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

VOL. XVII.

B. S. JONES, EDITOR,

CHICAGO, JAN. 23, 1875.

NO. 19

A NEW BALLAD OF " MARY OF THE WILD MOOR

BY EMMA TUTTLE

The snow glistened ghastly and cold, And the winter winds howled o'er the moor As young Mary, outcast by the world, Shuddered back to the old cottage door Be still, little baby-press close To this frozen and desolate breast, And it may be my father will rise And bid the poor wanderers rest."

But cold blew the winds, and the child Wailed louder its piteous cries, As she folded it closer, and mouned While the tears froze which fell from her

The sparks from the chimney laughed up In the face of the merciless sky, As she stalked like a ghost of the storm To the door with a supplicant's cry ;-

O Father | pray open the door ! I freeze with my half fre zen child ! The world has no shelter for me And the cold winds howl batter and wild ! She waited, and harkened, and mouned, Buitthe silence was sullen and dead, Bo she turned her white face to the storm,

And the snows drifted over her head.

In the dumbness and darkness of death A door opened high o'er the moor, 'And an angel as tender as love Stood looking at her in the door. She saw little children at play Which never were wretched or poor, And thither one went with her babe From the winds which blew 'cross the wild

A century's years have gone by Since the wanderers perished of cold, And Christ, who is tender and wise, Took the shivering lambs to his fold; But afar in that country of bloom

Sweet Mary looks oft from the door, To welcome the outcasts of earth From the winds which howl o'er the wild

The thought of the year of her sin, And the night of her agonized tears, Have made her remember and pray For the weak and the needy all years. And so when a wanderer faints You may hear Mary call from God's door. Come this way! come this way, poor soul! From the winds which blow o'er the wild

SPIRITUALISM:

It is Breaking out in Minnesota.

It Selects this Time the Church Members in Minneapolis.

THE MEDIUM, A LITTLE GIRL-THE INVESTIGA-TOR, A REPORTER OF THE 'MIRROR'

The mysterious performances and unexplained developments attending the seances of Spiritualists, have long been the source of exultation to credulous believers, and an occasional wonderment to the most obstinate skep-

The most thorough naturalist, who attempts to reduce everything to the action of natural laws, and holds that every phenomenal occurrence is explainable upon scientific principles, is sometimes forced to admit that himself and others are mistaken, and all mistaken alike at the same time in the same action of their natural senses, or, that the scientific laws governing the production of many of the feats per-formed through what are called "mediuma" are unknown.

There is no question that a therough scientific man, with proper apparatus, or a practical prestigiator, or a ventriloquist, can re-produce most of the effects that appeal to the senses in these so called spiritual manifestations. But, where a mere child, who has never made natural philosophy a study, who has never before developed the possession of ventriloquial powers, and who, instead of be-ing practiced in sleight-of-hand, and-illusionary tricks, has been remarkably free from any tendency in that direction, and a model child for correct deportment and fastidious adher-ence to truth; when such a child suddenly develops the power to produce such illusions as we have seen and will describe, it is time for the stickler for rationalistic explanations to stand appalled, and, as one good old man did Wednesday night, lift his eyes and hands in unaffected horror and cry, "Diabolism!"

Bo much, by way of introduction. Now, to For several weeks the family of a highly respectable merchant of this city, has been disspectable merchant of this city, has been dis-turbed by the manifestations, apparently gov-erned by a girl of the family aged fourteen, that have been occurring at their house. Neither the father or mother are Spiritualists. They are both members of the Baptist Church, and have ever looked upon Spiritualism as a delusion and a snare. None of the family had ever attended a spiritual seance, visited a Clairvoyant, or seen a so-called fortune teller. They claim to have had not merely a disbelief-but a orisim to have had not merely a disbelief but a holy horror of all such things. All they know of Spiritualist (so-called) manifestations, was what they had learned from the occasional so-counts 'published in the newspapers. These they had read, wondering at the credulity that could swallow such (to them) palpable untruths, rather than at the strangeness of the exhibitions.

About six weeks ago, as they inform us, their daughter began telling them of what she

saw in a dark closet in the house every time she entered it. The visious appeared to her as pictures sometimes a landscape, and others a face, a figure or a group.

The parents tried to correct her of this

strangely and suddenly acquired habit of ly-ing. She was at one time shut in this same dark closet for half a day as a punishment for

The mother, fearing the effect of such a punishment on the sensitive organization of her child—it was the first penalty of the kind exacted from her-sat in the room from which the closet opened during the whole time, listening to every movement of the child.

Sae had observed the strictest cartion as to letting her imprisoned philit harw of her presence, lest the effect wine punishment should be lost. You may therefore judge of her astonishment when the girl called out, "Mother the six hours are over; may I come out?"

Ber mother asked her how she knew that she was there. She said, "I saw you all the time." Then she was asked how she knew the time was up. She "saw by a clock—a dark woman in a lorg blue cloak, and with a scar over her left eye, held the clock."

Not a very successful cure for lying was it? But the mother scarcely thought of that; the description of the woman holding the clock arrested her attention. It was an accurate por traysl of her mother when she last saw her-

all but the clock.

In addition to this the girl told where each member of the family had been during her confinement and the several sets they had performed. She did not say that she knew they had done so and so; but those things were what she saw, and in fact they talled in every particular with the actual occurrences.

Father and mother and all the children were astonished. They no more accused the child or young woman of lying, but they began to test her powers.

These tests resulted in manifestations that were calculated to overturn the religious faith of the household, a faith that had been grounded as on a rock for years. If these manifestations of clairvoyance, thought read-ing, and to some except a prophetic power which she developed, were not illusive, their tenets relative to spiritual life and powers were overturned.

If these were true, might not all that Spiritualists claim be also true, when the whole fabric of their religious faith would be shred-To them, their religion had been a real

y; this assault upon it must be repelled. Their own tests having failed they resolved to ask aid from others They invited their own pastor and two clergymen of other denominations, and several of their fellow church members and intimate friends in and out of churches to meet at their house for investigations.

The clergy, we believe, in no case attended these meetings, which resulted in a series, and a number of persons, prominent in church business and social relations in Minneapolis, have become thoroughly mystified in attempting to elucidate the truth on other grounds than those of spirit agency.

During a conversation from which the most of the facts above stated was learned, the medium entered the room. She is a fair-haired, slightly formed girl, just attaining the stature of womanhood, and naving that nervous temperament, which Mesmerists claim to be most

perfect for their subjects. Sae was modest in her deportment and seemed to shrink a little from further investigation; but to all appearance appeared as desirous of solving the problem in accordance with the hopes of her parents as they were.

She offered nothing as a belief; did not claim to receive anything from spirits; said her answers came to her intuitively; and she described what she really saw; or went and did, where and what an invisible and unknown controlling power seemed to demand.

In answer to the old formula "Is there any

spirits present?", there was no response. was then put in another form, thus: "If the power that has controlled the person is present, and if these investigations tend to do good and reveal the truth, it will please manifest itself as it sees best.

Immediately the chair, on which the medium sat, was raised with its occupant about three feet from the floor, carried steadily and smoothly across the room, or very nearly across, and turned around, so that the medium faced the questioner then noiselessly was lowered to the floor.

There was no visible support. Almost im mediately the chair was raised again, and the mediately the chair was raised again, and the medium said: "Please see if any invisible but yet tangible power supports me?" The father and the lady visitor joined hands, and, standing one on each side of the chair, passed them over and under the chair several times in a continued circle, the chair lowering as their hands raised and raising as they were lowered, so that the contact of hands might not be

The father of the girl said it was the first occurrence of the kind and was more astoniah-ing than anything that had been done before. So far as the reporter could see there was not the possibility of illusion in the matter.

The girl then began describing what she claimed to see. There were immediately rec-ognized as correct delineations of events personally known to some one present, all of which occurred before the girl was born. They were of private interest. The death bed scene of the brother of one; a sleigh ride down some of the brother of one; satisfy fide down
a mountain road, and an awkard upset in the
boyhood of another, etc., fit for publication
only with the consent of the party interested.
The question was asked: "Are these manifestations produced by spirita?" The girl
immediately replied: "That depends on what

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mekning is given to the word 'spirits.' If you mean the individual soul of some person who has lived on earth and died, the answer is -no. If you mean an intelligent agent that has acted in and been part of souls who have passed away from earth, as well as with and in

those still living, it is—yes."

Several questions were asked and answered in the same vague way, when in apparent re-ply to the remark that "these answers were somewhat sphinx like," the girl said, "the sphinx is a reality; and its answers are clear enough if rightly understood."
"Will we ever clearly understand your an-

"I think so. Your efforts at investigation

are making it easter, and the way to a revela-tion seems clearer. As soon as it can be given without injustice, and without increasing evil,

"Is it possible for you, the power control ling \_\_\_\_. (the medium's name was pronounced) to make yourself visible to our eyes?" It is possible: two of you have already seen

"Will you reveal yourself?"
"Not to night. It is not expedient. I may do so at your next meeting. The investiga-

my medium demands it."

Thereupon everything unnatural ceased The medium exhibited a very little relief, but looked wearied and sleepy. Another evening was named for further investigations. We shall attend, and hope next week to give a full and clear explanation of the mystery on scientific principles.

THE NEXT SHANCE.

After a few minutes passed in pleasant general conversation, the medium, who had been present during the assembling of the party, sbaring in their conversation in a natural girl ish style, began speaking in a dignified earnest

There was none of the traditional falling into a trance, nothing abnormal in her appear ance her voice was perhaps a little deeper and stronger than common-but there was something in the manner that nearly all pres ent recognized as announcing the fact that some other intelligence was expressing itself through her. She said

"All -re present who intend being here to night. Enough has been done by way of physical manifestations to satisfy the most skeptical that my medium is not the real agent, but to still further establish the fact, look for a minute, as you sit, at the mirror.

A PACE WITHOUT A BODY.

We all looked. A little shade began to form on the face of the mirror, covering about oneof its surface, and having s pearance to one in a cold room, on which the preath of a person has been condensed. of this gradually began forming a face, and at last stood out clear and distinct. It was that of a woman apparently fifty years of age. The hair was a light-brown, a little mixed with grey. The eyes were a deep, dark bluish grey, and were instinct with life. It was no reflected picture. It stood out from the glass. All saw it; all agreed in the description of dt. It was a strange face to all present except two.

The medium said she had seen the face often in the dark closet, and the lady who was at the gathering last week in an awe struck voice declared that she had seen that face twice in mements of great peril. Once as a face simply, appearing at an open window; and once in connection with a full human form as it pointed out her danger to those who rescued

SPIRITS HAVE VOICES.

The reporter was about to ask the face if it could speak, when it began doing so, saying:
"Certainly. A few intelligences have the
power of materializing themselves. I possess the power to a limited degree; but it is less exhaustive to speak through the vocal organs of a living person if I can first get full control of that person."

Our reporter said: "You answered my question before it was asked; have you the power to read my thoughts?"

"Will you let me test that?" "Yes.

The reporter thought the first was a question that would naturally occur to any one. As a test he must think of one somewhat odd and make it a little complicated. He mentally propounded the following: "Were you ever a human being, born and living as we do, and dying as we must; and at what age did you die?" The answer was as follows:

"I NEVER DIED.

I never occupied a human form of my own except, as now, when I have materialized one. The whole universe is filled with intelligences. Many of them have been men and women living in human bodies until they wore them out, or were released by some accident that ar-rested the animal life of the body. There are other intelligences similar in all respects, save the experience of an imprisonment in an ani-mal frame. I was created—not born."

ANOTHER TRANSFORMATION.

The question was answered. In the meantime the face had vanished from the mirror
and the voice, whose continuance had not
been broken, was now issuing from the lips of
the medium. It said that it had a name by
which ft was known to other spirits—"Aider."
signifying helper—and that unembodied souls
and disembodied souls occupied similar positions and performed similar work. The

DRATH OF THE BUDT

did not release the soul from responsibility.

did not release the soul from responsibility, nor from the necessity of labor. Bouls were

not created for a mere butterfly experience. They and work to do. Belf development, selfstrengthening and the acquisition of knowl-edge continued after death as before.

The reporter does not attempt a report of all her remarks. A great many questions were asked. Only a few of the more striking an swers are given. In answer to a question if Aider could tell what was transpiring in New York and in San Francisco, at the same time

"I could in a few moments go to and return from either place, but the lower intelligences are not gifted with

OMNIPRESENCE.

Only one spirit is unqual fielly omnipresent the Great First Good, of whom you mortals have a dim conception in the being you wor ship under the name of God He is infinite; and we, even those of us who have attained the highest degree of knowledge are still unable to grasp more than a faint idea of Him and His attributes.

SPIRITS LIABLE TO ESS.

And again, answering another questioner, "To be sure, spirits are liable to make mistakes. Only one spirit is perfect; and you cannot reasonably expect perfect work from an imperfect motor. The soul of man-does not emerge from the dying body in to a life of perfection. Death is a mere inci-dent in its career. The fact that it is freed from the body makes it no better or stronger, nor the possessor of any greater knowledge, except the sore experience of death. It is

SAME SOUL AFTER DRATH

as before. It has the same capabilities and powers, the same aspirations and desires. It goes on gaining new experiences and unlearn ing its errors in the light of those experiences. Here the speaker called attention to the

weariness of her medium, and promised to meet those who felt interested in further inquiries at such time as they might appoint not less than one week unless they could find another medium. It would be too great a drain on the medium's nervous system if continued oftener than one evening in a week.

SOUL TRLEGRAPH PROMISED

The Mirror man than asked a final question (a double one) -this: "Is there any system through which mortals can naturally and un failingly receive communications from the spirit world—like this from you—and can you reveal the modus operandi?"

"There is. I can; and at the proper time, I will. Good Night."

BY BUDSON TUTTLE.

The Holmeses' Expose,

Every Spiritualist must feel the humiliation of the position of those who have publicly en-dorsed the manifestations through the Holmeses. Never before has the cause made such rapid progress as during the past year. Three great journals, before strictly conservative, have given unusual space to articles from able authors, presenting its claims to public attention and confidence. The aristocratic Atlantic opened its door to R D Owen: the Galaxy to General Lippitt, and the Daily Graphic sent Col. Olcott, as special correspondent, to report phenomens. With a family seemingly most deplorable, almost simultaneonally with the sprearance of the January
Attantic, containing Mr. Owen's article, fully
endorsing the "pranifestations" at the Holmeses, came a complete exposure of the most despicable deception ever recorded. And to give the matter the most ridiculous aspect, the methods of the deception were so cheap and transparent, a "child" should have seen through them. The Holmeses were convicted of fraud in the West, and hastily made their way to Pailadelphia, where they seem to have been received with open arms, and for a year practiced their transparent tricks They were endorsed by Mr. Owen and Dr Child, the latter not only being completely deceived, but the spirits who controlled him were deceived likewise. The ucqualified endorsement of these gentlemen, occupying prominent positions, gave colat to the jugglery, and never this mediums have greater presperity.

Such are the facts, and it is idle for Spiritualists to endeavor to break the force of the

ualists to endeavor to break the force of the blow by claiming that the Holmeses are mediums who occasionally deceive. They have systematically deceived, and thereby seriously impaired the reputation of all who have en dorsed them, and brought a blight and disgrace on the cause itself. They may be, and proba-ble are, mediums. If so, so much the greater their crime, and the less can we accept apolo-

During the past twenty five years, number-less impostors have claimed to be mediums, and after a time been detected. Taese if ur-ish not as much on the credulity of their patrons, as the delicacy, which forbids the latter to demand rigid test conditions. If any change is suggested, a test demanded, these charlatans at once say that the "conditions will be thereby disturbed." The only "con-ditions," which they will allow, are those of fraud and imposition, and unless these ob-tain there will be no "manifestations."

