

RELIGIOUS PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED TO

ROMANCE AND GENERAL REFORM

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

VOL. XVII.

R. B. JONES, EDITOR,
PUBLISHER AND PROPRIETOR.

CHICAGO, JAN. 2, 1875.

\$2.00 A YEAR, IN ADVANCE;
SINGLE COPIES FIVE CENTS.

NO. 16

FACTS! FACTS!

The Pious Nincompoops of St. Cloud, Minn., Hate the Journal.

A few Extracts Illustrating the Character of those who Point the Way to Heaven.

WILL THE PIOUS ONES OF THE ST. CLOUD READING ROOM ADMIT THIS ISSUE OF THE JOURNAL TO THEIR "SACRED" PRESENCE?

It is useless to deny the fact that there is a vein of corruption permeating every nook and corner of the various churches. It sends forth its pernicious fruits and influences with every issue of the daily press. Do liquor saloons manufacture confirmed inebriates, impoverish families, and introduce discord into society? Do licentious holes debase the character, lead the pure from the shining paths of virtue, and infect community with loathsome diseases? Do gambling halls lead young men astray, ruin those whom it can lash its coils around, and empty the pockets of their hard earned money? And, after seeing the crime, seething, loathsome crimes and debaucheries of ministers of the Gospel, which have been committed within the last few days, we are inclined to ask, Does not religion corrupt the morals, cause deeds of villainy and meanness, and make people dishonest? Seeing the fruits of intemperance, licentious holes and gambling halls, we asked three questions, and observing, too, the high-handed crimes committed by church members on all sides, we asked the fourth question, equally as pertinent, and as forcibly demanded. It is useless to deny the fact, that the fruits of religion are tenfold worse, in many instances, than those that result from the nefarious schemes and wily transactions of bunko men, or habitual tricksters. In St. Cloud, Minn., the fastidious church members there excluded the JOURNAL from their reading room, because it contained the following sentiment:

"The protracted absence, however, of God from this earth-sphere, can not be accounted for on any other hypothesis, than his continued weariness resulting from severe manual labor at world-making. There was a time when he repeatedly visited the earth, that one out of every four [alluding to the time when Adam, Eve, Cain and Abel lived] of the inhabitants thereof, were murderers. Since then, as population has increased, and he has remained away from the earth, the morals of the people have improved so that out of about one million of inhabitants in the city of New York, only 115 murders are committed each year. If he will remain away another century, we think the world will be enabled to survive another shock of mismanagement that would result from his awkward administration of mundane affairs. We are now alluding to the orthodox Bible God, and not to the real God of the Universe."

This was merely an expression of opinion in regard to the Bible God, "who makes peace and creates evil" (Isa. 45:7); who repents of the evil he had said (Jonah 3:10), and "who put lying spirits in the mouths of all the prophets (L. Kings 22:23), and who showed his "back parts" to Moses. We have no admiration of such a God, and so expressed ourself in the above paragraph, in consequence of which, the JOURNAL was excluded from the "free" reading room at St. Cloud.

We desire to say here that there is something radically wrong with those who took umbrage at the above. They certainly do not read the daily papers, the principal fifth of which is derived from the cess-pools of religion. To say that there is nothing radically wrong with a religion so prolific of evil results, would be equivalent to claiming that there is nothing radically wrong with gambling, liquor saloons, and houses of prostitution! When the evil fruits of orthodox religion exceed those of the other three, in four weeks time, people will begin to claim it results from a belief that the blood of Jesus can wash away the sins of an old lecherous demon! Not only do the "virtuous" orthodox religionists of St. Cloud, show their intolerance, but all over the country church members are being proved guilty of crimes that make the "cheek of darkness pale," and thrills the soul with horror at such unholiness.

Blamark charges the Catholics with causing the war between France and Germany, and we have no doubt his statement is correct. In this country religionists are held in abeyance by the strong, vigorous hand of civil law; if not, the same feeling that prompted the "virtuous" religionists of St. Cloud to sacrifice

the JOURNAL on the venom of their hate, would cause them to suppress its circulation altogether. That a radical change is demanded in the religion of this country, no candid mind can doubt, that reads the evil aloft on the wings of the press, generated by prominent religionists. The Chicago Tribune contains the following, under the head of

BESTIAL MONSTER.

Frederick Miller, of St. Paul, Minn., a teacher of a class in a Sunday-school of the German Lutheran church, was arrested and lodged in jail to-day (Dec. 10th), charged with the criminal violation of the persons of six little girls, members of the Sunday school in which he was a teacher. The six known victims are aged—one nine years, two ten years, two twelve years, and one fifteen years.

SOME PIOUS FRAUDS.

The arrest and incarceration of Father Forhan, the young Catholic priest who absconded some days since with the proceeds of a Bridgeport fair, bring up the whole subject of church fairs, into which this particular case resolves itself. There will probably be a mutual disgust at the announcement that Catholics and Protestants meet on common ground here; but such is the case. It is no reflection on the cause of religion itself to say that these institutions are pious frauds. They are conceived in a mistaken zeal, and the few hundreds or thousands of dollars realized for the benefit of church organizations fall far short of compensating for the concomitant evils. The circumstance that one priest has been tempted to appropriate the funds of one fair is not nearly so bad as that hundreds of fairs have misled hundreds of men and women into pernicious practices first acquired under the sanction of the church. At this very fair, for instance, Father Forhan received \$600 as the proceeds of a bar! It requires an acute religious perception to distinguish any difference between stepping up to a bar and taking a drink under the auspices of a church and doing the same thing at a public saloon.

THE REV. DR. RICHMOND FISK.

The Rev. Dr. Richmond Fisk, of Grand Rapids, has been putting his Universalist creed in active practice as to the world, the flesh, and the devil, with marked preference for the middle piece of his trinity. He and his handsome lady organist are said to have seduced one another; and, worst of all, allowed themselves to be watched by a jealous maid servant. He is a man of forty, and a family, but consented to resign, after the organist confessed, and seeks fresh fields for the propagation of his peculiar tenets.

ANOTHER FALLEN CLERGYMAN.

This town was lately astounded by the promulgation of the fact that the Rev. Joseph Stittin had ruined Miss Sarah Hall, a young lady of high standing in society and of heretofore unblemished character. It appears from the testimony that this young lady has of late been frequently visited by the pastor, he being the minister of the First Presbyterian church here. The parents thought his visits were for their daughter's spiritual welfare, and made no objections. It was only during the present week that the discovery was made. Such is the indignation of the community that the Rev. Mr. Stittin is compelled to call for legal protection in order to escape from being lynched. The discovery of her fall has thrown the young lady into a state of temporary insanity. In her same moments she says that she quoted the Bible to prove that his conduct was in accordance with the dictates of the Word of God. Mr. Stittin was arrested, but is now at liberty under bail of \$3,000, for appearance at court. He is at present undergoing a trial by his church. The church officials assert the innocence of their pastor, and will undoubtedly bring in a verdict of "not guilty."

RELIGION AMONG THE ALABAMA NEGROES.

Soon after the war ceased, it was remarked that the negroes of the South had changed in many respects, and that among other things they had given up dancing and singing. Now, their principal amusement consists in going to church and shouting themselves hoarse in what they call "the holy dance." Here, in Huntsville, nearly every negro in the place has "experienced religion," as he will tell you with a shy affectation of meekness that is truly laughable. Having experienced religion does not mean with them, however, that they shall try to live pure, good lives, or that they shall sacrifice anything for the sake of their faith. Religious negroes steal as much, and get drunk quite as often, as do the very few who are not in the church, and I am informed, on the very best authority, that black men and women, after passing half the night in a protracted or revival meeting, will leave the house of God to engage in scenes of dissipation that are too disgusting for description.

In a former letter I tried to convey an idea of how terribly immoral the country negroes were. At this time it is only necessary to add that several colored preachers in North Alabama are known to have more than one wife, and that the leading sister in the Methodist church in this place is the keeper of a den frequented only by negro thieves and women of the lowest class.

In church matters the colored people are very exclusive; at the same time they are excessively proud of the particular denomination to which they belong, and loud in their

denunciation of those who join other churches. In Huntsville the so called Hard-Shell Baptist congregation is by far the largest, numbering upwards of 2,000 members. A day or two since I asked an old darkey, who is a prominent elder in the Methodist church, how it was that the Baptists were so numerous. "Lor, sah," said he, "dat's easy 'nough 'splained. Niggers is sinful fond of show, and de Baptists gives it to 'em sure; no natural nigger can't resist the fascinations of a public baptizin'."

REFINED CRUELTY AMONG CHRISTIANS.

A little three-year-old child of one of our respectable citizens was recently imprisoned in a closet in the house, in which was kept a mask, of which the child had a horrible dread, and was kept there for a long time until its cries aroused the neighbors. For what? Because the little creature could not remember to repeat, *verbatim*, the Lord's Prayer, the Child's Prayer, and one or two other prayers which had been taught her by the parents, which she was expected to repeat without mistakes, and failing was incarcerated as above stated! And this, too, in a land of Christianity, a land of Bibles, of Sunday-schools, Young Men's Christian Associations, and numerous other reformatory institutions! With these facts staring us in the face, may we not well ask, whether we are drifting toward barbarism, or something better?

STILL ANOTHER MINISTERIAL SCANDAL.

GREEN BAY, Wis., Dec. 17th.—In the Circuit Court now in session, George Harm, a minister of the Evangelical church, sued Carl Schroeder for slander, being accused of committing adultery with Schroeder's wife. Harm claimed damages to his reputation of \$5,000. The jury to day gave a verdict in favor of the defendant.

RELIGIOUS HALDREDAIS.

The Rev. D. Williams, a minister of Llanwrtyd, Wales, died recently, and another minister, R. K. Jones, has written his obituary notice, of which the following is the cream: "He died in his harness and his buckles were undone as the angel unbarred and unlocked the prison in which 'Ezekiel' was confined." Let it no longer be irreverently said of a deceased person that he has "passed in his checks" or "petered out;" let us say that he has "undone his buckles."

THE REV. COOPER SCANDAL.

There seems to be but little abatement in the interest centered in the clerical scandal which is now agitating our community. Mr. Emanuel Peters, of Frankford, charged, in the affidavit which is appended, the Rev. Thos. Cooper, formerly pastor of the Hermon Presbyterian church, with making a criminal assault upon his daughter, Flora May Peters, and claimed damages to the amount of \$10,000.

A GUILTY MAN'S CONFESSION.

Rev. Dr. Richard Fisk, Jr., the Universalist clergyman of Grand Rapids, Mich., has written and caused to be published the following letter of confession:

I frankly confess to the fearful sin of which I am charged, and will not be cowardly enough to lie or seek a palliation of my weakness and guilt. I can only crave the pity and compassion of the world I have offended, and the forgiveness which my sincere and profound repentance before God and man calls for. I have returned my letter of fellowship to the denomination I have so grievously stricken, and abandoned the profession which I have so deplorably shamed. May God and man pity and forgive me, and aid me to do some humble work in life yet for the good of society. I am not a coward or a sneak to make Adam's plea that "a woman did it." It was my own weak and unguarded soul that, in a moment of frenzy, wrought my downfall.

Sensible of your weakness, fully aware of the misstep you made, you frankly confessed before God and man. Oh! you have a noble soul, full of grand thoughts and high resolves, and this one misstep in life should not permanently injure you in the sight of mortals—it does not in the sight of God. If the Christian religion had the charity it claims, your society would still retain you as their officiating clergyman. Angels pity this man, who so nobly stands before the world and admits his wrong, and in so doing they will write him down as among the noblest and best. The wife of David said, "How glorious the King appeared, who uncovereth himself in the sight of his hand-maids," etc. Notwithstanding his shameless conduct, he was given a prominent place in the Bible, and never, as we heard of, apologized for his conduct. Fisk, realizing the nature of his conduct, apologizes therefor, and asked the forgiveness of God and man—he is kicked out of respectable society by Christians, while David, who shamelessly exposed his person, and seduced Uriah's wife, is a corner stone of the Christian religion, he being "after God's own heart."

The denizens of the Spirit-world, fully aware of the murders, rapes, thefts, seductions, etc., that religionists as well as others are guilty of, are paving the way for a grand expose! The following gives an idea of what will be com-

mon in this country within five years. It is taken from the Atlantic (Iowa) Telegraph, of Dec. 9th:

COFFIN'S GHOST.

On Saturday, Feb. 1st, 1873, Eli T. Coffin was murdered, and in the evening his body was hung under a bridge on Turkey Creek, about five miles south of Atlantic. The whole case is familiar to our readers. Coffin's wife had previously died, and it was supposed that her death was caused by exposure and starvation. Coffin was worth several thousand dollars, but was miserly and selfish in his disposition. He had three children, two girls and a boy—the youngest being 11 years. At the time of his murder he was on bail to appear for trial on the charge of being accessory to his wife's death. The circumstances of his death led many people to believe that his brother-in-law, of Chicago, who came out to assist in prosecuting Coffin, and to look after the children and their interests, together with incensed citizens of the locality, were the perpetrators of the murder. The business of the Coffin estate has not been entirely settled yet. The property was left in a complicated shape. Mr. Lyman Wright, a merchant residing at Lewis, and a brother-in-law to the murdered man, is the administrator. This much we offer that the uninformed reader may understand the following thrilling story:

Thursday evening, Dec. 3d, 1874, at ten o'clock, Mr. Wright was alone in his store-room at Lewis. L. O. Reine, of the firm of Childs & Reine, and James Gilmore, a well known farmer, had just gone out. Mr. Wright fastened the back door securely, blew out the lamp in the back part of the store-room, passed to the cellar door and let the old savage bulldog (which Coffin owned during life) out of the cellar into the store-room, and went to the front part of the store-room to blow out the hanging lamp. Just as he turned around and set the small hand-lamp which he had in his hand, on the counter, he observed a man coming from the back part of the store to the stove. The approaching form walked, but his footsteps made no noise. Mr. Wright silently wondered where the man came from, as he thought all the men had gone out. The man came to the stove and noiselessly seated himself. Mr. Wright left the small lamp on the counter and walked to the stove, when the man rose from the seat and said:

"How are you, Mr. Wright?"
"Mr. Wright took the man by the hand and recognized him as being Eli T. Coffin, with the same clothes on that he wore on the day that he was hurried out of this world. Mr. Wright assured our special reporter that when he (Wright) took Coffin by the hand a thrill passed through his whole body, such as he never felt before. It was like taking hold of a galvanic battery. The angel Coffin seated himself on the same chair that he just occupied, and Mr. Wright rested himself in another chair six feet distant. The old dog jumped up on Coffin's lap; Coffin pushed him away. "He had no time to fool with dogs. He had another mission to perform."
"Mr. Wright asked: "Who killed you?"
Coffin replied: "I was shot in the stairway of Henry Rogers' house, by a stranger. D. K. Carter, the DeBuska boys, and Jessie Smith were there. They bucked and gagged me and left me in the lower part of Mr. Rogers' house until night. Carter put the newspapers over my head. At night they hauled me in my wagon and hung me under the bridge."

