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

VOL. XIX

18. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

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The Upshot of the Moody and San-.koy Mania in London—Spiritualism in England—The Attitude of the Press—A Remarkable Book.

ENGLISH NOTES AND JOTTINGS.

BY GEORGE FARMER.

A writer who shows his readers much of his own individuality is seldom either instructive or amusing. Such have generally a most supreme confidence in the rectitude and accurapreme confidence in the rectitude and accuracy of their own views, and a pretty general contempt for the creeds and opinions of all the rest of the world. Still while avoiding such a standpoint, and exercising the most "unbounded charity for the cherished views and opinions of my fellows, I shall speak plainly—"letting out all around." I do not write for those whose propriety of feeling is too great for them to call a spade a spade. Such would do well to avoid these letters, otherwise they will run a great risk of having their feelings will run a great risk of having their feelings very severely shocked. So much by way of

introduction. From the various American journals with which I am regularly favored, I glean that the "Moody and Sankey mania" has made its ad-yent among you. Here, it is already well nigh forgotten—a nine days' wonder, and now a thing of the past. The warmest supporters of the movement—those who were its main-springs—after their four months' campaign against "the world, the flesh, and the devil," have laid down their wespons—nay, have verily delivered them to the keeping of the foe, and are now shaking the enemy by the hand, and worshiping at the shrine of mammon. The "daily prayer meetings," "special services," "inquiry rooms," and all the rest of their paraphernalis have vanished, and evidently they

"Religion never was designed

Either all the sinners are saved from the burning hell they presched, or they did not

believe their own sermons. The thought has often struck me that the 280,000 wasted by the London Committee, in holding a few meetings, the results of which are nil, would have been far better employed in a more practical Christianity. They talked glibly of the "evangelization of the masses of London' without stopping to think that these self-same masses were all around them—the halt, the lame, the blind, the indigent, and the poor, Christ's own aristocracy whose only liberty is to starve and go in rags. Of these it was that the Nizarene said, "Even as ye do it unto one of these, ye do it unto me." For such disciples as these I think the Master would but the way fled to see the same that the master would but pray God to forgive their impudence in abusing names and things. As instancing the the logic with which this revivalism is propped up, we quote the following incident. Personally, I saw a great deal of the inner working of the movement, and one day got into conversation with one of these revivalists—a man rolling in wealth—and the topic we were discussing was "sin," in its conventional sense. I expressed an opinion that what the religious rould all of the religious rould. that what the religious world called invariably arose from the degraded, and poverty stricken condition of many of our fellow beings, and that were their condition ameliorated much of the "sin and "evil" would. disappear. This our revivalist would not assent to. He contended that the people were poor as a judgment from God because of having sinned! Such a self-righteous conclusion needs no comment.

Spiritualism in England, on the whole, is in a satisfactory condition. Its agencies appear to have become more concentrated of late both in London and the provinces, and united gifort is superseding the isolated action which hasbeen so much the rule in the past: In unity is strength. In London the National Association of Spiritualists is doing good work, and has already made a good start for the winter season. Mr. Morse has just concluded a successful series of addresses given on Sunday even-ings under the auspicies of this Association. It has also inaugurated a series of winter conferences for its members—the first of which was held on Nov. 22nd, and was presided over by H. D. Jencken, Esq. The subject chosen was "The Trustworthiness of Spiritual Messages and Manifestations." The Chairman stated that through the mediumship of his wifewho was better known as Kate Fox—he sometimes had wonderfully reliable messages, but be found that when she went to other seances. the messages became unreliable, and contin-ued to be untruthful for several days afterward the influence seemed to cling to her. In his own experience, extending over many years he had had three or four tests of spirit dentity which had satisfied him. One was a communication written in German through the hand of his wife, while her other hand was writing English. In the first place his wife knew nothing of German, and in the second place she detailed familiar matters connected with his father which had transpired many years before they were married, and which could not have been in the mind of the medium; it followed, therefore, that that message must have been given by some one who knew his father in life, and who told an untruth supposing he faisely asserted himself to be that father. But then there was a moral tone about the message. He did not say that this quite satisfied him, but altogether he thought it was really his father who communicated on that

These conferences will do much good. It shows that the movement is assuming a practi-cal tone, and that Spiritualists who are not afraid to face the difficulties surrounding the subject.

While speaking of this topic of united action, I may mention that the societies in the north of England have formed themselves into a federation—similar to the old Methodist cir-cuits, and Manchester is taking the initiative in another direction.

The attitude of the press is undergoing a marked change. Reports of the late Annual Conference held in London appeared in nearly all the daily papers—plain statements of facts, with none of the garbled accounts of Spiritualistic meetings and doings which have so long served the public press.

"To day abborred, to morrow adored So round and round we run, And ever the right comes upperment, And ever is justice done."

At last it is being admitted that insulting Spiritualists will not get rid of Spiritualism, and the cry is now for investigation; in some instances, indeed, the subject is receiving calm and dispassionate discussion. The Nonconformist, a newspaper generally considered as a rule quite orthodox, lately had a fair, temperate and thoughtful article upon Spiritualism, which not only sent that number of the ism, which not only sent that number of the the journal into a second edition, but had to be the journal into a second edition, but had to be issued as a supplement with its next number. In the Westminister Review, which has a reputation for liberal and advanced thought in the ology and philosophical speculation, Spiritualism is also receiving a marked share of attention. There it has been calmly discussed as probably being the religion of the future! This and other "signs of the times" show that, at last, it is being recognized that Spiritualism at last, it is being recognized that Spiritualism demands more and more careful and candid consideration. It is slowly yet surely pushing itself to the front, and that in a manner calculated to challenge attention.

Before closing this already long letter. I must draw attention to a remarkable book which is about to be published and which is to be illustrated by drawings direct and otherwise. produced by spirits. I refer to "Hafed, Prince of Persia," given through the mediumship of of Persis," given through the mediumship of David Daguid of Glasgow. Having through the kindness of the publisher received advance copies of the sheets and illustrations, I am able to give a brief account of the work with a view to inducing American Spiritualists to secure copies. It is published by subscription at \$2.50 which sum will include postage. Communications should be addressed to Mr. H. Nisbet, George St., Glasgow, Eng. The work consists of upwards of 500 Svo. pages, and is literally crowded with illustrations. It is given by a spirit purporting to be a companion of Jesus spirit purporting to be a companion of Jesusa Persian Prince, and who divides his narrative into four parts, viz.: The Warrior Prince, The Arch-Mague, The Christian Evangelist, and Spirit-life. It is prefaced by an introduc-tion detailing the character of Mr. Duguids' mediumship and supplemented by communica-tions from "Hermes, an Egyptian Priest," and Answers and Questions, of which there are about 500. The illustrations are fac-similies of direct drawings, the work of the spirit artists at sittings specially appointed for their production. Some little time ago I had the opportunity of being present at one of these special seances. There were only two other persons present besides the medium and myself, and after reading a portion of the printer's proofs of the narrative to the spirits for revision, the door was locked and the medium tied hand and foot to a chair. I had previously searched the room (which was a small one) to see that nobody was concealed therein. A packet of cards was produced by the chairman of the seance all numbered and signed at the back with the initials of those who take part in the seance, so that other cards could not possibly be substituted for them without detection. They had been numbered in sequence from 1 to 16, and on examination it was discovered that number 8 was missing. This card had been used at a previous sitting. They were placed upon the table, about four feet from the place where the medium was sitting, and the gas turned out. I took hold bothlof the hands of both the other two gentlemen, and can testify that they were not in any way concerned with what occurred. A short interval passed and the request was made to light the gas. The medium, who was entranced, had not moved, but the cards upon the table appeared to have been handled. Upon examination number 8 was missing. A search was made in the room, but as may be imagined, to no effect. I was told that the house had repeatedly been searched, but no traces of these cards had ever been found. The spirits say they take them right away from the place. The gas was again lowered and the same conditions observed as before. All this while direct voices were heard sometimes as many as four or five together, giving instructions and chatting with the sitters. We were now asked to sing, and after not more than three minutes the windows were shaken violently and a noise heard as of a card being flung upon the table. The gas was lighted and upon the table was the missing card—N). 8—covered with a finely executed list of Persian Kings. All the drawings have been produced under similar conditions, and are elaborately finished. The lithographic avitat though not a Spiritualist

lithographic artist though not a Spiritualist

concedes that "there is something supernatural in it." for it invariably takes him two hours

to trace the drawings done by the spirits in about as many minutes! And the production of the list of Persian Kings is hardly less won-

derful when the intellectual condition of the medium is taken into consideration. He is

emphatically an unlettered man, and could no

to say about my experiences with this wonderful medium.
London, England, Dec.4, 175.

EXTREMES MEET.

Rev. A. J. Campbell Tries to Con vert the Poet Philosopher, W. S. Barlow, the Author of The Voices.

He Receives in Reply a Dose of Common-Sense Philosophy.

REV. A. J CAMPBELL'S LETTER.

My Duar Old Friend Barlow:-I wrote you in my lest, about my conversion. It oc-curred four years ago, the last day of next month, January. Since then has occurred nothing to shake my faith, but everything to strengthen it. It has been by far the best of my life. A little more than a year after, my wife was converted. And from that time to this we have been permitted to work for the Master and have been much blessed in our work. Between us, we hold usually about five meetings a week besides assisting more or less-

meetings a week besides assisting more or less in other meetings; and our meetings have been unmistakably owned and blessed of God.

I want to add my testimony again that the Religion of the Lord Jesus Christ as is taught and professed by Orthodox Christians, is all that it is claimed to be, and I do not know but I might say it is more too. From the day of my convarsion to the present I have continually had the evidence of sins forgiven. Now I want to impress this point. I believe you will take my word. There is no delusion about it. We do have a clear evidence of forgiveness; I will not say that all do.

I am aware that some who claim to be Christians do not. But it is their fault. I want to assure you that this Religion is a reality. It is intensely real, and satisfactory;

ality. It is intensely real, and satisfactory; self in the proper attitude towards God, to realize its truth. Now I do not pretend that you are not as good a man as I am. I know to the contrary that you are a much better man than I am, but you are aware God does not pardon us for our merit. It is for our faith. I and we thought we were right, but we were not; we were wrong. There is pardon for us. There is peace for us. There is joy and comfort for us in the Holy Ghost. And it is all through faith in the Son of God.

I write this to try to persuade you to be come a seeker. Don't look to us poor, erring mortals who profess to have found Christ, but look alone to Christ himself, and you will find truly the great pearl, truly the bread of life and the water of life, and know that you have communion not only with spirits but with the Father of Spirits, and with the Savior of mankind.

Pardon my long letter and let me know that you will seek until your find Jesus to be your Savior. I shall be glad to hear from you, and beg to be remembered unto Mrs. Barlow and all your family with kindest regards.

Yours Very Truly, A. J. Campbell.

REPLY OF MR. BARLOW.

A. J. CAMPBELL.-MY MUCH ESTREMED FRIEND:-Your kind letter of the 7th ult. came to hand yesterday. I sincerely appreciate your kindness in so frankly seeking my present and future happiness. But I long since graduated from the Church, and could no more return to its conceptions of God and his economy, than I could shake off my years, and again become a boy of ten summers.

But you seem to be so completely bound by the dogmas of old theology, that perhaps I should not desire to disturb you in your fancied dream of happiness, until you feel its nightmare pressing you down. I am aware that there are good ideas in the Church in spite of its erroneous doctrines, as most of its members are far in advance of the creeds. But how you can believe that merit has no favor with God, and that He accepts blind faith by everlastingly damning His children for the former, and giving them a heaven of eternal glory for the latter, is more than I can imagine. If you can seriously entertain the least respect for such a doctrine and think our Heavenly Father is the author of it, you do Him an injustice that would make a judge of the New York tombs blush! A doctrine that ignores the effi-cacy of good deeds, and cancels all crime on the plea of forced faith, gives license to all forms of iniquity, and deluges the land in

blood!

To require me to have faith in such a scheme, and also to believe that God has failed in His plans and repented and grieved in His heart that He ever made man, and finally by the continued success of the devil, 'he was slain, and yet in spite of all, every soul is yet "conceived in sin," is "totally deprayed," and "an heir of hell;" I say to require me to believe this, I must first believe that God is imbecile, or become myself a fool, while I don't think you desire me to do either. Faith? Who can have faith without evidence? and who can can have faith without evidence? and who can help having faith when they are convinced? Faith, and the absence of faith, then, are equally the result of circumstances over which we have no control. Hence there is no merit in belief, and no demerit in disbelier yet your God will damn us for one and save us for the emphatically an unlettered man, and could no more produce these things in his normal state than he could fly. From this brief account it will be seen that the work is a remarkable one, and the writer can testify that the narrative is not only readable but extremely interesting. In my next I shall have something further

dawning of the race, not one in fifty thousand dawning of the race, not one in fifty thousand have been, neither can they be saved. Comparatively speaking, it is but a few years since God devised any plan whereby man could escape the devil, which is so limited, and incompatible with God's universal way of providing even for our temporal necessities, that to this day, three fourths of the habitable globe have little or no knowledge that such a being was ever born as Jesus Christ. Is this the plan of an all-wise, all-powerful, and ever loving Father?

Think of His bountiful hand in encircling the world with the sweet pure air, we breath; water, so indispensable to life gushes from every hill, meanders through every vale, and floats the commerce of the world; the cattle upon the thousand hills; the fishes that swarm in every river, lake and sea; the varied fruits of countless fields, forest, and glens; the fowls that dot the sky, have many of them even made that dot the sky, have many of them even made our acquaintance agreeable, and stand ready to yield up their life, that we may more easily sustain our own. The forests from which we rear our habitations, and obtain fuel, etc., with countless other blessings, are all destributed over the habitable portion of the globe, to administer to the comfort of every tribe and people. Now can it he that God makes such uniple. Now, cap it be that God makes such universal and ample provision for this life, that we may but thrive and fatten to become only respectable subjects of the devil? Can He thus make this world like a well adorned bridge, to span the narrow belt of time and place the devil at the gang way, to conduct us all into everlasting woe, with a plan of salva-tion that only now and then allows a frighten-

ed sheep to jump and escape?

My Dear Friend, you would despise and even detest any man who would torture one rabid dog but for a singleday, yet can adore a God, who as you believe, deliberately made a hell, then a devil, then a race of rational finding. mortal beings in the likeness of Himself, to be led, not merely into a day of torture, but to wall in unremitting torment and anguish through the illimitable ages of eternity! And this is the God you so devoutly worship, with whom you have communed with such rapture the past four years. I admit I once tried to have faith in this God, but I stretched it so hard over these doctrines that it irreparably

broke many years ago.
You remark that I am a much better man than yourself. I by no means feel to take any advantage of this generous and charitable acknowldgement, but I certainly must seriously lose my self-respect to even think of revericing such a God.

As to Christ being the very God, though I admit him to be a great improvement on the old one, yet I beg kindly to remark, that if all of God was ever born of one woman, he must be a very small God, or she must have been a monstrous large woman! But I have too much confidence in the God who rules the universe, "and doeth all things well," to bring

my faith down to so small z point.

As for myself I expect to go to heaven; but only through obedience to law, yet if I make mistakes and go counter to law and get into hell, I expect to work my way out as soon as possible. This applies to this life, as much as to the next. What we call heaven is but a life of harmony with their established laws, while hell is but a life of inharmony with the same laws. "By our fruits we are known." What we sow we must reap. If I sow tares, I may repent till "dooms day," and try to have faith that the death of some innocent person will put a few drops of his blood on them and cause them to wither and die, yet it will not avail. I must pluck them up by the roots, then with care cultivate the wheat with strong arms, and resolute will.

Pardon me for here inserting a few lines from "The Voices:"

We must grow from within, or in weakness must fall,

To trust to another we jeopardize all.
Our wills must arouse us to labor and pray.
And hold us to duty's beneficent way; This school of self-culture will lead us at length, To rely on our powers, and to grow in our

strength; Thus upward and onward from earth to the We'll work our own passage by working to rise.

To fully possess we must honestly earn, All else will be counted as naught, By self application we only can learn, Or scale the bright summit of thought.

Then let us be grateful for something to do, And do it with cheerful good will, Defying all evil, he noble and true, And grow like the oak on the hill.

I shall be giad to hear from you again, and am ever anxious to know and to follow the right, but nothing can seem right to me that invalidates the attributes of God, or violates reason and common sense. Believe me as of old, Your Sincere Friend,

WARREN SUMMER BARLOW. Bridgeport, Conn.

A New Monthly Spiritual Paper.

BEO. JONES:—From the enclosed you will see the object of this note. In explanation, will merely say that for five years, I have per-sistently refused the importualties of Mr. Par-My Dear Brother Campbell, if faith in Christian countries on one in ten, even in Christian countries can be saved, and when we take into contribution the whole human family from the sideration the whole human family from the

with you, yet I take the liberty of asking you to give the enclosed prospectus an insertion in your widely circulated and world renowned your widely circulated and world renowned Journal, whose fearless advocacy is promulgating truths underlying our glorious philosophy, has no compeer in this or any other country. I have been a writing and healing medium for the past 25 years. Hoping you may favorably consider my request, I remain with the highest consideration, Fraternally,

D. C. Densmore.

Boston, Mass.

We with pleasure give your prespectus a place in our columns, and extend to your paper the right hand of fellowship.

