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

VOL. XVII.

S. S. JONES, EDITOR,

CHICAGO, NOV. 21, 1874;

OCTOBER VISIONS.

S BY W. C WARNER.

A silent splendor over land and river, Changing to a shadow here and there, A strain of music low and tender, rising-Falling on the gentle waves of sir. Bweetly solemn through my senses stealing, Harmonizing every inward feeling,— Till my soul is bathed in an effulzence rare/

Through the rosy lights glowing in the valley. I can see the distant hills arise Shadow crowned, which blend and mingle

With the hazy beauty of the skies. Crimson, golden leaves are dropping, drifting, Hither, thither with the gentle bree as shift-

"Thus," I murmur, "every bud of promise dies."

Every leaf has dropped from off the branches-Grim and barren stands the tree of life; Every friend has, with the hazy butumn, Passed away and left me in the strife.

All is cold and desolate and dreary,

And, O God! my soul is lone and weary,

Struggling blindly with the wintry winds of

life.

Outward beauty does not fill the longing Of my thirsting, starving, dying soul; would climb the radiant heights above me,-But alone I can not reach the goal.

O, thou loved one, from a land terrestrial,

Thou art gone into the light celestial,

Where in solemn strains the heavenly ab-

Every silver cord of love was severed, With your passing from the earth away, In his jeweled crown a shining diamond— Worshiping through everlasting day; But through the golden gates of the eternal, From the land of light and love supernal,— Bend, O send to me, one cheering, loving

Lo! the shadows on the distant hilltops In a solemn grandeur, slowly rise; Breaking through, a stream of gloiden glory Pours from out the hazy, amber skies, Floating gently on the shining river, While the golden sunbeams glance and quiver, Did my loved and lost one greet my longing

O, those words of love and kindly greeting, Falling in a cadence, pure and sweet, Filling all my soul with hope and gladness; Words too dear for mortals to repeat; But'I know that love and truth eternal Are the guides that lead to the supernal Where all the loved, and loving ones shall

Now the hazy beauty of the autumn, Brings no sadness to my trusting heart, For angel voices whispering, murmur, --"Those who love on Earth can never part;" And through this outward beauty given, Now shine the inner beams of heaven; And these shall safely guide my trembling

THE DEVIL.

The Old Fellow among different Nations-Is He with His Horns and Cloven Foot still Alive, or is He Dead, or did He

never Live at all? WHY DOES NOT GOD KILL THE DEVIL?

Among all classes of people the Devil is known—that is his name. No one ever saw him—no one ever caught a sight of his tail, or noticed the impression of his foot on and holy ministers in the United States who know all about his history, who say that he is now going around seeking whom he may devour and that Spiritualism is one of his principal works. pal works.

The belief in a supernatural evil power is as old as the history of man, and plays a promi-nent part even in the religion of the oldest races of India. At first, outside of the teach-ings of the Scriptures, the only conception

SOME SHADOWY BEING,

half human, who exerted his powers intermittingly, and seemingly without purposes; but, as men began to realize their numerous fallures and misfortunes, as they felt more deeply the presence of some stronger power than themselves, the evil spirit was endowed with proportions; acquired in the minds of the human race new attributes, and a nearer prox-imity. By some races the good and evil are blended, and united in one deity; by others the Divine Being was perfectly holy, the devil ut-terly deprayed. As the human race advanced, the attributes formerly ascribed to one being were erected, if the term may be used, into separate existences, and man was said to be governed by

A MULTITUDE OF INVISIBLE SPIRITS who controlled his every action, and left him a weak and passive subject of others wills. This was no doubt a very satisfactory belief, and made it immensely easy when some unfortunate mortal had done a wrong to convenient by shift if off on some into the cause ly shift-if off on some imp, who was the cause

THE BUDDHISTS

seem to have drawn the idea out to the finest

possible length. They have four classes of evil spirits, some in the form of man, others in the shape of birds, of beasts, fishes, vampires,
—whatever they may be, —makes, dwarfs, and
man eating ogres. How they ever compiled
a directory of them so as to throw on each particular imp a particular sin, or whether the whole four classes were indiscriminately held accountable for every shortcoming of every luckless hinner, has not yet been deter

THE ART LOVING GREEKS

did not feet inclined to subject themselves to any such dire divinities, but made their gods with sufficient imperfections to allow a suspitors of crime, as well as the promoters of goodness. In fact, old Jove himself was a jolly old fellow, -a kind of person with whom Wycherley, Congreve, and Farquhar would have been delighted to have been acquainted. The Titans and Ate, however, appear to have been considered as evil spirits by the Greeks, and in latter times a very convenient commun ity of demons was invented, which, it is said, relieved Piato considerably when he was engaged in attempting to account for the origin of sin. Here again the burden was thrown on the shoulders of the Atlas, like spirits of darkness, and even Horace would acknowledge that this is a knot which only a god could untie. Although the ancient Hindoos appear, as above stated, to have pre-empted the

THE HEBREWS

seem to have turned their attention to the creation of devils, outside of what the Scriptures tell. The Taimudists originated the infernal brood by saying that Eve was not Adam's first love, but that, by a previous wife, named Lilis, or Lilith, he had a whole family of devils. Goethe also, either resurrecting this unfortunate mother of wickedness or creating another, introduced a Lilith in his Walpurgis night-scene in "Faust." But of all creations In the spirit-world, that of

"UNDINE."

by Fouque, is incomparably the best. Although she is in no sense an evil spirit, and hence may not belong to the subject in hand, yet as a relief to the sombre figures already called up, and to drive away the sulphurous odor which must be beginning to be perceived, Undine may be invoked in our behalf. The delineation of her character, when the main-spring of character—a soul—is absent, is inimitable. Like Fouque's Undine, though with out the delicate discrimination, is Drake's "Culprit Ear." But above both, though with a great approximation to humanity, is

SHAKSPEARE'S "MUEL.

Certainly the great dramatist must have eagerly devoured all the tales of goblins and demons he could obtain. Imagine, after an unsuccessful poaching excursion after some neighbor's hare, sitting down by the roadside and deyouring Glanvil's "De proprietatibus rerum inscriptum," a black little folio on the general history of devils; or, when he was perhaps tormented by the blue devils himself consequent on a conjugal difference of opinion be-tween himself and his Ann, imagine him seeking consolation from Molitor's "Fractatus de Lamiis et Phitonicis Mulleribus," an interesting little work on witches, incantations, and caressing by the devil. Think of Shakspeare's wondering if there was any difference between a careasing by the devil and a combing of his head with a three-legged stool by his wife. Possibly, as a fit preparation to writing the witch scene in Macbeth, the Bard of Avon perused the Life of Cornelius Agrippa, a magician, said to contain some curious information about raising devils, notions of hell, demons, witchcraft, etc., or Martin Luther's Table Talk, containing, as is said, a mine of wealth on the subjects of hell, the devil, demons, Pargatory, witches, witchcraft, and similar pleasant subjects.

Judging, however, from the complaints often made at the present time, a reprint of the Life of Agrippa would be useless, as so much is already known of the mode of raising the devil generally that any further attempt at giving information would be, if not impossible, at least superogatory. By they way,

MARTIN LUTHER

must have had some valuable knowledge as to His Satanic Majesty, if, as is confidently stated, he had an interview with that person-How fortunate it would have been if some enterprising reporter had only inter-viewed the worthy monk. We might then have known certainly-whether the old tempter actually was honored or not, or as to the fact of his possession of a caudal appendage, and its use, or as to whether, finally, his sable hue was or was not caused by the bottle of ink which the savage monk launched at his head. But newspapers were not in existence then in Germany, and no ubiquitous interviewer, the creation of the present century, was ready to supply the lacking information.

THE GERMANS, of all nations since the Greek, speer to have had the most lively and realizing belief in evil spirits. Goblins, elves, gnomes, sprites, witches, and numerous other species of unseen or superhuman creations, as to be found described in their writings. The Black Forest teems with them; they flit along the Raine, peer out of the windows of decaying castles, and haunt us in the recesses of the mountains. Schiller must have been fresh from the reading of some tales of demons when he wrote his "Bobbers" and Goethe before the wrote ing of some tales of demons when he wrote his "Robbers," and Goethe brings the whole fell crew to dance a welcome to the lost soul of Faust and the beautiful Margaret. They change their shape, ride on broomsticks, and farrow sows, until the firm heart of Faust can no longer endure the horrid gathering, and the

scales drop from his eyes as he sees the mouse fall from the lips of one whom he had almost deemed an angel of light, Mothers terrified their children by the suggestion of the appearance of some of these uncappy beings, and the belief even to-day in their existence is as real in some parts of Germany as it was five hundred years ago. "The devil is beating his mother" is an old German proverb used to express the alternate rain and sunshine of an April day.

of all nations concerning the devil and his characteristics attests the universal belief in his existence. The following, either translations from the German or natives of our own language, are a few of the more common:
"The devil is good when he is pleased," evidently shows that "Even the divil is not as had as he is sometimes painted;" and if such be the case, we ought to "Give the divil his due," for certainly "Tis a sin to belie the devil," even though he be "Heli's Prince, aly parent of revolt and lies." The proverbs, "The devil temps all, but the idle tempt the "An idle brain is the davil's work shop " "Idle men are the devil's playthings, evidently suggested the idea of Watts' lines,

For Satan finds some mischief still For idle hands to do.

Mothers advise untruthful boys to "Speak the truth, and shame the devil," while wicked sons retort that "Sometimes the devil doth preach," or "Even the devil can cite scripture

for his purpose. The wily and omnipresent character of the subtle possessor of the cloven hoof is shown by the sayings, "Tell of the devil and he'll either come or send." or, as it is more comeither come or send." or, as it is more com-monly used now, "Talk of the devil and he's sure to appear." "The devil hath power to assume a pleasing shape," "The devil is not always at one door." "Beldom the devil lies ways at one door." "Seldom the devil lies dead in a ditch," "The devil is never nearer than when we are talking of him," and "The

devil's meal is half bran. It is well known that the arch-fiend is "The father of lies," and of course not good at keeping his promises nor paying his dues even though there is."The devil's to pay," though we are sesured, and possibly some know it for truth, that "What is gotten over the devil's back is spent under his belly," because "He that takes the devil into his boat must needs carry him over the sound;" and "He must have ong spoon that must cat with the devil and because, again, "It's an ill battle where the devil carries the colors." . Cynics and skeptics can affirm that "A man is another devil," or that "Where God builds a church, there the devil builds a chapel," or that 'Hell is useless to sages, but necessary to the blind populace," the disappointed legal suitor may console himself with the thought that "Hell and chancery are ever open;" the rejected and chancery are ever open;" the rejected lover can exclaim, "Hell has no fury like a woman scorned;" the fatalist murmur, "He must needs go that the devil driveth;" the misanthropist growl that "Some hope to merit heaven by making earth a hell;" the temperance crusader tell, "There is devil in every berry of the grape;" while Christianity warms to the control of the grape; while Christianity warms to the control of the grape;" while christianity warms to the control of the grape; while christianity warms to the control of the grape; while christianity warms to be the control of the grape; while christianity warms to be the control of the grape; while christianity warms to be the control of the grape. us that "The way to hell is raved with good intentions," and that "The devil goeth about like a roaring lion seeking whom he may de-

THE PRENCH

seem to have had quite a pleasant idea of the father of lies, for they often represent him as an interviewer, and hide their personality ander the guise of the devil visiting, as in the well-known novel of La Eage, "The Devil on Two Sticks," in which we are treated to a view behind the scenes of Spanish life. This amusing work was continued in England upder the title of "The devil on Two Sticks in Eagland;" and another work of similar character gave us a view of London life, in company with the same efficient guide. Finally Asmodeus crossed the water, and treated us to a view of New York in a book called "Asmodeus in New York." The well-known epigram of Rabelais is worth quoting:

The devil was sick; the devil a monk would The devil was well; the devil a monk was be.

The writers of the age of

ELIZABETH AND JAMES THE PIRST seemed to have specially directed their attention to the peculiarities of the "Residuary Legatee of Mortality," as Landseer once termed him. Gascoigne wrote concerning the "Wyll of the Devill with his detestance commandementes." Tom Nash gave to the world a work called "Pierce Penniless, his supplication of the Divull, describing the overspreading of vice, and the suppression of virtue, pleasantly interlaced with variable delights, and pathetically intermixed with con-ceited reproofes." Birange to say, an unfeeling world failed to take to heart the reproofe, applied the conceit to the author, and sur fered his work to sleep until it was rescued from oblivion by the Shakspeare Bociety, and reprinted in 1842. Thomas Heywood, that most voluminous dramatist, compiled a history of "the fall of Lucifer and his angels," history of "the fall of Lucifer and his angels," which must have rivaled "Paradise Lost" in length, and "Paradise Regained" in duliness. Christopher Marlowe—"the English Boccacio," as he has sometimes been called—gave us the tragical history of Dr. Faustus in a drama which contained some lines worthy of even a Shakspeare. John Webster, a contemporary dramatist with Sheakspeare, composed three dramss, "The White Devil," "The Devil's Law Case," and "The Dutchess of Malfry," wherein he gives his idea of this personage. Defoe, besides his numerous novels, fa-

vored the world with "The Political History of the Davil," and a description of the devil's dwelling, "vulgarly called hell," which, like the "Life of Agrippa," mentioned above, is entirely out of date, owing to the large amount of knowledge since obtained on the subject. But what must be said of the generous soul who for fear some men would be saved, kindly furnished a guide-book called

"A SURE GUIDE TO HELL."

In 1818, Dr. Plaucy, a Frenchman, pub-liabed a voluminous work entitled "Diction naire Infernal," relating to devils, magic, bell,

But these are only a tithe of the numerous books and pamphlets which have been published concerning the evil one. Douglas Jerrold slso wrote a play, "The Devil's Ducat." Coleridge enlightened us on a little visit the old gentleman made to earth, from which he, however, returned disgusted; Barns rives a few delicate bints on the same subject; Cruis shank and Landseer thought him not wor-thy to occupy their time, not to mention the unknown authors of numerous early romances, and that musty walking library of useless pedantry and Toperatition. Button, or the scores of divines of all ages whose polemics now rest undisturbed in ancient libraries.

IN AMERICA,

also, Edger A. Poe has, in his story of "Never Bet the Devil Your Head," warned us of the novel and yet rather unpleasant means the gentleman in black sometimes used to exton payment of the bets made with him. Last month also, a New York book-firm—Scribner, Welford & Armstrone—Issued a curious cap-alogue, 'Bibliotheca Diabolice, being a choice selection of the most valuable books relating to the devil, demons, hell, magic, sorcery, witchcraft, divination, ghosts, etc. — in two parts, pro and con,—serious and humorous," and illustrated with twelve curious designs, a publication of which makes an era in the history of book catalogues.

THE PORMS under which the devil is pictured by various nations are not a little curious, as tending to show the different characteristics altributed to him. The ancient Egyptians seemed to regard him in a canine aspect, and pictured him with the long nose of a bound; but walking on two legs like a satyr. To the Assyrians he presented bimself in a more capine character, and they gave him a heavy, muscular frame, and also endowed him with wings and scales covering The Cingatese again evidently thought the arch flend was the "missing link, and made bim part man, part woman, part horse, coi'ed round also with serpents like the marble group of Laccoon and hissons In the Anglo Saxon ides, he is possessed of a human form, and a few centuries later the English races accommodated him with horns and a tail, the latter short and stumpy, evidently dwindling away by non-use. His fighting qualities are shown by two long spurs or horns on his knees or heels.

The French of the fifteenth century, again, evidently regarded him as an incongruous combination of fish, flesh, and fowl, supplied him with a neatly curved pair of horns, long asinine cars, a dorsal fin running from the neck the whole length of the back, atail growing out of the right thigh, and long spindling legs, terminating in four claws like a chicken. Add to this a long, il-xible nose, staring eyes, and a peculiar satanic grin, -for it is not s laugh, -and the picture is complete.

THE ABYSSINIANS

seem to have viewed Satan to rather pleasant light, for they represent him clothed in long, decorous garments, with a kind of prison-stripe, however, a full beard and mustache, and the only suggestion of his infernal character is found in the little devil who is of the or-thodox cut, with horns and tail, but whose toes spread out much like the tines of a patent lightning rod. . The Italians added to the ordinary type of demon a pig's shout and a pair of wings they also elongated the heels, and gave a curl to the caudal appendage. The Hindoos furnished him with a cost of hair gaite superfluous, apparently, judging from temperature of the place in which he is said to

CRUIKSHANK.

in his humorous illustrations, sketches him in black with horns and hoofs, or rather a foot with two toes, and short wings, evidently more for appearance than use. Landseer, more for appearance than use. Lanuseer, with a more discriminating sense of his mental and moral traits, gives the Prince of Darkness s somewhat human form, -bearing a striking resemblance, in fact, to Byron,—and paints in his features the cynicism, malignant bate, and unrelenting persistence in evil of the Batan of the Scriptures.

Glaucing, then, over all history, we find the conception of a being of evil thought and work, who, even worshiped by the Tezidia of Koordistan, and divided into parts with the Hindoos, by regarding his attributes as separate existences; in some nations showing a semi-human character in others pictured as the impersonation of all wickedness and vice: still so everywhere radically the same, -a persistent enemy of the human race, against whom, as exhibited in his own passions, it is the duty of every man to contend, and whom to conquer is the greatest triumph of life—the grandest of our existence.

TO BE CONTINUED.

In consequence of the act of Congress, re quiring all postage to be pre-paid at the office of publication, after January 1st, 1875, the Journal, will be sent three months to new trial subscribers, for 29 cents, after this Letter from Dr. C. P. Sanford.

THE REV. ASA WARREND

Bno. Jonns :- Please permit me through the columns of your excellent paper to call the attention of the friends of our cause to a

the columns of your excellent paper to call the attention of the friends of our cause to a worthy good man in the person of Elder Warren, as he is called by his friends. He was a member of the convention that organized the first Wesleyan Methodist conference in America, and for two years was president of the Rochester conference of that church. After preaching for several years he was led to see that "the truths of the Lord were more in the spirit and less in the word," and being naturally of an inquiring turn of mind, when modern the right and less in the word, and being naturally of an inquiring turn of mind, when modern the coher early phases of its phenomens, he dared to investigate, and as is invariably the case with all honest, earnest investigators, he soon became convinced, and saw that the faith he had believed and preached was more than true, for not only did man live after the change, but he possessed the power to reveal himself to those he had left behind him in earth-life.

When thoroughly convinced of this fact, Bro. Warren laid his reputation as a minister and his popularity as a leader in the church upon the altar and dared still to preach the truth as he believed and received it. This was more than twenty for years ago, and he is still acund to the core, a lover of the truths of spirit communion, and from that time to this has been in public and in private battling for the right. He is now quite advanced in life. The "silver threads" are mingled in his hair, but he is hale and hearty, willing to work for the cause he loves, and would be pleased to extend the field of his usefulness, but is too medest to put himself forward, and his immediate and best friends are principally among these who seidom if ever "write for the papers," and consequently Bro. Warren's field of labor has been limited to a small part of our flate, in the vicinity of Warren's and Waterloo and a few points within a day or two's drive of these pince.

His wife, Mrs. Warren, is one of God's no-

His wife, Mrs. Warren, is one of ble women and an excellent healing medium, and for the purpose of exusefulness in that direction by the earnest solicitations of friends, they removed to Dubuque some months ago, where they may now be ad-dressed. Mrs. Warren most commonly at-tends the Eider at his appointments, and by her more than ordinary test manifestations adds interest to his visits.

I do not wish the friends to understand that these good people have nothing to do now, but that they are competent, willing and anxious to do much more than they are now doing. The Elder is a candid, logical, plain spoken, able advecate of the truth, and it does seem as though the lovers of true spiritualism might and would keep him and his noble wife en-tirely in the field if they could be known to the public as they really deserve. The friends by so doing would give a helping hand to willing workers who are in the down hill of life, and now in moderate circumstances, from having advocated an unpopular truth all of the best part of their lives. The friends by so doing would also be assisting to spread the

truths of our gospel by side representatives.

If the friends desire forther testimonials as to Bro. Warren and his wife, I refer them to Mrs. H. Morse, State Missionary; A. J. Case and wife, Waverly; Truesdell Webster and wife, Jonesville; W. J. Ackley, Waterloo; D. P. Walling and wife, Tripoli; Guy Farnsworth and wife, Denver, Iows, or any and all of the Spiritualists of Bremer, Black Hawk, Butler or Rechange counties. Butler or Buchanan counties.

Friends, do not fail to engage and encourage them, for in so doing you will do them a favor and our cause a benefit. Yours for the truth,

DR C. P. SANFORD, State Missionary. Des Moines, Iows, Oct. 22, 1874.

DEATH.

Or the Pathway from Earth to Spirit-Life.

Brother Furnas, of L:ttaville, Is., writes to us as follows :

LETTSVILLE, Oct. 23, 1874.

BROTHER S. S. JONES :- I see by the RELIGto Philosophical Journal that you are going to publish a series of articles on "Death, or the Pathway from Earth to Spirit-Life," and that you want 500,000 new/subscribers, and that you think that your old subscribers might raise that number if they would exert themselves a little. I think well of your plan. Inclosed you find remittance and several names.

