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

VOL. XVII

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BIBLE SPIRITUALISM.

Umsolved Problems and Paradoxes.

NY D. WINDER:

Is the New Testament a book of fables? Are the nerratives 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. "Harmonial 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.

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 tions 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, perpet usted 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 comnunications, to duplicate the very savings and doings of Jesus of Nazareth, while they repu-diste 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 him-

In order to appreciate the "Christ" question, as connected with ancient history, it is neces sary 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 custon 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 Isaish, "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 how 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.

Peebles, 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. Peebles, "we have Jesus Christour 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, breathing forgiveness toward murderers,

proves the Nazarene divine."
Now it remains for Bro. Peebles to explain what he means by the "heaven of Christ sugels," 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 ein." 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 22. 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 sin," as Bro. Peebles affirms.

Now what I wish to impress upon the minds

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 unsatisfied longings for a more satisfactory knowledge and experifor a more satisfactory knowledge and experi ence in spiritual matters, and who are as well convinced as we are of the rapidly waning moral influence and power of modern theolo gy. And these are the very persons who are most likely to investigate this 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 Harmonial 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 in-terest 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, appliated as God's special medium. through whom his true character and at-tributes 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 exorted 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 "germain" to true Spiritualism, if conducted with dignity, brevity, courtesy and friendly feelings.

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, Onio.

A Pittsburg preacher in one of his sentences remarks: "The marvelous multitudinousness of the minute of the corroborating circumstauces are the insurmountable difficulties which unmistakably prevent the skeptic from discov-

What the Spirits are Doing in Busialos 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 viral 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 inestimable 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 medium-

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, unheralded, 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 is 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 Patiosophy, 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 ABOUND 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 mejestically in all parts of the room, sufficiently luminous at times to show the lace upon the flowing sleeves of the

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 kies 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, sofficiently 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 scated 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 het, 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 shaping each o

with one hand and slaping each one upon the head with the other. During the same "seance" the form of a beautiful "Squaw," "FOREST LILLE,"

appeared with a kind of bloomer costume, short dress, blacket and moccasins, and careased 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 material zing 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 Room 10, Arcade Building, Buffalo, N. Y.

Respectfully and Fraternally,

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.

Bigned, John G Ruby.

James Rowley
Mrs H. J. King.
Mrs Dr. Swain,
John Shith,
Mi s Ida M. Shove,
Geo Montague
Mrs Geo. Montague,
Mrs John Kennedy,

LEVI ALEXANDER.

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

IFrom Pomeroy's Democrat.1

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, fit only for the ears of those whose children are pigs.

Warren Chase, a snorting 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 shust so good as ever he was. Then the delegates said they were

Brother Stewart, of Indiana, an adventurous delegate, who was so busy with his affinities that he could not attend, sent a sandwich to the convention in the shape of a letter, read-

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 others' necks and into each others' laps, cried, hugged, kiesed 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 soul 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 criticise and condemn the pious heroes and sheroes 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 pronouncings 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 sneeringly 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 "Riguts of Sill 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 stripe. 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 illuming 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 Heavenif the road thereto was so full of slime that when the gates of the Golden Garden 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 fraude, 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.

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 quarreling, 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't 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.

<sup>1</sup>; Card.

There is a follow traveling 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 sudience for the loan of an American movement watch. With a concealed magnet 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 cau 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.

Im in the same way. Lancaster, Ohio. H. Scott. The Brooklyn Scandal.

[From the Christian Union, edited by Henry Word Beecher 1

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. We have refrained from all mention of the subject for obvious reasons ; and, in now giving a brief account of the course of the affair in the past, and of the intentions of the defendant in that suit for the future, we shall abstain, as far as possible, from saying anything which might influence the current of judicial proceedings in the

That the defendant, so long as it esemed practicable to keep from the public the names of those pure and honorable women whose reputations were threatened by false and wicked alander,

MADE EVERY EFFORT TO DO SO,-

willingly putting his own name in peril, if thus they might be spared,—he neither denies nor regrets. If the developments of the last year have not justified the motives as fully as they have proved the uselessness of those efforts, then we are unable to offer any argument which will reach the unconvinced. We are not of the mind of those who profess that they maintained cilence because of the welfare of the community, the peace of fami-lies, and the Christian Church demanded it, but felt bound to sacrifice all those interests the moment that their own reputation was attacked. On the contrary, we feel it to be the duty and the privilege of a Christian man to bear a thousand attacks upon his own reputation in silence, rather than to suffer one innocent woman to be villfied for his sake before the world.

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. But those which are known are not a tithe of those which are generally unknown. For the vast majority of cases the policy of silence is complotely successful, and is the best vindication of the innocent. The innocent man vindicates himself by his life, and if the innocent woman can at any sacrifice be kept from becoming the subject of public comment, the triumph is so complete that the lie is utterly for-

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 side of the congregation, but was assured that such a proceeding, besides being inconsistent with scriptural injunction and the Congrega-tional usage, would not be within the protec-tion which the law accords to the disclosures of witnesses as privileged communications (and so not libelous,) if made in an investigation conducted by the religious society of which the parties brought in question are members. He therefore invited aix members of his church and congregation to take charge of the case, and left it absolutely in their hands. Their names were suggested to him by members of the regular Examining Committee, and they were heartily approved by the full committee when it assembled.

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. Its conclusions were the result of its own independent judgment, and in some minor respects

DID NOT ACCORD WITH HIS,

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. The complaint was served Aug. 21, during the defendant's absence in the White Mountains. The answer was drawn next day; but, owing to the distance and a succession of difficulties in procuring correct official certificates (without the defendant's oath to the answer would have been a nullity.) it was not served until Sept. 7. which was, however, still some days in advance of the time required by law.

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 defendant personally urged his counsel to arrange for an early trial; but he has left the case in their hands, and is satisfied that they have done that which

WISEST AND BEST.

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 beach and at the bar, outside of Brooklyn, we venture to believe that it will stand the test of

Already one result of this motion has been to clear up much of the mystery with which it was sought to surround this case, and to present, in a more definite form, the question involved. 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

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. The object sought is simply to prevent him from naming a particular time and place in his complaint, and then surprising the defendant on the trial by introducing evidence pointing to another and different time

And this leads us to say that no acquittal is asked, or will be accepted, in the case, upon

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 hismelf by throwing blame upon others for any fault that belonged even in part to him. If it were true that he had committed the crime charged against him, it would be his crime for which he alone should answer. No one shall in his behalf palliate the offense charged, or plead that allowance should be made for temptation or weakness: No one shall speak of it as less than an atrocious crime, made tenfold worse, if the defendant were really guilty, by his subsequent conduct in adding oath to his denials.

Neither will the defense he sustained by casting any ignominy upon Mrs El'zabeth 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. But this is, unfortunately, no uncommon event in the lives of pure and good women who are bound by ties of mingled offertion and force of men of superior. gled affection and fear of men of superior force and despotic nature. The defense of this suit will never proceed upon any theory which does not recognize the honor of Elizabeth Tilton as at least equally worthy of protection with the name of Henry Ward Beecher.

Finally, THERE WILL BE NO COMPROMISE.

No suggestion of the kind has been accepted since the commencement of the suit, and none will be accepted to its end. Many well-meant (and some ill meant) propositions upon this subject have been made to the defense, and occasional inquiries arise concerning it. Let it suffice, once for all, that there never has been, and never will be, any disposition on the part of the defense to settle, or harmonize, or compromise, on any basis except the unequivocal retraction of the false charge which constitutes the foundation of the suit. It is well known that the defendant has been no party, directly or indirectly, to any arrangements made in other cases: and if any rumor of compromise in the principal case is ever started the public may safely impute its origin

to an enemy. Meantime, the editor of this journal proposes to continue his accustomed work. He will write for its readers as long as they are interested in his contributions, and preach as long as God spares his health and his people desire to hear him. He knows his own innocence of the charges made against bim—God knows it—and as to men's knowledge, that shall be as God pleases.

Spiritualism, Jugglery, or What is Ht?

We stated last week that it was our intention to give a report of what we saw and heard at several sittings (so called spiritualistic) we have

attended in the past ten evenings.

We will preface our report by saying that we are by no means a Spiritualist, and simply give an account of what came under our observation, allowing every reader to believe as much as he or she may see proper, and explain it to suit themselves. We are not so strictly orthodox in our views or so greatly prejudiced but what we are willing to look into matters that we do not believe, though unable to account for. We are willing to make an affida-

vit to the truth of the report we give below: It is unnecessary to say where the sittings were held. On the first evening the medium, Mr. John Disler, took his seat about three feet from the door of the room, which had been previously examined and darkened. Over the transom a black cloth was suspended and upon the outside near the door the visitors sat in a half circle with the light turned partially down: In a few moments a series of rappings commenced, first in one place and then another and often in two different places at the same time, several feet apart. In half an hour a beautifully rounded arm and hand (apparently a woman's) appeared for the space of a few seconds at the transpace of the seconds at the seconds.

som. Then there was shown a masculine hand with only the wrist attached, then a medium size hand with sleeve over the wrist. None of these hands resembled in any way the hands of the medium. After the materializations all went into the

dark room and held what is termed "the dark circle." The medium placed his chair with the back towards the table, about two feet from it and in such a position that it was impossible for him to produce the raps, bellringing, table jumping, etc. After the spirit announced itself present, by rapping, several mental questions were asked and all replied to correctly by raps. Hands were laid upon dif ferent ones in the circle, the pencil rolled across the slate, the bell taken up and rung violently, and other mysterious performances went through with.

At another sitting a hand was shown and a hat thrown through an opening sawed out in the partition, which opening is beyond the reach of the medium on tip toes in a chair. The door of the dark room was thrown open several times. When the knob began to rattle the door was pulled open several times by the writer, but nothing was seen, and the medium had not moved a muscle so far as we could discover.

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. After leaving the room the pencil was picked up and both sides of the slate filled with writing. The writing could be plainly heard upon the outside of the room. A portion of the writing was a communica-tion from what professed to be the spirit that controlled the medium, which signed its name "King" One side contained correct an swers to three mental questions of a private nature.

It seems that "King" refuses to gratify skeptics by material zing hands when the me dium 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.

We have given only a short and imperfect account of the What is it? When manifestations are made with the medium securely fastened, we will give a more detailed account Out of some twenty five different persons who have attended the sittings, not one believes that it is possible for the medium to do what they have witnessed, though none of them are believers of Spiritualism. But the question is how is it done? No one can possibly enter the dark room to assist the medium. He takes nothing in with him that could produce the manifestations, and a great deal of the mysterious doings go on when some one has hold of the medium's hands and their feet placed upon his. If it is jugglery, then it is the best we ever witnessed. If it is the work of spirits, then the spirits must be good ones —as they never give any but good advice.— Clarkeville (Mo.) Sontinel

\$1 65 cents renews trial subscriptions one year.

California Letters

The corresponding Secretary of the Committee on Immigration organized by the State Grange, has prepared the following let ter 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 eny perpetual summer, and have their fruit, and flower gardens always in bloom. The rush towards the Pacific is quite as great now as it was in early times, when those who came expected to accumulate a fortune from our golden sands, and return to their native homes to erj by their suddenly acquired fortunes, and spend the remainder of their days in luxury. At that time no one thought of residing permanently in this inaccessible territory, where the only exports for generations had been hides and tallow. Wild cattle rosmed at will through the valleys and rendered it unsafe for pedestrians. They sold at a dollar per head, the land thrown in hardly worth mentioning. This was the condition of our country when Americans were first attracted to her shores.

Bread had to be in ported at a great expense, until some indomitable Yankee, experimented with the cereals and demonstrated that even the hills and mountains would bring forth abundant with little or no attention from the husbandman. The home demand was soon supplied, and now we export more wheat than all the rest of the United States combined. It is estimated that we will ship about \$40 000 000 worth this year at last year's prices. Only about one twentieth of our arable land is cultivated, yet we surprise the world with our wonderful surplus. When properly populated who can estimate the value of our productions?

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

We harvest more than one fourth of all the barley produced in the Uhited States. This crop yields well, and requires very little labor or attention, especially where allowed to volunteer from year to year, hogged off, and converted into pork, worth five cents a pound on

About twenty years ago, a young Ohio shepherd started for this coast with a few hundred sheep, and although laughed at by some, and pitied by others who regarded him as insane, he trudged along after his little fi ck and arrived in due time with three, or four hundred, at his destination. That young man still in his prime has the satisfaction of see ing California aurpass Ohio in his chosen pursuit, and yield about one third of all the wool produced in the United States. After supplying the factories of the Pacific coast this year, we expect to export about 36,000,000

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 trel-lia 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 ranches, containing from one to eleven square leagues, formerly of nominal value, and now in the market at from two to ten dollars per acre.

admirably adapted to colonizing and dairying under the factory system, where it is desirable to prolong the system to ten months by soiling with green corn fodder, sorgum, beets and squash, each of which is made to yield from 25 to 50 tons per scre.

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. A town site was selected in the valley and 640 acres cut into house lots one tenth of which brought about \$70,000 under the hammer. With proper management it is expected that the town lots alone will sell for enough to pay for the whole Rancho, so that the agricultural stockholder will ultimately get his farm for his sagacity. Twentyfive per cent of the fund arising from the sale of town lots, has by resolution of the stockholders, been set apart as an endowment fund, likely to amount to \$100,000, which is to be used for the maintainance of an agricultural college and experimental farm. Another fund which will probably amount to \$30,000 has been provided, for the erection of a modern, elegant, commodious, substantial public school building, quite as good as people generally enjoy at the East after the labor of generations.

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 chil-.dren.

