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

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BIBLE SPIRITUALISM.

Unsolved Problems and Paradoxes.
BY D. WINDER.

In the New Testament a book of fables? Are the narratives of the four evangelists concerning the birth, life, sayings and doings of Jesus of Nazareth, and the history of the Acts of the Apostles, as recorded by Luke, founded on facts? or are they cunningly devised fictions, invented for the purpose of perpetuating a religious imposture or delusion? Is Jesus the Christ of the New Testament, a myth like the fabled gods of antiquity, and the prodigies ascribed to him and his followers of the same category with the fables of ancient mythology? The time is at hand when these questions will force themselves upon enlightened and advanced Spiritualists, and demand a more rational and consistent solution than has yet been attempted. "Harmonical Philosophy" is a misnomer, applied to Spiritualism in its present attitude to the New Testament history. There is, if possible, less harmony among Spiritualistic writers on this important document of antiquity, than among modern theologians; notwithstanding it contains more evidence of the truth of modern Spiritualism than all the other ancient documents combined.

There are several circumstances which combine to place Spiritualistic writers in this ambiguous, or paradoxical attitude toward the New Testament history. Nearly all prominent writers on Spiritualism are from the ranks of materialists, rationalists, and other forms of what modern theology designates infidelity; and have, like all others, formed their opinions of the New Testament from the representations of theological schools. As a rule, they are incapable of discriminating between the teaching of Christ and his followers and modern theologians. They are not aware that modern theology is a mere human invention, perpetuated and rendered plausible by perversions of the history and teachings of Jesus and his Apostles; yet they are inadvertently led by their own moral intuitions and angelic communications, to duplicate the very sayings and doings of Jesus of Nazareth, while they repudiate all his claims to a celestial origin and divine authority. Instead of recognizing him as the Christ of God, commissioned and sent from heaven to reveal the true and living God and the way of life, they adopt the ambiguous phrase,—"the Christ spirit," as though the "Christ spirit" was something different from, and more divine and celestial than, Christ himself.

In order to appreciate the "Christ" question, as connected with ancient history, it is necessary to understand the origin and etymology of that word. The word "Christ" primarily and simply meant anointed; and this with a view to setting apart, or appointing to some special office or mission. This was usually done when persons were set apart to sacred offices, by anointing them with oil. This custom can be traced to the remotest antiquity; hence the ancient religions had their Christs long anterior to the time of Jesus of Nazareth. But this is no disparagement to the theory that He was the Christ of God, sent from heaven on a special mission; anointed, set apart, publicly made known; not by the anointing of oil, but by the descent of the Holy Spirit upon him, in form like a dove, when he ascended from the waters of Jordan. Here is the Nazarene's own explanation of the subject: When he returned from his temptations in the wilderness to Nazareth, he went into the synagogue, and stood up to read from the prophets. He opened on the passage in Isaiah, "The spirit of the Lord is upon me, because he hath anointed me, (set me apart) to preach the gospel to the poor; to heal the broken hearted; to preach deliverance to the captives; the recovery of sight to the blind; to set at liberty them that are bruised, and proclaim the acceptable year of the Lord." He then said unto them, "This day is the scripture fulfilled in your ears." See Luke 4:18. Now, as there are in the world "lords many, and gods many," so there have been, and are now many Christs, according to the primary and etymological meaning of that word; but to all true Christians, and all true Spiritualists, there is "but one God, the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things."

I have before me, from the pen of J. M. Peabody, one of the most prominent Spiritual lecturers and writers, the following paradoxical utterances: "John baptized Jesus in Jordan; therefore, as baptism was understood to be the 'washing away of sin,' it is clear that Jesus was considered a sinner." "He was called the first begotten from the dead; but how begotten from the dead, unless himself once dead in trespasses and sins?" "After Jesus confessed, (his sins) and was baptized—the water being a symbol of purification—the heavens were opened, and the Christ spirit from the heaven of Christ-angels descended upon him, and a voice came saying, 'This is my beloved son in whom I am well pleased.'" Now, says Bro. Peabody, "we have Jesus Christ our exemplar—standing upon the basis of eternal principles—Jesus Christ the anointed and illumined, ministering the tenderest sympathy and love." His parables are inimitable; his Sermon on the Mount stands unparalleled; while that pleading prayer on the cross, breaking forgiveness toward murderers, proves the Nazarene divine.