You and all others who interest themselves in behalf of THE JOURNAL have our sincere thanks. Those who wish to learn something of Death, or the Pathway from Earth to Spiritlife, should subscribe for THE. JOURNAL. It should be circulated among the churches. It should be read by those who drink intoxicating l'quors to excess. The physician who administers to the sick should carefully consider the vivid truths therein contained. It should be read by those who expect to be near the dying during their last moments. The notice that appeared in THE JOURNAL in reference to this series of articles, conveys no adequate ides of their importance to the world. Now is the time for our subscribers to exert them-scives. Send in subscribers at once. Three months for 29 cents.

Bem Bork Department.

BY..... D. BABBITT, D. M. Bubscriptions and Advertisements for this paper re-ceived at the New York Magnetic Cure, 231 Raat E3rd street, by Dr. Babbitt.

The Philosophy of Mediumship.

Mediumship is subject to the most subtle conditions which by the great world at large are scarcely understood at all. A skeptical person, priding himself upon being much sharper than the gullible Spiritualists, goes to a medium with a positive condition of mind, partly determined to expose him and partly wishing to know the truth. He receives communications somowhat different from what he would expect from certain persons who pro-fess to be present, and with a conceited twinkle of the eye declares it all imposture-suitable only for ignorant minds. The truth is he is himself an ignoramus on this subject and needs to be instructed from his A, B, C's upward. He needs to learn that at least sometimes, perhaps often, when he supposes the medium is trying to cheat him, or some spirit is lying, that neither of these things are true. When a Spirit entrances a medium, or moves him to write he comes into a foreign brain and a foreign atmosphere which is quite abnormal to his own or his medium's condition, and unless the medium is exquisitely senative and negative, can not in many cases impress his real thoughts upon him, or even if he could impress them can not control them, or collect them while thus surrounded. Hazard's pam-phlet on mediumship should be studied by such critics, and also Mr. Eugene Crowell's new work, the first volume of which is published by G. W. Carleton, N. Y., and kept for sale by the RELIGIO PHILOSOPHICAL PUBLISH ING HOUSE, called the "Identity of Primitive Christianity and Modern Spiritualism." This last work is a large octavo of 523 pages, rich in multitudinous facts to show that Spiritualism is in harmony with the facts of the Bible, but not with the church world, and sheds a flood of light on the philosophy and facts of spirit intercourse. I will simply quote a little with reference to the conditions of mediumship, and their effects upon the spirits communicating:
"As to the memory of spirits there is no

question that they carry this with them; but tast they always retain the memory of unimportant events we have no reason to believe; on the contrary it is probable and it is often asserted by spirits themselves that ar they progress and come into more intimate relations with higher things their inemory of earthly scenes and events grow fainter and weaker. But it does not follow that because a recently liberated spirit may possess perfect memory, it can always exercise it through a medium. At a seance with Dr. Henry Slade of New York, I asked a spirit friend recently deceased, if her memory of earthly things -was good as when here, and her answer written upon the slate by an invisible hand was: 'My memory is just as good but the conditions of returning

affect my memory and confuse me."

Dr. C. T. Buflum of Worcester. T. Buflum of Worcester, Mass., while visiting me and sitting in my study, became influenced by Rad Jacket, a highly intelligent Indian spirit who most generally con-trols him and from whom I have received many beautiful tests. I inquired of Red Jacket why it was that before taking possession, he did not prepare himself by conversation with the spirit friends of persons applying for sittings with the particulars of personal history and experience, which when in control he could communiste, and thus by numerous proofs substanciate the reality of spirit intercourse in the strongest manner. His reply was, "We often do question the friends and think we will be able to remember at least a portion of their language and ideas; but when we take control, we become subject to the con-dition of another state of existence, and can not bring into this life the perfect memory of our spirit-life. There are some things we can usually remember quite clearly, mostly of a general character, such as the appearance of our spirit homes, modes of living there, etc.; but what is said to us previously to assuming control, we can rarely remember. In our ordinary condition we are in the inner life, but when in control we are in the outer life as much as you are, and are subject to its laws and conditions. Swedenborg and others shed further light

upon this subject. THE NEW YORK LECTURES, ETC.

Mr. Lyman C. Howe is to give us the rich thoughts of his lectures during November and December, and Mrs. Brigham is to lecture dur-ing January. The Spiritualistic tide here is rising constantly, and the reports of the won-derful doings of the spirits in the New York Graphic, Sun, and even the Times, must set multitudes of people to thinking who have never thought before. It is grand to be on the side of truth rather than fashion for "the eternal years of God are hers" and her triumph is sure. .

Bew Bublications.

THE PHERNOLOGICAL JOURNAL for November has come to hand, abounding in articles illustrative of life. The following are the principal leading articles: Representative Temperance Advocates; Cultivating and Restraining Faculties; Knowledge by Transmission and Induction; The World's Money; William Baxter, the American Inventor; The Ancient Inhabitants of Western Europe Black; The Kaffir Postman; Personal Inde-pendence in Woman; Some Men's Ideal of a Wife; That Troublesome Boy; The Eigle Owl; Hygiene of Infancy: Famous Trees of the World; Pre-Adamite Man not in the Bible, etc. Terms—\$3 per year; single num-

THE INTERNATIONAL REVIEW, November number. International Communication by Language, Philip Gilbert Hamerton, London. Language, Philip Gilbert Hamerton, London. History of American Architects at the National Capital, James O. Howard. Iron Supplies and Maguifactures of the U. S., Prof. John S. Newberry, M. D., Columbia College, Study of Greek and Latin Classics, Prof. Elliott, D. D.; Western Theol. Seminary, Chicago, Divorce, Hon. N. H. Davis, South Carolina. The Domestic Commerce of the United States Hon. S. Shallabarger, of Ohio. Vol. States, Hon. S. Shellabarger, of Ohio. Vol.
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1875, will be accepted at \$9.00! Present subscribers who send \$4.50 before the same time
will be entitled to receive the Review during
1875 without further charge. Persons sof cul-1875 without further charge. Persons of culture and good address are wanted to represent the Review as canvassers. Address A. B. Barnes & Co., 111 & 113 William Street, New York, or 173 & 115 State Street, Chicago.

THE POPULAR SCIENCE MONTHLY, for November, as usual, is filled with valuable scientific articles, embracing The Natural History of the Oyster, by Rev. Banuel Lockwood, Ph. D. (Illustrated). Herbert Sciencer and the Doctrine of Evolution, by the Editor. Human Locomotion. (Illustrated.) Educated to Death. The Respiration of Plants, by Emile

Aiglave. Facial Anomalies, by Dr. Karl Muller. Confessions of a Reformed Smoker, by Francis Gerry Pairfield. Woman Suffrage as affecting the Family, by J. E. Cairnes.
Joseph Priestly, by T. H. Huxiey, LL. F. R.
B. Sketches of Professor Riseckei, (Potrait),
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In consequence of the act of Congress, requiring all postage to be pre-paid at the office of publication, after January 1st, 1875, the JOURNAL will be sent three months to new trial subscribers, for 29 cents, after this date.

Michigan State Convention.

The Michigan State Association of Spiritualists will hold their Ninth Annual Convention in Stuart's Hall, at Battle Creek, Michigan, commencing on the second Friday in December, 1874, at 2 o'clock r'm, and commue its sessions until Sunday evening, December ber 13:h.

The platform will be free for the discussion of all questions tending to instruct and im-prove the mind and elevate humanity. Good speakers are expected to be in attendance, and a cordial invitation is extended to all speakers and mediums to meet with us. Let there be s grand rally of the Spiritualists from all parts of the State and also adjoining States.

The Spiritualist Society of Battle Creek will make an effort to entertain (free) as large a number as possible. Arrangements will be made with the hotels of the city at reduced rates for those who prefer their accommodation.

Come one, come all, and let us reason together.

E. C. MANAHESTER, Pres't. Battle Creek, Mich., Nov. 21, 74 Spiritual papers please copy.

Day, Colchester's Fund.

All money donated to the above-named fund is to aid Bro. Lester Day for his loss in paying Bro. Charles Colchester's fine for not procuring a Mcense as a Medium. Bro. Colchester is now deceased, and Bro. Day is an old man, in destitute circumstances. Send him anywhere from a dime to such a number of dollars as your ability and judgmen dictate, and angels will bless yet for it. Direct to Lester Day, 305 Main St., second floor, room it, Buffalo, N. Y.

Q. Jergerson, M. D. Clifton, Texas Mrs. L. Doolittle, Sterling III 1.00 Mrs. J. C. Hunt, " 1 00

A PARTIAL GOD.

BY REV. A. CARLY, FORMBRLY A METHODIST DIV.NB.

A partial God with partial man, Sure must devise a partial plan; Thus Calvin's God, if he speaks true, Burns reprobates-Servetus too.

In this his justice shines so bright, It fills his saints with such delight, That they are friends as well as foes, Look down and about their endless woes.

Fathers and mothers, sisters too, In liquid flowers of fire they view; And infant babes, too young for names, Are likewise subject to the fiames. God sees as much delight, they say,

When Satan drags a soul away; To hell, where it is ne'er forgiven, As when he calls a soul to heaven. And little infants not a span, As one who slays his fellow-man, Before the world was made, have been,

Doom'd down to hell for Adam's sin. Oh! Christ, by whom all things were made. The sun to warm, to cool the shade, To refresh the lovely summer breeze,

To cheer the blossoms on the trees-To exalt, he made the sparkling worlds, To draw the heart, the leaves unfarls; To give delight, he strews the flowers, In yonder vale and shady bowers.

And can be be a tyrant then When all these things he's made for man? A deadly wound to Batan given, Has conquered hell and rose to heaven. Wyoming, Del.

Passed to Spirit Life.

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

In Felchville, Vt., Oct. 11, of diptherta, Buanta Wil-lis, son of R. B. Willis, aged Spears. He was a lad of unusual promise. His powers of intellect were marked and brilliant. In school be was in studies and were marked and brilliant. In school be was in studies and classes far beyond-his years. He was a great lover of books and had read very many standard volumes from the village library with rapidity yet understandingly, such wolumes as ordinarily would interest only persons more advanced in years. About aweek before he died he requested his father to tell him if he thought be could not get well. He seemed to be perfectly reconciled when his mother told him the part that was Burnie would live. Ever after be spoke of death as getting well or going to sleep, and the night before he died they told him be would be well to-morrow. He replied very emphatically, "No him woh't." (As he never during his litness called himself Burnie). The next night be said "he should be well to-morrow " and died during the hight, He scemed to be as thoughtful of his parents as a grown person. His death was very painful, but he bore it without a groan. Two hours previous to the final parting he bade His death was very painfel, but he bore it without a groan. Two hours previous to the final parting he bade all good-bye and said to Mrs. Kendall; "Him wants to go to sleep.", She told him to go. Then, he said, "Who will bury me!" His request was to have Mr. A. E. Simmons preach his sermon. He told them he had got to go but would remember his promite to his papa and come oack. Truly death has a shining mark.

W. H. WILKISS.

1 ... Passed to Spirit-life from Soion, Mich, Sept. 28th, 1874, MRS. SARAR SHETHER, aged 65 years and 6 months. She was formerly from Huntburg, Ohio. She was convinced beyond question of the truth of spirit communion and was sails field death was the door to a higher state of exhibitors.

Passed to Spirit-life, Sept. 30, 1874, at the home of her father, Dr. J. Curl, in the city of Paria, Ill.. Mas Vineinta Couchanowa, of that fell destroyer, tubercular consumption, in the 33d year of her age.

Decoased was of a remarkably amiable and lovely nature, and for many years a firm believer in the philosophy of life. She expressed hereoif confident of meeting her loved friends in that beautiful lend of eternal rummer, and while calmly giving directions to a lady friend how her body should be clothed for burial (that of the purest white), she beheld just over her bed three large, brilliant stars, or Spirit lights, that remained there during the time of giving her directions. When the moment finally armyed her pure spirit passed calmly, quietly and sweetly away.

Passed to a higher life, Oct. 14th, Ma. ALPRED ERES, Passed to a higher life, Oct. 14th, Mr. Alfrand Essa, of Topeks, Kanssa.

He leaves a devoted companion and three bright intelligent boys. He was ardently attached to his bome and friends and will be greatly missed by them. He was a firm, practical believer in the Spiritual faith, and his life had been pure and upright. He was a good citizen and a bonest man.

Topeks, Oct. 20, 1871.

Business Botices.

DR R. P. FELLOWS, the distinguished magnetic healer whom our readers have noticed from time to time as performing marvelous cures, is now meeting with unbounded success in healing by his magnetized powder. It will be well for those who wish to be cured outside of the M. D. system of practice, to send the Doctor \$1.00, at Vineland, N. J., for a box of his potent remedies, and be healed and rejoice.

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VOL. XVII.

B. S. JONES, EDITOR,

CHICAGO, NOV. 21, 1874;

SA.00 A TRAIL, IN ADVANCE;

NO. 10

OCTOBER VISIONS.

BY W.C. WARNER. A silent splender over land and river,

Changing to a shadow here and there, strain of music low and tender, rising Falling on the gentle waves of air. Sweetly solemn through my senses stealing, Harmonizing every inward feeling,— Till my soul is bathed in an effulyence rare

Through the rosy lights glowing in the

valley,
I can see the distant hills arise
Shadow crowned, which blend and mingle

softly With the bazy beauty of the skies. Crimson, golden leaves are dropping, drifting, Hither, thither with the gentle breezes shift-

"Thus," I murmur, "every bud of promise

Every leaf has dropped from off the branches-Grim and barren stands the tree of life; Every friend has, with the hazy autumn, Passed away and left me in the strife.

All is cold and desolate and dreary,

And, O God! my soul is lone and weary,

Struggling blindly with the wintry winds of

Outward beauty does not fill the longing Of my thirsting, starving, dying soul, would climb the radiant heights above me, But alone I can not reach the goal. O, thou loved one, from a land terrestrial, Thou art gone into the light celestial, Where in solemn strains the heavenly an thems roll.

Every silver cord of love was severed, With your passing from the earth away, In his jeweled crown a shining diamond— Worshiping through everlasting day; But through the golden gates of the eternal, From the land of light and love supernal,— Bend, O send to me, one cheering, loving

Lot the shadows on the distant hilltops In a solemn grandeur, slowly rise; Breaking through, a stream of glolden glory Pours from out the hazy, amber skies, Floating gently on the shining river, While the golden sunbeams glance and quiver, Did my loved and lost one greet my longing

O, those words of love and kindly greeting, Falling in a cadence, pure and sweet, Filling all my soul with hope and gladness, Words too dear for mortals to repeat: But I know that love and truth eternal, Are the guides that lead to the supernal, Where all the loved, and loving ones shall meet.

Now the hazy beauty of the autumn, Brings no sadness to my trusting heart, For angel voices whispering, murmur,—
"Those who love on Earth can never part;" And through this outward beauty given, Now shine the inner beams of heaven; And these shall safely guide my trembling barque.

THE DEVIL.

The Old Fellow among different Nations-Is He with His Horns and Cloven Foot still Alive, or is He Dead, or did He never Live at all?

WHY DOES NOT GOD KILL THE DEVIL!

Among all classes of people the Devil is known—that is his name. No one ever saw him—no one ever caught a sight of his tail, or noticed the impression of his foot on snow, mud or dust, yet there are 61,000 high and holy ministers in the United States who know all about his history, who say that he is now going around seeking whom he may de-your and that Spiritualism is one of his principal works.

The belief in a supernatural evil power is as old as the history of man, and plays a promi-nent part even in the religion of the oldest races of India. At first, outside of the teachings, of the Scriptures, the only conception

SOME SHADOWY BEING.

half human, who exerted his powers intermittingly, and seemingly without purposes; but, as men began to realize their numerous fallares and misfortunes, as they felt more deeply the presence of some stronger power than themselves, the evil spirit was endowed with proportions; acquired in the minds of the human race new attributes, and a nearer proximity. By some races the good and evil are blended, and united in one deity; by others the Divine Being was perfectly holy, the devil ut-terly deprayed! As the human race advanced, the attributes formerly ascribed to one being were erected, if the term may be used, into separate existences, and man was said to be governed by

A MULTITUDE OF INVISIBLE SPIRITS

who controlled his every action, and left him a weak and passive subject of others' wills. This was no doubt a very satisfactory belief, and made it immensely easy when some unfor-tunate mortal had done a wrong to conveniently shift if off on some imp, who was the cause

THE BUDDHISTS

They have four classes of possible length. evil spirits, some in the form of man, others in the shape of birds, of beasts, fishes, vampires,
—whatever they may be. makes, dwarfs, and
man eating ogres. How they ever compiled a directory of them so as to throw on each particular imp a particular sin, or whether the whole four classes were indiscriminately held accountable for every shortcoming of every luckless sinner, has not yet been determined

THE ART LOVING GREEKS

did not feet inclined to subject themselves to any such dire divinkies, but made their gods with sufficient imperfections to allow a suspicion that they could sometimes be the instigaerime, as well as the promoters of goodold fellow,—a kind of person with whom Wycherley, Congreve, and Farquhar would have been delighted to have been acquainted. The Titans and Ate, however, appear to have been considered as evil spirits by the Greeks, and in latter times a very convenient community of demons was invented, which, it is said, relieved Plato considerably when he was engaged in attempting to account for the origin of sin. Here again the burden was thrown on the shoulders of the Atlas, like spirits of darkness, and even Horace would acknowledge that this is a knot which only a god could un-tie. Although the ancient Hindoos ap-pear, as above stated, to have pre-empted the

THE HEBREWS

seem to have turned their attention to the creation of devils, outside of what the Scriptures tell. The Talmudists originated the internal brood by saying that Eve was not Adam's first love, but that, by a previous wife, named Lilis, or Lilith, he had a whole family of dev-Goethe also, either resurrecting this unfortunate mother of wickedness or creating another, introduced a Lillich in his Walpurgis night-scene in "Faust." But of all creations in the spirit-world, that of

"UNDINK."

by Fouque, is incomparably the best. Alhence may not belong to the subject in hand, yet as a relief to the sombre figures already called up, and to drive away the sulphurous dor which must be beginning to be perceived, Undine may be invoked in our behalf. The delineation of her character, when the main-spring of character—a soul—is absent, is inimtable. Like Fouque's Undine, though without the delicate discrimination, is Drake's "Culprit Fay." But above both, though with a great approximation to humanity, is

BHAKSPEABE'S "ARIEL.

Certainly the great dramatist must have eager ly devoured all the tales of goblins and demons he could obtain. Imagine, after an unsuccessful poaching excursion after some neighbor's hare, sitting down by the roadside and devour ing Glanvil's "De proprietatibus rerum in-scriptum," a black little folio on the general history of devils; or, when he was perhaps tormented by the blue devils himself conse-quent on a conjugal difference of opinion beween bimself and his Ans, imagine him seek ing consolation from Molitor's "Fractatus de Lamils et Phitopicis Mulieribus," an interesting little work on witches, incantations, and careasing by the devil. Think of Shakspeare's wondering if there was any difference between a caressing by the devil and a combing of his head with a three-legged stool by his wife. Possibly, as a fit preparation to writing the witch scene in Macbeth, the Bard of Avon perused the Life of Cornelius Agrippa, a magician, said to contain some curious information about raising devils, notions of hell, demons, witchcraft, etc., or Martin Luther's Table Talk, containing, as is said, a mine of wealth on the subjects of hell, the devil, demons, Purgatory, witches, witcheraft, and similar pleasant subjects.

Judging, however, from the complaints often made at the present time, a reprint of the Life of Agrippa would be useless, as so much is already known of the mode of raising the devil generally that any further attempt at giving information would be, if not impossible, at least superogatory. By they way,

MARTIN LUTHER

must have had some valuable knowledge as to His Satanic Majesty, it, as is confidently stated, he had an interview with that personstated, he had an interview with that personage. How fortunate it would have been if
some enterprising reporter had only interviewed the worthy-monk. We might then
have known certainly whether the old tempter
actually was honored or not, or as to the
fact of his possession of a caudal appendage,
and its use, or as to whether, finally, his sable hue was or was not caused by the bottle of ink which the savage monk launched at his head. But newspapers were not in existence then in Germany, and no ublquitous interviewer, the creation of the present century, was ready to supply the lacking information.

THE GERMANS, of all nations since the Greek, sppear to have had the most lively and realizing belief in evil spirits. Goblins, elves, gnomes, sprites, witches, and numerous other species of unseen or superhuman creations, as to be found described in their writings. The Black Forest teems with them; they flit along the Rhine, peer out of the windows of decaying castles, and haunt us in the recesses of the mountains. Schiller must have been fresh from the read-Schiller must have been from the reading of some tales of demons when he wrote his "Robbers," and Goethe brings the whole fell crew to dance a welcome to the lost soul of Faust and the beautiful Margaret. They change their shape, ride on broomsticks, and farrow sows, until the firm heart of Faust can seem to have drawn the idea out to the finest no longer endure the horrid gathering, and the

scales drop from his eyes as he sees the mouse fall from the lips of one whom he had almost deemed an angel of light. Mothers terrified their children by the suggestion of the appear acce of some of these uncanny beings, and the belief even to-day in their existence is as real in some parts of Germany as it was five hun-dred years ago. "The devil is beating his mother" is an old German proverb used to express the alternate rain and sunshine of an April day!

