compass this mountain no longer, but rise up and go forth on the journey of life, and sooner or later each one will see transfigured before them the beautiful spiritual life of Jesus, and thus be prepared to experience "salvation by Christ." The rising up into that condition in which there shall no longer be an arbitrary and dogmatic disposition to resist others, and place them under condemnation and denunciation, for we shall learn the great fact that every child of God is just where they are by virtue of the conditions within and around them, and the only thing we have to do, is to improve those conditions so that mankind seeing, shall be led thereby into higher and better ones, but never driven by force or arbitrary dictation. Let us then ask ourselves where we stand to day, whether we have reached the promised land of Moses? Whether John the Baptist has been crying in the wilderness of our natures, or whether the still small voice, God's anointed or Christ has been felt and obeyed.

This is the grand and beautiful work of hu-

man progress to come up through Moses, for every human being seems to be compelled to go through this dispensation in the present condition of the race, and to pass through the wilderness of John the Baptist into Christ's blessed life of love and peace, a love so pure and all embracing that it condemns no one, but would lift all up into the higher and better conditions of a peace which the world can neither give nor take away.

From a spiritual standpoint, we see individuals who are in these different dispensations. In the morning they rise with the spirit of Christ in their souls that would bless all the world, but when they go forth into the marts of business, they too often find themselves on the plane of Moses, in their relations with their fellow men—then perchance some sorrowing one crosses their path and wakens their sympathy, and John the Baptist pro-claims the coming of a better time when they shall be able to do something for these. So they go on, rising and falling, sinning and repenting, worshiping at different shrines from day to day, while there is, deep down in every soul, not only a recognition of the divine an-ointing, which was so beautifully manifested in the life of Jesus, but a desire, which is a prophecy that we shall come into that state in which we can live even more perfect and beautiful lives than Jesus was able to.

Our mission here is to help each other in this great and glorious work of salvation by Christ, to come into that condition in which we shall know and realize the divine anointing to be in our souls as a well of living water, springing up unto everlasting life, which will enable us to put away all the bitterness and unkindness that has marked the former pe-

These conditions of life bave existed in all ages of the world, but never was the true position and relation of mankind so well understood as it is to-day. The angels have come to us in this day with the light of their love to us in this day with the light of their love and wisdom, not only proving immortality, but showing us that we may have heaven here. Miss Augusta Dargon. "Rising of the Moon."

and now, on earth as well as in the spheres above, and that salvation by Christ is the ulti-mate destiny of all humanity. When we have put our houses in order and truly learned kow

Gresp the hands of the angels As they spread their shining wings.
They are saying, "Come up higher,
Reach after heavenly things."

Christmas Festival of the First Society of Spiritualists and Children's Progress sive Lyceum of Chicago.

BROTHER JONES:-Permit me to so far encroach upon the space of your valuable Jour-NAL, as to give your readers a brief outline of what we are doing and what we propose to do in the future. Our Christmas Festival was held in Grow's Opera Hall, on the exening of the 24th of December, and was largely attended, not only by the children, but by the parents and friends who seemed to vie with each other in making it the most enjoyable festival we have had since the organization of the lyceum

The children assembled at 4 P. M., and 6 P. M. they were called to supper to which they did ample justice, their appetites being sharpened by their two hours of play. Then came the supper for the adults, which, thanks be to our very efficient committee, of which Brother Slocum was chairmap, was in every way satisfactory. This brought us to 8 P. M., when Dr. Avery, the Conductor, called order, and the curtain rose, disclosing the mammoth Christmas tree laden with presents for old and

The Doctor referred to the first Christmas festival held by the lyceum eight years ago, giving a brief history of its progress since its organization to the present time; said that he had the promise that Santa Claus would be present in propria persona, and also that he would, on this occasion, be accompanied by his wife, whom he would introduce to the children Secretary had also introduce to the children. Scarcely had the Doctor ceased-speaking when Santa Claus and wife made their appearance amid cheers and shouts of the

After the gifts were distributed, dancing was next in order, in which many joined until a late hour, when wishing all a merry Christmas, the party dispersed with merry hearts to wait for our next festival.

This was the largest Christmas festival we ever held. The Hall, which we have rented on a long lease, is one of the finest in the city, and in every way adapted for lectures, sociables, etc. Dr. Samuel Maxwell is now with us; he speaks every Sunday, morning and evening. Children's Progressive Lyceum at 12:30, P. M. Thus is our good cause progressing, with a bright future in prospect. We hope to make engagements with the best speakers in the field, and with united effort to push forward the good work.

Chicago, Illinois,

A New Proposition—Only Twenty-Five Cents for Three Months.

For the purpose of placing the Religio-Philosophical Journal in the hands of thousands of liberal-minded people who have for years stood aloof from Spiritualism, and never taken a Spiritual paper on account of the free-love infamy which has, in their minds, tainted everything appertaining to Spiritualism, we propose to send the Journal for three months to new subscribers for the nominal sum of Twenty-five Cents.

This is just one-half of the cost of the pure white paper on which it is printed. At the end of that time the paper will be discontinued unless renewed, as that will give ample time for such subscribers to determine the fact that neither this paper nor the great mass of Spiritualists favor in the least degree, the so-called "social freedom infamy," which has so unjustly brought reproach upon Spiritualism.

This proposition will stand good for a short time only; due notice of its withdrawal will be given through the columns of the paper. We trust that all true Spiritualists who are

already lamiliar with the Journal, will exert themselves to place the same in the hands of their neighbors.

By a day's effort each' old subscriber can procure from ten to one hundred trial subscribers. How many will engage in this good work? No one will deny that Spiritualism is now passing through a most trying ordeal. We are making history. Our philosophy in its purity, certainly should be placed before the people, and now is the time for all to work to that end.

