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

VOL. XVII.

B. B. JONES, EDITOR,

CHICAGO, JAN. 2, 1875.

SHOOL OFFER BLOKY CRISS.

NO.

FACTS! FACTS!

denunciation of those who join other churches. In Huntsville the so called Hard-Shell Baptist the JOURNAL on the venom of their hate, would cause them to suppress its circu-

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 promin-ent elder in the Methodist church, how it was

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

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

WILL THE PIOUS ONES OF THE ST. CLOUD HEAVY ING ROOM ADMIT THIS ISSUE OF THE BOOK NAL TO THEIR "SAURED" PRESENCE "

It is uscless to deny the fact that there is a vein of corruption permeating every nook and corner of the various churches. It spads forth its pernicious fruits and influences with every issue of the daily press. Do liquor saloons manufacture confirmed inchristes, improverish families, and introduce discord into society? Do licenticus holes debase the character, lead the pure from the shining paths of virtue, and infect community with loathsome diseases? Do gambling bells 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 hells, we asked three questions, and ob serving, 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 trick sters. In St. Cloud, Minn., the fastidious church members there excluded the Jounnal. from their reading room, because it contained

"The protracted absence, however, of God from this earth-sphere, can not be accouted 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."

the following sentiment:

This was merely an expression of apinion in regard to the Bible God, "who makes peace and creates eviky (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 23:23), 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 dayly papers, the principal filth 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 they' vistuous" orthodox religionists of Bt. 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 unholy results.

Bismarck 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

lation altogether. That a radical change is demanded in the religion of this country, no candid mind can doubt, that reads the evil atleat 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. teacher of a class in a Supllay school of the German Lutheran church, was arrested and lodged in 1still day 17cc 10:b) charged with the criminal rolation of the persons of six little girls, members of the Sunday school in which he was a teacher. The six known vic-time are aged—one nine years, two ten years, two twelve years, and one fifteen years.

SOME PIOUS PRAUDS.

From Chicago Tribone The arrest and incarceration of Father Forwhan, the young Catholic pricet who absconded some days since with the proceeds of a Bridge port fair, bring up the whole subject of church fairs, into which this particular case resolves There will probably be a mutual dis gust 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 con-ceived in a mistaken zeal, and the few hundreds or thousands of dollars realized for the benefit of church organizations fail far shift of compensating for the concemitant 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 perpicious 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 PISK

(From Chicago Post).

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 bandsome 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 teneta.

ANGTHER PALLEN CLREGYMAN.

[Wischester (Pa.) Telegram to N. Y (San].

This town was lately astounded by the pro-mulgation of the fact that the Rev. Joseph Stittim had ruined Miss Sarah Ball, a young lady of high standing in society and of here-tofore 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 welfere, 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. Stittim 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 in sanity. In her sane moments she says that he quoted the Bible to prove that his conduct was in accordance with the dictates of the Word of God., Mr. Stittim was arrested, but is now at liberty under ball 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,

[Hentsville Correspondence New York Times] Boon 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 goosists in going to church and shouting themselves house in what they call " the holy dance," Here, in Hunts ville, nearly every negro in the place has "sperienced religion," as he will tell you with a sly affectation of meckness 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 wome 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 Alsbams 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 ex-cessively proud of the particular denomina-tion to which they belong, and loud in their

that the Baptists were so numerous. "Lor', sah," said he, "dat's easy 'nough 'splained. Niggers is sinful fond of show, and the Baptists gives 'it to 'em sure; no natural nigger can't resist the fascinations of a public baptiz(n) BUFINED CRUELTY AMONG CHRISTIANS.

From the Natick (Mass.) Bulletin 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, verbalies; 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 (pristianity, 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, whither are we drifting-toward barbarism, or something better ?

"THE ANOTHER MINISTERIAL SCANDAL.

From the Chicago Inter-Ocean).

Gates Bay, Wis. Dec. 17th -In the Circuit Court now in session, George Harm, a minister of the Evangelical chirch, 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 verdica in favor of the defeadant.

RELIGIOUS HALDERDASH.

The Rev. D Williams, a minister of Llanwriyd. Wales, died recently, and another min-ister R K. Jones, has written his obliuary 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 Peter 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 &CANDAL.

I rom the All-Day Item, Philadelphia, Pa | There seems to be but little abatement in the interest centered in the clerical scandal which is now agitating our community. Emanuel Peters, of Frankford, charged, in

the affi lavit which is appended, the Rev. Thos. Cooper, formerly pastor of the Hermon Presbyterian church, with making a criminal as-sault upon his daughter, Flora May l'eters, and claimed damages to the amount of \$10,-

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 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 compas-sion of the world I have offended, and the forgiveness which my sincere and profound re-pentance 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 numble 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." my own weak and unguarded soul that, in s 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, apolog'zed 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 denisens 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. taken from the Atlantic (lows) Telegrand Dec. Wh

COPPIN'S ORDER

On Saturday, Feb 1st, 1874, Ell T Carllo 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. Coffic'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 dispoeition. He had three children, two girls and a boy the youngest being II 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 easist in prosecuting Coffid, and to look after the children and their interests, together with incensed citizens of the locality, were the per-petrators of the murder. The business of the Coffig 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 leswis. 1. O Reinig, of the firm of United & Reinig, and James Gilmore, a well known farmer, and 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 buil dog (which Coffia owned during life) out of the celiar into the store room, and went to the front part of the store room to blow out the hang ing 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 doming from the back part of the store to the stove. The approaching form walked, but his foot-steps 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 noisclessly scated him-self. Mr. Wright left the small lamp on the

counter and walked to the stove, when the man rose from the chair and said: "How are you, Mr. Wright?" Mr. Wright took the man by the hand and recognized him as being Eil 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 Coffia by the hand a thrill passed through his whole body, suctors he never felt before. It was like taking hold of a galvanic battery. The angel Coffig seated himself on the same chair that he just occupied, and Mr. Wright rested himself in another chair eix feet distant. The old dog jumped up on Cof. fin'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. Ragers' house until night. Carter put the newspapers over my bead. 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 side walk, 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 tne store, and looked the establishment through from cellar to garret, but could flud He then blew out the lights and 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 sasumed 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 author zee us to say that he did have just such an interview with Coffig as above parrated, and he would make oath to it if it were the last act of his life. He saks nobody to believe him, but says he knows what he says is true. He is not a perv our 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

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 Asother 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 achool teacher lost her Struction," Footfalls," early editions only, p. 115 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, asser lost to the world by death; was related to me by my friends. Alice and Ptube Cary. Footfalls" p (18) The reason for the omission of the Livonian narrative legave 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 as sential portions of it. A recent visit to Europa enabled me to make further inquiries; and though, in some respects, these were confirmstory, yet I learned that a considerable part of the parrative in question which had been represented to me as directly attested, was, in reality, sustained only by second hand evidence. Tris 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 con-

form" ('Footfalls," p. 44.)
In the 'Debatable Land," containing a still greater variety of parratives, I was more fortunste; during the lapse of three years since its publication not one of its relations of fact has been impagned.

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

Tous judging, I doem 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 deceipe. 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 empole Herculen rule, they do throw a doubt over

If, 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 At-Lintic 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

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 directly 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 aumenticated, I am glad to know that, in this matter, other observers have been more fortunate Mr. Crookes had advantages which we 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. Toen 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. Tous omitting the Phila-delphia seances, 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 aids to bring about its advance;

It is proper I should add, in conclusion, that so far as I know or believe, no one who ever attended the Philadelphia seances has alded, 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. Philade'phia, Dec. 10, '74.

P. S. Before taking action in this matter, I stated, in plain terms, to the parties con-cerned, 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, that they should set the cabinet on castors, 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 circle, and allowing free examination of the casinet, both before and after the sitting, it was ttill open to them, if all was right, to vindicate their honest dealing to the public. And I concluded by tailing 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 enchanges, 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 fireside 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 Spirkualists who are honest seekers for truth, but liave 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,

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 sudience spell bound, 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 spostolic 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 mis-sion, so that no one could doubt that he was a chosen instrument of God and Christ for the spread of Christian y, 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 in-flux." And then he said: "I answer that the inspiration of the modern medium is precisely like the inspiration of Paul—the only differ-ence 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 finy rate, much that he has uttered and published since has been consistent with that view of his which was expressed twelve

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 apiritualism. 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 wastly more conviction on the part of the vastly more conviction on the part of the clergy than is made manifest, or calls itself

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 develop-ment is designed to establish." And this illustrates the idea given above, that God keeps his agents preparing the way for new revela-

A few weeks ago I attended the opening services in one of our city churches after the summer vication. 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

sured 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 the pastor when writing his sermon in his

study, where he enlarged upon the idea. was greatly astorished 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 juited in communion service, it would be equally easy for them to go to some medium. thereby they could express their interest in loving friends, and many would reason that they would be more attracted there than to a

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 sectsrianism, and silence the voice of the ma-terialist, 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 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 Beccher family, especially Rev. Thomas R., 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 Col-

lege, whose orthodoxy 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 carnestness that conversation was consinued 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 coefidence of many a struggling heart, whose faltering convictions he could elicit

whose latering 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 handred years ago arrested the thought of the world, and competed 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 Christ-ian 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 presenceof 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, spean and and in the presence of angels who can reveal all.