Instead of paying two or three hundred dollars an acre for land near town in valleys already settled, the immigrant can join with others, purchase a rancho in an unsettled valley at five or ten dollars per acre, start a new town in harmony with the most advanced principles of modern society, divide and settle the valley lands, and dispose of the remainder to the grazier, and in this manner with a small capital securé social advantages that are usually enjoyed alone by the affluent,

Already the people of Los Angeles have formed a company and are about to to subdivide one or more of their choicest ranchos and the same thing will be repeated here until these charming valleys, once occupied alone by the bovines, become the floral gardens of hundreds of thousands who flee from their frozen homes to dwell where they can enjoy the vine, fig, apple, olive, almond, and the orange in a fairy land, where December is as pleasant as May.

At the last annual meeting of our State Grange a Committee on Immigration was appointed and organized for the purpose of aiding those who desire our assistance in select ing and securing homes. Persons writing letters of enquiry should be

careful to give their name and post-office address. · O. L. Abbott. Santa Barbara.

\$1 65. cents renews trial subscriptions one year.

My Experiences.

It seems to me that even the most humble fact in Spiritual experience might be of use if velated, 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. Our invisible friends are busy from one end of the laud to the other, in developing mortals and estab-lishing communication between themselves aud us. As an inquirer I some time ago asked, ''If 'like attracts like,' as Spiritualists declare, why do lying bad spirits come to truthful, truth-loving persons." I asked the question, because alone, not daring to tell my most dearly loved. I had suffered a peculiar experience. I say suffered, because it was suffering of the most bitter kind. I was not a Spiritualst, did not even attend their meetings, yet I truly desired,—more, I longed to know the truth of the matter. At one time in egotistical blindness, I declared the whole thing a humbug. Without testing the matter Tarrogantly pronounced against those who had. I would visit no mediums, for I actually believed it wicked to encourage such humbugs. I was a faithful church member, my father and elder brother being orthodox ministers, yet to me came this experience:

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 bereafter, although I never doubted a God. By 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 pendil the remarker of the pendil the remarker. cil, 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

ith him. At first he could not read my thoughts. But after some weeks, during which time I had pe culiar shocks, which would come over me frequently when I was not thinking of my friend, but which I never could produce by an effort of the will, my friend could read my mind. Sometimes, I would doubt my own experience, and think my writing must be an involuntary act on my part, and to prove to me that he was not I, the spirit insisted upon my writing with my left hand, and would form the letters in a peculiar manner.

All this time he appeared as an angel of light. Heaven seemed open to me, and the world a glorious abiding place. How I loved my spirit friend who had opened all this happiness to me. Imagine then, if you can, my distress when he seemed suddenly changed to a demon, tempting me to do wrong,—angry because I refused to obey, threatening to kill me for defying him, and physically torment-ing me in the most distressing manner. Only my faith in God kept me from insanity. I felt in my heart that God was stronger than all the devils in hell. Yet through it all how I loved and pitied the poor spirit.

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 sceming 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. In my next article I will give his explanation, together with other thoughts which were new to me, though they may not be to the readers of the Journal. As an especial favor, I hope that where my experience resembles that of others, or where any matter is stated by control as a fact, and has been so stated by another spirit, it may be told me and other readers of the Journal. San Francisco, Cal. JAS. EDEM.

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.

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 under-

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 mo 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 vail 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."

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

THE IDENTITY OF PRIMITIVE CHRISTI-ANTY AND MODERN SPIRITUALISM. By Eugene Crowell, M. D.

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. Br. Crowell's book is the last contribution. It takes a view of the new revelation not hitherto popular with its chief exponents. The charge made by the pulpit, that modern Spiritualism is essentially anti Christian in its tendency, has, apparently, been well founded. On the threshold of investigation, therefore a large and influential portion of the community have been shut out. Dr. Crowell is undoubtedly one of those partisans of the new faith who wisely see the advantage of drawing the Christian people within the lines of Spiritualism. But a bridge must be exected so they can pass over. Hence this erected so they can pass over. Hence this work, which is an effort to prove that the Christianity of the New Testament days and anodern Spiritualism is one, and that the believer in the first can consistently believe in the second.

\* \* \* \* \* His book is partially a record of his individual experiences but he adds as if by the way of carro periences, but he adds, as if by the way of corrobation, the marvelous ghost stories of all ages ages and climes, which have already been related in other books, and unites the whole with a running thread of criticism and explanation. He has been enabled, therefore, to present a volume, which is a complete compendium of alleged facts in Spiritualism, and ingenious defence of it as well. \* There is no disputing his honesty and candor; and we no disputing his honesty and candor; and we know of no work on the subject yet published which we would more readily recommend to readers who care to study the phases of the new faith, which is so rapidly making converts in all parts of the civilized world.

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

points concerning spirit manifestations. It has frequently been asked why the communications purporting to come from spirits are almost uniformly frivolous and wortuless, and why they are quite as often contradictory. Dr.

Crowell says: 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. The spirit in control impresses the brain and uses the organs of speech as it did those of its former body as nearly as the condi-tions will admit; but it is rarely that a spirit can assume such perfect control that it can use these organs without the communications being tinctured by the habits and modes of thinking to which they have been accustomed, hence errors and differences will often be noticed, which a sceptical mind will at once size upon as profe of imposture or at least of sale. upon as proofs of imposture, or at least of self-deception. When these difficulties are realized it will be understood why many communications from spirits who possessed acknowledged talent in earth-life, fall so far short of their former intellectual efforts, for when existing in this life the possessed organisms, and especially cerebral organs, of larger capicity, with which they were in perfect harmony, and which admitted of the superior modes of expression that characterized them; but now assuming control of an organism of less mental capacity, perhaps less perfect than their own in other respects, and with which they are not in altogether harmonious relations, they are not only limited by the capacity, but to a certain erned by the accustomed habits and modes of action they use in their manifestatation, and thus are oftentimes unable, not only to transcend the ordinary mental productions that characterize the medium, but even fall short of them. \* \* Therefore, it is not correct to assume that because a communication is below the former capacity of the

cation is below the former capacity of the spirit professing to communicate, it must necessarily be false, though false ones there are not only coming through impostors and self-deceivers, but through genuine mediums, and no honest Spiritualist hesitates to denounce the former when once their true characters are revealed. \* \* \* Certain facts must be clearly understood and properly appropriated, if we expect to comprehend even preciated, if we expect to comprehend, even partially, this great question of mediumship. They are, first, that few spirits can control any medium; secondly that no spirit can control through a mental organism, unless it be in some degree in rapport with it—there must be some points of agreement, some elements of congeniality; and thirdly, the most important of all is, that the manner of communication is most commonly by the spirit impressing its ideas, not its words, upon the mind of the medium. With regard to the last point, it can be better estimated if the reader will reflect upon the difficulty, nay, impossibility, of any person receiving the exact ideas of another.

equal intelligence, will invariably be to one, in some respect, different from what they are to the other; and let them in turn, separate and apart, relate what they have heard to another and the same person; and this latter will generally perceive material differences in the two stories, and often will, with difficulty recognize their common origin. There are no two minds organized alike, nor any two bodies through which they act, and no two individuals think alike. Words are rarely true exponents of ideas. For the reasons above given, it will be seen that the same spirit manifesting through

Precisely the same ideas, expressed in the same words, which are listened to by two persons of

different mediums, manifests differently through each, as it is subjected to the varied conditions, peculiarities of structure, and habits of each organism; like liquids flowing through different channels, they take form and even properties from these channels. There is another consideration that should have weight in forming our opinions upon this subject, which is that as comparatively few spirits can control, and thus the difficulties are increased; and I have no doubt that this inability is more particularly true of advanced spirits, as their relations to earth and its inhabitants have been weakened by time and their own progression,

means of communication, otherwise a medium, on their side, as we have to on this, and thus a message passes from one through at least two minds into that of the recipient here.

\* \* At one time a medium may be in good condition, and the communications may be strictly reliable, while at another time nothing reliable will be obtained; so that if a person who has tested him in a former seauce and

so that they are generally compelled to seek a

son who has tested him in a former seance and had been satisfied with his power should from that now yield his faith he would perhaps accept nothing but error. "Test the spirits" must be ever the present and governing rule of the investigator at every sitting. If this is observed, any intelligent, cautious person will soon be able to winnow the chaff from the grain.

Difficulty in answering by spirits in some. Difficulty in answering by spirits is some-times owing to the numbers of spirit-friends pressing and eager to communicate, so that conditions on their side become disordered. And then, sgain, sometimes the minds of the medium and of the spirit become commingled

or confused, so that the characteristics of both

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; and in America there is probably not a medium for physical manifestations where an Indian spirit is not a principal, if not the principal operator; and Indian spirits are also the controlling intelligences of many personating and communicating mediums. In explanation of this, "Old John," the Indian control of Dr. Charles B. Kenney, of Brooklyn, New York, said in reply to my question "where he lived," that "all Indians for a good while live on earth, and that is the reason why they generally control mediums." This accords with what I have gathered from other spirits—that advanced spirits cannot exist near our earth and within our atmosphere for any considerable length of time. My spirit friends say that few of them can remain here for more than an hour, and some not half that time, unless at the cost of personal suffering. If these facts be admitted they establish the truth that the spirits who immediately control public mediums, though generally intelligent and even moral, are not generally advanced ones, and such all my experience tends to

One of the stumbling blocks in the way of unbelievers in Spiritualism is that mediums hedge themselves around with the provision that the "conditions must be right." In treating of this objection the author says that when modern Spiritualism attains an age advanced as that of magnetic and electric science, which is of recent date, it will be time enough to ask. the question which that science can not yet positively answer, namely, why certain conditions are necessary to the production of the phenomena, "Do astronomers," asks the suthor, "make their observations of the stars by day, or investigate the photosphere of the sun by night? Can a photographer take a pic ture without the most rigid observance of the rules of art, or the chemist analyze and combine without regard to compatibility or incom. patibility, volume or weight?"

The personal experiences of Dr. Crowell with the inhabitants of the world to come are certainly in many instances, curious. We have room for but one extract, a rather long one, but containing a fair sample of the wonders

reported in the book: Whatever may be thought of Dr. Crowell's openness to hallucination, it will not be denied that he has written an entertaining book. The style is calm and intelligible—a contrast with that presented by most authors of Spiritualistic works.

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OHICAGO, BATURDAY, JAN. 16, 1875.

#### Death of Gerrit Smith.

The great and good man, Gerrit Smith, has passed to Spiritlife, his pathway here having been ornamented with philanthropic deeds, which will rice up as so many monuments to perpetuate his memory. He was the poor man's friend. The oppressed invariably found protection under his strong arm, and appeals for assistance from the needy always found a response in his generous soul. He passes into history, as one of the greatest, best and most liberal of men. Goodness was written all over his features, twinkled in his eyes, chone in his countenance, and expanded his soul into grand proportions. He was not only great, in the widest cense of the term, but he was good; in fact but few on this imundane uphere who could stand beside him, and say; "Equally or great and good as he."

He gave more than two hundred thousand acres of land to poor people in farms of from five to caventy-five acres. He helped ecores of poor men to begin some trade or business whereby they might earn a comfortable support. He contributed to the education of hundreds of young men. He relieved the necessities of almost every widow and orphan in his county, supporting an orphan asylum et his own expense.

According to the New York Sun, at 6:30, in compliance with his invariable custom in city or country, in winter or summer, Mr. Smith aroso. Mrs. Smith was awake, and lay in bed talking to her husband. He was in the same jovial, happy mood that had characterized him during Christmas night. . The two talked of the enjoyment of the previous day, and congratulated each other on the calm and unus ually refreshing sleep which had visited both. Meantime Mr. Smith had been arranging his toilet at the bureau. Suddenly he said something which his wife could not understand, about a servant, Ann. She turned toward him, and said interrogatively:

"Ann, my dear? Ann?"

"Oh, oh! my dear," said Mr. Smith, "there is no Ann in our house, is there?"

"What's the matter, dear?" she cried, now thoroughly alarmed.

He made no answer for some time, and she said: "Hadn't you better go to bed?"

Still no enswer. But suddenly he nerved himself to the effort, arose, and with the hands of his faithful wife on his arm, walked toward the bed. As he went he said, "Weak, very weak!" They were the last words spoken on earth by Gerrit Smith. He walked to the bed without assistance, though his wife still kept her hand upon his arm, disposed himself in the bed on his back, with his right hand straight by his right leg, and his left hand over his chest, closed his eyes, and from that moment the world became a blank to him.

The house was soon aroused, and the friends of the dying man were at his bedeide.

Dr. Bayard arrived at 9 o'clock. He pronounced the disease apoplexy, and though he held out some hopes, said that the case was very dark. No visible change was noted throughout Saturday or Sunday, until late Sunday night.

No distress was pictured on the countenance, and not a muscle was contracted.

#### dying as he desired.

"It was thus," said General Cochrane, "that Gerrit Smith desired to die. He had a constitutional apprehension of the last great change. Death was, indeed, to this man, so brave and so noble, the King of Terrors. It was not that he feared suffering. He was a brave man: But there was something in the idea of the grave which he could never look upon calmly. A favorable combination of circumstances carried him away without forcing him to look his arch-enemy in the face. His last words before the attack related to plessing, if not to exhilarating, associations. Nothing was further from his thoughts than impending death, and no apprehension of it disturbed him. His last conscious hours were spent in the presence of his wife, whose company he had sought and in whose absence there was always sorrow.

He died in a house which he delighted to visit as a reflex of his home, and under the care of his eldest niece, his prime favorite, and his eldest nephews, whose companionship and conversation he always enjoyed."

#### THURLOW WEED'S GRIEF.

Thurlow Weed at once hastened to his house and reached it at 2 o'clock in the afternoon. He was met by General Cochrane in the par-He grasped both the General's hands and exclaimed, "Am I too late?". "He has just-left us," was the answer. Mr. Weed est down on the sofa the very picture of grief. He remained for a helf hour condoling with the family, and then walked slowly away. He is now the only man left of the Utica Couvention of 1834.

