Ernth Genes no Mash, Bows ut no Human Shrine, Seeks neither Place nor Spplause: She only Beles a Benting.

JNO. C. BUNDY, EDITOR.

CHICAGO, DECEMBER 22, 1877.

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Written expressly for the Religio-Philosophical Jour The Christ.

All hall the dear memorial morn Of Bethlehem's transcendant star, The heaven-conceived and lowly born Of the Judean land afart No post is, or e'er shall be. Whose lyre can wake a grander chord

Of Nature's sacred harmony. Than this great poem of the Lord The Lord, Redeemer, Prince and King, The quenchless, changeless power, Love, Whose glory all the heavens sing. Whose wisdom all the worlds shall prove,

Vielding no homage unto clay, To ancient symbol, book or shrine, My soul in worship bows to-day, Esfore the principle divine.

The sacred lyric thrills along The pulses of divinity And breakoth into waves of song The occan of infinity; As old as God, as young as Truth, The Omnipresent ere can be, It blends the types of age and youth

Into celestial harmony.

The self-existent life of law, Pledged to itself, it connot die, But all its spirit germs must draw From all the moulds that round them He, Out from our planet's throbbing soul, Through saint and prophet, egge and seer,

Its correspondences unroll, And in still grander types appear. To virgin intuition given

By the eternally Unseen. It trembled down the harps of heaven - And cehoed through the Nesarene: From Bethlehem to Calvary It faltered not in word or line,

Nor all of human agony

Could jar its moledy divine. Still it proclaims across the sea Of mortal care, and pain, and strife, "While God existeth Love shall be The resurrection and the life." Its crucifying hosts are here

In all their mad and dark array-The cross, the thorn-crown and the spear, As then, are thrust on Love to-day.

The scorn, the scoff, the taunt and libe. The traitor kiss, the dark device, The bigot, Pharisce and scribe, The coward who denied him thrice; But rising o'er their thunder-base, The sweet and pure soprano rolls. Pledging to all of every race That Love the universe controls.

Mrs. F. O. Hyser. Baltimore, Dec., 1877. Written expressly for the Religio-Philosophical Journal.

> Bounibel Madaline. BY EMMA TUTTLE.

Bounibel Madeline leaned from her balcony, Fresh as a young rose unbooded a day, Watching the night in her slippers of silver Walk on the waves of the murmuring bay. High o'er the earth in her robings of majesty Sailed the white moon like the Lady of Peace, Never in ecstacy, never in passion. Beautiful always, and always at ease.

Lady of purity, lady of peace, Sang little Madaline, would I were calm as thou! Why do the creeping waves, crystal and bright, Send the red blood blooming up to my brow?

Never an answer came down to the questioner, Never a smile lit the sweet face of pearl, She was so white, and so still, and so passionless, What could she know of the heart of a girl? Still and alone was the lady of purity

When to the beautiful waters she came; Bonnibel Madaline came when her lover's voice Lowly and fervently uttered her name. Lady of purity, lady of peace

Sang little Madaline, would I were calm as thou! Why do the creeping waves, crystal and bright, Send the red blood blooming up to my brow?

Out on the bay were two faces most beautiful, One was the Lady of Peace from the sky. One was the face of the Bounibel Madaline, Come to its love from the balcouly high, Up to the face of the knight of Lochraven-Never so high as the face of the moon-Looked little Mudaline, dreamingly sailing, Out on the bay in the twilight of June. Lady of purity, lady of peace

Bang little Madaline, would I were calm as thou! Why do the creeping waves, crystal and bright, Send the red blood blooming up to my brow?

Bonnibel Madailne, why should you ask of her, Never a questioner breaketh her peace. "Ask it of me," said the knight of Lochraven. "Let the white priestess sail on at her case." Into her eyes crept a shimmer of shyness, Winning him down to her brow with a kiss Made of a bud that was joy, and a blossom,

Flaky and full from the rose tree of bliss.

Lady of purity, lady of peace, Sang liftle Madaline; would I were calm as thou! "Tis not the creeping waves, crystal and bright, Send the red blood blooming up to my brow? Walnut Grove Farm.

Wrkton expressly for the Religio-Philosophical Journal. The Recording Eye.

BY DUFF MCDUFF,

In the year of 1855 I was attending a course of medical lectures at the Homeopathic College, in Cleveland, O. The session was previously held in a building since used as a carriage factory. It was an overgrown dwelling house, stranded by the march of improvement, in the midst of a business street. Inconvenient it was, and the appointments of the most temporary character. Standing as it did on Ohio street, overlooking the river, the wind was never idle.

looking the river, the wind was never idle, and at times it seemed to penetrate every crevice, and determined to blow window and roof away.

The Professorships were well filled, especially that of anatomy, and as that was my main study I made no complaint. One thing, however, troubled us. We required eight subjects for dissection, and the college could give us but four. The truth was that during the previous session, a party of studuring the previous session, a party of students had robbed a grave and been so unfor-tunate as to awaken the suspicion of some, who examined the grave, found the body gone, and instigated a mob which, proceed ing to the college, found a half dissected subject, which for aught they knew might have been a Fiji, and maddened by the sight, this same mob, every member of which might at any moment require the skill of the surgeon, infuriated because the surgeon employed the only means by which he could learn his art, proceeded to demolish everything on which they could lay hands. Hence the greatest caution was exercised, and the faculty were in mortal fear of another mob. To guard against this and insure a vigilant watch over the doors by night, my friend George Mills had a room in the building, which he induced me to share with him. For a time, when the lectures were finished and the students had alldeparted, it was unspeakably lonesome. The perfect silence contrasted strangely with the bustle and tramping of incoming and outgoing classes, and the wind moaned and wailed through the halls, fearfully like a human being, and suggestive of the subjects in the dissecting room! And when ten o'clock came and lamp in hand we made our rounds to ascertain if all was right, it did require a good deal of whistling to bring our courage up to the point where we could enter that sanctuary of medical

1 need not assure the reader that after one of these investigations, we were just a trifle nervous, which was by no means allayed by the momentary expectation of the advent of a mob. Homeopathy in those days was not as popular as at present, and the college of Regulars were considered by us fledglings to be a sworn enemy, delight-

ing to harass us. One stormy night, we were especially fidgety, for we partook of the restlessness of the warring elements. We did not retire after our round as was our custom, but sat relating ghost stories, I suppose on the truly homeopathic principle of "like cures like," expecting to quiet our nerves by exciting rehearsals. We heard the clock in the distant lecture room strike eleven, and then almost instantly one sharp rap came up from the back door of the basement. We had left the stairway door open, for the express purpose of hearing any disturbance that might arise in that

locality We sprang to our feet and mutually looked questioningly at each other.

"What was that George?" I asked.

"The confounded mob I presume; strange the fools are so careful of the dead? They are relentless if a fellow should set a broken here wrongly and relentless as death if ken bone wrongly, and relentless as death if he endeavors to learn how."

Then there came rap, rap, rap, from the "Well," said I, "mob or no mob, we must go down and see what it is about."

He took the lamp, and cocked the revolver which had been provided us, and stole softly along the hall, down the stairs into the black basement, as we reached the last step again the rapping resounded louder

"Who is there?" asked George. "Four of us, wet as wharf rats! Open the door. That is Maconley's voice, is it not?" said

George.
"I think so. Let us open the door."
"Not until we are certain. What's your

"Now don't be a fool," replied a new voice from without, which was unmistaka-We hastily pushed aside the bolt, and in rushed four dripping fellows, with a trunk which they let fall with a crash.

"There he is," said Maconley exultingly, "There he is, and for a mile heat, I call this a good one.' "Where is he, and who?" asked Mills. "Who he is, is a question the law fails to

answer: where he is, is in this trunk, which you can lend us a hand in getting up the stairs. This was a grim joke, but we all laughed.
"Never," I replied, "never lift a finger un-less I have a share. Mills and I have been waiting the slow movements of the col-lege faculty these two weeks, and still have no subject. Make us members of your class and we'll carry the trunk

up ourselves and give you no more trou-'Agreed," cried Maconley, let us out and

we'll be at our lodgings so quietly, we can prove an alibi should there be trouble."

"Not so fast, we must know how you came in possession?" said Mills.

"We simply excavated for him."

"And who was he?"

"I said I did not know, nor the law. He was found dood near the end of the pior him."

was found dead near the end of the pier, his clothes having caught on a spike which supported him at the surface of the water. The coroner's jury presumed him a clear case of drowning, whether by accident or otherwise they could not guess. They rifled his pockets, and a policeman secured a fine watch, but there was nothing that furnished the least knowledge of the name or

residence of deceased."

"And that is all?" I asked disappointed, for I secretly hoped that the man in the trunk was a "distinguished citizen," and a mob might come to seek him. We had expected this so long, it was dull not to have

"All, now let us go."
Mills unbolted the door, the four heroes strode out, leaving us alone. It was a heavy pull to get the trunk up three flights of stairs, and we were content to leave it unopened when we had it safely deposited.
The next day but one, as Mills and I were engaged in studying the anatomy of the eye, he casually remarked:

he casually remarked: "If the crystaline lens brings the light to a focus, making a picture on the retina, in the living eye, it ought to in a dead one." "This eye is remarkably clear yet, and you might try it," I replied.

He at once accepted the proposition, and carefully preparing the ball, he held it up to the light.

"Nonsense," I said "you must have a darkened room." "Nonsenso or not," replied he, "look at this image.

I looked, and there pictured like a brilliant miniature was the face of a man. He had a low, broad forehead, heavy eyebrows, a Roman nose, heavy drooping moustache and black eyes, the most serpent-like and villainous I eyer saw. Instinctively I ut-tered an exclamation of horror. It was like looking into a mirror which unexpectedly showed the face of a demon.

"That convex-lens theory does not work with a dead eye," said Mills, "I think we will try the other."

He as carefully prepared the other, and, holding it up, the face of a woman of twenty was revealed in most exquiste miniature. This face was surpassingly beauti-ful, a perfect blonde with liquid blue eyes, golden hair, falling in waves, and I specially observed a chain of pearls with a jet cross around her neck.

"How beautiful!" exclaimed I.
"Just my style," said Mills;" that is the

"Fy," I said, "It is sacrilege to jest on this "Jest! never more serious. This face is a

picture of a living person, just as is the "What reason have you for being so posi-

tive?" "It is said that the last object a person sees when they die, makes a picture on the retina which remains for an indefinite time. Now this subject of ours saw a bad object the last time he saw anything; he saw his murderer."

"Murderer?" "Yes, murderer. You mentioned, yourself, the contusion on the back of the head as from a blow, which ought not to have been had this man been drowned. He was killed by that blow, and this fiendish face was of the man who struck."

My friend had become deeply in earnest and talked vehemently.
"Your theory would be all right if the other eye agreed. How do you get over

tbat ? "Easily enough. It is true also that a mental impression may be so strong as to convey the sense of vision. Then it must create in the eye the exact changes the vision would produce. This eye may have been momentarily closed, or the first pic-ture faded out of it, and being free to receive mental impressions, it took that of the last thought, which in the crowded intensity of the dying moment was of this

"That is the finest spun theory in the system of fine spun theories called medical science," I said, laughingly. "I suppose if there were twenty eyes instead of two, and all had different pictures, you would have a special pleading for each."

"I have no special pleading, nor is it necessary. One theory covers the whole ground. I firmly believe that every act and thought of our lives is indelibly stamped on surrounding objects."
"Well, well," I rejoined, "do not get excit-

ed; I will not dispute with you. Perhaps you have discovered a Newtonian law of life; perhaps you have not. Who knows?"

I was far from feeling as indifferent as I appeared. The two pictures were burned into my brain, and for days afterwards I could see them as plainly as though before me. Time wore on, and having earned our diplomas, we separated, Mills going to the South and I to the West. After an unsuccessful attempt to establish a practice in a little town in Michigan on the Southern Railroad, I drifted into Toledo. About the most difficult thing in this world of difficulties is for a young physician to gain a practice. No one believes in his diploma, and no one cares to risk his life by employing him. To a homeopath the difficulties were increased. The "little pill doctor" was

considered good enough for babies and children, but men wanted stronger medicine; or, strange to say, the directly opposite view was taken, and the little pills regarded as concentrated, doubly distilled poison. In that little town I had a wide practice among the poor, and booked two thousand dollars in six months, but I did not collect enough to pay my washer-woman. In Toledo I had friends, and the opportu-

nity of a desirable partnership with a physician already widely known, and the result cian already widely known, and the result fully answered the golden promises. Of that, however, I have nothing to say, as it does not relate to the present subject. My practice rapidly extended, and I was exhilarated with hope and determination. About six months after I went to the city, I was called in haste one evening to visit a more aristocratic locality than any to which I had hitherto been called. The servant ushered me into a luxuriously furnished aparts. ered me into a luxuriously furnished apartment, where a matronly lady eagerly met me. She was not aged, and yet care or grief had done the work of years. Her face was deeply furrowed and her hair white as snow. She spoke in a firm voice, now and then breaking into the intonation of deepest grief, her tones as she extended her hand, "I have called you to the bedside of my daughter, whom I fear is already past your power to heal.

"How long has she been ill?"
"Ever since the death of her brother and my only son. That was three years ago. He went to Cleveland on business, and there all trace of him was lost. There was, I fear, some terrible secret connected with his disapearance which preys on her mind. He was my only son, and now Evelyn is all that is left me. He had been my staff since the death of his father, and it is so hard to hear?"

Tears started in her eyes, but she forced them back, and resumed: "To-day Mr. Farbel, to whom she has

been engaged for four years, called, and afworse, and I sent for you without consulting her. She has persisted that she did not need medical aid, but I felt it my duty to present her case to a skilled physician, and perhaps you may, by your science, save her. Oh, sir, if your skill could restore her to health all I possess would not sufficiently repay you."

We never know what we can accomplish until we try, and as long as there is life there is hope," I said, encouragingly; "I shall be only too glad if I can be of service to you."

She led the way to an exquisitely furnished chamber, where, in an easy chair, her daughter sat before the grate. The red light of the flaming coals reflected on her face. For a moment I could not recall that familiar face, but my eyes fell on the chain of pearls, from which was suspended a jet cross, and memory suddenly awoke. I saw the seal of the picture on the eye which had made such an impression on me. I was completely overcome and could only utter some incoherent words.