THE MANY PROVERBS

of all nations concerning the devil and his characteristics attests the universal belief in his existence. The following, either translalanguage, are a few of the more common:
"The devil is good when he is pleased," evidently shows that "Even the divil is not as bad as he is sometimes painted," and if such be the case, we ought to "Give the divil his due," for certainly "Tis a sin to belie the devil." even though he be "Heli's Prince, sly parent of revolt and lies." The proverbs, "The devil temps all, but the idle tempt the 'An idle brain is the davil's work shop." 'Idle men are the devil's playthings,' evidently suggered the idea of Watta' lines,

For Satan finds some mischief still For idle hands to do.

Mothers advise untruthful boys to "Speak the truth, and shame the devil," while wicked sons retort that "Sometimes the devil doth preach," or "Even the devil can cite Scripture

for his purpose. The wily and omnipresent character of the The will and omnipresent character of the subtle possessor of the cloven hoof is shown by the sayings, "Talk of the devil and he'll either come or send" or, is it is more commonly used now, 'Talk of the devil and he's sure to appear." "The devil hath power to assume a pleasing shape," "The devil is not always at one door." "Seldom the devil lies dead in a ditch." "The devil is never nearer than when we are talking of him," and "The devil's meal is half bran."

devil's meal is half bran. It is well known that the arch-fiend is "The father of lies," and of concer not good at keep-ing his promises nor paying his dues even though there is "The devil's to pay," though we are assured, and possibly some know it for truth, that "What is gotten over the flevil" back is sperit under his belly," because "He that takes the devil into his boat must needs carry him over the sound;" and "He must have a long spoon that must cat with the devil; the devil carries the colors." Cynics and skeptics can affirm that "A man is another devil," or that "Where God builds a church, there the devil builds a chapel," or that "Hell is useless to sages, but necessary to the blind populace," the disappointed legal suitor may console himself with the thought that "Heil and chancery are ever open;" the rejected lover can exclaim. "Hell has no fury like a woman scorned." the fatalist murmur, "He must needs go that the devil driveth," the misanthropist growl that "Some hope to merit heaven by making earth a hell;" the temperance crusader tell, "There is devil in every berry of the grape;" while Christianity warns us that "The way to hell is raved with good intentions," and that "The devil goeth about like a roaring lion seeking whom he may de-

THE PRENCIL

seem to have had quite a pleasant idea of the father of lies, for they often represent him as an interviewer, and hide their personality under the guise of the devil visiting, as in the well-known novel of La Bage, "The Devil on Two Bicks," in which we are treated to a view behind the scenes of Spanish life. This amusing work was continued in England under the title of "The devil on Two Sticks in Eagland;" and another work of similar character gave us a view of London life, in company with the same efficient guide. Finally Asmo-deus crossed the water, and treated us to a view of New York in a book called "Asmo-deus in New York." The well-known epigram of Rabelals is worth quoting:

The devil was sick; the devil a monk would The devil was well; the devil a monk was he

The writers of the age of

RLIZABETH AND JAMES THE PIEST seemed to have specially directed their attenseemed to have specially directed their atten-tion to the peculiarities of the "Residuary Legatee of Mortality," as Landseer once termed him. Gascoigne wrote concerning the "Wyll of the Devill with his detestable commandementes."—Tom Nash gave to the world a work called "Pierce Pennilsss, his supplication of the Divull, describing the overspreading of vice, and the suppression of virtue, pleasantly interlaced with variable delights, and pathetically intermixed with conceited reproofes." Strange to say, an unfeeling world failed to take to heart the reproofs applied the conceit to the author, and suf fered his work to sleep until it was rescued from oblivion by the Shakapeare Society, and reprinted in 1842. Thomas Heywood, that most voluminous dramatist, compiled history of "the fall of Lucifer and his angels, history of "the fall of Lucifer and his angels," which must have rivaled "Paradise Loss" in length, and "Paradise Regathed" in dullness. Christopher Marlowe—"the English Boccaccio," as he has sometimes been called—gave us the tragical history of Dr. Faustur in a drama which contained some lines worthy of even a Shakspeare. John Webster, a contemporary dramatist with Sheakspeare, composed three dramas, "The White Devil," "The Devil's Liw Case," and "The Dutchess of Malfry," wherein he gives his idea of this personage. Defoe, besides his numerous novels, fa-

vored the world with "The Political History of the Davil," and a description of the devil's dwelling, "vulgarly called hell," which, like the "Life of Agrippa," mentioned above, is entirely out of date, owing to the large amount of knowledge since obtained on the subject. But what must be said of the generous soul who for fear some men would be saved, kindly fur-nished a guide-book called

"A SURE GUIDE-TO HELL."

In 1818, Dr. Plaucy, a Frenchman, pub-lished a voluminous work entitled "Diction-naire Infernal," relating to devils, magic, bell,

But these are only a tithe of the numerous books and pamphiets which have been pub-Jished concerning the evil one. Douglas Jerrold also wrote a play, "The Devil's Ducat." Coleridge enlightened us on a little wielt the old gentleman made to earth, from which be, however, returned disgusted; Barns gives a few delicate bints on the same subject; Cruikshank and Landseer thought him not worthy to occupy their time, not to mention the unknown authors of numerous early romances, and that musty walking library of useless pedantry and superstition, Burton, or the scores of divines of all ages whose polemics now rest undisturbed in ancient libraries.

IN AMBRICA, also, Edger A. Poe has, in his story of "Never Bet the Devil Your Head," warned us of the novel and yet rather unpleasant means the gentleman in black sometimes used to extort payment of the bets made with him. Last month also, a New York book firm—Scribner, Welford & Armstrone—Issued a curious cap-alogue, "Bibliotheca Diabolice, being a choice selection of the most valuable books relating to the devil, demons, hell, magic, sorcery, witchcraft, divination, ghosts, etc.—in two parts, pro and con,—serious and humorous," and illustrated with twelve curious designs, a publication of which makes an era in the history of book catalogues.

THE PORMS

under which the devil is pictured by various nations are not a little curious, as tending to show the different characteristics altributed to him. The ancient Egyptians seemed to regard bim in a canine aspect, and pictured him with the long nose of a bound, but walking on two legs like a satyr. To the Assyrians he presented bimself in a more capine character, and they gave him a heavy, muscular frame, and also endowed him with wings and scales covering The Cincalese again evidently thought the arch-flend was the "missing link, and made him part man, part woman, part horse, coi'ed round also with serpents like the marble group of Laccoon and his soes In the Anglo Saxon ides, he is possessed of a human form, and a few centuries later the English races accommodated him with horns and a tail, the latter short and atumpy, evidently dwindling away by non-use. His fighting qualities are shown by two long spursor horns on his knees or heels.

The French of the fifteenth century, again, evidently regarded him as an incongruous combination of fish, fiesh, and fowl, supplied him with a neatly curved pair of horns, long asinine cars, a dorsal fin running from the neck the whole length of the back, a tall growing out of the right thigh, and long spindling legs, terminating in four claws like a chicken. Add to this a long, fl-xible-nose, staring eyes, and a peculiar satanic grin, -for it is not a laugh, -and the picture is complete.

THE ABYRSINIANS

em to have viewed Satan in rather pleasant light, for they represent him clothed in long. decorous garments, with a kind of prison-stripe, however, a full beard and mustache, and the only suggestion of his infernal character is found in the little devil who is of the orthodox cut, with horns and tail, but whose toes spread out much like the tipes of a patent lightning rod. The Italians added to the ordinary type of demon's pig's snout sad a pair of wings; they also elongated the beels, and gave a curl to the caudal appendage. The Hindoos furnished him with a cost of hair quite superfluous, apparently, judging from temperature of the place in which he is said to

CRUIKSHANK.

in his humorous illustrations, sketches him in black with horns and hoofs, or rather a foot with two toes, and short wings, evidently more for appearance than use. Landseer, more for appearance than use. Landseer, with a more discriminating sense of his mental and moral traits, gives the Prince of Darkness a somewhat human form, -bearing a striking resemblance, in fact, to Byron,—and paints in his features the cynicism, malignant bate, and unrelenting persistence in evil of the Batan of the Scriptures.

Glancing, then, over all history, we find the conception of a being of evil thought and work, who, even worshiped by the Tezidia of Koordistan, and divided into parts with the Hindoos, by regarding his attributes as separate existences; in some nations showing a sem's-human character in others pictured as the impersonation of all wickedness and vice; still so everywhere radically the same, - a persistent enemy of the human race, against whom, as exhibited in his own passions, it is the duty of every man to contend, and, whom to conquer is the greatest triumph of life—the grandest effort of our existence.

In consequence of the act of Congress, 'requiring all postage to be pre-paid at the office of publication, after January 1st, 1875, the Journal will be sent three months to new trial subscribers, for 120 cents, after this Letter from Dr. C. P. Sanford.

THE REV. ASA WAHREND

BRO. JONES:—Please permit me through the columns of your excellent paper to call the attention of the friends of our cause to a worthy good man in the person of Elder Warren, as he is called by his friends. He was a member of the convention that organized the first Wesleyan Methodist conference in America, and for two years was president of the Rochester conference of that church. After preaching for several years he was led to see that "the truths of the Lord were more in the spirit and less in the word," and being naturally of an inquiring turn of mind, when modern spiritualism made its advent by the rape and the other early phases of its phenomens, he dared to investigate, and as is invariably the case with all honest, earnest investigators, he soon became convinced, and saw that the faith he had believed and preached was more than true, for pot only did man live after the change, but he possessed the power to reveal himself to those he had left behind him in earth-life.

When thoroughly convinced of this fact, Bro. Warren laid his reputation as a minister and his popularity as a leader in the church upon the altar and dared still, to preach the truth as he believed and received it. This was more than twenty fee years ago, and he is still sound to the core, a lover of the truths of apirit communion, and from that time to this has, been in public and in private batting for the right. He is now quite advanced in life. The "sliver threads" are mingled in his hair, but he is hale and hearty, willing to work for the cause he loves, and would be pleased to extend the field of his usefuness, but is too modes to put himself forward, and his immediate and best friends are principally among these who seldem if ever "write for the papers," and consequently Bro. Warren's field of labor has been limited to a small part of our fiste, in the vicinity of Waverry and Waterloo and a few points within a day or twee drive of these piace.

His wife, Mrs. Warren, is one of God's ne-

His wife, Mrs. Warren, is one of God's no-ble women and an excellent healing and test medium, and for the purpose of extending her usefulness in that direction by the earnest sol-icitations of friends, they removed to Dubuque some months ago, where they may now be ad-dressed. Mrs. Warren most commonly attends the Elder at his appointments, and by her more than ordinary test manifestations adds

I do not wish the friends to understand that these good people have nothing to do now, but that they are competent, willing and anxious to do much more than they are now doing. The Elder is a candid, logical, plain spoken, able advecate of the truth, and it does seem as though the lovers of true Spiritualism might and would keep him and his noble wife en-tirely in the field if they could be known to the public as they really deserve. The friends by so doing would give a helping hand to willing workers who are in the down hill of life, and now in moderate circumstances, from having advocated an unpopular truth all of the best part of their lives. The friends by so doing would also be assisting to spread the truths of our gospel by able representatives.

If the friends dealer further stimonials as to Bro. Warren and his wife, I refer them to

Mrs. H. Morse, State Missionary; A. J. Case and wife, Waverly; Truesdell Webster and wife, Jonesville; W. J. Ackley, Waterloo; D. P. Walling and wife, Tripoli; Guy Farnsworth and wife, Denver, Iowa, or any and all of the Spiritualists of / Bremer, Black Hawk, Butler or Buchansa counties.

Friends, do not fail to engage and encourage them, for in so doing you will do them a favor and our cause a benefit.

Yours for the truth, DR C. P. SANFORD, State Missionary. . Drs Moines, Iows, Oct. 22, 1874.

DEATH,

Or the Pathway from Earth to Spirit-Life.

Brother Furnas, of Lattaville, Ia., writes to us as follows :

LETTSVILLE, Oct. 23, 1874.

BROTHER S. S. JONES :- I see by the RELIGto Philosophical Journal that you are going to publish a series of articles on "Death, or the Pathway from Earth to Spirit-Life," and that you want 500 000 new subscribers, and that you think that your old subscribers might raise that number if they would exert themselves a little. I think well of your plan. Inclosed you find remittance and several names.

You and all others who interest themselves in behalf of THE JOURNAL have our sincere thanks. Those who wish to learn something of Death, or the Pathway from Earth to Spiritlife, should subscribe for THE JOURNAL. It should be circulated among the churches. It should be read by those who drink intoxicating liquors to excess. The physician who administers to the sick should carefully consider the vivid truths therein contained. It should be read by those who expect to be near the dying during their last moments. The notice that appeared in THE JOURNAL in reference to this series of articles, conveys no adequate ides of their importance to the world. Now is the time for our subscribers to evert them-selves. Send in subscribers at once. Three months for 29 cents.

Extracis from our Exchanges.

In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, we shall publish in this Department, the ablest articles of our suchanges, which we are receiving from various parts of the world.

SPIRITUALISM.

Some Well-Attested Materializations -What Is the Science Coming To?

London, Enc.—According to prophecy, this coming year is to witness a perfect avalanche of spiritual manifestations. One of the most astonishing interventions, or influxes, the world has ever known a literal and unprecedented outpouring of the spirit (world) upon the land, of truth, not error, and woe to him who shall hang back, a laggard, a skeptic, or a denunciator! With some, this prophecy is received with contemptuous disregard; and with others, in trembling fear, as if a world of spirit was not

OUR INEVITABLE DESTINATION,

Some who have settled into a creed-patrimony as handed down from ancestors, and who find thinking laborious, are satisfied to do their duty here, and leave the problem of the future to be solved when those shores are reached. Others again, with inextinguishable longing for tangible knowledge of the future soul-life, or an undying sentiment, and ever-present consciousness of the nearness of some departed, are glad of any possible insight into those realms.

Having a young American friend who had become aroused to the determination to find what the Davil had to do with it; -intelligently allowing that it was something, -and in brave effrace of the odium he considered attached the subject, he enlisted in our service of

A WEEK AMONG THE MEDIUMS.

He was somewhat imbued with the importance of the fresh effort of a New York physicians-Marvin by name-who had advanced the discovery, and made a book about it, that phenomenal Spiritualism is a pathological disorder; a transparently absurd mental epidemic; an atmospheric influenza, caused by the transitorial condition of society; perhaps noting the fact that the vague mists and shadows of secularism were moving towards the setting sun, before this new "ism" arose on the hori-To this epidemic disease, according to his vision, he gives the name of MEDIOMANIA.

which has so spread among uncultured classes that its bounds are enormously enlarged. It will, in time, disappear with proper hygienic measures. His propnecy. Without doubt, the hard-headed scientists over here will hunt for these "measures" in their own way as soon as they discover the disease; and this man of Gotham may become famous in an hour. It is a fact of the age that each one prefers to work out this problem for himself. The evidence of others' senses are not so easily taken as in the past. We would all aspire to be discoverers. Dr. Chalmers says, We learn by descending to the sober work of seeing, and

feeling, and experimenting."
With the view, then, of training our facul-

ties, we went first among THE THAUMATURGISTS.

The "Wizard of the North" had disappeared from the public, after his sanguine assertion-There is not one Spiritualist left in America and I'll soon extinguish them in England; but Mesars. Maskelyne and Cooke, Herr Do bler and others were holding some portion of the public in palpitating excitement. But we found the complicated machinery so extensive, the electric battery, the clap-trap, the myster-lous knotting, the shelved, mirrored, and felted cabinet, the wax forms, not sufficiently mysterious to maintain the dignity of our selfimposed role as acute investigators. Some of the tricks were ingeniously done, as the bloodwriting on the arm, the pellets of paper, with name and so forth, which we had seen so well done in private circles, that we had accepted the advice and warning, not to be misled by the so called Spiritualistic manifestations. In this tour, our motto was, itsfer nothing to spiritual agency which can be accounted for on other grounds.

DISTRUST THE MEDIUMS.

They are so often charged with dishonesty, and in many cases so very justly, that we must bear in mind that they are human, subject to frailties and temptations, and always in want of money. That their best vital forces are used, and they are often thrown out of normal balance, need demand little sympathy or recognition. Be hard on them at their best, and watch them at all times!

Being Sanday, we went to the Cavendish rooms to hear a lecture on the report of the Dialectical society. We were only in time to hear the speaker assert that this famous society produced certain phenomena, but had not proved it to be the result of society and the second seco proved it to be the result of spirit agency, and he knew it could be accounted for without that theory. He thought there were as good men in the lower ranks, quite as able to form judg-ments, as the big named persons. For his part, if these scientists had seen a spirit hand, they should have kep it and shown it. If they thought they had felt such a thing, they might have been in a state of semi conscious-ness. He didn't believe they felt it. Evidently, the testimony of such men as De Morgan, Howitt, Varley, Crookes, Wallace, was not to be taken on this subject, though admitted on every other.

A BOMBASTIC CIRCULAR ADVERTISEMENT of Mrs. Fay's dark seances attracted us to a trial, and we started for Bloomsbury square. Meeting Dr. Carter, an eminent English physician, who was so strikingly a man of the old regime that his religion, his opinions, all the tenor of his thought, his incessant habit of quotation in conversation, were a quarter of a century back, while this spiritual "epidemic"

has developed within the last quarter of a century, we said to him, "We are en route to a seance of Mrs. Fay's. Will you comet"

"Oh, no Don't you go. Its all trumpery,—fol-de-rol. I was appointed one of the investigating committee, when she first came to London. Nothing but fraud, sleight of hand, decention. deception. Have seen Houdin do the same things, and Prof. Anderson, those old 'Wiz-Don't know how it is done, but it is all legerdemain." "Indeed! Has Prof. Crookes witnessed the manifestations through her me-

diumship?" we asked. "Oh, no, he is one of England's greatest minds. I am told he is writing an essay on the subject, in which he will explode it all. Take my advice. Don't go. Waste of time."

We went just the same, to No. 2 Vernon place, and paid 10s. We found hirs. Fay onits a problem in hereal for the class of

quite a problem in herself, for the class of manifestations advertised. She is very small in stature; frail, bright, pretty little woman, who did not look at all capable of charlatanism or trickery. At this test seance there were nine persons; so few that we were arranged in a curved line. The medium was placed before the circle in the corner of the room. A curtain was suspended across, to do service for a cabinet. On a table were several bells, two guitars, a tamborine, speaking tubes, and other

things. One gentleman, a stranger, was selected to act as a committee for the purpose of seeing that the medium was thoroughly secured, and that the manifestations were genuine. Mr. Fay directed affairs in a way that showed he was the fortunate possessor of a prodigy, with the mysterious, though often fatal, mediumistic organization. He told us, with a measure of pride, that the duke of Wellington and other noblemen had been present the evening previous; and that Mr. Crookes had attended one seance, with entire satisfaction as to the open and straightforward manner in which it was conducted. Mr. Fay was securely held in the circle by the sixters on each side of him. The medium was satisfactorily-fastened, even to stitching her bound wrist-to her dress in such a way that she was he pless to move. The inevitable "song" was called for; hot "John Brown's Body" this time, nor "Sweet Home," but "The Girl I left Behind was superbly whistled by a young gentleman present. The object of this is to divert the minds from engrossing expectation; philosophizing that we are more easily controlled unawares. As our friend whispered, fore quickly bamboczled." "Ghosts appear, bys the poet, "but not when watched for." In a moments innumerable lights appeared and danced around, of different degrees of size, and one much larger than the rest came down upon the table with a thud.

"Is this the way the raps are produced" said a Scotch lady present, "I just thocht it was by knuckles!" A lady clairvoyant said she saw light spirits at work; two leaders, and six assistants. "All bad ones, I've no doubt,' whispered again our friend.

The sitters were pientifully

TOUCHED BY SPIRIT HANDS,

and, seemingly to prove their substantiality, they sometimes disarranged the hair by a circular movement of the hand, and a strong patting on the shoulder. The two guitars were floated around the room, with prodigious thrumming at first, and afterward more gently, and the chords were struck in harmony. The glairvoyant said, "There seems to be silvery tubes, or pipes, emanating from the spirits to the instrument, and it is lifted by force of attraction, but fingers are touching the strings." "The room." she added, "is the strings." "The room," she added, illuminated by emanations of light, (aura) coming from the bodies of the sitters." Soon the trumpets were picked up, touched each of us on the head, and then carried to the ceiling with surprising rapidity. The bells were rung at the same time. A mouth-organ was held to the medium's mouth, and drawn back and forth, upon which she breathed her song. A clergyman present, asked that he might have some notice, whereupon his waisscoat was unbuttoned, the watch taken from his pocket, the guard carefully removed from his neck, and carried to the other side of the circle. Sometimes three or four sets of phenomena were going on simultaneously. The sitters, as they made requests, were touched on different parts of the face, or body, with such dexterity and precision, as to make it quite evident that what is dark to us is not so to the other "intelligences." All present, except two of us, became deeply engrossed in

PERSONAL COMMUNION

with their spirit friends. Mr. Fay explained that the object of these simple experiments was to show that a power outside of the medium could manifest the wonderful control over material objects which had been exhibited.

There did not seem to be a prefext for suspicion, or a loop-hole through which the man-ifestations could be questioned, and we were politely silent until our departure. Our friend then expressed himself dissatisfied; not that he felt himself swindled by any trickery; but he thought it was an unsettler an untwister, a dangerous thing for the mind. "Who can be made purer and better by it?"