Bro. Pardes and ourself were devoted friends from the hour we first met in Washington, D. C., up to the time of his decesse, and we hope that friendship has not been lessened by his ascension to the spirit plane of life. He was a medium of great and brilliant merits, and as a disenthralled spirit, his inspiration will render your paper a gem of rare merit, and we shall welcome it to our eanctum as we would have done its inspiring editor while in the form. -Ed. Journal.

PROSPECTUS OF THE "VOICE OF ANGELS." A paper with the above caption, printed on good paper, clear type, edited and managed by a band of beneficient spirits, for the amelioraa pand of beneacient spirits, for the amenoration and happiness of mankind, will be issued
from its office of publication, No. 5 Dwight
St., Boston, Mass., Jan. 15th, 1876.
Spirit, L. Judd Pardee, Edifor in Chief.
Spirit, D. R. Minor, Business Manager.
D. C. Densmore, Amenuensis and Publisher.
Note — With the exception of a few corresreaderies these will be nothing but spirit com-

pondents, there will be nothing but spirit communications relating to the above subject. All questions touching the same will be answered by the controlling intelligence through the undersigned. Spirit communication other mediums in reference to the above, will be admitted.

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Price Yearly \$1.00 in advance. 6 Months 50 cents. 3 Months 25 cents. Single copies 10 cents.

D. C. Densmore, Pub'er.

SIR OLUPH: A BALLAD.

MALCOLM TAYLOR. (From the German.)

Sir Oluph he rode both far and late. To bid the friends to his wedding-fete. And while he rode with a steady rein,

He passed through the elfin folks' domain. As danced the cives on the verdant strand, The Erl King's daughter she offered her hand

"Welcome, Bir Oluphi come dance with me, And two golden spurs I will give to thee!" "I dare not dance, dance not I may, For to-morrow it is my wedding day."

"Step near, Sir Oluph! come dance with me, And a shirt of silk I will give to thee,—

"A shirt of silk so white and fine, My mother she bleached it with moonshine." "I dere not dance, dance not I may— For to-morrow is my wedding-day."

"Step near, Sir Oluph! come dance with mo, And a heap of gold I will give to thee."

"A heap of gold fainly take I would," But dance I neither dare nor should." "And will you, Sir Oluph, not dance with me. Then plague and sickness follow thee."

With that a blow his heart she dealt; Such pain he had not all his lifetime felt. Then him upon his horse she placed;

"Now to your sweetheart ride in haste!" And, when he came to his castle door. His mother she trembling stood before.

"Speak on, my son! quick tell your tale! What makes you look so wan and pale!" "Why should I not look pale with pain? I came through the elfin-folks' domain!"

"Speak on, my son, so dear and true! What shall I say your sweetkeart to?"

Tell her I gode in the woods this morn, To try my horse, my hound, and my horn."

The lay he down on the bridal bed, All draped with curtains rick and red. And, ere the dawn it rose in the East, The bride and guests came to the feast.

They gave her gifts, they gave her wine; "Where is fer Obspa, the bridegroom mine?"

"Bir Oluph he rode in the woods this more." To try his hosse, his hound, and his hore." But the bride she drew the curtoine And there she new the Cines.—deal.

SPIRIT LIFE.

Judge Edmund: gives his Keperiences in the Spirit-World.

A Lecture by Mrs. Cora L. V. Tappan.

wre tappandelivered the collowing under THE INSPIRATION OF JUDGE EDMUNDS AT THE HALL CORNER OF CREEN AND WASHINGTON STREETS, CHICAGO

Phonographically reported for the Journal, by J. M. COCERAN.

MR. CHAIRMAN AND PRUMBER: I do not know what merit of my own has conferred upon me the honor of receiving an invitation as a spirit to deliver a lecture here to-night.

When you remember that I have only been in Spirit-life 19 months, and that I must have very much less experience than many of those who usually control this medium and the who usually control this medium, and when you consider that I must control her under difficulties growing out of that short experience, and the fact that I do not belong to the circle of guides who usually entrance her, you will also consider it a little strange. But such words as I have to say to-night, I impart with the same willingness and sincerity that I ever did when upon earth

did when upon earth. Buch words as I shall give will be those of actual experience in Spirit-life, and will form a portion of the testimony of spirits who have passed from earthly life into the spiritual exstence. I have given four previous addresses through this medium concerning my first ex-perience in Spirit-life. If any have read those, it may perhaps be of some advantage or preparation for what I shall say on to night. I do not intend to repeat any more of what I uttered their than is necessary as a preface to what have to say, since an oft-repeated tale, if it be true, becomes wearisome, and I have many things which I have yet to impart in addition to those. With your permission I will briefly recapitulate the utterances given on those three occasions, or four, by saying that in my passage from earthly to Spirit-life I experienced no suffering of fear, and at the last stages, none of bodily pain. Though I was perfectly conscious of the end of earth life and of the life into which I was going. Not conscious of all that has since beer revealed to me, yet certainty of spiritual existence was just as palpa. hle to me before I left my earthly frame as it was afterward or has been since. I needed not the evidence which Spirit life afforded to prove to me the reality of the soul's existence after death. And I consider that it lightens the way. It makes the valley of the shadow of death luminous; that it releases the mind from one of the greatest of human thralldoms, that of fear. Spiritualism did this for me. For twenty-five years I did not believe, but I knew. that the spirit would live. And during that twenty five years I did not fail to pursue this subject with directness and sincerity, receiving, through other mediums and through my own mediumship—for I was fortunate enough to possess mediumistic powers—the spirit communications of my guardians and guides. And during that twenty five years I derived more of happiness and experienced more of enjoyment han from all the previous experiences of my life. A previous half century had not given me what that quarter of a century gave. Death was robbed of its terror. The dear once of my earth life I supposed lost were restored to me. I could commune with the great and good of whom I had read, but whom I had never seen. I was honored dolly with the presence of the divine company, before whom I seemed to sink into insignificance, and in whose hands I placed the guidance of my spiritual instructions. In the midst of these I was also occupied with earthly pursuits, and I did not wholly overcome many traits of character which repelled my spirit guardians from me at times. In the full manhood of my earthly life I was haughty and proud and arrogant and unjust, and these traits repelled the divine presence that otherwise might have been near me. I was severe sometimes in my judgment, and I considered the masses of mankind inferior. Therefore I was not in a charitable mood, which is the surest atmosphere to invite heavenly spirits. But they came to me in the midst of my earthly pride, and in the midst of whatever engrosses the attention of a man of fifty years. I received the consciousness of their presence and guidance. And from that time forward I lived more in the spiritual than in the temporal world, and experienced more of spiritual delights. Some of these experiences I have given in a published form to the world; others remain in my own consciousness idded to the inheritance that I have received since I came into this existence. But I looked upon death as the ripening of the sheaf. I threw off my outward body as gladly and eagorly as the ripening ear of corn does the huck. I considered it but husk; it had become an incumbrance, and it was feeble and tottering. Many of the faculties refused to perform their functions, and the brain itself became weary when the mind and spirit were not. I was when the mind and spirit were not. I was glad of the change. It was a release such as none can ever experience until they too have passed from earthly to spiritual life. If you could change now suddenly from feebleness to vigor, from bodily suffering to perfect and absolute freedom from pain; if you who are gray-haired and whose heads are silvered o'er with age could now be restored to manhood with the consciousness of your present experience. the consciousness of your present experience, you would understand what my feelings were when I passed through death. Already before the change had fully come, the glimpse of my spirit home had been given me, and I entered the company of my companions and friends as I would have entered in the early days of my life with renewed power, and comprehension. was fully aware of every moment of time that elapsed between the decay of the body, or ossistion of breath, and the actual existence in spirit. Before the body had breathed its last, my spirit form was already released and standing beside it, and I was watching with those dear ones that were left upon earth, the form which was lying beneath me. I did not regret it. I looked upon it with the same completency as you would the cast-off raiment when you have a new and shining garment. I believed that I was fully and entirely prepared to enter spiritual life, as it was, so far as fear of death and consciousness of that life is concerned. But I little knew what preparation the spirit requires to enter the company of spiritual beings who have passed from earthly life many years. I little knew what of dross still remains to the spirit even when freed from

ship. But when they gathered around me, I saw with rumiliation that much of my boasted atrength departed, and that what I supposed would have been the shiping raiment of my spirit was marred and tainted with the shadows of my earthliness.

There were still lingering about me the evidences of the pride and baughtiness that I had not wholly overcome. There were still harsh judgments that seemed to come up before me and seemed to enfold me in the darkness and mist, and I thought for a time that this would sever me from the companionable of those I

the temporal body. I little knew the lurking imperfections that I still found within myself,

that made me unfit for their divine companion-

arose not by my own will, but seemingly by hers. For I had not discovered my will power as a spirit, I cally knew I existed. She bore or walted me to the scene a little above the earth, and there I seemed to pause unable to proceed.
Turning toward me she said: "I must now leave you for a time to your own reflections."
I did reflect. And all my life, every thought und deed came up before me as though it were a personality . Every false opinion; every harsh personality. Every false opinion; every harsh word and judgment; every person to whom I had breathed the word of unkindness, of of whom I had thought unkindly, seemed to stand before me in my mind's vision condemning me. I saw my faults and my imperfections like realities. ** Pride, with its lofty head; uncharitableness, with its finger of scorn, all these in procession, before I was raised into the spheres of my companion and friends and I become dismayed. I became diamayed.

Then there seemed to come from the shades around me persons to whom I had extended, in my official capacity, the leniency that was rather born of justice than of charity; some upon whom I had perhaps bestowed alms; others whom I had aided to overcome earthly difficulties, and these which came around me with some offering of peace or of love; some flowers or token of remembrance approached; the shadows seemed to fall from my eyes, and my raiment grew brighter as they approached. Then I saw criminals for whom I had secured pardon and for whom I had been unjustly censured upon earth. These came with their offerings, and they, more than all the others, seemed to shed brightness upon my pathway. But ohiefly the crowning conquest was, when in the midst of my earth life, I had held hatred or unjust thoughts toward any human being, whom I supposed had injured me, for that particular time, and in that instant of spiritual existence, I forgave the injustice, and I cast aside the remembrance of the wrong, and then I felt that I could rise to another state. Before I joined my companion, however, I had a climpse of states that are immediately glimpse of states that are immediately around the earthly life. I saw the reeking haunts of vice and crime overrun with spirits as degraded as those upon earth; the cesspools that you name cities, filled on earth with human beings, but peopled in the air above with more beings dark as they. I saw around persons who still cling to the outward appearances of wrong, and I thought at first that spirit life was more dark than light; that if this were to be my abode, and these my companions, I needs must despair, for there seemed a shadowy sphere surrounding the earth holding it in its thrall even like a dark and dense smoke. But as I forgot my own wrongs and remembrances, I became interested in the spirits who were about me, listening to their complaints and wrongs, and I saw that each earth-bound spirit was tethered by some pride or vanity or hatred or other thought that I discovered was ungodly.

I saw that each spirit in these darksome places was bound by some passion, or some remembrance of former crime, and could not,

therefore, rise from their condition. When I asked them if they had any wish to do so, they still protested that they were happy and contented, and that they could not change, and that they did not wish to change, until this revenge, or that particular folly was carried out. In my despair I turned me again to the thought of my gentle companion, and when I saw her she was far away on a green slope where there seemed to be a golden atmosphere and no clouds. By one strong effort of the will formed of mingled love and desire I rose, but between her and me there seemed to be a stream, impassable I thought, and I knew not by what process I could cross this stream. prosentiv der voice ca me, "Plunge into the stream." I needed not the second admonition. I did plunge in but every globule of the water seemed to me like a small point piercing my frame. Every individual fiber experienced a sensation of pain, and if they had been scorpions the drops of water could not have been more distinct and stinging to my senses. They rolled about my frame parting as I approached, but all the time I had my eye fixed upon her and seemed to be drawn to her by my own will and hers.

When I emerged from the stream the sense. tion of pain instantly departed, and with it there seemed to vanish as it were the shadowy appearance that previously had clung about my raiment. There seems to have vanished also every remembrance of earthly pain. The physical suffering that I had passed through for many years had seemed to leave somewhat of its enfeebled state upon my spirit. As it pas-sed through that stream my body seemed to be invigorated, and my spirit received new powers. I was told by her that I should pass presently to my abode. But as I went along, guided by her gentle pressuce, we seemed not to walk upon the ground, but to float just above it, and the ground itself, although tangible, seemed less dark and solid than the earth which I had frequently trod upon. I noticed deo a difference in sensation, whereas on earth I had listened intently for another sound of speech. I was conscious I could read her thoughts. But whenever a thought reached my mind from her's, it then did not seem to be by speech, but as though the thought it-self were read and known.

And no phase of thought passed through my mind that she was not immediately conscious of, and replied to me according to her wisdom. thought of Dante in his sublime vision, when the object of his search was also removed by the shining stream, and that Paradise into which he was finally admitted became to me a

living reality. But I had other lessons and experiences. We seemed to approach a place where there were mountains on either side and projecting rocks, and these to all appearances were as tangible as any mountains or rocks that I ever saw. But as I approached them, they took a different form, and upon the rocks were engraven as in living words many of my former utterances and thoughts that I supposed had been revealed to no man, and then behind them I saw weeds of various unseemly shapes, and these seemed to be the lesser of my imper fections. I shrank back in horror, and I said "Is this the home into which I am to be admitted?" and she said to me: "You must pass by and recognize every thought and deed of your earth life. If you have overcome it, it can not have you, and if you have not, you can not have a better place to over come it than here and now." So I met them beneath her gentle gaze, she all this time leading the way allently, and when any special humiliation or experience was engraven upon rocks. Or trees experience was engraven upon rocks or trees, that I wished was not there, she would seem to turn away and not witness my humiliation. It was enough that I should experience it and so pass on and on. Sometimes there were technical difficulties, and I seemed again to experience the intellectual troubles of my early ife, and at one time I came against a solid barrier, or what seemed an impassable rock, and upon this was written, "Infidelity." I turned as if to know what it could mean, and then I gaw other words, "Doubt," and "Materialism," "Intellectual Folly," and these referred to a period in my life when my religious views were shaken, and when material science gained supremacy over my reason. I had been with her a member or attendant of the Christian church: she was a zealous dévotee; I had been a be-

unbelief face to face, and it was as though a door had closed, shutting me out from what might lie beyond. But presently the sound of my new religion reached my sars. I heard a gentle knocking that first awakened the conscionances of spiritual life. It sounded like chisels or drills cutting away on the other side of the rock, and then I remembered the sensation that I first experienced when, in the presence of the Fox girls, I first became sware that the sounds of spirit rappings were produced by some unseen intelligence. The sound was now repeated to my consciousness, and presently the roths were rent asunder, and, little by lifthe I could get glimped of what was beyond them. We passed as soon as there was an opening, and then I noticed what I had not before observed, that all the rocks and unseemly forms and shapes that distressed me so, disap peared as we passed them; that they had no longer any existence, since they had been met and recognised and vanquished. We then entered the region, which for many

years, she had told me, was prepared. The gentler thoughts of my after life; the recognition of friends in spiritual existence; the flowers of hope that came up after those of death were varioushed. The very thoughts and aspirations of later years wove garlands all about me. And I could see where every buried treasure of my long life came out to meet me in that inner world with added power and beau-ty. There were flowers and blossoms there nameless upon earth, but whichiyou will recognize under the name of hope and truth, that gradually fade from you in earthly life, and human experience, but which here I found had an immortal bloom. There were deeds of kindness that I had forgotten, existilly preserved and cherished in the sanctuary of this inner life. And there was pradually developinner life. And there was gradually developing to my mind a consciousness of the habitation into which I should soon pass. I can not, indeed I may not, invade the sanctity of that inner dwelling. In heaven as upon earth we have our home and habitation. It is sacred from all gaze save those of our friends. The spiritual kindred who met me there were souls whose innermost thoughts were linked with mine. And my family, of my own immediate and dear friends, and of relatives in spirit, that I had not clasped hands with since the days of my youth. And I say, I can not ask you there. But if there be any one among you here, on your entrance in spirit life, who wishes to come, I will then invite you and ask you to pass through with me, the charming abode into which my companion received me; but into which my companion received me; but ere I could go into the inner temple, ere the shrine which had been prepared was ready to receive my spirit—again and again did I experience the encortation of that baptism of water. Again and again did I try to purge my-self of all appearance of outward folly, or pride, or ought that could retard my spirit. But the structure of that habitation itself was created and simply in form. No style of graceful and simply in form. No style of earthly architecture was there. But it seemed of bowers and marble and all that is white, and beautiful, and shining, and transparent, making happy the abode of the spirit in the region of thought. I noticed every object, however palpable, seemed transparent, and I could see the globules coursing through the arteries of flowers and could behold the minute fibers in every portion of the structure. I noticed that thoughts seemed to be engraven there, the most secret and best of my earthly thoughts, as if placed in that mind sanctuary to await my arrival. And then after all this, I seemed to rest. On awakening, I was in another place, and I was conscious of the presence of another guide. I was upon an open plain, side, and on the other were mountains. Be-fore me my spirit guardian; the one who for many years had directed my investigation and teachings of Spiritualism. At first I thought it must be a higher presence, so bright was his raiment, so shining his face. But I soon discovered by my own vision and the state of the soon discovered by my own vision and the state of the soon discovered by my own vision. coverd by my own vision and by intuition and by his presence, that it was nove other than he who was named on earth Lord Bacon. His at-mosphere was a pale blue like glimmering of ight through a stained glass that is perfectly crystaline, which shone out with intensity and its rays seemed directed into my very spirit; but seemed to probe my innermost soul with its presence, and I thought he was weighing my follies. I thought that my intellectual powors were deficient and he was judging me by that deficiency. It was not a question of heart, as it had been with my previous guides, but it was now a question of understanding. You can not dream for a single moment how superficial, and false, and vain the tissues and fabrications of my earthly thinking seemed. All my knowledge, which I deemed considera-ble, seemed to vanish or appear like cobwebs. My system of philosophy seemed probed through and through, and I was the net-work of sophisms. What I had supposed to be the law seemed to sink into the insignificance of a school boy's opinion. I deemed that he was criticising my intellectual methods and I saw immediately the flaws that had existed in my mental structure. How I wished I could escape from his presence. No trusht boy in the presence of an irate master ever longed so to flee from the chastisement, as I did from that gentle and penetrating yet firm gaze. It seemed I should cry out with the pain of self-examination and scrutiny. It seemed to me as though I had possessed no intallectual merit whatever, and that in no point of human philosophy had truth ever been reached by me. I considered my time had been wasted while I stood there before his eye. And all the splendid visions I had on earth for ameliorating the condition of man by codifying and changing the laws seemed the veriest nonsense. Then after the utmost humiliation, I thought and thought gave me strength to meet his gaze —at least I have been true. If my convictions had been sadly faulty I had not shrunk from what I believed to be right. And then there came a look of tenderness in his eyes, and I felt that I was in the position of a favored pupil and friend. He talked to me in the lan-guage of the spirit, which is thought, and asked me if I wished to be gradually instructed in the methods of my new found life. Swiftly, as if with the power of his will and mine, for I found now that when I willed to do anything I immediately had the power to do it, he pas-sed on, I remaining by his side, until upon a little bigher eminence than the one where we had both stood I saw an assemblage of people. There reemed multitudes there; and around shining centers, that were in every direction, there seemed groups of people gathered, as if listening or discoursing. This, he said, was the general council of his sphere, wherein were discussions as by teacher and pupil of the great

passed on.