Mr. Wright asked the spirit the object of his visit now. He replied as follows:
"Whitney still has \$1,400 that he borrowed of me, and \$120 that I left on deposit. I don't want Whitney to pay any of that to Carter, nor to Emma, but I want it divided between the boy and the other girl."
Mr. Wright says that at this juncture he felt so sure that it was Coffin that he longed for somebody else to come in and be convinced also, and hearing a noise in front like some one walking on the sidewalk, he turned his head and looked toward the front door, and when he turned his head back to its former position the ghost, apparition, or whatever you may call it, was gone. After his visitor had gone, Mr. Wright lighted all the lamps in the store, and looked the establishment through from cellar to garret, but could find nobody. He then blew out the lights and started home. When about half way home, Mr. Wright informed our reporter, fear overcame him, and his hair assumed a perpendicular attitude, as it were. On reaching home he told his wife his experience, and tried to go to sleep, but couldn't. He didn't sleep any that night.

Mr. Wright is well known in this county. He is not a believer in ghosts, Spiritualism, or anything of that kind, but he authorizes us to say that he did have just such an interview with Coffin as above narrated, and he would make oath to it if it were the last act of his life. He asks nobody to believe him, but says he knows what he says is true. He is not a nervous or excitable man, but since he had the above angelic interview he does not feel like the same being. He talks of the matter a great deal.

We make no comments. The public have the story and can form their own conclusions, and frame their own explanations.

The Philadelphia Evidence for Spirit Materialization.

Nearly fifteen years have elapsed since the publication of my first work on Spiritualism, "Footfalls on the Boundary of Another World." In that time, out of more than fifty narratives contained in this volume, the authenticity of one only has been questioned; name-

ly of that entitled: "How a Livonian school teacher lost her Situation;" ("Footfalls," early editions only, p. 348). In all the editions of the work that were published after September, 1860, that story is replaced by another, "The Two Sisters," which I may state (since both the ladies from whom I obtained it are now, alas! lost to the world by death), was related to me by my friends, Alice and Phoebe Cary. ("Footfalls," p. 345). The reason for the omission of the Livonian narrative I gave in a footnote, thus:

"A friend of one of the parties concerned, having made inquiries regarding this story, kindly furnished me with the result; and the evidence thus adduced tended to invalidate essential portions of it. A recent visit to Europe enabled me to make further inquiries; and though, in some respects, these were confirmatory yet I learned that a considerable part of the narrative in question which had been represented to me as directly attested, was, in reality, sustained only by second-hand evidence. This circumstance, taken in connection with the conflicting statements above referred to, places the story outside the rule of authentication to which, in these pages, I have sought scrupulously to conform." ("Footfalls," p. 345).

In the "Debatable Land," containing a still greater variety of narratives, I was more fortunate; during the lapse of three years since its publication not one of its relations of fact has been impugned.

But, not being prone to suspect my fellow-creatures, I have ever found it necessary, in order to escape error or imposition, to follow out very strict rules of evidence. Better to omit a dozen narratives that may be authentic than to admit one of an apocryphal character.

Thus judging, I deem it my duty to say that, in following up, this autumn, a supplement to the observations on materialization which I made during last June and July in this city, I have come upon unsatisfactory results. Various suspicious circumstances have presented themselves within the last few weeks, including what I and other habitual frequenters of the sittings judge to be a direct attempt to deceive. These do not, it is true, afford proof that all preceding manifestations from the same source are untrustworthy (seeing that there are many examples in which mediums, when their powers fail, supplement the genuine with the spurious), but, under the old *quædam Herouleana* rule, they do throw a doubt over the whole.

I therefore, I live to write another work on Spiritualism, I propose to exclude from its pages all record of the observations in question, as being like the Livonian narrative, outside my "rule of authentication." For similar reasons I telegraphed to the editor of the *Atlantic Monthly*, on the fourth of this month, requesting him to withhold the relation of last Summer's observation, which I had contributed, at his suggestion, for the January number; a request which arrived, unfortunately, too late.

That, under these circumstances, my character, not as regards good faith, but as a shrewd investigator, should suffer, is natural and just. Yet, perhaps, it ought on the other hand, to be borne in mind that there is nothing genuine, not even religion itself, that can not be simulated; and that the presidents and directors of some of our best banks have occasionally accepted, as their own, notes that had been struck off in the secret workshop of some skillful counterfeiter.

While I regret that observations which I had hoped would prove a valuable contribution toward a most important inquiry, have to be dropped as insufficiently authenticated, I am glad to know that, in this matter, other observers have been more fortunate than I. Mr. Crookes had advantages which I had not. He experimented with a non-professional medium of unblemished character, and many of his observations were made in the privacy of his own dwelling, time and place and all surroundings being entirely under his control. Taen Colonel Olcott, as the *Daily Graphic* has been informing us week after week, has had an experience infinitely more varied than mine; not three or four, but three or four hundred figures have presented themselves to his observation. Thus omitting the Philadelphia sittings, there is a vast balance of evidence, during this year, going to establish the reality of spirit-materialization. And, so that the cause of Truth is advanced, it matters not who best aude to bring about its advancement.

It is proper I should add, in conclusion, that so far as I know, or believe, no one who ever attended the Philadelphia sittings has aided, directly or indirectly, in any deception or concealment; or is responsible (except it be by having granted undue confidence), for the results, be they what they may.

ROBERT DALE OWEN.

Philadelphia, Dec. 10, '74.

P. B. Before taking action in this matter, I stated, in plain terms, to the parties concerned, that I had withdrawn all confidence from them; giving them some of the reasons, founded not on report but on personal observation, why I had done so. I also reminded them that they had persistently declined, or neglected, to act upon my suggestions, so that they should set the cabinet on castors, so that it could be moved to any part of the room which the audience might select. I added that by so doing and by giving up the dark cabinet, and allowing free examination of the cabinet, both before and after the sitting, it was still open to them, if all was right, to vindicate their honest dealing to the public. And I concluded by telling them that if they succeeded in such vindication, no one living would rejoice more sincerely than I.

R. D. O.

Extracts 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 exchanges, which we are receiving from various parts of the world.

The Spiritual Magazine.

Rev. Samuel Watson, D. D., of Memphis, Tenn., has issued No. 1, volume 1, of the above named monthly magazine. We with pleasure welcome it to our exchange list and bid it a God-speed in reaching the friends of every Spiritualist throughout the world. It is neatly executed and filled with thoughts well expressed.

The Spiritual Magazine will supply a want in spiritual literature—hence it will be well received by a large class of Spiritualists who are honest seekers for truth, but have a hereditary predilection for the Christian limitation of our heaven born Philosophy of Life.

The Spiritual Magazine will serve a grand purpose. It will be a lamp to the feet and a ladder of ascent to millions who thereby will be enabled to ascend to the summit of Mount Pisgah, where the broad expanse—the promised land—will be visible, and the Philosophy of Life will be better comprehended. Terms, \$1.50 per year; to ministers, \$1 per year. Address, Rev. Samuel Watson, D. D., Memphis, Tenn.

The following truthful article we extract from this valuable work:

PRESENT ATTITUDE OF THE CHURCHES.

"The day has long since passed when any candid and thinking mind would doubt the claims of modern spiritual mediums to some specific influx." This was the utterance of one of the most eminent divines of the orthodox church. The occasion for this strong expression was at the close of an able sermon on "The Inspiration of St. Paul." Through a long and eloquent discourse he had held an immense audience spell-bound, and as he pictured the great apostle in his self-abnegation and humility, looking to heaven for the new life which he was to express with apostolic fervor to quicken the aspirations of his hearers, that they might crave the life that Christ alone could give. I have no language to express the thrilling eloquence of his words and manner as he described the relation of Paul to the divine truth, and on the other hand to the religious welfare of those ancient Christian churches. We could almost see the kindling fires of God's eternal light, as they descended to inspire and guide the friends of this great apostle. And when the preacher had fulfilled his purpose of picturing Paul's life and mission, so that no one could doubt that he was a chosen instrument of God and Christ for the spread of Christianity, he paused and quietly said, "I suppose many of you have already asked how the inspiration of St. Paul differed from the inspiration of modern spiritual mediums; for the day has long since passed when any candid and thinking mind would doubt the claims of modern mediums to special influx." And then he said: "I answer that the inspiration of the modern medium is precisely like the inspiration of Paul—the only difference being that the inspiration of Paul was by authority, and that of the modern medium is without authority." I think I give his exact words. At any rate, much that he has uttered and published since has been consistent with that view of his which was expressed twelve years ago.

If his comparison was a just one, I think we can trust the divine truth to carry with it the requisite authority when mediums sink all personal preferences, rise above their early prejudices, and are animated by the fear of God and the love of truth. It may be that one of the most important lessons for us to learn is, that obedience to any authority but that which truth has over our own minds, is the greatest impediment to the spread of Christianity. Paul was made absolutely certain of what he preached by some of the most sublime "spiritual manifestations" that have ever occurred. What "authority" will any of us want to enable us to understand and teach the truth concerning the resurrection of Jesus and his appearance in a real body, when God shall show us that not only He, but any spirit, can appear in such manner as that their appearance in form shall carry the conviction and assurance that truth alone inspires?

While I admit that this preacher's opinion was somewhat exceptional, our experience has abounded with evidence that God is wonderfully preparing his church on earth for that more than pentecostal jubilee when he shall permit his Church in the heavens to express their sanctified and holy love in accordance with the philosophical principles so clearly and unmistakably revealed by Spiritualism. And so clear and beautiful is this philosophy, and so exactly adapted to the wants of the Church as a means of conviction of thinking minds, and especially to meet the arguments of the scientist, that I can only account for the indifference and opposition of religious teachers by supposing that God has held them chained to their people that they might more effectually lead them on at last. But there is a vastly more convincing on the part of the clergy than is made manifest, or calls itself Spiritualism.

On one occasion I was struck with a report of a sermon, this time also by a very orthodox man, given by a parishioner, and called on his pastor, then in an Eastern city, and now far West, and as soon as he found I was a Christian Spiritualist, he told me that both he and his wife were mediums, and to that he owed his popularity (which was very great). "I would not deny it," he said, "but I do not feel called upon to parade it before the world when it would lessen my influence to promote the spread of that truth which this development is designed to establish." And this illustrates the idea given above, that God keeps his agents preparing the way for new revelations.

A few weeks ago I attended the opening services in one of our city churches after the summer vacation. The pastor is among the most popular of all the clergy of this giant city, and circumstances made it an occasion of more than ordinary rejoicing that they had resumed services around their favorite altar, and in the fervor of the pastor's gratitude to God, he thanked Him that "we can feel assured that those who have loved to meet with us here and have left the earth for the higher life, are yet able to join us at this time of our rejoicing, and that they still hold dear this place of their former worship." I was not a little surprised, but supposed the expression due to the effect of memory on the emotions during the inspired moments of earnest prayer. But my surprise was greater when I found the sentiment only the repetition of the calm and deliberate statement of the pastor when writing his sermon in his

study, where he enlarged upon the idea. I was greatly astonished when I met him on business the next week, to learn that he "had no sympathy with Spiritualism, and thought it was doing injury." I was not disposed to question his assertion, but thought to myself that the sentiments of the prayer and sermon of the preceding Sabbath prepared many a mind to conclude that if spirits attended church and joined in communion service, it would be equally easy for them to go to some medium, if thereby they could express their interest in loving friends, and many would reason that they would be more attracted there than to a church.

I might multiply instances showing that God is preparing the Church as well as the world to welcome this providence which is soon to end the cavils and dissensions of sectarianism, and silence the voice of the materialist, by demonstrating the meaning of the New Testament, so that there shall be no chance to doubt. Within a week one of the rising stars and earnest defenders of Trinitarian theology visited a medium friend of mine and solicited a seance, and appeared to enjoy it. And I happen to know that he has had many better opportunities to be convinced before, and I do not wonder that he wanted that opportunity.

I know a Bishop of the Episcopal Church who is said to make no secret of his interest and conviction. The opinions of the Beecher family, especially Rev. Thomas K., of Elmira, and Mrs. Stowe, have not only made many converts through the Christian Union, but have emboldened others to express what they were before disposed to conceal, and must have led many prejudiced persons to inquiry.

The late professor Upham, of Bowdoin College, whose orthodox few would question, and whose admirable Christian character none would deny, came to me fifteen years ago, on learning that my Spiritualism only strengthened my faith in Christianity, and well do I remember with what earnestness that conversation was continued the whole afternoon, and only dropped to be resumed every vacation for years. He was particularly careful not to disturb his popularity by any distinct avowal, only because his former writings had given him so much influence in all denominations of Christians that he had a passport to the generous confidence of many a struggling heart, whose faltering convictions he could elicit more fully by not disturbing the estimation in which he was held by the orthodox public.

But why multiply instances? The same God who eighteen hundred years ago arrested the thought of the world, and compelled his children, by force of his love and evidence of his power, to pause in their career of selfishness and sin, has now permitted his angels to beautifully illustrate every phase of the Christian revelation, so that the true Christian shall soon have "life and immortality" so "brought to light" that the sable weeds of mourning shall disappear. Yes, more: the time is not distant when the conviction of the presence of spirit friends shall be so clear, that men shall understand how the hidden things of this world are to be revealed, and men shall know that they walk, *spiritus in corpore*, in the presence of angels who can reveal all.

The secular press, unopposed, is lending its powerful aid to promulgate the doings of spirits, and challenging the Church on the one hand and the scientific materialist on the other, to appear at the bar of public opinion and show cause why this should not be received as the work of God, and the interpretation which divine science puts upon the truth of revelation; and this is awakening thought and stimulating inquiry throughout the Church in all its branches. No one questions that dogmatic theology is losing its hold on the most thinking minds as the result of the uprising of all men to a distinct individuality, and what more reasonable than that our loving Father should meet the want thus created by some form of positive evidence? Just here Spiritualism comes as "the voice of one crying in the wilderness" (of bigotry, doubt, selfishness and scientific pride), calling all to careful study of startling facts, that they may "Make straight in this desert [of sin and sorrow] a highway for our God."

MY TRIP TO THE SOUTH.

Spiritualism in Cairo—Mrs. Hollis' Mediumship—A Villainous Attack Upon Her and Others—Mrs. Grundy Omnipotent—An Infernal Spirit—A Spiritualist Murdered—A Wonderful Case of Psychology, Etc.