"The same ones, we presume, who could be made purer and better by any religious fact in

"But this is irreligious. If there are spirits in it, they are earthly ones, who hover about, seeking whom they may drag into some slough of bewilderment."

"You are excited. Wait until you see the your present mind, or your hair, or calm you

There are in London spirit circles, certain representative, spirits, so to speak, characteristically familiar to many persons. "John King," "Kstie King," "Peter," "George," "Lilly," and others. People who lived two centuries ago, and who often, and unwillingly give portions of their history, and their live. give portions of their history, and their lives, to their circle of acquaintances! Our grandfathers might have thought this a novel adventure indeed! A reproschable trespass upoh fancy land. And the well-known elderly Scotch baronet, living fifty miles only from London, who is said to be so strong in his convictions against traveling by steam, and sending messages by lightning, that he will not even look upon the diabolical monsters, could not face the light of modern "materializations" and live. Courage!

The next evening we presented ourselves at

SPIRITUAL INSTITUTION.

15 Southampton row, precisely at 8 b'clock. Mr. Herne had been holding a series of seances at this place, at which very powerful phenomena had been obtained. On this occasion, several gentlemen were present quite unknown to each other. The circle was formed, the usual conditions adhered to; but this seance was lit-tle better than a failure. A bell which lay upon the table was heard to ring, and phosphorescent lights were seen floated over our heads. This was all. Mr. Burns' accommodating kindness of nature and exceeding volubility, made the evening no failure to us, however, as he "orated" very largely on the history and philosophy of Spiritualism, interspersed with his own terse and vivid experiences. This failure, he said, was owing doubtless, to the exhausted state of the medium, or to the preponderance of skeptics, which

INHARMONY IN THE CONDITIONS.

For mediums, are sustained by other members of the circle, who collectively emit a portion of that peculiar subtle element, which in the human organism relates man's spirit to his body. It is this fluid which gives the spirit such power in a measure over physical objects. To expect spirits to act against conditions was as absurd as to expect him to rise to the celling without any assistance. Any departure from perfect honesty on the part of sitters was always a detriment. Moral obliquity, even of an excusable kind, prevents the access of good spirits, and leaves the circle open to evil influences. One comforting assurance he gave our friend, that, in the next world, like associates with like; philosophers with philosophers; philanthropists with philanthropists; editors with editors, and so forth. "Many mansions are for the habitation of innumerable degrees of individual development continually passing to them," say the Spiritualists,

rather vaguely.
We asked the medium if the statement was true that the erigin of Lord Lytton's "Coming Race" was an instigation through his mediumship. He avers, that in the trance state, mat-ter of unusual novelty and importance was communicated through him, of which Bulwer took notes, and afterward worked up ingeni-ously into this singular and remarkable book. It is well known that the authorship was not discovered until after Bulwer's death. No effort has been made to prove or to disprove this statement. Bulwer's own individual and many-sided powers might be said to excel that of most spirit novelists! This presumes to be legitimate expression founded on the claims of

the Edwin Drood finale!
Mr. Burns kindly assisted us to the great privilege of attending

A PRIVATE SEANCE,

where we might see the "materializations" in unqualified perfection, as far as they exist to-day. We accordingly were introduced by let-ter, as correspondent of the Chicago Times, to a lady and gentleman in the higher ranks of society, and were most cordially received, and approved as "honest investigators" and Americans. A very select circle of ladies and gentlemen had for many consecutive weeks met at this house, to elicit a series of facts under the best conditions. On this evening, Gerald Massey, Mr. Russell, Sergeant Cox, were pres-Boon after 8 o'clock the company, numbering 11 persons in all, sat around a circular table, all hands having been joined. The medium, Mr. Williams, was held by the sitters on each side of him. Musical instruments were placed upon the table, and the lights put The first sensation to us all was a shivering of cold. This, said a gentleman present, will be a successful experiment, as the operating spirits are drawing a "force" from every one of us. A lady clairvoyant said, "I see several spirits walking around outside of the circle and collecting the 'power,' or 'force' from the bodies of the sitters, and drawing it in a mass to the centre of the table." After awhile a faint, hazy strip of light appeared, enlarging. floating, undulating; something apparently in process of formation, and soon came out a full form, at least four feet five inches in height; a female figure dressed in white. The eyes were cast downward. The general expression and pose were calmness and sadness. She walked a few steps toward us, and almost immediately evaporated in our sight. Two other formsof children-also appeared, hazy and indis tinct, and soon disappeared like a fleecy cloud. There was a rest, or change, from this phase, and for many moments no lights were seen.

A large music box was wound up by unseen power, and lifted over our heads, moving swiftly in a circle. We asked the seer at our left if she saw anything. She said, "It is lifted by hands, but the hands are not placed under it in order to lift the object, but over it. The box was dropped gently to the floor, and another taken up, making the same gyrations. Tyndall has said, "Matter is not that inert, in active, and passive thing philosophers think it Here was demonstrable proof of his as

sertion—if there was nothing behind it.
In a little while, the spirit "Peter" presented himself, calling many of us by name in the way of greeting. Then in a strange and affected voice he said, "The circle must change." If any suspicion-prevailed in any mind that this was the medium in disguise, that sus-picion must have been dissipated, when the spirit was next seen to walk, as it were, into the middle of the table, the wood offering no obstacle to his progress, and disappear before

us in a well lighted room. The gas was lighted, and a short interval ensued. During which an intelligent English gentleman told us that at one sitting at this house he had heard this spirit "Peter" try to sing a solo to the harmonium accompaniment. but not finding sufficient voice, suddenly stopped, remarking, "I can not raise voice enough." Also, he had neard a duet sung by "John King" and an Italian spirit, an accurate account of which, testified to by thirteen reliable and sane persons, he had sent to the secular papers, but it was too strong for the editorial mind, and was rejected. The secular newspapers in your country are more independent, and brave, and daring, he suggested We thought so. And since I give his state-

ment, may we prove it so. Mr. Williams took his seat in the cabinet; the darkness of which is necessary to the materializing process, when the room is lighted. After a few moments a diffused light was seen in the cabinet, which became reduced, or concentrated to a small spark, then increased to the size of a lamp—the veritable

SPIRIT LAMP

so much talked of and so little understood. This light, as it increased in brilliancy, revealed a human figure, who was recognized as the father of an English gentleman who was present. The apparition took a chair and dragged it over toward the plane, and took his seat as one of the circle, lighting up the instrument with intense brightness. He looked at each of us in the mes: nonchalent way, and vanished before our sight, while a ray of this peculiar "light" lingered and flickered a few moments. This chemical light or "lamp" is said to be the invention of "Katy King," the elder. It is the beautiful daughter of "Katy" who is the 'familiar" in the household of Prof. Crookes, and who has afforded him his most interesting and startling experimental experiences. This spirit has remained longer materialized than any other known, and has been able to move farther away from the medium, which they say is a difficult and dangerous thing to do. Quee, as an experiment, Mr. Crookes clasped this spirit in his arms, when she immediately vanished; and the entranced medium was thrown into violent spasms, from which it was

very difficult to restore her.
What meaning has all this? "It is better to let it alone," said our friend. "The most dangerous problem ever given mortals to solve. Perhaps not, when the conditions are safely understood. - Chicago Times.

History of Mr. Harry Bastian's Mcdiumship.

"I am thirty years of age and was born at North Boston, Eric county, U. S. My parents are of German origin, and my father has been a minister of the Gospel, and a member of the Evangelical Alliance for thirty years. Me-diumship is hereditary in my family, on-my father's side. My grandfather was a native of Lorraine, and served as a soldier under Napoleon; he had a wonderful gift of healing diseases by laying on of hands, and cured so many people that his powers in this respect are remembered in the locality to the present day. My father has the same power in a lessen degree, but he never exercises it without prayer; he can cure complaints of a chronic description easier than others, and frequently heals the worst tumors and felons in about a week, by the laying on of hands three times during that period. He also can stop bleed-ings, when the sufferers are miles away, pro-vided only that they have faith in his power; he can do nothing with persons in a state of

mental autagonism.
"Spiritual manifestations began in my pres ence when I was about five years old, and liv-ing with my grandmother; my bed was pulled about at night, and noises were heard ; these things were supposed to be produced by evil spirits, and my grandmother thought that I was bewitched, and prayed that the power of the witches might be driven away. When I

was seven years of age, my father went as a missionary to Canada, taking me with him. There the manifestations grew stronger; things would move about the room, and sometimes a noise was heard like a pumpkin rolling down stairs and bumping against the door; when they opened the door there was nothing there. My father concluded that the house was haunted by evil spirits, just like John Wesley's ; he never liked the manifestations : he tried to exorcise the spirits, when they would sometimes stop the manifestations for several days.

When I was twelve years of age, we re-turned to the old homestead in North Boston, in the State of New York, where we lived on the farm until I was eighteen years old. Then I went to Buffalo, where I met a Spiritualist of the name of Williams, who boarded in the same house, and was the first to tell me anything about Spiritualism. He asked me to come to a scance at the house of Mr. and Mrs. 8. H. Wortman there the four of us sat round a table, and in twenty minutes I was entranced for the first time; when I woke up they told me that a child of Mrs. Wortman's had controlled me and given me messages. I made sport of what they said, and did not believe that spirits had anything to do with the matter, but the circumstances worked on my mind considerably. I went there again, and the resuit was the same. I then sat by myself for manifestations, and raps began at once.

After a few sittings, I also saw spirits, among whom was a sister of mine. I was boarding with my aunt, and the family were very skeptical. One night I was telling her and the children what I had seen at one of the scances of the Eddy mediums, when a sharp whistle sounded over my head, and while the startled listeners were speculating where it came from, it sounded again, when they grew nervously excited and came to the conclusion that the Devil had seized me for his own pur-

poses. "In 1869 I was a clerk on board the passenger boat between Buffalo and Chicago, and sometimes, in the fall of the year, when the passengers were few, and I was alone in the cabin. I would become conscious of the pres ence of spirits about me; once I felt as if a bouquet of flowers had been presented me; I smelt their perfume most distinctly. Soon after I heard of a medium of the name of Miss Rice, and wrote, asking her to give me a seance on my return-home. This shedid, and for the first time I saw a medium in the trance state. She did not give me any particular test, except that she told me I would become a professional medium and visit Europe, which was far from my thoughts at the time; and I left her in a rather skeptical state of mind as to the truth of Spiritualism. Then I began reading books on the subject, more especially those by Robert/Dale Owen and Judge Edmonds.

"Daring the next season I had manifest-stions on board the boat, and to the course of the year 1870 first had an opportunity of meeting generally with Spiritualists. I went to one of their meetings at Collins's Hemlock Hall, which once belonged to the Quakers, but is now used for Spiritualistic purposes. From 2 000 to 3 000 persons were present, and I was there a stranger among strangers. There I became acquainted with Dr. Dunn, who recently visited England with Mr. Peebles; I there also first met Mr. and Mrs. O'Friel, and at a seance in the evening, at the house where we were stopping, I was entranced by their little child. A few weeks after, at a seance raps spelt out his name, 'Margery,' and told him how a nephew of theirs, supposed to have been murdered, was then alive and well in California. On writing there, they discovered this to be true.

They took a great interest in me, and, after corresponding with me for about a year, I went to Brooklyn to live with them; and it was at their home I became fully developed. At our first seances a spirit who gave the name of George Fox, not the Quaker of that name-used to entrance me; he is the same who now speaks with the direct voice at my scances. About the beginning of 1871, at their house, the spirits first commenced playing musical instruments in my presence, and after that the power gradually grew stronger, and that year I began to give public seances in York with much success, a dislike to mediumship, and made up my mind to give it up; so I went to learn photo-graphy at Syracuse, New Work State, in order to get rid of the power, and did not sit for two months; the spirits then forced manifestations, and compelled me to give seauces sgain. I next went, by invitation, to Watertown, N. Y., and there met another medium, with whom I started out travelling, doing so for six months. I then became acquainted with Mr. Davenport, the father of the Davenport

Brothers, at the house of Mr. S. S. Jones, in Chicago, and traveled through the Western States of America with him, giving seances, until the September of the same year, when I first met my present partner, Mr. Malcolm Taylor.

'My sensations during the production of the different man estations are very strange. Although I am perfectly conscious, a peculiar numbness comes over me, and I fell as if some force were leaving me until after the seance, when I am completely exhausted.

Whatever part of the spirit is materialized, there seems to be a something draw from a corresponding part of my system. When a spirit talks, my lungs feel oppressed, and I have to sigh or draw a long breath occasional-

Letter from John Chaney.

Bro. S. S. Jones:—Bro. A. J. Fishback, Spiritualist, and F. W. Evan Methodist, will commence a discussion on the 18th of November next, in the town of Osciola, Clark Co. Iowa, to continue ten nights. Bro. F. affirms the following proposition for the first five nights, and the Rav. F. W. Evans denies:

"The physical and psychological phenomena and teachings of Modera Spiritualism ema-nate from, and are produced by, departed human spirits, and are calculated in their tendency and influence to secure man's greatest good here and hereafter. The above question to be discussed strictly as a question of fact and science.

The Rev. Mr. Evans sflirms the following proposition the second five nights, and Mr. Fishback denies:

The phenomena, teachings, and effect of Modern Spiritualism are in conflict with the Bible, and are mentally, physically and mor-ally injurious to man, individually and col-

The last question is to be discussed from a Bible standpoint.

All Spiritualists and Orthodox, and also all

persons who do not entertain any religious views, will do well to hear this discussion through, as Mr. Fishback is an able debater, and fully able to present his side of the question in the dear and logical light. And we think we car justly say that Mr. Evans is one of the strongest and ablest debaters in the Orthodox ranks, hence we may fully expect that everything in favor and against Spiritualism will be developed. Then, come one, come all and hear these great men. There will be ample arrangements made to entertain those from a

Osceola, Iows.

JOHN CHANEY.

BHAGAVAD-GITA

A DISCOURSE ON DIVINE MATTERS,

KRISHNA and ARJUNA.

A SANSKRIT PHILOSOPHICAL POEM, TRANSLATED, WITH COPIOUS NOTES, AN INTRODUCTION ON PANSERIT PHILOSOPHY, SIND OTHER MATTER.

By J. COCKBURN THOMSON, EXMBER OF THE ASIATIC SOCIETY OF FRANCE, AND OF THE

THIS WORK contains curious details of the Manners, Customs, Mythology, Worship, etc., of the Hindus. The principal design of these dialogues seems to have been to unite all the peacalling modes of worship of those days: the Brahmins esteem it to contain all the

ANTIQUARIAN SOCIETY OF NORMANDY.

been to unite all the pearaling modes of worship of those days: the Brahmins esteem it to contain all the grand mysteries of their religion, and have exercised particular care to conceal it from the knowledge of those of a different persuasion.

The spirit of the age prompts thoughtful people to inquire into the traditions of the past. In doing so, it is found that Mythology has played her part well. The traditions of the fathers have been systematized by thoughtful men, from time to time, in different ages of the world. Later generations have believed such traditions, so systematized, to be notking less than defide contrands. Imaginary gods have been constructed to whom the world has paid homage and divine honors. If we receive as truth, all that is believed by credulous devotees, the world has had numerous incarnate delities. Those who have been educated to belief in the Christian religion, and to regard the gentle Nazarene as the only Sen of God, take a very limited view of the various religion, and to refar the present and of the past ages. Among the incarnate delities that different systems of religion have recognized as having existed, through omnipotent love for fallen humanny, by the overshadowing of females of vestal purity. Krishna was a character as important in the Brahminical system of religion, as Christis "4n the plan of salvation" instituted by the Jews' Great Jehovah, believed in by Christiana, His coming was foretoid, even as was Christia.

ingion, as Christis "4n the plan of salvadon" instituted by the Jews (Great Jehovah, belleved in by Christiana, His coming was foretold, even as was Christ's. At the age of stateen, Krishna began to preach, and was like Christ, the founder of a new religion. Prior to the great Chicago fire, the Rethono-Prince-pornical Publishing House, published the Hangound-Gila, from a translation of the Banskrik, by that celebrated scholar, Charles Wilkins. Nearly two editions of that work were sold when the fire-fend caffe and destroyed the stereotype plates. The demand for the work being so great, we were induced to send to England for a copy of a more regent translation, by J. Cockburn Thomson, member of the Asiatic Society of France, and of the Antiquagan Society of of Normandy.

The translator accompanied the work with copiona notes, which are doubtless of more or less value, as explanatory of the text, but the reader will take them for inst what they are worth—rothing more is expected. The text as correctly translated, contains gems of thought, transmitted from antiquity, which are of real intrinsic value to the thoughtful people of the age.

real intrinsic value to the thoughtful people of the age, and to them the work is most respectfully recommended the American Publisher.

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The Materialized Spirits who Visit

the Eddys.

BLE TRICITY HOW THE STEAMSHIP PROGRESTION WAS LOST DECODERS VEINS NOTER PROM A NEW YORK SUN MEP-INTER

The seance last night was most interesting and important, in a scientific point of view.
Dr. G. M. Beard, of New York, who arrived
on Sunday, brought a galvanic battery with
him, which was to be used on the first rp rit that appeared, that is, if the spirit was wil-The object was to detect fraud, as a person in the flesh would not be able to let go after seizing the handles, if the battery was turned on to its full strength. About half and hour after Mr. Wm Eldy entered the cabinet, the beautiful Indian girl, Honto, tripped out, almost as lively as ever. Her sudden return to the cabinet, however, showed that something was wrong, or rather that she was not pleased. Mr. Horatio Eddy, knowing her so well, divined at once that she was not pleased with the music. The music was good, but it was by a stranger. Mr. Eddy took the violin, and began a familiar air that Honto had danced to hundreds of times before. She immediately came out again, smiling and danc ing, little thinking, indging by her sppearance, that a trap had been set for her. In a minute or two the attention of Honto, as well as the spectators, was attracted by the buzzing of the galvanic battery. She turned around, and looked as if she had discovered another of the many wonders of the world. The battery had been placed in charge of Mr. Pritchard, who occupied his pld chair on the platform, being confronted, as usual, by Mrs. Cleveland. He asked the girl to come nearer to him, at the same time offering her the handles of the battery. She did not of ject to touching the handles, but would not take them in her bands. However, the negative wire was placed on the palm of the hand, the positive on the back, directly over the nerve between the lower hone of the thumb and that of the fore finger. PACING THE BATTERY'S PULL POWER.

Dr. Beard sat pear Mr. Pritchard, and when he saw that the girl only laughed at the bat-tery, with which she was greatly amused, called out to Mr. Pritchard to turn it on to its full force. He did so, and the girl was agon asked to try her nerve. Sha responded with alscrity, having filled up the intervening time occupied in arranging the battery, with dancing and unfolding shawl after shawl, which came from God knows where. The powerful battery, which no man could have withstood. was again applied to her hand, seeming only to amuse her more than ever.

It was soon obvious that she had had enough of the nonsense, and, returning to the cabinet, she rapped three times distinctly, which means "No," when asked if she felt it. Popping out again, she danced with renewed vigor, cutting flourishes that only the danseuse can, quitting the stage with a whirl. Mr. Pritchard says he could see the sparks flying from the battery. Among the persons who were witnesses of the experiment were Col. A. V. Elliott, Washington, D. C.; Col. H. S. Otcott, New York, Mr. A. Kappes, New York, Dr. G. M. Beard, New York; and Professor Alanson Hobbs, Ararat, Pa.

CONFUSION.

The experiment created some confusion, as well as disgust, on the part of the leading spirits, Mrs. Eston saying distinctly, in reply to Col Olcott's query as to whether the power had been felt, "I would like to put the whole power on your head." She said that Honto could have stood the combined power of all the persons in the room, in addition to the battery. The tall and manly form of Mr. Brown, the father of Mr. Edward Brown, who has already been mentioned as present, appeared in the doorway of the cabinet, merely by pushing the curtain aside, late in the evening, all the spirits that were able having already shown themselves. He said that when scientific experiments were to be tried it should be understood in advance; that it was too bad to have a hundred spirits hovering around, but not able to appear on account of the materializing power being exhausted.

After Honto retired, three other Indians followed, a woman who is designated as Black Bwan's mother (Black Swan being a doctor, I have not inquired as to the diploma; but she cured Mrs. Cleveland's rheumatic ankle). She danced and retired. Santum, the huge chief, next emerged, rapping on the ceiling, as usual, in answering questions. Awanda, Mr. H. A. Phillips' guide, came after Santum. Mr. Phillips asked him whether he knew while on earth any of William Eddy's guides, several of them being Indians. He said he did not, but that he had become acquainted with them in the spirit land. Another brave, somewhat resembling Awanda, but dressed differently, then appeared, but for some reason he was not saluted by any of the spectators. He seemed to feel the slight, but he retired, politely bow-There was no excuse, however, for the discourtesy.

OLD PRIENDS SEEN.

A nephew of Mr. E. V. Pritchard threw back the curtain, showing his face only to the spectators, but his entire body was visible to Mr. Pritchard, who sat on the platform. His name was William J. Packard, the oldest son of Mr. Pritchard's sister. Mr. Pritchard asked him whether his brother Chester was there. He answered that he was. Chester immediately followed. Mr. Pritchard asked him whether he and William knew that their mother was coming. He said they did. Mr. Pritchard asked him whether the little child that he had been about the better the little child that he had been about the little child. that had been shown him a few days previous-ly was his (Chester's) grandchild, Willie Moore, to which he also answered affirmatively.