Le secular press, unsolled, is lending its powerful aid to promulgate the doings of spirits, and challenging the Church on the one and 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 truths of revelation; and this is awakening thought and stimulating inquiry throughout the Church in all its branches. No one questions but that dogmatic theology is losing its hold on the most thinking minds as the result of the updating of all men to a distinct indiof 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' Medidiumship-A Yillainous Attack Upon Her and Others-Mrs. Grundy Omnipotent-An Infernal Spirit-A Spiritualist Murdered-

A Wonderful Case of Psychology, Etc.

DEAR BROTHER:-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 even-ing, when the hall was crowded. Efforts, that were successful, were made to secure the services of Mrs. Hollis, the world renowned me-dium, 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 tearned, 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 evi-dently 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 Infi-delity and Epiritualism."

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

ing: "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 elequent 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 in-teresting occasions of my life. Those Athe-ists who had only looked into the grave with

a shudder, now weeping with overwhelming jby at the fact of "life after death."

Buring 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 in-vestigators of its claims. Here I gave out hallenge for discussion, which was accepted 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 both places 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 hunch-back toothless crone, 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 "Cresent City" I had a very erjoyable 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 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 PURIT,

in the form no doubt, tried to throw our immense train from the track, probably for plun-der 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 whiri 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 joit, as the wheels struck the cross-ties. A smell of an old fashioned has 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 themes have a painty or the contraliance. worth, and thence home, making forty-one lectures during the time.
At Carbondale I found the most wenderful

case of Psychology on record. Dr. Vincent Hinchcliff—a physican and Spiritualist—at Eight Mile Point, was shot by some

CHRISTIAN (?) BUSHWHACKER-

riddling 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. TAYLOB, M. D.

Spirit Prophecies. BY JESSE MC KINSTRY.

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 unflattering 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? cy 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 defi-ciencies in every medium; if nothing else, the personal identity of a medium can not be wholly overcome by the influence of the control ling 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 given some very flattering notices of my lec-tures in the city, just previous to the publish-ing of the above, such for example as the fol-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 rea soning 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 re-lation 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 deduc tions 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 spirite and the idosyncrasics of the medium's mind and constitution.

Life-Its Origin and Objects.

BY B. B. WHEEL CA.

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 "ori-gin," 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 obsolute, then evil as such has no place in which to be. If life is an infinite ses 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 hath 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 di-

minished.

The Spirit-world is but a small sea of life swimming in the infinite sea of life. It is to this small sea of life that the conscious iden-tified 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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THIS WORK contains curious details of the Mannera, Customs, Mythology, Worship, ète, of the Hindna. 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.

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If we receive as truth, all that is believed by credutons devolves, the world has had numerous incarnate deities. Those who have been educated to belief in the Caristan religion, so do to regard the gentle Nazarene as the only Sen 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, through completent love for fallen humanny, by the overshadowing of females of vestal purity, Krishna was a character as important in the Brabminical system of religion, as Christ is "in the pian of salvation" instituted by the Jews' fireat Jehovah, believed in by Christiana. His coming was foretold, even as was Christ's.

At the age of slateen, Krishna began to preach, and was like Christ, the founder of a new religion.

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Thomson, member of the Asiatic Society of France, and of the Antiquarian Society of 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 worth—nothing more is expected. The text as correctly translated, contains gome of thought, transmitted from antiquity, which are all real intrinsic value to the thoughful people of the age, and to them the work is most respectfully recommended by the American Publisher.

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An Important Work.

THE IDENTITY OF PRIMITIVE CHRISTIAN TTV AND MODERN SPIRITUALISM. By Eugene Crowell, M. D., pp. 523 Octavo. In two volumes. Volume t. New York. G. W. Carlton A 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, Betting out with this motto - "The same stream from the Great Fountain of Truth with its channels widened and deepened by the su-perior intelligence of the age," the author calmly and dispassionately compares the phenomens of to-day with those transpiring in Biblical times. In this motto he touches the key note of spirit 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 Spirit it fluence sweeps with a gathothers ering flood through the heart of the ages. golden threads are inwrought in the warp and woof of history; it is the soul of the so-styled sacred books of the nations; it forms the basis of all religions, and is the vivifying essence of diterature and of art. Interesting as the rappings, moving of physical objects, materislizations, inspirations of speaking and writlog, the gifts of prophecy and speaking in unknown tongues, may be, they are not midern, which applied to them becomes a misnomer Dr Crowell defines the latter as "a quicken ing, 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 sgo, by a little girl. Katie Fox "The great difference be tween the Spirit aliam of the present and of the past, consis 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 nowise ad complishes its mission. Its office is to substi-tute knowledge for belief, science for faith West 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 at law, by establishing the fact of the occurrence of similar miracles in our own day, constantly occurring in our midst, and which may be will nessed by all, and have been witnessed by thousands of persons of greater thtelitgence than most of those who witnessed the Bible miracles, and upon whose testimon, these depend for credibility; and while I contend for equal credibility for both those which are recorded in the Bible and those watch 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 under stood then, they are far better understood now this arising from the superior intelligence of the age; and this superior intelligence also en ables us to appropriate the knowledge received through these sources, and use it for the ad-

The method of this author in pursuance of his great task is peculiar, and exce dingly 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. Buch con ception would be, however, entirely erroneous He is content to take the Biblical record as it is, and pour over it the flood of light fur-nished 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 gusbing from the frozen rocks, the grass sending up its slender emerald spires, the flowers expanding in the fragrant south wind, the trees blushing with x panding bud and leaf, the myriad forms of life sporting and sluging with exhaustless joy, so once the drear and dusty desert, the battlefield of theology, in whose dark caves superstition, bigotry, and the repute passions hid from the light, where the waters were embit-tered with the dogmas, and the refreshing fountains walled 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 passag a 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 de liver these novel and incomparable sermons Not that he thinks he expanses his subject, for that alone would show him unworthy of criticlam. 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 judi clous and well directed efforts, as constantly stimulate us to exertion, so in view of these successes, we can afford to schoowledge 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 unprojudiced it would have been invaluable, had Dr. Crowell, but the side of his Bibliogical and the control of the bibliogical states. by the side of his Biblical texts, placed parallel passages from the sacred books of other people, from the Shaster, the Zend Avesta and Alkoran. Then would all have seen that this sweet water was not distilled along on the plains of Palestine, or in the desert by the Red Sea, but also on the table-lands of Cen-tral Asia, the plains of Hindostan, and amid the deablation of the Arabian desert Wherever a human soul has felt the promptings of his immortal aspirations, there has descended the answering influence of the de-parted. 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 variabil-ity 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 mag-netic 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 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. Orowell continues: "Mediums being entirely misunderstood in the past, both by themselves and by others, have either been elevated to the rank of God's especial ministers, as gere 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 Salan for the enslavement of mankind." . "As a class, no people in the world have suffered as have mediums. A few have been honored, though always misunderstood; but the majority of them have been proscribed, or imprisoned, or abhorred as sa tanic, or have met violent deaths at the hands of priestly bigotry, or of an ignorant popu-lace; while angels looked on in sorrow and pity for the victims, and in disappointment that these, the only channels they could use to calighten mankind, should be closed through ignorance and prejudice."

From this sensitiveness, the position of medis is necessarily exceedingly perilous. 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, un washed 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 won-der 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 automatons, it would not be deflicult 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 oftimes unsalisfactory results. Because a communication purporting to come from a certain spirit is below that spirit's recognized capacity, does not prove that its clylin is false, for the imperfection may entirely be present in the medium. The same fountain will fill pipes of different sales, and it is not the fault of the water, but that of the pipes "If spirit con-trol be a fact, is it not evident that the spirit of a Webster could not p saibly communicate with equal facility through the organization of au infaut whose vocal organs have not yet been used to articulate sounds; through that of a delicate girl, 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, Prophe cy. Discerning of Spirits—Apparitions, Divers kinds of Tongues, Trying the Spirits, Condi-tions that must be regarded, The use of humble means, The Origin of Augels, he Spirits in Prison, Possession and Obsession, Witchcraft and Sorcery, Hebrew Prophets and Me diums, the Natural and Spiritual Body, Materialization of Spirit Forms, Table Tappings and Tippings, 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 phenomens. 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 Patnam in his admirable "Marvel Workers," wrought in this field, but in directly opposite direction. He illustrates the modern phenomens 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 allorded by two octavo volumes, he is able to multiply facts until it would seem every vestige of op-position must be overcome. His style, earn-est, 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 emigent attainments in his profession. For long years habituated to study closely and carefully the minutest phenomens, feeling that Me 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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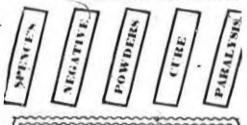
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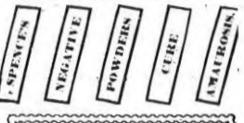
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CHICAGO, BATURDAY, JAN 1, 1876

The Katie King Expose.

THE HOLMRA HUMBUG.

The following is a Special Telegram from Philadelphia:

A PREPTIO'S STRATEGY.