"You are ill, yourself?" doctor, anxiously inquired the mother.

"Only a temporary indisposition," I replied, rallying: "I have been overworked." I made a thorough examination, but could find no trace of disease. There was nervous prostration, which had become hysteria, and presented at times alarming symptoms, but there was no immediate danger. The cause or causes were completely concealed from me. I made some simple prescription, promising to call on the morrow, hoping that reflection might enable me to gain more insight. I passed a sleepless night; the strange fact of resemblance and the mental distress evidently the only cause of her prostration, were to me inexplicable. When I called the next day my patient was more cheerful and aroused from the lethargy which held her faculties. I had scarcely made a few common place remarks when Mr. Farbel was announced. Evelyn sank back as one in despair. Her eyes looked beseechingly to to me for assistance. A new mystery presented itself. Why should she be so shocked by the coming of her betrothed? The question had not gained form before it was answered by the presence of Mr. Farbel. To his salutation I could give no reply, for surprise had struck me dumb. There was the other face I had seen on the prepared retina. The same serpent eye looked cold and villainous from beneath the heavy brows, and the drooping mustache jet black, gave expression to the solid, Like a flash of light, there came a revela-

tion of crime to my mind. I was so appalled by its horror I could not speak, or scarcely breathe. The serpent-eyes seemed to look into my soul, and read my thoughts. I could not endure them. With hurried directions, 1 took my leave, passing down to the hall. There I met Evelyn's mother.
"What do you think now, Doctor?" she

asked anxiously. "I will be honest with you," I replied;
"your daughter's case is a mystery which I fail to understand. She has no physical disease; her illness is wholly mental."

Then she can be cured? "Nay, I will hold out no false hope. I she were ill in body, medicine might reach the cause, but over the soul my art has no control. Perhaps we can learn the cause and by removing it assist in her recovery You say her health began to fail immediately after the disappearance of her

"Rather before that event."

"You will pardon me if I ask, would Mr. Farbel gain anything by your son's

"Ah, that is a terrible question! Of course if he married Evelyn he would gain nearly the whole of this estate, as my son was not married and was the only heir.

Having gained this information, which made certain the theory which had hourly strengthened in my mind, I bid, I fear, an

abrubt adieu. What was I to do under the circumstances? My duty to my patient demanded action on my part, for if I found her illness the result of mental causes, was I not required to remove them, if possible, as much as if I had found them of a physical nature? Beside, her life depended on prompt action. I had no doubt she more than suspected Farbel, and that he possessed some strange spell, which bound her to him despite her every life to the possessed some strange spell, which bound her to him despite her aversion. I resolved on my next visit to test this conclusion. I found her alone, and slowly approaching my subject I asked her if Farbel was absent at the time of her brother's disappearance. She started at the question, and gave me a quick, keen glance, as if she would divine my purpose, and then answered that he

"It is as I supposed," I exclaimed, involuntarily.
"Ah, then you know of the circum-

stances?" "I may answer yes and no. I am not certain that I know anything, and yet I think I know more than I wish I did. You will I know more than I wish I did. You will pardon me if I am too inquisitive, for you know I only desire to learn the cause of your present nervous prostration, that I may remove it."

"While I am grateful to you for your kindness, I must tell you that all your efforts are usoless. I shall die, and I fervently pray that I may."

"This is certainly strange for one so young to whom life is so full of promise."

young, to whom life is so full of promise." "Not to mel not to mo!" she cried, despair-"The sweetness of life has departed. I live in a dream, and dread only the

"I am well aware," I replied, "that I can do nothing for you as a physician, for your disease is of the spirit. I may reach it by a different method. I, too, have been in a dream. I dreamed that Farbel destroyed your brother; that you knew the fact, and yet he held you by a power you dared not

She became white as marble, and when I finished turned imploringly to me. I continued: "What I desire to know, that I may assist you, is, what this power really is."

She hesitated; then, as with renewed resolution, she replied: "I will tell you, though you cannot help me. My father, an hour before his death, joined our hands together and blessed as saving his debyest wish was and blessed us, saying his dearest wish was that, at the proper time, we be united. I do not know certainly that Mr. Farbel is guilty. I have only a suspicion, and I dare not disobey my father's last commands for

"I know that he is guilty," I said, with a vehemence that startled myself. "Guilty, and I will face him with his crime!"

expected a nervous spasm, and at once felt I had made a sad blunder. The effect was the exact reverse. She started up with a cry of joy, grasped my hand and cried:
"Do you? do you? Can you prove it to
me before it is too late—before he compels
me to marriage?" "I will prove it to him this very day."

The servant announced Mr. Farbel. "He is for once wanted! exclaimed Evelyn. "I will bid you adieu," I said, "and will meet Mr. Farbel alone." "No, no! you must meet him here. Mother

must be present." Turning to the servant, she continued: "Admit Mr. Farbel, and say to mother that I want her to come to me at

They entered simultaneously. There was an exchange of courtesies, and for a time there was an uncomfortable silence. I could not form a plan of attack, and I really had so little evidence of the terrible charges I was about to make, that at the last moment I hesitated.

Evelyn came bravely to my rescue. "Our hysician," she said to Farbel, "has at length prought us tidings of my lost brother. My eyes were fixed on him as she spoke, yet I only noticed a slight quiver of the mouth, so perfect was his self-possession. Her mother was far more demonstrative.

"Do you, indeed know of the dear, dear boy?" she cried. "Yes, I do know of him," I said. "He is

dead. He was killed by a blow on the head. and thrown from the pier at Cleveland." Then turning to Farbel, I said with all the positive assurance I could command. Mr. Farbel, are the man that struck the blow!" The mother sank back insensible on the couch on which she was sitting, but Evelyn was wholly absorbed in her eagerness to watch the effect of my words. As for Farbel, he became livid, and great drops of perspiration started on his brow. The attack had been so sudden and unexpected he was wholly taken by surprise, and fortified as he was by a life of crime he could not conceal his terror. It was only momen-tary. He assumed a deflant attitude, and cried hoarsely:

"Who are you that speaks this atrocious falsehood?"

"No matter who I am, I know your guilt, and I will overturn the earth but I will convict you of one of the many black crimes of

Continued on Fifth Page.

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.* By Hadson Tuttle.

CONTINUAD.

More vital than the bony framework, or the muscles to which it gives support, in the nervous system, seemingly not only the central source of vital power, but the means of union and sympathetic relation of every cell and fibre of the entire body.

The brain has been aptly compared to a central telegraphic office, and the nerves to the extended wires, which hold in communication and direct relation all the organs, and from which the functions of each are directed.

The nervous system is the bridge which spans the chasm between matter and spirit, and the battle between Materialism and Spiritealism must be frught not only with brain, but in the province of brain. The issue directly stated is this: Does the brain yield mind as the result of organic changes in its cells and fibres, or is mind a manifestation through and by meens of the brain of something superior and beyond? The materialists boldly assert that "mind is a secretion of the brain, as bile is of the liver." They claim to be scientiots, end rely only on facts, yet the most profound in their ranks admit that the structure of the brain is a mystery, its functions unfathomable, and really nothing is absolutely known of the offices it enstains to the body, or the methods by which these are performed. They are satisfied with the investigation of what may be called secondary relations. and effects. The chemist has found phosphorus and suiphur in the nerve substance, and hence it is claimed that they are essential to thought. So much phosphorus, so much thought, and so much waste product of decomposition. These philosophers have gone so far as to prescribe the diet for students. Fish abound in phosphorus, and are hence the best brain food. But you feel cure phosphorus never wrote Homer's Hind, or solved the problem of gravitation. It is not phosphorus, or carbon, or nitrogen, however vigorously oxydized, that pulsates in the emotions of friendship or love; that feels, and thinks, and knows; that recollects the past, and anticipates the future, and reaches out in infinite aspirations for perfection. Phosphorus will not, nor will any of the elements, nor any of their combinations.

The actions of thought on the brain, the effort compelling the bady to serve the bidding of the spirit, may consume this element and many others, as the movement of an engine consumes the coal and wastes the steam, but the cool and the steam are only the means whereby mind impresses itself on matter.

The Materialist studies the brain as a person wholly unacquainted with an engine, and mistaking it for a living being, might be supposed to do. He would observe its motion, and weighing the coal consumed and the products of combustion, would say that they appeared in steam, which after propelling the piston was waste. The design in the engine, the effect of these combinations and this weste, this observer would claim to be the guiding intelligence. And he would further argue that so much coal in the grate, to much water in the boiler, and you have so much intelligence, and the waste may be pre-determined by chemical formula:

Until the threshold of the structure of the nervous syctem and the functions of the brain have been passed, the primary principles of scientific investigation would at least require modesty in asserting conclusions of such mementous consequences.-

If it he claimed that man is a natural being, originated and sustained by natural laws, that he came without miracle, then do we unite the margins of the human and animal kingdoms, and are satisfied with placing man at the head of the animal world. An interminable and unbroken series of beings extends in a gradual gradation downwards, until the organs by which the phenomena of life are manifested are lost one by one, the senses disappear, and we arrive at what has been aptly termed "protoplasm." not an organized form, but simply organizable matter, or matter from which organic forms can be produced

If in reviewing this chain of beings, slowly arising by constant evolution, we closely examine several of its consecutive links, we shall find that while each is apparently complete, yet it is only the germ out of which the next is evolved in superior forms. Each link is a prophecy of future superiority. We can trace the fulfill ment of the prophecy of one age in the next, until man appears as the last term in the physical series.

They who teach us this doctrine of evolution, which is to life what the law of gravitation is to worlds, also teach that united with the doctrine of "conservation of force," our hope of immortality becomes a dream.

What a sham they make of creation! What a turmoil for no result? Infinite ages of progress and evolution, during which elemental matter, by force of inherent laws sought to individualize itself and incarnate its force in living beings; ages of struggle upwards from low to high, from sensitive to sentient, from sentient to intellectual from zoophyte to man! And now, having accomplished this, and given man exquisite susceptibility of thought, of love, of affection, making him the last factor in the series he is doomed to perish! What is gained by this travail of the ages? It would have been as well had the series stopped with the luge saurians of the primeval slime, or the mastodon and mammoth of pre-historic times, as with man. As each factor in the series prophesies future forms, so does man read in the same light, prophecy forms beyond, They cannot be in the line of greater physical perfection for in the days of Greece and Rome man was as perfect physically, as is seen by their sculptures, as to-day. Ages ago this exceeding beauty was attained. It cannot be in the evolution of a being superior to man, for in each lower animal imperfect organs or structures, or partially employed functions, are improvable and perfected by succeeding forms, in man the archetype is complete, and no partially developed organ indicates the possibility of fu-

THE COURSE OF PROGRESS CHANGED.

Progress having arrived at its limits with the body, changes its direction, and appears in the advancement of mind. Death closes the career of individuality, and we live only in thoughts-our selfhood is absorbed in the ocean of being. Mankind perfects as a whole, and the signed-for milkunium is coming by and-bye.

Of what avail is it to us if future generations are wise and noble, if we pass into nonentity? Of what avail to them to be wise and noble, if life is only the fleeting hour? Not yet will I believe Nature to be such a sham-such a cruel failure. The spirit rebels against the supposition of its mortality. The body is its habiliment. Shall the coat be claimed to be the entire man? Shall the garments ignore the wearer f-

This is the animal side of man. Physically composed of the same elements, and having passed through these innumerable changes, he is an epitome of the universe. As man was foreshadowed in remotest ages as the crowning type in the series of organic life, so man foreshadows superior excellence. Springing out of his physical perfecti-

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bility, arises a new world of spiritual wants and aspirations, unanswered and unanswerable in mortal life. IF THERE IS AN IMMORTAL SPIRIT, IT MUST BE ORIGI-NATED AND SUSTAINED BY NATURAL LAWS.

If this be true, we are to seek the origin of the individualized spirit with the origin of the physical body. We are to place the growth of one with that of the other. The physical body is the scaffolding by which the spiritual being is sustained, and when matured sufficiently, remains after that support is taken away.

A certain stage of progress or perfection must be reached before this result, else all living beings would be immortal. Like the arch, which unless completed falls as soon as the scaffolding is removed, the spiritual part of the animal falls at death. Continuo the task still further and place the keystone in position, and the arch remains self-sup-

CHAPTER II.

THE CENERS AND EVOLUTION OF SPERFI.

All religious systems of necessity are based on immortality, without which, religion is impossible. Man may be moral without belief in the future. But the faith and knowledge of a life infinitely continued, sheds a glory over the present, and consecrates the character. The motives of the hour become senetified with the mighty influences which are theirs, in their interminable reach, and every act has a new significance in the super-added eternai relation.

"Moral science is the crowning arch of all knowledge, the latest and the best. Its study involves that of all others, for the moral faculties are the acquisition of an ascending series, are directly related with the faculties which reach down and lay hold of the physical world. They are hence subject to laws, form a continuity, and are a factor in the mental unity. That we may comprehend the foundations on which we build the spiritual temple whose azurline dome is crowned with the heaven-light of a religion sublimated with a pure morality, a brief outline of the relations of the spiritual and physical universe is here introduced. On this ascending order we found our classification of the mental faculties, as the order of beings is acertained from embryonic growths, and shall determine the higher from the lower.

THE ORIGIN OF MATTER AND FORCE,

The origin of matter and force evade the grasp of the human mind. Consistent philosophy can only rest its sure foundations on the admission of the co-eternity of the atom and the forces which emanate therefrom. We have no knowledge of the creation or destruction of the least fragment of matter. We are only acquainted with change, The wood or coal burns in the grate and disappears, leaving a small residuum of ashes. Has the fire destroyed the matter of which the coal was formed? Ah, no! If we confine the escaping gasses, and add the cehes thereto, the whole will weigh precisely as much as the original coal. Matter has changed form. Carbon has united with oxyeen, and carbonic-acid and other gasses escape invisibly into the air. Allowed to freely float in the atmosphere, these atoms are soon brought into the circulation of living beings, remaining the same centers of force.