discussions as by teacher and pupil of the great questions of philosophy. Here persons were instructed as to the methods in which they should teach other spirits; or certain persons were dispatched to earthly spheres to see if they could make impressions there. I found there was a shining centre awaiting him end be took his place among the group that seem-

he took his place among the group that seem-

ed his pupils, after having first exchanged some words with another spirit whose name I did

not then know. But finally the groups seemed to disperse and the conversation ended, and, without knowing the cause. I was not then aware of much that they had said, and we

tell you. I was permitted to view the spheres of Spirit life from the stand-point of the spirit, instead of that of earth, as I had previously reviewed them. I noticed when viewing these that above the earth there were dark patches of clouds, somewhat like the spots upon the sun. These seemed to hover over the great centers, the habitations of man. But these spots were not so numerous nor extensive as I first supposed on my entrance to Spirit life. first supposed on my entrance to Spirit-life. But I found the atmosphere of darkness surrounding the earth was probed here and there by points of light. I said, "What lights are those?" My guide replied: "Those are points of apiritus! impressions wherein the Spiritwork has made encroachments upon the clouds surrounding the earth, and you may be sure wherever a point of light appears there is a center for spiritual solios. It may be the assembly of the nation. It may be the cottage of the lonely peasant. But a spirit is acting upon the earth; there must be whenever you see that point of light." I had then revealed to me the fact that these spheres or shapes of light were like inverted, cones, the venied to me the fact that these spheres or shapes of light were like inverted cones, the point of which seemed to rest upon some mind on earth or near them, shedding an aura of spiritual light. And the base or larger portion of the cone seemed to be connected with some spiritual sphere. He said to me, "That was the manner in which it impressed your mind when noon earth. You were the point of the when upon earth. You were the point of the cone; the light gradually centered there from my mind to yours and from my sphere, and that made the power or battery, spiritually speaking, through which it communicated with you." I looked around and saw numbers of these cones, from the spheres of light which I had visited previously, directed toward the earth. I saw that it was sometimes directed towards a minister in the pulpit, and sometimes towards the man of sqience in his studio; but sometimes it was directed towards an assembly of people where some person was discoursing upon the powers and beauties of Spirit-life. But in every instance it betokened the constant and increasing power of the Spirit world. I visited then, after having inspected the lowermost stages of Spirit life, which I have previously described, the next sphere, which is that of transition between the earth's atmosphere and the first sphere of the interstellar spiritual existence. This is mostly the sphere of spiritual or moral healing for all who are ready to pass from the earth's atmosphere, and who have been carth-bound, entering that spiritual healing.

Dr. Benjamin Rush, formerly of Philadelphis, was the first to whom I was introduced in this sphere. His particular supervision of it seemed to extend over a vast region; and for every form and shape of healing the atmosphere seemed adapted and the scenery blended. There were criminal asylums instead of prisons. As there seemed to be be an asylum for souls, I said, "What is this?" He said: "It is for the morally and spiritually infirm." Then I said: "Do you have any prisons or jails?"
"The prisons are near the earth and its spere. Every soul that is earth-bound is in prison. But when they enter this schere it is into an asylum that they come." Then I said: "You don't believe that orime should be punished?" He said: "We believe that crime is the result of mental disease. You would not punish a man for the head sche or fever? You would not cause him to be hung because he had? a broken limb? How then do you punish him, for his moral faculties are maimed?"

A new light dawned upon me. I had been lenient to criminals because I pitied them, but I had been severe upon crime. Could it be possible that all the earthly methods were wrong, and that here I found in the second stage of Spirit life that human justice was at fault? The word justice seemed to pale in my mind, and there came out another word more shiping and beautiful, which was that of charity." And I found that in this sphere of men-tal and spiritual bealing, all who were maimed or spiritually deformed were received, and whatever their crime or insanity or error had been, of whatever kind, they received the best

instruction necessary to relieve them.

You know that in well regulated hospitals the wards are removed as far as possible from one another, and indeed if it were possible it would be well that every patient should be isolated. In this moral and spiritual asylum I found that whosoever was very weary or had been tempted by mingling with mankind, was placed in some sequestered, cool retreat, surrounded by every influence that would lead them away from the thought of their deformity. We generally punish criminals on earth by reminding them constantly that they are criminals. We generally take opportunity when inspecting prisons or visiting criminals to tell them how dastardly is their crime, and how dreadful is their sin. and I found here that there was no such method. But the greatest precaution was taken not to affect to know. even, of the offense which the prisoner had committed. And if there was a positive mor-al obliquity, the more tender were those in at-

tendance of them.

You know it is customary in good society to ignore physical defects. If a blind person is near you, you all seek by every possible means to cause him to forget his blindness. You enter into conversation with him, and praise his thoughts and words. Morally this is not done upon earth. People reprobate one another for moral blindness. In Spirit-life I find that he who is morally blind is treated with the same tenderness that you, in good so-ciety, treat those physically infirm. An in-firmity is never referred to. He has the de-fects of an immoral constitution to outgrow and overcome, and when he becomes strong enough his own consciousness becomes the greatest motive for reform.

The spirits will soon enough after find out their deficiencies. It is because of the manner of avousing his combativeness that a man will adhere to character most frequently I have in my own earthly experience met with prisoners, when I was engaged in prison reform, whom I was satisfied would reform it released from confinement in the penitentiary. I have myself aided in the release of such persons, well knowing that by their bondage they would only be hardened more and more.

I found this method carried out in Spiritlife to the absolute extreme, and when once s spirit was admitted into this healing sphere there is no reproof for or thought of bis offense or imperfections. I found that whatsoever would tend to alleviate the suffering, that was unconsciously brought to bear upon the mind. If a mother had been made insans upon the earth by the loss of her child. I found that mental equilibrium was restored, not all at once, by bringing the child into her pres-ence, but by placing her in some position where she could see the child playing far off. At last the child would be brought near her. Whatsoever soul in Spirit-life could work the healing balm on the criminal and sinsick soul. that spirit was summoned from his or her abode to be the attendant upon the suffering one. You can judge of the methods of that sphere when I tell you that all seems allehoo and perfection, governed by the calm will pow-er and single action of this individual mind. But Dr. Rush told me that what I saw was on-ly one of the smallest portions of that healing aphere. That he carried his soul into the work, in the Spirit life. You well remember loved. But it did not. Gradually my earthly-liever. For many years before her death I had wife, my spirit companion, came to me in her been an unbeliever, but I never told her of it. light and beauty and bade me follow her. I But in this presence and that hour I met that

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The teachings of Spiritualism are presented in nineteen propositions, which form the sub-jects of all too brief chapters of proof and illustration. Space will not allow their full quotation but the following will show the truly philosophical spirit which permeates the whole.

If we felt disposed to criticise, all our objections against the book would fall on the first proposition.-

"That there is one vast sea of life, emanating from the great first cause, the Divine mind, the great Spirit,"—in illustrating which no savs:

"Now if we can comprehend a great ocean of light emanating from the grand centre, containing within it life, law, order, cause, effect and purpose, we need go no further. Outside of this all is myth."

Rut although we do not sanction the use of

But although we do not sanction the use of the term God, we certainly will not dispute with this definition. The mind may fall in its ultimate grasp of the "grand centre," which has like a pulsating heart or brain in the vortex of the Universe, but we must grant this to be a sublime image worthy of the Infinite it strikes to portray. strives to portray

In this ocean of life we observe order, law, effect, and beyond, like billows one beyond another, causes in an illimitable series. Between our mortal shore line and the pulsating centre which forces these waves of causation onward, is an infinitude we can not bridge. It is a vast unknown. Shall it be called God? So has it always been, and hence the subject of endless misunderstanding. The following concise statements appeal to

the understanding with axiomatic force: 21. That forms of matter are the result of the operation of natural laws, unseen vital force, invisible powers, operating in this sea of life, under the guidance of Infinite Wisdom,

"3"d. That these forms of matter, from the lowest to the highest, came into existence in accordance with the laws of necessity in the

"4th. The great centre of all things being opiritual, all power is necessarily spiritual.

"6th. That the body being but matter, is formed a covering for the spirit by the operation of natural law, in accordance with the requirements and necessities of each individual for its use, serve its purpose, and then by the operation of the same law, disintegates and fades away. The living organized spiritual being remains and is immortal, having continued identity, mental and moral growth.

"9th. That growth and development is the

law of the human being and is the endless progressive destiny of all. "11th. That happiness and misery depend on the growth and development of moral

"15th. That man as the offspring of the Divine, has within him a germ of divinity. which is ever prompting him towards perfection, and that all evil in man is a want of har mony with his divine principle, caused by an undeveloped mental and moral condition. "19th. That in proportion to man's moral purity will be his happiness here and hereaf-

Truly the author save: Man needs no evidence but a knowledge of his own nature to prove immortality." The author seems to disparage "materializa-tion and moving of heavy bodies," and even to doubt their possibility.

He says on page 39: "That nature's laws can be suspended and held in abeyance by spirits to such a formids ble extent, needs confirmation from a very high authority." That clairvoyants see spirits proves nothing for they see with their spiritual

perception. Yet he quotes from a communication to explain how "materializations" are accomplished by the spirits; from which we gather that he places this whole list of phenomena among the as yet undetermined subjects, which await more complete investigation. In this be is seconded by many able Spiritualists. His test for manifestations is severe, but none too much so

to give full value to the genuine.

"Ist. Very few mediums who follow the exhibition of spirit manifestations as a business are reliable. They generally consult the will and wishes of those who, patronize them. Every honest investigator will acknowledge this to be true.

2nd. When mediums are scrupulously exact ing about certain arbitrary "conditions," to be observed by the circle, it is not a favorable sign

of honesty.
"Brd. When darkness and music are required for the display of the spirit manifestations, the investigator may feel assured that

imposition is about to be practiced.

"4th. When spirits refuse in any way to identify themselves, give evasive answers to plain questions, or the communications they give are shrouded in mystery, it is very seldom that the medium is not an impostor."

These tests are in some respects too severe, especially that relating to darkness and music, although those elements have been much abused by rascality.

The evidences produced by investigators of the "mitterializations" and the phenomena of moving and supporting ponderable bodies by spirit influence are too strong to be gainsaid, even if we allow for the accumulated chair which at times almost conceals the moiety of

THE IDENTITY OF PRIMITIVE CHRISTIANI. TY AND MODERN SPIRITUALISM. By Eugene Crowell, M. D. Po. 516. Soc. Published by the suther, N. Y. For sale by the Religio-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

The second volume of this admirable work just issued from the press, is an able conclusion of the first, and even more interesting, being the ripsued fruit, of one of the most able, and scholarly minds in the ranks of Spiritualism. Dr. Crowell writes in a style pleas ing to all classes of readers. He is never high flowa, never takes the side of the disoutant, indulges in no cant or dogmanism. He is always generous, impartial, accurate, and charitable towards others. He goes strait forward with the work in hand, finishing walle he rests. There is no time lost by introductions or conclusions. He hits the mark, and having done so, is content.

The reader is at once impressed with the conviction that a master mind has set itself to teach, and that that mind is thoroughly persuaded, and honest in its purpose. The written page is the shadow of the strength which

Dr. Orowell never forgets the amenities of rained authorship. He treats those who disagree with him, with a courtesy which never falls him, and his criticisms are impartial and appreciative. The presentation of the claims of Modern Spiritualism and the tracing of the great streams which flow through it out of the vague and misty past; the illustration of its connection and similarity with primitive Christianity, could not have fallen int batter hands. As he sets forth in the preface, he does not compare these as "systems," "but in their phenomens, their principles and fundsmental teaching? they are the same, and that the creeds and various dogmas, and doctrinal views which have originated and become incorporated in the Church, constitute no essential part of true Christianity, but on the contrary are corruptions of it, and have been the means of leading Modern Christians from the simple and grand spiritual truths, which give force and vitality to teachings and example of Jesus and his disciples. "While the phenomena of the Bible are whole are revived." na of the Bible as a whole are revived," "the doctrines and teachings " " of the New Testament which are resfirmed and retaught by Modern Spiritualism."

by Modern Spiritualism."

The twenty five chapters are devoted to spirit writing, levitation and conveyance by spirit power, insensibility to fire, clairvoyance and somnambulism, clairaudience, dreams and visions, trauce and ecstasy, Holy Ghost, heresies and contentions, prayer, the ministry of angels, death, the Spirit-world, (four chapters,) Spiritualism and the Church, (three chapters,) Spiritualism and Science, (two chapters,) conclusion with attendix on materializations. In clusion with appendix on materializations. Is treating all these great subjects, the author begins by tracing out illustrative phenomena in the Bible, and having laid his foundation there, works his way up to the modern of similar character, with research that seems exhaustless. He binds the old and the new together with chains of adament and makes it impossible to reject one without rejecting both. Po give any thing like a review of the varied contents of this work would be impossible in the limits of these columns. They cover the whole vast field of Spiritualism, ancient and modern. No class of manifestations are omitted, but all are examined and copiously represented by facts. Spiritualism is presented as a whole, with a thoroughness and completeness which leaves little more to be said. It is a li-

brary within itself. To those was yet cling to the doctrines of the Church, who accept the Bible more or less as authoritative, these columns, have inestimable value. They will lead such up to the bright and glorious fields of Spiritualism over a pathway so direct and easy, they will feel no joit or jar, nor will they perceive the causeway which spans the interval between the old and

To every Spiritualist the work has inestima-ble value as a storehouse of facts and theories. and a complete presentation of the claims and teachings of his system of philosophy. In the concluding pages Dr. Crowell designates Spiritualists as, "All those who believe in a spiritual world, and in intercourse between that world and this, and in the phenomens and philosophy of Modern Spiritualism."

He estimates the number of such in the United States to be three millions. Although this is far below the estimates of many, yet he justly asks:

"When in the history of the world can a parallel case be found in which three millions of mostly intelligent converts have been made within a quarter of a century to a cause or belief which has neither wealth, nor earthly in-fluence or power to aid it, while against it have been arrayed nearly all the wealth, influ-ence and power of the land? If in the past quarter of a century this vast army of converts) Spiritualism has appeared on the scene like one of its own materialized spirit forms, what will be the number of those who will swell its ranks of the end of another quarter of a con-

The following will find response in the heart of any Spiritualist:

"The flerce zeal which derives its inspira tion from the erroneous conviction, that 'he who believeth shall be saved, and he who believeth not shall be damned, should have no place in the minds of believers in our own charitable Christian faith, for we know all shall be ultimately saved. Our zeal should be based altogether on the desire to impart our knowledge to others, so that they may participate with us, and be made better and hap-

In Spiritualism he sees the only evidence of immortality, and as it convinced him of its truthfulness and converted him from dreary materialism, he desires to present it to all the world in its most pleasing and attractive aspect. In this he has admirably succeeded. His work must exert a great and goodly influ-ence over the press of the country, by which the ideas of the peoble are in a great measure not only expressed but controlled. Its high literary merit and exhaustive cumulation of evidence can not fail of recognition, and of advancing the status of the cause.