We hope to place the Journan in the hands of twenty thousand liberal-minded people, who have never before taken a Spiritual . paper, by the middle of January. Pass in the names of subscribers, friends, and we will guarantee that you and new subscribers will say that the Religio-Philosophical Journal is every way a most acceptable, and valuable. exponent of true Spiritualism.

H. V. Allen sends \$1.50 on Journal account. He mails his letter at Covington, Ind., but gives no P.O. address. We await informa-

At the rate Avilude has disappeared from our shelves the past month, we should think every family would soon have the game.

The Poems of Progress, Poems from the Inner Life, The Voices, all elegantly bound, and full gilt, can be had at this office.

City Entertainments.

For the Week ending Jan. 3.

McVicker's Theatre-Madison street, between Dearborn and State. Engagement of Shiel Barry. "Christmas Eve; or, The Gray

Hooley's Theaver—Randolph street, be-tween Clark and LaSalle. "The Geneva

ACADEMY OF MUSIC—Halsted street, between Madison and Monroe. Engagement K. A. Sothorn. "Our American Cousin."

MYERS' OPERA-HOUSE—Monroe street, be-tween Dearborn and State. Arlington, Cotton & Kimbel's Minstrels and Comicalities. "Simple Simon."

SPIRITUALISM.

An Address Delivered by S. A. Dunwell, at Pentwater, Mich.

Ever since the mention of our little band, meeting to celebrate the 25th Anniversary of Modern Spiritualism, and its origin being at Hydesville, N. Y., the place where so many hours and days of my childhood have been apent, both in fishing in streams near by, and with my fellow-associates, with whom I have so often met, the Hydesville boys, to play a game of ball, and, perhaps, as was customary in those days, to wrestle, and the name of Hydesville itself, being with me as familiar as a household word, I have been strangely impressed to make a few brief remarks on this all-important occasion.

As I am well aware of my inability to address an enlightened and intelligent audience, on a subject fraught with such deep interest to the whole human family, in a manner that shall edify or elevate the mind, and as you well know I am unaccustomed to speaking in public, I feel assured that you will give me your kind attention and patient indulgence for a moment to what I may say. As my method is to think and freely speak out those thoughts, what I may say will, undoubtedly, to some appear somewhat radical.

In the first place, as it may be new to some present, I will give you a brief geographical sketch of Hydesville, the origin of Modern Spiritualism, commonly called the "Rochester Rappings". The next of the content of Rappings." The name of this place originated from the fact that a celebrated physician by the name of Hyde, settled there at an early

day, and lived there for many years.

Hydesville is a small village situated in the valley of quite a stream, on the north side thereof, called Mud Creek, which runs from west to east, and under a range of hills forming the northern bluff of the stream, with data extending from a half to one mile wide and very fertile, and some twenty-five miles east of Rochester, between the two villages of Palmyra and Newark. This stream at Lyons connects with Canandaigua outlet, and at Montezuma with Cayuga and Seneca outlets, as the main tributaries to Seneca river, which empties into Ontario lake at Oswego.

Now, friends, what are we here for, and what shall I say on this occasion? From the little tiny raps in this humble place, a little spark has been kindled to a mighty flame which has spread like an electric flash to the uttermost parts of the earth. By its singular and strange phenomena, the world has been shocked, shaken from centre to circumference! The very best minds and intellects of both sexes are deeply engaged in advocating its truths. Why? Because it is a scientific, Natural Religion, a consistent common-sense religion; and more, because in the short space of twenty-five years it has accomplished what the church, clergy and old Jewish Bible theology combined, have failed to do in centuries, while skeptics and infidels under the old Bible theology have rapidly increased. Why? Because that old theory is fabulous, contradictory and false; sanctions all manner of crime in its

most horrible forms. Now, the question arises, "What has Spiritualism done?" I answer, it has proved con-clusively to the infidel world, by positive and unmistalkable demonstration, immortality and eternal life beyond the grave! It also proves to us, emphatically, that there is no death, which has always been taught by Bible Christians to be the King of Terror, and a terror to all kings; also, that after death we lie in our graves for millions of ages to await that awful udgment day, when our bodies, flesh to flesh. bone to bone, shall re-unite and stand erect before that awful tribunal, to be judged according to the deeds done here in the body,a theory which contradicts God's nature, and all scientific principles. The scenes of that day, if real, would beggar description! The groans, weeping, cries, lamentations, wailing, and the terrible heart-rending consternation of the major part of the human family, called together on that peculiar occasion, by the blast of the last loud trump, no language could express or describe, while to the astonishment of the few, if any, who are exempt, millions at every moment are being plunged headforemost into that terrible lake of fire and brimstone, and red-hot lava, as the Rev. Knapp once told me in the city of Chicago, where its inmates were continually holding prayer meetings, there to remain forever and ever. The thought is too horrible, absurd and repulsive for further comment! I believe religion pertains to the relations between man and man. God made manifest in men, women, and children, and not in Sabbaths, Bibles. priests and church, is the essential element of true religion. Our heaven or hell is exactly in accordance with our feelings and actions toward our fellow-beings. It matters but lit: tle what we think of Moses, Luther, Calvin, John, Paul, Aaron, or Joshua, but it is of infinite consequence what we think of ourselves! We should bring our appetites and passion under subjection to our reason and judgment. Christians are continually talking about sav ing men and women by what was done eigh teen centuries ago, that what one man said and did. is to save the world. His actions and deeds saved him, but can not save us. Our destiny does not depend on how Christ lived and died. Instead of turning our thoughts to God and Christ, as a general rule it would be far better to turn them to our own hearts. In my opinion, Christ came not to save us, but to teach us how to save ourselves. He died. not to save us, but died rather than relinquish his principles, as many other good reformers have, by the hand of Christians, so-called.