Now it remains for Bro. Peabody to explain what he means by the "heaven of Christ angels," and the descending of the "Christ spirit," as well as to reconcile his assertion that Jesus was "dead in trespasses and sins" with the conclusion that his conduct proves the "Nazarene divine," to say nothing of the direct conflict between his assertions and the

declarations of Jesus himself and his apostles. Paul says that Jesus "was tempted in all points like as we are, yet without sin." Heb. 4:15. And Jesus challenged his worst enemies to convict him of sin. See John 8:46: How a man "dead in trespasses and sins" can be our "exemplar" is for Bro. P. to explain. This is Peter's explanation of Jesus as our exemplar: "He says Christ 'left us an example, that we should follow his steps; who did no sin, neither was guile found in his mouth.'" 1 Peter 2:21-23. It remains for Bro. P. to explain why he suppressed Christ's own explanation, why he submitted to John's baptism. Charity forbids me to think he did this with intent to deceive; and courtesy will not allow me to charge him with ignorance on the subject. John, knowing the purity of Jesus, objected to his request, saying, "I have need to be baptized of thee, and comest thou to me?" Jesus answered, "Suffer it to be so now; for thus it becometh us to ratify every institution." Math. 3:15. The baptism of John from heaven—not of men,—it was a divine appointment, adapted to the times and objects in view; and Jesus, as the exemplar of that period, submitted to it with a view to its ratification. He admitted the force of John's objection, but assigned a sufficient reason, without admitting that he was "dead in trespasses and sins," as Bro. Peabody affirms.

Now what I wish to impress upon the minds of my brethren in the cause of true Spiritualism is this: The necessity of defining our position in relation to the historic record of Jesus of Nazareth; in order that the true issue between us and the so-called Christian world may be understood and appreciated by all honest and competent investigators, in and out of the churches. There are, perhaps, millions of honest, intelligent souls within the pales of the churches, Catholic and Protestant, who are writhing under the influence of discontent and unrest, on account of their unmet longings for a more satisfactory knowledge and experience in spiritual matters, and who are as well convinced as we are of the rapidly waning moral influence and power of modern theology. And these are the very persons who are most likely to investigate the new movement, called Spiritualism. And they are prompted, to do this by reading the soul-stirring narratives found in the New Testament concerning angelic ministrations and communion, and the promises of the Nazarene that these signs and demonstrations should forever characterize his true disciples. But how are these honest souls repulsed, disappointed and discouraged, when they come in contact with the incoherent, inconsistent, contradictory and suicidal literature of modern Spiritualism! I speak from sad and trying experience on this subject. And had I not found a more consistent Spiritual literature in the Bible than I did in books and papers published by modern Spiritualists, I should have been drifted from the barren wastes of modern theology into the shoreless ocean of absolute and hopeless infidelity. But thanks be to God and the good angels, I was saved from this terrible alternative by a timely discovery of the difference between modern theology and the religion of Jesus, the Christ of God, as portrayed on the pages of the New Testament, and realized in my own personal experience.

I repeat, in conclusion, that the time is at hand when the true status of Jesus of Nazareth, and his relation to our Harmonical Philosophy must be determined. If he is a myth, let it be known; if the New Testament is a book of fictions, let that be demonstrated; but for the sake of consistency, sincerity, honor and truth, let us cease to disparage and ignore his claims and pretensions, and the truth of his history, or cease to refer to his sayings and doings in proof or illustration of modern Spiritualism. Let truth prevail and triumph, though the Bible, Spiritualism and even the heavens should fall. The whole religious world, as well as Spiritualists, will feel an interest in the discussion of this "Christ" question, and would rejoice to see a final and satisfactory solution of this, the greatest of all religious problems. For my own part, the more I investigate this question, the more thoroughly am I convinced that Jesus of Nazareth was and is the true Christ (anointed) of God, set apart, appointed as God's special medium, through whom his true character and attributes are revealed to the world; and that both the orthodox theological idea,—that Christ is God, and the Spiritualist idea,—that he was of mere human origin, like other men, are both extremes, equally removed from the truth. I am furthermore persuaded that when Spiritualism shall rise to the medium plane of truth on this question, orthodox theology will lose its hold on the religious element of humanity, and all will harmoniously acquiesce in the emphatic confession extorted from Peter by the Nazarene,—"Thou art the Christ, the Son of the living God."

If any of my Spiritualist brethren wish to join issue with me on this question, I shall be pleased; and I know the columns of the good old independent JOURNAL will ever be open to the discussion of all questions "germane" to true Spiritualism, if conducted with dignity, brevity, courtesy and friendly feelings. In my next I shall review some of the objections made by Spiritualists against the teachings of Jesus and his apostles, and show that they are founded in misapprehensions and false constructions, and that when properly understood, they harmonize strictly with the teaching of modern Spiritualism. Carthage, Ohio.

A Pittsburg preacher in one of his sentences remarks: "The marvelous multitudinousness of the minute of the corroborating circumstances are the insurmountable difficulties which unmistakably prevent the skeptic from discovering truth."

What the Spirits are Doing in Buffalo, New York.