THE GODS AND OTHER LECTURES. By Robert G. Ingersoli. Peorls, Ill: George Laurie publisher. 1876; Extra heavy cloth. 8vo. 253 pp. Second edition. Price \$2.00; For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

A new edition of Col. Ingersoll's lectures was loudly called for anil has appeared in the same superb dress as the first edition, large clear type, double leaded, on superfine tinted and extra heavy paper. The very appearance of the book attracts one and when a step farther is taken, and the eye following the bold lines carries to the mind, burning words of a clear incisive brain, words distilled from the best thought and deepest, hardest mental labor, of the most brilliant Radical in this country; the reader must needs bid all else wait bor, of the most brilliant Realical in this country; the reader must needs bid all else wait while he follows this leader, unless per chance the extreme positions assumed, shall frighten him if he be at all timid and tender in his theological opinions. We differ with the authors belief in the most important particular. We know that there is a future life for man, but had we to depend on a belief in what others are asid shout it and upon ancient myths and ers said about it and upon sucient myths and legends handed down from the early ages, we should believe as he does. Had we not demonstrated by positive knowledge the certainty of a hereafter, we should stand with the author of the "The Gods." If the Colonel will bring his highly trained and well disciplined mind to the investigation of the truth of a futmind to the investigation of the truth of a future life, as demonstrated daily by Spiritualism—so-called, and pursue his labors—with the ardor and care that he gives to his profession, he will become convinced of the truth of whathe can not accept on faith. In these five lectures cutifled respectively, "The Gods," Humboldt, Thomas Psine, Individuality, Heretics and Heresies, Mr. Ingersoll furnishes a series of the most able and alloquent, discourses man the most able and eloquent discourses upon the several subjects that have ever been spok-

en or printed. Though an uncompromising iconoclast when dealing with theology, tumbling down the Or-

thodox images regardless of who is hurt, he knows true worth when he sees it. The lectures upon Paine and Humboldt convince the reader of this. Those who have not read the book should take an early opportunity to do so, reserving their own judgement on the Colonel's opinions, as he does on the opinions of

Books Received.

FARM LEGENDS, by Will Carleton, author of Farm Bellads, Illustrated, Harper Brothers,

THE BIG BROTHER, by George Cary Eggleston. G. P. Patnam's Sons, N. Y.

VICTORIAN POETS. By Edmund Clarence Sted-man. J. B. Osgood & Co., Boston. THE SHEPERD LADY, and other Poems. By Jean Ingelow. Roberts Bros., Boston.

 \longrightarrow Magazines For January, 1876.

Masonic Jewel.—(A. J. Wheeler, Memphis, Tenn.) The contents of this magazine are as usual of deep interest to the craft. This Jewel always sparkles.

THE GALAXY — (Sheldon & Co., N. Y.) Contents. Dear Lady Disdate; Birting the Strong; The National Surveys; Woman's Occupations; Reuben Dale; Only a Voice; The Japaness Stage; The English Interreguum; Apple Blossoms; King, Church, Nobles, and Sinecures, Madcap Violet; About Binkers; Walter Savage Landor; Drift-Wood; Stientific Miscellany; Carrent Literature; Nebu'se.

THE SCIENCE OF HEALTH -(S. R. Wells & Co., N. Y.) Contents. From the Cradle to the Grave, or Studies in Family Life; Popular Physiology; Color of Complexion; What I know of Doctoring; Degeneracy Caused by Tobacco Using; Why Do the Teeth Decay; Stairs and Sewing Machines; Logic and Hygiene; Household and Agricultural; Timely Topics: Talks with Correspondents: Voices of Topics; Talks with Correspondents; Voices of

THE ATLANTIC MONTHLY.—(H. O. Houghton & Co., Boston.) Contents. Private Theatricals; A Painted Fan; Liucoln's Plans of Reconstruction, A Bit of Secret History; The Dead Connoisseurs' Friends; Going South; Jacques Jasmine; Accie; One of the Thirty Pieces; Sunset on the Bear Camp; The Mailasi of Sicily; Old Woman's Gossip; Sonnets; The Revere Catastrophe; A. Familiar Letter; Four New Books of Poetry; Recent Literature; Art; Education.

THE OVERLAND -(J.H Carmany & Co., San Francisco) Contents. Victoria and the Vic torians; Love and Money; The Power of Tears; Five Miles on a Keel; Among the Rains of Rome; The Little Troubadour; Literature and Art in California; A Quarter Centennial Review; El Caballo Dà Mi Querido; Hearts and Hands; A Russian Boat Voyege; The Bonnifield Claim; Thought; The Pit River Canon; The Pioneers of Norway Flat: The Rope Makers; In Memoriam; Poem; Prose; Etc.; Current Literature.

THE ECLECTIC.—(E. R. Pelton, publisher, N. Y.) Contents. Embellishments—The Flower Gatherers; George Washington and his Family; Materialism and its Opponents; Sherman and Johnston and the Atlanta Campaign; The History of Twins; Automatic Chess and Oard Playing; The Elf King's Youngest Daughter; Her Dearest Foe; Two Danes; Thorvaldeen and Andersen; The Dutch and Their Dead Cities; A Roman Round Robin; O'Connelliana; The Birds of the Polar Region; Jonathan; Recent History of the Pitcairn Islanders; Snow Drops; Literary Notices; Foreign Literary Notes; Science and Art; Varieties.

Popular Science.—(D. Appleton & Co., N. Y.) Contents. The Comparative Psychology of Man; The Horseshoe Nebuls in Sagittarius; Science Teaching in English Schools; Modern Biological Inquiry; The Sand-Blast; Instinct and Acquisition; Prince Rupert's Drops; The Ownership of the Dead; The Relations of Women to Crime; The History of Twins, as a Criterion of the Relative Powers of Nature and Nurture; The Formation of Sand Dunes: Sketch of Sir Charles Wheatstone; Correspondence; Editor's Table; Literary Notices; Miscellany: Notes.

SCRIENER'S MONTHLY.—(Scribner & Co., N. Y.) Contents. New York in the R volution; Capid and Mars: House Building: Beds and Tables, Stools and Candlesticks: Childhood's Fancies; Hooks and Eyes; Comfort—by a Coffin; Gabriel Conroy; Only the Sunny Hours; The King's Christmas; Pictures of the French Renaissance; Elementary Education in England and Wales; Song; Philip Nolan's Friends, or "Show your Passports;" Vino Santo; Hilda's Little Hood; Noswegian Traits; Revolutionary Letters; The Marriage Knot; Topics of the Time; The Old Cabinet; Home and Society Coulomb Cou ciety; Culture and Progress; The World's Work; Bric-a-Brac.

Sr. Nicholas — (Scribner & Co., N. Y.) Contents. Frontispiece; The Parable of St. Caristopher; The Little Old Man in the Forest; Piccola; The Boy Emigrants; Journeying through the Day; Christmas Tablet; How Plants Come the Day; Christmas Tablet; How Plants Come from Seeds; What They Did Not Do on the Birthday of Jacob Abbott B., Familiarly called Snibbuggledyboozledom; Christmas in the Arctic Regions; Marjorie's Birthday Gifts; Trouble Ahead; Christmas in the Far East; How Willie Coasted by Moonlight; Les Aventures de Cinq Canards; Toinette and the Elves; Good News on Christmas Morning; The Story of Jon of Iceland; A Southern Christmas Eve; Borby and the Key-Hole; Bass Cove Sketches; Getting up in the World; Waiting for the Sleigh; Jack-in-the-Pulpit; For Very Little Folks; Young Contributor's Department; The Letter Box; The Riddle-Box. Letter Box: The Riddle-Box.

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9750 REWARD.

Is the Devil Dead? NOMBER VIII.

Wo held in our hand a pamphlet by J. Winchester, of California, claiming that a little thoro than 16,000 years ago a Continent existed, mosely controlly situated between the western coast of America and the castern shore of Asia. This continent was 2,500 miles in extreme length, from north to south; and 2,000 in its greatest breadth. It stretched from a considerable distance south of the equator into the north temperate zone. The name of this con timent was Atlantis; of its capital city Atlanta, Yermah was an inhabitant. With the exception of the mountainous regions, the continent was densely inhabited by a highly civilized and intelligent people, devoted to the arts and sciences, agriculture and religion. Its position upon the equator, and in the temperate zone, with its ranges of snow-capped mountains, gave every variety of climate and production. Being a land then so old that its history was lost in myth, the people had attained to a degree of culture and refinement unknown in any other part of the earth, and never surpassed, even to the present day. They had, from almost immemorial ages, grown out of a condition of war into the arts of peace, and the amenities of a genuine brotherhood.

The Atlantians were a race of stalwart men and women-glants, they might be called. Seven-and-a-half to eight feet was the medium stature of the men, and from six to seven feet that of the women. Their dwellings were mostly of stone, elegant in external architectural orders, and rich in their interior furnishings and adornments. Their utensils were, among the higher and more wealthy classes, almost wholly made of the precious metals; even those intended for culinary purposes being made of, or lined with silver. Atlanta, the capital, was located on a very large landlocked bay, situated on the western shore, about midway of the continent, north ad south. The city was built in a circular form, of hewn and cut stone, marble and porphyry. A large area in the center contained the Palage of the Chief of State, together with the of the universe engaged in *Supplanting* his own Government building, and the Grand Temple, devoted to religious rites, presided over by the High Priestess Azelia. A broad circular svenue surrounds the space devoted to government and religious purposes, from which, like the spokes of a wheel, radiated the streets leading to the auburbs. At suitable distances were other circular avenues, ring after ring, reaching to the outer limits, and from each circular avenue radiated additional streets. The city, including its closely built-up suburbs, contained a million of people; to which the populous villages, within an easy distance, added several hundred thousand more. Such is Mr. Winchester's description of this wonderful country.

All at once this continent was submerged, and not one human being residing thereon es caped to tell the particulars of the awful catastrophy. Now comes another philosopher, and predicts that at no distant day, on account of the constant accumulation of water around the South Pole, that when this vast body of aqueous finid has reached a certain point, the balance or an earth must suddenly be destroyed, and produce one of those grand cataclysms which before now altered the whole face of the globe. All these examples illustrate in the most beautiful manner the unstable character of all things connected with our solar system, just as if a Davil is kicking up a muse continually, and I

that the supervising God of the Universe has not the power, intelligence and assacity to manage things just as he should. It seems as if wrecks were being made constantly! A train of cars crowded with human beings, or an ocean steamer loaded down with the same, may be wrecked, and the utmost consternation be caused! But when one of God's castles-a world for example—is knocked into "smitherines," leaving no one to tell of the catastrophe. then you have a first class wreck-one eminently well calculated to inspire us to inquire, "Is the Devil Dead?"

Calamities have been frequent in this solar system, and greater ones are yet to come, unless disturbing influences are banished. Prof. R. A Proctor claims that the Moon has passed through all the stages of planetary life, and is now dead, ready to be buried in the grave yard of worlds. Jupiter and Saturn are in the carlier stages of development, and the Earth, Mars. Venus, and Mercury are far enough advanced to be fit for the residence of man. The Moon being dead, it is, of course, gradually disintegrating, like a human corpse.

An old Professor at Marseilles, France, says that we "may expect the final disruption to be so violent as to project some portions of the Moon clear out of its orbit, and down upon us with consequences of the most serious character." Such an impact, he claims, if it were of sufficient force, might in turn, dislodge the earth from its orbit, send it headlong into the sun, or careering into the distant fields of space, or it might come with a velocity aufilclent to plough holes into the interior of the surface and let out enough of the molten lava there confined to deluge the earth. This refl ction is sublime—thrilling, causing ecstatic emotions to rise within us at the wondrous, but most damuable arrangement made for making a first class wreck at the expense of the children of earth! This instability disarranges everything, and is well calculated to convince any one that the Davil is not dead. and that God is inadequate to manage the affairs of earth so that disastrous wrecks will

Another distinguished savan, whose crudition enables him to grasp intricate questions, intimates that serious disasters must eventually arise, in consequence of the shrinking of the earth, causing, of course, certain portions of it to rise-for instance, the Atlantic ocean, which will discharge its waters, perhaps, over various portions of North America. He is succeeded in his dusastrous prediction by one who has mathematically demonstrated that the earth is gradually ceasing its daily revolutions, and that in the course of a million of years or so, it will stand as still as a balky horse, or a sulky, contemptible, immovable ass. But according to the opinion of J. A. Duran, an emineut French scientist, our earth will endure for some time yet. He says there is reason to suppose that the duration of the world will be 1,296,000 years. This is really consoling, to know that we will not be compelled to subsist upon it when it becomes a corpse, and drag out a miserable existence, either living in perpetual darkness, or with the hot rays of the sun continually shining down upon us.

The instability of individuals, communities, tribes, nations, empires, etc., is one of the distinguishing characteristics of this world of ours-nothing fixed-nothing definitely es tablished in any conceivable direction. A verdant island blooming with tropical flowers and productions, and teeming with human life, has been covered with the waters of the ocean in a single night. Disasters are not confined to single individuals, but whole nations have been wrecked, and a planet knocked into countless fragments, or sent careering through space. Many stars located on ancient astronomical maps have disappeared like Sir John Franklin in the Arctic seas, and never been heard from. The universe itself seems to be sadly out of joint, and disasters constantly occurring among the stellar orbs. One of the stars in the constellation of Andromeda was consumed by fire, like the massive buildings in Chicago. The regularity of clockwork characterizes nothing on this terrestrial sphere. The struggle for existence and subsistence is illustrative of the instability of all things! Drouths, grasshoppers, potatoe bugs, chinch bugs, etc., are all engaged in a deadly warfare against humanity.

If no contending power that is constantly at work interfering with the happiness of mankind, why all this uncertainty, why all this discord, why such antagonism? Is discord harmony misunderstood? Is the divine architect works-in destroying nature, wrecking continents, sending myriads of locusts to devour the crops of the husbandman and cause actual starvation? Does he build only to destroy? Does he make a farmer prosperous and happy, and then send a postilence to render him wretched and impoverish his children? It is not reasonable to suppose that a Creator would destroy or supplant his own works, or starve those whom He had created? Is it not more in consonance with reason and philosophy to believe that behind every cause there is an intelligence, combining the elements of a God and the attributes of a Devil?

There is an intelligence connected with that murderer's knife, that destructive gun, that avenging stiletto, that dose of poison that is sent on its mission of death; and is there not an intelligence that superintends the creation, growth, and decay of worlds, and is as intimately connected therewith, as the murderer is with the razor which he uses to cut the throat of a companion? You must not separate a supervising intelligence from this earth of curs as it goes careering through space! That which made this earth, whether matter, God, he, she, or it, must from the very nature of things possess intelligence, or blind force—which?

Ascending from matter, as Darwin says, coming through all of the lower animals, is God, he, she, or it, must from the very nature

man! He is a reflection of an unseen intelligence, that is not altogether good, nor altogether evil. If a reflection of an intelligence altogether good, he would never be actuated to commit any of those flendish crimes that characterize the human race at present! He comes from a discordant source, where antagonistic elements unite in infernal orgies, and dance a carnival of hellish sin! There is from the very nature of things, an evil influence that in some men predominates, and induces them to murder! You are not perfect, because you did not originate from perfect conditions la The earth which sends forth rapacious anakes, 'lizards, crockediles, wild beasts, and locusts, can not give birth to a well organized human be-

In ancient times, in those days of huge monate and extraordinary rapacious wild besats, the earth gave expression to human beings who corresponded therewith—they were coarse, brutal, savage, ate prisoners of war, destroyed the aged and helpless, had no local governments, and lived in caves and holes in the ground. Humanity corresponds with the conditions that produce them. If nature is brutal, rapacious, and violent with her earthquakes, simoons, tornadoes, epidemics, etc., human be-

ings will simply express the same qualities. Humanity has yet to fully appreciate that man is merely a reflection of the conditions of the physical world! The millennium can never be ushered in, when the lion and lamb will lie down together; and man lie not at all, until nature pares the way! In the early planetary growth, the earth was a monstrous savage, and one of its present inhabitants could not have inhaled its atmosphere for a single day. Its product, its crop of human beings, were like itself-savage! We must consider this fact then, that outward life that moves in the shape of human beings on the earth's surface, is only a reflection of the inner planetary life,

the womb from which they directly springs. The idea of evil ever permeating the human mind, in the ancient Egyptian Religion, we find that Typhon (or Set) as given forth by the historian, was the manifestation of the abstract idea of evil, as Osiris was of good. It is abundantly illustrated in the early sculptures that they were regarded as brothers, as parts of the same divine system, and both worshiped as gods. Their names are sometimes interchanged, as if synonymous, in the titles of the older kings; and Typhon is represented in attendance with other gods pouring from a vase the symbols of life and power over the newly crowned king. At a later period evil was resolved into sin; Typhon was confounded with the snake giant. Apophis, the enemy of gods and men, and no longer received divine honors. His name and square-cared figure were effaced; he ceased to be exteemed a necessary antagonistic companion to Osiris, and came to be regarded as acting in opposition from his own free will, and he was expelled from the Egyptian pantheon.

(To be continued)

Can They Afford to do So?

Can the Methodist Church afford to endorse those of their ministers, who willfully malign the character of so noble a man, and one who has so faithfully worked for them a third of a century, as Rev. Samuel Watson? The Jews maligned the character of the gentle Nazarine. They said all manner of evil things about him and finally preferred charges against, and convicted him of treason, sye, more, when the Governor would have pardoned him, they said nay, "pardon the thief, but crucify Jesus"-the man without guile.