PHILADELPHIA, Dec. 18 -A gentleman of this city, persuaded in his own mind that the "materialization" of the spirit of Katie King, under the suspices of Mr. and Mrs. Nelson Holmes, was a humbug, and yet without any substantial grounds to rest such opinion upon decided to test the matter, and ascertain whether the revived London beauty was not in fact a Philadelphia beauty, of his own day and generation. He attended the seances given by the Holmeses, at 825 North Tenth street, his firm opinion of the imposition remaining unchanged, although befiled for time in making certain demonstration of that fact. By degrees, however, an inkling of the secret of the whole matter dawned on his mind. With others he attended, night after night, to see the

BEWITCHING BEAUTY.

and was surprised, one day, when going up the street, to see in a lady who was passing along the very prototype of the enchanting Katie. He made some subsequent discoveries which were important, viz.: that this prototype boarded near the residence of the medioms, and what was still more to the great object he had in view, -a revelation of the imposture,-that she attended all the Katie King seances given by the Holmeses. By what, inpolice slang is called

"PIPING 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. As the

"MATERIALITATION."

night after night, went on, our gentleman de-tective discovered perfect identity of form and feature between Katle and the fair boarder of a few squares off. Finally, after much patient persevering, this gentleman secured an intro-duction to the lady in question. Without declaring his purpose, in conversation with her, he ascertained from her lips that she had with nessed the manifestations, and that, as far es she knew, the materialization was O. K. ThB was not enough for the detective, thirsting after fuller intelligence, and he proposed, one night, that both should go in company to the seance, and witness the appearance of the London Hebe; but to this proposition the lady positively dissented. Subsequently, at an other interview, she inadvertently produced

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 na-The gentleman's laudable efforts to knock the bottom out of the swindle resulted, later, in a full exhibition of trinkets which had been given to Katie King,—some by himself,—and which were now spread out to his admiring view by the lady whose acquaintance he had so fortunately made. Then came the declaration, which he one day made to her, that she and none other was the being who, in the dress of gauze, and in the subdued light of the chamber, had

PIECES OF JEWELRY,

EMERGED FROM THE CABINET,

before the astonished lookers-on, as the materialization of Katie Ming. At first she de-nied the soft impeschment; but subsequently with tears, admitted that she and Katie

ONE AND THE SAME.

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

IMPROVISED A SEANCE,

at which the lady agreed to act. Suitable at which the lady agreed to act. Suitable apartments were procured; a cabinet was hurriedly arranged, an audience invited, and the Katie King scance was done to perfection. All the presents given to the lady, while acting the role of a returned denizen from the other world; have been returned to their doners, as far as possible, and her share in the gigantic Modern Spiritualistic Modern Spiritualistic

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-

Zeligio-Zhilosophical Journal ment to thorangely expose the imposture. The seance took place upon the second floor of the building.

TWO ROOMS BRING NECESSARY

to the development of the materialization. In the front one, the audience assembled, witnessing there the seance, and thoroughly unconscious of the part which the other room took in this boxus 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. Holmesa walnut board partition. This partition, he de-clared 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 above named were invited to take these but tons 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 scross the center, admitting of the removal of the lower baif, 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

But there were further discoveries, made subsequently, which were of an intensely interesting character. If Katie entered the cabinet in this way, where was she

KRITT CONCRALED.

prior to the seance, and during the intervals when she disappeared? In the rear room there was a bed, upon which ladies and gen-tlemen 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 ex amiried, and more than one pair of eyes cast

MANCES BENEATH THE BED.

to see if any confederate might be bidden there. But no search resulted in such a discovery. Yet, as it afterward turned out, the bed-like Maelael's wonderful automaton-did hold a confederate at thime, 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. bed was open, some doubtless even probing the mattress, to ascertain if it did not, for the Who would have time, cage the beauty. thought of

LOSING 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 rubylipped 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

WICKER CAGE,

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

and has one child. Her connection with the Holmes dates from a time when she went to board with them. She was in pecuniary diffi culties, 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 "materialised spirit." This she consent-

ed to do, and, until the expose, was no other than the Katie of the mysterious scances. SO HNDRD A SWINDLE

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 here-

BOBBET DALB 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 HENRY T. CHILD, M. D.

Philadelphia.

Circumstantial evidence, which I have only just obtained, induces me to withdraw the assurances which I have heretofore given of my confidence in the genuine character of certain manifestations presented last Summer in my presence, through Mr. and Mrs. Nelson

ROBERT DALB OWEN. Philadelphia, Docember 6, '74.

These announcements from the two leading Spiritualists of the country taken in connec-tion with the capture and confession of the young woman who personated "Katle King" in the seance referred to, gave a sort of mel-ancholy interest to the article of Robert Dale Owen in the January number of the Atlantic

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 "freelove" is "germain to Spiritualism," and that the free platform for the dissemination of Spiritualism should be equal ly 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 "freelove" 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, unsparingly 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 Runeso Philosophi-CAL FOURNAL represents Spiritualism divested of all shams and infamy-the Philosophy of

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 Spir orld 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 luvers 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 at most of their ability), teaches us that nineteentwentieths of all who have commenced the investigation in regard to spirit-communion 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 sympathise 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 imposters. They say, "O, it causes di vision in our ranks,-it burts the cause,-I would not take that paper if I were you."

Despite all this opposition and all the calumny that vile tongues could ufter, 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 other newspapers advocating Spiritualism combined, and our course is applauded by nineteen twentieths of the believers in spirit communion.

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 bideous deformity, that no one may receive it, and thereby be led satray 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 pretenders 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 defeived 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 freelovers 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 passional plain, and yet so adrollly 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 sealingwax, 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 imposters 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 I

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 Chicagothey came as far as Michigan and were caught cheating. About that time we detected and exposed an impostor, and gave notice that all imposters who might present themselves at our scance 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

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 seckers 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 con-

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

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 wame, and travel with him as a medium for physical manifestations. She was soon detected ax 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 Middleport, (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 foulmouthed 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 pri-vate 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 bim 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 ourself bad 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 advertise-ment 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 stiended the benefit, determined to have things done to suit themselves, and when the time for tying came, they had Messrs. J. B. Downing and P. 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 fisred 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 e

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

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

TRAVELING IMPOSTORS,

MR. EDITOR:-We need not search very far 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 as sumed 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 ulterly impossible without such assistance, and that he was not only willing but anxious that the good people of our village should see these wonder. 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 re-storing 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 peripatetic gentry. I have seen specimens of this genus before. Sometimes they seek to mislead those who are professed Spiritualists and falling is that they change their talists, and failing is that, they change their tactice and apply todar church-going friends, and under preterms of exposing what is called spiritual phenomena, make easy dupes of such as are willing to be deceived. Buch a fellow by the name of Yon Vicek is now treation. by the name of Von Vieck 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-PHILDBORBICAL 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, D fferences of opinion in regard to what is termed "social questions," have, to a great extent, caused dissension in our ranks, and paralyzed our off rts 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, 1. That each individual has the undisputed 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. 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.

Berj Todd and E. V. Wilson were there. Benj. Todd occupied the evening with a lec-

The bottom having fallen out of "social freedom," the devotees are seeking an alliance with those who are willing to sacrifice manhood and efficiate with them "on a natural ground where they can agree to disagree." Bosh! 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 confegs that their infamous decirine has nothing more nor as much to do with Spiritualism as it has with orthodexy, 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 sever so long as it is claimed to be to Spiritualism "

Contents of Little Bouquet for January 1875.

Growing Up; The Comet; The Newsboys; Reuben Gilbert's Florida Home, illustrated; Angels Pity Him, H. Darling; The Spirit of the Platte, A. G. Brackett; Children's Influence, Mrs. A. H. Adams; Eteratty; A Hero of 1780; The Fruits of Christlaulty, 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 Dwarfs -Dwarfs 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 ; Soperficial Study ; Comets, Prof. L. Swain of Dronthelm; Our Merry Christmas, Fanny Green McDougall; Brevities; 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 Lottle Fowler, illustrated; "The Bright Beyond." Metcolm Taylor: A Cradle Scene; Cneer Him. Home Circle Varieties—'Don't Slop Over;" What is Your Name!" Editorial Department—The Same Law Obtains in Inorganic Matter and in Organized Beings; The Bird and the B wa; The Sultan and Satan; Rank Injustice; Ne-gro 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 sapire or hope for in this "valley and shadow of death," if it were not for the assurance of a better life to come, the evidences of which have been such as I am unable to "gainsay or resist." Please send to the address of subscribers, as above given, the Jour-MAL, commencing with "Death, or the Path-way from Earth to Spirit life." They are libhave promised to order the paper and pay for it myself, knowing they will read it knowing. by 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 Port, 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 fer it. How many will try it for a New Year's greeting to beir friends?