BROTHER S. S. JONES.—Having just read a copy of the "JOURNAL," and admiring the straight forward and manly stand you take in regard to many of the most vital truths, underlying our most beautiful Philosophy, as well as your defense of all worthy and genuine mediums, I have concluded by your permission to give the readers of your valuable and most interesting paper, a brief, though unvarnished statement of what not only myself, but many others have witnessed in our city the past three months through the mediumship of

DR. W. T. CHURCH who hails from the capital of your own beautiful state, Springfield. He came to us in company with a young man by the name of Smith, who acts as his agent in the transaction of his business, subleased, took rooms at a private boarding house, and immediately commenced a search for Spiritualists; and for a number of days they meandered our streets before finding one who would acknowledge himself an avowed Spiritualist; but finally succeeded in finding one who introduced them to a number of others, and a circle was soon formed, and the "Spirit Band," controlling Mr. C., stated that they had brought him to this place for the accomplishment of a certain purpose, and if the circle would give them the conditions required, it would be but a short time till the desired object would be accomplished; but as it too often the case, after a few evenings, a number of the circle became restless, impatient, and even distrustful of the medium, which with certain bad reports which are sure to follow upon the path of every true medium, of any prominence or note, caused the circle to be broken up. But still firm and undaunted, our little Brother at the suggestion of his guides, formed a new circle composed partly of a number who belonged to the first one, who were willing to give him a

CHANCE TO VINDICATE both his reputation and mediumship. Suffice it to say, that in the short time he has been with us he has not only made scores of friends, but hundreds of believers in our glorious and Heaven born Philosophy, and the manifestations given through him, are of so convincing a character, that not even the shadow of a doubt can exist in the mind of any person, as to their genuineness, either in the dark or light circles, and of the many mediums I have seen I have never met one more willing to submit to the conditions imposed by skeptical committees, than he—even allowing a tape to be

TIED AROUND HIS NECK, the knot sealed, and the ends held by the committee, while each one in the circle, were also tied securely with a small cord, to preclude the possibility of any one playing the part of a confederate, and under these conditions, two and even three spirits would be materialized at one and the same time, playing upon different musical instruments, and handling, and conversing with most, if not all persons present, while at the same time the most beautiful phosphorescent lights would wave gracefully and dance majestically in all parts of the room, sufficiently luminous at times to show the lace upon the flowing sleeves of the

BEAUTIFUL SPIRIT LILLIE, whilst playing upon her favorite bells, and not unfrequently when there are no fumes of tobacco or whiskey to repel her she will caress and even kiss all persons present, and converse with them as freely as could one yet in the form. Having given you our experiences in the dark "Seances," I will now allude to what transpires in a light, sufficiently strong to discern distinctly every object in the room as well as the features of every one present. Our developing circle is formed on one side of the room, and the medium seated directly opposite, some three feet from a door that opens into an adjoining room, in which a lamp is left brightly burning. A large quilt is hung in front of the door to exclude the light, while the spirits are materializing, and when fully formed the quilt is pulled one side by little "Jimmie,"

THE DWARF INDIAN, and the light is instantly reflected upon the spirits materialized, and as perfectly formed for the time being as any of us. On one occasion the spirit of a Dr. Lamont, a French Physician and Chemist, exhibited himself to all present, perfectly clothed in the most fashionable style, and wearing a plug hat, which he gracefully lifted with his right hand as he bowed a kindly salutation to all present. After addressing us at some length, he requested us to sing, when one of our number started the familiar hymn, "Oh! that will be joyful," in which all joined, the spirit with the rest, at the same time keeping time to the tune by

WAVING HIS HAT, with one hand and slapping each one upon the head with the other. During the same "seance" the form of a beautiful "Squaw," "FOREST LILLIE," appeared with a kind of bloomer costume, short dress, blanket and moccasins, and caressed and kissed every one present, also joined with us in singing, and her clear shrill voice while singing or laughing could be distinctly heard above all others. The experiences I have related, Bro. Jones, are but a tithe of what we have seen, heard and felt during the past few months. Really our souls have been feasted, and our faith lost in sight. We not only believe,

BUT WE KNOW our loved ones return to bless and comfort us. Not only has Brother Church no superior as a materializing medium, but is also an excellent clairvoyant, psychometrist and magnetic healer. Not the least important achievement of his "Band" of Chemists and Physicians is a "paper," they have so magnetized as to possess both healing and developing properties, and to this in a great measure is our circle indebted for the rich experiences and development we have received. All circles and persons the least mediumistic, will find this the greatest auxiliary to a speedy and perfect development.

Brother W. T. Church can be addressed at Room 10, Arcade Building, Buffalo, N. Y. Respectfully and Fraternally,
LEVI ALEXANDER.

Buffalo, N. Y.
Dec. 14th, 1874.
We the undersigned members of Mr. Church's "Developing Circle" were also eye witnesses to all the phenomena herein stated.
Signed, JOHN C. MILLER,
JAMES ROWLEY,
MRS. H. J. KING,
MRS. DR. SWAIN,
JOHN SMITH,
MR. S. I. M. STOVLE,
GEO. MONTAGUE,
MRS. GEO. MONTAGUE,
MRS. JOHN KENNEDY.