Let the following be read, and when read contrast the doings of the Methodist Conference, with that of the Sanhedrim that passed sentence upon Jesus, and tell us how he would have faired under a change of . venue from the Jewish to the Methodist tribunal.

While 1900 years has made grand progress with the arts, sciences and philosophy, but little progress is manifested by the strict adherants to Religious dogmas.

The power to crucify and burn heretics is denied them, but to revile and say all manner of evil things about a brother who differs with them in faith, is adhered to, as if it were a Ohristian virtue.

OUR VISIT TO RELENA. [From the American Spiritus lists Magazine.]

Rev. R. W. Massey of the White River Con-ference, having published in the Nashville Christian Adeceate, over an anonymous signa-ture, a number of falsehoods in regard to us and the Magazine, and after using every means in our power to have him make the amends honorable, and he refusing, we notified his Presiding Elder that a charge should be preferred against bim at the Conference.

The Helena World thus speaks of our Visit

"Rev Samuel Watson, one of the greatest representatives of Spiritualism in the country, preached at the court house in this city, on yesterday, at 11 A. M., and also yesterday evening at 3. It would be useless for us at this time to discuss the sermon at length. In the last sermon the reverend gentleman was listened to with great attention by a very large au-dience. He is talented as an orator, and shows a mind stored with a great deal of knowledge, the gathering of a half century's reading and thought. However much we may differ from Mr. Watson in the views enunciated by him, we at the same time have the liberality in our composition to give him credit for honesty of thought and earnestness of principle.

"It is urged by many that the man is crazy. Such may be the case, but he argues very sensibly for a lunatic. We are no Spiritualistic sibly for a lunatic. We are no Spiritualistic follower, but believe that every one should have the liberality about him or her to hear every doctrine preached. We are told that the reverend gentleman will visit us again at an early day. His coming at this time was most inopportune, as the Annual Conference of the Methodist Church was in session, and he could not receive that attention which would have been raid him had be made he

know what we did, we give our letter to his Presiding Elder:

Memphis, Sept. 4, '75. REY. J. W. BOSWELL-Dear Sir: I deeply regret the necessity of preferring a charge of publishing a falsehood by one of the preacher of your district, Ray. R. W. Massey, over an anonymous signature of " ," what he must have known to be false, in regard to the Magazine favoring free-love. There are several falsehoods in his article, but I let them pass and refer only to this one: "Every page abounds in the language of infidelity and free-love." I send you by this mail all the numbers of the bers of the Magazine, that you may examine them for yourself, and see if there be free-loveism taught anywhere from January to Septem-

I have used every means in my power to get him to correct the error; even suggested that he might get Dr. Summers, the editor, to do it. and that would be satisfactory; but this he declined to do, which leaves me no other alternative only as above indicated, or submit to the charge he makes against the Magazine.

I am, Yours Truly, SAMUEL WATEON.

Just before the time for the meeting of the Conference we received an answer to our letter, apologizing for the long delay, acknowledging the reception of the Magazines, and stating that he would prefer the charges against Mr. Massey, if we still desired it. We were at the Conference room on the second morning, and were surprised to hear, by the reading of the Journal, that R. W. Massey's 'character had passed soon after the opening of the Con-

Mr. Boswell saw us after the adjournment and informed us it was too late to prefer the charges against Mr. Massey. Our reply to all the preachers who spoke to us about the matter was: "If you can stand it, I can." wish now, in conclusion, to let Mr. Massey condemn himself by putting his own words in opposition to his charge. He says: 'As to the statements about what you said, to-wit: 'that you would bring mediums,' etc.; 'that in five years the Methodist Church would all be with 'you, etc., etc., these statements were made from hearsay, of course." In another letter he says: "I tell you again, were matters of hearsay. The charge of free-lovelsm seems to be the principal one to which you ex-cept. I was governed in this statement by popular impression." How does this statement tally with the other, statement, that on every page of the Magazine was the language of infidelity and free love? We have, over our own signature, in the Nashville Christian Advocate denounced the communication of Mr. Massey as "false and slanderous," and are responsible for what we write or say. If the White River Conference, with a knowledge of these facts, are disposed to whitewash him, we repeat here what we said to the preachers, "if they can stand it, we can." His location may be the best thing that could be done with

EASTERN WONDER WORKERS.

The Magic of the Fakir and the Spiritualism at the Western World.

Col. H. S. Olcott addressed a large audience in the Brooklyn Institute last evening. His subject was "Eastern Magic and Western Spiritualism." Premising that the contempt, anathemas, and derision which always follow the avowal of unfashionable belief his share, the lecturer promised that it would not be his fault if he did not give the enemies of Occultism and Spiritualism something to ponder over and explain away. There is a satisfaction in knowing that after admitting all that can be said about the mysticism of the one and the frauds of the other, both, can better afford to enter the field of controversy than either of their antagonists. Every existing religion is the direct descendant of ancient Theogonies. and the phenomena of Spiritualism are as old as the race itself. Sevants of European repu tation have lately seen the Fakir at work, and have witnessed some of the phenomens of Eastern magic. The performer works in daylight; he has seven glasses and some garden mould with which he fills the glasses; a piece of bamboo is thrust into the mould, and a fig leaf is impaled on each stick. The fakir, standing four paces distant, remains motion-less for some time, pointing his hand toward the leaves until they flutter, rise up the sticks to the top, and fall motionless to the ground. No text exposes the occult force, even when clean glasses are brought, and the sticks and leaves are prepared by the skeptical spectator. The fakir offers to be the medium of a com-

munication from any deceased friend. The savant throws into a bag a lot of copper type, and picking them out one after the other with-out looking at them, the leaves rise and fall as certain letters come out, and by so doing spell the name and date of death of an old friend of whom he was thinking. The lecturer then described a number of feats performed by the socalled Eastern magicians, which were similar in many respects to the manifestations of the in many respects to the mannessations of the latter day mediumistic power, the only difference being that the Oriental magic is better and more varied in its manifestations than is American Spiritualism. It furnishes the clue to every single miracle of the Bible. We can not learn how raps are made, furniture moved, communications written nectures revisted bear communications written, pictures painted; how clairvoyants see, or how spirits of the dead and the living are materialized by reading Religio-Philosophical Journals. That knowledge comes only with the study of books, and many of them. The magician, the medium, the wise, the educated man not only knows the potencles of nature, but knows how to employ them and make them do his bidding as a child is governed or a horse is broken.—New York

REMARKS.

There is no doubt in our mind that yery much of, so-called, Eastern Magic is the result of spirit power through mediums, commonly called Bakirs.

Much light is being shed upon that subject. through Modern Spiritualism.

The RELIGIO-PHILOSOPHICAL JOURNAL IS AN exponent of the Philosophy of Life, and weekly gives the readers well written articles, whose authors are among the observers and best thinkers of the age. Whatever has transpired in past ages-in Hindostan, Egypt, Scandinavia, Ancient Brittan and America—so far as records are preserved—are subjects of daily research. In addition to all this, we publish the intelligent communications of spirits, whose experience is a guarantee that what they my, is worthy of note.

These articles reach the scrutinizing eyes, and intelligent understanding of at least one hundred thousand minds each week. Hence it will be seen that Col. Olcott is mistaken when be enumerates certain things which can't be carned by reading "RELIGIO-PHILOSOPHICAL

Journals," but impliedly, can be by the "atudy of books and many of them."

Not but what books are all important for the dissemination of knowledge, but, a summary of many books are read through the columns of newspapers, by millions, while the books themselves, often reach less than thousands.

Letter from L. N. Daly.

On yesterday a number of the leading Spiritualists of Houston met and determined to form an Association for the purpose of advancing themselves and assisting honest investigators to a better knowledge of the immortality of the

spirit than is afforded by doctrinal creeds.

In the past but little attention has been given to Spiritual phenomena by our citizens, but there is now a healthy spirit of inquiry caused principally by material manifestations in our midst. We have several mediums, none but one fully developed—the rest all very young, and promising.

It is singular that among the undeveloped ones, that the phase of mediumship with two of them, is that of materialization—one & young Miss only 19 years old; the other & young man of 18. All the phases of this feature of our Philosophy are presented in their

My main object in writing this letter was for the purpose of inquiring about our organiza-tion. Would it be too great a favor to sak you to furnish us with a plan for our organization and government, and also how to build a cabinet, such as is usually used for that class of

By furnishing the desired information you will no doubt forward the interests of your phillosophy. Your paper has many readers in this locality, with a fair prospect of having many more in the near future.

L. N. DALY, Houston, Texas.

REPLY.—The most simple form of organization that you can conceive of which will constitute a body corporate under your statute laws, so as to enable you to hold property, if you desire to build a meeting house or hall and to employ speakers.

In our opinion no pledges of faith should be required of members, nor should a member ha excluded from the society on account of any peculiar views he may entertain.

The simple fact that the society is organized for the promulgation of Spiritualism, is sufficient to guard it against the intrusion of all other subjects not appertaining thereto.

In constructing a cabinet, it is requisite to have it, when the doors and windows are closed, entirely dark. Build your cabinet of matched flooring, about 8 feet by 6, and 7 foot high. Place a door in the front, with a window hole in it of the size of one pannel—or 1 foot by 3 feet. Cover that opening with double thicknesses of cotton velvet, parting both ways, to the right and left. Let the curtain lap by each other and hang a foot bolow the lower edge of the opening so as to exclude all light from the cabinet.

When you have a materializing medium, spirits will throw the curtain aside, and show themselves at the opening-and when strong enough will throw the door open and walk

The Devil and his Criminal.

BRO. JONES:--Bome of the readers of your paper are so much agitated at the appearance of the "old, old picture" of the criminal behind the grates at the head of the article. "Is the Davil Dead," that they wish me to ask you f the hideous cut is expected to be used as a take-off of the coming year? Very truly yours,

EDW. CROSES. Brattleboro, Dec. 16th, 1875.

We have no doubt that the appearence of that criminal caused feelings "of horror" to pervade your entire nature, and we are glad of it, providing your sympathy was so excited that you will devote all the time and means you can spare, in alleviating the suffering and conditions of just such deprayed characters. The fair face of creation is disfigured by thousands of just such criminals, and the only way to remedy the evil, is for each one to devote his energies to illuminate the world with the teachings of the Harmonial Philosophy, and when that event shall have been fully accomplished, prisons will be turned into reformatory schools, and all deprayed criminals be made better, and prepared for an advanced position in the Spirit-world. The Journal is the best missionary agent to send forth to illuminate the world—to drive away its darkness and superstition. If that figure—true to life—which defaced the fair page of our paper for weeks, will not induce our readers to do something to alleviate the unfortunate—the poor darkened mind—then its mission was fruitless. Send us 30 ceats—50 cents—81—81.50—82 or \$3 to scatter the Journal broadcast over the land! Not one is so poor that he can't sent 30 cents to have the Journal forwarded to some seeker after truth for three months.

Fraternal Call.

Mm. H. Morse, that most excellent trance locturer and test medium, gave us a fraternal call on the 28th ult. Mrs. Morse has for the last three years ocan constantly engaged in the ecture field in Iowa. Her guardian spirits have won for her a fame truly descriing, as one of the best speakers in the ranks of true Spiritualism.

Mrs. Morse will continue to receive calls to lecture and give prompt response in regard to her ability to make engagements anywhere. East, West, North or South.

Bhe desires us to say that she utterly ignores Social Freedom, and never authorised E. V. Wilson to announce heres a speaker at his forthcoming meeting at Rickford, but on the contrary told him that she would not mix with them under any circumstances.

Address her in care of George Whittier, Esq., Toliet, Ill.

JENNIE LORD WERE has at the request many friends gone to New York City for a month. She may be addressed at 468 Bigth

Philadelphia Pepartment

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

The New Year.

The swift rolling tide of time has awept another year into the irrevocable past; leaving its lingering memories of pleasure and of pain,
—its impress upon the universe of matter and of mind.

We are conscious that each aucceeding year has its advantage over those which had pre-ceded it, the accumulated wealth can never be lost, either on matter or mind, even the sor-rows and trials of life give tone and depth to the latter. The coming year is a péculiar one to our country, the Centennial Anniversary of its birth, and as such will doubtless be the scane of much enthusiasm.

Scane of much enthusiasm.

Spiritualism has moved onward with steady and unfaltering pace during the past year; though there have been clouds, yet these have had their silver linings. Some of its carnest laborers have been promoted to the higher sphere of life; among these our good Brother Selden J. Finney, who from his new home comes to us with words of cheer. We remarked in the presence of Katie B. Robinson that the seas pleasant to know that the folly, and it was pleasant to know that the folly, and fanaticism, and frauds that had been attached to Spiritualism must fall cff, while the pure and genuine would stand firm and untarnished

Taking control of the medium he said, "Well spoken, Brother; the beautiful truths of Spiritualism came to the American people over twenty-seven years ago for a purpose. They came to enlighten the minds, and feed the hungry souls that were starving for something spiritual. Spiritualism came in answer to the demands of the age; it came to satisfy the mother whose soul went out in grief for her darling. It came to relieve the wife, or the husband who had laid away the forms that were dearer to them than their lives. They had gone to their Bible, they had gone to their church, and their minister. They had heard the beautiful prayers, and they hoped that they might meet these again. But there was a loneliness when they returned to their homes where the vacant places were before them; and then they demanded some proof that they should meet the loved ones in the hereafter. Spiritualism has come to answer this demand, and williams of earths children.

this demand, and millions of earth's children can tell with joy it has fulfilled its mission.

How many of us have sat in the little circles of the past, quietly listening to the tiny raps, or watching the movement of the table, and as the communications were spelt out from our leaves are a how that were spelt out from our leaves are a how that were spelt out from our leaves are a leave that were spelt out from our leaves are a leave that the same are spelt out from our leaves are spelt out from our leaves are spelt out from our leaves are spelt out from the same special are loved ones, how they were spelt out from our loved ones, how they were treasured up? How gladly we received their thoughts, and how deeply they impressed us? Then Spiritualism was indeed a blessing to us, for we knew that our angel friends, the loved ones that had gone out from our households, still lived and could come back to us. As Spiritualism gone out from our nouseholds, sain lives and could come back to us. As Spiritualism progressed from time to time, we treasured up its beautiful truths, so it came forward to the platform, and many mediums and speakers were developed, and Spiritualists were a happy people; it seemed as if God's love was shingly arrested them. Spiritualism spread all ing around them. Spiritualism spread all over the habitable globe. During all these years it has had its vicissitudes; clouds at times hung over it, and then bright sunshine of prosperity appeared. Amid all these it has gone on and ever on; many of its old pioneers have passed on to the higher life, and from the Spirit-world we have looked back to the dear home circles of the days gone by, and remembered them with pleasure. We see many of the noble mediums who have stood firm through all the changes, and who realise that Spiritualism has done a great work for humanity. It is not in the ranks of Spiritualists alone that this work has been carried on; spirits have gone into all departments of society, its have gone into all departments of society, and among all people; the churches have been influenced, and their doctrines changed through our labors. Let me say to all Spiritualists and mediums, be faithful and true to that which has guided and carried you forward, and you shall know that good and true spirits are ever coming to mortals to bless them. The time is not far distant when you shall have greater proofs than you have ever shall have greater proofs than you have ever had, when this sifting process which is going on, has done its work, and true Spiritualists, standing upon the platform of integrity and goodness, shall join hand-in-hand, and the work will go on, discord and inharmony shall be banished, and in the place thereof shall come peace and love. I found the bands of spirits here waiting and watching for the opportunity to carry forward the work. You know that while in the physical form I loved Spiritualism, that I often stood on the platform, and I felt that the spirits gave me power to speak for them. During the latter-part of my life I was engaged in other pursuits, but I never gave up Spiritualism, and now in the Spirit-world to-day I feel that a congress is gathering together, that shall be able to concentrate their spiritual powers, and there skall be many awakened who will hold fast to true Spiritualism, and stand firm for it amid all the persecutions that ignorance and bigotry can bring to bear upon

We can endorse Brother Finney's communication, and would say that, "these mile-stones along the pathway of life" should be profitable to us as seasons of self-examination, and times when we should resolve "to come up and live a higher life.".

Spiritualism has furnished millions of souls the opportunity to know how to reach that biguer life." We close with Tennyson's Doem:-

RING OUT, WILD BELLS

Ring out, wild bells, to the wild sky, The flying cloud, the frosty light; The year is dying in the night; Ring out, wild bells, and let him die.

Ring out the old, ring in the new, Ring, happy bells, across the snow: The year is going, let him go; Ring out the false, ring in the true.

Ring out the grief that saps the mind, For those that here we see no more; Ring out the feud of rich and poor, Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life, With sweeter manners, purer laws.

Ring out the want, the care, the sin, The faithless coldness of the times, Ring out, ring out my mournful rhymes, But ring the fuller minstrel in:

Ring out false pride in place and blood, The civic slander and the spite; Ring in the love of truth and right, Ring in the common love of good.

ahanes of foul disease, cut ...e narrowing lust of gold; g out the thousand wars of old, Ring in the thousand years of peace. Rive in the valiant man and free, ce larger heart, the kindlier hand; ng out the darkness of the land, Ring in the Christ that is to be.

tetter From Wm. Fishbough.