In every instance when exposure has been made, it has been by Spiritualists Themselves, and they have thereby atoned for their too ready credence to the chaims of impostors. Mr. Owen and Dr. Child have nobly vindicated themselves by their open denunciation of the fraud, and their integrity is above all praise. They committed but one fault, and that one of which most men would be guilty. They at first instituted what they supposed to

be test conditions, and thereby, as they thought, proved the genumeness of the 'manifestations." They then accepted the series which folowed without guarantee and as true. We hear these gentlemen censured for their outspoken publication of the fraud, by Spiritualists who seemingly have the "cause" nearer their hearts than the truth We say if the "cause" has to be supported by such villainous trickery, it better perish with the impostors. The truth can never be harmed by the exposure of error, nor can its interests in the end be furthered by fraud. It is able to take care of itself, and they who have the magnatimity of honesty, are its true champions. Mr. Owen and Dr. Child spoke not a moment too soon, nor too implicitly, and we feel assured that the effect on Spiritualism will be for untold good. shall learn that a "manifestation" is of value as evidence, only so far as it is surrounded by rigid test condition, and these must maintain in every instance. When once mediums refuse such test conditions, they should be summarily discarded. If investigators un-warily sceept manifestations ungarapteed by tests, the Spiritual journals, should absolutely refuse to publish their parrations. It will be asked, "What tests shall be considered as cru-Buch as shall render fraud impossible. Every honest medium will readily accept such conditions, for when such startling phenomena are to be presented, the medium must expect suspicion, and will gladly do anything possible to clear himself of every appearance of fraudulent intentions, and if the purpose of spirits is to convince skeptics of their existence they must see the necessity of accurate obser-We never hear of D D. Home complaining

about "conditions." The most startling mani-festations on record have occurred in his presence, in a light sufficient to render objects plainly perceptible. Prof. Crookes, in his experiment, placed the accordian in a wire cage, into which Mr Home passed his hand and held the ins rument suspended by its base. It then played exquisite tunes, in sight of the circle, without any visible hand touching the He then withdrew his hand altogether, and it continued suspended in the cage and continued to play. We learn by this well attested fact that a wire cage is no obstruction to the passage of spirit force, and hence such a cage adjusted over the medium can not in any way impair the "conditions." Or where there is opportunity for the logress of a confederate, such a cage can be a justed to the aper-ture in the cabinet, in which the spirit-face or hands may appear. In case of physical mediums, a large cage, containing the musical in-struments, might be placed on a table by their side, and they might remain wholly free. When adjusted over the medium it could be simply scaled to the floor, or when containing the instruments, to the table. "Oh," it is said tayntingly, "you would impose conditions, would you?" Fo which I reply I would as I have shown by Prof. Crooke's experiment, impose no conditions in the least detrimental to the manifestations, but I would impose such as would render charlstanry impossible. I would impose none to which an honest medium would object, but which, of course, would be highly displessing to the trickster.

The results thus obtained, whatever they were, would have scientific value, and and deceive the credence of scientific men.

There is no doubt that a great number of now fistulent humbugs would miserably perish if they submitted to the test, but the genuine would shed an increasing luster. Tarre is not the least danger, however, of their accepting this test. It will seriously affect the 'essential conditions" of the "manifestations"

and be ruled out, All mediums who present "materialization," may be honest, but only facts recorded by Prof. Crookes thus far have been observed under strictly test conditions. The Moravis material zations are open to great objection, and the conditions under which they are observed are as devoid of crucial value as those imposed by Owen on the Holmeses. Tae the Eddys. Every manifestation he records may be genuine for ought we know, or it may be the direct reverse. He sat where he was placed, and observed what happened. He did not surround his observations with anything like a test, which would render their accuracy indisputable. He depends on argument to prove his accuracy, rather than on rigid scien-

If this exposure opens the eyes of Spiritualists to the necessity of certainty in their investigations, it will have accomplished great good, If they will hereafter insist on test conditions, at every sitting, and accept no others, there would at once be an end of imposition. Such men as Fay, Reed and Gordon, who though repeatedly exposed, still continue their nefarious practices, would be driven from the field. When the investigator consents to the requirements made by these charlatans, he is bound hand and foot, and utterfy incapable of mak-ing correct observations, and only by breaking through them can be detect the fraud practiced

It should be held in mind that Spiritualism does not depend on these "materializations" for its support. They are of recent occurrence, and the rappings and trance were not only its primary, but still remain its cardinal evi-

Of course Spiritualists gladly receive every additional proof of spirit communion, yet they well know that their cause is weakened by questionable manifestations, and consequently hold in abbysace such as are not demonstrated. by crucial tests, to be truthful. We have with the guiden brain been socumulating a vast amount of chiff and rubbish, which we hope the present tempest will allow away. From the N. Y. Tribune.

The Tribune was established originally in the interests of the common people, like the Roman Tribune—a magistrate, chosen by the people, to protect the people from oppression by patricians, or nobles—to defend their lib-erties against any infraction by senate and consula.

Is not our modern Tribune a little too patrician in its tendencies on the subject of Spiritualism? No sooner are its patrons, and even its founders, landed on immortal shores of the Spirit-world, than all, interest in their welfare is at an end. I have sometimes thought-perhaps hastily-that the Tribune was an organ to defend the people of the United States, who are in the body, against all attempts of the people of the United States, and any other States, who are out of the body; from estab-lishing a scientific communication and friendly intercourse through which they might seek to destroy that which destroys—war, poverty, sexual incontinence, solid and fluid intemper-ance, together with the abnormal desires of mind and body, that engender diseases, which are excuses for medication and drug doctor-

When the Fox girls were first in New York, as mediums, I had a tilt with my friend Hory ace, in which he accused me of "having an axe to grind "- Spiritualism favored Bhaker ism. I replied, "Henceforth Spiritualism is an institution of America." Am I not justified by subsequent facia;

KATIE KING.

".We have received recently divers letters of inquiry, principally from the inland and ag-ricultural portions of the country, referring to what the anxious writers are courteous enough to call the "recent spiritual manifes-tations." We must refer all such seekers after truth to those of our cotemporaries who have established connection with out lying ghostly quarters; the New York Tribune only undertakes to delive news from tracts accessible to

railway trains, telegraphs, or at least, not to put too coarse a point on it, balloons."

As an order of people, we, the Shakers, do have "established connections with the outlying ghostly world "-business connections Among this people, Spiritualism, which is showing so much power—see Rev. 18-originated. From here Spiritualism went forth to humanity outside of the order.

Do you ask, What good it has done? It claims to have released the twenty millions of serfs of the Russian empire. If true, is not that glory enough? A friend from Albany, who went with the Palestine company of seventy Americans, was present at a dinner given by the Emperor and Empress, at which the Empress, speaking of Home—the American medium—stated that it was by direction of spirits, through Home, that the Emperor issued the Ukase, freeing the serfs, and to this the Emperor assented.

That slavery, in America, was destroyed by spirit agency, I have never doubted. "John Brown's soul went marching on" as-really as did the army. And he went not alone. Stanton was a confirmed Spiritualist, and his statements, to us, that Lincoln was equally so,

were most explicit. Will the Trabuse, as the friend of the com-mon people of the two conjoined worlds, let these important facts go forth to humanity?

In the editorial-" Katie King"—there is a "break in the wail." The saure is designated to make a clean separation between the real and the fictitious—the honest and dishonest. It is keen enough for the purpose; but do you not close the door to the inner world a little too tight? Why not leave the gates, at least, sjar? When you put it on this wise— "This materialization must be either spirits. assuming visible shape, or a skillful trick of tlever knaves—there is no half-way ground "-I like it. That is just the truth of the case.

Just stick to that point, and we will get out of the fog. We can solve this problem, as we would solve any other scientific problem. I was the first person, so far as I know, who defined Spiritualism as a science—not a religion-placing it with agriculture, astronomy, geology and chemistry—to be dealt with ac-

By Spiritualism, I would be understood, the human immortality—the possibility of intercommunication between those in, and those
out of, the body, and nothing more. The
morality, or immorality, of the mediums—the
occurring facts, whether important or puerile
—the truth or falsity of communications, have
no more bearing upon simple Sciritualism. no more bearing upon simple Spiritualism, than similar things have upon electricity and electricians, or upon farming. Science is an orderly arrangement of facts. Give us the facts; the use, or no use, the sense, or no sense; we will attend to hereafter.

In an editorial of even date, in the Scientific Afterioan, are the following tremendous utter-They may correspond with your "Innocent Earthquake":

HOW TO INVESTIGATE SPIRITUALISM.

"There has been lately an extraordinary revival of Spiritualism, and it again challenges the general attention. Nearly all the newa-papers, and some of the most respected of the literary magazines, without reservation or pro-test lend their columns to its advocates. This revival of Spiritualism is probably due to the new phase which the spiritual manifestations have taken on: Materialization. In place of raps, tips, trumpet blowing, tying, levitations, ponderations, etc., performed by or through the medium, we now have the spirits appearing in propria persona, with bodies apparently of flesh and blood, and nicely dressed in such clothes as they wore when they dwelt in the mortal coil.

"Now these things seem to justify us in re-curring to the subject of Bpiritualism, and in improving the opportunity to point out some things which science has to do with it. And to make the matter short, we will limit our remarks to the alleged physical phenomens, the movements or changes of matter. We leave out of view, of cours, the religious aspects of Spiritualism; and for its bearings on psy-chology and physiology, we refer to what Far-aday, Carpenter, Tyndall, and others have

written.
"In the first place, then, we can find no words wherewith to adequately express our sense of the magnitude of its importance to science if it be true. Buch words as profound, vast, stupendous, would need to be strengthened a thousand fold to be fitted for such a use. If true, it will become the one grand event of the world's history; it will give an imparishable linear of closer to the injection that perishable luster of glory to the nineteenth century. Its discoverer will have no rival in renown, and his name will be written high above any other. For Spiritualism involves a stultification of what are considered the most certain and fundamental conclusions of science. It denies the conservation of matter and force; it demands a reconstruction of our chemistry and physics, and even our mathematics. It professes to create matter and force out of nothing, and to annihilate them when created. If the pretensions of Spiritualism have a rational foundation, no more

of the dreams of the elizir vite, the philosopher's stone, and the perpetual motion is of less importance to mankind than the verifica-

tion of Spiritualism." Having, for the last forty years, studied this science of Spiritualism-by it I was converted to Shakerlam-with our own mediums, who have no motive, either of poverty, or vanity, to practice fraud, I visited the Eddys, who knew not of my doming, determined to know of the facts there is allog. I went as to one of Tyndall's experimental lectures. After an unprefudiced examination, I pronounce the materialization that I witnessed, of some fif teen spirits of men and women, to be as true and real as genuine-as are any facts in agriculture or chemistry that I have ever wit nessed. I do it as a duty to my fellows, who may not have the opportunities I have had in forming a union with disembodied men and women.

"Two theories only, are tenable, regarding most of the spirit manifestations. They are real and true and honest, or they are a culpable fraud." So says the Scientific American That is the pin to hang all doubts upon, until removed therefrom by facts—evidence. But when, to this, he adds, "the mediums in these cases, are either the most worship worthy of mortals," I demurentirely. We, too, fall into The facts may be real and the mathat trap. terialization true, and yet the mediums be as wat cheats and livrs as were some of the reporters - not the Tribunes - who professed to give the public the facts of our Steinway Hall meeting, on the 32d of November, and as so hebody must be, in the great scandal suits.

Even when media are entirely truthful, it no more constitutes them worship worthy than is a pipe that conveys precious or vile fluid—than is an electric machine. Again, says the editor, "concerning raps and materializatic s. there is a question of fraud, or no fraud, and this is a question of such fundamental character, that the answer to it is conclusive of the whole matter." Then come the tests to settle the important question. A gun is suggested to shoot the apparition. This the editor is afraid of, and wards the investigator that an action for murder would lie should the fraud ulent medium be küled.

Of the fifteen male and female figures, of different sizes, ages and proportions, that I saw, anyone of them might have been subjected tothat test. But I, too, would give a coution. While any kind of a test that a sincere inquirer might honestly require, as evidence, or to detect fraud, would pass harmlessly, should the tester be a fraud the missile

"dark lantern," "some ink"—then "a strong grasp upon the materialization." Ary thing fluds, if you bear in mind, like Galileo, that you may haply be contending with something

real—you may kick against pricks.

If "the peace of society is disturbed, and something must be done for quiet, or many good friends will go to Bedlam," I trust that all those editors who gave such liberal advance notices of our Shaker meetings, will P. W. EVANS. happily escape.

#### AMONG THE SPIRITS.

Materialization in Terre Haute-Letter from a Mystified Skeptic.

(From the Terre Haute (Ind.) Union.

As is well known, Terre Haute, through the nergy, perseverance, faith and money of Dr. Pence and others, has become the stronghold of Spiritualism in this State. The Doctor has built a pice three story brick building on the corner of the square, forty feet front and eighty feet deep, entirely devoted to Spiritualism, except one room, twenty by seventy five on the ground floor, occupied by his drug

The mediumship of Mrs. Stewart is claimed to be deversified.

First. She holds cabinet seances where, I was told, "spirits from the vasty deep" of the unknown beyond would materialize in the cabinet, open the door, and walk out in a misty light, in the presence of, and visible to all.

Becond. She holds dark circles, in which, it is said, weird presences will come and give you a good solid "shake;" tell you, in an au-dible voice, the secrets of your heart and the beauties of the spirit land, and accompany the pleasing news with a discordant ringing of bells, twanging of guitar strings and all the other "sweet sounds" which accompany this class of exhibitions, a la Davenport.

Third. That she could answer sealed letters, and on a slate placed under the table, answer questions, and give you all kinds of news from that bourne from which, in the days of Shakspeare, no traveler returned.

I called upon Dr. Pence, who proposed at once to give me every facility to investigate the "wonders of Modern Spiritualism," and invited me to call at 7 r. m., when he would introduce me to the "cabinet seance." I was on time, and was invited by the Doctor to inspect the room, cabinet, and all the appurtenances, which I did with the modesty and defidence becoming a representative of the

Pirst I examined the cabinet and found it made of one inch plank, without any means of ingress or egress, except through the door. Then I saw the medium, Mrs. Stewart, seated in the cabinet. Then the Doctor seated me so that when the door of the cabinet was opened I could see the medium. The light was then turned down so as to mellow it, yet have everything distinct in the room, and in the cabinet when the door was open. The Doctor turned on his music box and I anxiously awaited the appearance of my grand-father's ghost, but-he didn't come, but instead, a "lady in white" gently pushed the door of the cabinet open, stood there a moment, but long enough for me to see how angels look," then closed the door and the lovely vision was

After this many materializations occurred, but all of them dressed in white except three, one woman who wore a black skirt and white waist, one woman entirely in black, and one boy with black pants. All of these representations were as distinct as one you meet on the street; no dim outline, no shadowy form, but a clearly outlined individual. They stood squarely in the door of the cabinet, some of them advancing one foot upon the floor, while the reporter could distinctly see the medium in her chair. Some of them spoke to their friends, and referred to events, names, etc., which were doubtless very gratifying to those who knew something about what was being talked of. I looked/in vain for some one that I knew, but all the satisfaction I got was to be told (by the "spirits") that I must not cross my legs as it destroyed the conditions, so, of

course, I didn't cross them any more.

From whence comes these materialized forms, these representations of humanity? I took all necessary precautions against decep-tion. I examined all the appurtenances, including room, cabinet, etc., closely. I watched the medium carefully, but still the form would stand there, clear as life, and the medium sit in her chair. They can walk, can sct, can speak, independent of the medium. What important work has been offered to men of science than their varification. A realization are they and where do they come from the realization are they and where do they come from the realization.

J. L. Potter's Report.

BRO. JONES:-My report for December is as

follows: Places visited—St. Cloud, Sauk Center, Osakis, Alexandria, Cicarwater, Princeton, Lake Freemont and Anoka. I gave in all twenty-four lectures, adding twentyseven new names to the association books as members, receiving in yearly dues and collec-tions \$74 00; excenses have been \$11 35. The last month of 1874 was full of interest to the investigator and the general public. At St. Cloud we found three items of interest. They have a circle formed there that bids fair, if followed up, to revolutionize the town. They see lights, hear the clapping of bands in the was raised nearly to the ceiling and placed on the tap of the cabinet. The second item was the ejecting of the Religio Philosophical JOURNAL from the free reading room. Tast is in accordance with their creed, so let them do their worst, it will only advertise the paper and help our cause, as it already has there, of them no good; for the Presbyterians of d their church to us, and we had the pleasure of preaching Spiritualism to the St. Cloudites from a Presbyterian pulpit. That formed the third item of interest at St. Cloud. At Osakis the Adventists tried to drive Spirituslism out by howling at a distance. . Dimick their preacher, dare not meet us in a debate, so he went out into the brush and growled fearfully, for he said that all would be led away by this delusion except himself and a very few others. So we left Oakis well posted regarding the facts of Spiritualism, while Adventism was in a slow decline. At Clearwater, a strictly orthodox town, we had a lovely time. I gave my first lecture in a store that was opened to us, as no other place could be had. They have a church there that has always been open to all kinds-Universalists, Adventists, and shows of various kinds. Still they would not let Spiritualism in, but my first lecture so stirred the mind of Bro. White, a Campbellite preacher, who was directed by the Lord-so he said-to come to the lecture, that he and Bro. Stearns (the preacher at the Congregational church that they refused us) thought best to meet us in a pitch fight, and they put Bro. White forward as their best man, and invited us into the Campbellite hall. Itwas not a set debate, but a cross-fire, and the control took deliberate aim and hit both White and Stearns under the fifth rib, theologically. Rest assured, friends, that our cause did not suffer only from a sore side, caused not from argument or logic, but from laughter.