What Brick Pomeroy Says in regard to the Recent Free-Love Convention at Boston.

[From Pomeroy's Democrat.]
Daniel W. Hull wanted to relate his experience and to prove to what extent man could endure, and they cried out, "Put him out." The chairman said that Daniel should not be put out, so in the den of lions he told much of his experience, it only for the ears of those whose children are pigs.
Warren Chase, a sporting old army mule of free-love, squealed from the rostrum as does a jackass in June, and filed a caveat declaring his abilities, no matter if his hair is gray, and the sisters of the circles select may cackle one to the other that he is in his second childhood and no more fit to slice pumpkins for the cattle on a thousand hills. Warren told them that age had not dimmed the lustre of his eye, that the fire had not died out from his stove, but that all in all he was shut so good as ever he was. Then the delegates said they were glad.

Brother Stewart, of Indiana, an adventurous delegate, who was busy with his afflictions that he could not attend, sent a sawditch to the convention in the shape of a letter, reading—
"Nail the flag to the mast-head, emblazoned with the words: 'Free soil, free speech, free press, free men, free women and free love!'"
Then the walkers, waiters, wigglers, wonder-workers and warblers there assembled, howled with delight, fell upon each other's necks and into each other's laps, cried, hugg, kissed and slobbered over each other till their faces resembled the heads of bald men hit by a wet mop. Such a feast of nastiness and flow of snot never was listened to in Boston before.

Brother Jamieson, who is fitting his shoulders to wear the horse blanket of Warren Chase, tore his hair and took on like a cat eating hot tacks, because the editors and reporters had such little regard for Christianity as to criticize and condemn the pious heroes and heroes who had been plucked as brands from the burning, and started under the banner of free-love on the way to Zion. The convention rejoiced at the attitudes and pronouncements of this illustrious torch of truth, and voted him a new suit of clothes.
Brother Coonly, the President, did hope the convention would come out boldly in favor of free-love, till in all the land there should not be a Spiritualist who did not believe and practice free-love, and who should not consider it his or her duty to preach, practice and propagandize for this, the only doctrine which would unite all men and all women into one beautiful spiritual body, for the mingling and co-mingling of races and the advancement of progression.

Brother Cook fell on his knees and owned up that he was in his second childhood. The convention eagerly told him to arise and travel, and never to make such admission. Brother Cook said he could not bear to fool people longer, and that he would give way to Moses Hull, or some abler butcher of ignorance.

Mattie Sawyer, the affinity of Moses Hull, read an essay on the "Rights of Still Born Infants," which was well received, except that she was asked not to take too much time relating her own experience, unless she could tell who of the opposite sex was entitled to credit with her. Thus it was that the convention passed off harmoniously, and all the world is to be glorified.

People ask us what has this to do with Spiritualism? Very much. There are in the United States a large number of believers in what is known as Spiritual Philosophy. For many of these persons we have profound respect. They are above all such nastiness as that which follows the free-love movement. We wish they would be as brave as they are respectable, and step to the front and battle for public decency. But they will not. While they sit in their parlors and make excuses, the filthy followers of the new light are vigilant. When will a better and braver day come? Who will answer?
There is some prospect of a better day for

decent people, in the fact that Spiritualists who are really respectable, will no longer engage before their societies, speakers or lecturers of the Woodhull, Moses Hull and other free-love strips. The phenomena of Spiritualism is being accepted by men of mind and scientific research, but as the new light dawns, those who study under its illumining power are growing sick of standing in filth while studying and investigating this great question of the immortality of the soul. We have no war to make upon truth, science or honest effort to make mankind better, purer and more decent, but would not even attempt to reach Heaven if the road thereto was so full of slime that when the gates of the Golden Gate are reached, the filth taken upon the garments of the soul would bar our admission, except to some department devoted to a purifying process.

We are indebted to Warren Chase for the foregoing. We should have overlooked it had not Warren Chase, in a recent number of the Woodhull paper, come out boldly advocating free-love and condemning the JOURNAL, Pomeroy's Democrat, and all papers and people who do not advocate promiscuity in the sexual relations.

Doctor E. P. Miller, a Convert to Spiritualism.

DEAR SIR.—A week ago last Christmas, I arrived at this place, an earnest, persistent, unyielding, but honest opponent of Spiritualism. I believed that it began in, and had been promulgated by, fraud, and that this latest phenomena, materializations by the Eddy brothers was the biggest fraud of the whole. As I had been instrumental in thwarting the manifestations of several mediums in public halls on several occasions in New York, and as I supposed, exposed their frauds, I felt it my duty to come up here so as to be able to expose the frauds of these materializing mediums, thinking that by so doing I should be doing myself and my fellow-men great good. I have been here now ten days, but instead of detecting and exposing the fraud of these Eddy brothers, I have simply discovered the fraud that was in myself. To my surprise I find these manifestations are all true, and that the truth has never half been told. The proofs are overwhelming and inexplicable.