Considerable time elapsed between the ap-paritions, and the musicians grew tired. Mrs. Cary suggested that songs be substituted for Cary suggested that some or two were sung, the yielin and flute. One or two were sung, the yielin and flute. 'Nearbeing neither lively nor sentimental. "Near-er, My God, to Thee," was then sung with as-tonishing result. Mrs. Eston, who has a voice that is usually sharp and twangy, said distinct-"That is sorrow with most too much ag-She asked for something more lively, a compliance with which brought forth the German, who appeared as usual in his shirt sleeves. He was duly recognized by Mrs. Lenzberg, his sister, as well as by ner husband and daughter. An old gentleman followed, who wished to communicate with Mrs. Dunbar, but wished to communicate with Mrs. Dunbar, but could not be recognized by her. A little sister of Mrs. E. D. Strong stepped out for a moment, merely bowing and rapping "Yes" to the question, "Is it you, Ida ?" Mr. Brown then gave the advice already accredited to him, Mrs. Eston cordially coinciding with him, which brought Mr. Wm. Eldy's seance to a close. He was unusually exhausted, the experiment with the battery having been severe on him as well as the spirits.

MR EDDY'S LIGHT CIRCLE.

Nearly all the spectators then retired to the Nearly all the spectators then retired to the sitting room, not thinking that there would be anything further in the seance line that night. In a few minutes, however, it was announced that Mr. Horatio Eidy would hold a "light circle." The dispositions for the light circle were as follows: The corner formed by

the large chimney in the center of the west end of the room, being about eight feet long by three in width, was partitioned off by drawing two blankets across, having them lapped in the center sufficiently to prevent any one from seeing through. Mr. Horatio E idy sat in front of the curtain, next to the chimney. Dr. Beard sat to Horatio's right, his feft arm bared to the elbow, and Mr. Eddy clasping it with both his bands. To the right of Dr. Beard sat Mrs. E. D. Strong, the Doctor grasping her left hand with his right. These three formed what is called the medium's circle. The only thing now left to be done was to draw a blanket in front of Mr. Eldy and the Doctor, which came up to their chins, Mrr. Strong not having anything whatever in front of her. The Doctor and several others satirfled themselves that no person was in the corner before the curtains were put up. Every-thing being in readiness, Dr. Beard was told by one of the spirits through the medium not to break the circle, by which is meant letting go the grasp of the hands.

POUNDING DR. BRARD'S HEAD. . The galvanic battery had disgusted the spir-its, and it was plain that Dr. Beard was not in favor with them. No sooner was everything ready, and the Doctor admonished not to break the circle, that the spirits began to clatter the musical instruments, bells, old fencing swords, etc., that are always furnished for them and placed on a table by them. Quick as thought a guitar was brought down on Doctor Beard's head ten or twelve times, but not injuring him, of course. The blows, evidently given to break the circle, caused him to do so very soon. He looked up and around but still kept scated. Mr. Eddy told him that he had broken the circle and would have to retire. Dr. Beard insisted that they should "try it again," but the spirits were inexorable, and Mrs. Lenzberg was substituted and the performance went on. The spirits worked slowly and imperfectly, their material and power being about exhausted on the galvanic battery. Fifes and bella were thrown over at the spectators, but they burk no one, and "were not designed to do so," Mf. Eddy said. Dr. Beard had taken his seat with the spectators but asked for the privilego of sitting on the stage just at the steps leading to have the request was granted, but he was sented too anxious, rising up and attempting to look over. A bell, thrown with some force, struck him in the face, when he again took his seat with the speciators, saying that he did not like to be abused in that manner. Mr. Olcott here introduced the Doctor to Geo. Dix, the leading spirit, who told the Doctor that he was welcome. The Doctor was not further disturbed, as he did not overstep the

bounds after that WRITING AUTO-RAPHS. Mr. Dix was assisted in this seance by Mrs. Lenzberg's brother. Writing on cards in plain view of the spectators was mere amusement for Mr. Dix, his desk being a tambourine held in the hands of Wm. Eddy. Mr. Dix's little linger was lost while on earth, and he frequently showed the band at the request of those present. Colonel Olcott furnished him with a pencil, which could be distinctly seen and heard while he wrote on the tambourine. Many heard while he wrote on the tambourine. Many requested the autograph of Mr. Dix, but he, at the same time, wrote the name of many other persons. I requested the autograph of Mr. Dix for the San. He seemed to understand at once, sithough I had not spoken to him before. I had not spoken to any other spirit except to say, "Is it for me?" when a spirit except to say, "Is it for me?" when a spirit could not be recognized by anybody else Mr. Olcott banded me a card a moment after I had made the request, saying it was for me. Mr. Dix said no. Writing another, he said, "here, Volkr. Wm. Eddy, who handed the card to me.

THE RINGING OF BELLS. The most wonderful performance, however, was the ringing of a bell which had been placed on the tambourine, and a glass tumbler over it. Easily done, of course, in one way ; but it must be done without being touched by either the spirit hands or the hands of any It was very natural for all to keep silent at this juncture ; but a little music is always agreeable to the spirits, it seems, and Mr. Horatio Eldy, the medium, asked for it, but at the same time requested the spectators not to talk, as " the spirits have to concentrate all their forces upon it," to use his own words. A few minutes of silence with the exception of low music on the violin and flute, and then the bell rang.

Another wonderful exhibition was the placing of a small bell on the top of Mrs. Lenz-berg's head and striking it with a stick or the fingers, making it ring, of course. When Mr. Dix did not wish the bell to ring, however, although he did not touch it with his hands, he would strike it just as hard and harder, and no sound could be heard.

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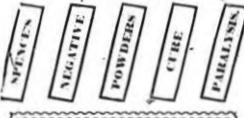


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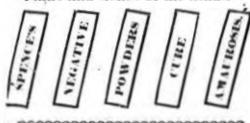
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CHICAGO, BATURDAY, NOV. 21, 1874

Mr. Coveney's Monument—Conclu-

PACTS AND INCIDENTS POR THE PROPLE.

In a previous issue of the Journal we advised Spiritual lecturers to select for a subjectthe expressive inscriptions on Mr. Coveney's monument in Michigan; they would afford items sufficient to evolve a splendid discourse in the mind of the inspired speaker, resulting in accomplishing great good. Of course, in our address to the public we have an audience numbering many thousands, composed of all classes, among whom may be found the intelligent farmer, mechanic, and day laborer, as well as the scientist and the profoundest thinkers of the age. Our auditors are in every State in the Union-in England, China, New Zealand, France and Prussia; in fact we speak to an audience numbering at least 100,000 ! True, they do not see us; they do not even hear us, but they feel our sentiments, and see them on the pages of the JOURNAL, going forth like messengers of light to impart information in regard to one of the boldest iconaclasts of the

Those who have traced the bloody trail of Christianity from the time that God cursed in the garden of Eden, find one series of disreputable transactions mingled with a very little good, and they naturally feel that any class of people who will persecute those who do not believe like them, are dangerous characters, and like Mr. Coveney, feel like uttering in thunder tones words of warning!

But what about the God to whom Mr. Covency alludes? The first chapter of Genesis represents him not only as a tailor, but as a very remarkable surgeon, endowed with great skill. But a German medical magazine contains a still more remarkable achievement of medical dexterity. Two criminals who had been sentenced to be hung, were turned over to the hands of sagacious physicians to be experimented upon, and if they survived they were to receive a full pardon. One was a burly merchant whose knowledge of business and mercantile affairs was very extensive ; the other a saloon keeper, distinguished for his remarkable memory and extraordinary endowments. Both, however, had been engaged in disreputable transactions, and condemned to die. The physicians in whose care they had Been placed resolved to decapitate them, and place the head of each one on the body of the other. They did so; the body of the merchant, weighing about 200 pounds, and the head of the saloon keeper alone surviving. When the head of the saloon keeper had been firmly attached to the body of the corpulent German, his wife came to claim him, but to her astonishment, the saloon keeper's head did not recognize, her, but ordered her to leave at once. Finally he went to his former wife, and told her everything connected with her affairs, but he could not convince her that he was her husband, and was ordered to leave immedi-

This was really a remarkable surgical operation, but no more remarkable than that related of the angel Gabriel. According to the Mohammedan religion the angel Gabriel visited Mahomet when a boy, cut out his heart, squeezed all the impure blood out of it and then placing it back, it commenced its customary work, ever after being perfectly pure.

The narration of these two surgical operations are equally as big lies as that narrated in Beripture, and none but silly nincompoops, blatant know nothings, or simple devotees of religion, would believe them. The idea that God cut out a rib from Adam and made woman, is as false as the statement that he became a tailor!

The Mohammedan firmly believes that Gabriel, with a countenance grandly illuminated, and with shining raiment and soul all aglow with love for Mahomet, cut out his heart and squeezed all the impurities therefrom.

The Christian believes that God with surgical instruments, using suesthetics, cut out a rib from Adam, and by saying Presto, a woman sprang therefrom. The simpleton believes that wonderful surgical operation was perfermed in Germany.

The Christian considers the Mohammedan a pagan; the Mohammedan believes that the Christian is an idolater, while both of them consider the simpleton a fool!

This condition of affairs, replete with deleterious effects, we regard as a "religious muddle," in which Christians, Mohammedans, simpletons, etc., are floundering. Joseph Coveney with a keen vision, comprehengive intellect, penetrating sagacity, and deep philanthropic nature, observing the danger of this religious muddle, selects a cemetery-a solemn place-to present his words of warning to the world. He will not worship a God who will give 32 000 virgins to be debauched by an army of 12 000 lustful men, and fearing the those who do bow down before such a selfish creature, will prove destructive to liberty, he engraved his sentiments on an enduring monument, to descend to future generations to guide them in the path of duty. Religion is no safeguard to liberty; it is not always promotive of honesty. Corruption-dark, damning, hellish corruption-penetrates the churches like water the crevices of a rock, and manifests itself there like a spake in the grass. It appears now that the trustee of Jay Cooke & Co. has applied to the courts to vacate a contract made with Bowen, the publisher of the New York Independent, by which that high-toned religious journal was to commend the stock and bonds of the road and Bowen was to receive. \$60,000 in stock and \$460,000 in bonds. The contract has been in existence several years, and many confiding widows, trustees of orphans, clergymen, etc., have been induced to invest in an enterprise which, from the first, was a very unsafe one.

In fact distrust of religion and religious men is beginning to prevail everywhere! Ministers of the Gospel, impelled forward by damenable, hellish, brutish, swinish passions, under the cloak of religion, they revish their parishoners wives and daughters, and send them to a premature grave Believing that the blood of Jesus can wash away their sins, they care not what they do.

Clerical murderers are not numerous, the Rev. Dr. Watson, of England, being the only really aggravating case for a long time. But says the Boston Post, "Clerical bankrupts, schismatics, ritualists, and other offenders, not against criminal, but civil and ecclesiastical law, the name is getting to be more legionary with each succeeding decade."

One prominent clergyman of England, a Rev. Mr. Moile, was charged with forging share certificates to the amount of £22 000. He finally confessed his guilt. There was a miserable plous lecher, an internal scoundrel, in Detroit, Mich., who insulted at different times no less than eighteen little girls under his charge, ranging from eight to thirteen years of age. These are isolated cases. Those who read the daily papers will be surprised at the number of pious devils that are within the pales of the church sending forth a pestilential breath corrupting the morals of society.

Is it at all strange that Mr. Coveney fears s religion that has not only superstition for a superstructure, but results in such monstrous evils? Christ was crucified, and superstition says that when the spear was thrust into hie side, the blood that flowed fell upon a green jasper lying at the foot of the cross, and caused the new variety-the blood stone! None but a consummate dunce of a Christian or Catholic believes that, however. Superstition ever on the alert to magnify errors and darken the mind, asserts, too, that a robin plucked a a thorn from the crown of Jesus, as he was nailed to the cross, which penetrated its breast, and bleeding, colored it red-hence all robins have red breasts. But superstition becoming more damnable as it moves on, claims that the blood of Christ can wash away the sins of an old lecherous demon, who is living off the spoils of crime, providing he repents just a few môments before he dies, thus offering a license

Superstition blinds the eyes of reason, throws a dark cloud over the better nature, and makes demons of those who otherwise would be good. The blood of Jesus has been a most pernicious curse to the world! A goodman at heart, a splendid medium, and philanthropic in all his emotions, a halo of light always enveloped him; but superstition and ignorance has reared over his remains a colossal structure which emits a poisonous stench that has corrupted the world. Why, the Christians who besmeared with filth Mr. Covency's monument, are demons at heart, held in abeyance by the civil law. They, hell hounds, as they are, think murder, burning and persecution, but their devilish thoughts are held in subjection by statute law. But see how dirty they are-how contemptibly mean -they secretly beamear, his monument-they would murder him in secret had they the power. Really, we believe if that sweet scented religionist Fisk had the power he would burn Mr. Coveney at once, destroy his monument there, and drive all the Spiritualists ont of the country! Like a viper he would crush out liberal thought; like a hornet, he would sting those who differ with him in regard to religious matters. His letters show his intolerance, his superstitious ignorance and folly.

Should we not fear religion? In some respects it is losing its hold on the feelings of the people and is rapidly falling into disrepute; but in other respects it is growing stronger—it is becoming wealthy. In 1850 there was \$87,328,801 of church property in the United States; in 1860, \$171,397,932; in 1870, \$354,483,581. Placed in the hands of unscrupulous church members, it has become an instrument of harm, a Upas tree—a polsonous ulcer that needs exterminating!. The 'vast amount of money is free from taxation! While it is a part of the wealth of the nation, it hangs like an incubus over the farm of

every Liberalist. He must be taxed—heavily taxed, to make up the deficiency arising from this exemption. In heaven's name, what justice in this? This enermious money leverage has built up a religious aristocracy, who worship God in magnificent churches, sing praises to him out of golden-bound hymn books scented with eau de cologne, while within a stone's throw are saloons belonging to it (Trinty Church, N. Y.,) where drunkards and paupers are made. God never smiles on such a temple of worship when on the outside all glitters, while on the inside is a pool of licentiousness!

These is only one way, however, that Christians can succeed in casting into prison a liberalist, and they will do it, under those cirstances, every time. They are just mean enough to do it whenever they can. If you desire to test our statement, select from the Bible all the obscene passages, group them together in a pamphlet, and then attempt to send them through the mail.

Yes, you may select the filth from the Caristian Bible; you may read it in private, but you must not pollute the mails with the poisonous trash, or read it in your public schools.

In the United States there are 61,000 ministers of the gospel; the grand army of the Lord, who are fighting against the inroads of Satan. Each Sunday they sermonize, or preach to their respective congregations. The following sermon: as delivered in Florida by a prominent sable minister. He had dwelt forcibly on the fall of man and the act of disobedience by which sin came into the world, and had got as far as the time of Noah, and then said:

"De world got to be berry wicked; de peo-ple all bad, and de Lord made up his mind to drown dem. But Noah was a good man, who read his Bible, and did as de Lord tole him. And de Lord tole Noah to build a big ark, big enough to hold part of ebery libing ting alive on de earth. And Noah built it. And de Lord call upon ebery living ting to come into de ark and be saved. And de birds come flyin' to de ark, and de big lion and de cow and the possum come in, and de horse come trottin' to de ark, and de leetle worms come creepin' in; but only de wicked sinner wouldn't come, and they laughed at Noah and his big ark. And den the rain come down, but Noah he sat comfortable and dry in the ark and read his Bible. And de rain come down in big spouts, and come up to de doo' step of de houses and 'gin to cover de floo,' and den de sinner he scart and knock at de doo' ob de ark berry hard. And de big lion hear de racket but Noah kept on reading de Bible. And de sinner say, 'Noah, Noah, let us come in.' And Noah say, 'I berry sorry, but I can't let you in, for de Lord has locked de doo' and trow away de ke.

Not one sermon in the whole 61,000 delivered in the United States each Sunday, but what contains a foolish sentiment like the above, and equally as absurd throughout.

"Remember Mary Dyer banging on the Big Elm Tree on the Boston Common," says Mr. Coveney. Who was Mary Dyer, that Mr. Coveney should allude to her? Why, she was the victim to relentless persecution and insatiate hate of religious vipers like those who would demolish his beautiful monument. Bhe was hung June 1st, 1660, when Massachusetts was controlled by those who worship the Bible God, and who dare not kiss their wife on Sunday. They banished the Quakers and acted hellishly on general principles, and Mary Dyer rather than succumb to the legal enactments of Christian brutes, became a martyr. Yes, it is well to remember Mary Dyer, and Servetus too. They did not hang him, but the insatiste monsters thirsting for human blood, burned him! It is well to thrust these historical facts under the nose of those Christians, who, if they had the power, would re-enact the same role again. History repeats itself, unless vigilants like Mr. Coveney spring forth, and raise the warning cry.

Rev. Bernard Whitman, in his letters to Prof. Stuart, charges the perfidious wretch Calvin, with the monstrous crime of causing the burning of Servetus. He says, "As some persons may wish to know precisely what hand Calvin had in the burning of Servetus, I will give a few extracts from his own writings. My first quotation will show that Calvin had determined in his own mind to bring Servetus to death for his heretical opinions. Here are the words:- Bervetus has lately written to me, and sent me at the same time a large book stuffed with idle fancies, and full of arrogance. He says I shall find in it admirable things, and such as have been unheard of hitherto. He offers to come here if I like it; but I will not engage my word. For if he comes, and if any regard be had to my authority, I shall not suffer him to escape without losing his life ! My next quotation will prove that Calvin caused the imprisonment and prosecution of Servetus. Here are the words of Calvin himself: -'I do not pretend to deny that I was the cause of his being apprehended in this city, that he might be put upon his trial. Let men of implous minds and malignant tongues, exclaim against me ever so much, I frankly own and openly profess, that it was by my exertions the plaintiff appeared against him; nor do I deny that the form of his indictment was drawn up by my advice. Neither do I pretend but that I really thought it my duty to do all that lay in my power to crush such an old stinate and irreclaimable fellow, that the contagion might spread no further.'

"My next extract will prove that Calvin wished Servetus condemned to death. It is from a letter written during the trial. Here are the very words of Calvin:—'We are now engaged with Servetus. Perhaps he only designed to go through this city; for we do not yet know what reason moved him to come hither. He has been discovered, and I have been of the opinion that he should be arrested. I hope he will be condemned to death; but I wish the severity of his punishment may be softened. Spere capitals saltem fore judicium; pana cere atrocitatum remitti cupto.' From this latter clause, some have supposed that Calvin wished a punishment less severe than death

might be inflicted on Servetus. But this is altogether a mistake. He merely wished that Servetus might be put to death in some easier mode than by burning in a slow fire of green wood. This is fully and clearly proved by another passage written after the sentence of death had been pronounced. These are the words of Calvin:—' Nevertheless he has been condemned without any dispute. He will be executed to morrow. We have endeavored to change that kind of death; but in vain. Genus mortis conati sumus mutare; sed frustra.'

"This must be satisfactory to all. I think any one who will investigate this subject properly must come to the conclusion that Calvin was the sole cause of the imprisonment of Servetus; that the plaintifl appeared at his request; that the indictment was drawn up by his advice; that he furnished the evidence of his heresy; that he did all in his power to have him sentenced to death; and that he merely petitioned the magistrates to have one kind of death exchanged for another-more sudden and less exeruciating. And when I hear men of education deny these facts. I am truly astonished; for I know not whether to attribute such denial to ignorance or depravity."

Had the Christians living in the vicinity of Mr. Coveney's monument the power, they would consign him to the penitentiary perhaps to the burning faggots. Really, he may congratulate bimself that he is living in the 19th century, and that religious intolerance is held partially in abeyance, and that no thumb screws, gibbets, burning faggots, etc., are allowed in order to promote religion.

Mr. Coveney well claims that the Bible God is not all powerful. All things are not possible even with him. How about the Bible miracles? Did not the whale swallow Jonah, and was not that a miracle? But that is a mere allegory. The throat of the whale is not larger than that of the ox and a man could not pass through it. Even if in the whale's belly, he would be as completely digested in three days, as a well buttered buckwheat cake which you had eat at breakfast.

But has not Mr. Coverey a reason to be alarmed when he reads the Bible? You, who have children, who have free access to the Bible will keep it out of their reach after reading the following: Gen. iz., 21, 22; xix, 31-38; xxx., 3-5; xxxviii., 9, 14-25; Lev. xv., 16; Num. xxxi., 17, 18; Deut. xxi., 10-14; xxii., 15; xxxiii., 1; xxiv., 1, 2; 2 Sam. xi., 2-5; 1 Kings xi., 3; 2 Kings xviii., 27; Job. xl., 17; Isa. xiii., 16; Hosea i., 2. These are a few gems of Bible morality!

Who, after reading the passages referred to above, will consider the Bible as an emanatical from God? Who will consider it holy? Who will bow down before the God it presents to the world? Really, no one can help admiring Mr. Coveney for the course he has pursued, after dispassionately scanning all sides of the question. Long may he live. May the inscriptions on his monument be a subject for 10 000 Spiritual lecturers.

In consequence of the act of Congress, requiring all postage to be pre-paid at the office of publication, after January 1st, 1875, the Journal will be sent three months to new trial-subscribers, for 21) cents, after this date.

Strange Incident.