#### Katio King.

Well, we wonder what she thinks as she looks down from her bright realms in the Spiritworld, and sees the infamous frauds of the Holmeses in Philadelphia! At her last scance in England, she distinctly stated that her labors in connection with materializing were completed. In England the had gained an enviable notoriety on account of her vivacity. intelligence and beauty; but in this country, under the tutorabip of the Holmeses, she degenerated into vulgarity—using such expreseion as these-"I think Prof. Crookes is nonsense," "He is an old maid," "He is stupid." Such language ought to have convinced anyone, that there was a bold, daring imposition

In this city there has been saveral "Katles" manifesting through mediums, who are still more ignorant and stupid than the firsh and blood Katie of Philadelphia. Their language is equally as course, and their answers to questions fully as a upid. When Katie first made her appearance in Philadelphia and elsewhere, the Journal in an editorial paragraph alluded to the fact that she had said in England that her mission to earth was ended, and that she should not again put on a materialized form in order to convince humanity that Spiritualism is true, and we inferred therefrom that the Katie of England or the Katie of Philadelphia was a fraud, but realizing the fact that the medium in England was compelled to submit to rigid tests, under the supervision of an eminent scientist. while the Holmesm were allowed a comparatively locse rein, we were not long in coming to a conclusion as to who were imposing on the credulity of the people.

But what does this lesson teach us? Simp'y this, that however base an imposition, however degraded the impostors, and however plain the expose of vile tricks, some persons stand ready to sustain and defend the mediums who thus trifle with the highest and holiest feelings of humanity. He who is bold enough to expose fraud, invariably brings down upon himself a shower of hellish imprecations, and such is now falling on Dr. Childs and Robert Dale Owen, from the Holmes: and their friends, while there are foolish Spiritualists enough ready to certify that their false faced demonstrations are really genuine Spiritual manifestations. We exp sed Rayner, the Jacobs and Reed, and the result was that their foul mouths were used in every conceivable way against us; and we desire to state here, that whenever denunciations are showered down upon us and the Journal, they generally result from the bold stand we have taken against impostors and the social evil.

In connection with the "Katle King" expose, Robert Dale Owen writes as follows to the Springfield (Mass.) Republican:

"We who have made so pupible a mistake in the Katle King affair must be content, for the time, to be laughed at and set down as credulous and illogical. That is all fair enough. But on the other hand, is it logical thence to conclude, as in your editorial of Dec. 22 it is expressed, that "it will be a hopeless task to awaken the public to again entertain even the possibility of a real materialization of spirit?"

"This is a question of the ages. St. Paul decided it in the affirmative, and based Christianity on the decision. Christ was not risen, he said, "if the dead rise not;" and, if the dead rise not, he declared the faith of his co-believ-

ers to be vain." "He may have been wrong. The dead may not return in material form, as the evangelists tell us that Christ did. We may be fated never to stand on the same platform of evidence for the immortality of man, as did the apostles and some of the early disciples. But do you seriously decide that we shall never be so fortunate, because a couple of tricksters have been found out in Philadelphia, or, if you wish, because Robert Dale Owen and a few others may have lost character for sugacity as observers?

"Issues in which all that is most vitally important to our race is involved are not settled after such a fashion. This question of spirit-visitants could never have been definitely de-cided without being probed to the bottom; and it is more likely to be probed to the bottom now than ever. Once awakened to its possibility, the world will never rest till it is estab-lished or exploded.

"I have during a long life engaged, some-times successfully, in a good many of what were pronounced "hopeless tasks," and, very certainly, I shall prosecute this to the end. There are researches in which, if no pains and industry be spared, honestly to fail is as reputable as to succeed in others. Nor, because of one blunder, have I lost faith in myself. Our failures often teach better lessons than our successes. Like Coleridge's wedding guest, if a sadder man, I may also have become a wiser one. I think it would be rather difficult for a second Holmes to pull the wool

Once to deceive was his, but twice were

# Catholicism. 💆

The fact that Bismarck charges Catholics with being the cause of the late war with France, and that Gladatone has to a certain extent echoed his sentiments, has caused a widespread hostility to Papal authority in various parts of Europe. In England there is an Anti-Papal Lesgue formed, that is constantly engaged in gathering statistics and facts in rela- prediction has been fully verified.

tion to the aggressive movements of the Pope: The latest developments indicate that its members have unearthed a terrible conspiracy, which is assuming additional bydra-heads each day, and lately, through their Secretary, they have addressed Mr. Disraeli, calling his attention thereto, as follows: \*\*

"In February, 1871, was formed, under the authority and sanction of the Pope, the worldwide Papist League of St. Sebastian, with branches all over the earth, wherever there are Roman Catholics. It is avowedly military in its character raising soldiers in every nation to fight for the restoration of the Pope's temporality; and according to the official organ of these conspirators (for they have a newspaper of their own, called the Crusader, published in London), they are bound by a vov 'to seek first the Kingdom of God and His glory, in the person of His Vicar, and seeing that all things else for the weal of their country, be it where it may, are included in it, and shall be added unto them.' This conspiracy is avowedly for the purpose of raising soldiers and creating war; therefore each taker of this vow swears to fight for the Pope, and against his own lawful sovereign, unless that sovereign submits to the Pope,"

The communication did not, however, touch a responsive chord in his heart; or in other words he did not keenly scent the danger that seemed to be coursing in the veins of the Anti-Papal League; but the "out of office" Gladstone took the bait, and replied as fol-

"Accept my thanks for your having reminded me by your communication of the existence of the Society of St. Sebastian, as to which I will make further inquiry with reference to the discussion now in progress."

The Catholics have been, and will continue to be, a source of trouble in this country and Europe, and we are really glad that Bismarck was hold enough to put his foot on the hydra headed monster, and crush it into the earth.

In various parts of the United States, they have tried to have a portion of the school fund appropriated for the purpose of austaining their own exclusive sectarian institution of learning, and in so doing have caused more or less trouble, resulting generally in their ignominious defeat. In Brazil, too, they have showed their domineering intolerant spirit, by excommunicating Free Masons. The Bishop of Pernambuco acted under the direct orders of the Pope of Rome, claiming that his acts were of a spiritual nature, hence legal, in no wise conflicting with civil law. Of course the breaking up of large Societies of Free Masons. must have a deleterious effect, rupturing engagements entered into in compliance with civil law, and working carious harm in other directions. But what can we expect of a religion that claims to have vials of the virgin's milk, locks of her hair, and pieces of the true cross enough to make a hundred gun ship, and whose devotess still zealously admire Torqumada, who spread ruin and devastation in his pathway, and whose poor murdered victims were numbered by scores of thousands! It is well that the world is becoming agitated on the question of Papal Infallibility.

#### Capt. E. B. Ward.

Brother Capt. E. B. Ward, of Detroit, Mich. died of apoplexy, on Saturday morning, Jan. 2nd, 1875.

The telegraph announced:

At 10:30 this morning, while walking up Griswold street, E. B. Ward fell to the ground in an apoplectic fit. He was carried into an adjacent bank and medical assistance obtained, but died in a few minutes.

Capt. Ward was born in Canada, although an American citizen, in 1811, his parents having fled to that country from Vermont during the same year, to avoid threatening consequences of pending war. After war of 1812 was over, Eber's parents returned to homestead in Green Mountain State where they remained until he was 6 years old. His home was located in the town of Wells, in Vermont. In 1818 Eber's parents, with their family set out for Kentucky; but being delayed at Waterford, Pa., for some time, owing to disarrangement in other places, they changed their course and went to Ohio. After a short stay in that State the family came to Michigan, locating at Marine City in 1822. In 1824 he went to Mackinac, where he worked as cabin boy on a schooner. Observing his industry, Samuel Ward, ship-builder, at Marine City, called him to a clerkship in his extensive warehouse, and his business talents rapidly developed themselves. His first floating in. developed themselves. His first floating investment was in the General Harrison, of which he became master. He subsequently became partner with his uncle, and remained in business with him at Marine City until 1850, when he came to Detroit. Of late years he has been gradually getting out of marine business, extending his capital and energies in other directions. He owned about one million in Chicago Rolling Mill, and a half million in similar works at Milwaukee. He owned real estate estimated at about two millions. He had about three millions otherwise invest ed. The precise value of his property it is impossible yet to give. He has been a prominent Republican. At the time of his death he was a member of the Board of Estimates of this city. He leaves five children by his first wife and two by his second. He made his will a few months ago, and named as Executors, Messrs. E. B. Winans, of Cleveland, T. C. Owen, of Detroit, and Owen Potter, of Chica-

Brother Ward was an outspoken Spiritualist, and one of our warm friends. He seldom came to Chicago without calling at the Ru-LIGIO-PHILOSOPHICAL PUBLISHING HOUSE. To commune with his departed friends, whom he has now joined, seemed to be his soul's delight, and from our own observation, the pleasure was fully reciprocated by them. On one occasion, Capt. Ward expressed himself to the effect that the only horror he had of death was the fear that it would be attended with a long fit of sickness. He was promptly assured that his fears were groundless, that he would enjoy health and the blessing of vigorous mental faculties until the last hours of mortal life, when that thread would be sundered without premonition or suffering; which

#### A Letter of Greeting and Congratulation from Father N. B. Starr, the Spirit Artist.

Bro. Jones, Greeting:—It has been so long since I have had a word from you that I begin to think you have forgotten me. If I am not mistaken you owe me a letter, but knowing well the cares, labors and troubles you must endure in noticing the thousand and one letters of your correspondents. I can readily excuse you. My earliest recollection of you takes me back to the time of the first National Convention of Spiritualists, of which you were the worthy President. Oh! what a change since then! What joys, and sorrows, pleasures and pain, have we both passed through since then, when but half-fledged ourselves, we stood forth to champion the unpopular cause of the so-called Fanaticism. What would you and I have given to have looked forward to this, our day, of 1875, when our loved ones stand forth in materialized flesh, kiss us, speak to us, and best of all, love us as they ever did. Oh! what a gospel is this compared with old orthodoxy! And now standing on the heights of our advanced position, how delightful the retrospect, how pleasant to know that all of our experiences, either for loy or sorrow have been for the best. To know that our sorrows have strengthened our weak places, and our joys have mitigated our sorrows, and standing as I do on the confines of the better land, let me say to all Spiritualists, stand to your arms, go into the better land with your armor on, and like the ancient Spartan Mother to her son, "get home with your shield, or upon it." Port Huron, Mich., Jan. 1st, '75.

REMARKS:-Brother Starr is the renowned spirit artist, whose work is but to be seen to be admired. He is an old man, through whom, as a medium, the angel artists seem to have power to execute most lifelike likenesses, and most beautiful land-

scapes, equal to the work of the old masters, whose productions are now rare and valuable. Indeed it is a fact that Brother Starr is a medium whom the Old Masters love to inspire to execute upon canvass, the conceptions of their own minds.

Brother Starr authorizes us to say to the readers of the Journal, Spiritualists or not. that he will send beautiful specimens of his work to any one ordering, for the cost of the material and ordinary day's wages for the time used in executing the paintings,—special orders for spirit likenesses excepted, which are always subject to higher rates.

Those who would like specimens of his work, or would like likenesses, will do well to corre spond with him upon the subject.

Remember he is an old gentleman, who now earns his own living and that of his aged companion, with his brush, under spirit control. Please be generous in your patronage, and in your correspondence do not forget to inclose etamo for answer.

Address N. B. Starr, Port Huron, Mich.

#### Spirit Pictures.

We are glad to learn that Mr. M. Disney, a trance and test medium of this city, is being rapidly developed as a spirit-artist. He has no gallery of his own, but will go into th rooms of any artist, and allow him to use his own plates (precluding all possibility of deception,) and a spirit will invariably appear by the side of the sitter. Mr. McMillan, 196 East Madison street, in his own rooms and with his own plates, set for a picture with favorable results. H. W. Scovil, Erg., had the figure of a squaw appear on the plate with his own. Mrs. Weldon, residing at the Corner of Adams Street and Fifth Avenue, obtained a beautiful likeness of a deceased sister. Mr. Fred Bracket, of Minneapolis, Minn., had a lady and child appear on the same plate with his own likeness. A Mr. Barret also set with satisfactory results.

Mr. Disney will probably establish a gallery here in the Spring for the purpose of taking the likenesses of deceased friends. He did not know that he possessed this remarkable phase of mediumship until told of it by the

We are glad to note this recent development, and hope that Mr. Disney will put his rare powers into practice.

#### Question Answered.

MR. EDITOR:-I sent to the RELIGIO PHILO coprical Publishing House a few weeks ago and got a box of Mrs. Robinson's Tobacco Antidote for my husband. He used it and it cured the desire for tobacco, but he is so dull and sleepy, he does not seem like himself. Sometimes he thinks he will have to use it again. Now I would like to know if he will get over it without any bad result or will he have to use it again? You can answer the inquiry through the Jovenal if you will, and

MRS. BARAH GRISOLD, Olin, Jones County, Iowa.

REPLY:-Let him never touch the "filthy weed "again. Nothing is more natural than that he for a time should feel dull and sleepy, for the reason that tobacco is a powerful stimulant. No harm will come from it. When he feels such dullness, give him a cup of good tes. That will arouse him and do him as much good as it does an old lady. His system will soon recapture its energies. So say the spirits who prescribe the remedy.

#### Dr. Henry.

A fellow full of impudence and assurance, is traveling the country under the representa tion of being a medium and lecturer. He borrows money under a promise of refunding in a day or two, and travels on, and then borrows again. We learn from Bro. Bidwell, of Belvidere, that he has recently been there. Let Spiritualists beware of impostors in the guise of pretended mediums. The country is full of

THE LITTLE BOUQUET, the best magazine published for children and youth, only one dollar per year. Send five cents to the office of this paper for a specimen copy.

#### Dr. Cyrus Lord.

Dr. Cyrus Lord, a splendid healing and developing medium, has opened an office in this block (cor. Adams and Fifth Avenue, Room 4.) where he proposes to give the public and opportunity to test his remarkable powers. He is the father of Mrs. Jennie Lord Webb and Annie Lord Chamberlain, both excellent mediums for physical manifestations.