Philadelphia Bepartment

HENRY T CHILD, M 15

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race Sr., 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. Fir while send a happy greeting to all. Fir while there may be withered hopes and disapp inted feelings that linger on the lap of memory, thereas 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

We welcome the new year and trust in this to learn more eff ctually to labor 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 lif.'s pathway we shall find ourselves ever going Let us have no declining years 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 in creases day by day, and that is the true misof the past, the present or the future, but erfor and wrong. The errors that we have committed will leave their marks up in us for a time, but we can rise above these and outgrow 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 carnestly against all errors, they will heat in vain against us and up in us. The discipline of the past is our hest 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 seas in we should take a new start, determined to do the hest we can to make our lives just as good and useful as we can In this age, when light and knowl edge 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 fam'ly. With firm resolves that the new year shall find us moving upward and onward, let us enter upon it with high hopes and a pirations, thus giving evidence that we realize the ever living presence of our loved ones who have gone to that bourne 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 While themselves consciously known to us 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 be fore 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 evi dence of the realities both of this life and the life to come.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE CHNBR LIFE

[Por some time past my spirit friends have been urging use to add to the Philadelphis Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Jouanal.

to be world. The extended circulation of the Jouanal. 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 organism, but select some that I may report as given through other mediuma, whose names will be given with their communications?

Communications Through Katie B. Robinson, of Philadelphia.

PREDERICA W. B'BHRTSON, OF ENGLAND ON THE NEW YEAR.

Oh ! thou Infinite Spirit of love, who seeth and knoweth all the conditions of thine earthchildren. 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 tram-pled upon the beautiful powers and gifts that ast bestowed upon them. We ask thee, oh! Father, that in this bright new year 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 snow that thou wilt grant the prayer of thy angel messengers -thou wilk 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 still live. power shall be felt and known and seen by all 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 wil 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 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 sak 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 sak, oh! Father, that there shall be such light that the mediums to whom thou bast sent forth thine augel messengers, may be surrounded and guided by good and high and pure spirits, and that evil 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 there 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 sak that a light shall come to the world that will lead the p-ople away from the ig iorauce and big stry of the part 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 A nerica and England, but all other lands, united in one grand spiritual band. May the true Spiritual ists of all lands be enable ! to join hands in a spirit of love and sympathy, knowing that the great truths that are coming to them will bless all mankled everywhere. We see that Spiritualism is entering the churches and modifying the views and sentiments of all. We who are outside of the churches, and has know that it has gone over the world to many that in this year all petty selfishness and jealoustes 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 giveth to all life, commands these armies, and will raise the standard of fruth so that all may yet look upon it and believe in peace and fove as the highest aim of mortals and spirits. May the sweet it fluences 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 clasp of friendship that shall never be severed even by dea h, for the spirit usl telegraph has been well laid, and the cut munications that have fisshed across the wires have been well noted down in each country, and have given proof beyond all doubt of the resisting of this life of the spirits. And now we would say to each and every indivisual, may the spirit of love, the spirit of purity and kindness, be with you and abide

WHITE PRATHER'S NEW TRAK'S GREETING TO THE PRIBONERS

I have a word to say in regard to many sad hear, s who are behind the bars, pale faces who are imprisoned within the walls, whose thoughts rever to the old, happy times in endahood a day, when evil and dark thoughts could not come to tempt or lead them satray. While they are thus alone many kind spirits are bevering 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. want to encourage you all in your silent and solitary moments to reflect upon the past, and femember when temptations have come over you, how you have given way, little by little, until at last you have found y urselves 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 kuides 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 g es out in prayer for you all to-day. In your scient meditations day and night, remem per, brothers, you are watcood over and guided by angel power that knows why you have done wrong, why you see that 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 ever near you, you will be led along safely, and when you come forth, if you trust in these and resolve to lead righteous lives, you will find those who will be ever ready to lend you a helping hand. In the calm tw. I ght, 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 bojoy this life, but be ready to meet the loved ones on the other shore, and as you has on from sphere to sphere your lives will be blessed.

NOT DEAD.

BY HORACE M. RICHARDS, OF PHILADELPHIA.

Nav. 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 I not dead. Thy stay on earth, Angels have welcome given, To purer, holier birth-To shelter safe in heaven.

Nay I thy son bath left the clay, From sorrowing tears bath 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.

PATHER KELLY TO HIS CHURCH, SOCIETY, AND PRIENDS 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 sgo. There are many peo-ple to-day who are opposed to the Catholic re-ligion, simply because they do not understand its teachings. Any learned, educated man or woman, who looks into the church rules, will fied that we ching 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 peo-ple as they listen to seel the power. There

are many persons in the Protestant churches that do not understand our aims and of i-cis. I am sorry to see the bitter feeling that exists in many minds towards us. Spiritualism is not so much opposed by the Catholica as it is by the Protestants, because we understand your 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 na ure 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 individ-uals could understand what we mean by this, they would see that it assists the spirit. I be lieve prayer wafts 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 loss of little children, and to look up with feelings of pleas ure 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 Spir tualism 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, though there may be many Catholics that do not live up to their religion, yet the true Cath olic 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 en-tered the land of evernal glory. It seemed to me strange that I should pass away as I did Pather Kelley was drowned at Atlantic city il. T C. | But on the morning before I was drowned I had a present ment that something was to take place, and as I was sinking be neath the waves there came over me a feeling of sweet peace and relief. I knew my prayerin this life for my people were over, but I knew that I should return to them sgain, and that I should be able to work in and for the church; that'l could still bring to the people an understanding of the true Casholic religion. which if not perfect in everything, is still cal culated to do a great work for mankind. knew that many an upeducated 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 setil you learn to judge the spirits with righteous judg ment. I have no controversy with true Spirit uslism 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 com munications 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 more of a feel ing 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

CHARLES COLCRESTER.

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

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 de-sirable mission. I was possessed with many good mediumistic gifts when in the physical oody, 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 con-verts who remember me still. I am glad to see that the cause of Spiritualiam is progress ing 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 rosever 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

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 De-cember. He is a very eloquent speaker. We give the invocation of the evening.

Oh i 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 relation and purpose that thou hast detheir mission and purpose that thou hast de-signed; 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 then 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 be yond

Oa! ye angels of the good and the true, light again the altar tires anew upon every bu man 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

INDIA BRADWAY

I suppose you are looking for some very noted people to come, but I we permitted to say a few words, sa I have long desired to do. The skeptical world is always locking 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 stready for me, and we have just as nice a bome as we desire, much better taan we ever had on earth Thee 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 The Spirit world is a world of I ve No wonder that the spirits returned to us and said, what a heavenly place we live in. I a! lude to the spirits who are good and who have arisen above the inharmonlina conditions which surround earth's children. There are no make ups here; all is natural, and if you could see the Spirit world as we see it, you would pever dread the change of death would like to say to all my friends that I am very happy, and hope soon to be able to ms terialize 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 proneer mediums will be remembered and beleved for the good they have done. The pe v mediums that are springing up all over the world, will not have to pass through the trials of the old.

The Holmes Scances.

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

Philadelphia, D c. 10 74.

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

Mgs. A. H. R. BINSON, 180 E at 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 works duration. We commenced the treatment sedirected by you, and from apparent death's foor, in forty-eight hours there was a materia 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

In the Journal of December fifth, I noticed a little sketch from Mary B. Wilson, of East Desmoines, 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 d flicult. 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. H. A. ENDLR

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.

Da J. S. Lyons, formerly of Osceols, Ia., is now located at Springfield, Mo.

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

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

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

WE have received a "Defense of Spiritualism," from that distant place, Cape Town, Africa. It is compiled by a "Cape Cotonist," 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 BANNER OF LIGHT, Boston.

J. W. Pike, 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,

WM. Doer .- Your letter bearing date at Verduret, 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 at | 543 W. Washington St., cor. Ann. tended to with pleasure.

The Summerland Messenger.

We are glad to note the fact that the Sum merland Messenber conducted by T I' James, of Brattleboro, Vt. comes to us greatly enlarged and improved. Mr. James-is inspired by Dickens, and the productions given through his mediamship possess a peculiar charm that fascinates and instructs.

JAC B WAYNER, and Fritz Butts write to us, fully endorsing the genuineness of the Sher-

L. J. Wisch 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 off tale can make it out.

1875.

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A SABBATH REVERY

BY W C WARNER

The day has closed, and in the western skies The ruddy glow of sunset alowly dies. Night's ahadows hover o'er the quiet vale, Through which the distant star beams glim-

mer pale. The place is silent; sounds of strife and care Have ceased to vibrate, and the Sabbath air Is calm and holy. The promised hour of

And God-like blessings in a rich increase,-Rest on the faithful ones, who daily on the

Die for the truth, and find it gain, not lors.