good. I do not endouse that religion that requires me to hate my father, mother sister, brother, and even my own being, to become a disciple. Our religious creed, in my opinion, should be, My country the world; my religion to do good! Let us for a moment contrast the difference between spirit philosophy and Bible theology. The first presents a strong incentive to good actions, claiming no favor or trust for sins, and that we enjoy or suffer according to our good or bad actions here and hereafter, which renders equal justice to all. The latter, however, is not only a strong incentive to crime and bad actions, but actually offers a bonus of murder, as the shortest and quickest road to heaven. The clergy at the eleventh hour never fail to stand upon the platform with the condemned criminal who has committed murder, and led a life of wickedness, to smooth his passage to heaven and place him on equal footing with the man that has spent a lifetime in doing good. According to Bible theology while the lamp holds out to burn, the vilest sinner may return and claim his seat with the righteous. They have only to say, "I love Jesus," and "I believe he died for me," and all is well. Now, to show more clearly the bad-influences and effects of this most pernicious of all theories, I will say it was the custom in ancient times among different nations, by their plous fathers, priests and kings, to divide their people into three or four different castes; and what appears so peculiarly stricking and strange, and what I wish you to notice, is that the priests always came up in the first rank or casts, and the latter as mere slaves or seris. According to

Christ set many good examples, and many that were quite unnatural, and very far from

our most reliable statistics, if the same rule was practiced here, our State prisons would be relieved of many of the preachers who are incarcerated there for crime.

It is said that in the State prison at Auburn. N. Y., there are twenty five ministers of the gospel, but not a Spiritualist, Unitarian, or even an Infidel. In Joliet, Ill., it is stated, that among seven hundred prisoners, there are forty seven ministers, and one Spiritualist, and he was not one until he had been there some time. All the balance are Christians, and our Courts seldom hang any but Christians. Now, what must be the influence of such a doctrine on the hearts and lives of men? Why, just this: that if they believe they can be forgiven for sin through the blood of Jesus, at any time, they will continue sinning just so long as their passions and per-verted appetites are stronger than their prin-They will, therefore, be alternately sinning and repenting, and repenting and sinning again. This is the personal history of ninety-nine Christians in every hundred; therefore, I consider it a dangerous doctrine. So long as a few prayers and tears, and a

little professed faith in Jesus as an all-sufficient Savior, are believed to be capable of blotting out men's sins, so long will they sin. The horrid effects of this doctrine are often demonstrated in the criminal on the gallows: A man commits murder on a fellow-man who is not a believer in popular Christianity. The murderer is caught, sentenced, and remanded to prison to await his execution. During the interim, he is blessed with the presence of a priest and a Bible. The priest pictures to his imagination the awfulness of the crime, and eternal damnation as his doom, "unless he repent and believe in Jesus, and thus be saved." He knows his crime is great, feels guilty, becomes frightened, "repents believes, is baptized," and what next? Why, he is awung off into heaven—glory, with holy angels, while his poor victim, whom he gave no chance of repentence, but sent straight to hell, is groaning in eternal forment. Away with such doctrine, and away with a book that teaches either by precept or example, adultery, war, polygamy, slavery, rapine, murder, swindling, stealing, and every other mean act in the calendars of crime. Such a book can not be imposed upon us as the best book in the world. Now, I would say to fathers and mothers, don't degrade your children by teaching them such horrid and immoral doctrines, such outrageous lies, such blasphemies against God and all truth and beauty!

There is nothing more sacred than truth. We should love it above all things, and be willing to make any sacrifice for its sake. Now, I do not wish to be understood that there is nothing good in the Jewish Bible, for there is much that is very good and beautiful. Neither do I wish to be understood as saying, that there are no good people in the church for I believe there are many good, honest Christians there, but no better for belonging to it, for I believe their youthful minds have been abused, in being early educated up to that theory which is hard to be eradicated. would here say, that a false theory believed, will produce the same effect as the true; but far better if they were left alone to choose their own religion in riper years. Taking this into account, there is nothing strange that so many cling to old theories. I pity those of riper years that still indorse that barbarous theory.

When our Christians are sending missionaries to enlighten heathens, they are not aware that they at home are worshiping an idol, a fictitious, false Bible-god, and are suffering for enlightment at home. I contend they are worshiping idols to as great an extent as are the Hindoos. The Koran, Vedas and Shasters. Zendavesta and Mormon Bible demand their compliance as much as ours, and for ought I know are just as consistent, for I don't think Brigham Young can out-do old king Solomon for polygamy if he tries, and the Bible god pronounced him to be the wisest man that ever lived, or that ever would live, with his seven hundred wives and three hundred concubines. Now, there are strenuous efforts being made by the church and clergy to get this same religion engrafted into our United States Constitution, and so legalized as to make it the only true religion, and God, as the source of all authority and ruler among the nations, and his revealed will as of supreme authority. A religion that can not stand upon' its own merits without being legalized, ought to fall. That there is, as the Bible represents, an afterlife to which we are destined, either to a located heaven or hell, is contrary to all scientific research or reasoning, and wholly revolting to my nature. Nothing could be more cruel than to suppose that our dearest friends were doomed for one day (say nothing of eternity) to welter and struggle in that lake of fire and brimstone, while eternal ages roll their round. Who but a Bible Christian, believing such doctrine, would not become a raving maniac? That God should bring into existence the human family with all their natural propensities, and then he himself commits all the crime and murder chargeable to him alone, in the Bible given by him to us as an infallible guide, then dooms nine-tenths of his children (that never will see or know anything of that Bible) to that bottomless pit,—hell, for committing much less crime than he himself committed, is a cruel and strange doctrine to me. If God did, as it is said, destroy the whole human race by flood, with the exception of one family, I know of no greater crime that could be committed. If an earthly parent here should practice upon his children the same rule of justice, which in the Bible is urged upon us as the only infallible guide, he would be nothing but a fit subject for the gallows. I have heard members of the church to which I belonged for many years, say they could enjoy heaven all the better to know God was so just as to send their own children to hell! While I abhor and detest such doctrine, yet it is most horrible and sickening to think of it for a moment. If there is any one thing in my whole life which I ought to be thankful for, it is that I have lived to outgrow the selfish, sectarian, bigoted, Bible theology, the most inconsistent theory we could possibly conceive.