Nor is the force lost. It disappears, as the solid coal disappears in the atmosphere, but retains in its new form all its potentiality. No discovery of modern times has had greater influence than that of the indestructibility of motion. I have instanced the berning of coal. We say it is destroyed and the heat which it produced has ceased. In coal has changed its form, and heat has resulted from the change, that form of force has not ceased to be after warming our dwellings. The carbon of the coal was secreted by the action of the heat and light of the sun during the coal period. It existed as carbonic acid gas in the atmosphere, and the rays of the sun tore asunder the carbon and oxygen of the gas, and the former was stored away by the plant, at length to become coal. What then have we, when we allow these atoms of carbon and oxygen to rush together? The phenomenon of heat, or in other words the identical force which existed millions of ages ago when the coal was in the circulating sap of the plant, tore them asunder.

If we place the coal in the furnace of an engine, the heat it affords is changed into motion, and if possible to utilize it all, the amount of motion will exactly equal the amount of heat. Thus a pound of coal represents a certain amount of force derived primarily from the sun. If burned in a furnace and perfectly economized, it will give the engine nower to raise a certain number of pounds one foot; or if the engine drive a machine to create friction, that friction will produce light and heat exactly equal to the quantity of sunlight and heat originally required to create the pound of coal; or it may be applied to produce electricity, and that electricity will be sufficient to produce light and heat of the same degree, or to propel another engine of the same power. In all these changes of form of motion, to light, to heat, to electricity, and revertive to motion, nothing is gained, nothing lost. It is the same as with a given quantity of water, congested to ice, or vaporized by heat.

form only is changed.

FOUNDATION OF SPIRITUALISM. Here on the assumed co-eternity of Matter and Force, on the foundation of rigid Materialism, we plant our philosophy of Spiritualism. Without such basis, scientific reasoning is futile and vain. Ascend the stream of time as far as we may, we find new formations at every step, but creations never. The Old System ever contains the germ of the New, and the process is of wondrous and consecutive growth. When we reach the threshold of the present order, the remote chaos of the beginning, the ruins of prexisting cycles, declare that even this vast duration is only one swing of the solar pendulum by which the universe is governed.

From this fixed foundation we can study the grand process of evolution in the Material worlds and also in the world of spirit. For let me here premise that I hold one as rigidly to the control of law as the other, If man possesses an immortal spirit, that spirit is created and sustained by fixed and deterininate laws. It is not a gift be stowed, it is a fact of his organization.

I propose to treat this great problem from this stand. point, well knowing the magnitude of the task I assume and the difficulties to be met. So far as I am aware this is the first attempt to reduce spiritual existence to the dominion of law, or extend the process of formation in a continuous and direct line from physical forms to spiritual life.

To be Continued.

Truth will never die; the stars will grow dim, the sun will pale his glory; but truth will be ever young. Integrity, uprightness, honesty, love, goodness, these are all imperishable. No grave can ever entomb these immortal principles. They have been in prison, but they have been freer than before; those who enshrined them in their hearts have been burned at the stake: but out of their ashes other witnesses have arisen. No sea can drown, no storm can wreck, no abyss can swallow up the everliving truth. You cannot kill goodness, and truth, and integrity, and righteousness; the way that is consistent with these must be a way everlasting.—Spurgeon.

IS THERE A CONFLICT

BETWEEN

DARWINISM AND SPIRITUALISM! By WILLIAM EMMETTE COLEMAN.

Will anti-Darwinians please carefully consider the significance of these anatomical facts; and inform us in what manner these rudimentary structures could have originated in man and other animals, if he and they were not descended from allied forms, possessing fully developed what they, through non-use and variation, only retain in an atrophied and abortive condition. Viewed, however, in the light of Darwinian and Spiritualistic truth,-evolution by natural descent,they are as simple and as easily understood as in any other case they are difficult, nay impossible, of solution. PEEBLES NOT A MOUTHPIECE FOR SPIRITUALISM-PREBLES AMBITIOUS OF LEADERSHIP.

As my task is now approaching completion, it may be well here to remark, that, in the presentation of his peculiar ideas, whether upon Darwinism or upon any other subject, Mr. Peebles should not be regarded as, in any sense, a representative of the views of Spiritualists in general or of Spiritualism,-that he should not be considered as constituting, in any manner, a mouthpiece for Spiritualism. He represents, and expresses the opinions of, no one but himself; and Spiritualism should not be held responsible at all for the crudities, vagaries, and absurdities by him enunciated. Not being hampered with any formulated creed or authoritative dogmas, and including within its comprehensive fold and sweep all forms and phases of beliefs and conceptions, Spiritualism necessarily embraces the widest catholicity of thought; besides cultivating likewise, in an eminent degree, the most marked individuality of character, of opinion, and of action. Any one within (or without) its ranks is privileged to advance or advocate whatever is deemed true or of value to the world, all others being equally free to combat it if held erroneous. No one man or set of men is empowered to speak for Spiritualism: of the truth or falsity of the propositions presented, each-individual must be his own judge.

In this case, as has been demonstrated, Mr. Peebles, so far from giving expression to the general views of Spiritualists, or even those of a respectable minority thereof, has voiced merely his own personal opinions, ill-digested, crude, immatured; and entertained, so far as can be gathered, by not a single Spiritnalist saving bimself. In all his writings defensory of his anti-Darwinian speculations, not a line has he quoted from not the most remote reference made to, any other Spiritualistle author, seer, or medium, in harmony with himself on the question under review; excepting, of course, his garbled and perverted citation from A. R Wallace previously adverted to.

Some may think that I have exalted Mr. Peebles too highly, in viewing him and his theories of so much importance as to warrant such a thorough criffeism and such a searching analysis of his pretentious stultiloguy; that, in the words of one of America's clearest thinkers and most logical reasoners, "the game is not worth the powder, and no attention should be paid to one whose incoherent remarks on the subject are of no value or importance to the intelligent reader." As Mr. Peobles, however, has seen fit to postulate a conflick between Darwinism and Spiritualism, endeavoring to sustain it by quotations and arguments of a scientific, or quasi-scientific, nature, I have judged it both expressions are we at fault, for as the earbon of the latting, in the interests of truth, to repel and refute his baseless assumptions and his illogical, unscientific predicates; and this without regard to the personality of their advocate, said refutation not being undertaken by the writer because he considered Mr. Peebles' statements as deserving of more serious attention, or of more thorough, searching criticism and exposition, than the similar observations of any other person claiming to be a Spiritualist, and broaching the same line of thought.

Spiritualism, let us be thankful, knows no leaders. no authorized ev cathedra expounders of its precious truths; though some have supposed that Mr. Peebles has been striving earnestly for years to attain position as the leader and patron guide par excellence of the Spiritual Israel; which pretensions-if existentseem, however, to have failed of securing that consideration and recognition to which their holders presumed to lay claim. Whatever aspirations for Spiritnalistic leadership our brother may have cherished,concerning the existence of which the writer ventures no opinion,-it will be, I think, universally admitted, that his present anti-Darwininan crusade will assuredly be of no assistance to him in the matter of their realization, if, in fact, it does not completely overthrow all his ambitious hopes, defeating entirely his expectant aggrandizement,-that is, provided any such be entertained; and, in that case, be of signal service to the cause of pure Spiritualism, in balking the overmastering, prurient yearning for notoriety and superexaltation of this latest of the self-constituted lords paramount in Spiritualism, as has invariably been the result in all previous attempts of like character: thus being another striking and instructive exemplification of that--

"Vaulting ambition, which o'erleaps itself And falls on the other [side]."

'CONCLUSION.

When I determined to submit to the public this analysis and criticism of Mr. Peebles' animadversions against Darwinism, I proposed the accomplishment of two things: first, the substantiation of the inherent harmony between Spiritualism and Darwinism, including full proof of Prof. Wallace's thorough advocacy of Darwinism in all its branches; and second, a refutation. unon the basis of known scientific verities and the plain teachings of common sense and enlightened reason, of the various objections urged by Mr. Peebles against the truth of Darwinism. That undertaking I have now finished: how well I have succeeded I leave to the decision of my readers. Whatever be their verdict, favorable or unfavorable. I have the consolation of knowing that I have written solely in the interest of truth,—truth as expressed bottein Spiritualism and in Rational Science; which truth I have endeavored to present clearly, pointedly, and thoroughly, attacking error vigorously and persistently, as it should ever be assailed.

Of the absolute truth of the fundamental propositions herein contained, I am positively convinced; having no more doubt of the derivation of higher from lower species and of man from the animal kingdom than I have of the fact of my existence now as an individualized entity. The whole evidence is in its favor: none is against it. The spirit-world proclaims it and science demonstrates it; geology affirms it and paleontology confirms it: anatomy asserts it and physiology establishes it. All opposition thereto is fast becoming weaker and weaker. In less than twenty years it has virtually captured the civilized world, -- the only exceptions being a few straggling Dawsons and Quatrefaceses. Muellers and Peebleses, still bushwhacking in its rear; but soon they also will be embraced with-

in its all-encircling folds, its (now almost) universal

It is fondly hoped that our good brother Peebles, seeing the felly of his quixotic attempts to carry Darwinism by storm single-handed and alone, and pondering wisefully and thoughtfully upon the ideas presented by him on this subject, in connection with those of

Bro. Tuttle and the writer, weighing the two cautiously, impartially and without bias, will speedily reconsider his violent diatribes against this heaven-proclaimed and scientifically demonstrated truth; and, renouncing totally his former erroneous conceptions and evident misunderstandings thereof, enroll himself in the mighty army of Darwinian Spiritualists, with deep regret that he was ever so unwise as to allege and defend. the existence of a conflict between Darwinism and Spiritualism.

Fort Leavenworth, Kas.

THE END.

AN INTERESTING INCIDENT IN THE EXPERI-ENCE OF THE MEDIUM-J. V. MANSFIELD.

BY HON. A. G. W. CARTER.

Of course in the extended experience of our friend. J. V. Mansfield, as the medium postmaster between this and the other world these many years, there have been many curious and remarkable incidents, some of which if written down, would be intensely interesting to the readers of the Journal. On this occasion among the many that I have heard related from his own lips, I selected one for the Journal's columns, which I think will be attractive to its readers.

One day not long ago, Dr. Mansfield was sitting alone at his table in his museum parlor surrounded by his thousands of curiosities, his paintings, articles of vertu, and his birds, when the outer door of the room was silently opened, and unannounced, solemnly and mournfully, a beautiful brunette lady, all in black, walked in, and up towards him, and when she had got within speaking distance, she in measured tones, said:

"Are you Dr. Mansfield?"

"I am," was the reply.

"Are you the medium?" "I am a medium through whom the spirits com-

municate." "Well-I have come all the way-for awenty-five hundred miles, to see you, and to have communion

with beloved friends of the other world." "You have, indeed? Well, madam, do not expect too much, do not expect anything, for I have known thousands who have come long distances, and many of them have gone away, disappointed."

"Oh! I know he will come, for he has come with me,

and they told me he would come." "Do not be too sure of that, madam, nor too anxious. Please be seated, and write down your questions upon this paper, and I will soon know, if the spirits are present, and will answer you."

"No. I will not write a single question. I will not write anything," »

"But, madam, it will be impossible for me to get anything for you, unless you write questions."

"I cannot help it, I shall not write anything. But do try and see if anything will come; I will pay you well for your time and trouble, my husband is rich, and knows what I have come for, and will not care about money."

"But, madam, in thus doing you will be disappointed; better go away, and return to your hotel, and consider of it," for I know you will be disappointed."

Dr. Mansfield began to perceive that the lady was under great excitement, as she went about the room as one half crazed. She exclaimed: "I will not be disappointed-something will come, for they said there would." "Well, madam, take a seat, caim yourself, and be quite still, and I will see what will come."

She seated herself, not at the table of Mr. Mansfield, but far away on the other side of the room, and all was silent for a while. Dr. Mansfield, after some length of time, felt the influence of a spirit, and by the telegraphing of his index tinger, he knew, that some writing was to be done. He took his pencil, and paper, and wrote: "MY DEAR DAUGHTER ANNIE .- I am with your having come with you, and your darling is with me-

ANNIE MARIA MARTIN. I am your mother, Dr. Mansfield said then, "Here is something for you," and calling his visitor to the table, handed the writing to her. She was very much affected-openly wept, and said, "This is indeed my name, and this is indeed my mother's name, and undoubtedly she wrote this. She was the best of mothers, and I loved her much; but this is not the spirit I desire to hear from."

These last words much confused Friend Mansfield for he thought he had made a decided success, and he

"Madam, I do not think you will get anything else." "Oh, do try-try again-do try."

"Come, then, let me take your hand;" and he took hold of the proffered hand of the lady, and after some time, was spelled out, in Roman letters, "Weep no more, dear mamma; weep no more for your dear little BES-SED-NESS."

Under great excitement, the lady exclaimed, "Yes, that's it; that's the one. We used to call him 'Little Bessedness; and that's the name that sounded in my ears when I started to come here, and I am now satisfied. I have heard from my darling, and I want nothing further, and now I will go away quite, quite satisfied." "Had you not better stay, and have something more

from your darling?"

"No! no! no! I would not have that great test clouded or obscured by anything else." And so the lady in black, after paying Dr. Mansfield liberally, stalked in solemnity out of the room, and has never been heard from since.

A curious incident, indeed! A great test for the lady in black.

New York, Dec. 11th, 1877.

Our Examination Again Deferred.

On the 1st inst., we duly presented ourselves before Commissioner Shields to answer for the high crime of sending obscene, blasphemous, and indecent matter through the mails, but our great persecutor and prosecutor failed to put in an appearance against us; and as the District Attorney, Gov. Woodford, could not con-veniently be present, and as he wished to give a little more time and consideration to the case, the Commissioner laid it over for another week, or until Dec. 8th. The supposition is gaining ground that Comstock is not so anxious to prosecute the case as he thought he was at first, while others think he is only preparing to go ahead more vigorously when he gets fully ready to "show his hand." We have lost very little sleep in dread of the consequences that may follow the suit. We feel confident that we are in the right, and we still believe in the final supremacy of the eternal principles of right and justice. Though they may be suppressed for a while, they must ultimately triumph over all opposition.—Truth Seeker.

RELIGIO-PHILOSOPHICAL JOURNAL.