It seems to me the man or woman does not live, who is not a lunatic or fool, who can come here and examine these manifestations carefully, applying any tests they choose, without destroying the conditions, and not be convinced of their truth.
My opposition to Spiritualism was made more hostile from the fact that nearly all the Spiritualists I knew were opposed to Christianity, which, though not a church member, I believed true, and which since my conversion to Spiritualism I am doubly convinced is true. The fact is that Christianity and Spiritualism are brothers, and they have only to be made acquainted with each other to see that it is for the interest of each to stop their quarrelling, join hands and work together for the salvation of the race.

The church, thus far, has not represented Christianity, in fact there has only been the theory of Christianity in the church. Its practice has never been tried by church members. Let us see if with the aid of Spiritualism, we can not reduce the theory to practice and see what the effect will be.

Spiritualists have thus far generally used the Bible to prove Spiritualism true and Christianity false. We propose to use Spiritualism to prove that the Bible and Christianity both are true, but in doing so I fear the churches will have to go down, and the money invested in them devoted to other uses. We want a Christianity that saves both body and soul from death. That the spirit lives after leaving the body, there is incontrovertible proofs here in this house. Let us see now if we can by living in obedience to all God's laws, live so as to keep body, soul and spirit together, and overcome that last enemy death, and live on forever. I believe it can be done; in fact, I have long believed so, and my faith finds positive assurance here.

You may state to your readers that hereafter they may consider my hotel the headquarters while in New York. Please keep my card constantly in your columns.
Though not a poet, two little songs have come to me since my conversion to this faith. The first I called A Millennium Song, dedicated to my wife, and sent it to the Banner of Light as my first contribution to Spiritualistic literature; my second song I call Paradise Gate, which I have dedicated to my loved friend, George Francis Train, which I send to you.
Chittenden, Vt. E. P. MILLER.

Card.
There is a fellow travelling through the States, calling himself Prof. Starr, who pretends to expose and explain all Spiritual trickery by some very "thin" feats of jugglery. He asked his audience for the loan of an American movement watch. With concealed magnets in his hand, he touches the movement to make it stop and start at will, in order to deceive the person he pretends to have magnetized. He effects this by opening the watch from the back. The writer recently lent him a watch that cost fifty dollars, since which it has run wild, and if the magnetism can not be got out of it, which so far seems doubtful, it will never again be worth fifty cents as a watch; and the fellow is beyond reach. I have heard of others who have been damaged by him in the same way.
Lancaster, Ohio. H. SCOTT.

The Brooklyn Scandal.

[From the Christian Union, edited by Henry Ward Beecher.]

Although the readers of this paper have had to learn the fact from other sources, none of them are ignorant of the existence of an action at law brought by Mr. Theodore Tilton against the editor of this journal.

Neither will the defense be sustained by casting any ignominy upon Mrs. Elizabeth Tilton. That this lady has in her unhappy past been influenced by a power which she could not resist, into making statements which were entirely untrue, no one asserts more strenuously than she herself.

That the defendant, so long as it seemed practicable to keep from the public the names of those pure and honorable women whose reputations were threatened by false and wicked slander, MADE EVERY EFFORT TO DO SO,—willingly putting his own name in peril, if thus he might be spared,—he neither denies nor regrets.

We are not alone in such opinions, or in the course which we have adopted under such views. Eminent and honored men in every walk of life, and notably so among the clergy, have pursued the same policy in numerous instances, some of which are recorded in history at intervals for hundreds of years past, and others are known to us to-day.

It was only in June last that it became necessary to change the policy previously adhered to. On June 25, the letter of Mr. Tilton to Dr. Bacon was published.

On the next day Mr. Beecher resolved to call for an investigation. He was at first disposed to place the matter in charge of gentlemen outside of the congregation, but was assured that such a proceeding, besides being inconsistent with scriptural injunction and the Congressional usage, would not be within the protection which the law accords to the disclosures of witnesses as privileged communications.

This special committee went about its work with a determination to be thorough, and was therefore necessarily deliberate in its movements, which were regulated entirely by its own members, without any attempt at advice or guidance on the part of the pastor of the church.

Before the Committee had finished its investigations, Mr. Tilton who had at first willingly appeared before it and testified to the honor and integrity of its members, withdrew from its presence and brought the suit at law which is now pending.

Much has been said about delay in this suit. It might suffice to say that no case of similar importance and complexity was ever brought to trial before a civil court in this part of the State in so short a time as this will be. But furthermore, it has been conceded by counsel on both sides, in the presence of the Court, that there were not jurors enough to try the case in November, nor time enough in December.

The application for a statement of particulars has not met with the favor of certain newspapers; but having been fully sustained by the highest court of the State and indorsed by the best legal authorities on the bench and at the bar, outside of Brooklyn, we venture to believe that it will stand the test of time.