Now, as there is much said in regard to

Spiritualism, free-love, etc., etc., I hope we, as a little band, may set good examples before the world and not preach what we are ashamed to practice, do by others as we would others should do by us, and all will be well.

West Virginia.

WHEREAS, We, the Spiritual Society of Wheeling, have for four successive Sundays listened with delight to the inspired utterances of our sister, Mrs. C. C. Vanduzee; therefore

Resolved, That innsmuch as we regret deeply to forego the pleasure of hearing our sister's highly inspired lectures in the immediate future, we do hereby record our high apprecia-tion of her earnest labors among us, and accord to her our hearty and sincere thanks, and also bid her God-speed in her contemplated labors among other societies.

Resolved; That we, as a Society, do hereby recommend our sister most heartily as an honest, and most effective, and heaven inspired lecturer, to all Spiritual and Liberal Societies

throughout the land.
S. B. WILLIAMS, Pres't.
G. W. SNYDER, Sec'y.

Commendatory.

At the close of a course of five lectures delivered by Dr. J. K Bailey, of Emporia, Kan, on the subject of Spiritualism, at the Court House, Oswego, Kansas, to good and appreciative audiences, D. C. Mills, being chosen chairman and Geo. C. Sarvis, Secretray, when the following resolutions were offered through the sectretary for the consideration of

the meeting.
WHEREAS, Dr. J. W. Bailey has this evening finished a course of lectures on the Haring finished a course of lectures on the Haring finished a course of lectures on the Haring finished as the course of lectures of monial Philosophy, or Spiritualism, and desiring to attest our high appreciation of his efforts, therefore

Revolved, That we, as an audience heartily approve of Dr. J. K. Bailey as a lecturer, and for the candid, logical and cogent manuer that he treats the subject.

Resolved, That we, as Spiritualists, consider his pesentation of the claims of our cause systematic, scientific and philosophical; uncovering the bed-rock of truth upon which our great temple stands; presenting and burnishing each block thereof, whereby the un-prejudiced auditor is enabled to see the beauty, grandeur and sublimity of its fundamental principles and facts, as well as the illimitable

scope of its glorious philosophy.

Resolved, That we, the Spiritualists of Oawego. Kansas, hereby unhesitatingly recommend him as an able and efficient expounder of true

and unadulterated Spiritualism.
On motion of Judge N. M. Purviance, seconded by Dr. S. P. Hurlbut, the resolutions were unanimously adopted. Also a motion carried that the Religio Philosophical JOURNAL, and BANNER OF LIGHT be requested to publish these proceedings,

D. C. MILLS, Chairman. G. C. Sarvis, Sec'y.

Oswego, Kan. TWENTY-FIVE CENTS DAYS for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the sub-

scriptions.

Poices som the People.

MORRIS, ILL.-J. Claypool writes.-Your position on the free-love question of course is right.

G. W. Speakman writes.—I inclose three dollars for another year's subscription for the JOURNAL. Tis the best paper I ever read. GROTON, N.Y.—James Heart writes.—Except my heart-felt thanks for the Journal—it comes

out strong againt free-love and free-lust. GRAND RAPIDS, MICH.—Zerah French Writes

I like the way you handle Woodhull & Co., and you are gaining many friends by it. BRADLEY, ME.-Maria M. Rove writes,-Accept my thanks for the good you have done true

spiritualiam. WHITESBORO, TEXAS .- J. P. Long writes .-You are right in dissevering Socialism from true Spiritualism, Go ahead!

SOUTH ADAMS, MASS.—J. M. Carter writes.
Brother Jones, I am glad the Hulls have shown their schemes; we know right where they are

AUGUSTA, WIS.—H. R. Tripp writes.—I am really sorry to see that my old friend, Moses, has fallen into bad company, and that it has struck in

ARMSTRONG GROVE, IOWA.-Mrs. H. Brooks writes.—You have fought a good high the love and esteem of all good and true men and women. OCONTO, WIS .- J. D. Davis writes .- I com-

mend the JOURNAL above all things for the bold stand you have taken agains the Moses-Woodhull-CARDINGTON, OHIO.-J. Southwick writes. I have been a constant reader of your valuable

paper for two or three years, and expect to be as

long as I stay this side the river. JAMAICA, VT.—Horatio L. Felton writes,—As to Moses-Woodhullites, I would quote St. Paul— "Deliver them to Satan," for the true Spiritualists

have no use for them. ABILENE, KAN.—Newell Thurston writes.—I thank you for your kindness and indulgence in sending me the spiritual bread of life so long

without pay. WENTWORTH, ILL -T. V. Lawson writes .-Let us of liberal minds he united, while the en-emy, old bigotry, is striving to bind us hand and

BELVIDERE, ILL.—S. R. Hurd writes.—This is to inform you that I shall not be able to renew my subscription to your paper for another year sickness and age prevents. I like it, I assure

Your sickness and age shall not prevent you from having the Journal for the next six months. An extension for six months has been made free. Who will give six months more?-ED. JOURNAL.