Those who wish to have their mediumistic powers developed would do well to consult

Austin E. Simmons has been sugaged to speak in Brooklyn, New York, during Janu-

VIRGINIA, Ill., a town of 1,500 people, deeires the presence of a good test medium. A first-class speaker might also meet a profitable engagement in the same town. Address Al bert F. Smith, Esq.

Prof. R. G. Eccles gave us a call a few days ago. He is going into Wisconsin, where he has several engagements to leature. His cddress for the next two months will be Ripon,

CAPT. E. H. GRUEN, of Jeffersonville, Ind., will answer calls to lecture. His wife, a most excellent test medium, accompanies him. The Spiritualist of New Albany fully endores them, and recommend them to the favorable consideration of Spiritualists. Will publish their endorsement in our next.

B. F. Underwood will speak at Oakaloosa, Ia., January 9th and 10th; Buchanan, Mich., January 13th and 14th; Anderson, Ind., January 15th; Indianapolis, Ind., January 17th; Brighton, Mich., January 19th and 20th; Auburn, Ohio, January 23nd; Elyria, Ohio, January 23rd and 24th; Eric, Pa., January 25th and

Theo. F. Price, Spiritual Lecturer and Micsionary, accompanied by his estimable lady, Mrs. Harriet E. Price, is stopping temporarily in the city. A letter that we published some weeks ago from Mr. Price, gives an idea of what he is doing. His entertainments as therein described are said to be very entertaining.

DE. C. P. Sanford, State Lecturer, for the Iowa State Spiritualist Association, will lecture at Vernon, January 9th and: 10th; at Keosangua, January 12th, 13th and 14th; at Eddyville, January 23rd and 24th; at Decasur Ci'y, January 26th, 27th, 28th, 29th, 30th and 31st; at Leon, February 2ad, 3rd, 4th, 5th, 5th, and 7th; at Bedford, February 9th, 10th, 11th, 12th, 18th and 14th. He will receive subscriptions for the Journal. His permanent addreso is Iowa Ci ý. Iowa.

P. Moore sends 80cts for books and gives no Post Office address.

Hunny Perine sends \$1,20 to this office, but gives no Post Office address,

D. W. Hamblin sends \$2 00 to this office for books, but fails to give any Post Office ad-

W. G. LYMAN sends \$700 to this office and does not give his Post Office address.

A. W. Crosby, Mo., sends postage but gives no Post Office address.

H. W. Finn sends \$3 50 to this office and wishes his paper discontinued, but falls to give any Post Office address. John Chancy sends for books, but gives no .

Post Office address. \$1 65 cents renews trial subscrip-

tions one year.

The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay

Mrs. S. Kelsey, Syracuse, New York.. .25 Who will next be inspired to a similar deed of noble charity? We shall report.

#### Quarterly Convention.

The Iowa State Association of Spiritualists, will hold their first Quarterly Convention for 1875, at the Court House, in Wintersett, commencing Saturday, Jan. 16th, at 10 o'clock, A.

M., and continue over Sunday.

The speakers will be Warren Chase, Mrs. H. Morse, Capt. H. H. Brown, and others. Friends coming from a distance, will be provided for as far as possible. A good time is expected, and a cordial invi-tation to all.

Edwin Cate, Pres. Mrs. J. Swain, Sec.

Annual Convention of the New York State Organization of Spiritualists.

An annual meeting of the above organizaion will be held at the hall in the American block, situated on Main street, Buffalo. Saturday and Sunday, January 16th and 17th, and holding three sessions each day.

Mrs. Emma Hardinge Britten, Mr Eliza C.

Woodruff, Rev. J. H. Harter, and Mr. George W. Taylor, are engaged asspeakers, and others are expected—sufficient to make all the hours

golden opportunities for profit. .

Each local organization of Spiritualists in the State, Children's Progressive Lyceums, and Friends of Human Progress may be represented by two delegates, for each lifty members or fraction of that number above the first fifty -a general invitation, however, is cordially

extended to all to attend. A small admittance fee at the door will be required on Sunday, to help defray expen-

Our Buffalo friends join with the officers of the organization in this cordial invitation, and will do what they can to entertain those in attendance from abroad. Let us have a full attendance, this first meet-

ing of 1875. J. W. SEAVER, President,

Mes. Lucia C. Miller, Sec Buffalo, N. Y., Dec. 25, 1874.

# Philadelphia Pepartnent

HENRY T. CHILD, M. D.

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

What Shall We Do to be Saved?

This is one of the most common questions put forth by churches to-day, but it has a very different meaning to the Spiritualist. The churches generally understand it to mean salvation from the wrath of God; from a lost condition hereafter: from endless torment. To the Spiritualist this question has a much broader, deeper, and more significant meaning Realizing as we do that man is a three-fold being, we apply this question to each department of his nature,—physical, mental and spiritual. Our religion and philosophy teaches us, that in order to reach the most perfect development and consequently the highest happiness, we must be saved upon all these planes. First, physically from the violations of those laws which relate to this portion of our being. We have learned this important fact that knowledge is the savior of the world, while ignorance is the gateway that leads to most of the evils which are suffered by humanity. On awakening to consciousness in this life the child finds itself surrounded by physical conditions both of a painful and pleasurable character. / The natural desire is to avoid the former and come under the influence of the latter.

By slow degrees mankind are learning the laws of their physical being, and in proportion as they live in accordance with these they are saved from suffering. We are here as physical beings, not by our volition, but we find ourselves very often in conditions which are accordingly underirable and it is not uncomexceedingly undesirable, and it is not uncommon for human beings to repine and rebel against these, instead of seeking by all reasonable means to become masters of the situation—to bring themselves into the best and most harmonious relations with their surroundings, so that they may accomplish the most good and derive the most happiness. A physical religion, although sometimes hinted at, has never been considered as essential to the highest and best conditions that may be attained. Spiritualism teaches that the basis of our religion and philosophy must begin on the physical plane,—that correct lives, well ordered and wisely developed physiological conditions, will give us the very best means of reaching the highest and most desirable states in the other portions of our nature.

It is an essential part of the teachings of Spiritualism to awaken in man a desire to know and understand his physical system, to learn all we can of the laws which govern it, and as far as possible to bring ourselves into harmony with these. Hence all knowledge relating to the physical system of man, and to the physical universe becomes important, and we are stimulated to diligence in acquiring this for its practical use and application to ourselves. Spiritualism therefore is the friend of universal education in the broadest acceptation of that term, because by the acquisition of knowledge the first step is taken towards the application of that knowledge, to the most wise and judicious purposes for which it is adapted. When therefore Spiritualism is properly understood, there will be, not only a greater amount of care, bestowed in the acquirement of knowledge, but especial efforts will be made in its application to our own conditions and needs, and the question we are considering will be practically applied and answered in all departments of our being.

The result will be a better race of men. living in closer proximity to the angel world, giving and receiving those mutual blessings which will bind the two worlds together and show that they are in reality one in which there is a glorious brotherhood of the children of the infinite Father. This will not require us to bring the Spirit-world down to humanity, but to raise humanity to the plane where they may reach out their hands and receive the blessings of the angels, thus enabling them to compare the two worlds, and to actualize in this life many of the grand and beautiful results that have been attained in the other, or more advanced human life, for it is human life there as well as here, spiritualized and

made more perfect. Spiritualists should ever be earnest laborers in the field of physical development, proclaiming to the world that it is an essential part of their religion and philosophy to realize and make practical in our daily lives the laws of the physical life, as a means by which we may be sayed, or placed in those conditions in which there can be experienced the fullest and most perfect happiness, and a conscious foretaste of that heaven which is so generally desired, but so little realized by humanity in this life. How shall we be saved mentally? is also a question of great importance, and most of the arguments that we have presented in the former case will apply to this. Obedience to the laws of mentality, the most com-plete unfoldment and development of the mental powers by careful and judicious training. Spiritualism demands of its followers that they do not lay any barriers in the way of intellectual unfoldment,—that all the bigotry and prejudice which tend to throw a mist over the human minds, shall be as far as possible laid aside and that in the clear light of reason, with honest and faithful desire to reach the truth, we shall walk forth seeking the highest mental as well as physical attainments. While we freely accord to each the right to pursue their own course in all their investigations, let it ever be our aim to illustrate the important fact that mental development is the means by which we are to be saved on this plane.

How shall we be saved on the spiritual plane? This is the question that the religionists of the world have been seeking to solve for ages. Salvation to the Spiritualists is a very different matter from that ordinarily undetatood by the churches. It means simply spiritual elevation,—the removal of all those barriers which the physical, and the mental systems, and the external surroundings have thrown around it, and which prevent more or less the attainment of those conditions in which the spiritual nature can outwork its high est and best functions, and produce that which is so desirable to all, a state of freedom, harmony and peace in which there is no restraint except the desire to avoid all wrong; no discord or conflict either within or without to mar the harmony, at peace with himself and all those around him, man has a better realisation of the high deatiny which lies before him,
—the glory of this life, which has now become
an immortal reality, and in the full fruition of
that happiness which flows spontaneously
from a well ordered life, in which there is no violation of law on any of the planes of being, and the beautiful ideal stands out before the soul as a living reality,—one that is not beyond the reach of any,—one that must and will be attained somewhere in the future,—one that Spiritualism bids us aspire after now and here. Showing clearly that each step towards its attainment will be fraught with bleasings to ourselves, and to our fellow beings.

While therefore Spiritualism answers the problem of how are we to be saved? It must ever be remembered that we are to work out our own salvation, not "with fear and tremb-ling," but with confidence and assurance, knowing that each step gained will be a per manent and lasting blessing, and that we shall rise above the opposing influences which surround us; and in proportion as our efforts are earnest and well directed, we shall attain to those higher conditions in which the struggle will be less difficult, the triumph more certain

and easy. In entering upon the new year, let us then put the question home to ourselves, what shall we do to be saved, physically, mentally and apiritually? In looking for the answer, while we seek all the aid we can from that which is around us and above us,—from our fellow beings, both here and in the angel world, and from the great central source whence all power proceeds, let us remember that the great work, after all is to be done by ourselves. That eternal vigilance, constant an unawerving rectitude, and a faithful adherence to those divine principles which have been, are and will be revealed to us, is the only means by which we shall reach the grand and beautiful ideal which Spiritualism is presenting to us

and inviting us to come up to.

In the language of that gifted medium, Mrs.
Cora L. V. Tappan, at the close of one of her
lectures, we shall see now with unveiled eyes
this spiritual kingdom within and around us. See how with silent and steady march the stars have unfurled their banners; see how they tread the szure arch—see how each star pre-serves it rays, and shines with its own light, until through harmony of vibration, it reaches its most perfect white. See how the souls disrobed from earth, march up through the mystic valleys, through the shades of pain and work—through all the darkness and war of time. See how into the light of day, in many shaded forms, they come, until at last the gleaming white ray shines out from the celes-tial brow. When their struggles are past, when all dross is cast aside, see where they atand redeemed at last, in their own brightness, glorified, arrayed, crowned and throned with love—the love of their own minest souls.

In the realm, of light above, the light which God's own soul is keeping;
Folded like a wingless dove, the wondrous powers of life are alsoping.

Silently its gem-like rays, alumber till at last their gleaming, Flashes through the szure maze, carthward where a bulb is dreaming.

Then the germ within the flour, struggles thro' the misty shadows; \*Till, in some bright morning hour, it mests the light upon the meadows.

On the meadow-lake its leaves tremulously are unfolden, Till the calyx crest it cleaves, with a crown of

beauty golden. When the sound-waves of the lake float upon the breast of morning,
And from out the hight shades dark, earth

smiles fair, the shadows ecorning; When the water-lily gleams, fold on fold of purest whiteness; Lighting, with its own fair beams, all the

waters into brightness; Souls shall come from out their gloom, where they slumber, sin-beholden From the darkness of the tomb, into light and

beauty golden. So shall all your thoughts unfold, each soul with lovliness and light, Until you wear a crown of gold, fashioned from

your apirits white. BENEDICTION:

May the perfect tone of celestial harmony fill every soul,
And the pure white light of angel love guide
every spirit home.

#### The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIPE.

[For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Journal furnishes the means of reaching more individuals than any other paper on Spiritualism.

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

H. T. C.]

The following question was submitted to the Chinese spirit Tiensie Tie, who was speak-ing through Brother Morse at Lincoln Hall: "Is the life principle the same in all organic forms, and if so, why should human identities survive their forms, and not all other forms of

We are often struck with the incongruity embodied in the question which has frequently been presented to us. If we recognize the fact that this world is simply a rudimental aphere,—a species of workshop for the fash-ioning of human souls, we might answer the question thus: You have a piano forte before you, constructed in the most exquisite manner, presenting a grand triumph of human skill in its mechanism; you expect that instrument to last many years, perhaps to be handed down through generations, but you do not expect the hammers, the planes, the chisels, and all the various tools that were required in the construction of that instrument to be given to you; you would not care to have them about your house. They may be used for a thousand other purposes, and be entirely lost—it is the instrument that you expect and desire to

The forces of life, so to speak, are the tools in the hand of God for the fashioming of that divine instrument—man, the immortal being that shall survive all these. The tools may be lost as such, but remember, the elements are never lost. They may become decomposed; they may be consumed by fire, they may pass from their present concrete forms and be dis-sipated, but when they are resolved into other conditions there is no knowing what they may become. Deeming, then, this world to be the work-shop in which human souls are fashioned, we can readily understand that these will survive the forms of life which have been the tools in the hand of Deity to effect this grand result, which is the combination of all these separate forms and capacities into one form which by this combination is enabled to put forward grander possibilities than ever they could have done, had they eternally retained

their forms. The good we have done will be remembered by others, the evil by ourselves. The consciousness of continued life is an ever present feeling with the soul; doubts in regard to this exist only on the superficial plane

of humanity. To be is the question; not to be, nevert Spiritualism is constantly erecting lighthouses along the shores of time, in order to enable man to steer his bark safely out into the great ocean of eternity. M. M. J. the great ocean of eternity.