DEAR BROTHERS:—Some six weeks ago, I started on a trip South to preach the new gospel "in the regions beyond." From Chatsworth I went on through to Cairo, where I had a four weeks' engagement before the F. R. A. Here I spent the month of October. My first lecture there was attended by a small but appreciative audience, to whom I spoke for an hour, impromptu, on putting ourselves into right relations to the unseen forces that are about us. The succeeding discourses were well attended up to the last Sunday evening, when the hall was crowded. Efforts that were successful, were made to secure the services of Mrs. Hollis, the world-renowned medium, for a week or so. She came and gave a number of seances, that were quite a success, when by sheer mismanagement, conditions were so broken up that she did not succeed as well as could have been desired. This was owing chiefly, as I understand from Mrs. H. and others, to the conduct of one Woodward, at whose house Mrs. H. stopped. Woodward is a Materialist or Atheist, and has, I learned, been expelled from the Masonic fraternity for his blatant Atheism. His treatment of Mrs. Hollis, in his own house, was simply infernal. I hereby give warning to all Spiritualists to keep clear of this man Woodward—as a dangerous man. Through him and a certain Dr. Smith—the Cairo Bulletin, edited by one John Oberly, made a vile attack upon the good woman's mediumship, he (Oberly) author of the article, never having been at one of Mrs. H.'s seances. But, reader, you are probably aware that that is the very class of persons that are always most ready to explain how all these things are done, and expose all mediumship.

In a two and a half column article I came to MRS. HOLLIS' DEFENSE, which the editor could not, dared not attempt to answer. All he could do was to try his skill at throwing dirt, in which he succeeded about as well as he did in exposing Mrs. Hollis' claims to mediumship. In a brief paragraph he said: "We have not time to reply to Dr. Taylor's article. Life is too short." He is evidently a man of bad temper and few ideas. A failure as a preacher in an orthodox church, he is evidently a failure as a lecturer on Infidelity and Spiritualism. Among those who are not acquainted with my past success as a Methodist clergyman, this slang might have had some influence. If it had not been for the fact that the Bulletin had given some very flattering notices of my lectures in the city, just previous to the publishing of the above, such for example as the fol-

lowing: "Dr. Taylor's lectures before the Free Religious Association of this city are being largely attended, and are very entertaining and highly instructive. The Doctor is a forcible and eloquent speaker, and must have been a power in the Methodist Church, as a revivalist."

These two paragraphs don't "gibe" very well. You have already published Mr. Harrell's account of the seance at which he and other Atheists were converted. I was present at that seance and can verify Mr. H's statement in reference to it. It was one of the most interesting occasions of my life. Those Atheists who had only looked into the grave with a shudder, now weeping with overwhelming joy at the fact of "life after death."

During the interim of my Sunday work in Cairo, I visited Golconda, Ill., and Charleston, Mo. At the former place I found quite a number of the best people in the city to be ardent Spiritualists or earnest and intelligent investigators of its claims. Here I gave out a challenge for discussion, which was accepted by the Rev. Dr. Burgess, President of the Northwestern University of Indianapolis; but unfortunately the time he could devote to it, was a time that I was compelled to be in Charleston at Court; so we have deferred the discussion till the summer vacation.

I also visited Paducah and Smithland, Ky., and found at each place many intelligent Spiritualists, such as the Hon. Judge Fowler, and Hon. Judge Williams, both leading and distinguished jurists of the commonwealth; Gov. King, Col. Husbands and others of like character, but some of whom are much afraid of that miserable old lurch-back toothless orator, Mrs. Grundy. It is surprising how nearly omnipresent the old hag is! I find her residing in every place I visit, and can hear of her at other points.

From Paducah I went to New Orleans with the excursionists. This was a cheap and pleasant trip; only six dollars from Paducah to New Orleans and return. At the "Crescent City" I had a very enjoyable time. The St. Nicholas is distinguished for high style and bills of the same class. Being less pretentious I put up at the Waverly, where I should advise all my friends to stop when in the city. It is a nice, quiet, clean, well conducted hotel. The landlord is a perfect gentleman, and all his servants are polite and accommodating, and you will not be charged to death when you go to settle your bill. But as I write a lengthy letter to one of the secular papers, I will add no more here on this point.

In New Orleans there is an organization called "The Progressive Union," composed largely of the literary and philosophical class of minds. Learning that I was in the city, they called a meeting of the members at the private parlors of Mr. Simpson, and gave me a very handsome and complimentary reception. I gave an address to the "Union," and with that whole soul-warmth of the true Southern heart, was invited to return and give a course of lectures there this Winter, which I may do towards Spring.

ON OUR WAY HOME SOME

INFERNAL SPIRIT.

In the form no doubt, tried to throw our immense train from the track, probably for plunder and robbery. He removed the spikes from a rail and slipped it just out of line, so that the engineer would not see it in time to stop, and yet so that the wheels would miss it. It was a high embankment, and had we gone over, it would have been a fearful whirl in the gulf below. But fortunately the train was going at the rate of about thirty-five miles an hour, and being on a curve, the rail removed from the inside, the centrifugal motion of the train hugged the outer rail, and the whole train was carried beyond the gap, with only a jolt, as the wheels struck the cross-ties. A small of an old-fashioned *he!* would do such a devil good—*maybe*—yet I doubt it.

During this trip, in addition to the places already named, I also lectured at Mound City, Cobden, Murphysboro, Carbondale, Centralia, Arcola, and back again to Chatsworth, and thence home, making forty-one lectures during the time.

At Carbondale I found the most wonderful case of Psychology on record. Dr. Vincent Hinchelliff—a physician and Spiritualist—at Eight Mile Point, was shot by some

CHRISTIAN (?) BUSHWHACKERS.

ridding his body with sixteen buckshot. His horse also fell dead in his track. This was in broad daylight, about 300 yards from his own house. The blackened devils leapt from their ambush and yelling like so many fiends, ran towards a wood. Mrs. H. was the first to reach her murdered husband, and found his arm broken above and below, the elbow, his neck broken, and six or eight bullet-holes in his breast. A short time afterwards Mrs. H. gave birth to twins, both of which were dead, and one of which bore all the marks of the murdered father; six bullet-holes in its breast, arm and neck broken, as was the father's. These facts I obtained from the mother, the nurse, and the Doctor in attendance. Now will some of our wise ones explain this case? Respectfully submitted, T. B. TAYLOR, M. D.

Spirit Prophecies.

BY JESSE MCKINSTRY.

This subject presents itself very forcibly to our mind for consideration, and, in passing a few thoughts upon it, we are led to inquire whether spirit prophecies can be relied upon—we mean, are they correct enough to warrant us in acting in accordance with their directions? Possibly your answer would be that "common sense should guide us in all of our actions."

The question is, how do spirits arrive at their conclusions? We frequently hear the remark like this, "A medium told me a great many things, but they never came true. I have been told so much that my confidence in the truth of what spirits prophesy, has been lost." Certainly this is an unfattering manner in which to receive the communications spirits are at some pains to extend to us. Why, then, do the spirits fail to prophesy correctly, truthfully, so that we may depend upon them as being reliable sources from which to acquire an insight of the future? Is it the inability of the controlling spirit, or the deficiency of the medium?

We answer to these questions that there is a fault in both; neither being responsible for the deficiency. This may appear presuming on our part, yet we know that there are deficiencies in every medium; if nothing else, the personal identity of a medium can not be wholly overcome by the influence of the controlling spirit, and if it could be so overcome, we hold the spirit of the medium will have passed on to the other life.

The deficiency of the spirit lies in the want of knowledge sufficient to form a clear conclusion of the events to take place in the future, for which we think there is a plausible reason to be given. It seems as though the manner in which spirits acquire their knowledge, or arrive at their conclusions as to what will, and what will not, take place in the future, has been entirely

overlooked, hence the dissatisfaction generally regarding spirit prophecies.

We are well aware that a person of good reasoning powers, can conclude from the evidence of circumstances from which he is to judge, what the issue may be of a certain case. We could, by the aggregation of circumstances, form a correct conclusion of the events to take place in the future, were it not, that other and unseen events interpose to falsify the result. In proof of this, we would state the relation of cause and effect, which is undeniable, and we have an instance of this in the prognostication of the Signal Service Bureau, which are nearly always correct. To be plain, we have but one more condition to supply and our mode of reasoning will adapt itself to spirit prophecy, that of having a greater array of facts presented to them on account of their better faculty and adaptation to acquire the knowledge of these circumstances.

We hold logic to be logic whether the deductions be made by man or spirits. We are, therefore, decidedly of the opinion that the faults of incorrect prophecy are attributable to the lack of knowledge on the part of spirits and the idiosyncrasies of the medium's mind and constitution.

Life—Its Origin and Objects.

BY E. B. WHEELER.

Having just read chapter 3d concerning "Life, its Origin and Objects," by Bro. J. G. Whittier, I feel impressed to add a few thoughts concerning the same subject. If the heading to this chapter had said, "Organic life, its origin and objects," perhaps there would have been no difference of thought between us; but to say that life as a principle, or an entity, has an "origin"—a beginning, and from thence an object to accomplish or to complete, and then cease, perhaps, would not be good logic, and very far from the real fact. Hence, I am inclined to reason thus:—Life (inorganic) is an infinite sea, having no "origin," but self-existent, and omnipotent. That life, as such, is indestructible, and never more or less than now; that all the organic forms of life are but so many limited expressions made manifest within the unlimited ocean of infinite and unending life.

To say that life, as such, has an "origin," is no more true, than to say that time and space and wisdom and God had an origin—and a specific object to attain, and then cease to be.

If the principle of goodness is infinite, and absolute, then evil as such has no place in which to be. If life is an infinite sea—then death as such has no existence: hence all the different changes of matter, whether in organizing or in disorganizing are equally the result of life-forces. And this life-force as our Brother truly conceives, ever moves in circles when reaching out for the accomplishment of certain results. The present puzzle, in philosophy as the origin of force, will soon be found to lie in the sea of self-existent life; from which all organic life and circumscribed force had its origin.

It is said that nature abhors a vacuum, or in truth no such condition can exist. So nature abhors death, or in truth no such condition can exist, for life is force; each are self-existent, and as a whole can neither be increased or diminished.

The Spirit-world is but a small sea of life existing in the infinite sea of life. It is in this small sea of life that the conscious identified spirit in man, has a fixed and endless relationship, while his physical and external being can have only a limited relationship to limited things from whence it sprang; therefore spirit in organic life is one thing, and physical organic life a different thing. And life, as an infinite and self-existent element, ubiquitous—all pervading, is still another and higher idea. For in this last all the others have their being and existence. This is the Alpha and Omega of all life, without "origin," without beginning or ending.

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By J. COCKBURN THOMSON, MEMBER OF THE ASIATIC SOCIETY OF FRANCE, AND OF THE ANTIQUARIAN SOCIETY OF NORMANDY.

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 prevailing 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 nothing less than divine commands. 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 deities. Those who have been educated to believe in the Christian religion, and to regard the gentle Nazarene as the only Son of God, take a very limited view of the various religious systems of the present and of the past ages. Among the incarnate deities that different systems of religion have recognized as having existed, throughout omnipotent love for fallen humanity, by the overlooking of the families of mortal purity, Krishna was a character as important in the Brahminical system of religion, as Christ is "in the plan of salvation" instituted by the Jews' Great Jehovah, believed in by Christians. His coming was foretold, even as was Christ's.

At the age of sixteen, Krishna began to preach, and was like Christ, the founder of a new religion. Prior to the great Chicago fire, the Rev. Mr. Parsonson, of Paducah, Ky., published the Bhagavad-Gita, from a translation of the Sanskrit, by that celebrated scholar, Charles Wilkins. Nearly two editions of that work were sold when the fire-demon came and destroyed the stereotyping plates. The demand for the work being so great, we were induced to send to England for a copy of a more recent translation, by J. Cockburn Thomson, member of the Asiatic Society of France, and of the Antiquarian Society of Normandy. The translator accompanied the work with copious notes, which are doubtless of more or less value, as explanatory of the text, but the reader will take them for just what they are, and not for anything more in expectation. The text is correctly translated, contains gems of thought, transmitted from antiquity, which are of real intrinsic value to the thoughtful people of the age, and to those who would like to respectfully recommend it to the American Publisher.

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An Important Work.

THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM. By Eugene Crowell, M. D., pp. 328. Octavo. Two Volumes. Volume I. New York: G. W. Carlton & Co.

REVIEW BY HUDSON TUTTLE.

The literature of Spiritualism receives a most valuable augmentation in this volume, of which too much can not be said in praise. Setting out with this motto—"The same stream from the Great Fountain of Truth with its channels widened and deepened by the superior intelligence of the age," the author calmly and dispassionately compares the phenomena of to-day with those transpiring in Biblical times. In this motto he touches the key note of spiritual intercourse. Not of to-day or yesterday, but of and for all time, is spirit inspiration bestowed on man. The possibilities of one age measure the possibilities of all others. Spirit influence sweeps with a gathering flood through the heart of the ages. Its golden threads are interwoven in the warp and woof of history; it is the soul of the so-called sacred books of the nations; it forms the basis of all religions, and is the vivifying essence of literature and of art. Interesting as the rappings, moving of physical objects, materializations, inspirations of speaking and writing, the gifts of prophecy and speaking in unknown tongues, may be, they are not modern, which applied to them becomes a misnomer. Dr. Crowell defines the latter as "a quickening, an outburst of spiritual phenomena, and of spiritual intercourse," and "dates from the time that the key to a proper understanding of spiritual manifestations and communion was discovered, twenty-six years ago, by a little girl—Katie Fox." The great difference between the Spiritualism of the present and of the past, consists in the positive scientific aspect of the former, while the latter has been applied to superstition. If the former fail in demonstrating the spiritual existence of man by unimpeachable evidence, it in no wise accomplishes its mission. Its office is to substitute knowledge for belief, science for faith. What Dr. Crowell proposes in his exhaustive work he thus briefly sketches:

"I shall attempt to prove the genuine character of the so-called miracles of the Bible, by evidence as strong as that required to decide the most important cases in our courts of law, by establishing the fact of the occurrence of similar miracles in our own day, constantly occurring in our midst, and which may be witnessed by all, and have been witnessed by thousands of persons of greater intelligence than most of those who witnessed the Bible miracles, and upon whose testimony, these depend for credibility; and while I contend for equal credibility for both those which are recorded in the Bible and those which are now occurring, I shall be able to show that the different phases of spirit manifestation at the present time are fully as wonderful as those in ancient times, and that whereas they were little understood then, they are far better understood now, this arising from the superior intelligence of the age; and this superior intelligence also enables us to appreciate the knowledge received through these sources, and use it for the advancement and elevation of mankind."