BARRE, VT .- Dennis Britain writes .- I think the nasty beast of promiscuous intercourse of the sexes has been so badly wounded that he will never again come to the surface to trouble the

SCRANTON, IA.-Elizabeth A. Brock Writes.-I am not in favor of free-lust. I hold that the union of two pure souls constitute the only true marries, and that should be held sacred by all true Spiritualists. 📡

NEWVILLE, PA. - John Snoke writes .- I feel proud of the stand you have taken on the free-love question. Send the indispensable JOURNAL as before, to Newville, Cumberland county, Penn-

LE ROY, MINN.-Dr. G. M. Aladurf writes .-We are Spiritualists from its earliest days. We follow no offshoots from the true philosophy taught before by the friends of progress. Never stop my paper.

ALBION, MICH.—S. M. Porter writes,—I send small sums, because being in my eightleth year, I have no further lease of life, but am pleased to read your paper and to know that Spiritualism and free-love in this world are divorced.

LACY, CAL,-M. M. Thornburgh writes.-We are glad that the Woodhull faction is divorced from Spiritualism proper, and may the good angels so guide our gallant ship, that it may never again become shoal-bound by such time-serving

GENEVA, N. Y.-James Wallace writes.-Many thanks for promptness in sending the JOUR AL as it is like an heir-loom to me. Oppose Mrs. Victoria Woodhull's promisculty to the better end and may the good angels guide and protect you, is the prayers of your friends.

CORRECTIONVILLE, IOWA .- John P. Hobbs writes.—So far as I know, your course with regard to Woodhullism meets the approbation of the ma-jority of the friends of progressive Spiritualism, versus animalism, and we hope you will continue your present course.

ALLIANCE, OHIO.—John H. Meredith writes.
-You will find remittance inclosed for renewal of my sub-cription to the old Journal. I am very thankful for the result of the late Chicago convention. I think it a great achievement to have the Hulls and their coherents separated from true Spiritualism.

SOUTH COTTONWOOD, UTAH.—J. Randle writes.—My wife sees spirits in open daylight, at home or abroad; many come to see her, and they go away convinced of the truths of immortality of the soul. Now, a word about this Woodbull in-famy. I read, her paper for a year and became thoroughly disgusted with her foul language and the big-headed Moses.

HOCKLEY, TEX, -A. H. M. Fall, M.D., writes. I wish you every success so richly merited by your bold and firm stand against the enemies of the Spiritual Philosophy from every quarter, whether professed friends or open enemies.

FINDLAY, OHIO.-E. Edwards writes.-The good old Journal gives me great relief and con-solation. It would be a great satisfaction for me to witness some of the great things your paper tells about. I still five in hopes that some of our good mediums will come to Findlay some

THORNDALE, PA.—A. Morgan writes.—Your Journal was introduced to notice by a friend only a lear ago; during that time I have read it with great interest, and have learned to admire its moral and philosophic character to a degree that was the remaint necessary. warrants the remittance of the amount necessary to continue my subscription another year.

ST. MARYS, OHIO.—A. Benton writes.—I was much gratified on reading in the late Journal your acknowledgement of thankfulness for the many blessings that have been showered upon you in the course of the past year, ending with Thanksgiving Day; and particularly for that great-est of blessings—a nice, fat turkey.

HAMMOND, Wis.-N.W.Brown writes,-I wish to say that I used to lean toward Woodhullism, but I have found that "I did not understand her," and that you did. I used to think the other way, and now I rejoice that you have taken the course you have, and I hope you will succeed in kicking the whole craw out of the synagogue.

HARDIN CITY, IOWA .- J. Knowles writes .-I got hold of the Religio-Philosophical Jour-nal the other day, and I like it so well I thought I would like to see more of it. Here is fifty cents —please send it on trial. I have been taking another Spiritual paper, but it is not quite radical enough against free lovelsm. Spiritualists are galning ground in this place.

EBUTTRVILLE, OREGON.—B. Jennings writes. EDUTIKYILLE, OKEGON.—B. Jennings writes.
—I am entirely satisfied with the JORNAL, and consider it the best paper published in the United States, and I am more than pleased with the course that you are taking with the Hull and Woodhull infamy, and in this I echo the sentiments of every Spiritualist of my acquaintance in this part of the State. this part of the State.

NEW YORK.—W. L. Jack, M. D., writes.—It is really a feast of joy to be here in New York and listen to the commendations of praise and the many God-speeds to you for the mighty work you are doing for truth. I have spoken to many of the best Spiritualists here, and since my visit, many have called at my parlors to see me, and all unite in one voice in your praise, and wished me to say you have the best wishes of thousands of Spiritualista.

W. ST. PAUL, MINN.-Dr. P. Barton writes. It seems to me there are a great many "speaking in meeting" just now—are all confessions "good for the soul"? Is the skunk expelled from the for the soul "?" Is the skink experied from the parlor; if so, let us close the door and consider how he (?) came there. Did we not first open the gate, and then the parlor door, and finally leave a dainty bit of meat in the path? There never was any reason why we as Spiritualists should have ever given the world so much cause to say "You are Franklyiers". are Freelovers."

STURGIS, MICH.-D. F. Smith writes.-We feel strongly impelled, with others, whose noble names appear in your paper, to say that we heartily indorse the unmistakable and noble position taken by the Journal on the social question. We are glad it has so defined its position that we can understand it. Although we have had a circle that met twice a week for nearly three years, and have had many beautiful and elevating lessons on many subjects, our angels have never taught any thing like Woodhull gospel, nor have 'they ever showed us in any way, whatever, that it was necessery...

CAMDEN, N. J.-A. J. VanDuzen writes.-I am satisfied that the best way to demonstrate to you that we appreciate the Journal, is to renew our subscription for another year. This we do cheerfully, hoping the mite we send as a substantial token of our respect and love, may be the means of advancing our heaven-born religion, not only in our own hearts, but that it may extend to thousands who are hungering and thirsting for the truth. As to your position on free-lust ques-tion you have not said any too much; neither can you, for to us, it is the most revolting doctrine ever advocated to a civilized world.