NATURE'S WORSHIP.

BY HORACE M. RICHARDS.

The green grass upward springing, From out the cold, dark earth, In joyous tone is singing, Öf higher, holier birth.

The flowers that open fair.
From out the frost-freed sod, Fling their perfume on the air, That it may rise to God.

Trees that spring from depths below, Are reaching for the skies; Morning mists that chill us so, In golden cloudlets rise.

Thus Nature by her teaching, When her words are understood, Proves the soul is ever reaching, Upward after higher good.

Philadelphia, Pa.

Communications Through Katie B. Robin son, of 2123 Brandywine Street. Philadelphia.

It is with pleasure that we, the guides of this medium greet you this morning, and we ask of Him who looks into every heart something good and beautiful to impart, telling you, friends, that as you journey on in this life, you are always guided and impressed by the loved ones gone before, and that to all spiritual investigators as well as believers we would try to impress upon their minds that they should have patience, for spiritual truths are coming to you as fast as they can. The angel world is working daily and hourly for your benefit, and when the evils and passions, sorrows and cares cease in this life, you will have your heaven, and all shall be united and understand and realize the power that supports

COMMUNICATIONS FROM SARAH WILLIAMS AND HER BROTHER CECAR TO THEIR MOTHER, WHO WAS PRESENT AT THE SEANCE.

Dear Mother, we are glad to see you. You ask if we are happy in the world beyond? Our answer truly comes, dearest mother, that in that world there is no cause for sorrow, all is one unbounded feeling of joy, for here is everything beautiful, and as we journey on in spirit-life, no sadness sweeps through our souls, for there all is love and peace. There are moments when we return to this life, and see your lonely conditions, that we have a feeling of sadness. But, mother, we would have you look up beyond the river. It will not be long ere you will come to meet us, and we shall sing the angel songs as in days of yore. shall sing the angel songs as in days of yore. Sarah says, dearest mother, I know what you wish, I feel all that you desire, and as soon as I am able, I will gather up the elements and you shall see the face of your child. I thank God, you have lived to that day when the fullness of spiritual truth can sweep through your soul, and remove all doubts and fears, that the door is open so that I can come with my angel brother and say, welcome, oh! welcome mother. When you feel weary and when you lay down at night and look over your past life, we often stand by your side, and we ask our heavenly father to send other good spirits to heavenly father to send other good epirits to aid us in watching over you tenderly and carefully. Ohihow we long for the time when the angel of life shall come for you, and we may meet you on these beautiful shores. When I entered the spirit-world it seemed as if I was in a pleasant dream, faces familiar and autiful came up before me, and the sweetest music I ever heard floated through the air of my room. Oh! mother, it seemed as if I felt the presence of the angels, at the same time I could feel the sadness and gloom that filled your soul. But the voice of my angel sister who stood by me whispered sweetly in my ears; it will not be long before she will come to be with us, but before she comes she shall be conscious of our presence around her. . I know how earnestly you ask for the proof of our real presence, and that we are happy, and you shall have it. Ere you pass to that spirit life, your own spiritual sight will be opened, and you will see each dear child that you laid away years ago, standing out before you, and you shall see many others of the loved ones that have departed from the earthly acenes long

FROM THE GUIDES OF THE MEDIUM.

Behold, we say unto you, as the angel-world comes nearer and nearer to this world, the peoole grow more spiritual in their daily lives, and all their thoughts and actions, so that the beautiful truths of Spiritualism by showing man the truth will make him nobler, better and purer.

We can see that many of the ablest minds of this age are taking hold of Spiritualism in earnest, and are determined to investigate it thoroughly. There is a class of spirits now at work who will be able to do much more than has ever been done. We will now introduce to you

GENERAL THOMAS.

I am glad to have the opportunity to say a few words to day. I perceive that the prom-inent minds in your country are, many of them, interested in Spiritualism, and they are attracted to it by the fact that there is a mighty power sweeping throughout the world that is reaching minds in the political, social and religious circles everywhere. There are many who will comprehend something of the grand who will comprehend something of the grand truth of this philosophy. I am satisfied that if scientific men would pay as much attention to this subject as they do to astronomy, geology or chemistry, they will soon receive such evidence as will convince them that the Spiritworld is very near to this world. In my acquaintance with our Western people, I see that Spiritualism is being very generally received by the people. I know that there is something good and noble coming out of these things. I good and noble coming out of these things. I am sometimes amused in seeing persons disputing and denying the manifestations, when they really know nothing about them. If some of these persons would pay as much attention to this subject as they do to the ordinary business affairs of life, they would soon find that which would estimate them.

which would satisfy them.

I still take a great interest in all those whom
I have left behind me. I often visit my brother officers, some of whom are quite susceptible to our influence. I know that when the leading and influential minds in the different governments of earth come to be more fully under the influence of spirits, there will be much better modes of spirits the different control to the different contro ter modes of settling the difficulties, which arise not only between different governments, but within them, will be settled and adjusted in a much better and more satisfactory man-

ner, than they ever have been.

I think Spiritualism will be a great blessing to the world. It was to me, and I know it will remove many of the burdens of life; it will render the life of the soldier a happier and an easier one. We are rejoiced to know that this is spreading rapidly among all classes, as it will bless them, and inspire them to live no-bler and truer lives, so as to bring peace on earth and good will to man.

WILLIAM SEGAR.

This is a strange business for me; but as I have been enabled to give some tests through this medium, I feel glad this morning of the opportunity of speaking a few words. Though you are strangers to me, yet I feel that I am welcome here. I left this world under peculiar circumstances. I think my mind must have been affected, for it seemed to me a dark wayward spirit took possession of me. The last thing I remember was a terrible choking sensation. After speaking with my friends here, I discovered what I did not know when I was living on earth, that we should always be careful how we attract to us excitable and gloomy spirits, who are often able to tempt mankind, and lead them to go much further then they intend to and to do many things which they had no idea of doing. I see now how important it is for mankind to know these things so that they may avoid them, and I believe if I had known them I should not have been here now. My friends have often wondered why I went out as I did. Among my friends, particularly in the hotel, there was a great surprise when word came that I was found hanging outside, and I say that it filled all in the house with horror. There were strange conditions which affected my mind, and it will do no good for my poor mother and others to ask why I did it. All I have to say is that it seemed to me to be fate or destiny. My spirit was sad as I left the last scenes on earth, and I seemed to wander for a time in darkness, but there were others, thank God, with me, poor suicides beyond the grave. For a time there was a great excitement, though I was not very well able to understand much at that time. I see there has been some trouble about my papers and business matters. I shall endeavor to impress my partner about it. I would say to all my friends and relatives, God bless you, remem-ber me as one who still liv s, and in time will endeavor to give you the evidence of my pres-ence. This Spiritualism seems strange to me, but as many are trying to receive light from beyond the grave, I hope I shall be able to give some to my friends.

I am often near those who are mourning for me, and I will say that when conditions will permit I shall certainly try to come to you so that you may know me. This Spiritualism is something strange to me, but I hope I shall be permitted to communicate with my friends. I shall often be near the old place and shall endeavor to make this known to some of my old friends. I want to say to all that I am happy now, and if they will form a circle and open the way for me to communicate, I shall be happy to do so; glad to do so. As I said before, my mind was greatly troubled, and I did not know what I was doing. The days were dark and the nights were long, but now it will be brighter. I want mother and all my friends to know that I live and am not lost. God is good and he knoweth why one passeth out as I did. He realizes what influences surround them and leads them to do as I did. Tell the friends at the Eagle Hotel, Allentown, Pa., that I remain as ever their friend.

allen kerseley.

This is for my father and mother and brothers and pisters. Just say to mother that Allen s yery happy, and that I don't want her to feel so sad, and to think that I am dead and gone, for I am not, and I love to come to her. You may tell mother that grandfather, Jacob and I are just learning the way back, so that we can give proof that we still live.

My dear father felt so sad and lonely when I passed over, and mother had kept saying to herself, perhaps if we had not come here, our Allen would have been with us still. No, mother, I believe I was to go to a better school. I shall be permitted by the good teachers that have charge of me often to come to my home. I feel, dear mother, that you will learn in the future that your boy still lives and can often impress you, and dear sister and others, that he is in your home. I want you to tell father of this as I would like him to know something of this Spiritualism. I don't know much about it, but I do know that when we are permitted to come and send our messages to our friends we are very happy. I should like to hold my darling baby brother in

my arms. Mother, don't say that I am dead, and you laid me away in the ground; just say that laid me away in the ground; just say that Allen lives in a better world, and can often come to you, dear, kind, good mother. I see how often you think of me. You never lie down at night, but you wonder if I can come to you. Mother I do come, for God is good, and the door is always open for us to come from this beautiful world, and we can return, and whenever you call us in the right way we shall surely come. I go to hear Mr. Brickman shall surely come. I go to hear Mr. Brickman preach sometimes. There is a band of spirits who impress him to speak of the beautiful things in the Spirit world. Mother, I shall not go near the horses any more. I'love to learn here; it is very easy; we do not have any hard

# 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 Up Higher-Thomas Arnoud, was born in Rodlland, N. Y., May 3rd 1789, moved to Savatoga Springs, quite young, and from there to Erie county, Ohio, in 1810. He became a Spiritualist in 1855 and was very firm in his faith up to the time of the spirit passage from the old into the new life. He passed away like a child going to sleep, Nov. 80th, 1:74, at the home of his son, in Birmingham, O., at the age of 85 years, 7 months and 27

The writer was called to conduct the services which was largely attended by all beliefs, and at the request of many liberal friends, gave a discourse in the evening which was well attended.

Which was well attended.

Thomas Amond was so thorough a Spiritualist that if they, the friends, had not obtained a Spiritualist lecturer, they were to bury the body without service; they would not have the belt tolled even. G. H. Arnold, son of Thomas, is as firm in principles as his father, and tried, in every respect, to have the funeral conducted in accordance with the old gentleman's wishes.

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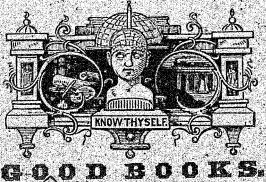
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Man's Relations to the Natural. Moral and Civil Laws.

BY HIRAM POWELL

Verily, poor man, with all his intelligence and presumption, is held by the laws of na ture in every deed he does, just as surely and securely as he is held down to the ground by the weight of his body—by the law gravita-tion, consequently, all his acts must be controlled and directed by the two great and primary forces, attraction and repulsion; hence it is clear, that he cannot disobey or violate natural laws, any more than the elements or planets do. But, nevertheless, we are compelled for the sake of convenience, to use the term obey and disobey, violate, etc., in order to distinguish the acts, merits and demerits of men; but all this proves nothing, as we are also compelled for convenience, to use the term good and bad days, good and bad men, yet logically speaking, all days and men are equally good and necessary—yes, even the scavengers of cities are as useful as governors and senators. And again, we have to use the terms good and evil, when they are in fact, merely relative, the same as up and down, up at one time being down, and vice yersa. So likewise there can be no such thing or entity as obedience or disobedience of natural laws, because man is, though unconscious of the fact, compelled by the aforesaid primary forces to do whatsoever he voluntarily does, the opposite and diversified conduct of man, being nothing but the legitimate results of their different organizations, education and surroundings

tion and surroundings
It is true man seems to disobey or violate laws nearly every day of his life, but it is equally true that it was in the plan of Deity, that he should, necessarily and unavoidably, violate or disobey laws (so called) to a certain extent, that he might learn laws, that he might learn enough of men and things to perpetuate and elevate his race above the common ani mal, and this information could not have been attained originally in any other way.

Or, in other words, man can no more disobey natural laws, or rebel, successfully, against his Creator, than he can take wings and fly to the moon; but be can rebel, successfully, against his fellow-man, and against his coun try. He can, and does nearly every day of his I fe, run in contact with laws, the same as an innocent and inexperienced child does by sticking his finger into a lighted candle, against a hotstove, wading into deep water, etc. And all men are more or less, like little children, and hence they so often do, for the want of et fil-ient intelligence, experience and thought, run in contact with laws, and thereby bring on themselves (for their own instruction and the good of others) many troubles and effi.c-

But he is imperceptibly compelled by the two aforesaid forces, to do whatsoever he does; he is 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 rnined; and as often attracted to the good, to eafety, to happiness and prosperity, it depending in every case. as aforesaid, very much upon the organization, education and sur roundings of the individual. Verily, the laws of nature may be correctly, compared to a proderous wheel revolving, a train of cars under speed, a heated stove, etc .—all perfectly harmless as we may stand within a few inches of them all day with impunity but so soon as we come in contact with them are injured and perhang ruined. But the wheel rolls on, and the stove continues to burn as if nothing had happened.

Now neither the wheel, the train or stove, nor yet the laws controlling revolving or beated bodies are in the least disturbed, disenced and thoughtless man is crushed or burned to death, and if not for his own good, tuen for the benefit of others, because it is from other pecple's blindness and misfortunes that we learn our best lessons and greatest cautions.

But it would be far more appropriate to say that all our trials, troubles and efficient, are brought upon us by the intemperate use or abuse of our mainfold blessings; for without such excess or abuse, there is nothing wrong or huriful in anything. As per example. It is right and good to labor physically and mentally, to eat and drink, to sleep, to be social and kind, to differ in opinion, to litigate, to crave money and property, to exercise our ideality, veneration, wonder, love of approbation, amativeness, firmness, combativeness, destructiveness, etc., etc.; but, fortunately, their excessive use and abuse must, sooner or later bring on 'us great misfertunes, such as sickness, poverty, ignorance, strife, shame,

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.

ruin and premature death.