Our friends need have no apprehension that the statement of particulars, if made, will be used by the defendant for any other purpose than the prevention of surprise or fraud. He desires and intends, God willing, to meet the whole case against him at once, and dispose of it forever; but to do this he must have, and means to have, fair warning of what he has to meet.

The object of the bill of particulars is not to prevent the plaintiff from introducing any evidence which he may have. He will be at liberty to specify all the times and places as to which he proposes to offer evidence upon the trial. If he is limited to one or more, it will be because he is not willing to say that he expects to be able to give evidence of any other time and place.

And this leads us to say that no acquittal is asked, or will be accepted, in the case, upon any narrow, or technical, or apologetic ground. No matter what false construction may have been put upon his language, the defendant has never sought, and never will seek to excuse himself by throwing blame upon others for any fault that belonged even in part to him.

California Letter. The corresponding Secretary of the Committee on Immigration organized by the State Grange, has prepared the following letter for general circulation in the East.

California is now attracting about one thousand people a week to her beautiful valleys, who are trying to escape from the rough climate of their childhood. Many desire to make new homes in a land where they can enjoy perpetual summer, and have their fruit, and flower gardens always in bloom.

Wheat, barley, and wild oats are used for hay in place of timothy, red-top and other perennial grasses, reducing the average yield per acre as indicated by those who write on this subject from statistics instead of observation.

More than three-fourths of the wine produced in the United States is manufactured in the State of California, and the people of Santa Barbara have the largest vine in the world, more than a foot in diameter, covering a trellis 60 by 72 feet and yielding annually from four to six tons of grapes.

Immigration has been retarded in consequence of the fact that about one-twentieth of the land in the State, including many of our most delightful valleys, are owned by private parties under Mexican grants, called ranchos, containing from one to eleven square leagues, formerly of nominal value, and now in the market at from two to ten dollars per acre.

Those vast ranches often containing 40,000 acres, can only be purchased by colonies or companies, in consequence of the large amount of capital required. A Homestead Association formed in October has located in this county on Lompoc (Lompoke) Rancho in the fertile valley of Santa Ynez, near point Concepcion.

We are to pay \$500,000 in ten annual instalments for about 47,000 acres of land, the valley portion of which has been carefully surveyed into 5, 10, 20, 40, and 80 acre lots, and sold to the highest bidder, members of the association having the preference, for which the Company have already realized about \$700,000, and have three-fourths of the Rancho remaining unsold.

Thus in a week we have arranged for one of the most liberal, enterprising, educational, temperance towns that can be desired by the most refined and fastidious, where they may rear and educate their families, and where the snares and vices of the dram shop will never endanger the habits and morals of their children.

It seems that "King" refuses to gratify skeptics by materializing hands when the medium is tied, though the medium is willing and has been sewed down and hand-cuffed several times. When in this condition the rappings are about as mysterious and frequent as ever, but there are no materializations.

At several private sittings we received slate answers to mental questions; in some cases incorrect, but in the majority wonderfully appropriate answers were given. We stood beside the medium and held his hands, but the rapping went on the same, the What-is-it? in answer to the question, informed us that no writing could be done while we remained in the dark room.

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California Letter. The corresponding Secretary of the Committee on Immigration organized by the State Grange, has prepared the following letter for general circulation in the East.

California is now attracting about one thousand people a week to her beautiful valleys, who are trying to escape from the rough climate of their childhood. Many desire to make new homes in a land where they can enjoy perpetual summer, and have their fruit, and flower gardens always in bloom.

Wheat, barley, and wild oats are used for hay in place of timothy, red-top and other perennial grasses, reducing the average yield per acre as indicated by those who write on this subject from statistics instead of observation.

More than three-fourths of the wine produced in the United States is manufactured in the State of California, and the people of Santa Barbara have the largest vine in the world, more than a foot in diameter, covering a trellis 60 by 72 feet and yielding annually from four to six tons of grapes.

Immigration has been retarded in consequence of the fact that about one-twentieth of the land in the State, including many of our most delightful valleys, are owned by private parties under Mexican grants, called ranchos, containing from one to eleven square leagues, formerly of nominal value, and now in the market at from two to ten dollars per acre.

Those vast ranches often containing 40,000 acres, can only be purchased by colonies or companies, in consequence of the large amount of capital required. A Homestead Association formed in October has located in this county on Lompoc (Lompoke) Rancho in the fertile valley of Santa Ynez, near point Concepcion.

We are to pay \$500,000 in ten annual instalments for about 47,000 acres of land, the valley portion of which has been carefully surveyed into 5, 10, 20, 40, and 80 acre lots, and sold to the highest bidder, members of the association having the preference, for which the Company have already realized about \$700,000, and have three-fourths of the Rancho remaining unsold.

Thus in a week we have arranged for one of the most liberal, enterprising, educational, temperance towns that can be desired by the most refined and fastidious, where they may rear and educate their families, and where the snares and vices of the dram shop will never endanger the habits and morals of their children.