Scenes From the Home of Onina.

(Given by Ceina through her medium, "Water Lily." Mrs. Cora L. V. Richmond.)

As a garden of flowers is the home of Ouina: As are islands of rest in a summer sea, Of pure thoughts and deeds are these heavenly blossoms,

Of kindness and love must those fair islands be. SCENE I. THE ISLE OF ROSES.

Enter now my White Cance (it is of thought, you know). We pass quickly through the space of earth and the far sky to an orb of light, the home of Ouina.

On a lake of blue (1) and crystal (2) water rests an isle of beauty tinged with the hue of sunset, or like a pale ruby in its light, waves of rose-colored air float around and above it, and tings the water as we approach, touching the shore which is paved with rubies and rose-tinted shells, we alight and hear soft strains of music; now low, now louder like sounds upon the summer air, or winds among the pine-trees of earth. This music scems to come from the thousands of. roses that fill every portion of this lovely island. We see them now; some are fully blown and appear like the mothers of the many half-blown blossoms and buds around

As we look more closely we find them all in groups. Here are the red roses, like sisters dwelling together; as we pass they rustle their leaves and a shower of fragrance makes more music on the air.

A group of golden roses seem like the spirits of the sunshine; they weave such golden music as they sway to and fro in the gentle breeze that wasts the sound of the perfume toward us. Another group are moss-roses, half hidden in their soft folds of green moss and foliage, but they seem to peep at us coyly as we pass, tossing such sweet odors at us that we turn and hear them laughing.

And here blooming in unrestrained beauty are masses of wild roses beautiful in sweet simplicity; no thorns are here, no briars needed to protect the fragrant eglantine, for all these fair blossoms are never torn by rude blasts nor careless hands.

We now arrive at a height through paths where pale, yellow and white bads and trailing branches form arbors overhead, until we enter a fair pavillion formed of one large Rose Tree and its branches trained around and above upon which hang perfect clusters of pure white roses. We pause here in this white rose tower, and then we see that all is order and beauty and harmony. The outer border of groups (of roses) on the island are deep red; these form a kind of fringe or belt; the groups are star or heartshaped, or wind in curves around some little inlet or bay.

Next in order are the groups of golden roses formed in shapes of crescent and star. or the cross. Then the paler tints, until we near the tower where all are pure white around this arbor or pavillion, which is shaped like a perfect-circle, are all varieties of white roses, whispering together and softly singing of their joy.

When we have noticed all these beauties and the winding and enchanting paths that all lead to the center where we are, a little fountain springs from a chalice of a large white rose in the very center of the pavillion, and its spray is wafted to every part. of the pavillion; the drops seem like the spirit of the dews distilled from all the r0303.

From a white grotto, concealed by roses and leaves, a lovely woman descends. There is a light around her like white moonbeams. Her hair is silver white and crowns her head and falls in shining waves down her shoulders: her eyes now pale blue, now sea gray, shine with an inner light, and are tender as the eyes of a dove. Her robe is white and flowing, until near the border it is wrought with the tints and shapes of each kind of rose, the deepest color forming the very border of the raiment. As she appears the fountain murmurs sweeter music, and its spray extends in circles of rainbow light until it seems to fall in gentle showers upon every part of the island.

1. Wisdom. 2. Truth.

LEAFLETS FROM OUINA'S BOWER.

If you wish white robes in heaven you must weave them of white thoughts on

Tears of sympathy for others' sorrow are the dew-drops on the flowers above.

True and pure thoughts and deeds are the seeds which sown below, make flowers in

The lilies which the angels bear are their own pure thoughts and lives.

They say the way to the bad place is paved with good resolutions, but the way to heaven and heaven itself is fashioned of good thoughts and deeds.

Account for it as we can, we know that a community composed entirely of men would be a community of sheer barbarians. In a large degree woman has subdued this rough speech, and checked this fierce selfishness and converted man from an Arab or seal king to the methods and amenities of a gen tleman.-Chapin.

SUICIDES IN THEIR HOMES.

Communication From Dr. Woldrich.

Within the last two weeks, three cases of suicide have been met with by Miss May Shaw, which seeming to be examples of extreme cases, I thought would be of inter-

The first was met by May whilst on a trip to a spirit-home. On the journey May felt a disagreeable, depressing influence which increased when in the home; soon her spirit guides left her there alone when it was considered best to have May return, as her depression of spirit would not permit of any satisfactory investigation. Arrived at home, she asked her spirit guides the cause of their deserting her. They explained, that they had been followed by a dark spirit, whose condition was such that he vitiated the very atmosphere in which he moved to such a degree, that not only he moved to such a degree that not only May, but they (the spirit guides) also felt the bad effects thereof, and were compelled to leave. The guides promised to discover the object of the dark spirit in following

A few days afterwards the guides informed us that the dark spirit desiring to be relieved from his torturing condition, and feeling that May would be able to help him, had watched his opportunity to approach her and when May left earth for a visit to a spirit-home he followed, the first effect of which was to eause May to feel badiy—a feeling she did not entirely get rid-of for sever-

Having discovered his desires, May sought for and without difficulty found this dark spirit, informing him that she had now come to grant his wish-to assist him.

The dark spirit appeared to have been a man of middle age, who owing to financial difficulties had taken his life. Asking for particulars, he stated that his name was Clark; then taking May to Syracuse, N. Y. State, he showed her a spot in a lumber yard between two piles of lumber, saying "Here is where I committed the deed with this (showing a revolver), and here is where my body was found."

The sufferings of this spirit, May said, were frightful to behold; he begged, he implored most piteously to receive some re-lief; he could find no rest; he wandered here and there, but torture met him wherever he turned; and imploringly asked, "Oli, will I ever be relieved from this terrible condi-tion!"

May told him that he must abandon all selfish desires, not always to think of himself alone, but to search for others whom he could aid; though dark and miserable himself he would still be able to find those whom he could assist, and by assisting others he would earn their gratitude and find relief himself. This together with some other advice being given, May hurriedly brought some fruit and flowers for him and dismissed him for the time.

While the above investigation was in progress, the spirit of Dr. Burroughs, one of May's guides informed her that the spirit of Mr. X, who had committed suicide, was in the spirit-home where such as he are taken. Forty-eight hours after the deed had been committed, I asked Dr. Burroughs to conduct May to the place, which he did with a little reluctance, fearing that it would be considered an intrusion.

In a bright and pure spirit-home, that which A. J. Davis terms the great summer land zone," lay the spirit of X, being unconscious of his surroundings he felt not the sympathies expressed for him, he saw not the beauties around him, nor felt the soothing influence of his kind spirit nurses.

In order to obtain information regarding the now unconscious spirit, I asked May to find the angel that had guided the spirit to its present home, when Camillo, one of the society of Thalla, appeared, and stated that three days previous to the event he had been impressed that the spirit of X would be the bedy that is die-suddenly some leave the body—that is die—suddenly, some time within three days, when it would be his duty to conduct the freed spirit away from earth.
Q. "What caused him to commit the

A. "Dark conditions surrounding him for a long time, caused such, a depression of spirits, that in an attack of mental despondency he took his life."

Q. "Knowing as you did three days be-fore that he would take his life could you not have prevented his doing so by impressing him to shake off his despondency, or not being able to impress him yourself, inform such of his spirit friends as could have im-

pressed him to change his intentions?" A. "I have not the power to impress such persons, neither can I impress or inform other spirits who may be his friends of any threatening event, for when a person is to die suddenly I am simply impressed with the fact that within three days I will be required to conduct the spirit of that person to its temporary spirit-home; I can not tell the nature of the danger that threatens, whether violence from his own or others' hands, whether by accident from a falling building, a railroad catastrophe, or shipwreck at sea, or whether perhaps a vital organ as the heart or brain may be in such a condition that life

may cease at any moment." Having reasons for inferring that X ought to be conscious, Camillo explained that ordinarily such a spirit would be conscious, but by the power that higher spirits exercise they are enabled to keep him in an unconscious condition for a time in order that he may not immediately realize his condition and in that way save him some of

the pangs of remorse. Two days afterwards, being three days after his death, and a few hours after his lifeless body, escorted by numerous friends was carried to its final resting place, I again asked May to visit X; being ready to go, Thalla made her appearance, stating that it would be necessary to take X to his permanent home soon, as they had not the power to keep him unconscious longer, and he must not see the beauty of his "hospital home" as that would add to his pain when obliged to exchange it for a place less beautiful. X was already casting his eyes around him with an unconscious stare. "It is time," said Thalla, and immediately conducted X followed by May, to his new and permanent quarters. Once there X soon recovered perfect consciousness and did not seem surprised at his new surroundings. May then introduced herself as a friend-a visitor from Chicago, and asked him if he realized his condition, "Yes," he said, "I do perfectly.

"What tempted you to commit this

"Trouble of a domestic nature that seemed insurmountable. Financially I was well situated." "Could you discover no method to get

out of your troubles, or at least to ameliorate

"But had you no friends in whom you ould confide, to advise you?" "I tried, but could discover none."

"I never troubled my triends about such matters. But what do my friends in Chicago think of mo?"

"Your friends do not judge you harshly, they know that trouble caused you to do it, and they mourn your death."

"It is gratifying to hear that my friends do not think hard of me, but I know that there are those who did not care for me will not mourn for me. But tell me there is one who has gone before me into spirit-life, one whom I dearly loved; I would like to meet her; will I ever be able to do so?"

Assuring him that his desires would be gratified, but must bide his time, May bid him adieu.

Two days subsequent to the above interview May again visited X. He was enveloped in a dark cloud indicative of his condition; his surroundings were not of the worst kind found in that place. He was

occupying himself counting money. May told him that he had no farther use for money, and must now think what to do to elevate himself in order that his previously expressed desire might be realized He excused himself by saying that he could not at once break off old habits, and desired to be taught what he must henceforth do: when there came a child, pure and bright guided by the hands of a lady; the child held in its hand some flowers. The child could not fully enter the dwelling of X, but bending forward the upper part of its body through the door or opening, it stretched forth its tiny hands, offering the flowers, which X took with a recognition of gratitude; the child then immediately de-

This was perhaps a response to X's question,—"What must I do to elevate myself?"
Do unto others as I have done unto you; do what may be in your power to alleviate the sufferings of others.

The flowers, whilst retained in the hand of the child, were beautiful and fragrant, but had now already lost part of their rare beauty in the coarse atmosphere of X's home, but still were more beautiful than those natural to that clime.

At this moment there appeared a young girl having dark hair, dark eyes and round race. Her hair disheveled, her features distorted with rage, her eyes glaring with hatred and vengeance. May became somewhat disconcerted by the sudden appearance of this demoniac creature, and endeavored to get X between himself and the unexpected visitor. X, knowing that no harm could be done, smiled at the timidity of May, but May could not feel assured of her perfect safety, and did not feel at ease in the presence of this terrible girl. After a pause, however, May ventured to ask her what brought her to such a condition. The girl, whose features were still those of a fiend, said: "You want to know what brought me here; see this! (showing a revolver.) "Oh, curses up-on him! he caused me to do it; curses upon him in this life, curses upon him in the life hereafter. I will have no rest till he comes here; I will torture him; he shall have no peace, no rest; I will revenge myself. You

want to know my name; it is M May here informed her that she only made matters worse by her behavior; that she must banish all thoughts of vengeance, must endeavor to forgive those by whom she believed herself wronged; she would then become more calm, and her surroundings correspondingly so. May was inter-rupted by the furious girl, who said: "Do you tell me to forgive them?" May, becoming irightened at this renewed outburst of wrath, did not feel disposed to assume the responsibility of giving this advice her-self, it being received with so little favor, therefore told the girl that the advice was given at the request of a man in Chicago, Dr. Woldrich.

"A man sends me this advice! He wants to deceive me. I have been deceived by a man sufficiently already, and abused, too; and woman, too, has deceived me and maltreated me; I will not trust him nor you."

Being assured of no intention to deceive, and that if she followed the advice it would result in good to herself, she said: "'Tis well: if he has told me truth I'll be grateful, but curses upon him if he has deceived me."

The first and last of these seem to represent cases of extreme severity, whilst the second appears to be one of unusual mild-

Who knows how long these poor creatures are sometimes compelled to remain in

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OMOAGO, ILL., DECEMBER 23, 1577.

Christmas-Jesus, the Medium.

This issue of the Religio-Philosophic al Journal will reach our subscribers probably, a short time before that ever memorable-day-Christmas:-a day around which cluster so many incidents that have made a deep impression upon the world and in anticipation of its arrival, we wish all of our readers a Merry Christmasi That day represents in our calendar the time when Jesus-a "Savior," was ushered into the world, and he has been regarded as the Son of God by hundreds of religious denominations, and they have attached to the date of his birth a sacred significance that is far from being in accord with the Harmonial Philosophy; indeed, one sect claims that on Christmas Eve at midnight, a child born on Sunday, hears what the angels in heaven are saying, and understands the language of the beasts of the fields, and if some one stands over it and repeats the Lord's prayer no harm can come to it in the

We commemorate the birth of Jesus because he was a remarkable medium—a clairvoyant, a seer, a healer—and through whose instrumentality many beautiful precepts have been given to the world. As water can be poisoned by the malarious products of the soil, so have his teachings been perverted by hundreds of religious sects, who through ignorance and superstition have denominated him the Savior of the world, the direct offspring of God! We wish it distinctly understood, however, that in no Christian sense do we commemorate this day; to do so would belittle us in the sight of God and angels.

Jesus not only being a Spiritualist, but a trance medium, controlled by one high in spirit-life, as evidenced by the wise answers given to questions when confronted by the doctors in the temple, and living in the dark ages of superstition and ignorance, it is well for Spiritualists to commemorate his birth, and, in a manner, too. directly at variance with the methods employed by the various orthodox churches, thereby placing him in his true status before the world. As false theories in reference to the manifold operations of nature. are superseded year after year in the realms of science by her giving expression to principles that are mathematically true, so are the falsities, crudities and absurdities that cluster around the life and birth of Jesus, to be displaced by the unfoldments of Spiritualism, by superseding the old with the new. and driving away the darkness of superstition with the torch of knowledge.