The following is Max Adeler's : Last Sunday night, during the sermon in our church, the gas suddenly went out, and there was sudden darkness. The minister requested the congregation to remain perfectly quiet until the cause of the trouble could be ascertained and other lights procured. Old Mrs. Smiley, it appears, was sound asleep when the accidentoccurred, but just after the minister had finished speaking to the congregation she awoke. At first she thought she had become blind, but as she sat by the window, she immediately saw the light in the street, and then she knew the congregation had gone home, and that she had been accidentally locked in by the sexton. Dreadfully frightened at the loneliness and horror of her situation, she picked up a hymn book, and dashing it through a pane of glass in the window, she put her head out and began to scream for help. Her shrieks impressed passers by with the idea that the church was on fire, and in an instant the alarm was given. A' moment later the engines arrived, and just as the sexton began to light the gas again, See gang of firemen began playing through, the broken window on Mrs. Smiley's spring bonnet, while another gang poured a three-inch stream up the middle aisle with such force as to wash Rev. Dr. Hopkins, the minister, out of the pulpit and down among the high hats which were floating around by the pewdoors. Eventually the matter was explained, and the fire department shut off the water and went home. But the descons want to know how, if Mr. Smiley refuses to pay the bill for repairs to the church, he can ever look a fellow-worshiper in the face again.

J. J. Morse.

This gentleman, recently from England, is lecturing in the Lyceum Hall, 69 W. Baltimore st., on Sundays, morning and evening, dur-November. He will speak in Philadelphia during December, and in Boston during January, 1825, excepting first Sunday. He may be addressed care Levi Weaver, Esq., 220 W. Baltimore street, Baltimore, Md. The press of England speaks as follows of him:

"Every word was listened to with breathless attention, and every eye rivited on the speaker, who for an hour and a half, poured out a flood of eloquence without stopping or hesitating for a single moment."—Birmingham Daily Mail

"The prayer over, he commenced an eloquent and Philosophical address on Modern Spiritualism." — North Western Dady Times.

"The medium then passed into what is termed the trance state, and in clear and forcible language, with a readiness of expression and fluency of utterance, delivered a discourse on Spiritualism."—Liverpool Daily Albion.

"For nearly an hour and a half the orationist, medium, lecturer, or whatever name he
chooses to go by, spoke with a fluency, a logical and grammatical correctness, a fitness of language and figure, upon this abtruse subject:

"Humanity: its Nature and its Needs'—
which no half dozen orators in England could
hope to equal in their normal condition, without the most laborious preparation beforehand,
and the greatest coolness during delivery.

He never paused except when a pause was

... He never paused except when a pause was necessary for rhetorial effect!"—South Wales Press.

"Those who are intellectually inclined, and desire to know what Spiritualism is as taught by the spirits, will learn more in an hour's conversation with Mr. Morse's guides than in months of misdirected seeking."—Medium.

The address given through the lips of Mr. Morse was of a very philosophical and high-

cissed character."—Spiritualist.

"Mr. Morse is what is called a speaking-medium, of no mean order, for he kept a crowded audience intently listening each evening for about an hour and and a half to his certainly most powerful and accomplished addresses."—Darlington and Richmond Herald.

DEATH,

Or the Pathway from Earth to Spirit-life.

We have just received a list of 20 subscribers from Beliville, Texas. The writer says:—"Your proposed articles on Death, have awakened some of us up who have concluded to look into the Philosophy of Life."

Those articles should be read by all classes of people—Christians as well as Spiritualists. If you wish to do a real good act, send the Journal to some poor man who is accustomed to drinking to excess. When he reads the narrative of a spirit who passed from Earth to Spirit-life under the effects of delirium tremens, he will pause in his destructive career. Church members will gain a clear idea of the beauties of the Spiritual Philosophy by reading this series of articles—for death in its various phases will be vividly pictured.

Now is the time to send in new subscribers. In consequence of the new postal law, which goes into effect January 1st, we must commence charging 29 cents for the Journal for three-months. We want 500,000 trial subscribers, and if our present subscribers do their duty, we shall have that number soon.

MRS. H. Mores writes to us from Cedar Falls, Iowa, as follows: I have visited many towns, and lectured nearly every evening, and every Sunday since the Des Moines convention, drawing large, earnest and intelligent audiences. I have been everywhere treated with the greatest kindness and respect. I meddle not with side issues, or isms, but teach pure Spiritualism. Church doors with a few exceptions have been opened to me. My time is all engaged to the 20th of December, at which time I deliver a lecture in Dubuque. The friends there have invited me to remain with them through the winter to lecture and hold developing circles, which I shall probably do, going out from there to lecture in the surrounding cities, Chicago, Davenport, Lyons, Clinton, and others if called on, I would like to receive calls from those points. Owing to the hardship of traveling from town to town during the cold Iowa winter I would prefer lecturing in cities. Spiritualism is a power which is already felt in Iowa.

F. B. H. PRITCHARD sends \$9 for the Jour-NAL, but does not give his post office address.

SEVERAL of our subscribers will please accept our thanks for forwarding newspapers containing valuable articles.

A SUBSCRIBER at Santa Rosa, Cal., sends \$2 for the JOURNAL but does not sign his

N. FRANK WHITE who has been lecturing in New Baven, Conn., has been presented by his friends there with a fine gold-headed cane.

Bastian & Taylon have concluded to remain in Europe until next Spring. They are attracting the attention of the poblity.

Saran Guaves, inspirational speaker, will answer calls to lecture. Address her at Bangor, Butte Co., Cal.

B. BUTLER writes to us from Brunswick, O., recommending James Madison Allen as an able and elequent speaker.

MRS MARY ANDREWS, formerly of Moravia, has returned to her home at Cascade, N. Y., and is now giving two circles per day. The house will remain open during the winter.

J. F. Andreson, of Kerklin, Ind., would like to correspond with materializing mediums, with a view of engaging the service of some

Dg. D. P. KAYNER is now in Indiana, and will abswer calls to lecture. His lectures are scientific and radical, and worthy of belog heard. Address him at St. Charles, Ill., and letters will be forwarded to him.

MRS BLAIR's rooms are at 707 West Madison Street, where she is constantly engaged in painting beautiful bouquets representing both our living and departed friends. Everybody should obtain one.

In consequence of the act of Congress, requiring all postage to be pre paid at the office of publication, after January 1st, 1875, the Journal will be sent three months to new trial-subscribers, for 29 cents, after this date.

\$1.65. pays for this paper one year, to new trial subscribers, and we pre-pay the postage after the first of January.

Philadelphia Bepartment

HENRY T CHILD M D

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 63s Race St. Philadelphia

The Present Outlook.

Amid all the corruptions which mark the potitical, religious and social conditions of the world, there are still bright lights atreaming across the horizon of humanity. In all ages there have been waves of corruption rolling over society in mad confusion, following in the wake of avarice and luxury. These have marked their course, and when the suffering which is their natural result has done its work, and the storm has abated, better conditions of life have always resulted. So to day while the evidences of corruption are abundant everywhere, we know that underlying these, in the deep heart of humanity, there is a love of-truth and an adherence to principle which will rise above all these blighting influences, and then with the open windows of Spiritualism we shall receive more light than has ever been given to humanity. Spiritualism has come to all conditions of humanity, and its revelations are working ever for the best interests of man-

The outlook is not discouraging then to the thoughtful mind, but it is suggestive of labor, carnest and continuous, to bring mankind to realize that there is no foundation but principle, and that man without this should never be entrusted with any position of responsibility, either in church, state, or society. If we can learn this lesson and carry it out faithfully it will not be long before a different and a better state of things will exist everywhere. Man in his infantile condition must pass through these dark scenes and experiences. They are the highway that leads to more advanced states. The present unequal and upjust distribution of property causes bitter feelings of animosity etween different classes of society, placing all in improper relations. Father Hyscinthe, a man whose soul is too large to be fettered by the Catholic church, says: "Equality has been proclaimed as existing is the world,—it is glorious in the abstract, a sham in the reality. In the place of equality were poverty on the one side and riches on the other-a monstrous inequality of society. Under the name of lib-erty was too often the reality of slavery. A struggle has commenced between capital and labor, what the consequences will be no man can tell, but men should have more kindly feel-ings the one to the other, should join together in love and justice, and work for the amelioration of society and of all." These statements, perhaps more imperative in regard to European society, are not without their beasings upon our country

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

[For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Journal

furnishes the means of reaching more individuals any other paper on Spiritualism.

Spirita have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.

H. T. C. J.

CHAPTER SECOND.

Life, Its Origin and Objects.

THE FORMATION OF MATTER, CONTINUED.

The character of matter depends upon two First, the rate of motion of the wave lines of force, which as is well known in the case of light produces the different colors; Second, the number of divergent lines and the angles at which they cross each other. have said that by the crossing of the straight lines, inanimate or non-vitalized matter is formed. Circles, curves and spirals produce all the various forms that make up the endless varieties of organism in the living world. Crystals form the most beautiful objects of inanimate matter; while curves and spirals give added grace and beauty to living forms. The first forms of matter that are generated

and deposited in the invisible ether that fills the interstellar spaces, is what you call nebula, clouds of gaseous matter with but little power of resistance or persistence, which float through space under laws just as fixed as those which pertain to any form of matter. These are either dissipated and lost, or receiving accretions of more solid matter, become nuclei, which by combining with similar forms, lay the foundation for the existence of a planet. Even in their most ethereal and gaseous forms these bodies revolve upon their axis with greater or less rapidity. These masses are at first homogeneous, and composed of very few ele-ments, nearly resembling those known to you as carbon, oxygen, hydrogen, and nitrogen, with the electro-magnetic forces that have pro-duced them. If these ethereal forms are not dissipated, but coalesce and form the nucleus of a world, then the amorphous rocks and metals and earths, which are the lowest forms of tangible matter, resulting from the most crude and imperfect lines of force, begin to be formed. Bome of these are formed in the igneous mass of fluid matter, others at a lower temperaature having less activity of motion, for it is the activity of motion among the particles that produces the fluid condition, and mani-feats itself by the expression of heat, which is both a result and a cause for the activity in the motion of the particles of any body. After a lapse of time, varying very much is its dura-tion, the motion of the particles near the surface of this mass becomes slower and more regular, the cooling process is going on, and with it the formation of a crust which is at first very thin and is constantly broken into pieces by the agitation of the mass beneath it. As cycles of ages roll on the crust becomes more consolidated, and by its weight pressing upon the equatorial diameter, the planet, which had hitherto been very much fistened at the polls, becomes much less so, the polar regions

being the last to become consolidated.

During a very long period in the formation
of a world, the primitive rocks which are to
form the basis of its surface, undergo a vast number of changes, being solidified upon the surface more or less densely, then broken up and thrown beneath, the molten mass to be fused again, times without number, each time becoming a little more refined and elevated in the scale of matter, and better fitted for its place in the formation of the world. Our purpose being to explain the origin of

life, it will not be necessary to enter further into the minute changes which take place from time to time in the evolution of a world, and which are of profound interest to the geologist. Thus far we have spoken of amorphous, or irregularly shaped matter, a few thoughts on the formation of crystals and the laws relating thereto, will prepare the way for the consideration of the motions and laws of the

curve lines and their wonderful results, here The shapeless masses of matter which we have considered are formed hastily and without any regularity as to the rate of motion of the forces. Crystals require time and regularity in regard to the motions of the forces, and any disturbance of these will mar the perfection of the crystal. Crystallized matter is purer than that which has not been crystallized. You have an illustration of this in the diamond and charcoal, which present such different appearances although they vary but little in composition. The uniformity in the shape of bodies formed of the same elements when crystallized is a beautiful illustration of law, no more fix d and absolute, however, than the laws which govern other forms of matter. Crystallization is an approximation towards organization, which re-

sults from the curved lines of force.

There is an association and affinity between different lines of force which results in the formation of the various families and orders in the mineral kingdom, as metals, earths, etc. Every motion of a force throughout the countless eges of the past has had a tendency to clevate it and give it not only more power, but to refine its action. Thus is the eternal law of progress ever acting through all the diversified forms and conditions of nature everywhere, and your world and every other world is be-coming more fully unfolded and developed, and prepared for the evolution of higher forms of matter on all its planes. If matter were as eternal as force, or spirit, which produces force, all the old crude forms would remain as barriers in the way of progress and obstacles to its onward march. As you have the evi-dence of extinct species of animals and plants which have performed their mission and gone out to give place to other and better forms, so do we see by observation in various worlds, that there are forms of matter which become extinct and give place, as in the case of plants and animals, to better and more refined forms. Ralizing this, you will be better able to appreciate the idea of the poet, "All are but parts of one stupendous whole,

Whose body nature is, and God the soul." These partiere all blended and united in a system. The perfection of which is inconceivto by finite man. As we pass from planet to planet beneath the star-lit canopy, in the boundless realms of space, where the myriad hosts of worlds unnumbered and innumerable by man's limited capacity, are rolling in absolute order and harmony within the grasp of the all comprehensive law of love,-attraction, we stand in awe, impressed with the awful sublimity of this grand system, which though inconceivable as a whole, is ever inviting us to read the simple but sublime lessons which it pre-

An Invocation by Miss Jennie Leys.

On God, the mighty spirit of all life,—the One eternal light and law of the universe, whom no soul here shall ever see and live, whom no one here shall ever know in the fullness of the God-life, -whom we only learn to serve and to love as we rise through new paradiscs innumerable into the divise light, which was, and is, and shall be the one unchangeable source and essence of all being, made immor-tal by the flat of Omnipotence. Everywhere in the mightiest spheres of existence we find the one name, God, the one presence whatever language or sphere. We know that man as a spirit will expand beyond the barriers of Bibles, creeds or churches, and shall know thee as spirit,-shall worship thee in spirit and in We know that all dissensions and discords shall be banished from the earth plane, and in thine own time the millenium that is for thy children will come, and thine own life, which is peace, not war; love, not hatred; union, not dissension, shall be established on earth. Thou art the Being in whom we live and move and have our being. We feel the responsibility that rests upon us all for thy gift of love, and we do pronounce our love for within their immortal souls and learn through the scriptures of love to God in their natures the meaning of this, that thou, sh, God, shall be glorified in speech, in look, in set, and in the whole being, and thus as thy will is done within us, we shall be prepared to go out into the infinite life of the future, and passing onward into the immortal plane, thus be born again into other planets and rise through new paradises innumerable, all glorious and endless, until at length shall be feached that altitude, whether in thirty years or thirty milleniums of years where there shall be written upon the brow the one name, and breathed the one breath of the ever living God. The door of death is shrouded in darkness on this side, but covered with bright flowers on the other side. Time will come when punishment will be dropped out of use; only compensation will be used—not to punish would you treat your criminals, but to restrain them sed teach them

Communications Through Katie B. Robinson, of Philadelphia.

HOWARD ASH

I am just the happiest boy about. I just thought mother and father and Auntie would like to hear from me. I want to tell them that ther Spirit-world is most beautiful and everybody is kind and good to me here, and so I don't wish to return. I often go home and watch over the dear ones. I will never forget those I loved on earth. I would like to tell them that I am now in a most beautiful circle where I have commenced the study of the stars. We have schools here where we to know that there are many things on earth that people should know, that they do not learn, and when they come to spirit life they have to learn them. I was very glad that I was here ready to meet grand whiter, she will seen here ready to meet grandmother; she will soon come and give a message to the dear ones; they will find that there is another angel watching over them and ready to bless them when the severe shock of separation is over and they can gather into the quiet. Then will mother's sweet influence descend upon them like the dew of heaven and bless them. I would like to tell them all about my new home, but I cannot now.

MARY CROWRLL.

When I reached these heavenly portals through the dreary way, I knew that all that was mortal in the dark waters lay. But when I passed beyond the river and stood upon the shining shore of life, an angel of light welcomed me, the erring child, to my home above.
My mind -wandered in darkness drear. It
seems now like a dream. There was a wild wayward spirit that took control of me and I did wrong. But perhaps it may be a warning to others. My spirit, thank God, has not been cast out. It is past now, and I sometimes wish I could come back to earth life sgain and be I could come back to earth life again and be guided by a wiser hand. It was my brain that was in a whirl when I stood on the river's brink. How little people understand the influences that are around earth's children; but our father sees it all. He knows the hidden springs of the human heart, and how temptation's surging waves beat against the walls of human resolution, and too often sweep them

I would that I could come and speak to the people and sing those songs that would stir them up to better lives, to nobler resolves, and so make amends for my shortened career on earth. I feel that I have a work to do there and I should like to be in the 'lyceum again. My spirit sees now why I walked in the path I did and I leave all in the hands of the great all father, who has not shut the door against one who did not always do what was right. I feel to send my blessing to all who were kind to me, and who watched over my path in the earlier ears of my life. Whenever I can I shall try to return and help them for their kindness and love. I have met Alleyne and Fred and many others of the dear lyceum.

LEONA WOODARD

Did I hear you say that my mother wants a word from me through this medium ! Bless her, dear mother. She should not feel so sad it brings my spirit too near to earth, and I suffer. I would rather she would look up and trust in God, and know that he has taken me to a better world because he had a place already for me. Just before I left my form something passed in front of me it was a beautiful angel; but I could not tell what it was then. I followed that form and it led me away from the atmosphere that was filled with disease and pain, and I seemed to float out of my home. I thought I was walking like one in a dream; everything around me seemed so calm and beautiful. I followed that form un-til I awakened, when all the feelings of pain and suffering had passed away. And as I came into a beautiful garden I felt I was growing stronger, still I thought I was in a dream ; but on the day when they gathered around my form some attraction called me back, and I could see the dear ones there, and as my poor mother took her last farewell, I walked up to ber and put my arms around her and leaned my head upon her shoulder, and I whispered, "Oh !- my mother." I was surprised when she did not look up nor feel my presence. I looked upon the form and saw it was changed. I heard some of the words that were spoken, and as I gez:d upon the members of the home circle, I knew that in their souls they felt

I followed them till the body was laid away; I saw them take some flowers of of my body as keepsakes. All these sad scenes for a time make the spirit sorry, and we feel thankful when the form is laid away and the friends turn away from the grave, for then our spirits go upward and we are at once received by our friends that have gone before us. Tell them when they look at my picture not to say she "is dead and gone;" only say she has passed to the higher world where she has full and plenty. Tell them to take my little keep-sakes and lep them away, and try to look at them without being sad. I will tell dear mother what to do with them is the branch has mother what to do with them in the by and by see that she has arranged everything carefully, but when she looks into the room where I last laid she always looks sad as she turns Tell dear mother if she wishes her child to be happy she must try to see that there

child to be happy she must try to see that here is no long parting, no death.

Soon I shall be enabled to give her something, if it is only by a little rap, or to lean my hand upon her deat brow. The mother, do not feel unhappy about me. If you could only see how happy I am you would look up and be thankful. I can sing now, and when they sing at home I will join them. I love the song of the "Bweet by and by," for it seems to bring us nearer to earth and to our loved ones there. Mother remembers the long nights ones there. Mother remembers the long nights that I could not rest; I sleep sweetly now, and there are no more long nights. In spirit life we do not mingle with those that are repulsive to us, but each soul is attracted to those who are adapted to it, and that makes heaven. Mother will remember the only beautiful flow-er that I loved when on earth. She will keep it near her as a memento of me. There are many things that I want to tell mother, but I cannot think of them now. I am much at tracted to you, Doctor, and I will try to come ou soon and give you something, if you will be willing to write for me. I, feet very happy that this opportunity has been afforded Tell mother all was done for me that could be, and I was to pass away when I did. I want to say something to mother about a ring, but I think she will know what it is. I have no more power now. Good bye.

\$1.65 pays for this paper one year, to new trial subscribers; and 15 cents pays the postage one year, which has to be paid in advance, making \$1.65, which must be remitted in advance.

In consequence of the act of Congress, requiring all postage to be pre-paid at the office of publication, after January 1st, 1875, the JOURNAL will be sent three months to new trial subscribers, for 29 cents, after this

WHAT SHALL WE DO WITH those subscribers whose accounts have been growing larger for years, and who have neglected our urgent appeals notwithstanding our great losses by the two great Chicago fires?

We must have our pay from such delinquent subscribers. For years we have sent them from week to week the best paper published in or out of the ranks of Spiritualism, and yet a certain class seem to think we can wait on them eternally. To such we say emphatically you are misiaken. That which we promise, we perform; we promise all such subscribers to send our bills to a collector in their county within a few weeks if not sooper paid. There is a time when forbearance omses to be a virtue. Please remit by postal order, or regis-tered letter, deducting the cost of so doing from our account. Any one can calculate how much he or she owes by the memorandum which accompanies each paper, and which is fully de-cribed in the first column of the fourth page of this paper.

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ONE RELIGION: MANY CREEDS.

BY ROSS WINANS.

"We object to what the Church demands an arebound-"We object to what the church demands an an bounded and unjustifiable confidence in the infallibility of the writings of Moses and the Prophets, and the Evangelists, and the Aposites. We discent from a sentimerital attachment to an impossible compound of tind and man. We protest that their than theology, as we have it is not taught by tiod Hunself, nor by Christ himself, nor is it completed with established facts, not be it comprehensible by our reason. We would show you that thristianity as taught smooth or than Christian countries, and in some respects but so gived.