The last day of December we attended the funeral of Miss Sarah Jenkins, daughter of John and Martha Jenkins, who left the form after two days' illness. Tuesday, the 29th inst., aged fifteen years. Patrid sore throat was the disease that preyed upon her, still so young and yet so fair. She was warned by angels while in health, and told the same to her schoolmates, that she would not be with them a great while. Now she has gone, they look back to the day she told them so calmly and yet so truly, that she could not stay with them long at most. Her friends do not mourn without hope, for they are all posted in our philosophy. Bro. Goodrich, of Anoka, Uniphilosophy. Bro. Goodrich, of Anoka, Universalist, and your humble servant conducted the services. Many heard and contrasted the remarks of the speakers, drinking deep of the waters of consolation, weeping the while as we lowered the form to its narrow bed, in the Champlin cemetery, while the spirit commences the new year with angels.

Epiritualists of Minnesota, your association is prospering. With a happy New Year to all, I submit the above. Most respectfully,

J. L. Porran.

Permanent address. Northfield. Reserves.

Permanent address, Northfield, Rice Co.,

Minneapolis, Jan. 1st, 1875.

Report of Convention in Syracuse, N. Y.

According to the notice published in your columns, the meeting of the Central N. Y. Association of Spiritualists, convened in Greeley Hall, Syracuse, Dec. 18th, 19th, and 20th. The Hall was filled with a large and interested audience, and the meetings throughout were well attended.

W. C. Ives was the presiding officer Among the speakers were Prof. Wm. Denton, S. B. Brittan, and Mrs. Emms Hardinge Britten, while in the conference meetings, brief, but interesting speeches were made by Mr. Harter, Mr Copeland, Mr. Truesdell, Mrs.

Woodruff and many others.

Mr. Crosby, one of the Universalist ministers of the place, spoke at several of the sessions, and on Sunday instead of, holding service in his own church, was present at the Conventional of the service in the convention of the service in the convention of the service in the service in the convention of the service in the convention of the service in th tion with a large part of his congregation. The Durston Glee Club, by their inspiring singing contributed not a little to the interest of the occasion.

The Convention in the character of its proceedings, and in the impression made upon the community, was a decided success, and will prove to those present an occasion long to be remembered, for which thanks are due to Drs. Butterfield and Andrews, of Syracuse, N. Y., who had charge of the preliminary arrangements. If confirmation of the progress rangements. If confirmation of the progress of Spiritualism, were needed it was afforded by the interest manifested, by the respectful tone of the press, and the number and character of the audience. The following resolutions were unanimously adopted.

Resolved, That the great importance attaching to the general and local dissemination of the Truth and Principles of our glorious, spiritual

Truth and Principles of our glorious spiritual gospel, demands of all who can appreciate them, to put forth constant effort, for their advancement. And as one means of meeting this need, we, the Central N. Y. Spiritualist Association, deem it expedient to adopt the missionary work in connection with our other

Resolved, That we consider the medical law passed by the Legislature of N. Y., last May, a direct attempt to subvert the rights and privileges of the people, in the interest of a privileged class, and therefore are opposed to it, and recommend all lovers of freedom to unite in petitioning, our next Legislature for

Whereas, true Spiritualism, is but the spirit of love for God to men, and is comprehended in that divine prayer, "Thy Kingdom come, Thy will be done on Earth as it is in Heaven;" that spirit which emanates from the fountain of life, and dwells in man, and whereas there is another spirit which emanates from death, or the fermentation of decaying matter, being antagonistic to the former, intoxicating it. And whereas, the ballot-box is the medium through which men concentrate their powers, either for good or for evil, therefore be it

Resolved, by the Convention, that it is the duty of all true Spiritualists to use the ballotbox, in prohibiting the sale of the latter, rather

The meeting adjourned, to meet at Skangateles, April next. WM. C. Ives, Pres.

C. H. HUBBARD, Sec.

\$1 65 cents renews trial subscriptions one year.

Complimentary.

Whereas, we learn that Capt. Edward H. Green, of Jeffersonville. Ind., a lecturer, and his wife, Lizzle Shirley Green, a clairv yant, contemplate devoting their future energies to the cause of Spiritualism; and, whereas, they have rendered for the past two months such valuable services to the cause in this place, causing many to see and recognize the truth as revealed by Modern Spiritualism, in manner to wit:

1st. By the powerful, eloquent and persuasive addresses of Brother Green.

2d. By the public seances given by Mrs. Green at the conclusion of each lecture, enforcing conviction by the erry fine tests she

We, therefore, the Spiritualists and free, independent thinkers of New Albary Ind., in public meeting assembled, do, in justice to the above named parties, and in the interest of

truth and free inquiry, RESOLVE, That we cordially and earnestly recommend Capt. E. H. Green, of Jeffersonville, Ind., as an carnest and able advocate of Spiritualism, and eminently worthy the posttion of a public teacher thereof; and further, that we regard and recommend sister Green as a truthful, sincere, and honest worker in the cause, and possessed of extraordinary powers as a secress. We commend them to the Spiritualists everywhere as valuable acquisitions to the army of workers sires'y in the

New Albany, Ind , Dec, 27th, 1874

JOHN KEMBLE H A DRPRW. JOSEPH WATTAM. EZRA DENNIS C. WINTERSTEIN, L WALLACE. L. L PULLEN, T. T. BARNETT, et al.

JEFFRESONVILLE. Ind., Jan. 1st, '75.

BRO. S. S. Jones - The above and foregoing is a copy of the preceedings had with reference to nyself and wife, at the meeting of Spiritualists at New Albany, last Sunday. We are profoundly thankful to our friends at New Albany for the high estimation in which we are held by them, as set forth above, and pleased with their kind expressions of confidence in our future usefulness to the cause of truth as revealed through our heaven blessed Fp ritualism; but most of all are we gratified with the proof their p par furnishes that we have been instrumental, in conjunction with the Spirit-world, of causing many to rejoice in their liberation from the soul cramping fet terments of priesteraft and the spirit crushing despotism of theology. Well, we are ready now for the work. We are ready to respond to calls for our services. We invite coxrespondence either from organized societies or responsible parties in relation thereso - Avoiding egotism, we beg to assure those who may need us, that we will throw no discredit upon our cause through a lack of a proper presentation of the claims of our Spiritualism, or on the part of Mrs. G. for a lack of satisfactory Yours for the truth, E. H. GREEN.

# Special Botices.

Attention Opium Esters!

Mrs. A. H. Robinson has just been fur nlahed with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit life, who have heretofore given her the neces sary antidote for curing the appetite for to bacco, and the proper ingredients for restor ing hair to all bald heads, no matter of how long standing.

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Issued Wednesday, Dec. 16th-

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#### Book Review.

POETICAL WORKS OF WILLIAM BLAKE, with a Prefatory Memoir by W. M. Rossetti

A book of peculiar and great value and interest to every thoughtful Spiritualist and psy-chological student. William Blake was a liv-ing evidence of the open door between this world of sense and the spiritual realm; a clairvoyant, a medium, a Spiritualist, before those names were known. The biographical memoir. carnest, appreciative and ch quent, shows this, and the poeris confirm it. It settle settle says there is no difficulty as to the facts of Blake's life, but "the difficulty is in stating sufficiently high the extraordinary claims of Bake to admiration and reverence without sturring over other considerations." Such as his "anszing gentus and noble performances in two arts (engraver and painter) and his in-capacity for doing what others could easily do. He was loyal to his inspirations, and perverse to other things, yet genial and attractive in person and character. He was the son of a hosier, and was born in London in 1757, had but scanty education, was appendiced to an engrayer, married his beloved Catharine in early life, won repute as engraver, planter and poet, not so muca from the multitude as from such as could appreciate his rare artistic designs, inspired by his apritual visions and insights. He gained small wealth in gold, but kept out of the cold gripe of poverty and led a pressant life. On the day of his death, Aug. 12 h, 1827, "he composed and uttered songs to his Maker so sweetly to the ears of his Cath-arine, that as she stood to bear him he looked affectionately upon her and said, 'My beloved, they are not mine! no, they are not mine! He told her he should always be pear her and care for her." His eyes brightened, his counte-nance became fair, and he burst into singing of the things he saw in heaven, and so passed sweetly away. Fit passover to end a rare spiritual life on earth!

At ten years of age he saw a tree filled with angels, with wings of star hke brilliancy. He dreamed that he held converse with Moses, Homer, Dante and Milton, and described them as "majestic shadows, gray but luminous, above the ordinary weight of man.

To him indeed the spiritual seemed reality, and the pty-ical but a fleeting phantom. His views and opinions on religious and social questions were original, independent, and intuitive. A hundred and fifty pages of the prefatory memoir are filled with most interesting and valuable history of his work and thought and experience, and over two/hundred pages give the collection of his pdems, rare and admirable to such as can appreciate their style and spirit. Such titles as My Sicks and Fine Array, Mad Song, Cradle Song, A. Dream, Holy Thursday, The Fy, the Angel, The Everlasting George, To Deists, To Christ Sans, Idolatry, Prayers Plough Not, Praises Resp Not, Raphael and Rubons, When Na tions grow Oid, may give some idea of their range of thought, and a verse from a poem— 'The Tiger"-gives a glimpse of his ineight and expression.

> "Tiger, tiger, burning bright In the forests of the night, What immortal hand creys Framed thy fearful symmetry? In what distant deeps or skies Burned that fire within thice eyes?"

The publishers, Roberts Brothers, of Bos ton, have done good service in giving this rice English book to us in a handsome volume of 400 pages, which should be in every home, especially of the students of spiritual realities.

G. B. STERBUSS.

Washington, D C., Dec. 28:b, 1874

# Deluded Colonists.

P. M. Smart, of the Georgetown (Col.) Miner, gives a woeful account of the situation of those who started from this city last fall under the leadership of an imbecile by the name of Shirts, to found a colony in Utah.

"Upon my return from our location upon ower Bear River, I met, at the Gore Pass, the remnants of the party of colonists, brought from Chicago by Shirts, the Utah man. A majority had fallen off, finding he was not leading them right. There were eighteen persons left, three women and three or four children, three wagons drawn by an insufficient team, nearly worn out, loaded with, to them, useless material, with four or five hundred pounds of flour and little else in the line of provisions, and no money; and without the least knowl edge of the country or route before them, and in winter, Dec. 8th.

"This is a position for them of great peril. Nothing but the positive absence of snow will save them. Their of jective point is in South-ern Utah—some El Dorado lying in an im-mense valley at the injunction of the Green and Grand Rivers, or a valley called Dirty Devil. To reach such a point, had their leader a knowledge of the country, he would not have placed them here. I informed him of the fact and he says he advised their return to Middle Park, which I counseled them to do, most positively; for I did not believe they could reach our location upon the lower Bear River; but they decided to go forward.

"I then advised them, upon reaching Egeria Park to go into winter quarters, for I was satisfied they could get no further west, and as soon as their stock was recruited; to take them and try to pack in supplies from Hot Springs, or Georgetown, or go on to our point and get supplies of the Morgan Bros., who have a

"They will have to endure much suffering, if they get out of this predicament at all."

\$1 65 centa renews trial subscriptions one year.

# Postage.

Our subscribers are sending up the advance postage most honorably. . Many hundreds of letters are received daily, and our clerks enter the letter "1," (which signifies postage prepaid) as fast as possible.

We believe every subscriber means to prepay postage-hence we shall send the paper, keeping an eye single to all who do not prompt-ly remit, as we do to those who are indebted for one year and more on subscriptions. Come, friends, let us work together, in this good cause, and when you read this, a new year will be upon you; -just'co demands that you begin the year by remitting at least all you one for the Jougnal, and postage in advance. for the ensuing year, without further delay. This demand does not include those who have suffered from the grasshopper rayages, nor those who have been burned out. Another year has been granted to all such, as will be

remembered, in a former notice.

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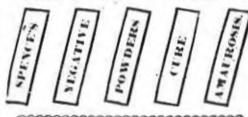
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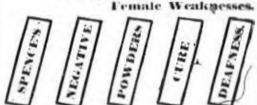
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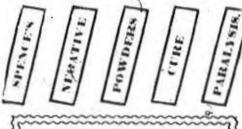
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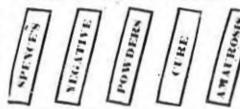
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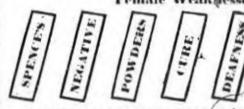
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CHICAGO, BATURDAY, JAN. 23, 1853.

Sad Affair,

It appears from the New York Express that P. T. Barnum lately advertised for some ballet girls for a Christmas pantomime. Over a thousand girls applied, and as there were but 300 wanted, 700 were compelled to go away disappointed. Among this 700 was Mary Mc-Cann and a companion, who had come from Hudson City, hoping to get employment. Bad and disheartened they started for home, and while crossing the river determined to end all their trials by leaping into it. At the last moment, however, Mary's companion drew back, but the other plunged in'-

"No matter how coldly The dark river ran."

Fortunately there were those near at hand who rescued her.; Big bearted P. T. Barnum heard of the adventure, sent emissaries to search the girls out, and now they are both rehearsing in the hippodrome ballet. The reason given for the rash act by Mary is very touching. "I had rather die than starve;" she said, "and I had rather starve than be bad."

Oh! what a world of sublime pathos in the expression, "I had rather die than starve-I had rather starve than be bad!" There ispoetry -beautiful, sublime poetry, in that expression, that went upward and reverberated in the corridors of heaven, drawing tears from the eyes of angels! l'oor sensitive soul, suffering from poverty, she yearned to die, to leave this stage of existence, and be transferred to a clime where actual starvation does not occur. and where the sale of virtue is not known She is indeed a priceless jewel, and though simply a ballet girl, I had rather be blessed with her pure nature, then stand in the selfish shoes of William B. Astor. "I had rather die than starve-I had rather starve than be bad." should be written in letters of gold. May your pathway in the future be so bright that you will never think again of committing suicide, -and transferring your spirit prema-

turely to the other world. But "sad affairs" are constantly occurringnot a day or an hour passes that one is not chronicled. Here is another, showing the perfidy of a man, and the downfall of a woman. It appears from the Evansville [Ind. Journal that near Indianapolis, in Marion County, lives a family by the name of Hughes. In the fall of 1873, a young girl of the family, who was then only about 19 years old, was sent to a school near Philadelphia. During the Christmas holidays that winter, the young girl visited some friends residing in Philadelphia, and there met a young man, and the two conceived a violent attatchment for each other, and were surreptitiously married, in opposition to the wishes of the girl's parents. They went to live in Reading, where the husband failed to get steady employment, and at last left her to try his fortune again in Philadelphia, promising to bring her on as soon as he was able. He went, and for weeks the young wife looked in valn for a letter, or any reminder that she was remembered. She had no money, and at length in despair, started to Philadelphia, through the assistance of friends, to search for the truant husband. Arriving there, she found that her friends had removed, and she sought'in vain for her husband.

She looked for employment, but having been educated for other ends, she was unable to do any manual work, and found every avenue to the lighter occupations closed against her.

Week after week passed, and she found starvation approaching nearer and temptation looked luringly over her shoulder, until at last, in an hour of despair and grief, she gave up hope and entered upon a life of shame. What misery and anguish enveloped hef .soul we can only imagine, but when the poor girl had earned in her accurred life the money necessary to return to the home she had dishonored, she could not find in her heart to face the parents she had betrayed and the

again going home, and determined to lead the loff by thousands. It is somewhat remarkable, terrible life forced upon her.

Through the guidance of circumstances she finally drifted to Evansville, and during Christmas week her brother, unaware of the terrible vicinity of his fallen sister, went there to visit his friends. One night, in company with a companion, he visited the house in question. While in the parlor, surrounded by a bevy of lewd women, a door opened and another girl entered. The sensual laugh faded from his flys, his face grew deadly pale, for the young man beheld his own sister, the shameless inmate of this low haunt. The sister did not perceive her brother at first, but as a dead hush fell on all she looked at him, and her heart gave vent to its anguish in a thrilling scream, and she fainted away. The inmates of the place strove to restore her, and the brother having told one of them the frightful truth, they thoughtfully left the room, and the poor victim was left to the ministration of her brother

The next morning he sought the police, and one of the force went to the house with the brother, and by dint of persuasion and threats induced her to return with him; and then, the happiness of relief coming to her in full, she burst into tears, threw her arms around her brother, and sobbing on his shoulder, swore

that she would hereafter be better and purer. Thus "sad affairs" are constantly occurring. and it is the duty of the philanthropist-those whose life has been free from thorns, disappointments and misfortunes, to seek out the unfortunate and give them that encouragement and assistance which will give them strength to withstand the turbulent trials of life. Particularly is it the duty of Spiritualists to assist the erring, knowing that in proportion as they clevate others, they also elevate themselves.