Bab. Jones:—I wish to write a few diditional words upon the subject of "Occult-Many years ago i sketched a work which would occupy a portion of the field of inquiry, but which, without modification and conorderable additional research among the recore—would not answer the demands of the momen I will tell you something that has a bearing on the question of "Elemtary Spir-its." In a conversation which I had through a medium, with my sweet angel some weeks ago, she told me that there were here on the earth, many human beings who, though they have dropped the bodily form, can scarcely be said to have progressed to the condition of spirits. Such, as I understood, are those who have lived in low and ignorant conditions, and who have died without any idea of, or aspiration for, Spirit-life. These generally take up their abodes in our houses, and though invisible to us, feed upon our magnetism, often causing us to feel dull and stupid, and sometimes thwarting our purposes; and causing household affairs to go wrong in various ways. All of this I can readily believe, as I have actually seen these spirits in my house, and my daughter has seen them several times. They sometimes present themselves in strange and groterque forms, and are generally of a dark and smoky hue. Either they or some other spirits, have frequently rung my door bell, shaken my bed at night, caused their foot falls to be heard on the stairs, the rustling of their garments to be heard as they have passed through the halls, ect. Some of them seem to know little or nothing—scarcely their own names, and I doubt whether some of them have any definite idea whether they have ever existed as men or women before or not. I can readily conceive that these spirits imperfectly understood, may have given rise to the sometimes present themselves in strange and

fectly understood, may have given rise to the idea of gnomes, sylphs, fairies, kobalds, dwarfs, etc., all of which have been classed, by the old demonologists, under the head of "Elemental Spirits." Now my spirit friend told me that these spirits may be really employed in our service, and that it is best both for them and us that we should thus employed for them and us that we should thus employ them. They generally have a leader, whom we may call for aloud, and ask to manifest himself, either in some way to ourselves directly, or through a clairvoyant or medium, We can then talk to them, read to them aloud, or instruct them in various ways, and they will soon become devotedly attached to us, and will do anything for us that they can do through their magnetism in impressing the minds of others. We can send them out to a distant person to remind him of a forgotten distant person to resimd him of a forgotten duty, to quicken his conscience as to the payment of a just debt, to warn a friend of danger, or to perform any kindred service; they act not at all from themselves, but are under the supresse control of our will. The main secret of magic, black and white, is the secret

secret of magic, black and white, is the secret of organizing these human spirits into great and powerful bands, attaching them to one's self, and invoking them by words and signs which they understand.

My angel friend told me that by using these spirits kindly and wisely, and teaching them by words spoken aloud, they grow brighter and brighter, and finally become able to see spirits that are above them, who then take them in charge, and introduce them into the them in charge and introduce them into the

higher life. after I get some other matters off my mind. I have written it out so that you may think of it; and it strikes me that it may open an easy way by which we may meet all the Gocultists have to say. My sheet is full and I can only

Tours Truly, WM FIRMHOUGH.

Brooklyn, N. Y.

A Plea for Organization.

ED. JOURNAL:—George White's communica-tion on organization in a late number of the JOURNAL, has the right ring. When will the Spiritualists generally take precisely the same position? It will be sometime. We have too long waited the development of more careful discrimination in the question of deciding on discrimination in the question of deciding on what is chaff and what is wheat in existing organizations. In the evolution of new thought, new light and new ideas, organization is the most powerful and efficient means. In Theology, creed has played so fearful a part that many seem slow to believe that it will not many seem slow to believe that it will not creep in and become a part of our Spiritualistic movement. In answer to this, I would inquire if any one has heard of apprehensions and forebodings that creed would creep in and become a portion of the machinery of any organization of scientists. Our Harmonial Philosophy is of the nature of science rather than Theology, therefore we need not apprehend Theology, therefore we need not apprehend creed tendency in our meetings and conventions. We are ready to go on with our national and other organizations at once. E W. BALDWIN.

Milwaukee, Wis.

Contents of Little Bouquet for Junuary, 1876.

The Visions of Joan of Arc; Through the World; Crazy Kate; A Pious Dog; An Escampment of Angels; A Wonderful Dog; Angelic Madge Martin; The Spirit at Shepherd's Hotel; Home Conveniences; Called by the Angels; "The Witches are in the House;' An Incident at Beyrout; The Old Hermit, and the Good Angel, (Illus.); A Struggle for Appearanco: "Mary's Little Lamb;" The Wee Washwoman, (Illus); "The Augels had Opened to Him a Gate;" "The Angels Wouldn't let Them;" Baby's Skies; Varieties; Items for Young Theologians; Deb; What an Army of Toad Stools' Did. Editorial-The Philosophy of Life; The Pin and the Needle.

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

Passed to the higher life, Nov. 20th, '75, Hills FAIR-BANK, of Ripon, Wis., formerly of Waupun, in the 80th your of his age.

Passed to Spirit life Sept. 18th, 1875, Gilbert S. Hawking, eged 68 years.

Born and raised in Western New York; has ave chil dren in New York, or Hichigan Any information want-od, address Samuel Hays, H. D., Bridgeport, Lawrence Co., Ill. S. H.

Passed to the higher life, Sunday evening. Nov. 28th, 1875, Mrs. Eliza H. Cadu, of Columbus, Pa., aced 61

Mirs. C. had been a firm believer in Spiritualism for over twenty five years, and lived during that time a life consistent with that beautiful religious faith. Her transition was very sudden, having retired usually well at half-past 9, and at 11 o'clock she was "over the river."

L. C.

Anomar Bamb. Photographs of the Anderson drawings of these encient spirits, are for sale at the office of this paper; also, the Descriptive Catelogue. Price of the latter, 25 cents.

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Augiuess Anices.

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A Spirit Physician Materializes and

Cures His Sick Patient.

Mily ou please send me some magnetised papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad-shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by worr pressed that he was one of, and sent by, your band. One night when I was in fearful dis-tress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the hed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to-tally unconscious. The next morning when I awoke I was lying flat upon my back (a posidrawn nicely and smoothly over me. I thought first I had awakened in the Spiritworld, I was so free of pain.

Yours respectfully, Mrs. S. I. Prox. Topeks, Kan., April 12th, '75, Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. Robinson, - Medium. - Chicago. wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgis in my head at times, and more frequently darting pains from one

temple to the other. Enclosed please find three dollars with lock-of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will Hoping to hear from you soon, I re-Yours with Respect,

LEWIS C. POLLARD. Los Nietos, Cal., Oct., 8rd, '74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

Mrs. A. H. Robinson:—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Servant,

Lewis C. Polland. Los Nietos, Cal., Dec. 9th, '74. Mrs. A. H. Robinson:—I write to you again and sand lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming

out again. Hoping to hear from you soon, I subscribe myself. Yours with Respect, Liswis C. Pollard. Azusa, Cal., May 89th, '75.

MRS. A. H. ROBINSON. Healing Psychometric & Business Medium RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO

MRS. BOBINSON, while under spirit control, on reM criving a look of hair of a nick patient, will diagnose
the disease most perfectly, and prescribe the proper remody. Tet, as the most speedy cure is the essantial object in view rather than to gratify idle curiosity, the
better practice is to sand along with a lock of mar. a
brief statement of the sor, age leading symptoms, and
the length of time the patient has been sick; when she
will, without delay, return a most potent prescription and
remody for eradicating the disease, and permanently
curing all curable cases.

Of herself she claims no knowledge of the healing art,
but when her morril-guides are brought so respect with
a sink person, through her medianeally, they have fall
to give immediate and permanent relies, in curable cases,
through the positive and respects forces isbent in the

aystem and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognisance of.

One prescription is usually sufficient, but in case the patient is not permanently cared by one prescription, the application for a second, or more if required should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Hommson also, through her mediumahip, dise

the disease.

Mrs. Hommsow also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gitts are very remarkable, not only in the healing art, but as a psychometric and business medium.

Thems:—Dispaces and first prescription, 23.00; each subsequent one, 23.00. Psychometric Delinestion of character, 22.00. Answering business letters, 22.00. The money abould accompany the application to insure a reply.

ply.

"Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, demands and postage.

N.B.—Has. Roamson will hereafter give us priess sittings to say one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms shows stated, must be strictly compiled with, or no notice will be taken of letters sent.

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The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this citics. Sent to
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up the system and restores it to its normal condition, as
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assettless.

This House will pay any chemist see thousand delicer.

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TESTIMONIALS.

Mrs. A. H. Robinson's Tobasco Antidote. One boy of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartly recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

I hereby cartify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

I have used tobacco between fourteen and fifteen years. About two months since, I produced a box of fire. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or bankering for it.

Mr. H. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidots, and that he is entirely cured of all desire for the weed. Inclosed find two deliars. Please send me s

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(Concluded from page 535)

of all persons Dr. Rush was the only one that could stay its ravages. I asked him how he did it, and he said: " have the secret; just as I do it here. I removed the sufferers from each other. Sympathy

is the cause of death in 99 out of a 100 cases of cholers. I removed families from one another and backe up the ravages of the contagion by the lack of contiguity." This is the secret, he says, of all criminal reform. "D) not con-gregate criminals in aggregate masses. Jails and penitentiaries are houses of moral pestilence, increasing crime in geometrical ratio.
Wherever two criminals or three are congregated together there is an atmosphere of crime. They feed upon their sorrow; upon their condemnation; upon their being cu casts, and every jail and penitentiary in every Christian country is a moral eye sore to the Spirit-world. Everything that immures crime, and confines it in the aggregate form becomes the source of moral pestilence to congregated cities. As for capital punishment, said this great healer, who became then to me a moral and legislative teacher, "As for capital punishment, for every execution. execution that takes piece upon earth, one hundred murderers are created. The germs of crime, like aporadic disease, float upon the air, and festen themselves upon those who are sir, and fasten themselves note those who are susceptible to them; and whoever spreads out the details of crime, whether it be with the white winged messenger of the press or any public execution, becomes in that degree the dispenser of the missin of the crime. The methods of healing I can not now discourse upon, but I will say that sathe first stepping stone there should certainly be no legislation except that which should tend toward moral healing, and I thought that the very next opportunity which I had to speak through mortal lips I would say this, and endeavor to enforce it upon the minds of legislators. That moral healing should take the place of what human language calls punishment of crime. I thought that the very next word I would ut-I thought that the very next word I would utter in way of judgment upon human legislation and disciments must be, that the laws be so changed and altered as to treat criminals in the same manner that you would those physically and mentally infirm, and if you have asylums for those who are blind and deaf, and raised letters for the blind, you must also have raised moral letters for those who are spiritually and morally blind. And this is my first advice in connection with human justice—that venge-ance does not belong to man! No retribution but to the Infinite, and that man's lesson is to

you from the world of spirits. "Let there be institutions not only for heal ing moral disease, but for preventing it. Who-ever are discovered to be morally infirm in childhood, let them be surrounded and strengthened so that disease shall not make encroachments upon the mind. There will be then fewer criminals sent into the world of spirits, and the work of the great healers in

be derived from the teachings of the Great

Teacher, and from this message that I bear to

in Spirit-life will have rapidly diminished."

I could have lingered there for ages watching the process of that inimitable state, but as it was not my work nor my sphere, I could not remain, for no one is allowed to be an idler there. There are no spectators unless they can be of use, which was another lesson, since hospitals are inspected by many idlers, and I was very glad to escape from the consciousness of my own intrusion upon the sacredness. of a work in which I could take no part. But just after I had turned to leave, and when I had supposed I had no work there, I saw a poor man who had been suffering the panga of remorse, and as I turned to him he seemed to fall down before me and ask forgiveness. It was some trifling offense, but it had sent him a manisc into the world of spirits, and I had been sent for, unconsciously to myself, to heal his spirit. I had done it by my presence, and when I felt that he had prostrated himself before me I did not even recollect the offense which he had committed until a long retrospect recalled it to my mind. You may be sure I forgave him. I do not take any credit for doing so, for if I could have done otherwise I certainly could not have entered that sphere. Other spheres I must pass, as time is wearing

But into the culmination of this healing sphere I seemed to get a glimpse, and I saw Howard and Wilberforce and all the great philanthropists of past time, with many others whose names are sacred in human history, working out their lives there as here, in the redemption and amelioration of crime, and that aphere seemed to culminate in the light and glory of the surpassing countenance of the great Healer whose touch was like magic, and who said, when the woman was brought be-fore Him: "He that is without an among you let him cast the first stone." And down through the corridor of ages that voice seemed to reverberate anew, and I wish I had a thousand tongues and myrisd voices that I might communicate it at once to the hearts and minds of earth and make there as here a sphere of healing for the sin-sick soul.

sphere of healing for the sin-sick soul.

I can not on to-night give you that which I experienced in other spheres. If it is permitted I will continue my discourse on next Sunday evening, and will then give you my experience in the spheres of justice and of wisdom and of love, by which I have been enabled to receive, but none of which I have entered; of the fullness of that life which I have to attain the fullness of that life which I hope to attain by my steady pursuit of truth and knowledge

I thank you for your kind attention. Owing to my lack of power of giving impromptu, when upon earth, any address, I have been aided in this utterance by the usual guide of the medium. But all the thoughts are my own, and I breathe out to you on the wave of spiritual life, that I would not give what I have spiritual life, that I would not give what I have here experienced and known, even within this brief space of time, for all the grandeur, and wealth, and fame of earth. Those souls of the risen and great, of whom I shall discourse to you hereafter, possess such incliable treasures, that could you know of them you would straightway depart from this place with your thoughts intent on truth alone, seeking the guidance of that higher wisdom that you also might enter their condition.

SPIRITUALISM.

General Estabrook in its Defense.

00

[From the Omaha Bee.]

Your local last night in his exceedingly laudistory review of Prof. Baldwin's expose of Spiritualism is pleased to say that it has made the Spiritualists of Omalis feel sick, and sug-gests that the American Board of Missions allow the Professor a good salary as a reward for the missionary work he is doing. That there was in the exhibition that was amusing to the large audience assembled, is true; and to the large audience assembled, is true; and that the representatives of the Christian churches, the ministers present, upon the stand as committeemen, and in the audience believed with your local that the performance made Spiritualists "sick," and greatly rejoiced thereat, is also true. It was a matter of indifference with me, as it is with you and your local, that those to be made "sick" are a large class, empracing many of our most respectable citizens.

T WITH

of the subject, and are most happy in the be-it of that visions did not come with Isalah; that the gift of the prophecy did not subside with Mosaic dispensation; that the book of wendsmosaic dispensation; that the poor of vends-tion was not closed with John upon the Island of Patmos; that the gifts of healing, etc., em-ployed by Christ and imparted by him to his disciples with the assurance that they should dwell in them much more abundantly than in him, are not fictitious but are realized as trusts to-day; that angels really came, as stated, three together, to the tents of Abraham, and talked and walked with him; that "a man" came to Jacob and Jacob wrestled with "the angel" all night, and till his thigh was dislocaed, and then created an altar and called the place "Poniel" because he had seen "God" there face to face; that the "woman of Mador" had a "familiar spirit," which, when invoked by the living Saul, brought the spirit of the dead Samuel before him with power to impart a valuable lesson, and a most startling admonition; and that many others of a like character dan be duplicated in substance, if not in detail, at the present day. I presume you will not question the right of these to enjoy this, their religion, in their own way and according to the dictates of their own consciences, and I submit whether this employment of a public newspaper to increase the discomflure and add to the "sickness" of this class of religionists is exactly in accordance with your professed tol-eration and regard for religious liberty. Should any mounts-bank come along and for Should any movinte-bank come along and for six bits a head attempt to make Presbyterians "sick" by holding up to the abhorence of the multitude the performance of John Usivin, the founder of their creed, in the act of piling green wood around the body of Servitus in order to prolong the fire that was consuming him on account of a slight difference between them as to the proper in terpretation of a passage of Scripture, it would be denounced by you and the entire press in bad taste if not by you and the entire press in bad taste if not so religious. I presume that no Lutheran clergyman would serve as a committee on such an occasion, remembering that Malanothon, the co-laborer of Luther, in a letter, strongly approved this act of Calvin, and declared that had Luther been alive, he must have approved it too. Probably no Methodist clergyman would desire to be upon such a committee, although his great prototype, Wesley, was a Spiritualist, having the "rappings" constantly in his house,—as had the whole Wesley family, —and who states in his autobiography that he lived as much in the spirit realm as in the tem-

By the way, do you suppose it ever occurred to any of the clergy on Prof. Baldwin's committee that the act of turning water into wine, while it may expose the trick of the dishonest medium, envelops one of the most cherished reminiscences of Christ's career on earth in the same cloud of doubt? It only needed a Prof. Baldwin in that day to make the followers of Onrist "sick," by demonstrating to them that he performed the "trick" by chemical powders hidden under his finger nails. Prof Baldwin would have made "sick" those assembled at the house of Rhods, praying for the safety of Peter, lying bound between two juliors, doomed to death, on account of his belief in Spirit-ualism—(the appearance of the materialized spirit of the martyred Christ)—by showing them that the whole thing was a trick of Pe tera's and that instead of being released by spirit power, he simply unlocked himself with a crooked wire. I will add that if, as you say, the Spiritualists are "sick," I have not met the unfortunate individual, as their convictions were not begotten by any of the extravagancia such the professor claims to expose, most of the usual amount of comfort and consolation, telling us of sultitual advancement everywhere. spiritual manifestations; so this expose has in no degree diminished their faith. The simple rap, the moving of objects in a way to indicate intelligence with force, now occurring in thousands of families and neighborhoods, under circumstances to preclude the possibility of fraud, have brought a quite conviction that no tricks of legerdemain and no obloquy heap-ed upon them by press or pulpit, or both combined, can unhinge or impair.