Truth is truth and will find its war to the earface. Truth is truth and will find its war to the sarrace. Shricks and lamentations over the skepticism and free thinking of the nin-teenth century will not serve the purpose of concealing it. Not is it desirable that it should be concealed. We must believe, not what it is convenient, or cumfortable, or customary to believe, but what is most in accordance with truth. Truth, and not what is called orthodoxy, should be our prime subject.

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BY GEORGE PARMER OF THE PLINEER OF PROGRESS

The opinions of the ancients as to the disposel of the soul are curious and interesting; but here their value ceases. They imagine that the soul wandered about in the air till such time as the body obtains its due funeral rites. From this notion the friends of the deceased were concerned to see the funeral pile erected for their departed friends, and to have the body honorably burned. Then the ashes of the bones were deposited in an urn, and that urn buried in the earth. When this was done the soul admitted to pass the flood, to be transported into the cluster fields, from whence they should never return any more. But in case these rites were not performed for any person, the soul wandered restless and unfixed, in a state of perplexity, for one hundred

Now between this time, or during this interval-that is to say, between theath and the fun-eral pile-they admitted the disembodied souls of men might appear, and visit their friends or harass their enemies.

Homer's idea of the state of the dead was something like the ancient philosophy of the Egyptians, which gave the soul a shape like the body, and that it was only a receptacle of the mind. The mind they made to be the sublime and superior part, and that only. Thus, in the case of apparitions, they allowed that this case or shell of the soul might appear after death; but the mind could not, .but was exalted among the gods, and took up its eter-nal abode from whence "it could return no

Luther, in his "Collovuia Mensalia," says:
"When I lived at Turica, in Franconia, a
child that could hardly speak or walk was got
into a wood near the house. An unexpected snow covering and altering the surface of the ground, the child could not find the way back again to the house. The snow continued to fall in great abundance, he remained there covered over with it two days and three hights. During that time an unknown man brought him meat and drink; but at the beginning of the third day, he led the child near his father's house, and there left him. I was present when he came in, and I protest he told all that had happened to him as clearly and in as good terms as I could have done myself; notwithstandining, from that time for three whole years he was not capable of putting any words together that anyone could easily understand. I am therefore persuaded," sdds Luther, "that the man that preserved him was a good

Tasso, the prince of Italian poets, asserted that he was constantly attended by a good genius, with whom he had familiar converse. genius, with whom he had familiar converse. Bocrates owned that he had a guardian angel that preserved him. Simonides had also a good genius, for according to. Valerius Maximus, he or it forced him out of a house which fell down a moment after. Valerius Maximus describes (ch. zi. 5) the ghost, or cacode mon, which Cassius Severies, of Palma. which Cassius Severus, of Palma, saw. As Augustus had sent to kill him, this spirit was supposed to be a forewarner. Pliny relates of an Athenian ghost, who wandered visibly about the house rattling his chains.

Addison in one of his farear in the Secret

Addison, in one of his papers in the Spectator (No. 110), where the scene is laid in the country, at the house of Sir Roger de Cover-ley, in Worcestership, observes that they are more excusable who believe in apparitions than those who reject all extraordinary revelations of this kind, contrary to the reports of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, and think the appearance of spirits fabulous and groundless. Could we not give ourselves up to the general testimony of mankind, we should to the relations of persons who are living, and whom we know, and can not dibirust

in other matters of fact, The well known opinion of Dr. Johnson on this subject is contained in the following argument: The credibility of spectral appearancés has been argued on extensive grounds. We are told it is not the notion of a few individuals only thas been the belief of all sges and nations. In every country where mankind have believed at all in a future state, and a separate existence of souls, the opinion has prevailed that the spirits of the dead have communicated with the living. There is, it is said, no people, whether rude or learned, however remote or insulated, among whom such instances have not been related and believed. Whence could arise this general agreement among nations so distant from each other, and having no intercourse, no bond of connection, but a common nature and a common destiny Differing widely from each other in almost all other things, their testimony on this extraordinary subject has been the same. Would this notion have become universal if it were not founded in truth? Would so many nations who have never heard of one another have agreed in one tale, if fact and experience had not given it credibility? The doubts and cavils of the few can not set asside the testimony of the many, especially as we know there is not a small number of mankind who, though they deny it with their tongues, betray plain-ly enough with their fears that they believe it

with their hearts. The American Indians believe that all creatures have souls, not only men and women, but brutes, vegetables, nay, even the most inanimate things, as stock and stones. They believe the same of all the works of art, as of knives, boats, looking glasses; and that, as any of these things perial, their souls go into another world, which is inhabited by the ghosts of men and women. For this reason they always place by the corpse of their dead-friends a bow and arrows, that he may make use of the souls of them in the other world, as he did of their wooden bodies in this. How absurd soever such an opinion as this may appear, our European philosophers have main-tained several notions altogether as improbable. Bome of Pico's followers, in particular, when they talk of the world of ideas, entertain us with substances and beings no less extravagant and chimerical. Many Aristotelians have likewise spoken as unintelligibly of their substantial forms. I shall only instance Albertus Magnus, who, in his dissertation upon the load stone, observed that the fire would destroy its magnetic virtue, tells us that he took particular notice of one as it lay glowing amid a heap of burning coals, and he perceived a certain blue vapor arise from it, which he believed might be the substantial form, that is, in our West-Indian phrase, the soul of the load stone.

There is a tradition among the Americans that one of their countrymen, descended in

confines of this world of spirits, but could not enter it by reason of a thick forest made up of bushes, brambles, and pointed thorns, so perplexed and interwoven with one another that it was impossible to find a passage through it. Whilst he was looking about for some track or pathway that might be worn in apy part of it, he saw a huge lion crouched under the side of it, who kept his eye upon him in the same posture as when he watches

for his prey.

The Indian immediately started back, while the lion rose with a spring, and leaped towards him. Being wholly destitute of all other weapons, he stooped down to take up a hugd stone in his hand; but to his infinite surprise grasped nothing, and found the supposed stone to be only the apparition of one. If he was disappointed on this side, he was pleased on the other, when he found the lion, which had seized on his left shoulder, had no power to hurt him, and was only the ghost of that reenous creature which it appeared to be. He no sooner got rid of his impotent enemy, but he marched up to the wood, and after having surveyed it for some time, endeavored to press into one part of it that was a little thinner than the rest; when again, to his great sur-prise, he found the bushes made no resistance, but that he walked through briers and brambles with the same case as through the open air; and, in short, that the whole wood was nothing else but a wood of shades. He immediately concluded that this huge thicket of thorns and brakes was designed as a kind of fence or quickset hedge to the ghosts it in closed; and that probably their soft substances might be torn by these subtle points and prick les, which were too weak to make any impression in flesh and blood. With this thought he resolved to travel through this intricate wood; when by degrees he felt a gale of perfumes breathing upon him, that grew stronger and sweeter in proportion as he advanced. He had not preceded much further when he observed the thorns and briars to end, and give place to a thousand beautiful green trees covered with blossoms of the finest scents and colors, that formed a wilderness of sweets, and were a kind of lining to those ragged scenes which he had before passed through. As he was coming out of this delightful part of the wood, and entering upon the plains it inclosed, he saw several horsemen rushing by him, and a little while after heard the cry of a back of dogs. He had not listened long sefore be saw the apparitted of a milk white steed, with a young man upon the back of it advancing upon full stretch after the souls of about a hundred beagles that were hunting down the ghost of a hare, which ran away from before them with an unspeakable swiftness. As the man on the milk-white steed came by him, he looked upon him very attentively, and found him to be the young prince Nicharagua, who died about half a year before, and, by reason of his great virtues, was at that time lamented over all the western parts of America.

"He had no sooner got out of the wood but he was entertained with such a landscape of flowery plains, green meadows, running streams, sunny hills, and shady vales, as were not to be represented by his own expressions, nor, as he said, by the conceptions of others. This happy region was peopled with innumer-able swarms of spirits, who applied themselves to exercises and diversions according as their fancies led them. Some of them were tossing the figure of a quoit; others were pitching the shadow of a bar; others were breaking the apparition of a horse; and multitudes emying themselves upon ingenious handicrafts with the souls of departed utensils, for that is the name which, in the Indian language, they give their tools when they are burnt or broken. As he traveled through this delightful scene, he was very often tempted to pluck the flowers that rose everywhere about him in the greatest variety and profusion, having never seen several of them in his own country. But he-quickly found, that though they were objects of his sight, they were not liable to his touch. He at length came to the side of. a great river, and being a good fisherman himself, stood upon the banks of it some time to look upon an angler that had taken a great many shapes of fishes, which lay flouncing up and down by him.

I should have told my readers that this Indian had been formerly married to one of the greatest beauties of his country, by whom he had several children. This couple were so famous for their love and constancy to one another, that the Indians to this day, when they give a married man joy of his wife, wish they may live together like Marraton and Yaratilda. Marraton had not stood long by the fisherman when he saw the shadow of his beloved Yaratilda, who had for some time fixed her eye upon him before he discovered her. Her arms were stretched out towards him, floods of tears ran down her eyes; her looks, her hands, her voice called him over to ber, and at the same time seemed to tell him that the river was impassable. Who can describe the passion made up of joy, sorrow, love, desire, as-tonishment that rose in the Indian upon the sight of his dear Yaratilda? He could express it by nothing but his tears, which ran like h river down his cheeks as he looked upon her. He had not stood in this posture long before he plunged into the stream that lay before him, and finding it to be nothing but the phantom of a river walked on the bottom of it till he arose on the other side. At his approach Yaratilda flew into his arms, while Marraton wished himself disencumbered of that body which kept her from his embraces. After many questions and endearments on both sides, she conducted him to a bower which she had dressed with her own hards with all the orna-ments that could be met with in those bloom-ing regions. She had made it gay beyond im-agination, and was every day adding some-thing new to it. As Marraton stood astonthing new to it. As marraton stood aston-ished at the unspeakable beauty of her hab-itation, and ravished with the fragrance that came from every part of it, Yaratilda told him that she was preparing this bower for his re-ception, as well knowing that his piety to his God and his faithful dealing towards men would certainly bring him to that happy place whenever his life should be at an end. She then brought two of her children to him, who died some years before, and resided with her in the same delightful bower, advising him to breed up those others who were still with him in such a manner that they might hereafter all of them meet together in this happy place.

AT a late meeting in London of the Society of Orientals, Prof. Richard Owen, one of the most cautious men of science, expressed the belief that the oldest race of men we know are belief that the oldest race of men we know are the people of ancient Egypt; that they had reached a high civilization, and even supremacy, in some arts, considerably more than three thousand years before our era, and recording to an English professor of history, considerably before "the deluge," of which supposed flood, however, Prof. Owen finds no evidence in Egypt. Neither can be accept the story of the distribution of mankind from the plains of Shinar at the Biblical data of the building of that one of their countrymen descended in A vision to the great repository of souls, or as we call it here, to the other world, and that upon his return he gave his friends a distinct account of everything he saw among these regions of the dead. A friend of mine prevailed upon one of the interpreters of the Indian kings, to inquire of them, if possible, what tradition they have among them of this matter, which, as well as he could learn by those many questions which he saked them at several times, was in substance as follows:—

The visionary, whose name was Marraton, after having traveled for a long space under a hollow mountain, arrived at length upon the John B. Vance's Letter to Elder F. W. Evans, a Shaker.

BELOVED ELDER FREDERICK But for cir cumstances beyond my control, I would soon-

er have responded to your friendly greeting.
Your fatherly commendation of our if irts in Lynn cheered me not a little. The encouraging truths, in your letter, strengthen me anew for further effort. The comforter, Jesus promised, was the Spirit of Truth. While it acts as comforter, to those ready to receive, it will cause all to mourn, who rely upon other power for safety, or protection. How many high wrought schemes have come to naught through its power! How many Idols have fallen from their high position, like Dagon before the Ark . From Aaron's Calf to the Pet Idol of to day, men have been ready to wor-ship their own creations of hand, or brain. Philistines are not sole mourners for the de-

struction of their Gods. May we be so self-disciplined, that we can say, and speak advisedly-LET TRUTH PRE-vall, tho' every man be a liar-or mistaken in some things.

While able to see some things, to day, hid from our view yesterday, let the thought of to morrow's light enable as to receive the knowledge of to-day with Aumility.

Evidence, accumulates rapidly of work,

going on in the minds of men and women, causing the scales to fall from their eyes. They are no longer willing, even at the bid-ding of a hireling Priesthood, to bow the knee to a God, who could predestine the majority of his creatures to endless misery, and demand the ignominious death of his only begotten Son, to appease his wrath against the remain-

der.

That so many are unwilling to see through the eyes of others, or put on the spectacles of past opinions-that some, at least, have the moral courage to use the Reason that God has given them—fills my soul with rejoicing. I feel with you, that the beginning of the end has come—the d dam of superstition must give way before the accumulating waters of

Among the many Instruments God has employed to inaugurate this great work, I recog-nize those Radies! Materialists, to whom you refer, and of which you were one. They were inspired by a class of Spirits, who-however blind to many truths, since opened to you -saw, with clearness, the false foundation on which the Dam was builded, and the deformity of the Idols worshiped by the world ycleped Christians. You and your compeets were ready instruments in the hands of those Spirits. They so filled you with the tear down idea, that it remains with you to day, in its pristine vigor—tempered, no doubt, with the wisdom of greater knowledge and broader ex-

While influenced by this Spirit, to strip from the mythical Jesus, the robes with which Priests have clothed their Idol, is it not possible, you would, sometimes, take away what, right, belongs to the real Jesus?

Heartily agreeing with you in your first, second, third and fourth positions—when I read in your fifth, that Jesus, like all good Jews, believed in physical resurrection, and headed a general movement, in the Spirit world, to effect it-that he believed in war, expecting Spirit assistance to overthrow the powers that were, and making him King - I am constrained to say - Not yet do I so read history.

That the Apostles, for a time at least, did believe in a physical resurrection, I agree with Their so believing has been a stumbling block in the way of educating the masses, that the Christ Resurrection is Spiritual. Even's of to day, to some extent, deviate the diff-

From the Apostolic record, I fail to discover that Jesus so believed. His raising Lazarus is no more to the point than Elijah's or Elisha's doing a similar thing. When he said to Martha, I am the resurrection and the life he that believeth in me, tho' he were dead, yet shall he live—he referred to quite a different death from that of Lazarus, or the Ruler's daughter.

That Jesus came back into his old body, and other Saints did so too, the Apostles, no doubt, believed at the time. We can excuse people, of even a hundred years ago, for thinking that the only sensible construction of the We can excuse people,

But now we have evidence in our very midst, both in England and America, that Spirits can, under certain conditions, clothe themselves with material form, which can be seen, talked with and handled, as really as was Jesus, or any of the old Saints. Is it not more in keeping with the Spirit of the age to conclude, that no Spirit can come back into its body, after animal life had entirely left it—that Lazarus, as well as others, was in that condition which might have ultimated in death, but was no

more really dead, at the time, than many others in these days of hasty funerals?

As to Jesus and the Swords, let Materialists read Mathew's report of the Sermon on the Mount, and then tell, under what conditions, a man believing those divine principles, could

take, or believe in, the Swords.

That his zeal for God's house, may, for the moment, have led him away from these divine truths, when he drove out the money changers, I will not attempt to dany. But, that he or dered the purchase of awords with the idea of thereby saving his life, or becoming King, is not, to my mind, consistent with the record. That he may have been so tempted, during his forty days in the wilderness, is quite probable. That he resisted, thus setting us an example, the Apostle plainly declares.

At the time Swords were spoken of, he-evidently expected death, and could not, consistently, have anticipated deliverance by men, or Angels. His rebuke of the disciples, who, with the Sword, essayed to protect him, was consistent with his teachings at all times, and plausibly explains his wishing them to have a sword, at the time, that he might give his dy-ing testimony against it. So, too, when disci-ples would that he make use of the higher form of war, by calling down are from Heaven, to consume his enemies, even as did Elias—he re-buked them as emphatically, as could even Elder Frederick, that they knew not what

manner of Spirit they were of.
Thus, Beloved Elder Frederick, I dissent from your conclusions, not because I believe Jesus was a God, and therefore could not err; but because I believe him to be a godly man entitled to the full benefit of his recorded

Differing from your conclusions, while patterning your freedom of opinion, is prima facie evidence that I believe every one should form his and her own opinion, according with

his and her own opinion, according with his and her own best judgment.

Be assured, Beloved Elder, I love and revere your earnest, fearless spirit, in opposing all error, wherever found. May I imitate your example, by accepting the increasing light, each day briegs.

In General Laws Laws your Brother.

In Gospel Love, I am your Brother.

John B. Vancs. Alfred, Maine, Sept. 22, 1874

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MONITOR, CAL .- Bro. Cooper writes .- I have MONITOR, CAL.—Bro. Cooper writes.—I have been reading your most valuable paper for two or three months, and I must say that I never read anything in my life that I was so much interested in. What little I know is-from experience and observation. But I certainly think that if there is any reality in anything, it must be in the principle you so ably and fearlessly advocate. Spiritualism is to me the only means by which we can sat lafy ourselves of the immortality of the youl, and that is of more importance than 80 things else.

Miss. L. D. writes -The death of a friend-Miss. L. D. writes —The death of a friend— Death last week deprived us of one of our dear friends. She had only attained her nineteenth year when she was called from this world where there are so many dangers to be apprehended, es-pecially in youth. Her loss is much regretted by all, for she had fully won their affection. A short time previous to her death, she called her parents round her hedside and bid them farewell. A few minutes after, her eyes closed and her spirit fled to join those angelic souls who are already enjoying the happiness destined to all who labor for God. True Spiritualism alone could console her parents under such a trial.

PRINCETON, ILL.-R. B. D. writes,-We are not ashamed to have our friends see the good are not ashamed to have our friends see the good old Journal. We will take pride in placing it before as many as possible, only wish we could opder a thousand. Its gems of purity, its boulders of truth, its fearless opslaught upon error, its radical stand (or should we call it conservative) on the social question, all staim our admiration, and cause us to wish that it may long survive to continue its glorious work. Woodbuillies that have visited us call us conservative. We feel that we are radical enough, for we do not consider theirs a reform question but merely a licensing of prostitution-a modern Upas Tree.

LENA, OR .- James S. Vinson writes -I do not often trouble you with a line from Eastern-Oregon, but the interest I feel impels me to say to some of our speakers, come over and help us in Eastern Oregon. We have a few scattering Spiritualists, Oregon. We have a few scattering Spiritualists, but we lack unity of effort in order to insure the success of our glorious philosophy. Eastern Ore-gon embraces a large tract of country mostly adapted to gardening purposes, with a dry and healthy climate. Will not some good brother or elster who can talk and work in behalf of our cause, cast their lot among us? Let them come well secommended, for we want no uncertain sound, and seek nothing but truth. Come, let us hear from you—the harvest is great but the la-borers as few, and the people are inquiring the way of everlastinglife.

SEARSBORO, IOWA: Jason W. Macy writes as follows to the Editor of his paper, the "Spiceland Reporter."—"I saw in your paper of Sept. 2d, an account of a Sabbath School Celebration at Canutt's Grove. It appears that the Rev. Mr. Monfort of Cambridge City, and the proposition address on that occasion. Mr. that the Rev Mr. Monfort of Cambridge City, gave the principle address on that occasion. Mr. Monfort asserted that of all the forms "that curse the earth, Spiritualism is the meanest." Now you seem to indorse this ungodiy lie, by calling his stupid effort "admirable." If you are going to bugis for every canting theological noodle who gains his living from the honest industry of his days a dealing out to them in return broken doses. dupes, dealing out to them in return broken doses of cheap gospel, diluted with tartarean sulphur and liquid fire, I can't help inflate you. If I want falsehood, bigotry, intolerance and misrepresenta-tion, I will try the Tract Society, or some self-styled Christian association. Please stop my paper and oblige."

NUNDA STATION, N. Y.-N. G. Upsou, who has sent us several new subscribers, says:—We bave a small band of good and true Spiritualists here. Last spring a few of us gathered logether and formed a circle, and a harmonious one it is too. As yet we have no fully developed medium but several of our number are more or less medi-umlatic, and I hope in a short time some will be-come developed. The outside influence, as a nat-ural consequence, is against us, and as a matter of fact, we receive a great many acodis and accomcome developed. The outside influence, as a natural consequence, is against us, and as a matter of fact we receive a great many scoffs and scorns from the orthodox bigots, who call themselves followers of the meek and lowly Jeans. But we go on, not caring for these creed bound bigots, for we feel and know the good angels are with us, beckoning us on in our good and glorious work. A short time ago we added to our circle two worthy members, who saw the light and came out from under the pale of the M. E. Church, shaking the orthodox dust from their feet. They rejoice that they have found new light in this glorious truth of Spiritualism, and their hearts are filled with joy and gladness. Some of their brethren and even the pastor of the M. E. Church now comes out saying they don't know any thing, they are Infidels and back-sliders, and that Spiritualism is the work of the Devil. Shame, shame, on such bigots, they are blind to the truth, and will neither investigate nor let others if they can prevent it. But thank God this giorious light of Spiritualism will shine, and all who investigate it in truth and sincerity will believe. Several copies of the Religio-Philosophysal Journal now receive a weekly welcome here, and I hope will be the cause of doing much good. Your course towards the Woodhull faction we admire and bid you God speed in your note.