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My Experiences. It seems to me that even the most humble fact in Spiritual experience might be of use if related, and if each soul would put aside personal pride, and truthfully tell the story, we would gain a broad and firm foundation on which to build a logical theory.

I was so anxious to know the truth that I, after much prayer, concluded God would let no harm come to me, if I practiced so harmless an investigation as sitting alone occasionally, holding a pencil. I hungered for truth as I never hungered for earthly food.

The foolish and contradicting statements of the Bible offended my common sense and love of truth. I began to doubt a hereafter, although I never doubted a God. So as I sat I prayed "If there is a hereafter, if Spiritualism is true, reveal it to me." After sitting many times there were slight tremblings of the pencil, then an evident effort to fashion words; at last was written, "Pray for me." With what joy I welcomed my invisible friend. How gladly I sought every opportunity to converse with him.

After one of his wicked spells, he would beg me to forgive him. When I seriously concluded to give him up, he plead as for more than life, told me his condition while on earth; his fearful suffering in passing into the Spirit-world, and declared I was his last hope. Now while I did not believe I would doom him to endless punishment by refusing to help him, yet strange as it may seem, a feeling of gratitude made me determine never to give him up, unless I detected signs of mental or moral hurt from his presence.

I knew I was much better morally, and none the worse mentally for my experience; I say better morally, although my life had been pure, judged by the world's standard. But I had gloried in my purity. I had looked with an intolerant eye upon my weaker brethren, and my love for my poor spirit friend had made me pity all sinners.

So I asked you, "Why, if like attracts like, I was developed by such a sinner." Thank God I was patient with him. Thank God I was convinced of a life hereafter, even if I had been made to suffer far more. My dear spirit friend, as real to me as on earth, is now always a comfort. He has explained the seeming mystery and it satisfies me, although I cannot say it is the true theory. I believe he thinks it true, but I have learned they may be mistaken on the other side as well as here.

I have sent specimen copies to about two thousand persons, in every state in the Union. If these will remit one dollar and a half to me I think I can make the magazine pay for the printing. Whether it does or not, I will publish it during the year, and hope to do so for many years.

May I not appeal to every friend of free thought to aid me in this new enterprise, may I not appeal to the press, with whom I have been associated for so many years as an editor and publisher, to give a helping hand. This periodical comes in competition with no other, but stands single-handed and alone, advocating the harmony between Christianity, Science and Spiritualism, if each are properly understood.

May I not appeal to the most radical Spiritualist to help sustain this magazine? Though we may differ on some points, yet on many others we harmonize, and am I not endeavoring to accomplish an object which requires me to adopt the course I am pursuing to reach a large and respectable class of the community everywhere?

You have your work, and are doing it. The spirits tell me I have mine, and must do it. Let us then work together for the redemption of our race from many errors so prevalent in the world.

A new era is dawning upon us; the day is breaking that shall lift the gloom from death and the grave. The veil between the two worlds is being rent asunder. Let us then join hearts and hands and purse, and help each other in this glorious work, so that each and all may rejoice as the new Jerusalem descends and loved ones departed, mingle with their earth friends, telling them "there is no death."

Memphis, Tenn. SAMUEL WATSON. P. S.—Papers which will copy the above will greatly oblige, and the favor will be reciprocated at any time. S. W.

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THE SPIRITUAL MAGAZINE. After mature deliberation I have decided to add half as many more pages to the magazine. I find I can not give all the matter I wish without this enlargement; it will then contain 48 pages besides the cover, making a volume of about 600 pages delivered at the offices of the subscribers for one dollar and a half in advance. This will involve an additional cost of about one thousand dollars per annum.

PROOF PALPABLE OF IMMORTALITY. BEING AN ACCOUNT OF THE MATERIALIZATION PHENOMENON OF MODERN SPIRITUALISM WITH REMARKS ON THE RELATIONS OF THE FACTS TO THEOLOGY, MORALS, AND RELIGION. BY EPES SARGENT. Author of "Planchette, a History of Modern Spiritualism," &c.

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The World of New York on Dr. Crowell's Book.

THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM. By Eugene Crowell, M. D.

The growth of interest in Spiritualism and Spiritualistic phenomena, is attended by a great increase in the volume of Spiritualistic literature. Dr. Crowell's book is the last contribution to this literature...

Some extracts from Dr. Crowell's volume will doubtless interest our readers. He gives a plausible explanation of several of the knotty points concerning spirit manifestations.

When the organism of a medium is effectively used by a spirit, we should bear in mind that it is a foreign spirit that has assumed control, and that the spirit proper to the body is so far overpowered and rendered passive as no longer to control any of its mental organs or processes.

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appear in the communications. * * * Spirit communications in different countries vary in being characterized by the peculiarities and habits of thought which are peculiar to the people of the country...