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Poices from the People.

WESTFORD, MASS.—M. H. Fletcher writes.— Everybody likes the Journal and Little Bouquet in this section of the country. I say God speed

ARKADELPHIA, ARK.—Jesse Overton writes.
—The Journal is fighting a good battle here, and
I have no doubt of its final victory in this

LYONS, N. Y.—Elizabeth Gardner writes.—Your paper has sustained and strengthened me when I was sinking under sorrow and heavy burdens, and I can never feel grateful enough to you for your kindness and long forbearance.

EYOTA, MINN.—Mrs. J. Fletcher writes.—The Journal should be in every family that they might see the darkness that surrounds them, and the halo of light that would be gathered from its pages would soon lift the scales from off their eyes.

FAIRBURY, NEB .- C. C. Boyle writes .- The JOURNAL is a power in the land; its bold and unvarnished truths are shaking old Theology from center to circumference, and is spreading glad news to many a weary soul. We esteem it very

SEYMOUR, IND.—Mrs. N. J. Kling writes.—I would say, that if you would send a speaker and test medium here, they would not only get paid, but you would get a hundred subtribers. I will give them a home while in the city.

WEBB CITY, ARK.—N. J. Rice writes.—The Journat is indispensible with me. Enclosed you will find some of the "filthy lucre" to place to my credit. Flease accept my thanks for your indus-

CALMER; IA;—Mrs. Potter writes.—Enclosed you will find remittance for the renewal of the Journal. I have taken it one year and three months as trial subscriber, and I think I could not get along without it.

SCHUYLERVILLE, N.Y.—S. McCreedy writes. Don't by any means stop the JOURNAL I give a decided preference to it. We have a few Spiritualists here and a great many Methodiets. The Methodist minister and I have some pretty strong

HAMILTON, MO.—Dr. E. B. Wheelock writes that he is now at Hamilton, Mo., and is on a lec-turing trip to the Northeastern part of the State, and thinks ere long of visiting Bros. Pitkin and Mott of Hemphis, Mo. He expects to speak at many of the intervening places between these two

UTAH, SALT LAKE CITY.—T. C. Armstrong writes.—Dr. Chauncey Barnes has been stopping at Prof. Holmes', Salt Lake City, about a week; has spoken three times in our Liberal Institute, and has been giving a number of very satisfactory tests in mind-reading. He leaves for Ogden this afternoon en route for California.

Spiritualists "sick," and greatly rejoiced thereat, is also true. It was a matter of indifference with me, as it is with you and your local, that those to be made "sick" are a large class, embracing many of our most respectable citizens, who have done what neither the ministers afore said nor your local have done, investigat:

BOZEMAN, MONTANA.—Matthias Hounts writes.—I sent you on the 36th of October a short note from my wife, the Mountain Medium, Mrs. Emma Mounts, in which she desired to slate to the public through the columns of your paper, that at present her controls tell her she can not disgnose and treat patients at a distance, for she has too many household cares to contain with.

EASTON, WIS.—Truman Ackerman writes.—It is impossible for me to enjoy life without the Journal. The people here have got hell-fire on the brain; some of them are very auxious to nave me sent where brimstone is plenty, because I am wicked enough to read a Spiritual paper.

MARLIN FALLS, TEX.—A. M. Attaway writes—
—If I was able, I would send for several extra copies of the Journal, and give them away, for the express purpose of doing all the good I can in the promulgation, austaining and spreading the beautiful truths of the Harmonial Philosophy and immortality. immortality.

immortality.

MILTON, WIS.—A. J. Beach writes.—Please find remittance for the Journal another year. It is too bright a light in my home to allow it to vanish in one short year. Fain would I deprive myself of other privileges for its pleasant companionship, bringing as it does bright truths to cheer the heart during our earthly pligimage, and teach us that the lessons learned here, however bitter, are but stepping stones to the hereafter.

THE A MISS.—Wm. J. Hart writes.—Please find

IUKA, MISS.—Wm. J. Hart writes.—Flease find remittance for the Journal. I am too poor and money too scarce to keep up all my papers, but I must have the Journal, for in it I find something to relieve the mind from the cares and tolls of life. Spiritualism is attracting some attention in this constitut but the real footness we to die to invast. country, but there is for much prejudice to investi-gate it fairly. Public sentiment is very high sgainst it, and a man who holds to the belief of the return of mortals after what we call death, is re-garded as crazy and hardly treated with respect. So it was of old So it was of old.

HEMPSTEAD. TEX.—Win. L. Rooth & Sons writes.—We are highly pleased with the JOHNAL for the time we have read it. We are holding a private circle in our family for development. Two or three are developing as mediums here, and although we have only maintained the circle for a few weeks, the result has been wonderful and entirely satisfactory and convincing to us at least, who have confidence in each other. From present prospects we hope soon to be able to proclaim ourselves, full believers in the Philosophy you teach.

DENVER, IND.—W. O. Piper writes.—I have just finished a new hall, which is dedicated to free thought. I would be glad to have some one stop as they are passing through here, and deliver a few lectures. I will furnish hall and board free. I want to build up a society here; must have kelp to make it move. A lecturer that can give fests is want to word. A lecturer that can give teste is what is wanted. No lecture on the Spiritual Philosophy has ever been delivered here. If any one feels like delivering one or two free lectures, address me at Denver, Ind., and I will make all necessary discovered. essary arrangement.

SOUTH UNION. KY .- W. J.: Mc Gown writes. Your notice in a late number of the Jouenan in reference to one Livingston, who claims to be a materializing medium traveling around to different clies, advertised extensively to do this and that attracting a large crowd, and disgusting 99 out of 100 at his failure to do what he advertises, is about the advertises, is about the advertises of the contract according to my observation, as I have at correct according to my observation, as I have at-tended one of his seances. I think such charac-ters are destined to do lujury to the cause of Spiritualism. They know very well that they can not give such manifestations satisfactorily without such conditions as is not consistent for them to obtain, traveling among a skeptic world.

CHICAGO, ILL.—Annie Lord Chamberlain writes.—In justice to N. B. Starr, the spirit artist, will you please correct the statement of your correspondent John W. Cochran, in regard to the spirit paintings seen at my house, which was mentioned in the Journal Nov. 20th, under heading, "Among Chicago Medinms." I am surprised at Mr. Cochran making such a mistake, as he had before published accounts of the paintings, and knew Bro. N. B. Starr was the ar ist, while in this article he credits them to Anderson. Mr. Anderson never paints spirit pictures, but as you well know doubtless, draws or penells them beautifully. I have but recently returned from my Eastern trip, and I assure you, glad to be home again.

ling us of spiritual advancement everywhere. Through your columns we learn of the welfare of that which is nearest and dearest to our hearts. How could we exist without you? Your presence brings joy to our hearts, coming as you do with your columns teeming with good tidings of some spiritual victory, and overflowing with sturdy blows aimed at sectarianism and the Bible and Bible aimed at sectarianism and the Bible and Bible God. I have been reading lately a piece written undoubtedly by a Spiritualist, a splendid idea of of God as represented by the Bible. According to the Bible "God is an intelligence, and must be the result of an organism: But all organisms must cease to exist as organisms. Hence Gou is finite, and is no God." Keep on in your good work, old reliable, and remember you have one true friend in

BUSHNELL, ILL.—M. Lovely writes,—Some two months ago I was told by a friend who is somewhat of a medium, that I was, or would become a writing medium. Since then I have sat down with paper and pencil, and nearly every time the pencil would move about making marks more like a map of the Missouri River than anything else I can think of. The power by which it was moved was outside of me; I am satisfied of was moved was outside of me; I am satisfied of that. Now the question that I want some of your correspondents to answer is this: Are there any hopes that I may improve so as to become a writing medium? I would rather be a good writing medium than President. I want to ask another question, or favor rather; I have seen it stated somewhere that the spirits, at the request of some one, had imprinted the likeness of a man's face on a window. If such a thing is possible I would be under a thousand obligations to the medium who should cause such a victure to be impressed on should cause such a picture to be impressed on my window. How I would like to show it to the old fogies heresbouts.

NEW ERA, MICH.—Z. Bigelow writes.—After so long a delinquency in renewing my subscription for the good old Journal, I am happy (at this late date) to be able to do so. I should utterly fail in the attempt to describe the pleasure the Journal's weekly visits imparts, and I can not do without it. I am nearly 70 years old and have to work hard to supply my daily wants. I read the Journal with much interest and pride till I come JOURNAL with much interest and pride till I come to the pressing call for money from delinquents like myself, and I think—well I wonder if Bro. Jones thinks: will forget I amiff arrears. I must not forget to tell you the joy we experienced a few evenings past, in listening to an address through Sister L. A. Pesrsall at our Granger Hall. There are not many Spiritualists here, but the hall was filled, and as far as I can iddge the lecture was generally appreciated. She is a noble woman, an excellent speaker, and the words of truth and love fell from her lips like drope of pearl. May loving angels be ever with her and tall true mediums.

all true mediums. MORAVIA, N. Y.—W. K. Jackson writes.—Wm. H. Eddy is now located at Morris Keeler's, Morsivia, where Mrs. Andrews used to live: I think that his manifestations are wonderful; from twelve to thirty spirits show themselves every evening. The Witch of the Mountains herself is enough to convince any one, to hear her pour forth language which the medium is not able to think of, let alone speak. Honto, the little squaw, appears nearly every evening in the art of shawl making and other numerous feats, which puzzle the beholder. This medium has this new development—you see your friends as they are in Spirit life, or in other words, clairvoyantly, in all their grandeur. People coming to Moravia can be accommodated at Mr. Keeler's and at the hotels in town. Half a mile from the town stands Morris Keeler's old Spiritual dwelling, where the manifestions old Spiritual dwelling, where the manifestions take place every evening. Mrs. Delia Brown the Eddys's sister, will give physical manifestations, such as the showing of hands, playing on instruments and other wonderful phenomena done by



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in a torrent deep and clear,
From that ever blessed sphere.

All that's real lives forever;
That the shadows pass away
Mourn not, O thou high Immostal!
Death itself is but the portal
To a never-dying day,
Bafe beyond the darksome way.

Though the greenest leaf grow yellow, And the fairest flower must fade, Yet the dying muse the living, New-born life and sweetness giving, Buds of beauty spring alway, From the sahes of decay.

"Neath the old and rinkled visage And the stooping form of age, Sits the soul, sedate and queenly, Looking on the change serenely Her material heritage Writes on the fading outer page.

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Borne to realms of bliss supernal,
Withering changed for bloom eternal,
On that peaceful shore she'll wake
Where life's quickening billows break.

Though the body lie and moulder
In the darkness of the ground,
And afar beyond thy vision
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Mourn not, but with joy profound,
Know the dead live, the lost are found.
Parissima, Oal.

An lent and Modern Ideas of Hell.

BY M. B CRAVEN.

Ristory shows that the word hell become perverted in meaning during the Gospel Dis-pensation through the prevalence of cotemporary Pagan theology, and made to reach in sig-nification beyond what it implied under Mosaic religious economy. Hence learned Hebrew scholars of the present day have no consistent name for the term as we understand it. The word occurs thirty-one times in the Old Testament, but in no instance is it shown to convey the idea of an eternal state of existence in connection with fire or punishment, only relates to some dreaded undefined depths below, to be feared as the place of the dead. The Psalmist (189; 8) merely speaks of it as a place of quie-tude, where he could make his bed in the presence of God; while New Testament theology represents it as a place of everlasting torment in fire, with the Devil and his angels. This distortion in sense, is conceded by the learned annotator, Albert Barnes, who, on Acts 2:27, east: "The word hell, in English, now commonly denotes the place of the future and eter-nal punishment of the wicked. This sense it has acquired by long usage. It is a Saxon word, derived from helan, to cover, and denotes literally, a covered or deep place."

Paul, the greatest writer of the New Dispensions did not a saxon work.

sation, did not use this term in any of his epistles, which conclusively shows that it did not accord with his theological views. It nevertheless occurs twenty times in the other New Testament records, and with one doubtful exception, is rendered indiscriminately from the two Greek words getenna and hades. But these terms are not synonymous, and the former only answers to the modern Christian idea of hell. The word hades, which occurs ten times in the Greek Testament, does not agree with that interpretation, and should not have been so rendered. In other versions of the Heriptures besides the English (except Luther's) the distinction between these two words is carefully preserved. Thus our imperfect translation is obviously the result of following the track of Luther, who uniformly confounded them by not recognizing but the extreme Protestant doctrine of only two states after death—eternal happiness in heaven, or endless misery in hell. Hades, which was evidently designed to represent the mediate, or "purgatorial" state, is identified with gehenns, meaning the fixed and eternal state of torment.

The hell, of Scripture, comes from the Hebrew sheet, which the biblical translators have sometimes rendered the grave, sometimes hell. and in a few instances the pit. Thus when Korah, Dathan and Abriam went down into sheol, or the pit, it might be considered tantamount in phraseology to the Christian idea of a descent into that unknown region domiciled in their dwellings, prepared with goods and chattles for housekeeping in eternal perdition. The prophet Jonah (2: 3,) probably had the most extraordinary experience in hell (if you choose to believe the story,) of any one who ever escaped from that dreadful place. By saying that he "cried unto the Lord out of the belly of hell," he plainly shows that his incarnation there was only a temporary chastisement, par-allel to a sojourn in hades. His deliverance therefrom in answer to prayer, affords hope for sinners of the present day, if eventually sentenced to the Christian's hell—especially as Jesus edmits of pardon in the future state, by specifying one form of sin for which there was no forgiveness in the world to come. Thus modern delinquents can trust for future redemption through the same mercy that dis-gorged Jonah from his suffocating confine-ment.

The doctrine of eternal hell torment formed no part of Jewish theology in the time of Jonsh, for the reason that Moses failed to teach future existence in his religious jurisprudence. But when his followers subsequently become indoctrinated in spiritual philosophy, future rewards and punishment become a fundamental principal in their faith, and the word hell extended in aignification to accord with such new theological ideas as they obtained through Gentile intercourse. It was next incorporated with the teaching of Jesus, and thus became an established tenet in the Christian creed. Antiquity shows that this infernal doctrins—with a devil acting in antagonism to God for the ruin of the race—had its origin in the remote shades, of ancient Paganiam, and was a religious invention associated with theology (or mythology) for the improvement and walfare of society, before truth had attained its present moral value. Reformers then considered it prudent to instill such ideas into the minds of ignorant and credulous people to detar them from indulging in vice. The horrid suffering to be experienced by those doomed to hell was explicitly protrayed in Hindoo theology long before the Christian era, and formed an essential dogma of belief in their religious ritual. According to Persian theosophy, a time is to arrive in the future, when Ormuzid, the good angel, will vanquish. Ahriman, the avil one, was reby the gates of hall will be opened, the

sufferers reclaimed, and man restored to his pristine condition in Eden. In Ohristian and Mahometan theology, the torment is said to be eternal. Matthew speaks of the gates that enclose this terrible place, while John (Rev. 1: 18) describes a person that has the keys. cording to the Mahometan bible, "Hell has seven gates, to admit of different companies of sinners at the same time. It consists wholly of fire, above and below those who are cast in to it, and is precided over by nineteen terrible angels. It thro: sout large yellow sparks as big as towers; : d the black smoke arising therefrom makes : thade that is not refreshing. The burnin; winds to which it is subject, produces a sound like the braying of an us. At the resurrection the wicked will be as. At the resurrection the wicked will be clothed in garments of pitch, bound with chains seventy feet long, and dragged into hell on their faces. They will have nothing to eat but thorns and thistles, with the fruit of the tree Al Zuckum, which will not satisfy their hunger, and almost choke them when they swallow it. In order to get it down they will have to drink boiling fluid, which will still their throats and burst their bowels. Such inhumanity in connection with religious

Such inhumanity in connection with religious sentiment was adapted only to the barbarous proclivities of the period in which it was taught, and may have been a judicious contrivance for the time; but in an age of reason and intellectual development, when ignorance and superstition are retreating before the light of science, such artificial sentiment net only loses its influence, but becomes detrimental to the cause of truth; and philanthropy. It is not yet avowedly discarded by orthodox preschers for fear of derogating Scripture canonization; but if Moody and Sankey or any of our popular revivalists should now attempt to portray to their hearers the horrible sufferings of the damned in hell, like such prominent theologians as Edwards and Hopkins of the last century, their popularity would soon wans, and instead of being greeted with crowded audiences, would have vacant pews to face. Thus theology, to some extent, is advancing with science, and the prospect is that a century hence, the fires of hell will not only be burnt out, but the place cooled off and devoted to educational purposes for the elevation of its emancipated wretches. Its present superintendent will then be dismissed from theological services, and assigned a place among the mythological-vagaries of a former age, when fear and awe cover the great incentives to

Richboro, Pa.

Honor to Whom Honor is Due.