BLUFF POINT, NEW YORK.—John Moxcey writes,—I am well acquainted with the Brothren and Sisters of the Harmonial Philosophy in Penn Yan, and can truly say they excel in wisdom, love, purity and chastity. We stand on our own char-acter as individuals, and I can say they all have a good character to stand upon. Some of them feel grieved over the free lust affair. I have discovered within the last year that I am a magnetic healer, by the grace of God, and it fills me with joy; and those I have cured of very painful diseases are greatly rejoiced also.

WADE, OHIO.-C. H. Toler writes,-The Re-LIGIO PHILOSOPHICAL JOURNAL IS just my kind of a Spiritialist. Its love of purity and truth, and its boldness in defense of the same, gives me the greatest pleasure in the perusal of its richly laden greatest pleasure in the perusal of its richly later columns. I am inseparably attached to it, so long as it continues to battle so powerfully for the true Philosophy of Life. And, Brother Jones, I can not speak too highly of the way you have taken off your gloves in the Woodhull abomination. May bright angels and good men and women ever stand by and help you in your efforts for true Spiritualism.

MONROVIA, KAN.—Lucius Walker writes.— In your road you have had big difficulties to en-counter of late, but you have succeeded, triumphed most splendidly! Never was Roman joy greater for their most illustrious of men from a successful campaign, than should be that of all true Spiritualists for the separation from this festering Five-Point upper-tenism. There is yet reering rive-roint upper-tonism. There is yet remaining, however, on your paper, some of its contaminations, a "Severance advertisement," of Milwaukee, which in due time you will shake off. My motto is, "Keep off—stand on your own feet—sink or swim." By our actions we are known; a sensible public will give correct judgment between more little and frist. morality and lust.

REMARKS.—Our readers should not confound the brazen faced, practical free-lover, Mrs. J. Stillman Severance, with the Mrs. A. B. Severance, the psychometriet. They are two different persons. The Woodhullite, J. S. Severance, was formerly a Mrs. Dr. Julia Stillman. In the "cocial freedom" double shuffle, she got the other Mrs. A. B. Severance's husband and name; but she did not get the heaven given power of psychometry belonging to Mrs. A. B. Severance.

GIRARD, KANSAS.-Jennie S. Gardner writes You have been very kind, not only to me, but to others. How many hearts you have made glad, how many homes you have made cheerful, that otherwise would have been dreary and desolute, had it not been that you are a whole souled man, and have spared no pain or expense in circulating your beautiful paper among those that could not pay for it. How kind in you not to forget the poor prisoner in his dreary cell; and now, dear Brother, as I am about to leave you, let me hold you by the hand, asking God to bless you, and may loving angels guide, guard and protect you and yours, wafting your souls onward and upward to that higher life, and that port called heaven, where you shall receive the crown awaiting you.

where you shall receive the crown awaiting you.

BRENHAM, TEX.—W. Paine writes.—I have one or two items which I wish to communicate to the readers of the Journal, for the good of our cause. First, let me say, that our cause in the Lone Star State is progressing rapidly. In almost every town or neighborhood carnest workers are found, and Spritual literature finds its way and is engerly sought after and read. Again, we are feeling the need of a State organization, that speakers may know who to address, and where to find employment. We have lately had in our midst Mrs. H. N. Hamilton, of Port Huron, Michigan. She is a trance apeaker, seer, and describes. igan. She is a trance speaker, seer, and describes spirits, often giving names in full, and one of the spirits, often giving names in full, and one of the finest psychometrists I have ever met or heard of. Mrs. Hamilton is now filling an engagement in Galveston. Her next point will be Waco. Persons wishing to correspond with her, can hear from her by addressing Mrs. H. N. Hamilton, Waco, Texas, care of Mr. Geo. Dutton.

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Lifting the Curtain.

A very fair audience assembled at the Hall (St. Louis) of the Spiritual Investigators last (St. Louis) of the Spiritual Investigators last evening to listen to a lecture from E. V. Wilson, of the editorial staff of the Religio-Philosophical Journal, of Chicago. As no subject had been announced, considerable curiosity was manifested as to the line of argument the speaker would follow. At half-past 7 the address commenced with a few preliminary remarks of introduction. Mr. Wilson said:

I am frequently asked if I open my discourses with prayer, and I always answer no. I know that the believers in the Trinity continually pray for my destruction, but I believe in the golden rule, and that does not permit me to pray in return for the destruction of those people. I had rather meet them in the

those people. I had rather meet them in the open field of argument. I have nothing for which to pray. I have one wife and desire no more. I have plenty of clothing; am comfortably circumstanced; am fat enough, and am content. The world is good enough for me, and I could not make it any better by prayer if I desired. I have work to do, and I believe that it is my duty to attend to it. I don't believe in a good many of the vagaries of the times—the Woodhull platform, for instance, and the salary-grab; the monopoly of the telegraph, and the holy Trinity—but I do believe in humanity, and in the exercise of my belief I am happy and consistent, and work all the time. We are criticised bitterly by those who pretend to be reformers, but our belief is founded in logic and in work. 🥣

[The choir sang a hymn, and afterwards the speaker entered upon his lecture.]

My text will be the two great lessons of life, Good and Evil, God and the Devil, and I propose to treat the subject from the stand-point occupied by the Spiritualists of the present time. We believe in a demonstrable future existence, and in a God in whom we have our existence. We reject the Bible not because it. existence, and in a God in whom we have our existence. We reject the Bible, not because it is not to be believed, but because we have our evidence with us and have no need to go back to the Bible. The Christian Church points us to a personal deity or a creator, and to another power in direct antagonism thereto, the first having supreme power, yet tolerating the ma-chinations of the other. This we do not be-lieve in. The idea of the devil is an offspring of the new Christlanity and not of the ancient Hebrew religion. The lesson of the serpent in the garden will be placed in a new light before the audience to-night.