#### A Spiritual Lecturer Drunk!

There must be something radically wrong with that man's Spiritusem which will allow him to drink liquor to Vacess until inchristed, and then take his position on the vostrum and lecture to those who had assembled to hear bim! Of course Christians will point the finger of scorn at him, denounce him in unmeasured terms, and say, "Look at the fruits of your glorious Harmonial Philosophy! See your model lecturer under the influence of liquor! Gaze on his brutish expression of countenance, and observe how thick his tongue and how contemptible his gibberish which he is trying to palm off on his hearers for common sense." True, the man is to be pitied, and if his religion urges him to pursue such a course in life, there must be connected therewith a radical defect. We do say that this lecturer in question exhibited an iffordinate degree of depravity in first getting drunk, and then presuming to deliver a lecture on moral ethics. We have no apologies to offer for the man-vile, low and contemptible as he is, and the Christian world can have him for an example, if they choose, of the "fruits of his Spiritualism." We pity him from our inmost soul, and would urge him to reform himself at once, and show to humanity that Spiritcalism is capable of bearing good fruits. Hold! we are laboring under a misapprehension ! The speaker was not a Spiritualist, but a Christain, whose head was turned topsy turvy through the instrumentality of egg-nog and communion wine. We just discovered our mistake in time, and saved the necessity of making the correction next week. . It sppears from an exchange, that on Christmas day a Cincinnati church without a pastor was thrown open for Christmas worship, and a talented gentleman from an adjoining city was secured to conduct the services, including communion. Unfortunately, this gentleman had been induced by some of his friends to partake of Christmas egg-nog: All unused to a beverage having a spirituous liquor for one of its ingredients, the gentleman's head was somewhat affected by his potations, though it is not asserted that he drank deeply, and perhaps one glass was sufficient to disturb his mental faculties. It is believed, however, that he drank also of the pure juice of the grape, used for communion purposes, and that the mixing of this with egg-nog led to the unfortunate result. He managed to get through the services with considerable propriety until he commenced the Christmas discourse. By that time the mixture of egg-nog and communion wine commenced to show a sad effect. His sermon had been duly prepared, but he wandered sadly and talked at random, skipping from one topic to another, until it was painfully evident that he was not in fit condition for such a solemn occasion. There was no man or woman in the congregation so dull as to fail to see that he had been sadly overcome.

We rejoice to know that we discovered our miatake in time, and that no such stigma rests on any of our lecturers. But we may ask the question, "If there is not a hideous defect in that religion which will prompt a man to get drunk, and then make a beastly exhibition of himself in the pulpit?" There must be, for its effects in the Sandwich Islands have been generally of that character. . King Kalakaua, of those islands, when interrogated by a

Tribune reporter, said: "When Cock came to our Islands, we were barbarous, but healthy. Our habits were different. In those days, my people, owing to the beautiful climate, wore very little clothing. The missionaries came first with the Bible, and they spoke of fig leaves and the indecency of being nude. Our people did not wish to shock the feelings of the whites, and adopted their clothing. They dropped the native mantle, which, in old times, used to shield them from the occasional Pacific winds during our short winter. They were the same

that wherever the missionaries came-I will except the Roman Catholics-depopulation followed."

Reporter-" How do you account for it?" King Kalakaua-" Because they talked eternally Bible and nothing else. They were forever attending to the spiritual wants of the people, but had no care for their temporal requirements, as the Roman Catholics bad. To prove what I say, I have only to assert that where the Catholic faith obtains, the population has not decreased with the terrible rapidity which it has in Protestant sections. I know it appears strange, but it is so."

Comment is unnecessary. His remarks speak for themselves.

"In a Ferment."

"There is a certain class of scientists," says the Congregationalist, "which appears to delight in doing its utmost to keep the world in a ferment. And as theology in some shape engrosses more of the attention of thinkers than any other subject, these men seem never so happy as when they are able to say something suggested by some department of science, which may have a strange and doubtful, if not an alarming, sound in many religious ears. To be stigmatized as an 'Infidel' by some wellmeaning but hasty and perhaps shallow critic, speaking, or assuming to speak, in -the interest of revealed religion, is nuts to such a one; and when he begins to provoke a steady fire of denunciation all along the line of the oldschool reviews and the religious press, such a man first begins to be really able to sleep well o' nights. It is pitiably small business for a great man thus to be angling for antipathies; that is to say, it would be, if any really great men indulged in it. Eancy Agassiz racking his brain for some phase of natural facts which might ingeniously be made to bother the simple-hearted literal reader of the Bible, and arm the village skeptic with a new smattering of sneers against the Sabbath and the pulpit and the church!"

We really admire that class of philosophers who are everlastingly on the alert, endeavoring to unearth a scientific fact that "pies," in printer's parlance, the whole Bible from Gencais to Revelations! Such philosophers are required in this progressive age, -and they are constantly creating a rumsus in religious circles. But science can't touch all the incidents in the Bible. It is uscless when brought in contact with the startling adventures and heroic deeds of the stalwart and magnanimous Samson! He caught 300 fexes, and taking them in pairs, tied their tails together, putting a fire brand between the well adjusted knots, and then started them off on a marauding ex pedition. Oh! science, with all your bossted superiority and discernment, you can not disprove that statement. And did he not slay 1 000 Philistines with the jaw-bone of an Asa? The only way you can demonstrate the untruthfulness of that historical parrecive, is to bring chemistry into requisition, and show that the attraction of cohesion within the particles of said jaw-bone, would be inadequate to resist the reactive inflaence of the skulls of so many brave Philistines! True, you have demonstrated the fact that the throat of a whale is too small-to allow a human being to pass through it, and have thereby thrown discredit on the narrative of the incarceration of Jonah, out the achievements of Samson still remain unsullied from your touch. Though you have started the earth to revolving against the resistance of Christians generally and the Bible in particular, you have still a magnificent work before you. You are destined, O Science! to keep the religious world in a constant ferment-to not only demonstrate the absurdities of Genesis, but to show that immutable law rules in every part of God's vast universe.

# More Spirit Investigations.

THE HOLMESES TO BE "TESTED."

Col. H. S. Olcott has received from the Holmeses the following invitation, which he

825 TRNTH ST., Philadelphia, Dec. 28, '74. DEAR SIE .— The undersigned, being willing to afford to intelligent and impartial investigators proof of the restity of our mediumship, and especially of the appearance of material-ized spirit forms through the same, and having confidence in your ability and disposition to do equal justice, hereby invite you to attend our seance, and agree to submit to such reasonable scientific test conditions as you may pre-

JENNIE HOLMES.

for self and Mr. Nelson Holmes, absent. The colonel, in accepting the proposition, has determined to apply to the Holmeses a few simple but, as he considers, crucial tests. If he is allowed a fair investigation and the "materializations" still continue, there will be fresh cause for surprise and discussion. We are inclined to look upon the whole thing as a desperate effort on the part of the Holmeses to retrieve their fortunes. In connection herewith the Daily Graphic well says: "Why investigate a fraud that has already been exposed? The young woman who personated "Katie King" has confessed her imposture, described the precise way in which it was accomplished, and proved her identity by returning the presents which she had received. One might as well investigate the ashes of the Chicago fire, in order to ascertain if there really was a great fire in that locality three years ago." The Graphio entertains the opinion "that to arrest and punish the perpetrators of the 'Katle King' fraud would undoubtedly serve the cause of justice so far as the Holmeses are concerned, but it would have the effect of converting them, in the estimation of thousands of Spiritualists, into martyrs to their so-

measures can possibly eradicate this belief. The one method of testing Spiritualism is that which the Daily Graphic undertook. It only needs a thorough investigation at the hands of competent men to expose whatever is fraudulent in connection with it. The exposure of the 'Katie King' fraud has already had an excellent effect, but the good that has been gained would be wholly-lost were an effort made to punish the Holmeses as they descrve."

Letter from Edw. M. MacGraw.

MR S. S. JONES, SIR - Will you send me the state of my accounts? I wish to pay up my indebtedness and have the paper stopped Perhaps this is all that is necessary to say, and yet I will state that I have been a patient investigator of spiritual phenomena for more than twenty years, and at last, save a few phases of the phenomena which may be ac counted for otherwise than by Spiritualism, I have become satisfied that it is only jugglery I have come to this pinion from the late deception practiced on it D Owen. When such a man as he is deceived, others, surely, may be, and when he is orce, he may have been in all he assures us he has seen. I give up the hope of a future reluctantly, for I began to believe that evidence had come, at least, of man's immortality. Yours, EDW. M. MACGRAW.

Whew! Misfortunes will happen in the best regulated family. Josh Billings said that it was impossible for a man to "praze the Lord" immediately after receiving a severe fall on the ice. L'ke him, Mr. MacGraw, after reading the expose of the Holmeses, don't even feel like praising Spiritualism-much less the Lord. He is like the man we once read about, who shot 999 times at a coon in a tree, and although an expert in the use of the ritle, he missed the self composed animal each time. But what was his astonishment, after close scrutiny, to learn that the animal on which he had been expending powder, was only a stray "insect" from a schoolboy's head that was roosting on one of his eye winkers. When he discovered his mistake, he falt "cheap"-but he did not rant and curse the whole coon creation as a myth-but ever after he was sure to critically examine his eye winkers before starting out on a hunt. True, Robert Dale Owen held communion night after night with a flesh and blood Katle, and like the hunter he felt "chesp" at expending so much ammunition in the Atlantic Monthly, but like the hunter who st'll believed in "coons," so does he believe that there is a genuine Spiritualism. Mr. MacGraw is in a very unhappy state of mind. He sought refuge under the folds of the Harmonial Philosophy, but having received a fall through the instrumentality of Bro. Owen, as yet he can not "praze the Lord," or believe in Spiritualism-and under certain circumstances would doubt the existence of coons! We have no advice to give Bro. MscGraw. He is in a very unhappy state of mind, and proposes to change his diet. Nothing but a "shower" of Spiritualism can place him right again. We pray that such may occur, relieving him of his present sad feelings.

# The Deviltry in Religion.

Macmillan's Magazine for December is full of substantial nutriment, as usual. The first article is an address delivered before the members of the Margate Church Institute, by the Archbishop of Canterbury. Here is a passage full of meaning, and bear ing upon that topic, which, like a cloud, looms up in the near future, and which is alike the theme of the statesman and the divine:

If Englishmen will fight the battles of other nations, let them at any rate look at the honor of their own nation, and make sure of win-ning. Even our peaceful nuns at home, I happen to know, were not long since "toutfor volunteers to "draw blood in honor of the Pope." Italy is obliged to keep up, at ruinous expense, an army and a fleet, in preparation for a crusade, or religious war, which would be certain if France could afford it, and if the Legitimists had come to power. The finest agricultural country in Southern Europe, admirably worked by a sober, high-minded, and toiling peasantry, can hardly keep itself sfloat; the exchequer is empty, and the mar-kets are flooded with a depreciated paper money.... The fact is, while we are talking shallow commonplaces in England about the separation of Church and State, and droning over little household differences, reckless of the enemy thundering at the door, the political of every great nation in Europe are at this moment directly influenced, and in many cases guided by the religious question. I need hardly instance England, where, as the saying is, the Pope lately turned out a government, and I have spoken of France and Italy. The anti-Jesuit excitement has extended to Poland, and will presently extent to Austria, where the concordat is dead and buried, and to Hungary, where, even in the cafes chan'ants of Pesih, priests are travestied and ridiculed by the "poor player." Switzerland has openly re-belled against the Roman Curia. What is the bottom of the Carlist movement in Main! Even Russia and Greece are engaged in a brotherly quarrel of no small animosity; and Turkey is torn up by intestine disputes between Christians and Christians, Moslems and Moslems, when in the early century the question was only between Turk and Nazarene. It is not astonishing that the timid, and those who pressge evil, should both look forward to one of the flercest wars in human history, immi-nently impending.

# Sensible.

The Econgelist, the organ of the Georgia and Alabams conferences of the Methodist Epis-copal church, and published at Bowdoin, Ga.,

The Religio Philosophical Journal is on our table, but we have not had time, for the press of business, to closely analyze its contents. It is a quarto, and is devoted to Spiritualism. Its typography and mechanical ap-pearance is very beautiful. The subjects of which it treats have for some years excited considerable attention. Some parties who desire notoriety have belabored it with considerable face the parents she had betrayed and the light clothing in winter as in summer after friends she had forsaken. Driven thus to the Cook came, and this bred consumption,—all werge of despair she gave up all hope of ever manner of lung diseases,—which carried them grasped the idea of immortality, and no legal tions one year. able persecution. We are not afraid of ghosts,

knowledge, let it come from what source it may. We are open to conviction, and those convictions are our own. There are only two things sublunary in which we are ultra-religion, emotional religion, and democracy. Gamaliel like, we said, if this thing be not of God, it will come to naught. We hope from time to time to be able to more fully express our views on this subject by scriptural com-parison, and we are glad to have the official organ from which to draw the parallel.

\$1 65 cents renews trial subscriptions one year.

MRS M. A. FULLERTON, is now lecturing in Girard, Iil. She will answer calls to lecture anywhere in that vicinity.

MR J. J. Morse's address while filling his lecturing engagement in Boston, is in care BANNER OF LIGHT.

DR. JOHN S ZELLEY, inspirational speaker, Germantown, Pailadelphia, Pa., will answer calls to lecture.

FANNIE REMICK has removed to 21 Oxford street, Boston. She is a trance, sympathetic, and clairvoyant medium.

John Brown Smith lectured at Williamsburg, Mass, on Dec 28th, and will speak in Cosmian Hall, Florence, Mass., on the second. Sunday of January. Permanent address, Am-

EDWARD F. STRICKLAND (late Baptist minisister) delivered two lectures before the Spirituslists of Salem, Mass., to good audiences, and they were more than well pleased with his teachings and experiences. His address is 16 Medford street, Chelsea, Mass.

THE next Quarterly Convention of the Vermont State Spiritualists Association will be holden at Glover, on Friday, Saturday and Sunday, Jan. 15th, 16th and 17th. A good church will be opened in which to hold the Convention; also good hotel accommodations near the church, at one dollar per day.

MRS MAUDR E LORD, whose reputation has been firmly established by years of trial in many sections of the American continent, has re commenced her seances in Boston for the physical manifestations of spirit power and intelligence-her location; this time, being 26. Hanson street.

THE writing medium, it W. Flint, of New York, sends us a fine imperial size photograph of himself, exhibiting his spirit guide's hand and arm, or form of control. Upon the opposite side is the dim out line of a female figure. The picture was taken by Mumler of Boston, and copied by Gurney of N. Y.

Tur Annual Convention of the New York State Organization of Spiritualists will be held at the hall in the American Block, situated on Main street, Buffalo, Saturday and Sanday, January 16.h and 17th, holding three sessions a day. Mrs. Emma Hardinge Britten, Mrs. Eliza C. Woodruff, Rev. J. H. Harter and Mr. Geo. W. Taylor, are engaged as speakers, and others are expected sufficient to make all the hours golden with interest and

W z are requested to state that Thomas Cook and lady have delayed their contemplated tour through New Hampshire and Vermont, as their time has been occupied in putting to press the January number of their paper. Mr. and Mrs. Cook will, in a few days, they announce, be ready to proceed on their contemplated journeyings, accompanied by Mrs. Youngs, the noted physical medium. They not only intend, they aver, to preach spiritual truth, but to demonstrate it. Those who desire the services of these parties can address Thomas Cook, No. 50 Broomfield street, Boston, Mass.

# Letter of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted a letter of Pellowship, Jan., 10th, 1875, to Sister S. A. N. Kimball, of Backetts Harbor, N. Y., constituting her a regular minister of the Gospel, and authorizing her to solemnize marriages in due form of law.

# Letter from Mrs. E. B. Atkinson.

Your valuable paper, the Jouenal, comes to cheer my lonely pathway down the stream of time. It is really a lamp to my feet, and a great comfort to my sad heart. I hail its weekly visits with Joy, and peruse its contents with eagerness and delight. I am watching the Inner-Life department\ with great anxiety in hopes to receive a message from my dear departed husband.

DRATH, OR THE PATHWAY FROM EARTH TO SPIRIT LIVE.

I find both interesting, and instructive. I really could not do without the Journal. Go on, Bro. Jones, in your noble work in battling for the right, and the angels will continue to bless.you.

MRS E. B. ATKINSON. Cincinnati, Ohio.

Unpaid Accounts at New Years.

There are quite a number whose names may be mentioned if necessary, who have not only failed to pay dues, but the fifteen cents which we have to pay government, to carry the JOURNAL to such subscribers on credit.

Is there a man or woman, who reads this paper under such circumstances, that will fail to respond forthwith and save us the disagreable necessity of further publication? We shall see?

Only One Dollar a Year.