M. B. CRAVEN.

FRIEND JONES:—Sarely "the world moves;" and as evidence of the fact, I think you will be interested in a tribute recently paid to a lady medium, by one of the men speakers in the Hixite Friend's Quarterly Meeting at Croswicks, N. J., in which the speaker used the following languages.

following language:

"The lady speaker who preceded me, has said that which is profitable to hear and valuable to place in the storehouse of memory; but while she was speaking the thought was present in my mind, that the Friend's Society really stands among the outermost guards, in protecting religious freedom, free thought, and free speech in this country.

It is a matter of encouragement that the numbers are increasing who obtain credit for their integrity, purity and nobleness of life without regard to their religious faith—what they may, or may not believe.

In confirmation of this I will briefly allude to that which came under my observation on the 26th of last month, while present at the funeral of Susana Zeller, a German woman. She was an humble follower of Jesus in good works—a natural philanthropist; though like the lowly Nazarene, standing outside of all churches.

The Methodist clergyman who delivered the funeral discourse, was fair, just and tolerant. Said he, I have at times gone into her place of business and found her weeping because she could not do all she desired for the poor. At other times I have been in the store, and heard her speak to her husband of certain families as being short of the means of living and some provisions must be put up and sent to them immediately. At all events, (said the clergyman), in good works she was a follower of Jesus

Never had I seen a large audience so moved to tears. Soul answered to soul, as deep to deep, showing the immense power which unostentatious deeds of mercy possess, in throwing their penetrating beams far down into the inmost temple of life, stirring the better, holier, affections and feelings, as the winds lift up the calm sea into waves.

the calm sea into waves.

The clergyman said that during her last sickness he conversed with her about death, and at the mention of the subject her countenance lit up with a heavenly radiance: "Oh, no!" said she, "I have no fears of death, I would only live that I might do more good."

would only live that I might do more good."

When the last earthly sun of these faithful ones throws its departing light to the hills, they may lightly draw the drapery of the death couch around them, quietly slumber a little in that hushed stillness which comes to the dark house of the body, and then rise up into a glorious immortality.

The poor mourn because they know that an angel in the human form, who tenderly, lovingly ministered to their wants, has gone out from among them. She bound up their bleeding feet, their bruised hearts and has gone home—gone to test the value of the statement that.—

"The eye that shuts in a dying hour,
Will open the next in bliss;
The welcome will sound in the heavenly

world, E're the farwell is hushed in this,

"We pass from the clasp of mourning friends,
To the arms of the loved and lost;
And those smiling faces will greet us there,
Which on earth we valued most,"

You will not understand me to intimate that there are not followers of Jesus in the popular churches. I trust there are many; and yet, there is a numerous company outside, for it is not always possible for a mind with progressive tendencies strong, robust, vigorous in growth to find room fairly to turn round and stand erect within the tightly fitting, narrow confines of creeds, with their oppressive sufficating power ever imposing limitations of thought."

The above is no exaggeration of Mrs. Zeller's benevolent qualities and I might add to the sum of testimony in her favor, that in one case she took out her pocket book and gaveten dollars to a person to whom she was not under the slightest obligation, because informed that the reverses of life had brought himself and family to their last dollar. Again, she once came to me in mid-winter, to get me to deliver gratuitously a public lecture in a small hall near her home in Fieldsboro, for the banefit of a poor family where the man had been sick and unable to work for a long time. She made all the arrangements, sold the tickets, etc., and the set proceeds (between thirty and forty dollars) she gave for the purchase of fuel

the many tests and communications which she gave "without money and without price," to members of the various churches as well as to those outside the churches, (often leaving her business in business hours to give communications, even sometimes to entire strangers) had made her name familiar to the community for miles around, as being a Spiritualist and a medium

However great and grand the work that is being done by public mediums still the vast number of private mediums quietly pursuing their daily avocations, mingling in all circles and among all sects, giving daily evidence of the truth of spirit intercourse and living lives that rival those of any and every religious sect.

are doing a work equally as grand and useful.

Though we may have fraud and exposures here and there among paid mediums, fraud is the exception not the rule, and if we weight the working legions, both public and private, both embodied and disembodied, we find that those who are for Spiritualism, both in numbers and influence far exceed all the forces that can be brought against it.

Bordentown, N. J.

A Plea for the American Spiritualist Press.

Madame Blavataki has written a letter to the editor of the Spiritual Scientist, No. 9, page 104, which, coming from so distinguished a person, is apt to cause astonishment. The letter is rather a whining complaint, that its writer had been in this country the object of cowardly, unmannerly and malicious assaults, that she, a woman innocent of crime, had been defamed and alandered, and, moreover, for nothing but telling the truth, had been treated in a manner, which in her country, and in every other recognized as civilized, except America, would be contemned as cowardly. This is rather strong language which ought to have been justified by facts. For such, however, the reader of Mad. B.'s letter would search in vain. Nobody can from this conceive the slightest idea, in what the cowardly, unmannerly and malicious assaults upon her may have consisted? . If the Madame should have been personally assaulted, as she says, as a woman, a lady and a foreign-born besides, she would certainly find a ready redress for her wrongs by going to law for assault and battery. If, however, as it seems, the attacks were only made on her in American journals, and, as she assures the reader of the Scientist, only for telling the truth, she ought as a voluntary sojourner in this country, which, thank God! enjoys yet a perfectly free press, bear up under such unavoidable drawbacks of our untrammeled freedom. She calls this "ribaldry and license," and hints, that such would not be permitted in her country, that is Impecial Russia, glorying in a highly organized police, which secures every man, woman and child even against printed ribaldry and license. This may all be very well, but suppose Mad. B. should really have been assaulted by our ribald and licentious exist press. a feet however of which tious spirit press-a fact, however, of which we would require some palpable proof—and suppose the foreign-born lady could not endure such qualities of our journalism, would is not be in order to remind her that every visitor in this country, whenever he feels offended by its institutions, is perfectly free to leave it at any moment, and to subside to another where he expects to find protection?

If the Madame has been attacked only for telling the truth, and as she says, not even all the truth, we would advise her to come out with "all the truth," but at the same time to prove that it is the truth. This would certainly be the best means to restore her injured "reputation" in the eyes of a wast majority of American Spiritualists, who, as far as our experience goes, do not at all keep their ears closed to truth.

it was a matter of wonder to us why the editor of the Scientist, had these urgent complaints of his honored co-worker for the clucidation of the mysteries of Spiritualism, printed in so small and fine types, that they could easily be overlooked, as was really our own case. Our eyes were attracted on the same page by "The Magical Evocation of Apollonius of Tyans," communicated from Eliphas Levi, by Madame Blavatski, with which we were duly delighted, but the pearl-typed (pearls symbolize tears) complaints of the Madame entirely escaped our attention until it was called to them by a friend. The reader is left free to guess, whether this bashful hiding of just complaints may be due to the natural modesty and aversion of the lady, to put herself forward as a victim, or to the perhaps not unfounded, apprehension of the editor, that some of his readers would not like to see American journalism accused of "Ribaldry and License" in large type.

A STUDENT OF "OCCULTISM."

A SPECTRE IN THE WINDOW.

A Phenomenal Mystery that Disturb-

ed the Quietude of McClellan Guich.

[From the Helena (Mostana) Independent.]

It seems that McClellan Gulch has just been thrown into a state of unaccountable excitement by the appearance there of an electric spectre, demon, or spirit, which has driven the camp from its propriety. The circumstances attending this remarkable episode are as follows:

Some months ago John Hewitt, a miner, sharing the cabin of William Burton, died, leaving his partner, to whom he was tenderly attached, in great distress. They had come to Montana together and had never been separated for even a day; had endured privation, and had mutually shared the perils and dangers of the mines. But early in the autumn Hewitt sickened and died, and his old partner has secluded himself more and more ever since. The other night the whole camp was aroused by a succession of piercing shrieks in his lonely cabin. Rashing pell-mell into the house, Burton was discovered on his knees facing the single glass window in his capin, his eyeballs nearly protruding from his head, his hair on end, and his face white and haggard from a deadly terror.

It was some moments before he could be got to speak, indeed before his paralysing fright could be removed. Even then he could only point to the solitary window, and muttering hoarsely, say, "Look there!" In the gleam of light a human face was distinctly visible, apparently pressed against the window pane. A closer examination proved it to be the perfect likeness of John Hewitt, resembling in outline and character the negative of a photographer, but nevertheless a clearly defined likeness of the dead miner. While eating his supper Burton happened to glance that way, and was horried at what he supposed was the spirit of his dead friend come back to haunt him. In the awful horror of the moment he shricked aloud, but the cold but passionless face, from which his eyes never turned, still riveted his look with a stony glare.

made all the arrangements, sold the tickets, etc., and the net proceeds (between thirty and forty dollars) she gave for the purchase of fuel etc., for the sick man's family.

Mrs. Z. never soled as a public medium, but

of the deceased it must have been photographed by a shock of lightning and remained until now undiscovered, and revealed at last by an accidental glance of the surviving miner. It can only be seen at night and in the glow of the lamp, and this circumstance strengthens the theory of an electric influence. Others imagine, and among them the miner, that it is a spiritual visitation, meant to further an inscrutable purpose, which will in time be revealed.

Why I am Not a Believer.

The above was the text preached from by Prof. Underwood, at our home town, St. Charles, on Sunday, the day after Christmas. The city of St. Charles and vicinity is largely Spiritualistic, and the liberal element when acting in concert, will outnumber any religious denomination.

The finest spiritual conventions ever held, and most frequent of any place in the North-west, have been at St. Charles.

Very little notice had been given of Prof. Underwood's lecture, and the day was extremely inauspicious—being rainy and sleety. Yet a large congregation gave him audience.

Clergymen and church members, as well as Liberalists and Spiritualists, listened to the lecture with marked attention and deep interest, and we doubt not, many who had never questioned themselves before, upon the subject, did then wonder that they had so long taken things for granted, which are contrary to all reason, and void of all evidence of truthfulness.

It is not saying too much in favor of the lecture, when we say that it was a masterly effort and every way worthy of its author—Professor Underwood

His reasons for not being a believer in the dogmas of religionists, were most cogently presented. He showed that the Ohristian faith was not only contrary to all reason, but destitute of all evidence or reliable authority. That the so-called Holy Bible was made up of pamphlets written in different ages of the world, by authors for ages past unknown, and which had often undergone changes in phraseology to suit the religious views of Monks, who for centuries, were the sole custodians of them: That their manuscripts were finally compiled into a book under Constantine, by a vote of church liguitaries, who were kept from a field-fight over which should be included or excluded, by military force. Then again other manuscripts had afterwards been added by similar votes of men; holding ecclesiastical authority. The Professor showed that there was no more evidence of the Bible's being of divine origin, than there would be if some one should compile and bind in one volume a great number of the yellow covered literature of the present day. He said the Bible was a valueble book, in showing and outlining the train of thoughts, traditions and superstitions, with grains of realities of remote ages.

While Prof. Underwood does not claim to be a Spiritualist, he has no opposition to make to it. As it is both reasonable and desirable, he has no arguments to present against it, but candidly seeks for more light.

The Cause Abroad.

Bastian and Taylor are in receipt of a letter from their friend A. J. Riko, an earnest and indefatigable worker in Spiritualism at the Hague, Holland, who reports the slow but steady progress of the cause in that country, and the springing forth of the good seed sown by the above mediums during their tour abroad.

Mr. Riko, the writer himself of many able works on the subject, in the French and German, as well as in the Hollandish language, is about to publish a translation of the articles of Wallace, Crookes and Varley, in combined form, to supply the demand for scientific evidence of our Philosophy. Miss Lottle Fowler, the American clairvoyant and test medium, has also lately paid the Hague a visit, and making a good impression with her newly developed physical as well as her mental powers; has done much to increase the interest in the phenomena there.

We are pleased to have such favorable reports reach us of the progress of the truth abroad, thus encouraging us into the belief that it is but a question of time when the whole world will realize the goodness and glory of Spiritualism.

Dr. Cyrus Lord.

We attended one of Dr. Cyrus Lord's developing circles on Saturday evening, Dec. 25th, at 420 West Madison St., and were astonished at the wonderful manifestations. Bells were rung by the spirits, the guitar thrummed, the table lifted, spirits described, names given, messages written, etc., all contributing to make the affair very pleasant indeed. The Doctor is an excellent developing medium, and is doing a good work for the cause. The little daughter of A. D. Ewer wrote a letter to him through the mediumship of Mrs. Lord, as follows.

I wish you a merry Christmas once more, Papa. I came to night because I promised you I would. I have been all around with you to buy pretty things. I thank you very much for thinking of me. You do not have such pretty things as we do here. We have very pretty flowers. I have a little garden full of flowers. If I am permitted I will bring you some sometime. Give manuae and the little pet at home a kiss for Christmas, for me, your little pet in Spirit life. Grandma is here with both arms around your neck. I guess she will kiss you. Carne.

The next number of the Little Bouquer will contain an excellent article on "Dreams and Sleep," that will interest the young and old alike. Bend on your subscriptions, and commence with the new year. Terms \$1 s year. Address the Religio Philosophical Publishers House, Chicago.

Take Notice.

We again direct the attention of our readers to the new spiritual departure which has been made in this city. Let it be clearly understood that there are now two societies of Spiritualists in Chicago, the one meeting in Grow's Opera House, where the "social-freedomites" have been wont to congregate, and the other in the church, corner Green and Washington Streets. The latter society is composed of some of the best minds in the ranks of Spiritualism, who are more over well-known citizens. These gentlemen are endeavoring to establish a Spiritual centre in this great city, a central church in fact, where Spiritualists who believe in human devotion, mental culture, and self-respect. may meet together on a spiritual plane of thought for mutual improvement and growth. It is the intention of the managers of this new movement to inaugurate a better state of things for Spiritualists, and thus seek the support of all who feel that the time has come for purer organizations within our ranks. The Progressive Spiritualists meet for "public worship" every Sunday at 10:454. M. and 7:45 P. M., in Green St. Church, and the public are cordially invited to attend. The rostrum will be occupied during the month of January by Mr. John Collier, from London, Rug., who has already won a reputation in this country as an eminent locturer on the Spiritual Philosophy. Mr. Collier is endorsed not only by the English journals, but also by those well-known men. James M. Peebles and Hudson Tuttle, who commend him highly as a worthy man and able speaker.

There is room in Chicago for such an organization as this Progressive Society promises to be, and if it is only managed with business ability, it will soon find itself associated with the wealth, respectability and culture of the city.

We wish success to the Progressive Society, and we shall be glad to know that the Green Street Spiritual Church has large audiences, who listen regularly to the ministrations of Brother Collier from England.

Mrs. Blair, the Spirit Artist.

The above named most wonderful medium of the present age, can be addressed for a few weeks longer, and until further notice, at No. 46 Beech St., Boston, Mass.

When she gets ready to start West it will be duly aunounced in this paper.

In the meantime those who wish her to spand a few days with them along the line of the route, from Boston to Chicago, will address her as above.

Those wanting spirit paintings, will continue to send their orders to her Boston address until further notice.

ME. JOHN COLLIER from London, Eug., will conduct spiritual services, in the church, cor. of Green and Washington streets, next Sunday, at 10:45 A M. and 7:45 P.M. Morning lecture—Subject: "Ministering Spirits." Evening topic: "Old Thoughts for the New Year." The church is commodious, and well lighted, fitted with good chairs, and every convenience for the comfort of those who attend. At each of Mr. Collier's services, there is singing and recitals of spiritual poetry.

Mr. C. M. Morrison, healing medium of Boston, Mass., has received a letter dated Dec. 19th, 1875, from Decatur, Ill., containing one dollar and lock of hair of a boy ten years old, requesting a diagnosis and an answer immediately. The letter also states they fear she will neglect patients at a distance. There is no name nor directions for answers signed to the letter. Parties can have the diagnosis at once if they will let her know who to send it to. H. B. Willcox, Sec'y, Boston, Mass., Dec. 19th, 1875.

Ameri an Spiritualist Magazine.

With volume two Mr. Watson adds the word "American," to his magazine, so that hereafter it may not be confounded with the English Spiritual Magazine Mr. Watson has also improved the periodical in many ways. It bears the marks of prosperity. Subscriptions received and single numbers for sale at the office of this paper. Subscription price \$2.00 per year—single numbers 20 cents.

8. E. Latta, of Friendship, N. Y., writes: "We are to have a meeting in University Hall on the first Sunday in each month during the winter. Lyman C. Howe will speak here on the 21 day of January, at 2 and 7 o'clock, and we are to permanently organize our society at that time.

Dr. J. K. Bailey.

The above named able lecturer and faithful Spiritualist, will answer calls to lecture, and can be addressed for the present at Canton, Fulton Co., Ill.

Money.

We were never in greater need of our just dues than now, and we respectfully request all who have not renewed their subscriptions and paid up arrearages, to remit the same without delay.

TRAVELS Around the World;

What I saw in the South See Islands, Australia, China, India, and other "Heather" (7) Countries.

BY J. M. PERBLES,
of "Sorr of the Asset" "Solrthycke

Author of "Score of the Ages," "Spirituation Defined and Defended," "Jones—Myth, Man or God," siz.

This interesting work to the result of two years' topoel and observation in Hurope and Grissial Lands, and is instead in a fine volume of 414 pages, byo, finely found in cloth. Price, \$8.00, pursuge 15 tends.

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