The method of this author in pursuance of his great task is peculiar, and exceedingly well calculated to interest and lead the investigator onward. From the title of the book, one would infer that he essayed a treatise on ancient Spiritualism, delving in the dust of the apostolic age and restoring the legends of saints and martyrs, who surrendered their lives for the vindication of the truth. Such a conception would be, however, entirely erroneous. He is content to take the Biblical record as it is, and pour over it the flood of light furnished by the modern phenomena. As some dreary field, winter-desolate, dead and barren, clothes itself with beauty at the first beams of the vernal sun, babbling rills gushing from the frozen rocks, the grass sending up its slender emerald spires, the flowers expanding in the fragrant south wind, the trees blushing with expanding bud and leaf, the myriad forms of life sporting and singing with exhaustless joy, so once the drear and dusty desert, the battlefield of theology, in whose dark caves superstition, bigotry, and the repulsive passions hid from the light, where the waters were embittered with the dogmas, and the refreshing fountain, walked-in with creeds, the sun of Spiritualism reveals unknown beauty, and the key by which its mysteries are interpreted.

Our author selects the passage or passage from the Bible he desires to illustrate, and then proceeds to elaborate the facts gathering around them. Not by dull theorizing, but by fresh and startling facts, many of which are drawn from his own personal experience, demonstrating every step he advances, does he deliver these novel and incomparable sermons. Not that he thinks he exhausts his subject, for that alone would show him unworthy of criticism. On the contrary, he acknowledges how little we can really know. Well he remarks: "One lesson Spiritualism teaches in every step of its investigation is our inability to fathom many of its mysteries; we are constantly reminded of our limited powers of comprehension, and yet the discoveries that reward judicious and well directed efforts, as constantly stimulate us to exertion, so in view of these successes, we can afford to acknowledge our ignorance of many things which we hope the future will reveal to our researches."

It would have appeared sacrilegious to that class which will be most eagerly drawn towards this work, but to the unprejudiced it would have been invaluable, had Dr. Crowell, by the side of his Biblical texts, placed parallel passages from the sacred books of other people, from the Shaster, the Zend Avesta and the Koran. Then would all have seen that this sweet water was not distilled alone on the plains of Palestine, or in the desert by the Red Sea, but also on the table-lands of Central Asia, the plains of Hindoostan, and amid the desolation of the Arabian desert. Wherever a human soul has felt the promptings of his immortal aspirations, there has descended the answering influence of the departed. The illustrations, the facts and theories recorded in the pages under consideration, are equally applicable to the sacred writings of all races of men.

Mediumship he regards as not miraculous, but "a result of the operation of natural law and of natural causes. Owing to the variability of these conditions, the manifestations are always intermittent, or present in greater or less force. The state of the nervous system; or of the health of the medium; the magnetic influence of persons present; the condition of the atmosphere; and probably other causes, affect the operation of the spiritual and magnetic forces and elements, so that there is constant variation in the strength and character of the manifestations." While we are ignorant of the essential conditions requisite for spirit manifestations, and we know now subtle and evanescent the forces are with which we deal, the occasional failures of public media are not surprising, but it is rather that they obtain the least manifestations.

Dr. Crowell continues: "Mediums being entirely misunderstood in the past, both by themselves and by others, have either been elevated to the rank of God's special ministers, as were many of the prophets and seers of old,

or they have been accused of being in a league with the powers of darkness, and the willing instruments of Satan for the enslavement of mankind." "As a class, 90 people in the world have honored as have mediums. A few have been honored, though always misunderstood; but the majority, or perhaps the vast majority, of priestly bigotry, or of an ignorant populace; while angels looked on in sorrow and pity for the victims, and in disappointment that these, the only channels they could use to enlighten mankind, should be closed through ignorance and prejudice."

From this sensitiveness, the position of media is necessarily exceedingly perilous. The organization which renders them susceptible to the influence of spirits, renders them equally susceptible to all surrounding influences. It is not within their province to select the influences which shall be exerted on them. They must yield, as the needle to the magnetic current, and indicate its force and direction. Their only safeguard is in the principle that like seeks like, and if they aspire continually for the good and the true, they will attract the true and noble in Spirit-life. But there may be to the best some hours of depression when opposite agencies may find the gateway open. There is always a crevice in the armor, a part, unwashed by the baptismal tide, furnishing entrance to opposing forces. Hence the need of a charity, charitable because informed of the truth.

Of the foolish writing imputed to spirits, Dr. Crowell admirably remarks: "The wonder is, not that the spirit should fail to express itself correctly, but that by any possibility it should at any time be able to do this as well as the spirit that has controlled the organism from birth." In writing and speaking, if media were controlled like automata, it would not be difficult for the spirit intelligences to render exactly their thoughts, but they are not. They are living entities and must be controlled through their nerves and brain. Hence the exceeding delicacy of the task, and its oftentimes unsatisfactory results. Because a communication purporting to come from a certain spirit is below that spirit's recognized capacity, does not prove that its claim is false, for the imperfection may entirely be present in the medium. The same fountain will fill pipes of different calibre, and it is not the fault of the fountain that they carry different measures of water, but that of the pipes. "If spirit control be a fact, is it not evident that the spirit of a Webster could not possibly communicate with equal facility through the organization of an infant whose vocal organs have not yet been used to articulate sounds; through that of a delicate child, whose logical powers have not yet been developed; and through another brain, in which the same organs which had been so active in himself have been fully developed by use?"

So vast and varied is this storehouse of facts and philosophy, we have space only for the briefest outline of what it contains. Its twenty-seven chapters treat of Inspiration and Mediumship, Faith, the Gift of Healing, Working of Miracles, Physical Manifestations, Prophecy, Discerning of Spirits—Apparitions, Divers kinds of Tongues, Trying the Spirits, Conditions that must be regarded, The use of humble means, The Origin of Angels, the Spirits in Prison, Possession and Obsession, Witchcraft and Sorcery, Hebrew Prophets and Mediums, the Natural and Spiritual Body, Materialization of Spirit Forms, Table Tappings and Tappings, and the Displeasure of the Priests, Pharisees and Sadducees.

It will thus be discerned that the book is rather a record of modern than of ancient phenomena. Yet as it is by things seen and known we learn the unseen and unknown, it becomes the ablest and most truthful commentary on the Bible extant. Allen Putnam in his admirable "Marvel Workers" wrought in this field, but in directly opposite direction. He illustrates the modern phenomena with the ancient, and seeks parallels in the past for the startling occurrences of to-day. His work is a calm and thoughtful effort of a clear and logical mind, and if persuasive words of gentle wisdom can win acceptance from prejudice, they assuredly have that power. Dr. Crowell writes with equal calmness, but having allowed himself the wider range afforded by two octavo volumes, he is able to multiply positions until it would seem every vestige of opposition must be overcome. His style, exact, candid, far removed from polemic, impresses the reader with his truthful sincerity and integrity of purpose. He believes all he writes, and that belief wins attention and respect. He is a man of eminent attainments in his profession. For long years habituated to study closely and carefully the minutest phenomena, feeling that life or death turned on his exactness of observation. This habit of thought he has brought to the study of the phenomena under consideration, and no one can say that he has not given them acceptable employment. "Primitive Christianity and Modern Spiritualism" must ever remain a standard work in spiritual literature.

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CHICAGO, SATURDAY, JAN. 2, 1875

The Katie King Exposure.

THE HOLMES HUMBUG.

The following is a Special Telegram from Philadelphia:

A SKEPTIC'S STRATEGY.

PHILADELPHIA, Dec. 16.—A gentleman of this city, persuaded in his own mind that the "materialization" of the spirit of Katie King, under the auspices of Mr. and Mrs. Nelson Holmes, was a humbug, and yet without any substantial grounds to rest his opinion upon, decided to test the matter, and ascertain whether the revived London beauty was not, in fact, Philadelphia beauty of his own day and generation.

SHOOTING OFF.

he found that she entered the residence of the Holmeses prior to the seance; that she came out after they were over; and, furthermore, that she was not to be seen in the audience which invariably assembled to witness the Katie King phenomenon.

"MATERIALIZATION."

night after night, went on, our gentleman detective discovered perfect identity of form and feature between Katie and the fair boarder of a few squares off. Finally, after much patient persevering, this gentleman secured an introduction to the lady in question.

PIECES OF JEWELRY.

which had been given under the gentleman's own observation to the materialized Katie King by a number of enthusiastic attendants at the seances. This was another piece of circumstantial evidence of the most positive nature.

EMERGED FROM THE CABINET.

before the astonished lookers-on, as the materialization of Katie King. At first she denied the soft impeachment; but subsequently with tears, admitted that she and Katie were

ONE AND THE SAME.

On this denouncement, the gentleman who effected it consulted with Robert Dale Owen and Dr. Child, and they immediately published the cards withdrawing the endorsement of the materialization, which they had given to the Holmeses. In order to make the assurance doubly sure, the gentleman

IMPROVED A SEANCE.

at which the lady agreed to act. Suitable apartments were procured; a cabinet was hurriedly arranged, an audience invited, and the Katie King seance was done to perfection.

HUMBUG IS ENDED.

Yesterday this lady received letters from sources which are believed to be fully known, in which she was threatened with personal violence if she persisted in aiding the move-

ment to thoroughly expose the imposture. The seance took place upon the second floor of the building,

TWO ROOMS BEING NECESSARY.

to the development of the materialization. In the front one, the audience assembled, witnessing the seance, and thoroughly unconscious of the part which the other room took in this bogus drama of the spirits. The cabinet was placed in the front room, with its back against a door which opened in the adjoining apartment.

THE DOOR WAS TAKEN OFF.

and there was substituted by Mr. Holmes a walnut board partition. This partition, he declared frequently, might be examined by anybody prior to the occurrence of the seance; and many, including Dr. Child and Robert Dale Owen, did so examine it, finding nothing at the time to engender suspicion. These walnut boards were secured by four buttons on each side; and frequently the gentlemen always named were invited to take these buttons off and examine the boards. It has since been discovered that

HOLMES HAD THE MEANS.

of taking out one of these boards,—the center one, which was about 15 inches wide,—and of substituting in its place a board that was cut across the center, admitting of the removal of the lower half, and easily admitting a person from the back room into the cabinet, through the aperture. This was the way in which Katie King entered the cabinet.

KEPT CONCEALED.

prior to the seance, and during the intervals when she disappeared? In the rear room there was a bed, upon which ladies and gentlemen attending the seances were in the habit of depositing their superfluous clothes. This room was, as a matter to be expected, subject to close scrutiny, the closets and bed being examined, and more than one pair of eyes cast

OLANOS BENEATH THE BED.

to see if any confederate might be hidden there. But no search resulted in such a discovery. Yet, as it afterward turned out, the bed—like Maesdel's wonderful automaton—did hold a confederate at the time, and the confederate was no other than the lady whose confession we have given above. But where could she burrow? The attendants on the seance had the freest liberty of examination. The bed was open, some doubtless even probing the mattress, to ascertain if it did not, for the time, cage the beauty. Who would have thought of

LOOKING AT THE BOLSTER?

The bolster was so unimportant a matter that it never once excited suspicion. Yet it held the living mystery—no other than the ruby-lipped and fair-armed creature who was in a few moments, via the walnut partition, to burst upon the vision of the breathless spectators. The bolster, then, was none of your old-fashioned striped ticking bags, puffed up with down; but, instead, a

WICKIE CARE.

ingeniously contrived, and as ingeniously overlaid, in which the charming confederate housed herself until she was to issue, like the golden beauty from a cocoon. The lady in question

IS A WIDOW.

and has one child. Her connection with the Holmes dates from a time when she went to board with them. She was in pecuniary difficulties, and they, it is alleged, believing that with her beauty and talent she could materially advance their interest, proposed to her to act as a "materialized spirit." This she consented to do, and, until the exposure, was no other than the Katie of the mysterious seances.

SO HINDRED A SWINDLER.

which has been unparalleled in its way, being successfully imposed for some time on the most talented and distinguished people of our time. These facts are all correct, as we have given them, our authority being a number of gentlemen personally acquainted with the facts herein set forth.

ROBERT DALE OWEN'S STORY.

I give notice that I will no longer receive any applications connected with the seances of Mr. and Mrs. Holmes, now in Philadelphia, the manifestations being unsatisfactory.

ROBERT DALE OWEN.

Philadelphia, December 6, '74.

These announcements from the two leading Spiritualists of the country taken in connection with the capture and confession of the young woman who personated "Katie King" in the seance referred to, gave a sort of melancholy interest to the article of Robert Dale Owen in the January number of the *Allentown Monthly*.

It is claimed by the religious and secular press that Spiritualists are not only upholders of the "social freedom" infamy, but that they will cover up and sanction deception or false mediumship, for the purpose of gaining converts to the cause of Spiritualism.

While it is true that a few lecturers openly contend that "free love" is "germain to Spiritualism," and that the free platform for the dissemination of Spiritualism should be equally free for the advocacy of promiscuity in the sexual relations and the abrogation of all marriage laws, and that there should be no exposures of impostors as they are acting under spirit influence, it is equally true that that class of lecturers and their followers are but few in number when contrasted with the multitude, who honestly seek for the truth and most energetically repudiate the "germain" free-love doctrine, together with the sentiment that they are to fellowship impostors for fear that "it will hurt the cause" to expose them.

The Religio-Philosophical Journal has, and ever will, take a straightforward independent course upon these questions, regardless of all consequences.

We have grappled with the enemy which has presented its hideous head under both disguises—viz.: that "free love" is "germain to Spiritualism," and that it would "hurt the cause" to expose impostors.

The "old germains" and the tender-footed "hurt-the-cause" party have assailed our paper and us, unsparringly and to the bitter end—the end of their own superlative bitterness, accusing us of the same licentiousness which they claim to be the "elixir of life," and unblushingly avow that they practice.

We have asked for none, nor would receive at their hands any quarter. The war is a war of extermination. The Religio-Philosophical Journal represents Spiritualism divested of all shams and infamy—the Philosophy of Life.

If the doctrine of universal promiscuity in the sexual relation, under the name of "social freedom" backed up by fraud in pretended communications and manifestations from the Spirit-world in its support prevails, then our philosophy which teaches that knowledge, purity, order, goodness and virtue, are to be enhanced by open communion, with the good, pure and true men and women in Spirit-life, is a fallacy, and the Journal as the advocate of such a philosophy, will fall for the want of such support, and sink into oblivion, as the whole tribe of free-lovers for two years past have prayed that it may.

Our experience for the last two years (during all of which time, we and our paper have been assailed by the common enemy to the utmost of their ability) teaches us that nineteenth-century of all who have commenced the investigation in regard to spirit-communication are virtuous and honest people, who are not seeking for means for licentious gratification, nor do they desire to be imposed upon, nor would they for a moment uphold impostors in the garb of mediumship.