That beautiful magazine, THE LITTLE BOU-QUET, is sent free of postage to any person one year for ONE DOLLAR. Any one we will get up a Club of Five subscribers, will have it sent to him or her free. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago,

\$1 65 cents renews trial subscrip-

# Phikadelphia Bepartigent

HENRY T. CHILD, M. D.

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

#### What is Spiritualism Doing?

This question is often asked by those who believe it is accomplishing little or nothing in the world. 'It is a very important one, and can only be answered by giving a clear idea of what Spiritualism is, and how it is permeating socialy everywhere, and most office uslly pro-ducing changes, the causes of which may not be comprehended by the superficial observer The introduction of spiritual ideas, -the dec laration that man is a spirit now, and that he is living a continuous and immortal life, is proclaimed in the ears of all mankind, with no uncertain sound, by Spiritualists, and we have learned that the utterance of any truth will affect all who hear it, though they may not accept it at the time. Tals is especially the case with the truths of Spiritualism, fall ing as they often do into the soil of humanity. where the chilling frosts of bigotry and prej udice would seem to kill them. They may he dormant for a season, but they have that in berent vitality in them that will prevent them from dying, and whenever that soil, either in this life or in the life to come, experiences a breaking up of these old crusts of bigotry and projudice, these seeds will take root and grow. How often has this breaking up process been caused by the departure of loved ones, whose presence could never have effected this. We have seen the strong man, raulting in his power, who was apparently but little influenced by the little child that sit upon, his knee and amused him with his childsh prattle; but when that child had been summoned to the land of the hereafter, and his fatherly feelings were rudely shocked, there came to him a tea derness and love that made him exceedingly receptive to spiritual impressions, and to those truths which can alone sustain the soul in such an hour.

The minister in the pulpit, and the church member, may sneer at Spiritualism, and turn with scorn from those through whom Ity man ifestations are presented, but many of these are ready to question, in their bours of medita tion, whether there may not be more in these things than they are willing to acknowledge More than this, many of these have often unconsciously modified their views and conceptions of the after life, and in this manner has Spiritualism, produced most beneficial effects by softening the asperities and doing away with many of the hard and unmeaning features which had grown around the religious of the day. There are moments when many are led to ask themselves whether in reality the apiritual truths which underlie all their religion are not closely altied to modern Spiritual Spiritualists are not aware of the great work they are doing. Spirits themselves often declare this, and tell us we shall only know of the 'ealities when we can stand above the earthly sphere and look into the souls of men and see the influences that are at work there,

changing and remodeling their lives. the Spiritualists can not know these things, it is not to be expected that those who are opposed to it, who will not listen to its teachings, should be able to appreciate them We know that the intercourse between the two worlds, which Spiritualism has established, and will continue with increasing power, is thus modifying all the conditions of humanity

Even the most crude and undeveloped forms of life are not exempt from these influences; it is, however, in the more refined and spiritual circles that this great and important work is moving on steadily and producing its most happy results. Those who have suffered for happy results. Those who have suffered for their belief in Spiritualism, find now such a general recognition of its principles, and so much respect for them, that it is no longer a martyrdom to advocate the spiritual doctrine. We have long believed that if opiritualism were presented in a proper manner, almost the entire human family would accept it, in a general way, and there can be no doubt that the present evolution of the human mind is hastening the time when there shall be a very general acceptance of the fundamental principles of Spiritualism; when all the folly and fanaticism which has at times attached itself to this, shall be laid aside, and shown to be only the weakness of humanity. Then will it be seen to be that which is to elevate the world from a condition of darkness and error into the marvelous light of spiritual truth, and to give to mankind clear and unmistakable evidence that he is immortal; that he can never die; that he has already entered the Spirit-life, and upon a career that is not only endless but unbroken, and that both here and hereafter he is to fashion and form his own character, and to realize the results of his life actions, be they what they may.

Mankind are learning that it is not a future hell that they are to labor to avoid, but a present one; that it is not a future heaven that is to be sought for, but one that shall be here end now, in the living present. They are learning to comprehend more fully the brotherhood of man, and as their eyes are opened to the reception of spiritual truths, they will see that this brotherhood is not confined to the children of this earth, but that it comprehends all God's children everywhere, and the appreciation of this gives a higher and better conception of the attribu es of God himself.

It is a consoling thought to the Spiritualist who is working along life's journey, seeking to demonstrate the truths of our religion, to know that these truths are leavening the entire mass of humanity; that the members of the churches are becoming more spiritual, while those outside are very generally reach-ing after spiritual things; and as Spiritualism comes in all its varied forms, adapted to every condition of humanity, so we know that it will move onward and overcome all obstacles, and spread triumphantly over the entire world. Mankind are becoming more spiritualized, and though many may not be fully aware of it, we are growing nearer to the angel world. Those who have been pieneers in the work can not go far beyond the rest, for all must move on together; there are no popes—no leaders having authority; but each one is called upon to
gather in the manna of truth daily, and
though we may have semetimes to caution
others as to errors or falsities, yet each one
should seek the evidence for themselves, and
know that the truth will be valuable to them know that the truth will be valuable to them in proportion as they reach out after and obtain it themselves. So Spiritualism is doing its mighty work, everywhere laying broad and deep the foundations of a religion which shall embrace all humanity within its power; a religion which alone can meet the demands of mankind, and bring about that glorious era when all shall live in accordance with the di-vine laws of their being, physically, mentally and spiritually. Rising thus above all discord and inharmony, the glorious sun of Spiritual-ism will send down its heat and light, and as these permeate all conditions of life, man will be raised to higher conditions. The great work of Spiritualism, then, is to turn the

thoughts and intents of the human soul in the right direction, and to strengthen these so that men shall walk in those paths which lead to peace and happiness Every one who becomes imbued with the spiritual idea, and who teeks to embedy this in their lives, will become a center of influence which will radiate around them and make the world the better

"Lives of great men all remind us, We may make our lives sublime, And departing leave behind us, Foot prints on the sands of time.

Foot-prints, that perhaps another. Sailing o'er life's solemn main,-A forlorn and shipwrecked brother, Sceing, shall take heart again "

#### The Spirit World.

A DEPARTMENT FOR COMMENICATIONS FROM THE INNER 1978

INNER IFFE

[For some time past my spirit friends have been upging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extensed circulation of the Jordanat furnishes the means of reaching more individuals than any other piper on Spiritualism. Spirits have expressed a distrettal I should not only send forth the communications which they are able from time to time to give through my or anism, but select some that I may toport as given through other mediums, whose names will be given with their communications.

H. T. C. I.

#### ONLY WAITING

A COMMUNICATE N PRODUCTION OF W. SLADE THE COU MES INWELL.

Only waiting, till the shadows Are a little longer grown Only waiting 111 the glimmer Of the day's list beam has flown. Till the night of earth has faded. From the life once bright with day,

Till the stars of heaven are threaking

Through the twilight soft and gray Only waiting till the reaper Have the last sheaf gathyred home For the summer time has raded, And the winter of have come Quckly, responsi Gather quickly

The take hours of my sad neart, For the bloom of life is withered, And I'm longing to depart. Only waiting till the angels Open wide the mystic gate,

At whose portals I have lingered Weary, po r and desolate Even now I hear their fooisteps,-And their voters far away ; If they call me, I am waiting, Oaly waiting to obey.

Only waiting till the shadows Are a little I inger grown, Only waiting till the glimmer Of the day's last beam to flown, Then from out the gathering darkness Holy, deathless stars shall rise, By whose light my soul shall gladly Wing its passage to the skies.

AN INVESTION, BY J J MORSE, ON THE IS COSTON OF A LECTURE LUON DEATH AT LINC ILN HALL PHILADEI PHIA BUN-DAY EVENING, DEC 1318 74.

Oh! thou source and fountain of all life; thou who art the life of our life, the light of our light, to whom we turn in the hour of trouble, as in the day of trial; thou to whom humanity in all ages bath reared their shrines, forgetting that thou can't be found more truly in the human soul. We draw near to thre with the feeble meed of good that we may have done, for these are the best prayers and offerings that we can bring to thee, -these alone show how noble and God-like is man. We thank thee, oh! Pather, that thou hast planted within our souls the ability to gather the ripe fruits of wisdom, which if the mind doth digest, will strengthen and build up the spiritual within us, and make us more noble and strong for the duties of life, and more fit to show forth the divinity which thou hast im-planted in our natures. Grant, oh! Father, that the angels may again gather hear us, and make us atronger, that we may be better able to march on in the battle of life. Give to all of us that high courage and moral power to stand up in defense of thy truths as revealed within our own souls, and in all the fields of nature, wherein thy words are plainly written, we know that as man understands this great volume he becomes his own priest, and this is the church wherein and whereby he can most truly worship thee and fulfill his mission in this world, and thus prepare himself, by a life of purity and goodness, to enter into the one beyond, with a conscience unstained by any sorrowful recollections of deeds done in the body, never forgetting thy providence mynifeated while sojourning here, and ever learning thy wisdom and seeing its power more per-fectly displayed, and knowing indeed that thou art our Father, our Friend, our God.

Communications Through Katie B. Robinson, of 2123 Brandywine Street. Philadelphia.

JUDGE UNDERWOOD.

It may seem strange that I should come to your circle to day, but I see with you an old friend whom I have often met when in the form, Judge Oldfield, of Wheeling, Va. I came here with him: The spirit of Henry Clay is here. He was an independent and noble man, especially in his early career. He was governed by a class of spirits that made himbold and fearless. When l'lived in the form, I felt the spirit of progress within me; ideas came before me that I would like to have, my beloved South free. I saw that there were in-It may seem strange that I should come to beloved South free. I saw that there were influences at work that would bring about that result, and I hoped to see it accomplished. I speak not alone for freedom for the black man, but for all men,—freedom for the black man, but for all men,—freedom of body and soul. I knew there must be a fearful struggle, but much of that is past. I hope now to see the spirit of bigotry and superstition overthrown, and that in the time to come for the poor man, if he have energy and ability to struggle up hill, he shall stand on the topmost round of the ladder of fame, of wisdom, and of knowledge. I had my enemies because I was firm and decided in, and did not fear to express my opinions on any subject. I said what was given me. I lived just as good a life as I could. I loved the old State of Virginia, and I don't blame her sons and daughters for being proud of her, for she has given the world beloved South free. I saw that there were inprond of her, for she has given the world some of the noblest men that ever lived -Jefferson and Washington—and others whose names will live forever. But I don't want her sons to be so proud that they can not recog-nize the right of the lowest man or woman who lives upon her soil. I hope the time is near at hand when the seeds of true Spiritualism will spring up. not only there, but all over the South. I understand now that Spiritualism is not to tear down the churches, or to lay aside the Bible, but it is simply to establish a line of communication between the two-worlds, so that spirits may come back and tell

you how much their world is like this, and how much you can improve this by the lessons they can give you. God grant that old Virginia's blossoms may bloom again; that her children may feel the inspiration of the noble men who gave her history such a bright lustre in the olden times.

#### CARRIE GOOLD

Dear mother and father and brother, I don't want you to feel so sad because your loved one has passed away from your earthly home, for I have met with many dear friends, not only those I knew in this city, but in the dear old England home. I wish to say to you that I am perfectly happy. Tell mother when the clouds and storms have come over them I have ome many a time, and I have prayed that God would take care of those that I love. My mother and father are true believers in spirit communion, and I am very happy when I see them read the papers. I promised to send a word of love to them through the paper. I know they felt very sad when the angels took me away I was taken to a new school, and it seems well now with me. Tell mother that when I passed over all the pain was gone, and I was met by many kind spirits who led me away and did everything they could to make me happy. I often come to my home and hear them speak about me. M other often says, "Ob! dear, if she could only come and place her hand up in my forehead." Tell her I am try-ing to do it for her, and will be as glad as-she can be when I can succeed I see where she has placed all my things, and how kindly she keeps them in remembrance of me. brother Stapley that his angel sister will be his guide. We see how kind and good he is to papa and mamma, and we will often come and impress him to live truly as a good and noble brother. We have lyceums here, and many of us sing One thing is very beautiful-every one scems to know each other's wants, and is a spirit comes to the Spirit world poor and lonely, they don't bave to stay out in the cold and have proud people pass them by without noticing them. At once some good spirit goes to them with a smile of sweet welcome, and they are brought in and are soon very happy. Taey don't have the feeling that God forgets them, but they see at once that he remembers them when they come to the Spirit would Tell paps and mamma I am often with them, and as soon as I can I will make them know this myself.

#### JOHN MARSDEN.

Well, you see, the old man can walk around now without any trouble. I have come here especially this morning to say a few words to my family. My poor dear leaste, that was my dear old wife, is so sad and so lonely without me; she misses even my rading these commu nications to her. You must know that her earthly sight is closed. I am hoping her spirit ual sight will be opened. I used to read the communications in your paper to her often. There were some little difficulties that I would like to have settled, and if there was a feeling of unity and narmony, and I think if all should do right and have everything done that can be satisfactory to those they leave behind, there would be no feeling of sadness. I would say to my son William, I would like Ru to be good and kind to your poor blind mother, and I would like you to take your sister by the hand. I want you to love each other. I want a feeling of ) y and happiness to surround my poor old lassie ere she drops off this form Tell her there is a ship waiting on the shores of the better land, and when the captain tells me it is to sail for this life, I shall be on board to meet her, and when we gain the eternal shore we will be united once more by the laws of love that death never has broken. Did you know I met her on board a ship- and married her when we got to New York? I wish. Thomas would settle up things, for I can not rest until they are. My dear wife feels that I love her and can protect her in her loneliness. I want these words to go to her. Tell her I love her and send my blessing to her.

# Business Notices.

F. S EMMONS sends \$3 85 to this office, but gives no post-office address.

S MITCHELL sends us \$100, but gives no post office address.

H. H SMITH sends \$6 25, but gives no postoffice address.

A PENNOVER sends \$3 25, but gives no post-

office address.

R Owan writes here for some information, but gives no name of post-office.

THE poetical works of William Blake, re viewed in another column by G. B Stebbins, are for sale at the office of this paper. I'rice \$3.25; postage 15 cents.

Oun canvassers in their travels through 'the Voited States tell us that all the Chinese Laundries are using Dobbins' Electric Boap. The Chinese are economical and labor saving, and therefore should be copied in this respect by our own people.

# EXPLANATORY.

From R. W. Flint, 'Medium for Auswering Sealed Letters

I am controlled by one spirit purporting to be my guide who is the scribe for the spirits, delvering (in his own hand-writing) what is dictated to him by the spirit communication

I am in a normal (not trance) state, but unconscious of the composition.

My hand is moved to write from right to left,
(backwards) independent of my will.

By holding the written side up to the light, the answer can be read. The spirit-letters should be securely sealed, addressed to the spirit, giving his of her name in full, and signed by the writer's name, in full; but no address on the envelope.

When left open they can not be answered, my agency being efficient only when my mind is passive, and blank to both questions

and answers. Put your questions clearly, directly, briefly. The mixed and many kind defeat the object of

the Investigator.

I would advise my correspondents to register all letters containing money, as the only surety for their being safely transmitted. I have my photograph for sale, exhibiting my Spirit Guide's hand and arm, or form of control; taken while answering a sealed let-

TERMS: For spirit-letter \$2 and three 3 cent Postage Stamps. For examining and marking maps, \$5 and 5 stamps. For photographs, Imperial size, 59 cents; small, 25 cents.

small, 25 cents.

N. B. I return money in all case when the letters are not answered.

Respectfully,

R. W. FLINT.

Address, 374 W. 32d Street, N. Y.

119:4...

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

This celebrated Medium is the instrument or organism used by the invisibles for the ben efit of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by request of her Controlling Band. They are now pre-pared, through her organism, to treat all disesses, and cure in every instance where the vital organs necessary to continue life are not

Mrs. Morrison is an unconscious Trance Me

dium, Cairvoyant and Clairaudient. From the very beginning, hers is marked as the most remarkable career of success that has seldom if ever fallen to the lot of any per son. No disease seems too insidious to remove, nor patient too far gone to be restored Mrs. Morrison, after being entranced, the lock of hair is submitted to her control. The

diagnosis is given through her lips by the Band, and taken down by her Secretary original manuscript is sent to the Correspond When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band.

who give a prescription suffed to the case Her Medical Band use vegetable remedies. (which they magnetize) combined with a scientific application of the magnetic healing

Diagnosing disease by lock of hair, \$1 00 Give age and sex.