The ceaseless tides of life which ebb and flow .-The cruel winds which unremitting blow, Have tossed the fragile barks for weary days. Night's mantle falling with the sunset's rays, Left the brave seamen at the tempest's will;

But through all the darkness came the "Peace be still, And calmed the waves. Human passions

sleep.
The morning beams—the noontide glare and twilight deep, Breathe of that calm and holy Sabbath rest, Which comes to weary ones far in the West,

The rising moon with soft and silvery sheen, Bathes hill and vale and sloping village green In mellow beauty. The slowly passing breeze Makes pisintlye murmur through the drift of

Which, rustling over many a morsy bed Rest in the forest shade at last, dank and

The quiet scapes bring thoughts of long ago. Subdued and silent—with reverent step and

I wander through the aisles of ages gone-Catching the strain of many a holy song, When o'er the cradle of the infant hung The star of Bethlehem. The fragrant flowers Of faith, which blossom in these holy hours, Fill with rich and rare perfume, the trusting

Fair visions of that bright and heavenly goal Fall on the heart with meanings strange and

Many a path we could not e'er pursue Becomes a golden pave with glorious light Falling in amber waves, and darkest night Is glowing day. Heavy burdens rest No longer on the soul, and the poor, oppressed

Find in the meckness of that tender face, A symbol of patient, heavenly grace,

Holding by his hand, through valleys green, At peace we wander, and by the quiet stream Whose waters flowing from the fount of God, Giveth eternal life. Those who weary plod Finding no rest for torn and bleeding feet Enter the vale, and hear the music sweet, Welling from joyous souls, who in the strife Conquered, and life unto eternal life Is,their reward. The beauty of his word, Which every human soul has longing heard, Shines through the sisles and corridors of

time With never dying luster. The ruby wine Glows with prismatic hues in sunlight's rays, But richer far through all life's weary ways Shines everlasting truth. Here good began, And its first throbbing in the heart of man Proves the good in all. Life's golden chain In every link of joy or withering pain, Shows another Christ, who lived and died For truth. On th' cross of creeds are cruci-

In every age, earth's great and earnest

Who viewing all of life which God controls On earth, sought the divine celestial field, And all the joys which earthly gifts can yield, Were naught to these. With mind and vision clear,

They found the glorious realm not far, but And the sweet promise which the angels bore, Showed the connecting link from shore to

O'er mountain heights and through the lowly

Their echoes many broken hearted wails, And anguished cries from graves of martyred ones.

Red with human blood, and was this for him? For Christ who showed an open path from sin By simply loving? The radiant light Of truth which shone throught day or night With holy splendor, finds no semblance here, And shining lights of creeds will soon appear Of human making. Heroes in the strife Unmoved stand, while all the air is rife

Who sinned and suffered, while every stream

With imprecations. The weird shouts of The tempest's cruel blasts are naught to them, To-day with hearts screne and pure they

Viewing with one of old, the promised land, And hearing in the whispering pure and

Lessons of life. Their tongues will oft repeat The treasured words, and thousand hearts to-Have thrilled responsive with the fervent lay.

Coming o'er the rugged steeps of time. -Boft and clear as evening vesper chime,-These words pour in upon the listening soul "Nature and God are one harmonious whole, And universal love the Late of Life, Man needs a savior in this lower strife. Which every heart of perfect love can be, Deep and pure is that unfathomed sea, Which lies beyond the darkness and the pall, And this from sin, shall cleanse and save you

Canal Dover, Ohio.

· Has Spiritualism a Purpose?

Thus queries a writer in the Spiritual Scientist, of Boston, Nov. 12th. Perhaps there are many who could answer this question better than I can; but I can not, in justice to myself, and an earnest desire to help forward a cause toward which I am daily becoming more partial, let this question pass unanswered.

To my mind Spiritualism has indeed a defi-nite purpose. It could not be otherwise with such an illustrious personage as Jesus Christ for its advocate. I have always been averse to a roundabout way of arriving at the truth, and believe that many times a multitude of words serve to darken counsel. Therefore at the outset I shall affirm-First, that Spiritualism is the Christ principle, seeking recognition of man, and consequently a religion; Second, Spiritualism has come to stay,—to tear down and build up,—to enlighten minds that have and build up,—to enlighten minds that have hitherto been bound down by creeds, superstition, doubt and fear,—to expose villainy, deceit, hypocrisy, sham religion and the thousand and one evils that have followed so closely in the wake of the popular religious teachings of the day. Spiritualism has, therefore, for its high, holy, heavenly purpose and mission, the raising up, and advocaby of, those principles which Jesus taught, and which have been so set aside by those who claim to be his

followers. The more fully to understand the great underlying or fundamental laws upon which this Christ principle is based, it is absolutely necessary the minds of the people should be edu-cated to a high degree of spirituality. No man can progress in this heavenly way and have intercourse with spirits able to educate and instruct the mind, without this hungering and thirsting after still higher degrees of spirituai development. To speak somewhat of my personal experiences, I may be able to show that I have good reasons for the grounds I

From my earliest recollection I am able to trace out in my wanderings to and fro in the earth, very many instances of singular spirit impressions. Following along up to the time I endeavored to separate myself from the evil influences by which I felt myself surrounded, my attention was directed to the popular way of connecting myself with an organized body, professedly for the double purpose of being surrounded by influences which I supposed were calculated to help me develop in spirituality, and also to help others who were desiring to reach the same end. I read the Bible attentively, and also other books designed to help a new beginner, listened to the preacher, believed that every one who said he loved God, and the brothers and sisters, told the truth, and all who did not do as the preacher said, were sure to be damned in a hell of fire and brimstone.

I was young then, and my mind and sympathies tender, and many a wound did I receive at the hands and in the house of my friends, as I supposed them to be. As time bore me along and I developed in mind, I experienced many things to which I can now look back, and earnestly thank the Giver of all good for the manner in which I have been led through and out into a clearer field. While held down by orthodox chains and theological creeds, my mind, though blusted, would sometimes penetrate into the Pmystery of godliness," and, seeking for a solution of some unexplained theory, would for my inquisitiveness receive the consoling reply that "enough is revealed to answer all practical purposes, and you must not expect to understand all the passages in the Bible, for it is the word of God," etc. Again, of my brother in the church should wrong me, or do anything expressly forbidden in the Bible, I must not seem to see it, and indeed would not see it "if my heart was right " (as well say liver or any other organ), and presto. "If we we have an advicate with the Father, ever Jesus Christ the right-cous." Thus they license wrong and shoulder

the responsibility off upon an innocent one. On! shameful, such a superstitious, ignorant, foolish, creed bound, seifish religion, destitute of the Christ-principle, almost lost in similarity to the spirit of the world. On that I had the voice of an angel, that I might sound it in the ears of Spiritualists everywhere, earnestly imploring them to raise still higher the standard of true Spiritualism, and bid them seek continually to advance in spirit uality, and be prepared in your circles to admit the escaping ones from orthodox bondage, and thus you will be helping forward the ob-ject and purpose of Spiritualism. Some may think me over earnest, but it is not so. Hav-ing myself escaped from spiritual bondage, and laid the old creed blanket aside forever, am now growing, yes, absolutely growing, and I can not if I would, nor would not if I could put my light under a bushel. Doubtless it seems strange to my former companions in the wilderness that I am still permitted to live, and still more strange that I should have any thing to say about God or Jesus Christ. Well, I feel to pity and forgive them, inasmuch as their "beloved pastor" is telling them continually that Spiritualism is all the work of the Devil, and none but the ignorant and un learned embrace it; they pay him for telling them such falsehoods, and it follows as a matter of policy that they must believe it all, so as to get their money back.

To every observing mind it is plainly evi dent that the church and the world occupy precisely the same spiritual plane, and thus it is they so readily combine to connive and plot against Spiritualism, which towers up above their vision as some hydra-headed monster seeking their destruction. But plots and But plots counter plots will not stay its progress, -like the daily rising of the sun, it is rising higher and making onward strides, expanding, un-folding, developing, having for its ultimate purpose the crushing out of error, teaching mankind the higher laws of life, giving him s correct knowledge of the creative laws, of the natural and the physical, learning him that it is ignorance of these laws which causes the suffering and sin in the world, that these laws are as immutable as God himself, and in break ing them we do so at our personal peril and

expense of suffering.
But I am fearful that there are many teachings extant in the world, claiming to throw light upon the subject of Spiritualism, which are tending to lull the minds of believers into a false security. I refer now to those writers and teachers who are trying to explain away the fact that unreliable communications and manifestations are from evil and undeveloped spirits. One D. G. Mosher, in the Spiritual Scientist, above referred to, says, in referring to "the very many mysteries connected with spiritual phenomena, just so long as these im-aginary personages ['Devil' or 'Diakka'] are occupants of the spiritual sanctuary, just so long will the time be prolonged in which 'peace and good will to all men' will be real ized, 'and war will be learned no more,' and the Christ-principle rule triumphant." If Mr. Mosher or any one else expects to palm that kind of doctrine off upon the world as calculated to do away with what (to some) seems an inexplicable mystery, I can assure him or them of their mistake. In the first place, these "Davils" or "Diakka" are not "imag inary personages," but really and truly spirite once in the flesh and on the earth, and the same law which admits the higher order of spirits to communicate to mankind, will also admit the lower order to do the same, and it is from these last the people receive unreliable tests and communications. It is the lower order of spirits which are constantly warring with the better nature of man, trying to control spiritual circles to the hindrance of a higher growth in spirituality. In view of these things I believe it to be grossly wrong to lull the minds of honest inquirers into a de-lusive sleep in regard to this class of influences, for they as surely exist to-day as they did in the days of Christ. He had to meet and vanquish them, and so must we, or we will be met and vanquished by them. We need not ex-pect to take Christ as our example and find any smoother sailing than he did, though we have occasion to be grateful that we live in an enlightened age, which will not allow of murdering those who use their reason in regard to

and common sense, Then educate the people to look facts Then educate the people to look facts requarely in the face. I myself have been duped long enough by orthodoxy, and now propose to reason and think for myself, and shall not hesitate to share my victories in the struggle with my fellow traveler to that bourne from which they do return.