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BY HIRAM POWELL

Verily, poor man, with all his intelligence and presumption, is held by the laws of nature in every deed he does, just as surely and securely as he is held down to the ground by the weight of his body...

ever it is much more sensible to talk about the planets and great rivers disobeying natural laws, than of frail man doing it, still it is convenient, as before said, to use such terms in order to distinguish the acts of men.

ence, and that this disobedience of laws and consequent suffering is the producer and price of our intelligence, prosperity and happiness; and hence that all our trials, troubles and afflictions are but so many kind and instructive lessons imparted by our great Preceptor...

SHELLSBURG, IA.—S. H. G. Rathbun writes—It does my soul good, to have old gray-haired men and women who have been in the church for many years, come forward and take the Journal.

NORTH SHEFFIELD, O.—F. J. Bonney writes—I should feel very bad to have to part with the dear Journal, for it is about all the enjoyment I have.

MARKESAN, WIS.—Mrs. H. Sevrens writes—Will you allow me space in your columns to express my deep gratitude for the benefit derived from the Psycho-Magnetic treatment of Dr. J. Blake Hall of your city.

LONG LAKE, MINN.—K. Graves writes—Minnesota is on the right track. I have for years been urging the necessity of a general fund for seedlings...

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Therefore, if he had to disobey or violate laws (so-called) to a certain extent, in order to have learned practical life, and the very laws which had to preserve, control and direct him...

Now kind reader, please stop—think and ask yourself the following questions: Where are either my wise or unwise, good or bad men; my high or low characters, my saints or sinners...

Yes, it is true, that several of my positions are so rare, and seemingly absurd—are so far in advance of a large majority of our people, (in avowing this I say but little; because after 1600 years of Bible and Gospel preaching...

Then why should we not, above all earthly considerations, learn those all important lessons, since the "greatest study of mankind is man" that we might know how to make a proper allowance for all the imperfections, blunders and transgressions of our neighbors...

Voices from the People.

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CROMWELL, IND.—J. O. Stocking writes.—The circuit preacher here tells the people that Tom Paine, Voltaire, and all great Infidels, have seen the error of their ways, and warned the world not to follow in their footsteps.

The circuit preacher referred to must be a professional liar, who believes the end justifies the means. The Infidels referred to were simply infidels to the dogmas of theologians, who promulgated the doctrine of the "fall of man," a "plan of salvation," a "vicarious atonement to appease the wrath of an angry God," etc., etc.

UNIONVILLE, PA.—J. Milton Smith writes.—The JOURNAL is all right, the true flag floats over her, in a calm ocean of pure water, and her lovers are many, and true as well as free—for the truth has set them free—free from dark theology and fear of death.

MUNOIE CITY, IND.—J. V. Koons writes.—I have learned to like the JOURNAL and LETTERS FOREVER to well that I should feel quite broken up without them.

PRESTON, MINN.—Wm. M. Taylor writes.—We have a young lady lecturing to us once in two weeks, 23 years of age, the best speaker that I have heard on the rostrum.

Indeed, it has been well demonstrated that nearly all our misfortunes are produced directly or indirectly, by the so-called disobedience...

But he is imperceptibly compelled by the two all-wise forces, to do whatsoever he does; he is in all the time attracted and repulsed from the one to the other—forced often to run in contact with laws, and thereby be injured and ruined; and as often attracted to the good, to safety, to happiness and prosperity, it depending in every case, as aforesaid, very much upon the organization, education and surroundings of the individual.

Where are even my terms of distinction, my emulation or desire for anything virtuous, refined or noble, and where is my Christianity? All vanished forever, and the poor man left to grope his way like an ape in the dark wilderness.

Therefore, if we had no suffering from the so-called disobedience or violation of laws—from ill-health, and from other misfortunes, how could we properly appreciate the blessings of life, or sympathize with our fellow-men in their sickness and distress.

But, nevertheless, this intemperance, with all its consequences, is necessary, to a certain extent, to educate us in the proper and moderate use of all things; ("Be ye temperate in all things")—is highly necessary to teach us those great laws which were intended to preserve, control, cultivate and direct us through life; nor was there any other way by which our feeble and blind race could have originally learned those all-important lessons.

Truly, man and the elements being equally parts of nature, can not possibly get out of nature; then turn round and break up, or tear down her laws—then rebel, successfully, against his great and good Creator—even destroy His omnipotence.

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SARAH A. FLOYD, ATTENDED BY HER INDIAN GUIDE, HAR-VEE-NE-HA.

HATTIE B. ROBINSON, PHILADELPHIA, SHOWING SPIRIT FRIEND, FULLY RECOGNIZED.

"LAST, BUT NOT LEAST."

THREE VERY WONDERFUL PICTURES OF MRS. FANNIE CONANT.

THE ORIGINATED MEDIUM FOR THE BANNER OF LIGHT.

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MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the first application, as many changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her for assistance.

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