Remedies sent by mail prepaid ( Specific for epilepsy Magnetic treatment given Address, Mas. C. M. Morrison, B. ston, Mass, No. 103 Westmanster Bt., Los Bax

Ir you have been troubled for years with dyspepsia, have tried all the physicians, and a great many remedies, and can not get any reief, do not despair, but go to you'r druggist and get a box of West's Sugar Coated Liver Pilla Take one every night on going to bed, and by the time you have taken the first be x. you will be greatly relieved. Continue their use and they will surely cure you. Thirty pills in each box Soid by druggists

# Passed to Spirit Fife.

And the med of the law to the party line at ording

Passed to Spirit 1 fo. at 9 o ctock, Dec. 22d, 1674, at the violence of J. J. Higain, Shrewabary Vt. Mr Contin. "nat : aced to yours, it months and it days, after a ing and paintui illness of one year

A first bliever in Spiritualters, it did not foreake him and the hour.
Mr. least it throughed of Boston Mass, spake on the

Passed to the Huber ofe, from Lowell, Mass. Nov. 18th, 1871 Ernnais Harwoop, Lay . sged to years

Pit of Happerd was for many years a consistent openinalist, and for a long time I' seld not if the First Spiritial Society at Lowe! His pleasant home was the home of years of the speakers and mealings had were went to address the Society. Mr. Happerd, at the time of the death, was Chalman of the simulties appointed at the late lake I casant camp uses log to serve a legal organization as an association.

# Osage Orange Seed!

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in Matter and Mind, fraternal Charity and Love.

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I also give communications received through a medium in whem I have all the confidence I can have in any one, in either world, to show that all of my teached it. Belleving, as I do, that the time is not far distant when Christianity, properly understood, and Epiritualism, disrobed of its excreences, will be confirmed by science, and all sweetly harmonizing in hastoning the Milonial glory which is dawning upon the world, when the New Jerusalem shall descend to earth. . May it not be that the semt-infidelic afterances.

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Letter From J. H. Harter.

DEAR BROTHER:- Nearly two months have rolled away, since I crossed the threshold, leading me into the fifty fifth year of my j urney in the earth life, and into the twenty-first year of my married life

.Though late, yet allow me to say that the day (Nov. 1st, 1874) was pleasantly and profit ably passed by us and a goodly number of friends who convened in Auburn to attend a Spiritual meeting, which was held here on that

Mrs. Haitle French, of Washington, D C. and the writer were the principal speakers. Interesting remarks were also made by Wm. Allen, E-q., and ex Shesiff Knapp, both of whom had, for many years been cuve memhers of the Christian or Campbellite church, but who are now earnest and wide-awake Spiritualists.

Our meetings, though large and well attend ed, would have been larger, but for the attrac tion on that day, in the Universalist church in this city. The Rev Richmond Fish Jr. D (decency destroyer, deviles digater now doubly damned) former pastor of said church, whom you noticed in the last Religious Prints sorbical Journal, preached here, and had for hearers many who now blush with shame at the revelation of his recent adulterous and

lecherons folly. As birth-day and wedding presents we received one hundred and fifteen dollars, a cum not quite as large as was expected, though he assured, very acceptable, for which many warm thanks are given to the dear friends who opened their hearts and pockets to help us al ng in the journey of life. The real "green back" mediums, like other genuine mediums are not yet as numerous as they will be, when Spiritualism is better known and understood than at present. It is said that God is the giver of every good and perfect gift," her ce I thank Him and the chosen "earthern vessels" or mediums, through whom these gifts have reached us. As time and space forbid to write of all the donors, allow me, however, to refer to A E Giles, an entire stranger to me, who wrote, "I have two children, now residents in another sphere. Sometimes I catch glimpses of them. I think they would be peased to send a token of love to your two children now objects of your care. Accept as from Millie and Mellie the amount of the enclosed post office order, for ten dollars, to be appropriated

as you and Mrs. Harter may think best, for your two daughters."

I would here state that the name of one of my daugnters is Mellie, the same as Brother G:les' daughter, now in her angel home Hon. F E Spinner, of Washington, Treas-

urer of the United States, also felt "impressed" to send me "five dollars."

Albert Pence, a life convict in Auburn State Prison, sent me two dollars. Thus you-will see that "God's gifts" come to me through 'greenback" mediams, in various places and conditions, whether from heaven, hell or the place "between," thus showing also, that there

As most of my life; energy and means had been given to the promotion of Universalism, I expected a few tokens of friendship through the mediumship of that ism. I was not entirely disappointed, as the following extracts from letters will show. The first is from an eminent minister in that order, and the second from an equally eminent lawyer; the minister being

an ndrics medium says: "You could do good service in the min-istry if you would locate and stop your non-sense," meaning I presume, by "nonsense," my Spiritualism. He sent no money. The lawyer, another Universalist, menifested his tokens of friendship as follows: "As your friend I am satisfied I ought, frankly, to say, that I think you are pursuing a very wrong course of life. You have an industrious and worthy wife, and smart interesting daughters and good health and abilities yourself, capable of supporting yourself and famil, and educating your daughters and diving independently and happily. Some steady and lucrative busi-ness, faithfully attended to by you, is all that is needed to place you in an independent posi-tion in regard to wordy matters; but instead of seeking such employment or business, you ere squandering the precious time and talents God has given you, traveling over the country, spending your time and money, after the most delusive phantom that ever infatuated the mind of man, v.z. 'Modern Spirituatism' -a perfect humbug-tisgraceful to you and to the age you live in. You know it has wrecked the minds and made fools of almost every one who has embraced it—generally ruining them-selves and their families. \* Your living family and living creditors have stronger claims upon your time and talents than dead

"Now as a real friend, I beg of you to post pone your Spirit-life until you shuffle off your mortal coil -cease chasing whirlwinds and shadows and the service of ghosts and gootins and put on your good natural common sense and reason;—seitle down in good practical, useful labor, and give to your family and the world

Harter back again as he was years ago." \* "Bubsequent to the writing of the above letter, threves entered the premises of said lawyer and relieved him of valuables; to the amount of two hundred dollars.

An Episcopalian lawyer wrote, "please accept from an old friend ten dollars, for which amount you will find enclosed, my check. Were my circumstances such as to justify me in so doing, it would please me to increase the amount ten-fold."

A Presbyterian deacon—an earnest temperance man and a publisher, sent me five dollars, and wrote: "Although poor myself, and getting poorer the longer I am in the temperance work, yet I nave a "mite" to send to the "wedding feast," and may God long spare you both, to help to crush out the demon intemperance,

-for we have no friends to spare." May God and his good angels bless the dear friends who so kindly remembered us.

O. H. BARTER. Auburn, N. Y. Letter from New Orleans.

DEAR Sta:- I have often felt impelled to ask of some one, many questions upon the subject of Spirivalism; but have never known any one who seemed cap-ble of imparting the in-formation which I seek, and therefore I apply to you, hoping that, you may have the time and inclination to assist an earnest inquirer after touth.

There has always seemed to me that a great want is still unsatisfied concerning Spiritualism. We are almost irresistibly driven to the conclusion that there must be an intelligent something which produces the wonderful manifestations with which your paper is filled; Scientific men, who have carefully investi-gated the sulject, say this, and evidence is piled upon evidence until we can no longer, if we are reasonable, shut our eyes and cry

humbug.

Spirits now not only overcome the laws of gravity and mere matter, but they defy the subtile laws of light and produce a photograph from nothing. I can well understand that a

brain may receive an impression which shall appear to be produced by the optic nerve havwhich shall not be on the retina, and which shall not have entered the brain through the ordinary channel, viz - be eye sight. Something has made the impression, and being aware of no other method of reciving it, the man Jumps at the directusion that he sees it with his eyes. I think I can understand that this may he so; but not how it can be so? But that a photograpt ic plate should thus receive an image of a spirit, which does not reflect the light into the camera-this is one of the things I should like explained.

The laws governing this-operation may be very subtile and hard for us to understand; but are we to think that a learned spirit with the copious English language at his command can not, at least make it apparent to an intelligent person! I also wish to know how and shere spirits live, and would prefer you not answering my queries, by referring me to the works of A. J. Davis, for I have tried faithfully to find there a solution to the enigma.

It does not seem fair to infer that spirits live much as we do on earth, for they must be entirely different from ourselves in the construction of their bodies or for a better phrase, their individualities For instance, I can not think spirits have eyes, and in order to see an o' jochas we do they must intercept, at least, hat portion of the light which would strike upon the retina of that organ, rendering them selves partially visible to all of us or earth whether we are mediums or not.

I can not believe that they have the same organs of locometion as ourselves, as they are capable of traveling with the rapidity of thought, a feat which no mortal will ever per-

I desire very much to know what they are like, their costumes, nature, language, and laws of spirits. Have they not ambition, as that is the most powerful motive which keeps our society moving, without which we should be no longer progressive, but become retro-gressive and soon fall into barbarism.

I fear I have taxed your patience to read, much less to publish this letter, but if you could find space for it, some solution might be brought to anravel the enigmas which I am trying to solve and lift my troubled mind from darkness into light, to one who wishes to be-lieve and seek truth. Respectfully Yours,

REPLY, -Broome a contact reader of the your questions in due time.

G. A. PARK

Letter from North Bennington, Vt.

BROTHER JONES:- I fear you remember me only as one every way careless and beedless of your long suff ring kindness and forbearsince, and not worthy of the name of friend. For a time before the fire, my name was on the free list. After the resusrection of the beloved Jounnal, I sent you two dollars, (duly credited | thinking if I found it utterly impos sible to raise the necessary means for its continuance, I would inform you and tell you not to send it to me any more, but I have never done it, hoping all the time against hope, to get the wherewithal for its continuance you think it an easy matter to give up a dearly prized treasure? I have had to give up almost everything in this world that goes to make life a blessing or even endurable, and take on; ohl such heavy burdens. But my Jounnal.

kept on coming just the same. I made a abore visit on the first of Nov , tothe house of the Eddys. I saked them how they could live and endure the insults and abuse that was continually poured upon their defenseless heads, almost as much by those claiming the name of Spiritualists, as by agowel enemies. They recounted the out-rages and cruelties inflicted upon them, in the thirtgen years they traveled in almost every state in the U lon, besides being taken to Eagland once in the time; often fleeing from infuriated mahs to save their lives, shot at and hit, too, as broken bones, and pistol shot scars testify; burned by squafortis, and se'ds thrown upon them, their limbs corded and cut to the bone, and wrist bones put out of joint on the arm of one of the sisters, by a handcuff too small, being locked on by an anti-humbug zealous committee man.

Horatto wound up the recital by asking if it was any wonder that he had no love for mankind and of himself no desire to serve them, and he said emphatically, it he could have his own way, he would close his doors forever against all comers, and never hold another circle while he lived. Hundreds that have been there can testify to the pleadings of their mother, Mrs Eddy, that her poor persecuted weary children, will continue to act as instruments for the spirits to work through, assuring them of the care and protection of their spirit band; also, that in the end their reward will be commensurate with their present softerings.

All their vital energies are used up in their work for an ungrateful people. Plain and simple in their babits, and living as they do in constant communion and intercourse with their mother and other relatives, saide from the members of their band, they despise the shows and vanities of fashionable life, and road with unerring instinct the -cral and true character of all who approach them. It is doubtful if a superior to Horatio G. Eddy can be found as a Psychometric Reader. Honest, kind hearted by nature, and true to themselves and their spirit friends, I know them to be founded on the rock of truth, daily demonstrated to all our senses by visible and tangible facts. They have nothing to fear though a legion of devils in human form headed by a score of mushroom Beards should assail them. May God through his blessed messengers of light and truth, throw the protecting shield of love and care around them, and so enable them to stand firm on the rock of demonstrated truth, amidst the howlings and vindictive rage of the world's so called Christians. MRs. 8. D. W.

Letter from W. J. Atkinson.

BRO. JONES:-I have a communication to send to the Spiritualists of Missouri. I ask permission to use a space in the grand old Journal, for that purpose. I have been in-spired to ask the Spiritualists of Missouri, to aid in organizing a State Convention. My

1st. We have in this state a large field for work, one which if properly cultivated would prove daite fruitful for us. Our cause is com-paratively unknown here. There is a desire upon the part of the people to investigate and find the truth; such being the case I feel dis-

posed to aid them. 2ad. If we are organized in a Convention, we can prepare for, and can furnish the means of ald to them. These are so few Spiritualists of aid to them. There are so few Spiritualists in any one place in Missouri, that they cannot employ a lecturer from a distance, and if they could, it would not supply other points that need enlightening. But if we will organize, we can select some one of our number ize, we can select some one of our number and appoint him a Missionary for the state, it is the Journal as an answer. Some have complained of the discount to trial subscribers and spial are asson. The answer is plain. Old subscribers know its value, and should be willing to sustain the publisher in conveying the glad tidings to those ignorant of its teachings. I have sent the paid for myself, and will continue to do so for those who will read the paper in this vicinity.

and pay him a salary out of the funds of the Convention, or by individual subscriptions for that purpose; by that meses we could belp the cause of progress, and the destitute places have the truth preached to them. I am ex tremely asxious for such an end to be accomlished, and ask for communications upon the sul ject, with suggestions as to time and place of meeting Friends, let me hear from you. Let us of Missouri not be behind others.

W J ATKINSON, M D. Tipron, Mo., Dec 27th, 1874.

# Voices from the People.

ORANGEVILLE MILLS, MICH. - Joy 8. Terry writes. - I attended the State Convention at Bat-tle Creek, Mich. We had a very inharmonious, stormy time.

NICONNY -C. W. Barnes writes -I can say that time overnat. has found a welcome in our home-it has been food for my longing soul. Such deep and inspiring thoughts must be guided by a

LA PORTE, IND .- H.H. Benton writes, -- Inclosed and remittance, which you will please give me credit for. I want you to continue to send the You may consider me a life subscriber.

FELCHV:LLE, VT -B D Randall writes I did not expect to enjoy your cheering sheet after Nov 4 h, and supposed it would be with-held after expiration of the time of my subscrip-That k you for the faith implied in contin

BODAGA CORNERS, CAL .- J H Happy writes. -I have been a Spiritualet twenty four years, have a son that plays an instrument made from a elgar box, like a violin. My wife slegs through ald of spirits and lectures, and like myself is a healtre medlum

NASHVILLE, TENN B F. Adams writes. - I had rather give the JOCHNAL ten dollars than theat it out of a cent. You have given me credit for all months that I have not poid for I tell for six months that I have not paid for I tell you of it, so that I will not be ashamed to meet

Thanks, Bother; mistakes will happen in the hest regulated business bouses. Like yourself, we like to correct mistakes. No man shall truth fully have it to, say that we knowingly wronged bim out of a farthing .- | En JOURNAL.

CAIRO, ILL -Mrs. Jacob Martin, Cor. Sec'y, writes - Will you be kind enough to state in your columns, that the Liberal Society of this place swould be glad to have a call from lecturers visiting neighboring towns. If necessary to correspond, they may address me.

HONEY CREEK, ILL -A. Newton writes. Please find enclosed Post Office Order, subscription money for the JOURNAL. I have taken it for many years, and can not live without it. It is at times almost victuals and drink. It does me good to see the hard knocks you are giving Woodhull-

DECATUR, CITY, 10WA .- W. D. Moore writes. - I have just returned from Memphis, Mo where I witnessed great and wonderful demon strations; seen, recognized and conversed with my mother; saw strong men cry and shout alond, and praise God for the evidence of immortality. on, Brother Jones, with your good work; cry aloud and spare not.

BROOKS! DE, WIS - Mrs. Yeaton writes -- I do not need the Journal to keep my faith from fad. Ang away, neither do I need any test fact to convince rng of the truth of spiritual communion; these I have had years ago through my own senses, and continue to have them yet. But the dear old JOURNAL tells me that I am not alone in sharing those blessings. SOMERSET, KY .- W. S. Brown writes .- We

have here some few earnest and houest believers in the faith, and what we want now is a good test medium. If we can get a good materializing medium to come here for one week, we will pay one hundred dollars, and I think much more can be realized, and a world of good accomplished. ESPERANCE, N. Y .- Emma W. Woolson writes.—Great and glori us have been the revelations we have been baving through my medium

ship. I have been honored by the highest order of spirituality, and have been profiled that "greater things than these I shall do," and as spirit termed it, daylight is breaking. NEW YORK .- J. J. Snipes writes .- I receive a good test from Mr. Mumler. I sent my photo graph, and received a clear likeness of my mother's dear brother-dead many years no picture of him existing. I have just received notice also that it

is recognized by the son of the spirit. Of course (though a strict Christian) he 's an 'anxious in-80. SI TTON, N. H .- Frank Chase writes .- 1 have to say that Moses Woodhullism is cleaned out from New Hampshire, as near as I can discern. Moses Hull has made desperate attempts to establish blueself in Manchester and other places, but has eignally failed. His overthrows at Bradford

State Convention has proved to be his ruin in New Hampshire All credit to the bright spirits

that helped us to that glorious consummation. STILLWATER, MINN. - Jesse H. Soule writes. -1 see by the papers that the "very elect" have been deceived by Mr. and Mrs. Holmes. Here is a mystery to me, how the Seer and Clairvoyant, lienry T. Child, could be imposed upon by any such means. Why what use, practically is his clair-voyant powers, if an impostor could go in and out before him for months, claiming to be the veritable Katle King, and he not see the fraud? I ask this for information.