And verily, it is just as natural and common for men to run to extremes in all their erjoyments and avocations, as it is for water to find its level; or for aparks to fly upward; but not more natural and common for them to go to such excesses, than it is for God's physical elements to continually run from one extreme to the other, and thereby to literally tear up the very face of the earth, and to starve, ruin and destroy His children—the work of His own hands; therefore if it be necessary, natural and lawful for the one, it must be for the other. For instance, our rains are often so excessive as to deluge the earth, destroy our crops, tear down our bridges, mills, towns, etc.; yea, to even change the bads of rivers and tear up the face of the earth generally, and then so excessively dry as to bake and burn the earth, dry up the waters, desiroy the crops and starve both man and beast. Now so extremely cold as to freeze up all the waters, and the face of the earth to the depth of several feet, to freeze to death men, beasts, fowls, timber, plants, etc.; then so extremely hot as to sufficate both man and beast—to literally burn up the very

face of the earth. Again, the winds are often so excessively high as to tear down our crops, bridges, towns, timber, etc.; then so extremely calm as to pollute the atmosphere with malaria, producing much sickness and mortality—verily,

> "God works in a mysterious way, His wonders to perform, He plants his footsteps in the sea, And rides upon the storm."

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

And now my worthy readers can take their choice of terms, either to call them disobey, infringe or violate laws; running in contact with them, or merely running to excess in the erjoyment of their mainfold blessings—the latter is, I am sure, far more appropriate; however 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.

Neither does it make any material difference which they use, as the results to individuals and to society are exactly the same, because no man can possibly find a true and lasting interest in doing a wrong act; for just so sure as he runs into any excess, just so sure will suffering consequent, sooner or later overtake him, or his posterity or both. Because this suffering is as inseparable from

intemperance or crime, as an effect is from its cause—is blended in the very nature of things, is one of His inexorable laws, is part of His great plan for the instruction, and consequent happiness of his children,

Hence there can not be any possible escape this side of the grave, for either the wise or unwise; and hence you see, my arguments give them no encouragement to run to any excess—to transgress against themselves or their neighbors-provide no loop holes through which either the philosopher or idiot can posaibly escape, but hold them alike responsible, in this life, to both God and man for all their intemperance, crimes and neglect. "Wo unto the world because of offenses; for it must needs be that offenses come; but we to that man by whom the cffenses come."

And consequently without such divine provision as above indicated, man must have remained an ignorant and stupid animal, to soon have disappeared from the face of the whole earth—a fact so clear, as to be acknowledged by a large majority of my intelligent and

worthy readers. 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, and hence to have avoided the terrible consequences of extreme ignorance and depravity with the ultimate destruction of his whole race, then why were not his disobedience of laws (so called) as natural and necessary as his obedience to them, since he could no more have learned laws, enjoyed life and happiness without the one, than without the other?

Nor could he have properly judged of, and appreciated the good, without first having drank of the cup of evil; hence the one virtually produced the other, as the one can not exist without the other; and therefore is, of course, as necessary, natural and lawful as the

As per example, George says to Henry that it is just as right and necessary for A to be an ignorant and mean man, as it is for B to be a wise and good man; but Henry firmly rejects such wild and strange doctrine, and tells George that he is not only wrong, but even crazy, because A being an ignorant and bad man, keeps up strife and contention in his viciuity, while B, a wise and good man, lives a peaceful and happy life.

George now confesses that he was wrong and that it is not only unnecessary, but wicked for A, or any other man to be ignorant and mean; then of course it must be right and necessary that A, B, C, D, E, F, G, H, I, J, etc., to the end of our race, should also be wise and good men.

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, since the one class can not exist in the absence of the other?

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 wilder-

For how can he appreciate or judge of the other—with its opposite? or how can he know the excellent, but by contrasting it with the faulty? Indeed it is utterly impossible for mankind to understand any advantage or happiness but by contrasting it with the opposite

state or quality.

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 bless. ings of life, or sympathize with our fellowmen in their sickness and distress.

Is not the pleasure of warmth derived from the previous cold? Could we enjoy food, but for the previous hunger, or the cooling fountain, but for the foregoing thirst?

And if we had no such evil as ignorance and imperfection to transcend, what use would we have for all our books, schools, journals, bibles, preachers, etc.? None at all; but without their use, would we not be deprived of all those exalted and exquisite pleasures known to civilization and Unristianity?

Yea, we would be robbed of everything dear, elevating and refining to human life; indeed it is just as absurd and ridiculous to talk about possessing and erjoying intelligence, virtue, Christianity and happiness, in the absence of our so-called disobedience or violation of laws, as it would be to talk about enjoying the rich perfumes of the rose, without the rose, or the delightful music of the plane and violin without the instruments.

Positively, there can not be much knowledge, goodness, religion and happiness in this world without the so called violations of the natural, moral and civil laws, and the consequent and necessary auffering, hence whatever

Then are not our troubles and misfortunes as necessary to our good, our happiness and prosperity, since the former universally produces, directly or indirectly the latter, since either carried to certain excesses produce vexation and ruin—and since "trials are but the abadows pointing where the sun will rise?" Yes, because something like equilibrium of

opposing forces is necessary, throughout all nature, our great Preceptor tolerating no (prolonged) excesses, either physical or mental moral or social.

But, nevertheless, we should all work to gether diligently and faithfully by teaching, lecturing and preaching to suppress the evilof society, and still there will remain enough, and perhaps too much, for all necessary purposes; we should also, for the good of individ uals and of society, chastles, in charity, all evil-doors, as wise and benevolent courts now

Again why is it that this evil (negative good) has by its ever active and vigilant agents (such as instigators of our late rebellion), produced directly or indirectly, nearly all the great reformers with which the world has ever been blessed?

And why is it, reader, that this negative good, this force or agency in nature, had, so recently, to educate our intelligent and boasting people into the line of their duty—had to whip them with untold legions of stripes, out of one of the most ancient, base and wicked crimes ever known among any people—had to force them to put away their wholesale system of robbery, adultery and murder—had to compel them with the booming and destructive cannon; to do their fellow-citizens an act of simple justice and humanity—had to force them

to let the oppressed go free? Indeed, it has been well demonstrated that nearly all our misfortunes are produced directly or indirectly, by the so called disobedi-

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, to teach us the laws of our being, and of society—to teach us wisdom, caution, temperance, justice and humanity, that we may thereby be enabled to live out our three score and ten years, and to answer the ends and purposes for which we were created.

To illustrate: Here lies a man suffering severely of a burning fever, and his heavenly Father now approaches his bedside, as it were, and thus addresses him: My dear son, it is not on account of hatred or retaliation, that I thus afflict you, as my deluded children generally suppose; but it is because I love you—because I wish you to learn my laws, and be induced to live in compliance with them, that you may enjoy length of life, prosperity and happiness, and finally leave the world the better for your having lived in it.

And truly, man is driven by the fear of ill-health, death, personal wants, disgrace, the civil and criminal laws, and the supposed penalties of a future hell, to do about all the good he now does; his great claims to merit and righteousness nevertheless.

Verily, it is clear that man, with all his bombast and presumption, is but the feeble subject of law of necessity; and hence, that all his ac tions are but the results of circumstances, although he claims, blind and helpless as he is, far greater powers and privileges than was as signed to the mighty storms, thunders and waters, or even to the revolving planets.

 Now reader, I have finally got through with my arguments and demonstrations upon the foregoing new and difficult subject; I have la bored hard, but to what purpose, it is for others to determine.

I know that some of the propositions are so novel and strange as not to suit many intelligent men, yet that should not alarm them, but rather excite their criticism, particularly, as few of them have ever given much attention to such a subject, while I have been pondering over like subjects for the last thirty or forty years.

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 1500 years of Bible and Gospel preaching, there are not five in a thousand who know even the first principles of morals or, religion, or who properly understand and live in cally compliance with the commands of the Savior), that I shall not think it strange if many shall object to part of them, as I should, under like training and circumstances, do the very same thing.

Now in conclusion, I would ask, what in formation can be derived from the preceding and unanswerable demonstrations? Nothing of an immoral or irreligious nature I am sure for if such as the foregoing be man and his condition in the world, as it surely is, then what harm can there be in obtaining and disseminating such useful knowledge—a know-ledge or science that underlies and bases all rational systems of faith and worship, and of civil governments; indeed it is absolutely im possible for any people to live uniform and practical, moral or religious men and women, until after they shall know their relations to the natural, moral and civil laws, and consequently, to know the duties and obligations which they owe to their fellow men.

Then why should we not, above all earthly

considerations, learn those all important les sons, 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 -how to rise far above our present rude, seltruly moralize and Christianize ourselves, and our benighted race.

But if such as the preceding be not man, his relations and conditions in the world, I will give many thanks, and a handsome reward, to any one of our philosophers, professors or ministers, who will be so kind as to explode my sophistry, that our good people may suffer no serious violence.

Thorntown, Ind.

# Poices syon the People.

NEW BOSTON, ILL.-Wm. P. Myers writes.-The dear Journal is worth more to me than all the rest of my reading matter.

COLDWATER, MICH.-J. N. Clark writes.-I admire the grounds you take on the social ques-

SAN JUAN, CAL.—W. N. Shepherd writes.—I am determined, so far as I am able, to spend all I can spare in procuring and spreading broadcast liberal books, papers, pamphlets and tracts,

CHETOPAH, KAN,-E. Justice writes-May you live long to send the JOURNAL broadcast over this benighted land of ours, that all may see the bright philosophy it teaches, and the bold and fearless stand it takes against free-lovelsm.

CROMWELL, IND.—J. O. Stocking writes.— The circuit preacher here tells the people that Tom Paine, Voltaire, and all great landels, 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 pro-

fessional liar, who believes the end justifies the means. The infidels referred to were simply infidel 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.

Millions of lies have been uttered against Tom Paine by pious knaves, to deceive the people and make converts at protracted meetings, and millions more will continue to be uttered, and yet that patriotic worker for freedom in the days of the American Revolution, and lover of humanity during his whole earth life, will ever live in the affections of the people, while his revilers will rot and be forgotten.—[Ed. JOURNAL.

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. Keep on in your course of showing up the false and publishing the true, and many will rise up and call you blessed.

MUNCIE CITY, IND.—J. V. Koons writes.—I have learned to like the Journal and Little Bouquer so well that I should feel quite broken up without them. May God bless them both so long as their hearts are pure and their souls up-light. May the Journat find its way to thousands of enslaved souls, and be to them an emancipa-tion proclamation, as it has been to many thousands already, is my prayer.

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. She was raised here, or near here, and we know her to be rune and good. She lectures in the Court House to full houses. We have engaged her for one year. Four years ago she was a member of the Metho-dist Church. She is doing a good work and hardles fire without gloves.

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. There is already a good time, but a better one

the second state of the second se

NORTH SHEFFIELD, O .- F. J. Bonney writes. —I should feel very bad to have to part with the dear old Journax, for it is about all the enjoyment I have. I like the bold stand you have taken against free-lust—it does you great credit and may you long live to battle with the foul mon-

RIPLEY, OHIO.—Wm. Norris writes.—I bave been a subscriber to the JOURNAL for several years, and when I last wrote to you, I said I wanted to remain one as long as I live, or at least as long as the JOURNAL was edited by S. S. Jones, with that fearless spirit of free inquiry and devo-tion to truth and progress, and above all. I like you for those hard licks, so much deserved, on the heads of the free-lusters—this blighting curse to society and civilization has been a drawback on Spiritualism, and to progress for years; but, thank God, or perhaps more properly the Religio-Phin-osophical Journal, it is now cut pretty well loose from its moorings, and must either stand or fall, and fall it must, from its own inherent rot-

MARKESAN, WIS.—Mrs. H. Sevrens writes.— Will you allow me space in your columns to ex-press my heart-felt gratitude for the benefit derived from the Psycho-Magnetic treatment of Dr J. Blake Hall of your city. After several weeks of suffering with neuralgia of the heart, and having sufering with neuralgia of the heart, and having every tried remedy fail, I had a Journal put in my hands containing the card of Dr. Hall, stating his ability to heal disease "at a distance," and being possessed of a large amount of the old "apostolic faith," not only in the "laying on of hands," but also, the magnetizing of "aprons, handkerchlefs, and sending out among the people for the healing of diseases," as Paul speaks of, I felt impressed to try something of the power of our own day. I wrote to him stating my case, and received in rewrote to him stating my case, and received in return, most marvelous and successful treatment effecting a speedy, and so far permanent cure, and I hope others may be induced to try his truly derful magnetic power not only for the healing of the body, but it thrills and expands the spirit senses, and makes one rejoice to know that she is something more than a mere material form.

GONZALES, TEX.-Dr. D Beach writes.have an irresistible impression to make known through the medium of that ever remembered RELIGIO PHILOSOPHICAL JOURNAL. I have for many years desired to find a healthy locality and the scenery of a Southern climate combined—one that advanced minds or spiritualists would appreciate. I am fully convinced that I have found the locality here in Southern Texas. My next de-sire was to discover a species of farm product, sire was to discover a species of farm product, of which, a great amount in value could be secured on a small territory of land, so that a community of farmers could live in a compact settlement or village. I have found this desideratum in the Riben Sugar Cane of Louislana, which flourishes here, and the climate suits it better than in Louislana. I have given it a three years' test, It will yield a money value of from one to two hundred dollars per acre, and no danger of ever over-stocking the market. My next desire was to secure a sufficient number of acres of good land, so that fifteen, twenty or fifty acre farms could so that fifteen, twenty or fifty acre farms could unite in a village settlement. I now give notice to good Spiritualists of the anti-Woodhull type, that I have the land and the seed cane, and all that is now warting is people and money. We will lay out a village and forms adjoining, and have a Spiritual hall and a Spiritual library fund—a fund also provided for the good old Journal, to be sent broadcast. Land shall not cost more than six dollars per acre-plenty of timber, prairie, water, etc.