We know of no pretended medium who has thus deceived the people, that does not sympathize with, or openly advocate, "social freedom."

We do not say that all free-lovers are impostors, but we do say, so far as our knowledge extends, that every one of them condemn us and our paper when we show up the absurdity of their doctrine, or expose the trickery of impostors. They say, "O, it causes division in our ranks,—it hurts the cause,—I would not take that paper if I were you."

Despite all this opposition and all the calumny that vile tongues could utter, the subscription list of the Religio-Philosophical Journal has increased in a most unprecedented manner for a Spiritual paper, and we boldly assert without fear of successful contradiction, that it now has a larger subscription list than all our newspapers advocating Spiritualism combined, and our course is applauded by nineteen-twentieths of the believers in spirit-communication.

We say it not in a spirit of boasting, but in the advocacy of that Spiritualism which rejects licentiousness and fraud as "germain to Spiritualism," and in justice to the good sense of the great mass of Spiritualists.

Our friends doubtless sometimes think that we are too severe in showing the absurdity of the doctrine of "social freedom," and in exposing impostors. Such friends do not fully comprehend the responsibility that rests on us in conducting a Journal, devoted to the Philosophy of Life, of the widest circulation of any spiritual paper published.

As the Philosophy of Life becomes better known, it gradually undermines old theology, which it is soon to supersede, even as astronomy superseded astrology, chemistry alchemy, and true history superseded mythology—hence it is the mission of the Religio-Philosophical Journal to carefully separate truth from error, exposing the latter in all of its hideous deformity; that no one may receive it, and thereby be led astray by the acceptance of a fallacy that leads only to disease, shame and sorrow.

Many honest seekers for truth in all fields of thought, have been deceived by false pretenses and impostors. Then is it anything strange that Robert Dale Owen and Dr. H. T. Child, two honorable high-minded gentlemen, whose intelligence is everywhere admitted, should be deceived? We think not. Was not Christ deceived when he accepted Judas as a disciple and made him treasurer. He afterwards saw that he was an impostor who was to betray him, but not until the last hour at the last supper.

Will our opposers be so kind as to look into their own ranks for impostors before they come to the conclusion that *Spiritualism is all a delusion*, because forsooth free-lovers and impostors like hungry vultures hover around for food for their passions.

How many wolves in sheep's clothing will the churches be able to disrobe in the clerical ranks? How many licentious men and women of well defined religious proclivities, are daily exposed, to say nothing of the thousands that the world has good reason to believe live and fester upon the passioned plain, and yet so adroitly as never to get exposed. And shall it be said that such facts are evidence that there is no honesty, no truth in any of the advocates of the Christian's moral ethics, and that there is no such thing as an after life, which all Christians teach?

Would to heaven we could sound the alarm for caution so as to be heard by every investigator throughout the world, so that no chance for deception would be open for impostors.

We would not encourage unkindness nor positive incredulity in regard to the honesty of mediums. We would simply confine them with needle-thread and sealing-wax, in a manner to leave them as comfortable as if unconfined, and we would see that there was no possible chance for confederates to enter the cabinet. Under such a regime impostors would soon find that want of patronage which induces them to ply their profession, and quit the business.

If Bro. Owen and Child had been firm and scrutinizing enough to have seen that the fixing

up of the boards with buttons, and the change of the door referred to, was only a contrivance to deceive, they would have saved themselves from the mortification of being dupes to such arrant impostors. But our readers must remember that both of these gentlemen are blessed with a large share of good intentions, and they rather look for similar qualities in all others—hence are easily imposed upon.

The Holmeses informed us several months ago that they would soon come to Chicago—they came as far as Michigan and were caught cheating. About that time we detected and exposed an impostor, and gave notice that all impostors who might present themselves at our seance room, would be sure to be exposed. For that declaration, or for some other cause, the Holmeses did not visit Chicago, but returned to Philadelphia.

Let no honest medium have any fears of the closest scrutiny on the part of investigators. They will, like pure metal from the refiner's fire, be all the more respected for the caution practiced.

This exposure of the Holmeses and other impostors will soon free Spiritualism from the imputation of encouraging jugglery. If Spiritualists profit by the lesson it imparts, it is a God-send to Spiritualism. Good mediums have too long suffered by reason of the tricks of impostors.

Let all honest seekers for truth ignore the infamy of "social freedom" which is another name for licentiousness, together with its advocates, and all impostors who deceive under the pretense of spirit manifestations, mental or physical.

In conclusion, we assert that Mrs. Holmes, formerly Mrs. Ferris, has a remarkable phase of genuine spirit mediumship, which we fearlessly vouch for, and we believe that she, of her own volition, would never be guilty of the imposition practiced by the Holmeses conjointly.

That Most Arrant Humbug, Charles H. Read, Again Afloat.

Our readers will remember the expose of the above named creature, published more than a year since. It will be remembered that he induced a young woman to assume a false name, and travel with him as a medium for physical manifestations. She was soon detected as an impostor and confessed the whole matter as it was gotten up by Charles H. Read. He then went in with some Japanese jugglers, until they got sick of him and kicked him out.

Now the first we hear of him is in the role of a medium in Ohio. The following extract from the *Madisonport, (O.) News* we give to our readers who are liable to be deceived by Read, notwithstanding all that may have been said to caution the public against the dirty four-mouthed impostor:

"EXPOSED.—An individual named Charles H. Read, who professes to be a Spiritualist, is going about the country exhibiting his mysterious (?) feats to the credulous. Last week he came among us and gave one or more private exhibitions, which seems to have taken so well as to have induced a number of our leading citizens to lend their names to a circular tendering him a 'benefit' on last Wednesday evening. His agent called on us with a high-sounding article couched in such a manner that everybody would suppose we ourselves had penned it. This he wished us to publish in our local columns. This we would not consent to do, unless paid at the rate of fifteen cents per line, as it was nothing more than an advertisement in disguise. He offered us several admission tickets in payment, which we declined, as we did not care to be humbugged.

A number of our citizens, who attended the benefit, determined to have things done to suit themselves, and when the time for tying came, they had Messrs. J. B. Downing and F. C. Heritage go on the stage to tie him in their own way, which they intended should be in such a manner that he could not move. To this Read objected, insisting that he should be tied in his own way; and when the committee insisted on doing it themselves, he flared up and told the audience that if there were any among them who believed he was a humbug they could have their money back and leave the hall. The consequence was all demanded their money back, which was returned to them, and they left fully convinced that Read was a genuine humbug.

Mr. Evans, and other leading Spiritualists, who were present, denounced him before the audience. He was to go from here to Rutland and humbug the innocent people up there if possible.

Since the above was written, Mr. Evans handed in the communication, which will be found as follows:

TRAVELING IMPOSTORS.

MR. EDITOR:—We need not search very far for the annals of the past, to satisfy ourselves, that fraud and imposition are frequently resorted to by a class of human beings for mere selfish purposes. I have known those who assumed the guise of religion, and virtue, with zeal for a noble cause, which was well calculated to deceive the "very elect."

Such an impostor, assuming the name of Charles H. Read, appeared in our town last week, professing by invisible agencies to be able to accomplish feats utterly impossible without such assistance, and that he was not only willing but anxious that the good people of our village should see these wonders. That he would submit to be tied by a committee chosen from among the spectators, so there could be no deception in the matter.

The time came, the committee were chosen and proceeded to their task. But when put to the test he utterly refused to be tied, except as he might dictate. As such tying amounts to nothing, he was at once pronounced a humbug, and was apparently glad to get off by restoring to his auditors their money. Such fellows ought to be prosecuted for obtaining money under false pretenses. If I were an advocate of lynch law, I would urge the efficacy of a nice-fitting suit of tar and feathers and a reasonable ride on a fence rail, for all such paripatetic gentry.

I have seen specimens of this genus before. Sometimes they seek to mind those who are professed Spiritualists, and falling in that they change their tactics and apply to their church-going friends, and under the pretense of exposing what is called spiritual phenomena, make easy dupes of such as are willing to be deceived. Such a fellow as the name of Von Vleck is now traveling throughout the Western States.

The fellow calling himself Charles H. Read will probably appear again under a different name.

Mr. Editor, please pass him around, as he merits the contempt of all good citizens, whatever their religious belief. Respectfully,

JAS. M. EVANS.

The Moses-Woodhullites in Convention.

The Moses-Woodhullites in convention last year, at Jackson, Michigan, passed the following resolutions:

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

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

These resolutions being telegraphed to Wilson's "germain" free love convention at Elgin, it sent the following telegram of greeting, in response:

To the Spiritualists of Michigan in convention at Jackson.—We send you greeting. A victory for radicalism. Answer.—Northern Illinois Association of Spiritualists.

They did answer as follows: To the Northern Illinois Association of Spiritualists at Elgin.—The Banner of individual sovereignty is in the ascendancy.—Michigan State Association of Spiritualists, at Jackson.—Mrs. L. Drake, Secretary.

On the thirteenth of December, 1874, the Michigan convention again met at Battle Creek, Michigan, and adopted the following:

Whereas, Individual private opinion is, among Spiritualists, held to be a personal right; and,

Whereas, Differences of opinion in regard to what is termed "social questions," have, to a great extent, caused dissension in our ranks, and paralyzed our efforts in the promulgation of truths we all proudly cherish; and,

Whereas, It is extremely desirable that, if possible, we find some natural ground on which we can agree to disagree; therefore,

Resolved, As the sense of this Convention, that each individual has the undoubted right to endorse or advocate just such doctrines or theories in regard to the so-called social question of marriage laws as may to him or her seem best calculated to benefit the individual and community.

2. That we, as a body, in accordance with the spirit of the foregoing, decline either to approve or condemn doctrines or theories advocated by any person or any paper, and that we decline to express any opinion as to the marriage laws of our State.

3. That we decline to adopt any person or paper as our organ or mouthpiece, thus leaving each individual at perfect liberty to make his or her own selection.

Benj. Todd and E. V. Wilson were there. Benj. Todd occupied the evening with a lecture.

The bottom having fallen out of "social freedom," the devotees are seeking an alliance with those who are willing to sacrifice manhood and affiliate with them "on a natural ground where they can agree to disagree." Booh! But what a change one year has wrought! We regret that they did not renew their resolve against the Religio-Philosophical Journal.

When "social freedomites" frankly confess that their infamous doctrine has nothing more nor as much to do with Spiritualism as it has with orthodoxy, where its effects outcrop every day, as can be seen by the secular press, it will do to talk about meeting on a natural ground where we can agree to disagree; but never so long as it is claimed to be "germain to Spiritualism."

Contents of Little Bouquet for January 1875.

Growing Up; The Comet; The Newsboys; Reuben Gilbert's Florida Home, illustrated; Angela Pitty Him; H. Darling; The Spirit of the Platte; A. G. Brackett; Children's Influence; Mrs. A. H. Adams; Eternity; A Hero of 1780; The Fruits of Christianity, J. L. Potter; Instructive Selections—How the Early Virginians got Wives—Notation among Savages—Animals and Firearms—A Lesson Worth Learning; Why Mad Dogs don't Bite their Masters; Manufacture of Example and D warfs —D warfs in the Spirit-world, L. L. W.; The Spectre, N. Shepherd; The Angel of the Household; The Arithmetic Lesson; How the Eye is Swept and Washed; Superficial Study; Comets. Prof. L. Swain of Drontheim; Our Merry Christmas, Fanny Green McDougall; Brevelius; A Musical Prodigy; A New Year's Greeting, Mrs. A. H. Adams; Protection of Children; A Mysterious Playmate; A Whole Party Saved by a Horse; Miss Lotie Fowler, illustrated; The Bright Beyond; Matrimonial Taylor; A Cradle Scene; Ober Hum; Home Circle Varieties—"Don't Stop Over"; What is Your Name?—Editorial Department—The Same Law Obtains in Inorganic Matter and in Organized Beings; The Bird and the Dove; The Sultan and Satan; Bank Injustice; Negro Belief in "Charms."

This beautiful magazine should have a place in every family. Terms only \$1 per year. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

DEATH.

Or the Pathway from Earth to Spirit-Life.

BRO. JONES.—I like the JOURNAL—can hardly consent to give it up, for it is to me the source of much instruction and spiritual comfort. I am a poor man, and old (63); have had but little to aspire or hope for in this "valley and shadow of death," if it were not for the assurance of a better life to come, the evidence of which have been such as I am unable to "gainay or resist." Please send to the address of subscribers, as above given, the JOURNAL, commencing with "Death, or the Pathway from Earth to Spirit-life." They are liberal and very intelligent friends of mine, and I have promised to order the paper and pay for it myself, knowing they will read it knowingly and understandingly; and, as I humbly trust, thereby come to a knowledge of the great truths it so ably and so defiantly advocates.

E. P. MARBLE.

Clever Post, Ky.

Thousands of our subscribers might treat their friends with a year's trial subscription, or even three months, on our liberal terms, and feel all the better for it. How many will try it for a New Year's greeting to their friends?

Philadelphia Department

BY HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained, at wholesale or retail, at 434 Race St., Philadelphia.

The New Year.

Standing upon the summit of the old year and looking forward into the new, we would send a happy greeting to all. For while there may be withered hopes and disappointed feelings that linger on the lap of memory, there is a brightness that hovers over this hour and the coming year, for we are nearer home than we were before, and the angel world bending low, bids us be firm and true for the right.

We welcome the new year, and trust in this to learn more of the truth and to wait. May our souls be attuned to harmony as we resolve that this year shall find us better than any former one, and as we walk along life's pathway we shall find ourselves ever going higher. Let us have no deceiving year, but all ascending, for even if the body grow feeble, the soul, if permitted to outwork its high and holy destiny, will realize that its strength increases day by day, and that is the true mission of life. We have nothing to fear, either of the past, the present or the future, but error and wrong. The errors that we have committed will leave their marks upon us for a time, but we can rise above these and outgrow them. Our failures, if properly appreciated, discipline us for higher conditions, and thus each succeeding year ought to bring us more real happiness. As we strive earnestly against all errors, they will beat in vain against us and upon us. The discipline of the past is our best lesson for the future, while the unfolding light of the angel world will give us clearer and better views of life and its destiny. It is peculiarly fitting that at this season we should take a new start, determined to do the best we can to make our lives just as good and useful as we can. In this age, when light and knowledge are shed abroad among the people, great responsibilities rest upon all to know and to do that which will benefit themselves and the whole human family. With firm resolve and the new year shall find us moving upward and onward, let us enter upon it with high hopes and aspirations, thus giving evidence that we realize the ever living presence of our loved ones who have gone to that hour from whence we now know that many do return and make themselves known and identified, and that we have risen to those planes on which they can not only be with us, but make themselves consciously known to us. While we look upon them as well as upon our fellow beings for help in the journey of life, towards the higher and better conditions that are before us, let us remember that the long end of the lever that is to raise us is in our own hands and must be used by ourselves; that it is not what any one in the form or out of it shall tell us to do, or what we may profess to do, but what we actually and practically do in the daily walks of life, that shall give the evidence of the realities both of this life and the life to come.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE SPIRIT-LEAF. 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 than any other paper on Spiritualism. Spirits 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 organ, but select some that I may report as given through other mediums, whose names will be given with their communications. H. T. C.