JAMESTOWN, TENN -L. Bush writes,-The RELIGIO-PHILOSOPHICAL JOURNAL 4s the most worthy of journals. Your course in repudiating Woodhullism and the deal has put thousands to flight, and ere long will swell your subscription list to a million subscribers. We have outlived the day and age of big flahes swallowing men to vomit up again-or the bears destroying little children for their insolence, to appeare the wrath of a supposed Almighty God.

CLEVELAND, O .- Mrs. A. L. Goodrich writes. CLEVELAND, C.—Mrs. A. L. Goodrich writes.

—I am a widow—my busband was killed by the cars\_nunning over him. He was in the railroad employ. I do not have the means to investigate Spiritualism, as I should like to do; indeed, I ought not to spare the money for the Journal, but I take pleasure in reading of others hearing from their friends who have gone before, if I don't from mine. If Spiritualism is true, I pray that all may be made to feel it.

OAK RIDGE, KAN.—Mrs. Alvirs. Hunt writes.
—I thought I would drop you a few lines in regard
to what your Journal has done here since we took It one year sgo. Then there was not one that would hardly speak of your paper, or its doctrine in any respect whatever. We were alone in this settlement for over four years, and no one to talk with on the subject, outside of our own family, but I have ever kept sending the Journal around and giving them to all the subject to the control of the subject to the sending the source. and giving them to all I could persuade to read them, and finally the vall has been lifted, their eyes opened, and now we have quite a number that

STERLING, ILL .- John C. Hunt writes .- Per mit me to say in renewing my subscription for the Journal, that I most heartly endorse its course on the Social-Freedom question. A stern necessi-ty existed for its severity. Alone it has wielded the aword in defense of true Spiritualism—its blows have been wisely directed and effectual. When our enemies have accused us of fostering and advocating free-love, I have proudly pointed to the Journal as an answer. Some have com-

CLEAR WATER, MINN -V. Fell writes -J. L. Potter has just got through a series of three lectures, and has left us in a very excited condition, but with a very favorable impression both of himself and the cause he so ably represents. After the opening lecture, a Campbellite clergy man of the place, (after a consultation with the other ministers) asked of him permission to reply, and proposed that each should o cupy the remainwhich was agreed to, and the ball crowded. To flying colors, would be putting it mildly.

WILMINGTON, DEL -A J VanDuger writes. -I realize to some extent the stein necessity sending the Exitoto-Philosophical Journal to our prisons, and in order to do so I enclose the amount for three month's subscription; also tost age for the same. Direct it to B. F. Herdman, Warden for Prison at New Castle, Del. I visited there a few days ago and find-him liberal in blo views; be says be will distribute them- In former numbers of the Journal, you have taken a bold and fearless stand in regard to sending the Jorn NAL to the fallen and unfortunate of earth's chil dren, and more especially those who are incarcerated in our jails and prisons.

NEWPORT, KY -T Barnes writes. - The Pirst Religious Society of Spiritualists of Newport, Ky., he an organization of only a few months, and pro-bably the first in the State of Kentucky. We are organized with G. W. Kates as our Pastor, Mr. Searles as our Pre-ident, Mrs. Marsh Vice Presi dent, Mrs. Morrow Secretary, and Mr. Barnes, Treasurer. The Childrens Progressive Lycomm meets every Sunday at 2:30 r. m. tactures at 7:30 r. m. Developing circles every Tuesday at 7:30 r. F. M. Developing civiles every thereas,
M. We have 2 or 10 mediums developing at this
M. We have 2 or 10 mediums developing among us. time, and there is quite an awakening among us. Our hall is generally crowded every Sunday.

BRYAN, IEXAS - II. A Moore writes - Miss Apple Martin, of Breybam, Texas, is here with us, giving beautiful tests and most glorious evidence of the truth of our heaven been philosophy. Spirits entrance her and converse with friends, bells are tung, giving a perfect chime, while earth friends are singing. By startis a temporine is also played. Keeping perfect time—both bells and tamborine pass around and ov'r the entire circle Spirits come and touch loved ones in the circle. and shake hands with those who are most medi umistic. Beveral mediums are now develop-ing here, and the cause is progressing, to which Miss Martin's circles will give an additional im-

SAN FRANCISCO, CAL - Jessie H. Butler writes - Mrs Woodhull dered not delute with us here. She left in a hurry and in debt, and Anna K mbal, her heraid, said the 'Magnetism' was against her, after I had debated two evenings with her, and refused to continue the discussion verily a "rotton case abides no handling." I a delighted with your tenseity on the Hull, Blood and Woodhull question. I think our dear Spirit uall-in will no longer have to carry the immoral scum of the world with it, but will henceforth be clothed in her own spotless garments of immuty-By, and a higher life. A good fight- for a gold cause, and a good conscience be yours, now and forever!

VERMILLION, 11.1. -8 Maria Jackson writes. -Our deceased brother, Dr. Curl, will be eadly missed by a host of true friends, and those whorly he has been instrumental in saving from an untimely grave. As a physician he was very success. ful, especially so in the treatment of diseases. As one who has many times visited the family. I can say truly that he was a kind, indulgent husband and father, and if ever one person was missed from the family circle, 'twill be Doctor Curl. He has been a firm Spiritualist for a number of years, and as such, has had much opposition to contend with But by sound reasoning, incontrovertible facts, and best of all, a life devoted to purity, be has won many an opponent of our much abused and less appreclated cause

NEW ULM, MINN .- Mrs. L. J. Downey writes NEW U.M., M.N.—Mrs. L. J. Downey writes
—1 feel to rejuce that my family are all readers of
your good and noble paper. Oh! what rich and
glorious truths it leaches. I will say that we try
to get all we can to read it, after reading the article of Death, or the Pathway from Earth to
Spirit life. I think it a good and noble subject, it
will enlighten thousands of its readers. I am acout inted with Mrs. Rispersard of this place. quainted with Mrs. Bianchard of this piace, and have seen those wonderful pictures in the wash-bowl and saucers. We are in hopes to have our little ones develop in the direction. We have two little girls that get the pictures in the wash-bowl, but not so plain as Mrs. B. We have had three large pictures and hundreds of little ones—not as large as a three-cent piece.

AUBURN, MAINE. - G. A. Pierce writes. - Spiritualism in Auburn and adjoining towns, is slowly and surely progressing. Circles are being held in many places, with the usual amount of interesting spiritual phenomena and communica-tions. Lewiston has a regular Sabbath meeting, pulte well attended greater growth than present appearances in licate, but I suppose the "Tree of Life" is getting deep roof, so the wind and storms of old theology can not possibly disturb its foundation, before it is thought best by the angel world to press the sub ject matter very strongly. Deubtices they know. I would much like to visit the West M I could receive suitable encouragement so to do, as a lee turer and worker in mediumistic phenomena, upon my plane of development.

AMERICUS, GA .- J. Edwin Churchill writes .-I am again working with voice and pen in the field of reform, on my way to Eastern Florida, and from of reform, or my way to Eastern Florids, and from thence into Texas, up through Kansas, so on to your city, which will be sometime the coming summer. Any person wishing me to lecture any where in the Southern States from January 1st, 1875, South or West, can address me It Americus, isa., care of Dr. J. R. Simmons, M. D. My subjects are man,—physical, intellectual, moral and spiritual—embracing all of Spiritualism. I am a developing medium, forming circles, sitting new developing medium, forming circles, sitting new beginners on the right road to investigate our philosophy. I should like to hear from as many as feel an interest in our cause at an early a day as possible, as I wish to make up engagements for the coming season.

CEDAR FALLS, IOWA .- W. F. Barker writes. -I have just been reading the Katle King expose, together with several other exposes in the Jour-xal, No. 16. So Katle King is a swindle. Why did not some good clairvoyant, with his or her Spiritual sight, see Katle in the bolater? Is hespiration a swindle also? If not why was not some good inspirational speaker or medium inspired to state to the world that Katle in the bolster was a swindle? It seems to me if spirits will not help us to get rid of impostors, we may as well go back to old theology, which is nothing but imposition. If the Holmeses are a fraud why are they not arrest-ed and punished according to law, or have we no law to punish fraud? There are about as many spiritualists here that believe the Katle King expose to be a swindle as there are of those who is lieve it to be a fact. As for myself I shall believe nothing. I want facts, and I hope some of your learned correspondents will answer the above questions to the satisfaction of believers in Spirit-

BAN BERNARDINO, CAL.—L. Mechem writes.
—We have a population of about four thousand, also a respectable number of free thinkers and Spiritualist. We have a hall that will accommodate about three hundred. We are now bold g free discussions every Sunday evening and regular lectures every Sunday in the forenoon. We have lately had the pleasure of listening to a discussion between our worthy brother, J. D. Potter, who is a very elequent trance speaker, and a J. C. Ciap, a Mormon preacher. The question for discussion

Was:

Resolved, "That the doctrines taught by Modern Spiritualism is better calculated to improve and elevate the human family, than the doctrines taught by the Reorganized Church of the Latter Day Saints.

The question was hindled the very able manner by Brotner Potter. We espect our worthy Bro. Dr. York, here next month, to remain with us some time. He is a very fine inspirational speakers.

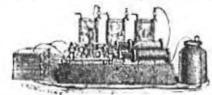
VANDALIA, MICH.—Ex Rev. A. C. Wing writes.—The 29th day of January will soon be at hand. I wonder if all Liberalists know that is the birth-day of Thomas Paine, the author of the Declaration of Independence, the hero-author of the Revolution, and the friend of God and man. As no man's life and principles have/been so shame-

fully misrepresented by the sectarian church and bigoted ministry, as that of Thomas Paine, who is the great father of our free (eligion and free institutions, it is our duty this year to celebrate the 29th day of Japuary, 1875, all over the world, as it never has been before. Mr Palne's birth day was releterated less January in Vandalia, for the first time in Michigan How many lies I told about Thomas P-ine while I was in the ministry, the recording angel perhaps knows, if his pens are not all worn out, but I did it ignorantly. And now, I call u on you in every state, city and country, to gather the Liberal, together, make your arrangements for the 29th of January 1875, and give to-Thomas l'aine that which is justly his dub -a general birth-day celebration!

PARIS, ILL, -R B Kaufman, speaking of Dr. J. Corl. whose obituary we published in No. 16, says. - Not alone with words did he labor to the cause—but by circulating spiritual liter-ature amon-his friends and acquaintances—among which the Religio Ph. -- OPHICAL JOURNAL BORE a conspicuous part, suose course the Doctor heartily endorsed. Although carriest and enthusiastle in promoting the truths of the Spiritual Philosophy, be never intruded his sentiments upon any one,—and to his opposers he was firm yet courteous—defending the cause in his pecu-lishly happy voin, and never was he known to depa I from this course, except when speaking upon the social question, when he became severe and even bitter in his denunciation. To the writer and others he frequently exclaimed, "Oh! it makes me sick at heart to have such a stigma fastened upon our beautiful philosophy," and he would make no compromise with those who advocated what he considered a vile abomination. His door was ever open to sil true and honest mediums, where they experienced an unselfish and genuine hospitality. tailty. He was himself an excellent writing me-dium, and communitions of a high order were given through his hand, some of which have at times appeared in the Jourson. The intelligences controlling him were truthful and always correct, and many achieg hearts have been made to re-joice through his mediumship. Our brother has gone from our mortal eight—no more are his friends greeted with his cheerful countenance in his quiet home. He has left usefulness here, and we miss him, for we have lost our leader, but to us be is not dead, and may be not in his accended. state do even more for us than while here! the bereaved family we give our sympathics, -but words are past comforters, and we can but point them to those beautiful truths of which thay for the consulation they so much need Priend and brother may thy spirit be near those who che rish thy in mory, to bress them, and may thy sphere of usefulness enlarge in thy new state, that is any may arrive and call the blessed.

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CHAPLERAII

Death Regarded as an Anh Knowles Sweet and the Lord to the Revolution Severing of Heals Sounds a least trans Dance . House In hir Chloreform and Child Bearing I mount Swelenberg to aprile Hermodorus Locking Dynaj in the Faces Bacon - William How f - Man taigne Comper Louis the XIV - Panage of Death, of the Mourning at a feshionable funeral in this country, is attend of with 2004

expense, as if a costly robe and easket would have a tember to cheese. the recipient in the Spirit world. Among the ancient Egyptials mours-ing was manifested in a way that would not be tolerated at the tunor of of wealthy citizens here. They sprinkled their heads with dust and ishes, struck their breasts, allowed their hair to grow and their dress the hair; neglected, went unwashed and abstaged from wine and other deligns as-The women ran crying through the streets with disordered heir and exposed bosoms. An American citizen would laugh at such abourd expressions of grief at a funeral. The Lyclans were indeed stoical grief with them was regarded as a weakness, and unmaniv. They held mourning in such disrepute, that sorrow at the death of a friend, could only be manfested by the men when dressed in woman's clothes. To manifest their grief, the Greeks retired to some see holed place, cut their hair off class. put on dresses of black, and in some state and lite garments, and thus attend rolled themselves in dust and mire so aftered ashes over their heads, rent their clothes, and foolishly lacerated their faces. When a favorite tiene tall died the whole army cut off their hair

These examples of mourning and intense grief magnifested on the test of surviving relatives and friends, show that death his becaregisted as an undesirable visitor, an arch enemy whose approach should be feared by all Among all nations, and in all conditions of society, the same fear of death has always existed. There has been isolated cases, however, where the change has been mcloith stoical indifference. Socrates, one of the great est of the ancient philosophers, whose mind was groumented with grand truths, and some of whose sublime teachings won for him the admiration of the world, died without a murmur on his lips. His last words to his immediate friends before taking the Latal dose, was, " It is now tome that we depart; I to die, you to live; but which has the better destiny is unknown to all except the tods." Phordo and of him, " Thus died the man, who, of all with whom we were acquainted, was in death the noblest, in life the wisest and most just" The death of Soneca was equally as tranquil "ties to him," said Nero, "and tell him that he is condemned to die " Lucius V Bierce, in his life of this notable personage, says that after the message, announcing his dear was given him, he book his wife in his arms, and having somewhat fortified her against the present calamity, he becought and conjured her to moderate her sorrows, and betake herself to the you templations and comforts of a virtuous life; which would be a fair and an ample consolation to her for the loss of her husband. Youling on the other side, tells him her determination to hear him company, and wills the executioner to do his office. " Well," says Seneca, " if after the swe tness of life, as I have represented it to thee, thou hadat rather entertain an honorable death, I shall not eavy thy example," consulting, at the same time, the fame of the person he loved, and his own tenderness, for fear of the injuries that might attend her when he was gone "Our resolution," aye he, "in this generous act, may be equal, but thine will be the greater reputation." After this the veins of both their arms were opened at the same time. Seneca did not bleed so freely, his spirits being wasted with age and a thin diet; so that he was forced to cut the veins of his thighs and elsewhere, to hasten his dispatch. When he was far spent, and almost sinking-under his terments, he desired his wife to remove into another chamber, best the agonics of the one might work upon the courage of the other. If a claquene continued to the last, is appears by the excellent thing, he delivered at his death. On one occusion he said: "What if death comes! If it does not stay with us, why should we fear it? One hangs himself for his motress, another leaps the garret window to avoid a cholery master, a third runs away and stabs himself rather than he will be brought back again, We see the force even of our infirmities, and shall we not, then, do greater things for the love of virtue? To suffer death is but a law of nature, and It is a great comfort that it can be done but once, in the very convulsions of it, we have this consolation that our pain is near an end, and that it frees us from all the miseries of life. A great soul takes no delight in stay ing with the body; it considers whence it came, and knows whither it is

It is really refreshing to know that among the amount philosophers, were many who entertained clear conceptions in regard to the glorious transition from the material to the spiritual side of life, and who regarded death as a locautiful angel of light Fither than a hideous monster, as pictured by the vectous Evangelical churches of the present day

\* DEATH -- DINDOO FAKIR-EPIMBNIDES -- SOCRATES There is a purpose in our life, whether we recognize it distinctly or not, and it is but fulfilled when we live out our time to the last. The attach-Ment to life is a propensity implanted in us to hold us here and make us careful about unnecessary encountering of danger. It is recorded of the tumbrel loads of victims of the first French Revolution, that they were usually very fearful of being burt when on their way to the guillotine, and. that at the supreme moment they were so overcome and insensible from terror, that at the severing of their heads from the body, the blood watrety flowed. Perhaps they were already dead. Madame Roland, however, was an exception-two streams gushed from her neck when the headsman did

A healthy person is never eager to encounter death. The pagan votary who performs self-immolation voluntarily, if there is any such, is in a mordior abnormal condition, and life has little value in his eyes. Disease privation, or overwhelming trouble is the occasion of such things. The wording of life insurance policies, exempting the companies from paying in case of suicide, is manifestly unjust, and ought to be denounced. But life insurance is largely extortion at the best, as if is transacted. Suicide is a death from disease, and is no more a breach of trust with insurers than many of our social and dietetic practices.