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 sending speakers over the country to lecture in some of the many thousand localities where the friends of the cause are too few or too poor to hire speakers. I am highly gratified to be able to state that Minnesota has wakened up to a recognition of this moral necessity, and has had a speaker in the field for several years, who canvasses the en-tire State, and is supported by an annual contri-bution of one or two dollars a year by more than 600 Spiritualists—living, practical, working Spiritualists, who are accomplishing more for the cause in this way than those who pay out of their own pockets twenty-five dollars a year or more to hire local speakers. And the glorious fruits of this generous labor are now visible almost everywhere throughout the State; and its practical results, in awakening a wide-spread interest and increasing the number of annual contributors to the general treasury, is the accumulation of suffi-cient funds to justify the employment of another speaker. Hence I have consented to yield to the call of the State Executive Board to join brother Potter in his missionary labors in this State. And at most points where I have spoken during the five weeks I have been in the field, I have had large and very deeply interested audiences, and the friends of the cause often express themselves much pleased with the result of my labors in the various localities where I have lectured. I always succeeded in making a strong impression when in proper health, and my health is steadily improving since my prostrate sickness in October. I shall send for publication in January, a more spe-cific and detailed account of my labors. I should rejoice much to see other States following the example of Minnesota in employing itinerant lec-turers, by which means the number of Spiritualists may soon be increased millions. 'My address until further notice will be Long Lake, Hennepin

CARTHAGE, O.-D. Winder writes,-I expect to remain here among my children. We have a medium here, and regular circles—will have one in my room this evening. There is quite an interest awakened on the subject here. Our medium is a boy, about 15 years old, of a respectable f-mily. I am an invalid, and working for the cause of Spiritualism for nothing; but I am happy and contented, knowing that the good angels have charge of me. I can talk to Spiritualists in the Journal, and to church Christians in Watson's Mayazine. My prophetic theory is that all good Spiritualists and Christians will ultimately meet on a common platform. I am happy to see that Bro. R. D. Owen is rapidly drifting towards my position on this subject. I regard him as a special agency in the current revolution in religion; before whom the master minds of the age are inclined to bow with reverence, and learn wisdom, clined to bow with reverence, and learn wisdom, moderation and truth. His liberty in the pages of the "Atlantic Monthly" is among the favorable omens of the times; and the reappearance of his article in the Journal's strong proof to me that it is under angelic control. A miguty wave of celestial truth is now sweeping over the world; and the time is near when the Babylon of Alse, sectorian Cathalia and Protestant Thankors. sectarian, Catholic and Protestant Theology, will fall, to rise no more forever. Oh, thou great spirit of Truth! hasten the happy day! Dun't be discouraged by the overt act of proscription, tyranny and persecution,—such as the expulsion of the Journan from St. Cloud reading room, the of the Journal from St. Cloud reading room, the medical bull of the New York Doctors, etc. These are necessary "eye openers" to the thousands of honest people, whose attention will be drawn to the question of the hour by these outrages against American freedom. You are none too severe in your strictures on these diabolical modes of opposition to the cause of truth and justice. Keep your two-edged sword pushes that justice. Keep your two-edged sword unsheathed, until victory perches on our banner; and you will have the approbation of all true friends of humanity on earth and in heaven. Since writing the above, we have arranged to hold a circle at my room on we have arranged to hold a circle at my room on Monday night. I concluded to relain my letter, and tell you the result. Our medium is a boy about 16 years old, developing rapidly. He is clairvoyant and clairaudiant. The manifestations in our circle were as follows: 1st, Our table rocked on its base. 2d, Loud and distinct raps, in answer to questions. 3d, Spirit voices addressed to individuals, but audible to all present. 4th, Spirit described by medium, and recognized by persons described by medium, and recognized by persons present. If anything remarkable occurs at our future sittings, I will report in full for the Jour-

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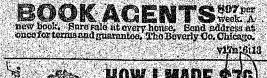
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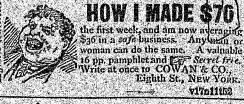
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This is a very excellen picture, the lady being a medium. The articles belonging to the child were placed on the table, while the sittented in one hand a bonquetoflowers, requesting mentallithat the spirit would rest its hand on it. As will be seen the request was granted. the request was granted...

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The spirit here represented is Mr. Glover's mother and fully recognized by all that knew her. In comparing this with a picture of Mrs. G., which parties can have if desired, the likeness seen to be every remarkable and satisfactory.

. Herbert Wilson, Bostom, MASS. Spirit form of a young lady to whom Mr. W. war engaged. She brings with her an anchor of flowers emblemof hope, in the cross bar of which is her correc name. This picture is fully recognized, and a beautifu test,

Mr. Winslow, Boston, BRAM Spirit cousin and brother. This picture is fully recog-zed, and is certainly a very remarkable one. Over the head of the lady appears a crown of light which Mr. W. says is a fitting emblem, as she was a very spiritual woman.

Mrs. Tinkham, Lowell

Spirit child, fully recognized. This picture is a remarkable one, inasmuch as it s, ows the power of spirits in moving tangible objects, the child having raised a portion of the sitter's dress. Spirit child eltting in its

Mrs. Cottrell, Bostom, MASS.

spirit child sitting in its mother's lab. This picture is also a most excellent test, not only from its being readily recognized, but from the correct name of the child, which plainly appears in a wreath of flowers in its lap.

Mrs. H. B. Sawyer, Winoma, MINN.

This is certainly a most wonderful picture. The sitter was impressed to place her arms in the attitude of ho ding a child, while behind stands the spirit husband, and places the spirit babe in its mother's arms.

Master Herrod. N. Bridgwater, MASS.

This young man is a medinm. Before sitting for this picture three spirits offered to show themselves, representing Europe, Africa, and America. As will be seen by the picture, the promise was fulfilled. Also a picture was taken while entranced and shows his double.

#### Equally as Interesting ARE

CHARLES H. FOSTOR, OF NEW YORK, and epirit of ada 150acs, henres. S. A. BIGELOW, BOSTON,

emoving epiect of pranklin, with the incornical SAMUEL CARTER, BOSTON,

WITH SPIRIT WIFE AND SONS.

HRS. FRENCH, BOSTON, AND SPIRIT SON. UOL. UUSHMAN, CHICAGO. SHOWING EPIRET PRIBUD, WITH QUARER DONNER AND PACKAGE OF RATE.

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BARAH A FLOYD. attended by her indian guide, har-whe-ne-ma. HATTIE B. ROBINSON, PHILADELPHIA, SHOWING SPIRIT FRIEND, FULLY RECOGNIZED.

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Mrs. Robinson also, through her mediumship, diag

the disease.

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

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I can fully substantiate the foregoing by 16,000 wissesses, if necessary, and will anower correspondents it lesired.

Anringfield, Un

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

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#### DEATH, OR THE PATHWAY FROM EARTH TO SPIRIT-LIFE—CONTINUED—NO 9. Embracing Descriptions of Funeral Rites-Disposal of the Dead, etc.—Premonitions of Death-Death by Fire, Death by Hanging, Drowning, Suicide-Philosophy of Death-The Transit of different Spirits Vividly Pertrayed, etc.

They are persuaded that they will instantly pass into another state of existence, where they will be just what they were when they died. The Fec-

greans generally bury the body in a sitting posture. "New-Zealanders were buried in their houses, which were left with all they contained. They believed in a future state that was entered upon immediately after death, and missionaries could not induce them to accept the doctrine of the resurrection of the dead. Similarly, the islanders of Torres Straits use the ordinary huts as dead houses; and, in the great Central African kingdom of the Bornou, every one lecburied under the floor of his own house, without monument, and sometimes the house is occupied as usual, but among the great it is abandoned. The Dahomans, Yornbas, and the other races of the Gold Coast, do the same.

"The Tahitians do not bury their dead at once, but put them, carefully protected, on a raised platform until entirely decayed; then the bones are collected, scraped, cleaned, and buried. Sometimes the head is not deposited with the rest of the body, but in a box. They believe in the survival of the soul, and destroy children, and the old, and diseased.

"While thus the large mass of mankind has always striven to expedite the dissolution of the body, a small number of races have, from the most remote antiquity, made it subject of tender and serious consideration to guard the human body after death from all chance of destruction. These races fostered the belief that the dead were to be resuscitated, after a more or less extended period; hence it was necessary that the body should be preserved from all injury, and, if possible, from all corruption, that the soul might find it uninjured on the day of resurrection. No people have paid more care and labor on the preservation of the dead than the Egyptians. They believe that, after a subterranean pilgrimage, the soul was to re-enter the body, and give it movement and life. 'The Jews also believed in the resurrection of the dead, and hence they covered the corpses with spices to preserve them for a while from corruption. Eighty pounds of spices were used at the funeral of Rabbi Gamaliel, and Nicodemus furnished a hundred pounds weight of a mixture of myrrh and aloes for the burial of Jesus. Every Jew wished to be buried in that land where the Messiah should come to reign, and call the dead from their graves. Jacob's and Joseph's embalmed remains were returned to the land of Canaan; and it was a popular belief among the Jews that the bodies of the righteous, wherever else buried, rolled back to Canaan underground. This land of the resurrection was called by them 'the land of the living,' and the sepulchres were 'houses of the living.'

"The Christians of the first century gave to their burial-grounds the name of cemetery, which means 'sleeping-place,' or 'dormitory.' It was taught that every one would rise from the grave wherever he had heard the word of God and believed in it. Hence, as the Jews wished to be buried in Canaan, so every Christian wished to be laid in the ground adjoining his church. A churchyard, consecrated by the benediction of the sprinkling of holy water, took, therefore, the place of the Holy Land. Unbelievers could not be interred in it; and, where municipal laws rendered it incumbent to receive also the bodies of heretics, they were buried in a portion of the cemetery which was not considered as forming part of the sacred ground, and which, in fact, had not been consecrated.

"In the present state of popular feeling on this subject in our country, we must be satisfied when we see the dead deposited in the ground in such a manner that the earth can completely absorb and neutralize the products of decomposition. Cremation does not yet commend itself to our hearts. Some future day, when all our religious, superstitious, or traditional ideas, are changed, and our hearts are completely set on living solely by the laws of science, then we shall probably offer a premium for the discovery of an instantaneous destruction of lifeless bodies of those we love."

CHAPTER V.

Spiritualistic Funerals—Simplicity at a Funeral—Characteristic Wakes—Drunk.

en Orgies over the Dead, etc., etc.

According to the Medium and Daybreak, a paper published in London, the first Spiritualistic funeral occurred there on Thursday afternoon, July 30th, 1874, at Willesden Cemetery, when the body of the beloved child, Beatrice Augustine Drake, 21/2 years of age, the daughter of Mr. Walter Drake, of Modena Terrace, Upper Westbourne Park, was given back to the earth from whence it came, four days after it had been east off by the

happy little spirit who needed it no longer.
No mourning of any kind was allowed. The ladies, six in number, were all dressed in white, the gentlemen all in their usual light clothes, and every one having a bouquet of flowers. The little coffin was covered with white, with no pall or drapery of any kind. When the carringes arrived in the Cemetery the company walked to the grave, and, standing around it while the sexton did his usual duties, sang the first and last verses from

the 93rd hýmn in the "Spiritual Lyre." Mr. W. Whitley, who had been requested to officiate on the occasion, hen delivered the following address to the friends (all Spiritualists) who Attended:-

"My dear Friends,—We now meet over the little grave which is open to receive all the earthly remains of a beloved child, so happily released from the terrible pains of its poor mortal nature; and we here desire to offer our united thanksgiving to that blessed Creator and Preserver, through whose mercy we are permitted to realize the glorious fact of spirit-communion, and in our inmost hearts to believe that the angels of these little ones 'do always behold the face of my Father in heaven.'.

"The greatest teacher the world has ever known—the highest and holiest light that has ever shone upon this our earth—the most consummate embodiment of pure love and sympathy towards all poor souls who seek after and love truth—has, in his own sweet and sacred manner, not only told us to suffer the little children to come unto him, and forbid them not, but also that 'of such is the kingdom of heaven.'

"Surely, then, we may hope—yea, we may be certain—that the dear child now released, and who, through the two-and-a-half years of its earthly life, knew little more than one long agonizing pain, will be much better and more tenderly cared for in one of those sublime and heavenly mansions which are 'in my Father's house.'

"And here we would picture to ourselves this darling child, meeting with the myriads of little ones like itself in God's great all-sufficient home, clapping its tiny hands to the tune of its inward and inexpressible joy, drinking in all that delight which the spirit-vision and the spirit-nature of the child is capable of receiving, and bowing its unuttered thanks to the Great Omnipotent and Omnipresent Love, by whom alone all this mighty provision is made, and made and given for ever.

"Oh, what a joy to think that these 'little ones' may have to be trained in the bright and shining vineyards above, where in labors of love, infinite wisdom rules everywhere. Yes, my friends, there will be glorious work in heaven. No idle drones can crawl and leave their slimy trails in that garden. There will be work, and rest, too, for all there. Jesus says, My Futher worketh hitherto, and I work.' And shall we, who are but the recipients of that amazing bounty, desire to be idle in the Lord's vineyard on earth? Never. Rather let us be at His work while it is called to day, for old age will come on, and then we may not use the light. Let us then, dear friends, as believers in Jesus, and as believers in God his Father, and in all the realities and wonders of his unlimited universe, be ever ready with words and deeds of kindness to all, friends or foes; and, while ever ready to teach, let us be ever-thankful to learn, and in thus sowing abroad the good seeds of the kingdom, may we cultivate in our hearts the humble and thankful spirit that we have ever been privileged to do so.