My special text for this evening will be

found in Genesis ii: 8. "And the Lord God planted a garden, east-ward in Eden, and there he put the man whom he had formed."

This garden is represented, not only as a garden, but also as a land full of precious metals. Now we further read that God took the man and put him in the garden "to keep it and to dress it?" Does it not seem that this

COMMENCEMENT OF SLAVERY?

Adem was placed in the garden to labor and to keep watch over the treasures and fruits therein, but was forbidden to eat of certain fruits. What do these fruits represent? We are told that they were borne on the tree of knowledge of good and evil. Knowledge then was what Adam was forbidden to attain. He was commanded to work in ignorance, and that is the great corner stone of slavery, in all countries and all ages. Then we are told that God saw that it was not good for man to be alone, and a woman was brought him for a companion. This implies improvement in the ideas of the deity. What Adam wanted with a woman does not appear. He had no clothes to wash, but God saw that it was not good for him to be alone, so a woman is introduced. Next comes the serpent—an intelligence superior to that of all the beasts God had created. This intelligence is said to have wrought the ruin of the woman, and to have worked much misery to the human race. The woman was persuaded to taste the fruit, which was designed to make men wise, and in her search for knowl edge she fell. Is not the serpent the type of our Lloyd Garrison, Wendell Phillips and others who devote their lives to the manumission of enslaved mankind; and is not the agency which placed Adam in the garden, a representative of the power of slavery? We read that God came to the garden in the cool of the evening, and hunted for his servants or slaves but they having hidden away so effect usly that he could not find them, he called aloud for them. Now, if they could hide from the Lord in Adam's time, why can we not do the same to-day? All Christians are invited to answer, and the question is held to be a fair one. We hold that every word of the Bible is liable to suspicion, and must be tried by the test of common sense. When Adam and Eve came before the Lord with their newly acquired knowledge and confused explanations, a wonderful revelation was made. Would that I had the skill of a Hogarth to paint the picture! The devil in the background, God in the foreground, and the trembling slaves, Adam and Eve, cowering in the bushes, cov ered with shame because they had gained knowledge. Is this the crime for which the human race must suffer through all time? If the serpent educated these two original knownothings, who were God's slaves, into a condi-tion of intelligence approximately near to that of their master; if this was done in the Lord's own garden, and if the servent was there by the consent of God, then did not he make a mistake in punishing his servants for yielding to the temptation? And if the serpent was there without the Lord's consent, and interfered in his affairs so far as to cause insubordina-tion among his slaves, was not

THE SERPENT AN ANTAGONIST whom God has not subdued? And have we any evidence that he has been subdued since? And is not, then, this antagonist the real friend of mankind? He is only accused of using his influence to break up human slavery. Is there a word in the lesson of Adam and the serpent derogatory to the nature and character of man? I boldly answer, no! There is only a justification of man's natural desire for immortality. Adam coveted a higher existence, but God drove him from the tree of life. In the serpent we recognize an ancient Lloyd Garrison, who struggled for the freedom of the human race. While I have been speaking the spirit of a man has stood beside me who in life was an antagonist to the principles I espouse, and a man of power and talent; a man who has been accustômed to meet his opponent in argument and vanquish him; a man who knows many in your midst and who has

been a very thorn in your sides, repreaching you with sneers for the doctrines you believed. He has stood here to night and nodded his head in approval as I spoke. He has changed his ideas in the spirit world.

The lecturer here gave a minute description of the defunct visitor, and then enquired of the audience if anyone recognized the person. The lecturer had never seen him before. He was promptly answered by one who appeared to be engaged as a capper that it was Dr. Mc Dowell. The speaker said he did not consider himself a clairvoyant, but he was a seer like Samuel. Not so perfect in his power of prophecy, but still a seer like him. Numerous spiritual visitors were announced and described by the lecturer. Among them old Pap Price of rebellious record. The sunt of a lady in the audience was interviewed and described, but turned out to be an elder sister. The error was rectified and the family pedigree kept straight. More next Sunday.—St. Louis Republican. the audience if any one recognized the person.

Readers, the above is a fair specimen of Newspaper reports of our work, yet far from the truth. The tests given at St. Louis were of a startling character, and all but one fully endorsed.

New Lublications.

The January number of Scribner's Month-ly has among its contributors Bret Harte, LY has among its contributors Bret Harte, Gail Hamilton, Charles Dudley Warner, John G. Sake, Colonel T. W. Higginson, George MacDonald, James Anthony Froude, John Hay, R. H. Stoddard, H. H., Frank R. Stockton, Adeline Trafton, Edward King, Rebecca Harding Davis, and Albert Rhodes. Bret Harte and Gail Hamiltom contribute stories; Harte's being entitled "A Monte Flat Pastorial; How Old Man Plunkett went Home." George MacDonald contributes a remarkable poem suggested by a picture by Thomas Moran, entitled "The Haunted House." There are poems, also, by Stoddard, Hay, Saxe, J. C. R. Dorr, H. H., and a nameless author who rhymes of "The Olden Time." Edward King, rhymes of "The Olden Time." Edward King, the writer, and Champney, the artist, give us (in the Great South series,) glimpses of Texas, and especially of San Antonio. Froude's study of the "Annals of an English Abbey" is completed. Werner prints his "Thoughts Suggested by Mr. Froude's Progress." Higginson's sketch of Warner is illustrated by a portrait. Rhodes tells us about speech making in Congress. Stockton freely adapts for us portrait. Rhodes tells us about speech making in Congress. Stockton freely adapts for us Verne's story, of "A Trip to the Moon." Miss Trafton and Mrs. Davis continue their serials, "Katherine Earle," and "Earthen Pitchers." In Topics of the Time Dr. Holland discusses Church Union. "The American Restaurant," and "Literature for Boys." In The Old Cabinet is something about New Year's, Christmas, and The Black-Heart Cherry-Tree. In Home and Society may be found "A Word for the Poor," "Furs," and "Book Clubs." The scientific, critical and humorous departments are as full as usual.