E. D. WARBEN.

their eternal well-being, and accept only of such theories as will stand the test of reason

In the clden times, when Egypt and Chaldes flourished as nations, when all the world looked to them for light and truth, we find the teachers and wise men to be magi. These magi, or wise men of the East, were acquainted with the occult forces of nature: by the use of such forces in certain ways and at certain times great wonders were wrought-yet not outside of law; for to act outside of law would be an impossibility, as law is a mode of action, the action itself implies law.

-The great life principle is universal and is eternally acting, hence creating new laws and modes of action. The knowledge of this fact, and the application of the principle to matter by these wise men, for either good or evil, caused them to be regarded with wonder, and deified. Their mode of life being such as to de velop the occult forces of their own souls, they became mediums, and thereby used spirits to aid them in their work. Spirits being upon a erent plane are better enabled to collect the noses was well skilled in the arts and sciences of the Egyptians, hence was a magician, and being of a different nation, there were drawn around him a different order of spirits. While he could and did use the Egyptian spirits, he also used others of his forefathers, and by the combined influence of both nations, he could perform greater wonders than the Egyptians. Hence he became the founder of a new sect or religion, or, rather, he was the instrument through which a band of spirite revived the religion of Abraham.

Religion is based upon magic and without it there could be no religion; remove mystery from religion and it is no more attractive; it is the mystery of it that excites investigation, and obtains converts, for as sure as an individual fails to see if, that sure is be to join the church The operation of the Holy Spirit is a mystery and what is the Holy Spirit? is a question for the religious world to answer. All this is

mystery, which is another name for magic. When the Prophet told the King to go wash eres times in the Jordan, there was no sense in it to the King. Where was the healing power? Who could see it? By that process the Prophet could bring to bear upon him a prin ciple that could heal When the priests were commanded to go round Jericho seven days and to blow the trumpets of rams horns, and the seventh day to go seven times round, who could see the officacy of that to make the walls fall? Yet there was a principle involved—a power brought to bear by that process that could and did make the walls tremble and

All the prophets were workers in and users of, magic. By it Elijah could consume the altar and the sacrifice that he offered to his God. Without it there could not have been a Christianity, for the Christ is the great magic power, by which the Apostles and even Jesus himself done his mighty works, and our own modern mediums by that power are enabled to do

There is a principle in nature that gives emotion to everything-the quickening principle. Call it God, or whatsoever else you please, the operation of quickening is magical There are means by which these things are done. There never was a thing done without a means for doing it. How did Abraham, lease and Jacob bless or curse but by the power of magic? The soul or spirit of man has, within it, all the elements of power that is, the use of which with a will to have an evil befall a person, can not be stayed, but that thought will reach the ofject thought, of—as sure as fire burns inflammable matter that it comes in contact with, so sure will that thought burn into the object of it and accomplish the work whereunto it was tent, whether it be good or evil. Therefore, "think evil of no man" was a grand moral lesson taught to those who had just been initiated into the Mystic Order of the Orient, or FIRE worship, whose "God is a consuming fire," and who were "to be baptized with fire." There was the temple for keeping the sacred books of the Magi or priest, where candidates—were initiated into the Order and made acquainted with the mysteries of the occult forces, and how to use them. Jesus was the Grand Mas ter of the Order on earth in the days of Pontiis Pilate—was born such. He established the Order upon a higher scale, purged the temple, and developed a higher order of workers; and yet they upon one occasion wished to bring down fire from heaven and destroy certain ones -as their fathers had done in times past upon Bodom, but Jesus desired to develop a higher order of magic, for good, rebuked them and reminded them that they did not know what manner of spirit they were of. If you would know more of magic, the FIRE FAITH, true religion, TRY, SEEK-ASK-KNOCK

Tipton, Mo.

Boices from the People.

W. J. ATKINSON, M. D.

CHILLICOTHE, OHIO.-Mrs. S. M. Easton writes.-I can not do without your RELIGIO-PHILOSOPHICAL JOURNAL.

FARMINGTON, MICH.-W. L. Power writes. -The good you are doing with never be fully ap-preciated by mortals here, but all will find it out on the other side.

ROCHESTER, N. Y.—Anna M. Cornwell writes I like the JOURNAL very much. I am a writing medium of some experience, having written to a considerable extent for two years, with very happy

MT. UNION, OHIO, - Ellen R. Morris writes. would be very sorry to do without the Journal. for it is a great instructor and comfort to me, for know Spiritualism is a gift from on high.

SPRINGPORT, MICH.-R. L. Allen writes-Have the Keeler Brothers been holding sean ces in Chicago at any time of this year since April? They have been here, and it is now said they are impostors. They said they attended circles at the Journal rooms.

REPLY .- We know nothing of the parties named They never were at our Seance Rooms acting as mediums.

EAST CANTON, PENN.—Mrs. Jane A. Sayles writes.—I can speak no bigher of the Journal than to say that it is food to my famishing soul. From week to week 1 look for its coming as a tried and cherished friend. My carnest heart-felt prayer is that bigotry and superstition may give place to the pure influence and teaching of a higher and holler religion, accompanied by angel visitations.

HONEY GROVE, TEX.—J. A. Rutherford writes.—I yet live, and my health is fine, both of body and mind, and let me tell you that much of body and mind, and let me tell you that much of my intellectual comfort of my seventy-sixth year, has been derived from reading the RELIGIO-PHILO-BOTALCAL JOURNAL; and I say now that I hope to read it as long as I may be able to read anything. I was a Materialist some eighteen or twenty years. Your paper has shaken me on that subject. Twish, however, that I was more confirmed, in immortality—I shall strive on to obtain more evidence of a future life. Spiritualism has no foothold yet at Honey Grove. O, how I wish we had "big" help over here!

. PATÉRSON, N. J.—Wm. A. Fonds writes.—I would not be without the RELIGIO-PHILOSOPHICAL JOURNAL for one week. Regarding it, as I do, as

a trumpet whose ringing notes shall yet bring down with a cra-h, the walls of the old Jericho superstition. May the good angels bless you in your work, and may your earth-existence be spared for many years, until the eyes of the people shall be opened to the fallacy of following their present blind guides, and until they shall learn to adopt the beautiful harmonial religion—that perfect love which "casteth out all fear."

were requested by our spirit friends last night at the circle, to write a monthly report of our success, in our effort to establish materialization on a more substantial basis than it has heretofore reached, progression being the motto. We have set twice per day, morning and evening, for one month, and the prospect bids fair, so far, so says our spirit friends. Our spirit friends wish you to give our monthly report a place in your wide-spread Journal, and oblige them and humanity.

IOWA -John Chancy writes - The debate be ween Evans and Flahback closed with a glorious victory for the side of Spiritualism. The debate was a grand thing for our cause in this place, notwithstanding we have had a great many good leewithstanding we have had a great many good lec-tures here, and which always resulted in a great deal of good, yet they did not have the effect that the debate did, that brought Spiritualism and Orthodoxy face to face, and, too, in such a manner that all could that would, see the wide difference. On the first question, Bro. Fishback drove Evans from his Orthodox works, and he took shelter be-hind Materialism. On the second question be took shelter behind Athelam, where Bro. P. held him, and poured in on him Spiritual grape, so thick and fast that he had no time or objectsuity to regain his last works. We think after this grand regain in that too, over the strongest man in their ranks, that Orthodory, certainly will not have the hardibood ever to risk another battle with Spiritualism, especially Bro. Fishback.

NEW YORK CITY .- Della E. Dake writes In closing my brief letter, I have to speak of that which is saddening. In October last I wrote you of the marriage of Dr. Slade of this City. A week since, after a long and severe siekness, the happy bride of rectangles inside the lebests for the state of the state. bride of ve-terday, joined the inhabitants of the Summer-land. Although having no knowledge of Spiritualism previous to ber marriage with Dr. Slade, she died in full belief of its beautiful reali ties, and stepped across the threshold with loving words and looks for the dear one she left. She had the best care that a loving husband and dear friends could bestow. In a communication from her to myself and husband, she says "(th, how beautiful! I feel so sorry for the medium, but it will only link him with greater and higher powers." How beautiful to know that soon we shall all meet our beloved in homes beyond the "storm-clouds" of this life. To-morrow my hu-band and myself go to Rochester, N. Y., to spend the coming holidays. Our friends can address us at No. 10 North Avenue Rochester, N. 10 North Avenue, Rochester, N. Y.

LOUISIANA, MO .- Mary Defiroodt writes. If it would not be too much trouble, we would like you to send the back numbers of the Joseph at containing the Pathway from Earth to Sprit life, for I think everybody should read it. We send by for I think everybody should read R. We send by this mail the paper I spoke of in my last letter, containing the statement concerning Mra. Miller also enclosed you will find Rev. J. H. B. s communication to the "Christian," as copied by the Shelbina "Democrat." J. H. B. was not at the seance referred to, and therefore depended entirely on hearsay, and his own imagination. We tirely on hearsay, and his own imagination. We leave you to judge for yourself, knowing that the cause is in good hards. But we have come to the conclusion that such phenomena is not calculated for public exhibition, and tried not to have Mrs.