Communications Through Katie B. Robinson, of Philadelphia.

FREDERICK W. ROBERTSON, OF ENGLAND, ON THE NEW YEAR.

Oh! thou Infinite Spirit of love, who seest and knowest all the conditions of thine earth-born race. We know thou wilt in the future raise the veil and show unto all that thou art the living spirit of truth that will give unto the faithful and true their reward. We know that in the after-life those who have been untrue will be educated. They shall be permitted to look up and gaze upon the higher and more beautiful scenes in thy better land, and shall know that their suffering is because they have disobeyed thy laws. They have trampled upon the beautiful powers and gifts that thou hast bestowed upon them. We ask thee, oh! Father, that in this bright new year a light shall come to those in the Spiritual ranks—that a proof greater and grander than has ever been presented shall be given to the world. We know, oh! Father, thou art everywhere present, filling each and every soul at times with thy living power. We know that thou wilt grant the prayer of thy angel messengers,—that wilt grant the prayer of those departed spirit friends who return and seek to prove to their loved ones that they still live. We feel that in the future thy power shall be felt and known and seen by all people. We pray that all nations shall be united in honesty and in truth. We pray that the light of true spirit power may shine everywhere, and at last guide the dear ones to the beautiful shores of eternal peace, where they will find all the promises are to be fulfilled if they obey thee and the spirit power which thou hast sent in their midst.

THE NEW YEAR.

We, your spirit guides, with you welcome the new year 1875, and with profound feelings we ask that the light of true Spiritualism may illuminate the world and prove a blessing to all humanity. We would ask that there shall enter every home and every heart the spirit of love, the spirit of truth, so that there should come a spirit of charity and sympathy, and an understanding of all the conditions of humanity, past and present. We would ask, oh! Father, that there shall be such light that the mediums to whom thou hast sent forth thy angel messengers may be surrounded and guided by good and low influences shall not come near them, and that selfishness and love of gain shall be banished from them. We would ask that in this year shall come that positive proof that will establish the grand truths of Spiritualism, so that all may see and know that they are divine realities, outgrowths of thy own pure love, given to thy earth children by thy holy messengers.

We ask that true Spiritualism should be tested in every possible way. We ask that the spirits may be enabled to give such evidence of the immortality of the soul that shall satisfy the minds of earth's children; that there shall come such an influence as will lead mankind to obey the spiritual laws, and thus come into that harmony which will bring true rest

and peace to the soul. We ask that a light shall come to the world that will lead the people away from the ignorance and bigotry of the past into a grand and glorious religion that shall lift man out of all the degradation and misery that now prevails. We pray that this new year may find not only America and England, but all other lands, united in one grand spiritual band. May the true Spiritualists of all lands be enabled to join hands in a spirit of love and sympathy, knowing that the great truths that are coming to them will bless all mankind everywhere. We see that Spiritualism is entering the churches and modifying the views and sentiments of all. We know that it has gone over the world to many who are outside of the churches, and has brought light to their weary souls. We ask that in this year all petty selfishness and jealousies should be done away.

Behold, I say unto you in the coming year there shall be signs of war all over the world, and yet a spirit that is majestic and beautiful shall walk in the center of every battle field, for the controlling influence of the Father's power that governs all life, commands these armies, and will raise the standard of truth so that all may yet look upon it and believe in peace and love as the highest aim of mortals and spirits. May the sweet influences of this holy religion ever descend upon my native land and upon all lands, so that the people everywhere shall feel that the spirit of true freedom is to unite instead of divide, and to bring the true class of friendship that shall never be severed even by death, for the spiritual telegraph has been well laid, and the communications that have flashed across the wires have been well noted down in each country, and have given proof beyond all doubt of the reality of the life of the spirits, and now we would say to each and every individual, may the spirit of love, the spirit of purity and kindness, be with you and abide forever.

WHITE FEATHER'S NEW YEAR'S GREETING TO THE PRISONERS.

I have a word to say in regard to many sad hearts who are behind the bars, pale faces who are imprisoned within the walls, whose thoughts revert to the old, happy times in childhood's days, when evil and dark thoughts could not come to tempt or lead them astray. While they are thus alone many kind spirits are hovering near them. We know that the people of this world are progressive, and by and by the vindictive spirit of revenge shall pass away, and there shall be a more kind and sympathetic feeling towards the erring. We want to encourage you all in your silent and solitary moments to reflect upon the past, and remember when temptations have come over you, how you have given way, little by little, until at last you have found yourselves where you now are. Oh! weary pale faces, there are spirits that look into your cells daily and nightly, and as you turn to these you may be assured, they will whisper kind and loving words in your ears. No matter what your conditions are in life, we would have you form little circles by yourselves. Fear not, but ask for pure angel guides to come and stand by your sides. Many of you have mothers in Spirit life, who bend over you with the same loving and tender smiles that they did when you were little prattling innocent children by their sides. Some of you have companions, brothers and sisters, and those that loved you on earth and love you still. Pale faces, my spirit goes out in prayer for you all to-day. In your silent meditations day and night, remember, brothers, you are watched over and guided by angel power that knows why you have done wrong, why you are shut out from society that looks upon you with contempt; but he whose spirit is in your souls as well as in all souls, sees all the past and knows what influences have acted upon you in the days that are gone. He will deal gently with all his children, for he is a loving father, and as you trust in him, and those angel guides that are near you, you will be led along safely, and when you come forth, if you trust in his promises and resolve to lead righteous lives, you will find those who will be ever ready to lend you a helping hand. In the calm twilight, as you look forth through your prison windows, remember that there are unseen eyes that know your thoughts and feelings. There are spirits who will yet bring peace and consolation to your troubled souls. Look forward, then, to the coming years in which those temptations that have beset you shall have no more power over you; then will you realize the blessing of withstanding temptation, and be enabled not only to enjoy this life, but be ready to meet the loved ones on the other shore, and as you pass on from sphere to sphere your lives will be blessed.

NOT DEAD.

BY HORACE M. RICHARDS, OF PHILADELPHIA.

Nay, not dead. Thy loving son, He waiteth but the master's call, And now his earthly labor done, He waits for thee,—that is all. Nay! not dead. Thy stay on earth, Angels have welcome given, To pruner, holier birth,— To shelter safe in heaven. Nay! thy son hath left the clay, From sorrowing tears hath fled— Now dwelling in eternal day, "Born to higher life,"—not dead. For him there blooms a spring Where flowers perennial deck the sod, Where music is the song the angels sing, And light the smile of God. Nay! not dead. The darkened tomb Holds not the son you love, His spirit, freed from earthly gloom, Now waits for thee above.

FATHER KELLY TO HIS CHURCH, SOCIETY, AND FRIENDS EVERYWHERE.

Recognizing the law of spirit communication, and understanding Spiritualism to be a truth, I want to say that we who belong to the Catholic church know that Spiritualism is a fact; but understand, my friend, we feel that our Spiritualism is of divine origin, while we see that your Spiritualism is often associated with a great deal of mockery and deceit, false and evil spirits being permitted to come. Nevertheless we of the Catholic church understand that Spiritualism has been in our church ever since the day it was founded on earth. We pray to departed spirits, and believe our church is watched over directly by the saints of the past, and this brings us, in our prayers, in our masses, and in our meetings, into close communion with the departed who have left earth's scenes long ago. There are many people to-day who are opposed to the Catholic religion, simply because they do not understand its teachings. Any learned, educated man or woman, who looks into the church rules, will find that we cling together and are united, and I now believe this is because we are watched over and guided by that class of spirits that are giving to us their inspirations. Our people as they listen to us feel the power. There

are many persons in the Protestant churches that do not understand our aims and objects. I am sorry to see the bitter feeling that exists in many minds towards us. Spiritualism is not so much opposed by the Catholics as it is by the Protestants, because we understand our phenomena and they do not. Some of our people may tell you it is the work of the devil, but I see myself it is the work of him who moves in all the grandeur and nobleness of nature and its laws. I know that if every true Catholic lives up to our religion they become mediumistic themselves, and feel the presence of spirits in their midst. I know that there are some of our people who are among the very best mediums on the earth plane, and when they are passing through the changes in the Spirit-world, they understand the teachings of the past. Many persons ridicule the prayers that are said at mass for the departed souls, and yet if educated individuals could understand what we mean by this, they would see that it assists the spirit. I believe prayer waxes the soul out of darkness and sorrow into the glorious light of heaven. The Protestants may object to the way our churches are decorated, but to me it is grand to see pictures upon the walls, and to hear the glorious music as it rolls out from the lips of little children, and to look up with feelings of pleasure on these things. Many a poor child of earth that lives in a home of poverty, where there are no pictures or music, finds something pleasing and elevating in these things. You see that Spiritualism and Catholicism are alike in some things, though in others they may differ; they reach forth and shake hands upon this great truth. I believe that our church is yet to be united by a chord of sympathy and love through the influence of good spirits, and I hope there may be many Catholics that do not live up to their religion, yet the true Catholic religion is destined to work out its spiritual mission.

I found on entering the Spirit-world that the Catholic had his home there and was as well understood as the other churches. I found that the feeling that my religion is the best and the only true one, passed away as we entered the land of eternal glory. It seemed to me strange that I should pass away as I did. [Father Kelly was drowned at Atlantic City, H. T. C.] But on the morning before I was drowned I had a presentiment that something was to take place, and as I was sinking beneath the waves there came over me a feeling of sweet peace and relief. I know my prayers in this life for my people were over, but I knew that I should return to them again, and that I should be able to work in and for the church; that I could still bring to the people an understanding of the true Catholic religion, which if not perfect in everything, is still called to do a great work for mankind. I knew that many an uneducated man and woman who has come under the influence of this religion, have had their spiritual natures unfolded so that they understood themselves better, perhaps, than they would under any other form of religion. So I shall still work for the promotion of true Spiritualism in the mother church; I announce myself as a Catholic still. I know that there are a great many things that go under the name of religion in our church that are not, and I know that there is much among the Spiritualists that is false and erroneous; there always will be until you learn to judge the spirits with righteous judgment. I have no controversy with true Spiritualism wherever I find it, in our church or in any other church, or in the great outside church of humanity. All I want is that each one should stand upon the right ground and test all the spirits to know whether they be of God. You are suffering to-day from the communications of undeveloped and dark spirits, and I am sorry to say there are mediums who attract this class of spirits who are not in a condition to speak the truth; but in the time to come, when there shall be a sense of a feeling of love and good will among the mediums, spirits from the higher realms will come in answer to your prayers and give you nobler, higher and diviner truths. May the people whom I loved in life, and whom I worked for, realize that Father Kelly lives and loves them all and will pray for them. I thank you for giving me this opportunity to speak, and from the land of eternal peace and love, I send my blessings to all, hoping that the cause of truth may prosper everywhere.

CHARLES COLCHESTER.

I need not say to you that to be a spiritual medium, subject to the different spirits who return to this life, is not a very pleasant or desirable mission. I was possessed with many good mediumistic gifts when in the physical body, and I have met many noble spirits here who were my guides when in life; I have also met some spirits who used me to their advantage and to my disadvantage. I believe in my short career as a medium I made some converts who remember me still. I am glad to see that the cause of Spiritualism is progressing rapidly, and in regard to materialization I look forward to the time when you will have much better proofs than you have had.

I see many mediums struggling, as I did, against persecution and poverty; for Spiritualists as well as investigators do not understand their wants and conditions. They say this is a free gift and should be freely given. They do not think that we are obliged to lay aside all other labors, and that like other human beings we have daily needs. I have many thanks to my friend Day, and I have much to say to him. He will not only receive the blessing of one whom he helped in days gone by, but those of many others. God bless him. There are many of us waiting on the shores of the better land who will give him a glorious welcome, where we have a home prepared for him. I would say to all the mediums throughout the world, go on in your labors. Though at times the waves of oppression may roll over you, your names are recorded in the book of life, and your spirits will receive a hearty welcome and God speed when you enter the home above.

Say to Charles Foster, be brave, and hold fast to the standard that is given you. Few have been able to give such proof from the angel world as you have. I see before you a more grand and glorious success than ever. Your test powers will be increased, and many will receive the evidence through you that will satisfy them of the truth of Spiritualism.

J. J. MORSE, OF ENGLAND, IN PHILADELPHIA. Brother Morse gave two very able lectures before our society on the first Sunday in December. He is a very eloquent speaker. We give the invocation of the evening.

Oh! eternal source of life, thou whom we, with the frail words of human speech, this night do call our father, we draw near to thee in spirit and in truth to praise and bless thee for all that thou hast bestowed upon us,—for the bright and genial sunshine that filleth the hearts of men with joy and peace and life; for the dark storm clouds of winter that fulfill their mission and purpose that thou hast designed; for the conservation of physical life; for the bright and glorious spring-time, when nature's budding promises speak of the grand fruition of the harvest-time that is yet to come; we thank thee for that harvest-time when the earth yields of her fruits to the industry of

man; in so yielding man sees the reward which crowns his labor and makes it dignified and glorious. We thank thee that the planetary orbs that roll through space, marking their shining tracks across the blue expanse, show thy divine glory and wisdom in their movements and in the purposes which they fulfill. We thank thee for the powerful words of truth and earnestness that rise up from the inmost souls of all true men and women. Grant us a continuation of that holy inspiration from the angel world, that shall bring down to us higher truths that will permeate the minds of all thy children, so that they may grow stronger and be better able to take part in the labors of life wherever they may be; that all may achieve success, and leave a record of good deeds and noble efforts when they pass into the life beyond. Oh! ye angels of the good and the true, light again the altar fires anew upon every human soul, that it may bring forth its bright flames anew of love and truth; that they may realize how noble it is to be men and women; that it is but a little lower than the angels, who are nearer, our God, to thee.

LYDIA BRADWAY.