St. Nicholas for January. This is the holiday number of Scribner's new magazine for young people, and it comes loaded, not only with its own store of good things for the Christmas time, but with the best of what had been promised to the readers of Our Young Rolls—for the last rayred magazine has been for the last-named magazine, has been bought by Scribner & Co., and is now merged in St. Nicholas. But although Our Young Folks disappears from the field of juvenile literature, the boys and girls will lose nothing, for its best writers will contribute to the new magazine. Mr. Trowbridge, the editor of the late Young Folks, has transferred his story "Fast Friends," announced for his magazine, to St. Nicholas, which thus receives a most valuable addition to its corps of contributors, for few writers enjoy so high a reputation in juvenile literature as Mr. Trow-bridge. The first chapters of his story appear in this holiday number of St. Nicholas, which shows a great increase in size while the quality of its contents is superior to that of the earlier numbers, and that is saying a great deal. It is unusually rich in stories. The en-gravings, of which there is a generous display, -about forty in all—are of that high order which has already made Sr. NICHOLAS noted as a magazine of art.

OLIVER OPTIC'S MAGAZINE FOR JANUARY.-This favorite monthly commences the new year very much enlarged and improved, vet still under the editorial control of Oliver Optic. With a laudable desire to retain their old subscribers as they grow up, the publishers are adding new features in stories and articles for old as well as young, Prof. James De Mille commences an historical romance in this number, entitled "The Lily and the Cross," a tale of Acadie, illustrated by the well-known artist, W. L. Shepperd. Oliver Optic commences a new story, "The Coming Wave or the Hidden Treasure of High Rock," illustrated by C. C. Burt. George M. Baker, where ed by C. G. Burt. George M. Baker, whose contributions to the home and school drama have had great success, writes a serial story under the title of "Running to Waste, the Story of a Tomboy," illustrated by Miss L. B. Humphrey: The first of a series of articles of adventure under the general tite of "The Camp and the Gulch," by a well-informed writer. The first of a series of articles on household affairs, of particular interest to young ladies, by-Mrs. L. B. Urbino, is given under the head of "The Homespun Club." B. P. Sehllaber contributes a humorous article with the title of "The Red Nose;" and the sketches, poems, and shorter articles, are well selected and interesting. Three dollars a year. Lee & Shepard, Boston, are the publishers, and Messrs, Durkee & Foxcroft the general managers.

THE PHRENOLOGICAL JOURNAL opens the year 1874 with a most creditable number for January. The features which make up its long table of contents are of an unusually inviting character, and, with the numerous illustrations, leave nothing to be desired by any reader. Among them are: Gerald Massey, the Poet Author, with a fine portrait; Real Success; Analogous Expression in Man and Animals, with illustrations; The Articulation School for the Deaf and Dumb; Hoosac Tunnel, with illustrations; The Currency of the Future—a Money article; Clean or Unclean Literature; Only Once; The Slave Trade and Those Interested, illustrated, Insanity, Its Moral Treatment—a patient's experience and suggestions; The Use of it; The Origin of Coal; Sir Roderick Murchison, with portrait; Bourbon Revival in Europe; Pen Pictures of Irish Customs; Agricultural Hints. Price 30 cents for the number. \$3 a year. Now is the time to subscribe. Address, S. R. Wells, 389 Broadway; N. Y.

CHURCH'S MUSICAL VISITOR for January comes to us looking more attractive than ever in its new dress and style of "make up," which gives us reason to believe that the Visitor is receiving the encouragement to which it is entitled from musical people. The literary contents of the current number are fully up to the standard marked out by the Visitor at the start, and the new music in this number alone would cost more than the price of subscription for a whole year. Subscription price, \$1 50. For sample copies address the publishers, John Church & Co., Cincinnati, O.

Soul of Things, Vol. II, Prof. William Denton, author and publisher, Boston, is a well gotton-up book, illustrated with numerous engravings. All who have read the first Volume will be anxious to see this and Vol.III, which is soon to follow. The work is sold only by subscription. only by subscription.

THE HERALD OF HEALTH for January is at hand rather late, but makes up therefor in the value of its contents. Every family should value of its contents. Every family should take and carefully read some good health journal, it will pay a thousand fold for the investment and in the whole list of such publications, we esteem the Herald of Health the most. Terms, §1.50 per year, Wood & Holbrook, publishers, 15 Laight St., New York.

HUMAN NATURE for December is just at hand. Among the numerous articles we may mention, as of special interest, Buddhist Theology in Connection with Spiritism; Spirit Experiences; Scientists versus Spiritual Phenomena. This magazine, devoted to Physiology, Phrenology, Psychology, Spiritualism, etc., and intended as an educational and family magazine, is ably conducted and deserves a large circulation in America. James Burns, publisher, '15 Southampton Row, Holborn, W. C., London, England.

Wood's Household Magazine for January contains a supply of first rate articles. H. V. Osborne (Tenoroon) still continues as its editor, giving to the magazine direct personal attention in severy department. The magazine is improving constantly. The present number contains three engravings and other good things in proportion. Price of magazine one dollar per year—with chromo Yo-Semite. one dollar per year—with chromo Yo-Semite, one dollar and a half. Address Wood's Household Magazine, Newburgh, N. Y.

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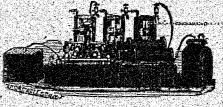
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