Miller go, but Mr. Miller wished and put out
bills to that effect, and therefore we made the
best of it. Our parlor was open to them, free of expense, and they could have done very well with-out going. As it is, it has caused us no end of trouble and soxiety, but we have learned a lesson, and now we know who our true friends are, fer now some who called themselves such pass us by without notice. Mrs. Miller is by no means the greatest sufferer in this matter. We have buck-led on the armor confident of success, with the knowledge that the angels will reward us in the life to come. In the cause of humanity I remain your co-worker in a small way.

WASHINGTON, D. C .- J. Edwards writes. My last letter to the JOURNAL was from Louisville, Ky. I have enjoyed the pleasure of sitting under the ministration of Miss. Suele, M. Johnsom for the present month, who has been lecturing for the Washington City Society of Spiritualists, with general good appreciation Miss Johnson does not possess as fine delivery, or so snimated as either Mrs. liyzer, or Mrs. C. F. Allen, who are great favorites with the Washington Society; nevertheless there is much solid argument and reason as well as pathos, that comes from her spirit control, that engages the earnest attention of her hearers, which is pleasing and instructive. Miss Johnson is a trance conscious lecturer, and speaks with her eyes closed; this some may object to, but with a large majority it is admired, because one feels and knows all the time she is speaking, the words and thoughts that come through her lips are not her own, but are dictated and expressed by higher intelligences on a high-er plane of experience and knowledge. It is pas-sing strange, that in a city as large as Washington, and where there are two or three thousand confirmed Spiritualists, the audiences will not num-ber more than about one hundred persons. The hall is an excellent one, besides they have most excellent music. The impression seems to prevail in the minds of all well posted Spiritualists, that individuality and non-organization is the key note for Spiritualists, and, indeed, this seems to be the teaching we receive from the Spirit-world, and J suppose we have no right to call it in question; but looking at the question from a common sense, mundane stand point, we don been how our self-sacrificing mediums and lecturers, are to be supported as they deserve, when converts to the Spiritual philosophy carry their individuality and non-organization theory to the extent of not at-tending on our spirit lecturers, or of contributing to their support. Instead of doing this, they at-tend the orthodox churches, and contribute liberally their support, while they do not subscribe to a word or idea advanced. To a full-fledged Spirit-ualist it is feeding upon husks, to sit for an hour to listen to these dry old stereotyped sermons now-a days. The Spiritualist who has been favored by a days. The Spiritualist who has been favored by droppings from the higher sanctuary of that Summer-land, and "once tasted of the powers of the good world to come," can never go back on his heaven-born experience. It may be the blan, as many suppose, that the great system of Hartingal Philosophy intends merely to harmonize the various sects of religionists, is all the organization ever intended, therefore we must be content but I have never heard of orthodox clergymen converting people into the belief of the new, liberal and beautiful spirit philosophy. Nevertheless, in all charity, reason and justice, I can not see any wrong in Spiritualists, who possess the ability to do so, to first patronize their cwn kind, and to as-sist in bringing to light others who are to dark-

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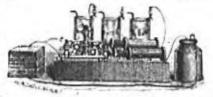
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ger Don't forget to send a letter stamp to pay the seetage on the answer deared. Mr. Smith inclosed a use of his tair along with the shove letter. It is shout one tuch in searth, and of a

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It is even so in spite of its superstitions features. White here takes the place of our black, as a mourning symbol. In the centre of a Buddle of cemetery there is a column or pedestal, and, when a burial is to your line supports vessels of burning incense, and a profusion of flowers in electricity fashloned caskets. Incense is also burned around the side of the cemelets

The funeral cortege is preceded by men carrying white pags, and others carrying bouquets of flowers, fruits, rakes, and delicate equiections. The men are all dressed in white. Next comes the pricat, and a great chair behind him, heavily carved. Over him an attendant helds alarge camps, 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 birt near the pedestal mentioned above, the priest seats himself in the carved chair, and performs the burial server, the sentences being divided by the tinkle of a small bell, struck at proper intervals by an attendant lad. 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 sime lar ceremonies, ending by sprinkling water upon the pier, and then the priest retires. The men bearing the lowers, fruits, etc., and the mourners now follow the body to the burning lot, which is a square inclosure fencet with stone. The body is in a sort of barrel, and, after filling it with combustibles, each mourner applies a lighted torch, and the consuming process is thus begun. The further burning is watched by one woman ouls

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

CHAPTER IV.

A Sinful Display over the Remains of a Young Civil in New York City-Vo. Impluous Religion-God Abbors Such Extraorgance- I Contrast - Life and Death of Kralle Locksond, 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 fishions and luxuries. Golden-bound hymn books, pews with silk or satin cu-blune, floor carpeted with the finest Brussels, and a closer 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, W. Y., the organist of one sect was such a disreputable character, the 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 echoedata praise of God as it can-Shed in the distance, but, hoir horror! under no consideration would be consent to say one word over his remains. If God was satisfied with his " telc, 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 somes devotional exercises are carried on Sunday after Sunday. The restorn of course, is the result of an unbody competition between different denominations, to produce the sweetest music, regardless of the source whence t emanates. This rivalry is not confined to singing alone, but extends to funeral exercises,—there its estentations exhibition of real for display is manifested to an inordinate degree, until feelings of contempt therefor are aroused within every candid mend. It appears from the New York conrespondent of the Chiengo 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 heartrending. The funeral, of course, followed. A beautiful couch, with crimson velvet drapery thrown over it, was placed in the centre of the great drawing roun, and the young girl, arraved in her costly white silk Parislan 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 etyle 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 ceatly 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 onthe 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 dumbering

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 bundred 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, sad, 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 viols.

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

fashlonuble 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, squalld misery existed, lifting its hands appealingly for assist ance. Little children, bright and intelligent, dressed in tattered garments, and suffering from bunger 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 necessaries of life. Oh! little ones, gems- of God, has 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 succents 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 you desolate attic, reposing on a miserable couch. Hear her mosns-her sighs how full of tender pathos, and her countenance is wreathed with the sad smiles of death!. Wasting away! Stitch! stitch! ruined her, drove the ruddy bucs 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 buriedlost 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 squalid 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 Abose 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 fashionble death-rites, or worship a fashionable God in a fashionable church! In contrast with these wretched, Gottless, extravagant fo-

perals, read what the Boston Herald says: "Recently a policeman reported at the Home for Little Wanderers on instence 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 tictuals. The Superintendent of the Hame 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 occupled. This family of five were thus obliged to live on one dollar a week,

Death by Hanging, Drowning, Suicide-Philosophy of Death The Transit of different Spirits Vividly Portrayed, etc.. and she to mirth is of feast as the children picked up from day to day. But

belt has to as hed them at Last " Which are more and dearer to God, the minister and mourhers of the above funeral, or this poor working woman and her children? Every can-did 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 heav-

en- her principal escort ANOTHER PLACEST A LONDERST ESTELLE COCK WOOD.

Estable was a little girl theh, and Richmond, Va., was distinguished for its wealth, culture and reportment. With a camate remarkably salubrious, and being the capital of the State, it was the grandest and proudest city of the South! While welled by the arms of Peace, and fauned by the genial breezes of the tropics, it prosperyd, and no thoughts were then entertained of serious reverses. But a dark portentous war-cloud arose in the horizon the firing cannons at Charleston, and the skrill war cry of contending hosts, sent a theill of horror throughout the loyal North, and in a few months, contending armore ruet in deadly conflict on many a battle field Richmond became an object point, and was finally captured by Grant, truy Lockwood, the father of the lie, lived there. Before the war his home was the center of refined and cultured society, and Harmonious Happiness provided like a fairy queen over his family circle. After Richmond fell inte the hands of tirant, his publical residence was used for barracks, and his vist wealth finded away like most before the rising site! Consumption had fastened its remorseless fangs on the vitals of his wife, and she passed peacefully into the arms of Death. Within a sick, tiny Lockwood, her husband, was taken on & and died While on his dring that his lovely daughter standing by his wife, he gave her a father schooling, and then confided her to the care of a cone in. Says the N w York teraphic, "Seven years passed on as and the helph as orphan was a young woman. With a mond sprigal ally die le she had, but his neh advantages of schooling as the guadraylis improving state of allara make compared State had been bought within her race to acquired an excellent education, and in literary executions she had easily distanced all her achoeimates. Then her cousin, the only remaining friend upon whom she had my claim, died. The young girl, who had been missed in myury, had been taught self reltance by sad expenses 2 he now potured to Richmond, hopeful and determined to past her own bettere in the world. She rould with she was led to be lieve, for publication or, if not, six could find copying, or at least studieg to Richmond all non-damped. The old pergliture and equivalences of her parents had moved sweet or were themselves in a combiton to recover rather than to give aid. The old society had good place to something that was now and very different. Througens proved. She found no on congagement to use her pain, and had recourse to be tweetler. She had but marger success, and became dishertened. As future field for more notice city she began to puture to herself a brighter future in the great metropolis. According a tree years ago, she obtaind the sections not What a life of to I leard-hops and friendless opened up to fork Late.