The spirit Nolan declares that he has seen Jesus, and that at the present time, he occupies two positions in the Spirit-world: one of sublime|grandeur-that of a teacher; the other expressive of his humility and desire to over advance himself—that of a pupil! In commemorating his birth on the 25th of December, it is not at all likely that it is the right date of his nativity, December being the height of the rainy season in Judea when neither flock nor shepherds could have been at night, in the fields of Bethlehem; in fact. the precise date of his birth is not known. That, however, makes but little difference. Jesus, as the Son of God. miraculously conceived, is a myth; Jesus the son of man and woman, the remarkable medium, the inspired prophet, lives to-day in the higher realms of spirit-life, compelled there as here to simply be his own savior!

Around Jesus as a person there clusters a vast amount of debris; to say otherwise would be cowardly. That debris consists of hundreds of religious denominations that in some particular manner bring him into requisition in order to give force and character to their particular tenets, and who ascribe to him power that only belongs to God; the Religio-Philosophical Journal is gradually displacing that debris, by inculcating the principles of the Harmonial Philosophy, which illuminate places hitherto dark.

A minister, as a Methodist, consigns Paine, Jefferson and others to hell; as a Unitarian, however, he drives those hideous thoughts from his mind, displacing them with ideas in harmony with teachings of advanced Spiritualists. This illustration shows that no sect can assign a place to any man, or alter his status by any code of beliefs. The Methodist who becomes a Unitarian, Universalist or Spiritualist, does not by so doing change hell into heaven, or make God any more lenient to his children.

Humanity should remember, when con-

sidering the life and character of Jesus, that he is actually only one of Several Crucified Saviors, and that each one of themoccupied the same relation to God that any other human being does to-day; they should also remember that in every city, country town or hamlet, saviors occasionally manifest themselves; not in the sense of being gods or having been miraculously conceived, but because of having done some magnanimous deed that rendered their name immortal. For example we give this incident:-"It was midnight on the Detroit branch of the Lake Shore Railroad, and there was a dense fog; the train was running a long curve at the rate of thirty miles an hour; and trundling on the same track in the opposite direction was the freight train. The fireman of the express train saw a light on the track, and jumped for his life. The engineer whistled 'down brakes,' reversed the engine and remained at his post, with his hand on the lever and eves fastened on the approaching engine. There was a great crash; the engines and freight 'cars were wrecked; the passenger cars remained on the track, and nobody except the engineer was so much as scratched. Imprisoned in a shapeless wreck of iron, steel and wood, with steam escaping from the shattered flues and flames raging behind him, he had paid the penalty of somebody's blunder. An iron rod was driven in between his shoulder-blades, his skull was tossed into the cab and his body was jammed between the boiler and the tender."

Jesus was not heroic in the sense that this engineer, Louis Young, was. He could confront the doctors in the temple, rebuke sin and licentiousness, but when the hour for crucifixion arrived, his sensitive nature trembled as he faced the trying ordeal. Jesus could save others from sin by leading a meritorious life and setting examples, worthy of imitation. The hero, Louis Young, bowever, bravely saved hundreds of human beings from death, by standing at his post and offering up his own body as a sacrifice that others might live. Let it be borne in mind, then, in commemoration of the birth of Jesus, that he is only one of at least a million of saviors, although he, as a medium, seer and healer, may stand at the head of the list. He was, indeed, a great and good man, and in that sense we benor and revere bis name.

Henry Slade in Berlin.

By the following letter from the London Spiritualist it will be seen that Henry Slade is likely to give some of the physicists of Berlin a hard nut to crack.

Sin:—We have been here a week. So far there has not been a single failure. Yesterday the president of police, with a German Baron, both fine, elderly gentlemen, brought their slates and got writing on them. The Baron held the slate alone when it was written upon.

After the sitting they left to dine with the Emperor. On the baron being told that Professor Helmholtz had declined M. Aksakof's invitation to be present at a scance, he seemed quite surprised; he said he would take his slate with him and call on the professor, and tell him what he thought about it.

The morning Slade sat for Dr. Wittig and a representative of one of the chief Berlin newspapers, they were highly interested. Spiritualists are working like beavers, in order to make most of the opportunity while Slade is here. We are likely-to remain here till the first of December. As soon as the time of our departure for St. Petersburg is fixed, I will let you know. The manifestations have never been so good since we left New York as they have been since we came here; slates are filled with writing one after another in German, French and English.

J. SIMMONS.

We are sorry to see that Dr. Helmholtz, one of the eminent physicists of Germany, has declined Mr. Aksakof's invitation to him to look into the phenomena. This is probably out of deference to Messis. Lankester and Carpenter, but it does not speak well for the courage and independence of Dr. Helmholtz.

The slate-writing phenomena is destined to be soon established as a scientific verity. The teatimony has accumulated to such a height, and is continuing to accumulate so fast, and it is of a character so precise and irresistible, that the skepticism of physicists cannot much longer avail to blind the public to the actual facts. The admission of this phenomena must be rapidly followed by that of others of a cognate character, and materialists, like Lankester and Hoeckel, will be driven to their wit's end to explain away what they have hitherto fought against as miraculous and supernatural.

Be of good cheer, friends of truth! Its rays cannot much longer be obscured by bigotry and hate. Stand by the organs of the truth if you would hasten its prevalence. Do not let your newspapers languish. Fortify them by your cheerful help against the bitter antagonism of the secular press, the pulpit and the scientific leaders. Surely we have a truth worth laboring for, and making sacrifices for. We are ready to do our part. Will you do yours?

Square up your newspaper account before the old year closes, and commence the new year with a clear conscience, Relation of Mediums to Spiritualism.

If mediumship was regarded as a psychological state subject to purely scientific investigation, and were all spirit communications received impartially on their merits, then the question of the morals of mediums would sink into the back-ground, and the demand for a pure and consecrated life would not appear imperative. Investigations may be conducted with scientifie calmness and discretion by a few, but the many depart wide of this method, and with them lingers the superstition of the infallibility of spirits and the sacredness of the office of their interpreter. With them mediumship is an element of religion, rather than of science, and hence the character of the medium becomes of vital consequence.

We recall to mind a seance with a much advertised medium, of Boston, through whom we received a communication purporting to be from a friend who had two years before departed to the Summerland. This friend was the embediment of all the sweet and tender graces and charming virtues, the very reverse of the one who, in rude tones and bad grammar, acted as her medium.

We went away hoping that the communication was not from her, for had it been, we felt conscience-stricken for asking her to come in such contact with one who, even on earth, would have unconquerably repelled her. Be it true or false, I said, "Dear one, never will I seek you where I know you cannot go, nor ask you for my whim to make

such sacrifice." Phenomenal facts may be observed regardless of the moral character of the medium. The lifting of physical bodies, raps, etc., have a value as facts, whoever may act as medium. But in the transmission of ideas, in the reproduction of thoughts, the medium, whether writing or trance, conscious or unconscious, more or less influences their form of expression. The waters which leap from the mountain spring, clear as crystal, and pure as the dews of heaven, if made to flow down through the pest marshes of the lowland, become black with slime and fetid with decay. The pure golden utterances of angels, in like manner, are transformed in their passage through impure and yulgar minds. Whatever may be overlooked in phenomenal mediums cannot be tolerated in this higher sphere. There must be purity; integrity, character in the transmitting medium, or the cause itself, however glorious to our angel friends, must perish in scorn and ob-

"Oh," it is said, "If you were thirsty, and one should offer you water in a broken pitcher, you would not drink!" If the pitcher had poisoned the water I should not. If I could as well have a whole pitcher, I should prefer one. At least I should demand a pitcher sufficiently whole to retain a single drop of water, and that not offered me in mockery.

In times past mediums have been leaders of the race. The grand intellects' which stand along the shores of time like beacon lights, showing the pathway mankind has wearily trod, one and all, exceeded their time by the contact they, held with the Spirit-world. In those rude ages only an individual, in a generation or a century, penetrated the veil, and because filled with new ideas, became a leader. Now the cause of Spiritualism, because of greater spiritual development, is expressed by numberless mediums instead of one, but the law is nevertheless the same. The direction and leadership are with the mediums, because they are the visible exponents. The inspiration of Jesus Christ has its power in the ideal purity, and unworldliness men hastened to throw around him, feeling that if he was not perfect he ought to

The medium who resorts to fraud, however startling the genuine phenomena, is unworthy of credence, and only by strictly test conditions is their mediumship of value. Instead of encouraging loose, disorderly and dissolute lives by claiming irresponsibility for the medium, and the presence of Diakka, or evil spiri ts, it would be far better to demand purity and honor. If Diakka come, it is because the mind is prepared for them; because the activity of the lower nature has repelled the spirits of the good. We read that once the tempter came to Christ, and he gave us a lesson by putting the tempter, the Diakka, behind him. He did not say "I am so exquisitely sensitive that the evil as well as the good spirits, alike, use me; satan as well as the prophets." He exercised the prerogative of developed mediumship and placed the tempting spirits beneath his feet.

The third volume of the American Spiritual Magazine, published by Rev. Samuel Watsoh, Memphis, Tenn., bound, complete for 1877, has been received. It has a complete table of contents and contains a fine steel engraving of Mr. Watson, its able editor and publisher, who will send it postpaid to any address on receipt of \$1.50.

Look over our book list and select your "New Year's presents" from it. Thoughts never die. A thought-gift to a friend in the form of a progressive or liberal book, may not only be treasured as a token of kindly regard, but may awaken sentiments which will prove incentives to noble efforts ever after. Try it, and be doubly blessed.

Now is the time to subscribe for the Jour-NAL to commence with the year. It is sent to trial subscribers three months for forty cents. Liberal League of the District of Columbia.

In the Liberal League of the District of Columbia after reciting the provision in the Constitution prohibiting the making of a law establishing religion or prohibiting the free exercise thereof, or abridging the freedom of speech or the press, or making unwarrantable search or seizure, and reciting the manner in which Comstock's inquisitional law was passed and that it has been made the instrument of great abuses against liberty of conscience, personal liberty and private property, giving Anthony Comstock power to gratify personal malice and make it the instrument of religious intolerance, and persecution for opinions' sake, resolve as follows:

Resolved. That the said obnoxious and odous law should be at once repealed or so amended as to make it an impossibility for bigots and fanatics to use the name or the authority of the United States for the invasion of conscience or property; and

Resolved. That Congress should immediately institute a rigid and searching investigation into the practical working of this law, the methods used by Comstock, and the cost of his operations;

Cost of his operations;

Resolved, That Congress should make ample restitution to the persons who have been improperly and wickedly persecuted under cover of this odious semblance of

law;
Resolved, That the arrest of D. M. Bennett for the matter and in the manner alleged is a high-handed and villainous outrage demanding marked and emphatic public rebuke; that our sympathies and substantial aid are due him and all innocent victims of this foul conspiracy against freedom of conscience in the name of common morality and decency; and finally,

Resolved, That all good citizens are bound by all the obligations of life, liberty and happiness to resist to the utmost of their ability the enforcement of this law as now interpreted by Comstock and inhumanly enforced by Judge Benedict of New York

The above resolutions were unanimously adopted by the Liberal League of the District of Columbia at its regular meeting on the second day of December, 1877.

trict of Columbia at its regular meeting on the second day of December, 1877. This League is one of the oldest and largest in the United States, having a mem-

Echoes from the Dead.

bership of over two hundred.

The Scientific American announces the invention of a wonderful machine whereby the human voice may be recorded and reproduced in all its wonderful diverse intonations, ages afterwards. It says:

The possibilities of the future are not much more wonderful than those of the present. The orator in Boston speaks, the indented strip of paper is the tangible result; but this travels under a second machine which may connect with the telephone. Not only is the speaker heard now in San Francisco for example, but by passing the strip again under the re-producer he may be heard to-morrow, or next year, or next century. His speech in the first instance is recorded and transmitted simultaneously, and indefinite repetition is possi-

The new invention is purely mechanical no electricity is involved. It is a simple affair of vibrating plates, thrown into vi bration by the human voice. It is crude yet, but the principle has been found, and modifications and improvements are only a matter of time. So also are its possibili ties other than those already noted. Will letter-writing be a proceeding of the past! Why not, if by simply talking into a mouth piece our speech is recorded on paper, and our correspondent can by the same paper hear us speak? Are we to have a new kind of books? There is no reason why the orations of our modern Ciceros should not be recorded and detachably bound so that we can run the indented slips through the machine, and in the quiet of our own apartments listen again, and as often as we will, to the eloquent words. Imagine an opera or an oratorio, sung by the greatest living vocalists, thus recorded and capable of being repeated as we desire.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

The holiday presents most acceptable to the editor, will be new subscriptions and renewals.

Mrs. H. Morse writes to us from Grand Rapids, Michigan, that she has given up her contemplated trip to California. She will remain in Michigan for the present.

Prof. J. R. Buchanan, so well and favoraably known to our readers, is at present engaged in his winter course of lectures at the Medical College in New York City.

The last number of the Medium and Daybreak contains a portrait of that enthusiastic student of psychology, Dr. D. M. Babbitt, with sketch of his character.

Our subscribers, as they read this Christmas number, will no doubt remember the necessities of the printer, and if in arrears, pay up and renew during the week.

Geo. P. Colby has been giving tests as a medium at Bonair, Iowa, we are informed, with good satisfaction. He has now gone to spend the winter at Enterprise, Florida.

W. F. Jamieson is engaged for the last three Sundays in December, to address the Spiritual Society in Springfield, Mo. Address him there.

James Burns, the indefatigable editor and publisher of "The Medium," is slowly recovering from his prostration from overwork. We are glad to learn that the Spiritualists came promptly to his pecuniary assistance.

Thomas Cook has just given a series of lectures and entertainments in Lake City Minnesota, accompanied by the wonderful performance of Prof. Silas Arthur, of playing on six instruments at one time.

Since Bro. Vogl began to advertise with us several years since, he has been constantly growing in public favor, and his practice is probably unsurpassed by that of any heafer in the west.

We have several very interesting communications that were intended for this particular number of the JOURNAL; they will appear in our next issue.

The Voices, by Warren Summer Barlow, have been reduced to \$1 plain, or \$1.25 gilt. They are poems no one should fail to read. Sent by mail for the above price and eight cents to pay the postage.