Accepting the event of death as ordered by the same law as that which caused our existence to begin, the motive that impelled the establishing of both conditions must be alike God like, and equally benevolent and beatific. It is best for us, most fortunate for us, that having properly

accomplished our careers, we die We need dread no hereafter, whatever that is, it is in the same hands, governed by the same laws, and fending to the same goal as the present [ + Fact from Vol. 11, Phrenological Journal, pp. 8-13] life. So far, we may die cheerfully and with confidence that it is for better and not worse. Bud den death, without premonition, now so common, is a boon rather than hardship. If we have "set our house in order," attended to all persons and matters requiring our care, and have not inopportunely hurried our end

there is abundant reason to welcome such a conclusion. It seems to us.

glorious thing to live our life out full, a hausting its powers without dis-

ease, and then cease to exist from the sudden stopping of the machinery. If destiny, which Sverrules our acts and purposes, has that end in store for the writer, he would be advance declare or the mode most agreeable to In other days religious fanaticism induced men who had made God in their own image to think of him as a grand torture master, who delighted in the seriousness and suffering of men, and was offended by mirth. They affected the life, sores, and filth of the begger Lazarus, because he was comforted, and pronounced the rich man in torment in the under world wicked, because he had in his lifetime received good things. Hence, not only were the rack, thumb serew, and burning alive inflicted on dissenters, but partial self immolations, rigid scourging, and voluntary starving were resorted to, as wearing out a corrupt nature. The pangs and violent anwhich of neuralgle and inflammatory diseases were regarded as direct

affliction from God for the welfare of the soul. A Hindoo fakir, swinging

on a hook, or a dervis, lying down on a couch of sharp nalls, only carried

out the Idea to greater length. Certain Scotch elergymen once denounced

the use of chloroform by child-bearing women, because the third chapter

of the book of Genesis denounced pain in bringing forth as the penalty of

the first woman for eating to fruit of the Tree of Knowledge. Emaquel Swedenborg explains the process of dying as follows: "When the body is no longer able to perform its functions in the natural world, then man is said to die. This takes place when the respiratory motions of the lungs and the systolic motions of the heart cease; but still man does not die, but is only separated from the corporeal part which was of use to him in the world, for man himself lives continually. He goes on to define that the inmost communication of the spirit is with the respiration and with the motion of the heart, its thought being with the respiration and the affection with the heart; wherefore, when those two motions cease in the body a separation immediately ensues. These motions are the bonds which attach the spirit to the body, and their rupture is followed by the

spirits' withdrawing upon the ressation of the heart's action, after which the body grows cold and begins to dissolve. .There is a likelihood and liability of such a separation where a person is In the habit of heavy dreaming or trance. The spiritual individuality in such cases becomes more or less concentrated in itself, and the physical capacity becomes in a great degree separated, and sometimes apparently dead. This was the case with the Swedish seer, who, however, possessed a prodigious vital energy as well as cerebral power, and could undergo these ecstases with little comparative peril. But others, reft thus from the body, fail to return; or, if resuscitation takes place, nevertheless die shortly afterward from the peculiar shock. Passing by the clairvoyant and other analogous phenomens of modern times, part of which are arrant impostures, and all of them contemptuously disregarded by ignorant or uncandid

scientists, we cite examples from the orient classics. Epimenides, a poet

living in the time of Solon, had trances in which his body exhibited the

appearance of a vorpee, and he seems to have contemplated it as a thing distinct from himself. Pliny relates that he was once insensible for fiftyseven years, but this is doubtless an exaggeration. Plutarch also mentions Hermodorus of Clazomene, who was many times in actasts, and had the power of inducing and of continuing the apparent death for a long period at pleasure. His wife, finalty, finding or supposing him dead, placed his body on the funeral pile, although it had not begun to corrupt.

It is evident from such examples, which are more numerous than is imagined, that persons liable to trance are likely to escape from corporeal life pointessly, as a bird leaves a care, or a traveler his inn. Persons some times die from having no design or energy of wills to live. The individual of healthy body who has avoided discase and unwholesome habits, goes to death as to sleep, from which for once he falls to awake. It is more like the insensibility from a bloroform than a breaking up of the physical econoomy. The stroke of lightning, the bilow of the ax, and the instantaneous crushing of the brain, end life at once without a pang. The terror consta tutes the entire suffering. These who die in syncope, if they have any sensation, experience one that is rather pleasurable than otherwise.

The rack and therfaged in the tremendous torture, and execution by hanging is, perhaps, to at as a first of torment, now that crucifixion has gone out of fashion. It has long been a subject of marvel with us that Englishmen and Americans, beasting of their superior enlightenment and Unristianity, adhere so temocropsly to such a barbarous juffiction. The gallows is simply an infernal machine, an invention worthy only of one of Milton's devils. Wild beasts seld-un hurt their prey very much, and they a ver equal men in coults, yet hanging is not very painful

Most diseases remove the source of pain as they approach (a mortal good. The "agoines of death " are but struggles or writhings, in which there is no softering whatever. There are innecles which are moved or kept in quarecence by the influence of the will upon them. At the period of death, and sometimes on other occasions, this influence is withdrawn; upon which they quiver and exhibit appearances that unsophisticated speciators injetake for suffering. A hird with its head cut off struggles in the same manner. These who do of fixers and most other diseases exparts see their greatest pain, as a general thing, hours, or even days before the respire. The sensitivity of the persons system becomes gradually diminished, the pain is ness while moder the same exciting cause, and so far from being in their greatest distress when their friends imagine it, their disease is acting upon their nerves like an oplate. Many times, indeed, they are dead, so for as respects the meetics, when the last makes are more to be prized because of the as \$10.46 which they riotate from sympaths. If we will look this matter of doing in the face, so to speak, as endically

and calmly as we assessed to their tunes, we can escape a social of approbensoin, alarm, and movers. We are percelong every moment, so far as the molecules of our had water our croed, the textures are constantly going way, and even on you the word are taken the life from whatever it houseless. and sets it to do army but the next alarms, the tries or infiminate in to what we regard as the serious matter. There are three mindes of doing from syncopy, asphana, and roma. The latter is the suspension of the functions of sensibility worse rating on their brain. The long confinued setion of cold area ting the opinion and chloreform, bestons of the train, as by Asphysia or sufficial or no use from suspension of respection or the acthe left sub- and transmits it over the body. This operates on the brain. enspending sensation, the medulia is jurislyied, and with it the pricumguestia nerve, the lungers face to framemit non-oxygenated blood, and the to of and other tossels on security Drowning, strangulation, and poson one gas eproduce the condition. The partial stupor experienced in all confil and rooms is of the nature of asphania. Samope proceeds from the interruption of the circulation of the blood, and may recur through homor things, weakness, or paralyses of the walls of the heart, as from the use of tobarro, or from injuries to the nervine system, as from concussion of shock, as from violent blows; become violent months contions, a stroke of lightning, exposure to sun, or from poisons which disturb the thythnocal motions of the heart, or a onite, digitalis, veratrum valde, geleeminum, et-The death of Socrates by dranking the juice of hemier k (Common motor's

tam) illustrates the operation of narcotle poison. Having finished the drought and appealed to his friends to forbear lamentation that he might do with good manners, he walked about the room till the arrested viction tion in his legs began to paralyze them., He then lay down. The mon who had brought the prison examined his feet, proving their hard, then his logs and thighs, but they were cold and insensible. After this Sociales touched himself to ascertain how completely he was dead, remarking that when he heart was 6 ached he would depart. Presently the parts apound the lower alalomen became almost rold, and he uncovered his face to give the memorable charge "Crite, we owe the cork to Asculapins, pay it, and do not neglect the He evidently was thinking of the officing made to that divinity at the Elementon Mysteries, just before the close of the initiatory ceremonits, as the candidate was about to become an adept. Shortly after speaking he gave a cotablisive movement, the man covered him, and his eyes were fixed, who he trate perceiving, closed his mouth and

A little knowledge of physiology is sufficient to show that neither of these modes of dying are attended with any considerable suffering, and generally with none at all. Disease in its progress, when involving the nerves of scusation, or any violence to those nerses, will inflet pain to any degree of which the person is susceptible. Hence, man suffers more from the same courses than the beasts, and they, in turn, more than the fishes and reptiles, and these more than insects and worms, of pourse. But death soldern or urs, if ever, while such pain endures

Byath generally occurs when we are aslesp or inconscious, and so comes upon us inschably, like repose upon a weary man. Nature strives to tender us indifferent to, or desirous of, the end. While life is really precious, she intensifies the desire to live, but as its uses are accomplished, she makes ne willing to leave. To the well-ordered mind it is evident that death is as fortunate an event for us as any that or core

"To die is one of two things," said Sorrates to his judges, "cither the dead may be applicated and have not sensation of anything whatever, or there is a change and passage of the soul from one mode of existence to another. If it is a privation of all sensation or a sleep in which the alceper has no dream, death would be a wonderful gain; for thus all the future appears to be nothing more than a single night. But, if on the other hand, death is a renewal, by me the sojourn would be admirable. . . . The judges there do not condemn to death, and in other respects those who live there are more happy than those that are here, and are henceforth immortal. To a good man nothing is evil, neither while living nor when dead; nor are his concerns neglected by the divine ones. What has befallen me is not the effect of chance. It's elect to me that to the now and be freed from cares is better for me."

TORD PAINS - WILLIAM BUSTER-LOUIS THE AIR -- MONTAIONE Lord Bacon says. "It is as natural to die as to be born, and to a little in fant one is as painful as the other A great deal of weight must necessarily be attached to his statement, a man with such a clear mind and compre beneave understanding of nature's laws. The imaginations ever on the alort, and blassed by early teachings, always attaches a great deal of solemnity to the approach of the imaginary figure, called death, ascribing to him the cause of the pain arising from the separation of the spirit from the body" Says Appleton's Encyclopedia:

"By a natural association in the common mind of fear with suffering, the act of dying has been commonly supposed to be pareful. So general is this te lef that the term agony, or the expression, the 'pangs of death,' and hist struggle, are almost universally applied to the termination of life, as if it necessarily involved violence and suffering "Certainly," as Bacon says in his Essay on D. ath, 'the contemplation of death, as the wages of sin, and passage to another world, is holy and religious, but the fear of it, as a trib ute due into nature, is weak.' So exaggerated has been the notions of the pain of the last moments of life, that it was long considered an act of humanity to auticipate nature by violence. For ages it was the custom in Europe to remove with a sudden jerk the pillow from the head of the dying, in order to hasten death and thus prevent the supposed agony of the last struggle. However painful the mortal disease, there is every reason to believe that the moment preceding death is one of calmness and freedom from pain. As life approaches extention, insensibility supervenesa numbress or disposition to repose, which do not admit of the idea of suffering. Even in these cases where the activity of the mind remains to the last, and where nervous sensibility would seem to continue, it is surprising how often there has been observed a state of happy feeling on the approach of death. 'If I had strength enough to hold a pen, I would write how easy and delightful it is to die,' were the words of the celebrated William Hunter during his last moments, 'If this be dying, it is a pleasant thing to die,' has been attered in the enthusiasm of many a dying person; and Louis the XIV, is recorded to have exclaimed with his last breath, 'I thought dying had been more difficult.' Those who have been snatched from the very jaws of death, and have lived to record their sensations, have almost unanimously stated that the apparent approach of the last moment was accompanied by not only a sense of case, but a feeling of positive happlaces. Montaignet in one of his essays, describes an accident which left . him so senseless that he was taken up for dead. Upon being restored, however, he says, 'Me thought my life only hung on my lips, and I shut my eyes to help to thrust it ont, and I took a pleasure in languishing, and letting myself go.' The pain in the case of Montaigne, and in that of others similarly restored, seems not to have been in apparent progress of death, but in the return to life. Cowper, when restored from his mad attempt at suicide by barrging, 'said in recovering that he thought he was in hell."

# Bem Bork Department.

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

Subscriptions and Advertisements for this paper re-ceived at the New York Magnetic Cure, 222 East Eird street, by Dr. Babbitt.

New York Items.

The Spiritualists now hold meetings at several places, the central place in which the parent society convenes being at the handsome new Opera House between Twenty eighth and . Twenty-ninth streets, on Broad way. Another society meets at DeGarmo Hall, on Fifth Avenue and Sixteenth streets, anoth er still at the Harvard rooms, corner Sixth Avenue and Forty second street, opposite the R-servoir Park. At the Central Society on Broadway, Mr Lyman C. Howe has been giv-ing his elaborate discourses to good houses

during November and December, while at present, for the month of January, we are favored with the graceful eloquence of Mrs. Nellie T. Brigham. Her gentle refinement and blameless life wins all hearts. The meetings in this hall are still held at 10:30 and 7:80 o'clock each Sunday, while the Children's Lyceum which is very interesting, is held at

A scance is held at Judge Carter's parlor, 257 West Fifteenth street every Tuesday evening, by Mr Eston, through whom some of the most masterly ideas are given while entranced. Admission is only 25 cents. Mr. Eston's parlor is in the same building, and as be is an admirable medium he should be sus-

A public scance is also held at Mrs. Tay-lor's residence, 329 West Forty-third street, each Monday evening, and a Bible circle is

held on Tuesday evening.

Madame Blavatsky who is now in Philadelphia, 4s most busily engaged in translating Mr. Olcott's letters to the New York Graphic, concerning the Eldy Brothers, into Russian for publication in a St Petersburgh periodical. Thus is the new gospel of immortality sent to the ends of the earth. She has just written me that she will have to defer her matter promised for the RELIGIO PHILOS PHICAL JOURNAL for a little while.

The pretended exposure of New York mediums in a late number of the Herald was written by a clergyman who was a renegade from the l'aitarian church to the orthodox fold. He went to the mediums with lies in his mouth ard gat lies in return. He also went to the Herald with what these mediums declared to be lies, and perverted those grand truths which in his liberal career he believed in and silvo-cated, having seen the truth of Spiritualism from his own mediumistic mother as well as from many other mediums. Alas, must by thodoxy forever narrow people's minds down to bigotry as soon as it tecomes thoroughly fastened upon a man! Dr Slade has sent a letter in answer, to the Herald, and I think a stinging letter will appear from Dr. Mansfield

Dr. Miller, the lion hearted destroyer of what he considered the juggiery of some of the materializing mediums, has visited the Eldy Brothers, and caves in before the grand truths there demonstrated. He is the proprietor of the great hygienic establishment at 41 West Twenty sixth street. At times Spiritualists had thought him unfair in his opposition to them, but his prompt yielding to the power of spiritual facts as soon as he was convinced of their reality, shows a large truth loving soul within. He is a man who can rise above the mere policy loving crowd whose weapons are sneers, and who would vote truth up or down if Mrs. Grundy said the word.

Harper's Weekly like many other periodicals, snows a scupid ignorance of the history of Spiritualism. It is a great deficiency for an editor so able on many points, especially in worldly wisdom, to be so superficial in toese things. He talks as though there was only one name who had revealed Spiritual facts and phenomena to the American people, namely, R bert Dale Owen, and only one medium who had claims on the people for belief, namely, Mr. Holmes of Philadelphia, and as he has been caught in trickery the whole cause is of course put down, and Robert Dale wen himself is no more to be As well ignore the sun because some spots fre seen upon its face, as to shove aside the countless and wonderful facts of Spiritualism. As to Robert Dale Owen, he has given hundreds of marvelous facts and from his great love of exact truth has sifted them with immense care; such care in fact that until the case of the Holmes family came up he has never had to reverse but a single one of all his previous narratives. What scientist working in a new field has ever done better? Why do not people love truth sufficient to treat Spiritualistic matters with the same fairness and common sense that they do other matters? The only answer I can give is that so deep a crust of materialism has ensyrouded them that it is hard to see anything else. When I see this unfairness abroad in the secular press, however much they have improved upon old times, I feel like saying the more earnestly, let us stand up for our own periodicals and pstronize them and make them so strong that they may speak the truth triumphantly to all Let us sustain our Spiritual weeklies, monthlies and our quarterlies, which is another name for Brittan's Quarterly. They at least will spread our precious gospel without succeing at it, or willfully falsifying it.

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BY HERBERT SPENCER. Nervousness. BY J. R. BUCHANAN. DECEMBER: Kings and Slaves of Business.

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