Another remarkable medium has made her appearance in England, who summons up a spirit that plays most charmingly upon the plane in a lighted parlor. The medium is a young lady of about 17 years, and of excel-lent family, being the daughter of Col. Show-ers, of the British army in India, and niece to Gen. Showers, one of the heroes in the Indian rebellion. She calls the spirit "Florence."

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I have used tobacco between fourteen and fifteen years. About two menths since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cared me, and I feel perfectly free from its use. Have no de-

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

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Mrs. Rosinson also, through her mediumship, diag-noses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accompilsh the same, is done as well when the appli-cation is by letter, as when the patient is present. Her affits are very remarkable, not only in the healing art, but as a psychometric aid, business medium.

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A Good Hend of Hair Restored by a Spirit Prescription.

dorron Jounkai.—Pur the benefit o my friends and the world, I desire to make this brisf statement.

I have been almost entirely hald for about six years. Had tried almost everything that I could hear recom-mended, and firmly believed that nothing could restore

mended, and drmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth avenue, Chicago, as a last resort—or, rather, to please my wife.

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

I can fully substantiate the foregoing by 10,000 witnessed, if necessary, and will answer correspondents if decired Bpringfield, Mo.

Springfield, Mo.

Mr. Smith inclosed a lock of his hair slong with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty. Krs. Robinson diagnoses the case and furnishes the Restgrative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant

or a lock of hair. She diagnoses each case, and compounds the Hair Restoraises to suit the temperament of each person whose tair is to be restored. The Restorative ager falls to reproduce a good head

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DEATH, OR THE PATHWAY FROM EARTH TO SPIRIT-LIFE.

CHAPTER I.

View of Death by the Churches-Mourning among the Ancients-Professional Mourners-The Chinese Method of Mourning-Fashionable Funerals, etc., etc.

Death, what is it? By the various orfundox churches it is person. ified, represented as a grim-visaged moneter, relentlessly "cutting down both great and small." With dark, sullen confplexion, eyes, beaming with hate, and features wreathed with a demoniac smile, he goes forth on his mission, with his soul actuated with no feelings of love for humanity. In this hideous representation of death, we have an outward development of what exists within the minds of devoted Christians. The optgrowth, the figure representing death, must have been nourished in minds that could not have had exalted conceptions of the beautiful transition from this mundane to the supramundane

That person must be hideous in nature that can picture a demon as emanating from God, and which becomes a permanent enemy to every progressive movement. The churches could not have a correct idea of death, without entertaining an exalted idea of God Believing that he is "jealous;" "that his anger burns to the lowest hell," and that his efforts to create a pure see of people, were a failure, of course, they could not otherwise represent death than as a hideous creature.

The various Christians, especially in the past, almost invariably feared the approach of death, regarding it as an enemy brought into existence through the instrumentality of Satan. Under such circum stances, it is not in the least strange that its approach should be regarded with intense feelings of terror.

In all ages of the world, in case of death, mourning has generally followed, and sorrow been expressed in a variety of ways. The an cient Hebrews fore their garments, disheveled their hair, threw dost and ashes on their heads, and abstained from washing. In this country, when a prominent government officer dies, members of Congress, and prominent military officers wear a piece of craft on the left arm on public occasions for thirty days, and thats are temporarily hung at half-mast. The custom of hiring mourners is not tolerated here

Hired mourning women were employed by the Greek's and Romans, and especially among the Sydians, hired mourners simulate all the sorrow that a person could manifest if genuinely afflicted 'Hard mourners among the English are employed simply as dumb attend ants-their office is merely one of show-they are not expected to make demonstrations of sorrow. In Ireland, however, the case is different; professional mourners old women-are characterized for their ranting declarations of grief

The custom of preserving the tears shed at funerals once existed. and in the old tombs of Palestine, Greece and Rome, tea: bottles, At fachrymatories, are often found, with sacred eye water still preserved

The expressions of sorrow on the part of different nations, exhibit the peculiar views that the people entertain of death. The Chinese mourn in white at the death of a near relative, but they graduate the color to represent the intensity of their affliction at the funeral of ti ... not particularly dear to them. For a father, they manifest the most tender feeling, mourning for him three years. For a certain period after the demise of a near relative, tifey have a peculiar way of assuming a disgusting, slovenly appearance. When the Empered dies, their hair is permitted to grow for 100 days without being molested with a pair of shears-a very curious way of expressing gifer The Japanese also mourn in white, and manifest a keen delicars in their sadness. The Fijee Islander, when he passes away, has his tomb ornamented with fifty or one hundred fingers which have been amputated from the hands of friends.

In this country, mourning is almost universally practiced at the death of a friend. A funeral never takes place that more or less tears are not sleed and Limentations heard. Death is not as a general thing, regarded as a welcome visitor, even here in this civilized country. Fashionable funerals, however, in a majority of cases are an expensive nuisance, as conducted at the present time. The New York Commercial speaks of them as follows -

The most costly robe in which the dead can be arrayed as of saturor corded silk. This is made with a puffed or surplice waist, and costs \$75. The robe generally furnished is made of cashmere and costs from \$15 to \$25, according to its quality. Then a casket of walnut at a 1 shomable funeral would be necessary, covered with royal purple or bank velvet, and worth \$3%, those of resewood, withorts tops, round a rivers. In welly plated bonds and har handles, cost \$2.00. Ta very hand some cosket can be procured for \$200

Metallic bental cases are not much in demand, as their great weight is object about the same as a fine rose word.

E From eight to twelve pull lourers are usually required at funeral These, with the mines or and physician, are supplied with fine white linen scarfs, and white gloves, scarfs cost \$8 apasse, gloves \$2 a pair FLOWLES AND MUSIC

"The flavors for funerals are sometimes supplied by the undertaker, who will expend \$500 for them. Very often there are flowers enough sent by friends to decorate the house and the coffin Foxold persons, the German custom of laying palm leaves on the coffin has been adopted. These are more appropriate for one who dies ripe in years, than the write wateaths, crowns, etc. Flowers are sometimes ent in such profusion that undertakers are troubled to know what to do with them. An extra wagon has to be provided to take them to the grave, and often there are as many as 30 elaborate pieces carried to Greenwood. Plowers at a funeral, are considered very essential

* Where no expense is spared in preparing a funeral, the quartetta of the church where the deceased attended, is summoned to furnish the music. If the funeral is held at the church, the music will cost \$60; organist, \$15; Organ blower, \$5, and each of the quartette, \$10. GOING TO GREEN WOOD

"The hearse to Greenwood costs \$10; carriages, \$8 apiece, and there are usually from 8 to 10 provided. When the burial is to take place at Woodlawn, carriages cost \$13 apiece.

The route taken by funeral processions to Greenwood is through the Bowery and across Catharine ferry. Sometimes funerals pass down Broadway and over Hamilton ferry, but there are so many detentions on this line that the other route is preferred. Funerals going to Woodlawn have to pass around Central park, as they are not permitted to go through the grounds.

"Parties who do not own burial lots at Greenwood can leave the remains of their deceased friends in the receiving vault, by paying \$25. If they are removed in a month's time, \$20 is returned. They must remove the body within one year, or the authorities will deposit the coffin in what they call ' Permanent Ground,' a place set apart for bodies that have not been taken away within the specified time.

"The funeral for a child costs much less than for an adult." The finest casket for a child can be procured for \$55. Children's funerals rarely cost over \$300, and usually are not more than half that amount. SPECULATING IN GRAVES.

"The lowest price of burying an adult is \$25. That provides a coffin of stained wood, a hearse, one carriage, and a grave with two other bodies. Undertakers buy graves at Calvary cometery at \$15 each, and place three bodies therein.

"The Irish are renowned for their mania in regard to attending funerals. They will beg, borrow and cheat the undertaker to procure a carriage to attend the funeral of a deceased second cousin or friend. Undertakers are greatly annoyed with the long procession of carriages at the Irish funerals, and think that the clergy in our city should follow the example of those in Jersey, and prohibit more than six car-riages. There will often be a line of carriages from Fourth avenue to the foot of Thirty-fourth street, waiting to cross the ferry there, and carriages are often kept two hours before they can pass over. Many complaints are made at the insufficient number of boats, and also that there are not enough police to maintain order.

THE POOR AND TRANSIENT, "At Calvary cemetery there is a small chapel, where a priest is in attendance to read mass over the bedies that are to be interred. Sometimes there are six bodies brought into this chapel at a time, and one service is read for them all.

"There are many persons who die in New York every year who can not afford a funeral or a decent burial. Hundreds in the summer

who are sun-stricken; the poor who die in Bellevue hospital, the ba' bies who are poisoned by the heat and filth of tenement houses-all these, after being dissected at the hospital, are placed in pine boxes, and buried in a trench on Hart's island.

CONCERNING CERTAIN CUSTOMS

"The fashion of sending memorial mourning cards does not prevail to much extent in this country. It is a very beautiful custom, and, as the cards are gotten up in England, one that would be quite an additional expense. Mourning cards of gentlemen are plain, with a wide black border—the date of their birth and death engraved upon them. Some handsome device, such as a female figure bending over a tomb, is embossed upon the memorial cards of deceased ladies, and on the other side the dates of their birth and death is printed, with often some affectionate motto.

"It is not the satin rube or the velvet casket, it is not the greenturfed mound, the waving willow, nor the imposing monument that tells of the rt's deep anguish, but it is pleasant and comforting to be able to relish all that tender thought can suggest, upon the cold form that is so dear, and to make its resting place beautiful with memorials of love

> A PUNERAL IN WASHINGTON - EXPRISIVE MOURNING. The cradle or coffin, the blanket or pall -

O, which brings a biessing of peace unto all? How still is the coffin No andulant motion . Becalmed like a boat on the breast of the ocean "

Faced into the world, forced through it, and finally forced out of it. The birth of a child born in wedlock and under proper condition, is always a welcome visitant. No sconer, however, than ushered into the world to meet its trials, than the forcing price or continues, and iny few years a magnificent change is wrought-from that hitle child whose innocent prattle and smales were the joy of all a man has been developed! Still this forcing process never wearying, never reluquishing its hold and never ceasing its operations, tears down the

physical structure which it so grandly built up and soon drath or curs and then follows the funeral

Not long story a reunrection of a distinguished official died in Washington and the how-rable gentleman, wishing to have the afficiconducted in style worthy the high position of the turnly, employed a traditionable Frem hands taker to provide for all that was the essars The funeral was a first class affeir. It passed off it k was to impress all with a sense of imposing selementy. But when the hiel came in a uncointed to only two my eight handred dollars. The honorable genthen in at once rejuscit to inquidate. The amount was placed in the hands of a lawyer for collection, and the honorable gentleman, when he Jame to read the items had a realizing sense of the fact that black milil was not confined to secular affairs. Some of these items are in dingly rich. For example,

a banquete sent by heart broken relatives and tronds \$ 2 minu To eight moniners representing distinguished people Tooms young man who throw himself over the coffin and wept 1 50 For sixteen carriages with arms and panels, driver en-

And so on through three pages of foolscap. The not keep of the thing comes out in this high case, and yet the lemphost feneral, condiscited by the commonest undertaker, has more or tess stopped impos-

All about London says an English correspondent you's endrettied heaptimerids. You may be shrouded softined, and by red with four moreners, for about 'wenty dollars. Of course these montroers done know who you are where you came from or where you are go ing to but they will look as it you were the last triend they had or expected to have on earth with a yard of blacky rape daugling and waying from they hats like so many pirate thigs, and when you are covered up, they will, adjourn to the neatest public house, and over that porter and choose pray for some one clse to the as soon as posses life with each enough to be mourned over. No cash here, no mourne its. In the old tombs which have been opened at Palestine, it is no uncommon occurrence to find in haymatorie-corstear bottles, in which it was instemally for mourners to preserve their tears. Had the magwill ent timeral cortege at Washington adopted this practice, we should like to see the extent of grief man Egical

A MOST NOT SHEE CHARACTER - HIS ECCENTRICITIES It is not often that eccentricates are manifested at funerals, but here is an eccentric character, who is worthy of passing into history For ten or twelve years, past, says the Patterson Press, one of the most meable "charge tets" almost town was John Schoffeld. Had Dickens met him he would have embalmed him torever in one of his minner! tal banks. His expentitiones were almost always in a right direction leading him to take a great interest in religion and temperature, and while his peruliarities in those matters amused his friends, his profound sincertly communited respect, the more so as it indicated a heart thoroughly sound, whatever might be thought of his mental shalities. He had surprising unitative powers and the stendency reterred to led how generally to excluse that faculty in fundating our more distinguished local elergy, whom he studied classely and whom he could personale so accurately by cope or fone as to decrease by most antimate friends, it they heard but did not see the speaker. I haps it was an abnormal development of the religious tendency that caused John to Jury a passonate fondness for participating in funer als . He had a positive monomant, for impering about and hand, up the dead, and would go unles father than miss attending a funeral It was this curious fancy that led ham to volunteet his services at Ma Ensign's undertaking establishment, where, although at first not needed, he actually made himself indispensable and was at length regularly employed. It was this same strange taste that led him on one occasion to preach a funeral sermon over a fittle colored child. and some who heard him said he was surprisingly impressive and pathetic in his remarks. John was very tough, physically, bearing great fatigue and exposure without hesetation, but at last he sue cumbed to the typhoid fever, and passed away to that land where per haps his only regret well be that there are no funerals, and corpses are unknown. His was a kindly tender soul, full of compassion for every sort of misery. For these qualities, no less than for his quaint humor and his harmless eccentricities, poor John Schofield will be sadly missed for many a day by his numerous acquaintances in

OSTENTATIOUS PUNEBALS- FASUION MANUFESTS ITSELF THERE In ancient times it was quite common for families in moderate cir cumstances to be ruined by mourning ceremonies, being indefinitely prolonged. In New York City, the Phrenological Journal declares it not unfrequently happens that "one's little all" is consumed on an

A poor man, who has a wife and shildren, sickens and dies. The wife, almost destitute, to be "in fashion," must incur the useless expense of hiring five, ten, or more carriages from a livery stable-kept for the purpose-at an extra cash cost of from \$25 to \$50, and upward to help form a grand procession, and go empty, as they often do-or be filled with pleasure seekers who care nothing for the departed For one, ordinarily, in NewsYork City, a funeral costs from \$200 to \$500, and for one who has more means, from \$1,000 to \$2,000 and upward, besides the costsof the ground, tombstone, etc., on which several thousands more are sometimes expended. There are graves in Greenwood which have cost more than \$50,000.

This ostentatious display of grief we regard as the most debased idolarry, and a uscless expenditure of money! A decent, calm, dignifled respect for the dead is demanded. He who does not feel like shedding tears over the loss of a friend, however bright his home in the Spirit-world, must have an obdurate heart indeed. The outer garment is worthless-the real man, woman or child has advanced a step, and when we make extravagant displays over the tenement of clay,

we are making a solemn mockery of our own duty to others. Fashion is the curse of this country, though the Christian Union, Henry Ward Beecher's paper, once devoted a page to advertising the same. Fashion rules everywhere. Funerals must be fashionable; a certain number of carriages must be employed in order to form a grand procession; the coffin must be ornamented in the finest kind of style, and everything-must be conducted so that it will be beyond the reach of fashionable fault finders. Is not this heathenism? Deride the negro for worshiping an ox or paying his respects to the sun, when the civilized anglo saxon expends from \$100 to \$5,000 in a ceremony that fashion established over the remains of a spirit's outer dress? A fastionable funeral is never desirable.

Bem Bork Department.

..... B. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper re-ceived at the New York Magnetic Cure, 232 East 23rd street, by Dr. Babbitt.

Grow towards Angelhood by Helping the Suffering.

Socrates prayed that he might become besutiful in the inner man." One of the best ways to receive celestial beauty, to grow harmonious in the inner man, is to employ the outward man in deeds of kindness for others. How many shivering limbs and hungry mouths will appeal to us for help this winter. If we help to clothe and feed them it will make them happy, ourselves happy, and furnish new robes for our own souls. It is said that angels look down and weep at our coldness to our fellow-man, but come down to give us their sweetest influences when we bless others.

I have just received a letter from a Mr. E. J. White, member of the township relief committee, Bulls City, Osborne county, Kansas, speeding for help. Those who feel disposed to send a box of clothing, boots or shoes to him, or elsewhere, may be the means of making many hearts happy. I quote the following from his letter -

MR. E. D. BABBITT, DEAR STR :- When Boston burned money flowed freely to relieve her impoverished ones, and millions flowed into Chicago to relieve and rebuild that fire-blackened city, and it was right. The press sent forth its warmest appeals for sid, the generous responded nobly, suffering hearts rejoiced, shivering forms were warmed, sunken eyes and cheeks resumed their color, homeless ones found shelter, and those scourged cities grew as by magic to more than their former great-The scene is somewhat changed when calamities leave the cities and visit the country so dense as to obscure the sun, and hearts that be

in the shape of devastating hordes of grass-hoppers, which go to the homes of the toiling, scantily paid farmers. They come in clouds fore were light are now in derpair, for promising fields are blackened in a day. The cribs and granaries are empty, the incoming crop cut off, and not until another year can they hope for them to be filled. Children and wives who have borne the deprivations incident to the settlement of a new country, and who have worn their light clothing to shreds without a murmur, fondly hoping to be able to replenish their empty wardrobes before the coming winter, find themselves suddenly degrived of everything, hungry and naked. Many must suffer or perish if not helped. And yet the press of Kansas, for the base purpose of beguiling more honest but poor men to stake their all on what was once called the great. American desert send once called the great American desert, send out to the world that there is no cause for alarm and that the effect of the grasshopper plague is exaggerated. Every settler helps to fill up these vast prairies and each one brings a few dollars. These go into the eastern por-tion of the State and help to build up their towns and cities. No matter if the grasshopper does eat them out and force them to leave as long as the press and men that are paid to write up the bright side can fill their pices with fresh victims.

Business Aotices.

Virtue in Numbers.

"The fidelity with which some people adhere to the virtue which they think exists in certain numbers is wonderful. The favorite numbers are 3, 7 and 9." So says an unknown writer, and he ought to have added that all such persons, as well as others, would do well to select numbers from tickets which admit to the Grand Gift Concert, to be given by the Masonic Relief Association of Norfolk, Va., thereby placing themselves in a position to secure a competency for life. For particulars of this enterprise, address H. V. Moore, Sect'y M. R A., Norfolk, Va , or Branch Office, 78 and 80 Broadway, N. Y. City.

Importance of Early Renewals.

Our three months subscribers must bear in mind that they should renew at least two weeks before their time is out, if they wish to avoid the loss of papers, as the names of all three months subscribers are dropped from the list when the time is up, and we can not undertake to supply back numbers. Please bear this in mind, and save youreslves disappointment and ourselves much trouble.

THE "Heathens of the Heath." by the author of Exeter Hall, is now for sale at this office. See advertisement.

LAST week we gave a long extract from Dr. Crowell's work, entitled "The Identity of Primitive Christianity and Modern Spiritualism," a book which should meet with a large sale. It fills an important place in our litera-

In our last issue we made the price of "Na-ture's Divine Revelations" 50 cents too small by an error of the printer-the price is \$3 50, postage 26 cents, and chesp enough at that.

DR R. P. FELLOWS, the distinguished magnetic healer whom our readers have noticed from time to time w performing marvelous oures, is now meeting with unbounded success in healing by his magnetized powder. It will be well for those who wish to be cured outside of the M D. system of practice, to send, the Doctor \$1 00, at Vineland, N. J., for a box of his potent remedies, and be healed and rejoice.

\$1 65 cents renews trial subscriptions one year.

Attend to Remitting Postage under the New Law.

Congress requires postage to be pre-paid at the office of publication, after the first of Jan., 18 wh'ch will be four cents for three months. Hereafter send 29 cents instead of 25 as heretofore, and new yearly trial-subscribers must send \$1.65 instead of \$1 50. Then all postage will be pre paid at the Chicago office. If any one fails to send such postage money for us to prepay with, they will most certainly fail to get the paper, as not a single paper will be sent from any post-office in the United States that v17a9Lf Postage in Advance.

Everybody should know that Congress passed a law at its last session requiring all postage on newspapers to be paid in advance at the office where the papers are mailed, from the first day of January next. Hence it becomes necessary for every regular subscriber to remit us fifteen cents at once to pay the same. We say at once because, we have got to remodel our mail-list before that time, and it will be a

great deal of work to do it.

Not a single newspaper will reach subscribers after that time, unless the money to prepay the postage is sent to us for that purpose. The subscribers get the paper carried cheaper than ever before a like a paper carried cheaper than ever before, so it is an object for them to do so.

Three months' trial-subscribers will have to send twenty nine cents instead of 2 , then they will have no postage to pay at the home office. Those who are receiving the Journal on credit or free, will have to remit the postage and explain wby credit on the subscription is asked. In case of failure to attend to this matter promptly, subscribers will find that it is through their own negligence that they do not get the Journal. We do not make the law governing the matter, but we do obey it, as all others must—not from choice but from a legal

Those who are owing us, and neglect to attend to this requirement, will find that our ac-counts will be placed in the hands of a collector in their respective counties, who will enforce collection with all possible speed, but we trust we have very few on our mail-list who are so destitute of integrity as to require us to resort to such measures to secure our just dues—but of that we shall know more

within the next thirty days.

As fast as postage is received at this office. the subscriber will find the little colored monitor on the margin of the paper or wrapper, has appended at the end of the usual figures designating the time to which the superription is paid, the letter I, which means that the post-

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