the metropoils. And if our to earn an honest five blood, she bought a so a ing marish, problem for in installments, and with that she shit had, sinched sinched in the away. Old what an existence for one who good here mare din the final since of duting parents, and on whom the world had not recorded until the axen ring army-mare describe oil, and except a hoppy home from existence. Facey which she took on that much no exried with it billiones from his eyes, strength from her limbs, charles from her feelings, and a the way printrated on a so Chal. She had stabornly mat the entry ; was a of trouble so they be a against her be year. Redired and enlished star mamented for room with a few closplants, reminders of color days of shady wants and lawns, and be us of smaling flowers, of all ppy home where grim coaged poverty did not to ter, and where a joyons small lingered on everything. There in that devolate room was an angel ong d, pure as those who chant around the throne of food, and who is of been dying for over a year of slow statistics, and that insidious monster finally funed her on to a sick bed. While this poverty stricken and I was waiting away, gorgeous funerals were to ing held over the worthless dead, in fashionable houses of worship, and the Methodist Episcopal church in convention assembled appropriate \$380.000 for foreign missions. Poor Estelle, the fairest of the fair, we had rather be-In your place, than he an aristogestic ministry, making a morkery of purand undefiled religion, by officiating at fushionable funerals. According to the statements of the Graphic, she recovered sufficiently to resume her work. Within six months, however, she broke down entirely. Her landlads maintained the poor girl for months, and thought she would do so unto the end. In this she was mistaken, for Estelle, in one of those disake id apparent convalescence with which consumption delights to mock its vie tims, 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 in dulged 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, pair and fragile, lay agross the motionless breast. Her lustrous yellow half thrown off from the fair white face, lay in disordered masses upon the pillow. An expression which might have been born of a Measant dream, gave an assurrance 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 em-

ployers, 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 ber 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 1-land, in the Work ing women's Protective Union's lot, but more than one flower that frem bled on the coffin hid during the jolting and jarring of that last journ y was deposited by bands 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 PERFECUALS FOR THE DEAD. In the colendar of many a people, differing widely as they may in race and sivilization, there are to be found special yearly festivals for the dead Their rites are much the same as those performed on other days for india duals, their season differs in different districts, but seems to have particthat associations with harvest-time and the fail of the year, and with the year's end as reskoned at midwinter or in early spring. . The Karens make their annual offerings to the dead in the "mouth of shades," that is, Deinher, the Kocch of North Bengal every year at harvest home offer fruits and a first to decessed parents, the Barea of East Africa celebrate in No. vember the feast of Thirot, at once a 6 act of general peace and merrymaking, of thank-giving for the harvest, and of memorial for the deceased, for each of whom a little put 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 Haltian negroes take food to the graves for the shades to cat, "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 Zoroustrians hold their feasts for departed relatives, where souls come back to the world to visit the living, and receive from them offerings of hand and clothing. The custom of setting empty scats at the St. John's Eve feast, for the departed souls of kinsfolk, to 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 Yeast 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 rife sink to prayer at the graves of lost relatives, and giving aims to the beggars who flock to the cometeries. But the people still "howl" for the dead, and set out on their graves a handkerchief for a tablecloth, with gingerbread, eggs, eard tarts, and even vodks, on it; when the weeping is over, they eat up the food, especially commemorating the dead in Russian manner by partaking of his fakorite dainty, and if he were fond of a glass, the vodka is slipped with the ejaculation, "The Kingdom of Heaven be his! He loved a drink, the deceased? When Odilo, Abbot of Cluny, at the end of the tenth century, instituted the celebration of Ali Souls', he set on foot one of these 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 appeared the shades of the dead with feasts like the Gontiles, would not be beside the mark now, tifteen 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 relies of savage animism scarcely to be surpassed in Africa of the South Sen 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,-

1. Facts from Tylor's Primitive Culture, Vol. 2. pp. 36-43] 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. Monsa, the English trance medium, lectures in Cleveland, O., during March. He would like to make engagements for evening lectures in the vicinity.

Passed to Spirit Life.

Notices 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

Gone Higher-Mrs. Rusten P. WHITE, wife of W. H. White, of Warsaw, Ill. The departed met her change with calm screnity, on Monday morning, December 7th,

She has been a Spiritualist for fifteen years, meeting the roof- and edgs of the uninformed, but in the spirit of the loving Jeans, always tilying more than blaming those who frowned upon ber shoesabehad "meat to est that they knew not of "deriving therefrom strength to meet earth's train, and a knowledge of the life beyond, sufficient to enable her to meet death with caim composite. May the four dittle children she leaves behind strive to live worthy her annel ministrations. to live worthy her angel ministrations.

Died suddenly, at his late residence in Faris, on Sun day, December 6th, 1871, Dr. JERENIAN CURL, aged 60

Dr. Curi had suffered from an affection of the heart-induced by a sun-strekt inst July, but he was about town and attended to business. He spent Saturday ergoing with his family and friends, and was in his u-nai cown and are niced to builders. He spect Saturday enging with his family and friends, and was in his quait social mond not liquite a late hour. At the nieging of the fire alaim he arose, but a uid not fire a sinner!. He returned to bed, and in a few minutes expired Dr. 'uil was born near Sp thyfield, Ohio, Oct 4th, 1814. He deligh ed in living a Chri rian life, rather than professing it, and often did not let hi right hand know what his lift hand rid. By difference he sequired a reputable property, and left a competency to his "creaxed widow and children. He was greatly interested in the cause of Masonry, and old much to build up the "everal organi rations in this place and sustained a sor re-stul and an irreproachable character. The a vera Masonic Orders met on make he place and sustained a sor excluding on the order of his far eral and solemnly and sublinely did they bear his fermains to their lest resting, it adjust they hear his fermains to their lest resting, it adjust only. Dr. Christocology was exemplified in his daily life and intercourse with his felpas-men. His object was, "To so live, that when thy summons come to juit the innumerable caravan, that moves, he would be ready."

From Milwankee, Wie , Aug. 11th, Mrs. Manr Page. wan, affe of Henry R. Freeman, in the 18th year of her

Most of the ploneer lecturers and mediums who have visited this city will remember her, and the present home she made for them her smiling fact at the Spirit bothe she made for them her smining fare at the Spirit-nalist meetings, and the cordial, inving greeting she gave to all who met her liker bushand had been absent a few days, and on his return she said. Henry, dear, I have only waited for you to come, how I am ready to ge, re-joicing. My angel friends are here ready to receive me our Father Fr. uman fells me he is waiting for me." In a few hours after, her spirit left, the body, the spirits rapping the while so loud that the neighbors heard them and were r ad or fearful, according to the bellef. Sis-ter Freeman had been sick, a great sufferer, for two years. On the lith a large number of r.lativ.s and friends sattered to pay their last respects to her remains, and laid them in the beautiful forest heme.

Business Botices.

The Summerland Messenger, T. P. JAMES (Diekens' 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 SpiritDi kens' new story, 'Bochley Wickleheap,' the reading
of which, we feel sure will afford much pleasure, not only
to those who are lovers of Di kens' wakks but to those
who are not familiar with his writings. The great interest which has been a sakened in the minds of literary
and scientific men the past year, may be attributed in a
measure to the finishing of Edwin Drood.' Every intelligent reader of the book was convinced that the same
mind was apparent throughout; and though a few persons, it fluenced by prejudice, have displayed their ignorance by crying 'bamoug,' the majority of thinking
poople decided otherwise, and deemed Spirituatism a
subject which it was aduly to investigate.

"We should be glad if our readers would girculate this
No. of the Massanous among their friends at home and

MESSERGER among their friends at home at abroad, and by so doing help us to obtain new subscrib-ers. We shall print a few hundred extra copies of this No. for new subscribers. The Dickens stories are copy-righted as d can be published in no other paper but the MESSENGER Por Turcher particulars see advertisement.

Students in Psychomany.

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 psychomally 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 mightler and safer power which we wield. For further particulars, address E. D. Babbitt, D. M. 232 E. 234 St., N. Y.

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PHOTOGRAPHS of Wells and Pet Auderson's wonderful paintings of the "Ancient Band," are worthy of special notice. 25 cents sent to the office of this paper, will procure an inter-

esting history and catalogue of this band. .. " VITAL MAGNETISM-a summary but able review of Dr. Brown Bequard's lectures on Nerve Force... * It is the object of Dr. Babbitt to expose the poor science and lame logic of Dr. Brewn-Sequard 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 chesp enough at double the author's price."-Brittan's Journal.

THE first number of The New England Jour-THE first number of the New England Jour-nal of Education will be published at Boston, January 2d, 1875, ander the auspices of the American Institution of Instruction, and the Teachers' Associations of the several New England States. Hon. T. W. Bicknell resigns his position as Commissioner of Public Schools of Rhode Island, to assume its editorial man-agement, and Chas. C. Chatfield of New Haven, Ct., removes to Boston to take charge of the publishing. The Journal of Education will be issued weekly, each number excitaining 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. Dake.

The noted medium and healer, Damont C. Dake, 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. Dake reads; 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

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.

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

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