I suppose you are looking for some very noted people to come, but I am permitted to say a few words, as I have long desired to do. The skeptical world is always looking for tests, but I think the best way is for each one to say what they can, and perhaps it may be a test to the friends, though you may not know it. I am very happy; I found Susan here already for me, and we have just as nice a home as we desire, much better than we ever had on earth. This knows I believed in Spiritualism before I passed away. That was a great help to me, but what I have learned since I crossed the river is far beyond anything I had learned on earth. The Spirit-world is a world of love. No wonder that the spirits returned to us and said, what a heavenly place we live in. I include to the spirits who are good and who have arisen above the inharmonious conditions which surround earth's children. There are no make-up here; all is natural; and if you could see the Spirit-world as we see it, you would never dread the change of death. I would like to say to all my friends that I am very happy, and hope soon to be able to materialize myself and appear to them. I should love to come and talk to many of my friends. I think Spiritualism is going ahead just as fast as people are able to receive it. The old pioneer mediums will be remembered and beloved for the good they have done. The new mediums that are springing up all over the world, will not have to pass through the trials of the old.

The Holmes Seances.

Robert Dale Owen has read to me his article of this date, in regard to the manifestations in Philadelphia. To that document I refer all who may wish to know why I have declined to aid the Holmeses or attend their sittings. Fully concurring in Mr. Owen's statements, I shall patiently await the issue. Philadelphia, Dec. 10, '74.

Snatched from Death's Door by the Angels.—Asthma Cured.

Mrs. A. H. ROBINSON, 180 East Adams street, Chicago, Ill.—A letter from us was long since thy due, concerning the rapid recovery of our son from a severe spell of sickness, in the summer of 1873, of ten weeks duration. We commenced the treatment as directed by you, and from apparent death's door, in forty-eight hours there was a material change for the better, and in two weeks he was on his feet and going about the house. He assisted the same fall in putting up thirty tons of hay, to the astonishment of all who knew the case.

In the JOURNAL of December fifth, I noticed a little sketch from Mary B. Wilson, of East Des Moines, stating that she was restored to health by thy treatment. It was the Asthma that she was so afflicted with. She is my sister, and I know that she has had it more or less, at times, for seventeen or eighteen years, and often it seemed as though she could not live, respiration was so difficult. I rejoice to hear of her recovery, and I, too, can say God bless thee for thy noble work, and mayest thou be an instrument for good in the hands of the angelic band that so wisely control thee, for a long time to come. S. A. ENOLA. Near Asherville, Mitchell County, Kansas, 28th of 11th month, 1874.

S. R. HUBBARD sends us \$5 00 from California, but gives no post-office address.

Dr. J. S. Lrons, formerly of Osceola, Ia., is now located at Springfield, Mo.

J. R. SCOTT, of Newark, Ohio, sends his endorsement of the Sherman boy as a genuine medium.

J. W. KENYON will give four lectures for \$15 in any part of Iowa; also psychometric readings at the close of each lecture.

J. M. FREEMAN lectures in Hartford, Ct., the last three Sundays of December. The 9th and 10th of the month he spoke in New Bedford, Mass.

We have received a "Defense of Spiritualism," from that distant place, Cape Town, Africa. It is compiled by a "Cape Colonist," and will, no doubt, do a good work.

JOHN COLLIER, from England, will speak in Springfield, Mass., during January. He would like to make further engagements, to which end he may be addressed care of BANMAN OF LEXINGTON, Boston.

J. W. FREN, the liberal lecturer, has been holding forth in Ohio. He lectures at Mogadore. He was enthusiastically received, the brass band serenading him. He lectured also at Salem, Alliance, and Atwater. He will probably be in Benton Heights, Ohio, early in January. His permanent address is Vineland, N. J.

WM. DUBY.—Your letter bearing date at Verdure, Ill., Dec. 15th, is at hand, but we do not find your name on the mail list at that place. Did not your amanuensis, (as the letter is in one handwriting and the signature another) make a mistake in your P. O. address? Please inform us, and your order will be attended to with pleasure.

The Summerland Messenger.

We are glad to note the fact that the Summerland Messenger, conducted by T. P. James, of Brattleboro, Vt., comes to us greatly enlarged and improved. Mr. James is inspired by Dickens, and the productions given through his mediumship possess a peculiar charm that fascinates and instructs.

JACOB WAYNER, and Fritz Butta write to us, fully endorsing the genuineness of the Sherman boy.

L. J. WINCH, of the State of Massachusetts, sends two dollars, but contracts the name of his post office, so much that neither ourselves nor the post office officials, can make it out.

1875.

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I can fully substantiate the foregoing by 10,000 witnesses who are well known, and will answer contentedly if desired.

M. R. SARRIS, Springfield, Mo.

Don't forget to send a letter stamp to pay the postage on the answer desired.

Mrs. Smith enclosed a lock of his hair along 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.

Mrs. Robinson diagnosed the case and furnished the Restorative compound (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 Restorative to suit the temperament of each person whose hair is to be restored.

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It is even so in spite of its superstitious features. White here takes the place of our black, as a mourning symbol. In the centre of a Buddhist cemetery there is a column or pedestal, and when a burial is to occur, this supports vessels of burning incense, and a profusion of flowers in elegantly fashioned caskets. Incense is also burned around the side of the cemetery. The funeral cortege is preceded by men carrying white flags, and others carrying bouquets of flowers, fruits, cakes, and delicate confections. The men are all dressed in white. Next comes the priest, and a great chair behind him, heavily carved. Over him an attendant holds a large canopy like an umbrella. Then follows a procession of men in white, from ten to thirty in number, each having hold of a white cloth reaching to the bier. After this are the pall-bearers, the corpse, and the mourners. When the pall-bearers have placed the bier near the pedestal mentioned above, the priest seats himself in the carved chair, and performs the burial service, the sentences being divided by the tinkling of a small bell, struck at proper intervals by an attendant. Finally the priest puts incense into the burning censor, throws a bundle of rice straw upon the bier, and his part of the service is at an end. Those who attend the funeral, go through with similar ceremonies, ending by sprinkling water upon the bier, and then the priest retires. The men bearing the flowers, fruits, etc., and the mourners now follow the body to the burning-heap, which is a square inclosure fenced with stons. The body is in a sort of barrel, and, after filling it with combustible, each mourner applies a lighted torch, and the consuming process to thus began. The further burning is watched by one woman only.

The next day the teeth and bones of the deceased are buried. The graves are constantly supplied with water and rice, and adorned with blooming flowers, evidently from the belief that worldly appetites and tastes are still felt by those who have died in the flesh. Save the difference in the religious ceremonies, a Buddhist funeral is certainly as solemn, affecting, and impressive as any Christian service in other lands.

CHAPTER IV.

A Stupid Display over the Remains of a Young Girl in New York City—Voluptuous Religion—God Ahors Such Extravagance—A Contrast—Life and Death of Estelle Lockwood, etc., etc.

In this world of conventionalities, fashion rules with a relentless hand. Wealth—gold in abundance—will elevate a man to an ostentatious position in aristocratic society, and win for him smiles and adulations that he could not otherwise receive. Religion, too, of course has its fashions and luxuries. Golden-bound hymn books, pews with silk or satin cushions, floor carpeted with the finest Brussels, and a choir of the best singers, are essential in a modern house of worship where religion is voluptuous in its manifestations. The singers may belong to an operatic troupe, or give expression to the music of their soul in a theater—that is not an insuperable objection to their officiating at religious services. At Newburyport, N. Y., the organist of one sect was such a disreputable character, that the officiating minister of the same refused to preach his funeral sermon when he died—he could listen to his inspiring music as it reverberated through the corridors of the house of worship, and echoed its praise of God as it vanished in the distance, but, holy horror! under no consideration would he consent to say one word over his remains. If God was satisfied with his music, he would not, we think, reject him, sending him to a lake of fire.

Nearly all of the aristocratic churches, have those in their choir, who belong to no religious denomination, and under whose charming songs devotional exercises are carried on Sunday after Sunday. This custom, of course, is the result of an unholy competition between different denominations, to produce the sweetest music, regardless of the source whence it emanates. This rivalry is not confined to singing alone, but extends to funeral exercises,—there its ostentatious exhibition of zeal for display is manifested to an inordinate degree, until feelings of contempt therefor are aroused within every candid mind. It appears from the New York correspondent of the Chicago Times, that a case of this kind lately occurred in New York City, in the death of a very beautiful and accomplished young lady, who was just ready to make her debut into fashionable society. Her mother had traveled in various parts of Europe to discover and order fitting decorations for the young girl's person, and costly devices with which to make imposingly grand the surroundings of the devotee. An insidious disease of the heart, however, spoiled all the brilliant plans of the devoted mother—she retired to rest one night, animated with high hopes, and the next morning awoke in spirit-life. The anguish of the devoted parents at this unfavorable turn in their fashionable aspirations, was deep and heart-rending. The funeral, of course, followed. A beautiful couch, with crimson velvet drapery thrown over it, was placed in the centre of the great drawing-room, and the young girl, arrayed in her costly white silk Parisian robes, with laces looped with diamonds, was placed upon it. Her head was lifted by exquisitely ornamented pillows, and her attitude was made both graceful and easy. Her hair was beautifully dressed in the latest style of rippling waves that float down the shoulders as if they had willfully escaped from the clasp of blossoms at the back of the neck. One hand held a glove which was decorated with jewels while the other one was concealed by a six-buttoned cream-white undressed kid glove. A diamond pendant was supported by a string of the same costly stones, and chains of diamonds encircled the round young wrists that had been so suddenly manacled by death. The carpet was covered with cream-white broadcloth, girdled with crimson flowers, and strewn all over with roses of every color, while only small wreaths were draped about the walls of the room. Before the couch, which was about six feet long and four or five wide, was tossed only white roses, as if some tender and loving hand had strewn them over her while she was slumbering.

A peculiar light from the rose tinted gas-shades gave the young face an appearance not of death exactly, but as if the soul was resting somewhere, and the fair body was waiting for its return.

Fifteen hundred cards were said to have been sent out to the family acquaintance, inviting them to come and take leave of the remains between the hours of 2 and 8 o'clock p. m.

A glass of wine and a wafer was offered to the guests in the spacious hall, and a white rose was given to each visitor as he or she passed out of the presence. Delicious organ music, soft, and, apparently far away, crept in from the distant conservatory, and now and then a response from above was floated downward in the tones of a cornet and viola.

The next day the hearse and a few carriages passed from the door of the mansion, and on the following Sunday the funeral services took place at a fashionable church.

Thus was sorrow made tolerable, and death transformed into a satisfying pageant by the bereaved mother, while those present secretly applauded. At that fashionable funeral, there was genuine sorrow among the angel hosts in attendance—not over the death of the young lady particularly, but in consequence of the extravagant outlay. Within sight of this obit pageantry, squallid misery existed, lifting its hands appealingly for assistance. Little children, bright and intelligent, dressed in tattered garments, and suffering from hunger and cold, looked heavenward, and with their eyes brilliant with tears, asked God if his religion renders it necessary for such vast treasures to be buried with the dead, while they are keenly suffering for the common necessities of life. Oh! little ones, gems of God, his precious jewels, your question ascends upwards, and reverberating in the corridors of heaven, a response comes from the limitless north, the boundless south, and the infinite east and west—from every nook and corner of God's vast universe, and in thrilling accents says: "No! ostentatious funerals, glittering displays over the remains of the dead, are a curse to the world! The religion of heaven demands a calm, dignified respect for the worthless remains—nothing more!"

Look, too, at that dying woman in yon desolate attic, reposing on a miserable couch. Hear her moans—her sighs how full of tender pathos, and her countenance is wreathed with the sad smiles of death! Wasting away! Stitch! stitch! stitch! ruined her, drove the ruddy hues of health from her features, and prostrated her on a sick-bed! Too proud, too noble to beg, she lies there in agonizing suffering, while pure and undefiled Religion is shedding tears over the solemn mockery of her sacred rites, in yon fashionable church, where thousands of dollars will soon be buried—lost to the world! There she lies on her humble couch, while he who pretends to be God's minister lies in his sermon as he gazes down on the valuable jewels that, if appropriated to humanity, would aid in banishing scenes of equal misery from the world. That minister, if he possessed true manhood, or was animated by one spark of divine love, would rush from the pulpit, tear those diamonds and precious stones from the corpse, and pointing to the poor, half-starved sewing woman, and to the 100,000 out of employment in New York City, condemn in thundering tones such contemptible extravagance! Oh! how we sympathize with the poor and unfortunate—those whose lives are cast on the turbulent waves of poverty, and who stitch their lives away, many times for those who bury their treasures in fashionable death-rites, or worship a fashionable God in a fashionable church! In contrast with these wretched, Godless, extravagant funerals, read what the Boston Herald says:

"Recently a policeman reported at the Home for Little Wanderers an instance of two half-clad children as worthy of attention. The little things were wandering about with bare heads and feet, and with nothing but rags on their bodies, in search of cold victuals. The Superintendent of the Home looked up the matter, and found that these destitute children had a brother and a sister at home in bed, with no clothes to put on. When the two became so chilled and tired that they could stay out no longer, they went home and changed places with the others, who then donned the rags and took their turn at begging. The mother was a widow, and she was obliged to leave the children every day for her work in another part of the city. By her labor she earned three dollars a week, two of which she gave for the rent of the one room she and her children occupied. This family of five were thus obliged to live on one dollar a week,

and such morsels of food as the children picked up from day to day. But help has reached them at last."

Which are nearer and dearer to God, the minister and mourners of the above funeral, or this poor working woman and her children? Every candid mind will answer, "The latter." When she dies, a rough box will enclose her remains and she will be carried to the grave, the angels of heavens her principal escort.

ANOTHER FUNERAL—A CONTRAST—ESTELLE LOCKWOOD.

Estelle was a little girl then, and Richmond, Va., was distinguished for its wealth, culture and refinement. With a climate remarkably salubrious, and being the capital of the State, it was the grandest and proudest city of the South! While nestled in the arms of Peace, and fanned by the genial breezes of the tropics, it prospered, and no thoughts were then entertained of serious reverses. But a dark portentous war-cloud arose in the horizon—the firing canons at Charleston, and the shrill war-cry of contending hosts, sent a thrill of horror throughout the loyal North, and in a few months, contending armies met in deadly conflict on many a battle field. Richmond became an objective point, and was finally captured by Grant. Guy Lockwood, the father of Estelle, lived there. Before the war his home was the center of refined and cultured society, and Harmonious Happiness presided like a fairy queen over his family circle. After Richmond fell into the hands of Grant, his palatial residence was used for barracks, and his vast wealth faded away like mist before the rising sun! Concomitant had fastened its remorseless fangs on the vitals of his wife, and she passed peacefully into the arms of Death. Within a week, Guy Lockwood, her husband, was taken sick and died. While on his dying-bed, his lovely daughter standing by his side, he gave her a father's blessing, and then confided her to the care of a cousin. Says the New York Graphic, "Seven years passed away, and the helpless orphan was a young woman. With a mind singularly docile, she had, with such advantages of schooling as the gradually improving state of affairs in the conquered State had been brought within her reach, acquired an excellent education, and in literary exercises she had easily distanced all her schoolmates. Then her cousin, the only remaining friend upon whom she had any claim, died. The young girl, who had been nursed in luxury, had been taught self-reliance by sad experience. She now returned to Richmond, hopeful and determined, to push her own fortune in the world. She could write, she was led to believe, for publication, or, if not, she could find copying, or at least sewing. In Richmond, all was changed. The old neighbors and acquaintances of her parents had moved away, or were themselves in a condition to receive rather than to give aid. The old society had given place to something that was new and very different. Three years passed. She found no encouragement to use her pen, and had recourse to her needle. She had but meager success, and became disheartened. As fortune failed her in her native city, she began to picture to herself a brighter future in the great metropolis. Accordingly, two years ago, she entered the seething maelstrom of New York."