"While we, as Spiritualists, do not repeat, or believe in, the stale, the erroneous, and the priestly notions in committing our beloved ones to the graves, we at the same time do hereby commit all that is of earth to the earth from whence it has been taken; and in sprinkling upon the outward form of this beloved child these beautiful flowers of earth, as the fittest emblem of its innocence and purity, we also commit the dear child itself into the hands of that Good Shepherd who so affectionately carries the lambs in his bosom, and also into the keeping of that most loving and gracious Father of all, without whose knowledge not even the sparrow can fall to

a We are thankful, dear friends, for the release of this poor child, and we recognize that it is owing to God's own good providence that we realize for ourselves that grand old (and yet ever new) truth, that our departed friends do return to give us the assufance of their continued existence, and to hold communion with those who are still struggling on in earth-

"We are taught by 'Him who spake as never man spake,' that every idla word will ultimately have to be accounted for: Then let it be a serious and solemn matter with us as to how we spend our present lives; and living, as we do, in the presence of God's ever-watchful and invisible hosts, let us carnestly strive to regulate our thoughts, words, and actions so as to lienciit and bless the world in which we live, and so glorify our Fatherwho is in heaven."

"No doubt whatever rests on our minds as to the state of this dear child. We believe that even now she may be watching us as we go through this little ceremony of 'burying the dead out of our sight," and in all confidence we leave her in God's blessed love, and in the kindly care and keep. ing of those of His dear ministering servants who always delight to do His

After the above address, the friends scattered the remaining flowers in the grave, sang the first and last verses of the 147th hymn in the "Spiritual Lyre," and returned home, joyous and thankful that the simple ceremony had been gone to bugh without any of the solemn mockery of the times. FUNERAL OF A LYCEUM MEMBER.

H. Lord, in the Medium and Daybreak, gives another incident. It will be read with deep interest, showing, as it does, the tendency of the times on the part of those who believe in the Harmonial Philosophy:

"Ann Elizabeth Gaukroger, aged 19 years, passed on to the Summerland last Wednesday morning, the 21st of October, 1874, at 11 o'clock. After the minister had gone through his ceremony, the choir sung the hymn on page 293 in "Spiritual Harp," called "Colestial Clime." Then Mr. A. D. Wilson read the funeral service from the "Lyceum Guide;" afterwards, Mr. E. Wood was entranced, and spoke to the assembly very appropriately, telling the people to look in the spirit-land for our departed sister, and not in the grave. Concluding the burial service, we sung the hymn on page 149 "Boylston." The procession then adjourned to the Lyceum, where a tea was prepared. After tea a circle was formed, and about two hours were spent very pleasantly in hearing words of comfort and of love from the fair ones above. Two of the members of the Lyceum saw our departed eister in full bloom, while the circle was proceeding; she appeared to those who saw her to be happy and cheerful, desiring her parents to weep no more for her, as she had got a beautiful home above. This is the most substantial consolation that we poor deluded Spiritualists know; that we shall live again, and that when we shake off the tenement of clay we shall live, and neither priest nor parson can rob us of our home in heaven, and that losing our sister only strengthens our hope to long to see the day when we shall be consigned to our home above, where we can have our rights and liberty, and unfurl our banner to the joy and peace of all on earth's plane."

SPIRITUAL CHRISTENINGS AND FUNERALS.
In the same paper, B. H. Bradbury writes,—"In looking over the columns of the last issue of your valuable paper, I find a communication from Liverpool, announcing 'a spiritual christening,' and our Liverpool friends seem to rejoice at having been the first to step through the pale of error and dare to think and act for themselves. But I think they are a little mistaken here; for, instead of they having the first child brought into the world and christened by the spirits, it is the third that I know of. My daughter Matilda was christened by the spirits, through Mr. John Kitson in the Gawthorpe Meeting Room, before a public meeting, on the 28th of January, 1872. Since then we have another little daughter, who was brought into the world by the spirit-guides of Mrs. Butterfield, and the day and time of its birth was foretold ten days previous by Mrs. Butter-

field's friends. Mrs. Brook, another lady of our circle, was told the time she would be presented with a little daughter, and the spirits also chose its name, Lilly. Mrs. Kitson, of Ossett, had her little son Fred christened by the spirits, through Mr. Kitson, in the Spiritualists' Meeting Room, at Ossett Green, about six months ago; and this child has since passed on to the spiritworld, and its mortal remains were interred in the South Ossett churchyard, by the spirits, through Mrs. Butterfield.

THE FIRST SPIRITUALIST FUNERAL IN AUSTRALIA. From the Warrnambool-Standard we learn that the funeral of Mrs. Naylor, who died sometime ago in Australia, was well attended, and was highly noticeable from the total absence of all the outward signs of grief usually nanifested on such occasions. The hearse, as well as the horses and their driver, was decked with festoons of evergreens and flowers in place of plumes, while on the coffin itself lay two large bouquets. Each of those forming the procession was presented with a small bunch of flowers to be worn in the button-hole of the coat; and the appearance of the whole was sufficiently singular to attract much attention. A pretty large crowd assembled in the cemetery, those auxious to testify to their respect for the deceased lady being supplemented, doubtless, by others who were curious to know what description of ceremony would be used. There was little to denote a departure from the ordinary usages, except a total absence of anything like mourning or regret. The deceased lady was spoken of in an address by Mr. Walter, as merely having changed her place of existence, and to be still capable of watching over and protecting her friends; and this, with some reflections on the event, a hymn expressive of the soul's desire for a better world, and a short prayer of adoration, completed the ceremony. At an appropriate point the coffin was lowered into the grave, still bearing the large bouquets, while all present threw those they had worn down upon it.

FUNERAL OF HON: J. B. RICE, IN CHICAGO. It is really refreshing to know that the funeral rites of a prominent man in Chicago were simple and unostentatious, yet elegant.

The coffin was placed in the chancel beside a broken column, upon which was a floral crown surmounted by a cross, and at the base a beautiful basket of flowers, both the gift of Mrs. James H. Foster. On the coffin itself was simply a small bouquet. The inscription on the plate was "J. B. Rice, born at Easton, May 25th, 1809. Died at Norfolk, Va., Dec. 17th, 1874." The floral decorations were very beautiful. The most prominent was a beautiful cross, composed of camellias, tube-roses, tea-roses, and smilax, which emerged from the baptismal font. It was the offering of the five daughters of the deceased. Pendant from the choir's protection was a nagnificent heart of white flowers, in the centre of which was the aphorism, "An honest man is the noblest work of God," and the initials J. B. R. This was presented by J. H. McVicker. Hanging from the lecturn were trailing plants, while below was a large medallion with the words "Uncle John" imbedded in it, from Miss Emma Marble. In front of the pulpit was an elaborate anchor, from Miss Dunlap. In addition, there were several large baskets full of flowers, which were so placed as to show to advantage. The services were of a very modest character, consisting only of the regular burial service, no sermon being preached, by request. They occupied only half an hour, and, when concluded, the casket was carried out by the pall-bearers and placed in the hearse, the cortege passing out of the church in the same order as it entered.

As an indication of respect for the deceased, the flags on all the public and many private buildings, as well as on the vessels in the harbor, were at half-mast, and no business was done at the City-Hall after 10 o'clock in the morning.

T FLOWERS AT FUNERALS IN ANGIENT TIMES.

Flowers played no unimportant part in the public and private life of the Greeks and Romans. At weddings and funerals, at their feasts and festivals, upon state occasions, in their divinations and incantations, and in the worship of the gods, flowers were used with a lavish hand. At a marriage the bride and her attendants were crowned with garlands. The dead were decorated with flowers, and flowers were placed upon the tomb. All are familiar with the story of the Greek lover who placed upon the grave of his mistress a basket of acanthus flowers, the leaves of which, being pressed down by a tile, grew gracefully over the sides of the basket, and gave rise [ f From the Chicago Tribune-IGalzay, ] to the first idea of the ornate Corinthian capital. It was customary for the guests at feasts to appear with crowns of flowers upon their heads flowers decked the walls and tables, and were profusely strewn over the floors of apartments. Victors in the Olympic and other games were crowned with chaplets of flowers; no religious ceremony was complete without them; while each god had his appropriate floral emblem.

WAKES. "In Ireland," according to Miss Edgeworth, "a wake is a midnight meet. Ing, held professedly for the indulgence of holy sorrow, but usually converted into orgies of unholy joy. When one in humble circumstances dies among a certain class of Irish, his body is laid out and covered with a sheet, except the face which is surrounded by lighted tapers, and then the physical remains is 'waked' by relatives and neighbors. After deep expressions of sorrow over the deceased, those present are entertained with good cheer, of which whisky forms an important part, and the 'wake' often terminates in noisy if not riotous demonstrations of enjoyment." The New York Times gives the following account of one of these wakes:

"On Sunday afternoon the police of Elizabeth, N. J., made a descent upon a house in which a wake was being held, and arrested all the inmates, the entire party being found in a state of intoxication. The wake was being held over the body of Bridget Nichols, wife of William Nichols, both of whom were well known to the police. A woman named Jane Ann Hennessy was found lying on the bed by the side of the corpse, and she was so much under the influence of liquor that she was unable to dress herself. She was committed for thirty days to the County Jail as a common drunkard. Nine persons in all were taken into custody and locked up at headquarters. They had been engaged in a most disgusting orgie, and not the slightest preparation had been made for the burial of the corpse, which was in an almost unapproachable condition at the time of the descent William Nichols, the husband of the dead womm, was discharged so that he might attend his wife's funeral, and the body was buried yesterday by the Overseer of the Poor. The remaining prisoners were committed to the County Jail for various terms."

In former days, say 400 years ago or thereabouts, the people must have been great enters. A correspondent of the Christian Register, writing on this subject, gives the following curious items of domestic or social life

among our ancestors at funerals:-"It is related that in 1466, at the funeral of Sir John Patson, the head of the wealthy family, whose correspondence, known as the 'Patson Letters' presents so many pictures of the life of the English gentry of that age, a feast was held for three whole days. Thirteen barrels of lieer, twenty, seven barrels of ale, and fifteen gallons of wine were provided, and this not sufficing, sixty bushels of mult were brewed besides. Thirteen hundred eggs, thirty gallons of milk, ten 'nete' cattle, forty calves, and as many more pigs, were devoured. The torches, the many pounds of wax to burn over the graye, and the separate candle of enormous amount, and twenty pounds of gold and twenty-six marks of copper were distributed to the throng that attended. The 'rele' of the torches at the dirge was so great a glazier had to remove the glass from the window-frames to allow it to

Such "wakes," are, however, as worthy of as much respect, as many of the aristocratic funerals held in many of our large cities.

# Bew Bork Department.

by...... B. D. Babbitt, D. M.

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

Right Ideas, Demand Right Words.

There is often a great confusion of words and ideas among popular writers and speakers. Most persons use too many words; a small number use too few, and very many use inap-propriate or ill chosen words. In England, a few persons speak the English language exquisitely, but the mass of the people are by no means so correct as in this country. For elegance of language, I think Massachusetts sur-passes other states or countries, although I think New York city is less provincial than Boston or other cities. There is a much larger proportion in any of our larger cities who speak good. English than in London or Liverpool, owing to our public school system.

The wrong use of words encourages wrong ideas, and vice versa. Lord Byron illustrates the importance of words, as follows:— "Words are things, and a small drop of link, Falling like dew upon a thought produces, That which makes thousands, perhaps mil-

lions think." A certain Dr. B L. Cetlineki, in the "BANwer of Light," speaks of an efficacious healing power not known to the materia medica. which is "generally known by the name of 'Zoo' or animal magnetism. A more pompous name" he continues," "is given to it by some fanciful writers in the newly coined expressions 'psychic force,' 'psychomany,' 'psychophysics,' in connection with some wild theories, concerning the nature and modus operandi of that mysterious power."

In answer to this I have to say that if Dr.

Cetlinski is satisfied with the term "animal magnetism," he has a very poor idea of the mighty potency of spiritual and human dynamics in the cure of man's ailments. He would degrade the whole business to the em-ployment of mere physical elements, in harmony with those who deride all Spiritualistic agencies, and who rely only upon drugs and the coarse powers. Has be not learned that there is not only the ruder animal aura, which healers, use, but also a much mightier and subtler force, a kind of spiritual or psychauric element, which can leap forth independent of nerve channels and kindle a new fire of life within? Does he not know that the greatest healing potencies come not only from this higher soul power; but from the still finer forces, which disembodied spirits bring to its aid and combined with it? This is not a wild theory, but can be proved by thousands of cases of cures, some of which have been made hundreds of miles distant. I submit to the reader if it is not a misnomer, a very tame theory, which considers animal magnetism as the great healing agency. How much better to use the term psychomany, which means the union of spiritual and physical forces in the cure of disease. How much better to have psychophysicians who deal with mind and budy together, than to have mere physicians who deal mainly with physical or bodily forces, or metaphysicians who deal with mind unconnected with the body. The true psychomist, or psychophysician strikes at the foundation of all human upbuilding, for, as in nature, he combines positive and negative forces without which all harmony is impossible

Prof. Brittan in a kind notice of my Health Guide in his Quarterly, suggests that scientific reasons might be given for not considering magnetism the positive principle, and electricity the negative, according to that book. As there is some diversity in the use of the terms positive and negative. I will quote a few words

from the Health Guide, page 14:—
"The Positive (force) being that which is aggressive, strong, warm, etc., the Negative, that which is more passive, cold and dormant, though by combination it may bring about great heat and excitement. \* In the following list the first words are positive, the others negative:-

Fire-Ice or cold water. Heat-Cold. Magnetism-Electricity. Vital Magnetism—Vital Electricity. Spirit-Matter. Acids—Alkalies, etc.

Now I suppose all the world will admit that ice and snow abound in electricity, and although some scientists will consider electricity the positive element, I would ask the propriety of so doing. Is sleep, or death, or the state of congealment which the cold electrical condition brings about, a positive condition? Then human language is a failure. Is the magnetic condition, is fire itself, to be considered negative? Then again is human language delusive. That electricity may evolve sparks of fire by coming into contact with its opposite, does not prove its hot nature, any more than a dash of cold water can be proved to be warm because it may evolve still greater heat by striking a warm human body.

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