The Cresset, of Denison, Texas, has been enlarged and changed to the Herald. It is a lively sheet, and is doing a good work in spreading the liberalizing sentiments which glow through its pages.

As the holidays and long winter evenings are upon us, it is a good time for our patrons to lay in a stock of the choice reading we now have in store in our Book Department, which we are sending by mail at our list prices, to all parts of the country.

Capt. H. H. Brown and Mr. Vandercook will be at Vermont, Illinois, from December 20th to 24th; and at Bushnell, Illinois, for a course of five lectures, the 27th to the 31st of the month. Address them at the latter place till December 31st.

Chauncey Barnes crossed the "River of Death," after a short illness, on Thursday, December 6th. His funeral was attendedthe following Monday, at Excelsior Hall, Philadelphia; Dr. Childs officiating, delivered an appropriate address.

A full assortment of liberal and spiritual publications, can be obtained at the Religio-Philosophical Publishing House, room 61. Merchant's Block, corner of La Salle and Washington streets, Chicago. See our list in this paper.

The four remarkable poems, "The Voice of Nature;" "The Voice of a Pebble;" "The Voice of a Pebble;" "The Voice of Superstition," and "The Voice of Prayer," by Barlow, nicely bound, are now offered for \$1 plain, or \$1.25 gilt. Be sure and send for a copy. Add eight cents for post-

Dr. E. H. Denslow, who is doing a large business as a magnetic healer, is about to open an office in Bishop Court Hotel, West Madison St., Chicago, to treat the sick there Wednesdays, Thursdays and Fridays; at his home in South Bend the rest of each

The December number of the Magazine of American History, published by A. S. Barnes & Co., with index and title-page for the first volume, is now ready for delivery. It contains a number of valuable historical articles and biographical sketches.

The Western for November, although late, comes to hand laden with its usual rich treasure of thought. This number, besides other articles, contains: "The Sphink Riddles of Education; The Rise of Russla and The Organic Basis of Mind."

We have received a cabinet-size photograph of Capt. H. H. Brown, who has been doing good service in the lecture field in Michigan for some time past. We shall be glad to receive the likenesses of all our prominent speakers to frame and hang in our office.

Dr. D. P. Kayner lectured in South Bend Indiana, last Sunday morning and evening, to good and attentive audiences. The doctor is one of the ablest lecturers we have on Spiritual Science, and societies within a reasonable distance of Chicago, would do well to engage this eloquent advocate of True Spirituality for Sunday lectures. Address him in care of this office.

THE "YOUNG FOLKS' WEEKLY."—The first number of the Young Folks' Weekly is printed on handsome new type, and contains eight pages, of four columns each, and we think it is a beautiful, as well as an interesting and useful paper. It is published by H. N. F. Lewis, 177 Madison street, Chicago, Ills., who, we presume, will be glad to send a sample copy free.

The "Happy Family" at Wheaton, under the generalship of "Bro." Blanchard, have had another pitched battle in the Congregational church. Either its christianity has fallen to a low ebb or its anti-Masonry has introduced a very unbrotherly element into the organization. This time Mr. Chapman was bounced by a small majority without charges or trial. The case will call for a church council when doubtless, more Blanchardisms will be made manifest.

PROF. WM. DENTON is busy in the lecture field, having more calls than it is possible for him to fill. He returns East in January, having completed in connection with his lectures an exhaustive exploration of the copper mining region of Lake Superior. He is re-writing his work on geology, which will be first class in every respect. As a lecturer on geology, Prof. Denton has few equals. He succeeds in investing the dry subject with all the interest of a romance.

Rev. O. B. Frothingham, of New York, in his discourse last Sunday, made allusion to Comstock's late arrest of the editor of the Truth Seeker, in language much like the following, "The church has recently laid its arbitrary hand upon a pure, sincere, aged editor, for sending blasphemous publications through the mail. Who in this age of knowledge shall decide what is blasphemous in liberal literature and what is obscene in scientifle publications? The victim of the church this time is a conscientious, honest man, of superior talent and purity of thought, and who is struggling hard to elevate the race to a higher knowledge and nobler manhood and a purer womanhood! The honest and earnest effort of his life is to free humanity from the bane of ignorance, the scourge of superstition and the lash of the priesthood."

The most ancient manuscripts now extant are those written in the Sanscrit language. A recent examination of the paper used for the Vedas discloses the secret that the stock was saturated with arsenic, and the paper prepared with it thus became un attackable by worms and insects.—London Spiritual Magazine.

RELIGIO-PHILOSOPHICAL JOURNAL.

THE INDEPENDENT VOICE.

Answers to Questions.

Reported expressly for the Russiglo-Philageophical JOURNAL,

By the Sphit of James Nolan through his own materialized organs of speech in the presence of his medium Mrs. Hollis-Billing at her residence, 24 Ogilon avenue,

[Notice to our Readers—Cuestions which are of a scientific or philosophic character or which tend to advance a knowledge of either world, may be sent to us to be submitted for answer. The questions should be prepared with great care; it is often as difficult to frame a question properly, as to give its solution. No questions of a personal or business require can be entertained. The opening of this channel of information is attended with much labor and expense to the publisher, as well as considerable specific on the part of the medium, and is intended to subserve the interests of all rather than the few. It will of course be understood that neither correctes nor the medium are responsible for the grewer given.—Entror Journal.]

Giventory — Why is if that no reset to the constant.

QUESTION:—Why is it that some spirit has not pointed out the whereabouts of Charley Ress, who was stolen from Philadelphia?

Answer:-That question has been frequently asked me. There is a purpose in it. There is a law that governs it. Charley Ross still lives upon the earth plane and the day will come when he will be restored to his father and mother.

QUESTION:—As a spirit, when you come in contact with water, passing through it, for instance, what are your sensctions?

Answer:-No different, sir, than passing through the atmosphere of earth or any other place. Water, fire, heat and cold, have no effect upon the spirit, unless materialized. I very often, when speaking at circles, where it is hot, if fully materialized perspire as freely as you do when eagaged in hard work.

Question:—The origin of the Bible and how did the various books that compare it, come to be elevated to the ranks of sacredness?

Answer:-Churches and priests made it sacred, for their own especial purpose. Much of the Bible was given, just as communications are imparted from the Spiritworld to-day.

QUESTION:-The relation of the Bible to the Apperyphal books of the Old and New Testament? Answer:-They were omitted because they did not exactly suit the times in which

they were produced. QUESTION:—The origin, growth and teachings of the principal other great sacred books or bibles of the world?

Answer -They all had origin in the same manner, in communications given through mediums; and when priests found if convenient to use them, compiled them in sacred books, claiming that they emanated from divine power.

QUESTION:—Do you think that if people were to take proper precaution, such as dicting, etc., it would be better for them?

ANSWER: Decidedly so. Eat less animal food; do not use tobacco, coffee, tea, or anything that stimulates the nervous system; for after each time it is unnaturally stimulated, it falls back to a lower grade of

QUESTION:-Are there places in spirit-life for confining evil spirits who would, for example, inspire another to murder?

Answer:-No sir; no place in spirit-life for absolutely confining any one. Undeyou did not send them to us, we would not have them here. They are created on

QUESTION:—The cause producing pain in the cupty place, where the hand has been severed shortly before. Is there yet a connection between the amoutated arm and the spiritual army

Answer:—This sensation is the result of the magnetic connection, existing between the physical body and the spirit. It would always be well to be careful in the disposal of an amputated arm or limb, and not bury the same until it is thoroughly decomposed or decayed. For example, take a man who has lost a limb into a very hot room, on a cold day, and heat a pad so hot that he can scarcely bear a hand to it, and place it against the wall next to the street, and let him put his stump against it, and he will tell you that his foot and leg are outside of the wall and freezing.

QUESTION:—A lesson might be drawn from this incident. If really the spirit feels the pain indicted on a limb devoid of life, might we not, ignorantly, produce suffering on the spirit body, when we handle too roughly his former casket? For instance, the doctors of medicine who are so anxious to dissect the body, while perhaps yet warm; what agony to the spirit body, if there exist yet a connecting link between the two bodies!

Answer:-There is such a connection between the spirit and physical body, that very often the former is very much pained by the rough handling of the casket in which the latter is placed. So long as there is warmth in the physical body there is a chord connecting it and the spirit; and as long as that chord remains, the spirit feels the pain resulting from the rough usage of the physical body.

Question:—Can there not be a way discovered to ascertain the exact time when the two are totally disconnected?

Answer:-That would be very difficult to do, for some spirits become separated from the body much quicker than others. QUESTION:-Can not a clairvoyant tell when life

Answer:-Yes.

Question:—Does not the packing of the body in ice retard the separating of the spirit from the body?

Answer:-It does not; but it sometimes separates the spirit from the body very sud.

QUESTION: -Are there any methods of communication known to spirits that are absolutely free from coloring or bias of the mind of the mediums; and if so what?

Answen:-Physical surroundings often prevent us from giving a communication of as high order as we could otherwise give The independent-voice manifestations perhaps are less colored by the circle or medium, than other methods of communication. To a greater or less extent all communications are influenced by external surround-

in our communication arises, more or less from those we come in contact with; we come in contact with the medium and those in the circle.

Continued from the First Page. which you are guilty, I will at once procure

"Perhaps you will, and perhaps I shall

arrest you as a conspirator. I will not trouble you with this unpleasant affair Evelyn. We will arrange it in a more appropriate place. I wish you good day."

The officers of the law were soon in pursuit, but they failed to secure him. I learned that he joined a band of desperados on

the summary justice of Lynch Law. Eeylvn began a renewed life, and six months after the event I have recorded when George Mills came from the South on a visit to me, I told him the strange story, and then introduced him. "She is the girl I lost," he said, and the event proved his words.

the Western frontier and was executed by

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Saponifler, see advertisement on another page 23-16-25-15

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RELIGIO-PHILOSOPHICAL JOURNAL.

Written expressly for the Religio-Philosophical Journal. THE EVIDENCE OF SPIRITUALISM.

BY HENRY T. CHILD, M. D.

Nearly thirty years have rolled down the tide of time since the rappings, at Hydesville, N. Y., like a pebble dropped into the ocean of mind on earth, which has started the circling waves that have rolled over the entire world of humanity; awakening in millions of minds a consciousness of spiritual realities that had been unknown before.

The manifestations which commenced in this simple manner, have been extended into various forms adapted to the wants of mankind, and have been of incalentable value to the world by thus stirring up the dep fountains of human thought, and awakening the spiritual nature of man to a higher consciousness of the grand realities which belong to it. They are in themselves of but little importance as compared with that spiritual nature itself. The ancient philosopher who wrote the book of Job, declared, "There is a spirit in man, and inspiration of the Almighty giveth him an understanding." It is a self-evident truth, that without a spiritual nature there could be no percontion of any inspiration. Light, the grand principle that reveals to us the wonderful and beautiful array of material things around us, would be of no avail to us were it not for the visual organs, and the power of eight by meens of which we comprehend the nature and character of objects around us. Mathematics with all its grand probleme, which extend throughout the vest realms of the universe, would amount to nothing to us if we had not the organ and power of calculation, by

meens of which we comprehend these wonderful phenomens. So all the spiritual manifestations, which have revealed so much of the inner-life to manifind, would have been but "as sounding-brass and a tial-ling cymbal," were it not that the human soul has within itself a consciousness of its own immortality. Well did the post say:
It must be so—Plato, thou reasonest well!
Else, whence this pleasing hope, this foud desire.
This longing—after immortality?

But this informs me I shall never die.
The coul, secured in her existence, smiles
At the drawn degger, and deflects point.
The stars shall fade away, the our himself
Grow dim with age, and nature club in years,
But thou shalt flourish in immortal youth.
Unhurd—amidst the war of elements.
The wreck of matter, and the crush of worlds.

The consciousness veries, and there are those whose opinitual natures are so unfolded that they wall with their heads above the clouds of earth, ever bathed in the smallight of the spiritual world, and receiving continually inspirations from the loved once there, and they realize that:

"One healing draught

Of the bright eternal morning, by the weary spirit qual's.

Shell make all the joys and sorrows of this short life's journey seem . But as lights and shadows falling on the pathway

of a dreets."
All meaning have this consciousness; in come it may be dim and uncertain, while in others it is always clear and distinct. There may be timed in the experience of all when clouds will intervene.

and the stalight of this glorious truth may become like "the glivimering light of the moon." To almost every one there are hours when the soul, rising up in its true grandeur and dignity, asserts its immortality beyond the possibility of a doubt: then how gladly do we turn to these externot evidences of the truth of immortality, and finding in them a confirmation, feel stronger and holder to assert the revelations which have come to our souls in regard to our spiritual natures, and to the existence of an Infinite Father and Mother of all human beings on all the different planets. The revelations which the soul brings to our consciousness, are thus confirmed by these outward manifestations, and they are all that is essential for us to know. They teach us first the grand lesson that we are spirits now and

here, that these material bodies which we have been accustomed to call ourselves, are but the husks-the covering-the shell of the interior and divine spirit which is an immortal child of God. Second, that we as spirits are immortal in our identity, and that all the changes that may take place in or around us in the endless mutations of time or eternity, will never be able to destroy this immortality of identity. Tairdly that the change which men call death is but the laying off of the outer garment, the husk or shell, giving the spirit a free. dom which it can never know while bound by these. There is in reality nothing new in Spiritualism, not even the phenomena; the human mind in all ages and among all people, has had more or less distinct visions of all the truths which we have received to-day. If there has been any advance, it is owing to the progress of the race, and of the material world, for these are intimately connected; and Spiritualism can only progress as materialism is unfolded into higher and grander conditions.

The characteristics of modern Spiritualism, resulting from these evidences, are a greater confidence in the immortality of the soul, and a firmer reliance in the certainty of a future life of endless progression, linking us in our destiny with all the angels, and making us co-workers with these in the grand efforts which are to raise the soul into higher conditions. Just so far as Spiritualism does this, just so far as it brings us nearer into sympathy with each other and with the angel world, is it a blessing to humanity pointing the way to higher conditions in this life and in the hereafter.