What a life of toil, hardships and privation opened up before Estelle in the metropolis. Ambitious to earn an honest livelihood, she bought a sewing machine, paid therefor in installments, and with that she stitched, stitched, stitched her life away. Oh! what an existence for one who had been nursed in the fond arms of doting parents, and on whom the world had not frowned until the avenging arm moved southward, and swept a happy home from existence. Every stitch she took on that machine carried with it brilliancy from her eyes, strength from her limbs, elasticity from her feelings, until she was prostrated on a sick-bed. She had stubbornly met the surging waves of trouble as they beat against her for a year. Refined and cultured, she ornamented her room with a few choice plants, reminders of other days—of shady walks and lawns, and beds of smiling flowers,—of a happy home where grim-visaged poverty did not enter, and where a joyous smile lingered on everything! There in that desolate room was an angel being, pure as those who chant around the throne of God, and who had been dying for over a year of slow starvation, and that insidious monster finally forced her on to a sick-bed! While this poverty-stricken angel was wasting away, gorgeous funerals were being held over the worthless dead, in fashionable houses of worship, and the Methodist Episcopal church in convention assembled appropriate \$300,000 for foreign missions. Poor Estelle, the fairest of the fair, we had rather be in your place, than be an aristocratic ministry, making a mockery of pure and undefiled religion, by officiating at fashionable funerals. According to the statements of the Graphic, she recovered sufficiently to resume her work. Within six months, however, she broke down entirely. Her landlady maintained the poor girl for months, and thought she would do so until the end. In this she was mistaken, for Estelle, in one of those freaks of apparent convalescence with which consumption delights to mock its victims, got up from her bed one day, went to Mrs. Ferrer, and told her the whole story. The Union resolved to pay the poor woman for the care which she had taken of a poor working girl in her illness. But the fatal Sunday night came, and Estelle was cheerful, and during the evening indulged in anticipations of what she would be able to do for herself in a few weeks. The next morning the landlady entered her room, and thought she was asleep. Her right hand was thrown back as a support for the weary head in a position of careless and complete rest, and the other, pale and fragile, lay across the motionless breast. Her lustrous yellow hair thrown off from the fair white face, lay in disordered masses upon the pillow. An expression which might have been born of a pleasant dream, gave an assurance that her last moments had been tranquil and trustful. Estelle Lockwood was dead. The heart-broken girl, whose early hopes had one by one been ruthlessly crushed, who had felt the torture of hunger, and had gradually faded in the relentless poverty imposed by heartless employers, had at last come into her kingdom.

A few days before her death an importunate minister of a faith differing from that of her childhood had been forbidden, at her request, to enter her chamber. "I do not want him here," said she. "I have been a good girl, and I am ready to die. He only disturbs me."

Such is the story of the poor working-girl, whose funeral in the Church of the Stranger, New York City, was attended by so many working-women and by so many ladies of wealth and culture, to whom her wretched condition had latterly become known. Distinctions of rank and condition were disregarded before a common subject of sympathy and commiseration. Her remains now lie in Evergreen Cemetery, on Long Island, in the Working-women's Protective Union's lot, but more than one flower that trembled on the coffin lid during the jolting and jarring of that last journey was deposited by hands which had never been browned or hardened.

Such were two funerals in New York City—one of "high life" notoriety, the other simply a sewing girl who actually died of slow starvation.

SPECIAL YEARLY FESTIVALS FOR THE DEAD.

In the calendar of many a people, differing widely as they may in race and civilization, there are to be found special yearly festivals for the dead. Their rites are much the same as those performed on other days for individuals; their season differs in different districts, but seems to have particular associations with harvest-time and the fall of the year, and with the year's end as reckoned at midwinter or in early spring. The Karens make their annual offerings to the dead in the "month of shades," that is, December; the Koeh of North Bengal every year at harvest-home offer fruits and a fowl to deceased parents; the Barea of East Africa celebrate in November the feast of Thiyot, at once a feast of general peace and merry-making, of thanksgiving for the harvest, and of memorial for the deceased, for each of whom a little pot-full of beer is set out two days, to be drunk at last by the survivors; in West Africa we hear of the feast of the dead at the time of yam-harvest; at the end of the year the Haitian negroes take food to the graves for the shades to eat, "manger zombi," as they say. The Roman Feralia and Lemuralia were held in February and May. In the last five or ten days of their year the Zoroastrians hold their feasts for departed relatives, when souls come back to the world to visit the living, and receive from them offerings of food and clothing. The custom of setting empty seats at the St. John's Eve feast, for the departed souls of kinsfolk, is said to have lasted on in Europe to the seventeenth century. Spring is the season of the time-honored Slavonic rite of laying food on the graves of the dead. The Bulgarians hold a feast in the cemetery on Palm Sunday, and, after much eating and drinking, leave the remains upon the graves of their friends, who, they are persuaded, will eat them during the night. In Russia such scenes may still be watched on the two appointed days called Parents' Days. The higher classes have let the rite sink to prayer at the graves of lost relatives, and giving alms to the beggars who flock to the cemeteries. But the people still "howl" for the dead, and get out on their graves a handkerchief for a tablecloth, with gingerbread, eggs, curd-tarts, and even vodka, on it; when the weeping is over, they eat up the food, especially commemorating the dead in Russian manner by partaking of his favorite dainty, and if he were fond of a glass, the vodka is sipped with the ejaculation: "The Kingdom of Heaven be his! He loved a drink, the deceased!" When Ollio, Abbot of Cluny, at the end of the tenth century, instituted the celebration of All Souls, he set on foot one of those revivals which have so often given the past a new lease of life. The Western Church at large took up the practice, and round it, on the second of November, there naturally gathered surviving remnants of the primitive rite of banquets to the dead. The accusation against the early Christians, that they appeased the shades of the dead, with feasts like the Gentiles, would not be beside the mark now, fifteen hundred years later. All Souls' Day keeps up, within the limits of Christendom, a commemoration of the dead which combines some touches of pathetic imagination with relics of savage animism scarcely to be surpassed in Africa or the South Sea Islands. In Italy the day is given to feasting and drinking in honor of the dead, while skulls and skeletons in sugar and paste form appropriate children's toys. In Tyrol, the poor souls released from purgatory fire,—[Facts from Tyrol's Primitive Culture, Vol. 2, pp. 38-43] smear their burns

Brittan's Quarterly Journal.

This quarterly is always a favorite with us. Its articles are not only fascinating, but profound, and the instruction they impart can not fail to have a beneficial influence.

J. J. MORSE, the English trance medium, lectures in Cleveland, O., during March. He would like to make engagements for evening lectures in the vicinity.

Puzzled to Spirit Life.

[Notice for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Gone Higher.—Mrs. EUNICE F. WATTS, wife of W. E. Watts, of Warsaw, N. D. departed east her change with calm serenity, on Monday morning, December 7th, 1874.

She has been a Spiritualist for fifteen years, meeting the poor and the afflicted, but in the spirit of the loving Jesus, always pitying more than blaming those who frowned upon her, since she had "meat to eat that they know not of," deriving therefrom strength to most exacting trials, and a knowledge of the life beyond, sufficient to enable her to meet death with calm composure. May the four little children she leaves behind strive to live worthy her angel ministrations.

O. W. COOR.

Died suddenly, at his late residence in Paris, on Sunday, December 6th, 1874, Dr. JEREMIAH CURTIS, aged 60 years.

Dr. Curtis had suffered from an affection of the heart, induced by a sun-stroke last July, but he was about town and attended to business. He spent Saturday evening with his family and friends, and was in his usual social mood until quite a late hour. At the tingling of the fire alarm he arose, but could not dress himself. He returned to bed, and in a few minutes expired. Dr. Curtis was born in England, Ohio, Oct. 4th, 1814. He delighted in living a Christian life, rather than professing it, and often did not let his right hand know what his left hand did. By diligence he acquired a reputable professional reputation as a physician, and was the father of a family. He was greatly interested in the cause of Masonry, and did much to build up the several organizations in this place, and sustained a successful and an appropriate influence in the several Masonic Orders. He met his demise by the last tribute of respect to their loved one now departed brother, on the occasion of his funeral and solemn and sublimely did they bear his remains to their resting place in the city of the dead. His theology was exemplified in his daily life and intercourse with his fellow-men. His object was, "to so live, that when he has been taken to join the immortal caravan, that move he would be ready."

From Milwaukee, Wis., Aug. 14th, Mrs. MARY FREEMAN, wife of Henry R. Freeman, in the 55th year of her age.

Most of the pioneer lecturers and mediums who have visited this city will remember her, and the pleasant home she made for them, her smiling face at the Spiritualist meetings, and her cordial, loving greeting she gave to all who met her. Her husband had been absent a few days, and on his return she said: "Henry, dear, I have only waited for you to come; now I am ready to go rejoicing. My angel friends are here ready to receive me. Our Father Freeman tells me he is waiting for me." In a few hours after her death she left the body, the spirit rapping the while so loud that the neighbors heard them, and were glad or fearful, according to their belief. Sister Freeman had been sick a great while, for two years. She had a large number of relatives and friends gathered to pay their last respects to her remains, and laid them in the beautiful forest home.

H. S. BROWN, M. D.

Business Notices.

The Summerland Messenger,

T. P. JAMES (Dickens' Medium), Editor. Talks in his December No., thus, about Spirit-Dickens, New Story and his paper.

"We publish in this No. the opening chapters of Spirit-Dickens' new story, 'The Wicked Shop,' the reading of which, we feel sure will afford much pleasure, not only to those who are lovers of Dickens' works, but to those who are not familiar with his writings. The great interest which has been taken in the minds of literary and scientific men the past year, may be attributed in a measure to the unveiling of 'Edwin Drood.' Every intelligent reader of the book was convinced that the same mind was apparent throughout, and though a few persons, influenced by prejudice, have displayed their ignorance by crying 'hoaxing,' the majority of thinking people decided otherwise, and deemed Spiritualism a subject which it was worthy to investigate. We should be glad if our readers would circulate this No. of the Messenger among their friends at home and abroad, and by so doing help us to obtain new subscribers. We shall print a few hundred extra copies of this No. for new subscribers. The Dickens stories are copyrighted and can be published in no other paper than the Messenger. For further particulars see advertisement."

Students in Psychomancy.

In answer to the desires of some persons, I have concluded to take some private students in the theory and practice of magnetic healing, including the best methods of wielding the subtle life forces in the cure of disease, the outlines of physiology, anatomy, bathing, etc. The science of psychomancy will be the central subject to inculcate, and while this is being done the student will be assisted in his magnetic and spiritual development so that he or she may be the more thoroughly armed for this great work of body and soul building. Our cause is rising into importance, and all the coarser agencies of cure must gradually but surely pass away before this finer and mightier and safer power which we wield. For further particulars, address E. D. Babbitt, D. M. 233 E. 23d St., N. Y.

SEVERAL instances have come to our knowledge where Clergymen's wives have had their home duties greatly lessened by the use of Dobbins' Electric Soap. We earnestly advise our patrons to make one trial of this and have the proof of its merits.

A. J. Davis' complete works will be sent by express for \$28.00.

PHOTOGRAPHS of Wells and Pot Anderson's wonderful paintings of the "Ancient Band," are worthy of special notice. 25 cents sent to the office of this paper, will procure an interesting history and catalogue of this band.

"VITAL MAGNETISM"—a summary but able review of Dr. Brown-Séquard's lectures on Nerve Force. * * * It is the object of Dr. Babbitt to expose the poor science and lame logic of Dr. Brown-Séquard and to see how this is done, the reader should by all means send the modest sum of twenty-five cents and procure Dr. Babbitt's Vital Magnetism. The book would be cheap enough at double the author's price."—Brittan's Journal.

The first number of The New England Journal of Education will be published at Boston, January 2d, 1875, under the auspices of the American Institute of Instruction, and the Teachers' Association of the several New England States. Tom. T. W. Bicknell resigns his position as Commissioner of the Schools of Rhode Island, to assume its editorial management, and Chas. O. Hatfield of New Haven, Ct. removes to Boston to take charge of the publishing. The Journal of Education will be issued weekly, each number containing twenty pages, of the size of the Christian Union, at the subscription price of \$3.00 per year, including postage.

Post Office Address.

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

Dr. Dako.

The noted medium and healer, Dumont C. Dako, M. D., whose name and fame is well known to our readers, can be consulted at the Matteson House, corner of Wabash Avenue and Jackson streets, Chicago, Ill., during Thursday, Dec. 31st. Dr. Dako treats disease like an open book, and has performed thousands of remarkable cures.

Iowa Readers, Take Notice.

A Treatise on the County and Township Officers of Iowa—being a complete guide to clerks, sheriffs, boards of supervisors, auditors, treasurers, recorders, coroners, surveyors; notaries public, and township trustees, clerks, constables, assessors and collectors; showing their several powers, duties and liabilities, with all the forms required in their official business. And an appendix of forms for general use. By G. W. Field, of the Anamosa bar.

The purpose of this work is to furnish to a large class of public officers a complete guide and an epitome of their various powers and duties as contained in various statutory enactments and judicial decisions. It contains not only minute instructions as to the discharge of their several duties, but numerous forms to guide them, and copious references to the statutes and the latest judicial decisions.

Members of the bar will also find this one of the most convenient books for them ever published, as it will furnish them the statutes, decisions and forms relating to the various officers of which it treats and their duties together in a condensed form.

The manuscript of the work has been examined and commended by many competent judges; among whom are all of the county clerks of Jones county, Iowa; Hon. C. C. Cole, of Des Moines; Judge McKean, of the Eighth District. The book is now in press and is promised soon. Mills & Co., publishers, Des Moines, Iowa.

The Wonderful Healer and Clairvoyant—Mrs. C. M. Morrison.

This celebrated Medium is the instrument or organ used by the invisible for the benefit of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by request of her Controlling Band. They are now prepared, through her organism, to treat all diseases, and cure in every instance where the vital organs necessary to continue life are not destroyed.

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

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

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