Wherever the evidences of Spiritualism have been properly received, they have had a tendency to raise man to a state in which he can appreciate the teachings of those mortals and spirits who in. culcate the highest morality, the greatest purity, the most sincere and devoted love for our fellow. men in all conditions of life, and who seek to inspire us with desires to bless all mankind, and to open the avenues of our souls so that they "may drink from the fountains of everlasting life and be filled." Spiritualism is not responsible for the errors, weaknesses and follies of those who have as. sumed its sacred name; these belong to our imperfect humanity, and are incident to all beliefs, and can only be overcome by bringing the race into higher and better conditions.

We rejoice to know that mankind are everywhere growing more and more spiritual, and it is our misseion and duty to labor for the extension of this in all directions, for ourselves and for our fellow-men the world over. As like begets like, the more spiritually minded we become the more shall our influence extend to others in this direction. Thus shall humanity be made to rejoice in the dawn of a new ers, in which the knowledge of spiritual things shall become more universal, and the race, murching on towards more spiritual conditions and receiving grander spiritual evidences, shall make the desert places of earth to blossom as the rose, and the barren wastes to become fruitful fields.

Written expressly for the Religio-Philosophical Journal.
CHRESTMAS.

A Christmas Greeting to One and All:

ev g. b. stebbins.

Entron Journal:—Almost nincteen centuries ago a baby was born in an obscure Judean town. The child of humble parents, eradled in a manger, raised in the common ways of humble life, his childhood and youth unknown save as we read of his confounding the external lore of the Rabbi's at Jerusalem with the intuitive sciritual questionings of a boy, his young manhood, as known imperfectly to us, brief, beautiful, and full of the wisdom which is love, his pitiful crucifixion between two thieves, made glorious by his last prayer for his enemies, coming down to us like the breath of an angel's benediction: "Father, forgive them; they know not what they do!"

Going between the myths and miracles of the bibliolister and the keen exepticism of the critic this is substantially and in brief what we know of the wondrous child Jesus, of "the man Christ Jesus." Enough for our present purpose, which is a word of Christman greeting to you and

to your many readers. Some rare maternal qualities, some fine traits from the father's side, some hidden spiritual wealth in the souls and lives of his jewish ancestry, must have shone out with rare light and beauty in the life of Christ to make his birth-day a memorable and widely kept festival of good will.

What wealth of artistic genius have Raphael and Murillo, and many other gifted painters left us on glowing canvas in their sweetly, tender and beautiful pictures of the Madonna and her holy child! The ideal of the sanctity of maternity inspired their work. As has been well said, "Every mother becomes a Madonna over the cradle of her first-"oorn." The myth of the Immaculate Conception is inspired by the same ideal, perverted and clouded though it may be. The crucifix of the Catholic devotes tells the story of self-sacrifice for the good of others, of a supreme devotion to truth, as precious even above the life of the earthly body. The story of the fierce Scotch chieftain taking his infant son to be baptized, and asking the priest not to dip the boy's right hand in the holy water, as he wished that left free to wield the claymore and carry on the flerce hereditary feud with another clan, shows how the Christ-like idea of love and forgiveness held some restraint even over the

Christmas has been the day for righting private wrongs, not by strife, but by mutual forgiveness. Well that some light should reach unjust and angry souls, even for a day; better when the constant rule of justice shall come. In the middle ages, and later, serfs were freed and slaves emancipated on this day of good will. Longiellow's poem of The Norman Baron tello such a Christmas story of the act of a dying owner of an old baronial castle in England:

wild Highland blood.

Was the Norman Baron lying;
Loud without the tempest thurdered,
And the eastle turret shook.
In this fight was death the gainer,
Spite of vassals and retainer,
And the lands his sires had plundered
Written in the doomsday book.
By his bed a monk was seated
Who in humble voice repeated

"In his chamber weak and dying

Many a prayer and paternoster
From the missal on his knee;

*

In the hall the serf and vassal
Held that night their Christmas wassail:

Many a carol, old and saintly,

Sang the minstrels and the waits;

* *

Till at length the lays they chanted
Reached the chamber terror hounted,
Where the monk, with accents holy,
Whispered in the baron's ear.

Every vassal of his banner, Every serf born to his manor, All those wronged and wretched creatures

By his hand were freed again.

And, as on the sacred missal.
He recorded their dismissal,
Death relaxed his iron features,

And the monk replied "Amen!"

Many centuries have been numbered.
Since in death the baron slumbered.
By the convent's sculptured portal.

By the convent's sculptured portal
Mingling with the common dust.
But the good deed, through the ages,
Living in historic pages,

Brighter grows and gleams immortal,
Unconsumed by moth or rust."
The Christmas stories of Charles Dickens have
lighted up the homes of the poor and opened
hearts and purses among the rich, and Frederica
Bremer tells us how, in her Northland home, the
Swedes kent this holiday of taternity.

Swedes kept this holiday of fraternity.

Looking back on the New Testament stories of the life of Christ, the Spiritualist can appreciate his visions of angels, his talk with Moses and Elias, his telling the woman at the well of her husband, and of "all that he knew," and the prophetic foresight and rare power and beauty of some of his

words.

Not to the realm of myth or miracle must all these be remanded, not as proofs of a supernatural Loveship of God are they to be accepted, but in the light of seership and spirit presence and clairvoyance, they but show the faculties and powers—natural, yet spiritual—of "the Man Christ Jesus."

With clear insight and rational freedom, yet with gratitude for the good heritage the past has given us, we can well, and cheerily, and wisely keep up the glad spirit of Christmas day, and use it as a help and prophesy of a time when life on earth shall be so high and true that light from heaven can reach us all the better, when "peace on earth and good will among men" shall grow from within us, and spread over all the earth, when the lives of Buddhs, and Christ, and Confuclus, and many a seer and teacher now among us, and yet to live, may help mer and women to help themselves, and to work out their own salvation, and when we can go beyond and above all that is local or partial in Christianity, and so verify Christ's own word, "Greater things than these shall ye do." Emerson says, "Cheerfulness is health!" So I say to you and your readers, one and all, "A Morry Christmas."

Detroit, Michigan.

Written expressly for the Religio Philosophical Journal.

66The Kindergarten of the Skies."

BY D. P. KAYNER, M. D.

On a clear summer night, look out upon the grand garden lawn of the blue other vault and see the millions of starry lamps hung up there to light the spirit on its way through the "Gardens of God;" and as each twinkling star in the vast, vast space sends down its shining rays to warm your soul with wondering admiration and to dimly light the pathway for your feet, gather in the scene in all its grandour to you, with all its wonderful lessous and untold stories of efforts, trials, struggles, successes; of system, symmetry, beauty and harmony; then think that all these are worlds, and that all perfected worlds are the birth-place of individualized spirits whose after homes will be away in the infinite ocean of space, in which these worlds are only islands, and that in the crystal depths of that infinite ocean are worlds more fair and seenes more beautiful than we have yet thought of or contemplated, where these spirits have their homes when freed from mortal care, and you begin to get an idea of the "Bright Summer-land"-the Home of the Spirit-the Kindergarten of the Skies.

In the Spirit Child-Garden all is Beauty and Love. Whatever is needed to make them happy there and blend instruction and culture with enjoyment is at hand. All objects needed for those purposes are subjective to the will of the teacher, as are also the minds of the children. Their individuni conditions, capacities and needs are fully appreciated by the teachers and everything is adapted to their individual wants. Their pathway is strewn with flowers; and though some of them may be gnarded by thorns, yet it is to teach them not to be too easily allured by the pleasing exterior of outward show while the heart within is bad which when embraced will lacerate the spirit. If a wasp is concealed among the petals of the fairest flowers, it tells them that vice secreted under the most attractive exterior has its poison eting. The serpent may be hid in a bed of violets, but it illustrates the terribly deadly influence which selfishness may infuse even into gentlest and kindliest impulses, making all to shrink from our presence on account of the horrible serpent concealed among the flower-offerings of our souls.

Pure streams, like flowing rivulets of love meander all those plains. There crystal fountains, in whose clear depths disport the many hued fishes, reflect the myriad object-lessons of life, suited to the needs of each individual spirit. Walks shaded by beautiful trees and flowers distilling delicious fragrance abound. Emblems of thought are everywhere, and no sorrow ever, enters there save the sorrow for misimproved opportunities, and misdirected efforts, or as symbols teaching sympathy for the sorrowing. None enter these gardens save children.

They may have lived years upon the earth and grown old in the mortal form, but so far as relates to the spirit, still immatured and undeveloped. All must become as little children, pure in thought sincere in desire, earnest in effort, and have attained to peace within before they can enter here-Purified from the dross, freed from the gross environments which surrounded the earth-life. the soul becomes prepared, like the ore of precious metals refined, which when coined into money restandard value, to assume its relative position as it enters "The Kindergarten of the Skies." But unlike the metal coin, it never loses weight or depreciates below that standard value, but is ever increasing in worth, adding value to value with the ever increasing knowledge it is drinking in from the streams of knowledge and fountains of truth and Wisdom which abound in The Child-Garden of God.

Let those who desire to fit themselves to enter this Child-Garden of the Skies, commence to be come as "little children," in innocence, in kindness, in love, in good works; and at this Christmas time, to which all classes have been taught to look forward in anticipation of some token of kindness which should gladden their hearts, let them not be disappointed by our neglecting any opportunity within our reach to make it a "Merry Christimas" to these around us, who are denied the many comforts we enjoy.

We can enter the "Garden" here, and commence our work now. Selfish love will bestow upon those we call our own the richest gifts. For them the Christmas Tree is loaded, while the children of the poor are often forgotten. Such selfishness keeps us from the "Garden" and infuses a bitterness in the minds of the less favored which may become the incentive of crime, for which this spirit of selfishness will be chargeable, and will operate to bar our way into "The Kindergarten of the Skies."

Then let us each out the longing poor and make them happy by our munificence, and thereby fit ourselves to enter the Garden when we pass over on the other side.

Written expressly for the Religio-Philosophical Journal, **The Bible.**

We are often asked if we believe in divine reve lation and accept the sacred volume as inspired and infallible truth; and to this we give a most emphatic and affirmative reply; for we believe that in accordance with man's necessities, and that yearning for truth and knowledge which we discover in every human soul, that the great vol. ume of nature has been opened to every man for his perusal-that in the presentation of this gift, none have been forgotten or neglected; that from the moment we first open our eyes in life we behold and are taught to read these records of supreme wisdom, which, turn whithersoever we may, we find constantly spread out before us; that from this pure and reliable fountain all necessary wisdom may be attained; that this volume, penued on earth, and sea, and sky, and everywhere engraved on matter and on mind, has been co-existent with all past time, and will continue unchanged throughout the ages that are to come; written in a language that all men understand and which will never become obsolete or unintelligible; engraved so deeply and indelibly that no interpretations or erasures can obliterate or mar its sacred pages, a constant revolution from the universal soul which pervades all nature, and exhibiting no partiality in the distribution of that right which is necessary for man's guidance. A volume free to all, where favoritism and invidious distinctions are unknown, but where the poor and the rich, the beggar and the king alike, find a feast of wisdom from which they are invited to partake.

The reliability and importance of his book none ever question, and we yield the fullest assent o our judgments to its claims for infallibility and authority. The votes and edicts of councils are not needed to assure us of its truthfulness, neith-

er can they overturn it by declaring it uncanonical or apochryphal. Here no errors arise from being manipulated by fallible hands, or false verbal renderings of truth by corrupt or ignorant scribes are found. It is a free boon which all receive without money and without price; as free as the gift of reason which has been received by all for its proper rendering. Its authority is more ancient than that of any other record, and its sacred character may be interred from its having been the unaftered statute book of infinite truth through all past time. Its laws are stamped indellibly upon all material things and their beautiful revealings of eternal truth are penned as a flood of divinest inspiraworld of mankind, written as all holy and Infallible books are ever written, upon the broad and open palm of nature everywhere.

The unknown and incomprehensible soul embodied in the bosom of nature, that men call Gadselects no people as the special depositories of these truths or custodians of those laws which are to be the rule of right for man. The same sources of information and similar endowments for obtaining knowledge from these sources, together with the capability to fathom and interpret, at least, so much as is sufficient for their necessities, are the inheritance of all, and every man as he steps upon the stage of life, beholds this volume spread out before him, upon whose pages are embiazoned these immutable laws which express the invariable order of sequence in creation, and it is permitted unto all men to enter into this holy of holies and interpret these mysterics which will be unfolded to all who seek to comprehend thom, ever yielding the richest treasures to the most patient and enduring toll. No pathless seas, no mountain barriers or desert wastes can tear God's own illuminated text from any human soul. Free as the sunlight and the rain, it comes to all; even to forms of life far lower down than man, has been revealed much knowledge from this book, whereevery one soon learns the true relations he, to other portions of the realm, sustains; to herds that room the fields, the forest beasts, and birds that skim the air; yea, to the reptile, and the tiny insect crawling o'er the earth, has wisdom been imparted from this volume which was given as heavenly inspiration to the whole realm of

On this broad platform, with this holy book to guide, may all men meet as on a common ground and here behold a revelation of that power, elsewhere juvisible, that moves and vivifies the universe of matter, and gives birth to mind. This is the bible of humanity, whose study we may hope will bind the whole vast brotherhood of man in golden links of love, for each here learns his common parentage, and each one finds that he is but a link in the vast chain of being that joins all in one vast family of kindred life. This is the book through which the universal soul is pouring out a ceaseless flood of inspiration unto manufolding all the mysteries of nature; revealing all that he may ever hope to know of God

Written expressly for the Religio Philosophical Journal.

The Golden Rule.

BY NORMAN LEANDER.

That prominent feature of men's relationship to ach other. Sociability, is an elemental law conneeting all forms and organisms. The principle is recognized under various names throughout the entire phenomena of nature. In the mineral and regetable kingdoms it is known as chemical affinity, and electrical or magnetic attraction; extending through the lower animals up to man, it is in him that universal power which attracts and binds together the positive and negative elements of the human relationship; the hand which unites the visible with the invisible; the ethereal and perfected condition of the secret of all holy aspirations inherent in man's nature; the golden chain that connects the past, present and future; it makes all men alike; it establishes a universal brotherhood.

We see this demonstrated in the great similarity fust exists in the thoughts, beliefs, traditions, usages and customs of the different nations of the globe, and these are maintained during the progress of civilization, notwithstanding their separation by natural barriers; so striking is the parallel we are forced to admit that the nature, organization and necessities of man, are alike, however far apart they may be separated, or isolated their condition.

The moral teachings inculeated by the various founders of religious sects and denominations in the different ages of the world, have in their leading features, a singular resemblance. Beginning in Central Asia, where it is probable the race originated, we find civilization and enlightenment has moved westward until it has passed around the entire globe. The Western nations have, to a great extent, copied their moral codes from Oriental sages and not withstanding the number of teachers and moralists of ancient times they were all advocates of about the same rules of social intercourse.

The great Confucius, of Chinese origin, who flourished about twenty three centuries ago, it is said, was the author of what is familiarly known as the "Golden Rule." It is true we find it among his writings laid down in a sort of negative form: "What you would not that others should do to yourselves, do not unto them."

This beautiful embodiment of social virtue, it is claimed by his followers, was recognized by Christ, and by him placed in the shape of a posttive command:-"Therefore all things whatever ve would that men should do to you, do ye even so to them," which He regarded as containing the essence of the law and the prophets. It is undoubtedly a sublime precept. The prominent idea which it contains is, that in the social relationship existing among men, without any particular interest in view, all will unite in upholding, by a kind of moral force, that principle which clearly and distinctly recognizes the rights and interests of each individual, thus establishing and maintaining upon a firm basis an integrity of purpose which is a sure guarantee of at least an approximation to perfect equality and absolute justice; demonstrating the great truth that a man's happlness is only permanently advanced when he assists in promoting the interests of others.

We find sayings of nearly the same kind among the moral codes of all nations, and while we are free to admit the beauty and gendeur of the Golden Rule, it must be regarded as an ideal—a perfection of human intercourse yet to be reached; it represents men's acts towards each other as they ought to be, and not as they are; in its application to the human race, it is an abstract principle, for no rule of conduct ever prescribed for man is so utterly inconsistent with the present

condition of human affairs.

Confucius and Christ were philosophers of rare holies.—Horacs Mann.

capacity; they comprehended the true principles of a high order of government. In the teachings of the latter there was nothing really new, but both simed to inculcate precepts beneficial to the human race.

Notwithstanding progress and advancement necessarily belongs to man, the philosopher and moralist must look to the far distant future for the adoption of the Golden Rule as the standard of social intercourse among men.

ed statute-book of infinite truth through all past time. Its laws are stamped indellibly upon all material things and their beautiful revealings of eternal truth are penned as a flood of divinest inspiration from peredulal fountains to bless the whole world of mankind, written as all holy and infallible books are ever written, upon the broad and open palm of nature everywhere.

The unknown and incomprehensible soul embedded in the bosom of nature, that men call Gadesclets no people as the special depositories of these truths or custodians of those laws which are

Written expressly for the Religio-Philosophical Journal.

The Spiritual Significance of Christ-mas.

by love ii. Willis.

Those of us who trust to a breader faith than that which governs the majority of thinking men and women, must offen be doubtful how far we ought to give our influence to, or allow ourselves to be led by, popular ideas. At this season, whom the holidays begin to seem to so many hearth like an illuminating planet just rising in their sky, the great Puritan idea forces itself upon as, viz: give no influence to that which is false. This determination to have nothing whatever to do with evil, banished mines pies from the side-board, made the sign of the cross only a Catholic symbol, forbade Christmas holidays, and inaugurated a severe order of prayer and piety.

But the sentiment of Christmas and its symbols remained, and now it has overcome projudice and superstition, and is almost as universally observed as by the English Church, which the Puritan so despised. Is it not then true that the sentiment of an observance is the test of its virtue? The great idea of Christmas is that of love, of kindly feeling. Putting aside all faith in its commemoration of a doubtful fact, it still remains a beloved and beautiful expression of a kindly feeling.

All nations and religious have found at this scason a voice of thanksgiving and praise. The winter and cold indeed are at hand, but the sun turns in its course northward, and tends towards its southern journey, and thus promises the gladness of the spring while winter holds away. It is like the eternal, divine promise, a perpetual hope. The heart of man rejoices even while it knows not for what it is rejoicing. The sentiment of the season breaks forth in deeds of kindness and thoughts of love.

What matter then the fact that the church rings its chimes, the priest demands the bended knce, and the worshipers declare "the Lord has been born, let the earth rejolee?" Within all this outward slavery to an imposed idea, lives the freedom of love, the spontaneous gushing forth of gratitude and aspiration. It is the spiritual within the external. It is the heart sending its throba through all human breasts-the great heart of love, that a living and vitalizing force demands expressions of thanksgiving and praise. In depriving religious observances of their external significance, and making them yield to reason and progress, we are not depriving humanity of a single means of growth or of happiness, if only we leave the sentiment or heart of the observance, to make life more natural and hopeful,

To the sincere and thoughtful mind all religious observances have an inner meaning. Said an intelligent Catholic, "You do not think we have faith in these forms and ceremonles!" No, they are for the common and ignorant mind. But we see in them the spiritual. Through the cross we typify human trial; through absolution we signify the need of purification; through the bended knees, we mean the finite humbled before the Infinite.

The princess of Sinn, when kissing her idol in deepest reverence, and questioned by Mrs. Leonowens, said, "You must not think I worship this bit of wood. Ah, no; it is but to hold my thought while I send it onward and upward in aspiration and praise. Can the Infinite be held in a tiny form of senseless wood? Alasi no, but it can so receive my prayer that through it the All Perfect can recognize it."

We can only claim our name of Spiritualists by recognizing the inner or spiritual of all religious ceremonies and observances. As true Spiritualists, then, we can rejoice in the living word, the eternal gospel that is being uttered wherever a heart is made happier or better, or a soul made stronger to overcome the false and rise toward the true. The true Iconoclast in tearing down the external touches not the interior or spiritual. He believes most who finds the real and true to truet in, for the shams of things can never satisfy, but only the thing itself.

BLASPHEMY.—Is there such a crime known to United States law as blasphemy? I was under the impression that this was not a Christian but an American nation, where the Mohammedau, the Hindoo, the Jew, and the Quaker had an equal right to their opinion. The recent earthquakes do not more surely indicate the existence of hidden forces in the earth that we cannot control, than the arrest of one of our revered citizens for blasphemy betokens the fact that the Church has al. ready the control of the United States Government. Henceforth no citizen, male or female, knows when his or her turn may come. The familiar of an ecclesiastical inquisition is on their track, perhaps with a warrant in his pocket for their arrest by a United States Marshal, whenever the Church may indicate. For years I have sound. ed the slarm upon this subject. The orthodox church closed the World's Exhibition on the so. called Christian Sabbath, and kept it open on the Jewish Sabbath, the Mohammedan Sabba h, and on all the other Sabbath days of the week, for every day is a Sabbath to some one of the world's one thousand religious. I feel serious about this American darkness. Let us have light from the Sun.-F. W. Evans, in N. Y. Sun

Enrich and embelish the universe as you will, it is only a fit temple for the heart that loves truth with a supreme love. Inanimate vastness excites wonder; knowledge kindles admiration; but love enraptures the soul. Scientific truth is marvelous, but moral truth is divine; and whatever breathes its air and walks by its light, has found the lost paradise. For him a new heaven and a new earth have already been created. His home is a holy of

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Written expressly for the fieligic Philosophical Journal. Dr. Carpenter on " Tree-Trickery," and H. P. Blavatsky on Fakir-" Jugglery."

A wise saying that which affirms that he who seeks to prove too much, in the end proves nothing. Professor W. B. Carpenter, F.R.S., (and otherwise alphabetically adorn-ed), furnishes a conspicuous example in his strife with men better than himself. His assaults accumulate bitterness with every new periodical he makes his organ; and in proportion with the increase of his abuse his arguments lose force and cogency. And, forscoth, he nevertheless lectures his antagonists for their lack of "calm discussion." as though he were not the very type of controversial nitro-glycerine! Rushing at them with his proofs, which are "incontrovertible" only in his own estimation, he commits himself more than once. By one of such committals, I mean to profit to-day, by

such committais, a mean to profit to day, by citing some curious experience of my own.

My object in writing the present is far from that of taking any part in this onslaught upon reputations. Messrs. Wallace and Crookes are well able to take care of themselves. Each has contributed in his own specialty towards real progress in preown specialty towards real progress in useful knowledge more than Dr. Carpenter in Both have been honored for valuable original researches and discoveries, while their accuser has been often charged of being no better than a very clever compiler of other men's ideas. After reading the able rejoinders of the "defendants," and the scathing review of the Mace-swinging Professor Buchanan, every one—except his friends, the psychophobists—can see that Dr. Carpenter is completely floored. He is as dead as the traditional door-nail.

In the December Supplement of the Popular Science Monthly, I find (p. 116) the interesting admission that a poor Hindu juggler can perform a feat that quite takes the great Professor's breath away! In comparison, the mediumistic phenomena of Miss Nichol (Mrs. Guppy) are of no account.
"The celebrated 'tree-trick,' says Dr. Carpenter, which most people who have been long in India have seen, as described by several of our most distinguished civilians and scientific officers, is simply the greatest marvel I (he) ever heard of. That a Mangotree should first shoot up to a height of six inches, from a grass-plot to which the conjurers had no previous access, beneath an inverted cylindrical basket, whose emptiness has been previously demonstrated, and that this tree should appear to grow in the course of half an hour from six inches to six feet, under a succession of taller and vet taller baskets quite beats Miss Nichol."

Well, I should think it did. At any rate it beats anything that any F. R.S. can show by daylight or dark, in the Royal Institu-tion or elsewhere. Would not one think that such a phenomenon so attested and occurring under circumstances that precludes trickery, would provoke scientific investigation? If not, what would? But observe the knot-hole through which an F. R. S. can ercep out. "Does Mr. Wallace," ironically asks the Professor, "attribute this to a spiritual agency? or, like the world in general (of course meaning the world that science created and Carpenter energizes) and the performers of the 'tree-trick' in particular, does he regard it as a piece of clever jugglery ?"

Leaving Mr. Wallace-if he survives this Jovian thunder-bolt-to answer for himself. I have to say for the "performers," that they would respond with an emphatic "No" to both interrogatories. The Hindu jugglers neither claim for their performance a "spiritual agency," nor admit it to be a "trick of elever jugglery." The ground they take is that the tricks are produced by certain powers inherent in man himself, which may be used for a good or bad pur-pose. And the ground that I, humbly following after those whose opinion is based on really exact psychological experiments and knowledge, take is, that neither Dr. Carpenter nor his body-guard of scientists, though their titles stream after their names like the tail after a kite, have as yet the slightest conception of these powers. To acquire even a superficial knowledge of them, they must change their scientific and philosophical methods. Following after Wallace and Crookes they must begin with the A B C of Spiritualism, which, meaning to be very scornful, Dr. Carpenter terms "the centre of enlightenment and progress." They must take their lessons progress. They must take their lessons not alone from the true but as well from spurious phenomena, from what his (Car-penter's) chief authority, the "arch priest of the new religion," properly classifies as "Delusions, Absurdities and Trickeries." After wading through all, this, as every intelligent investigator has had to do, he may get some glimpses of truth. It is as useful to learn what the phenomena are not, as to find out what they are. Dr. Carpenter has two patent keys war-

ranted to unlock every secret door of the mediumistic cabinet. They are labeled "expectancy" and "prepossession." Most scientists have some pick-lock like this. But to the "tree-trick" they scarcely apply; for neither his "distinguished civilians" pay "scientific officers" and described the scientific officers and described the scientific officers and described the scientific officers. nor "scientific officers," could have expected to see a stark-naked Hindu, or a strange grass-plot, in full daylight make a mango grow six feet from the seed in half an hour; their "prepessessions" would be all against it. It can't be a "spiritual agency," it must be "jugglery." Now, Maskelyne and Cooke, two clever English jugglers, have been keeping the mouth and eyes of all London wide open with their exposures of Spirit-ualism. They are admired by all the scientists, and at Slade's trial figured as expert witnesses for the prosecution. They are at Dr. Carpenter's elbow. Why does he not call them to explain this clever jugglery, and make Messrs. Wallace and Crookes blush with shame at their own idiocy? All the tricks of the trade are familiar to them where can science find better allies? But we must insist upon identical conditions. The "tree-trick" must not be performed by gas-light on the platform of any Egyptian Hall, nor with the performers in full evening dress. It must be in broad daylight, on a strange grass plot to which the conjurers had no previous access. There must be no machinery, no confederates. White cravats and swallow-tail coats must be laid aside and the English champions appear in the primitive apparel of Adam and Eve-a tight-fitting "coat of skin," and with the sin-gle addition of a dheta, or a breech cloth seven inches wide. The Hindus do all this, and we only ask fair play. If they raise a mango-sapling under these circumstances, Dr. Carpenter will be at perfect liberty to beat with it the last remnant of brains out of the head of any "crazy Spiritualist," he may encounter. But until then, the less he says about Hindu jugglery the better for his scientific reputation.

It is not to be denied that in India, China and elsewhere in the East there are veritable jugglers who exhibit tricks. Equally true is it that some of these performances surpass any with which Western people are acquainted. But these are neither "takirs".

nor the performers of the "mango-tree" marvel, as described by Dr. Carpenter. Even this is sometimes imitated both by Indian and European adepts in sleight-of-hand, but under totally different conditions. Modestly following in the rear of the "distinguished civilians" and "scientific offcers," I will now narrate something which have seen with my own eyes.

While at Cownpoor, en route to Benares, the holy city, a lady, my traveling compan-ion, was robbed of the entire contents of a small trunk. Jewelry, dresses, and even her note-book, containing a diary which she had been carefully compiling for over three months, had mysteriously disappeared, without the lock of the value having been disturbed. Several hours, perhaps, a night and a day had passed since the robbery, as we had started at daybreak to explore some neighboring rains, yet freshly allied with the Nani Sahib's reprisals on the English. My companion's first thought was to call upon the local police,—mine for the help of some native "gosa-in" (a holy man supposed to be informed of everything) or at least a "jadu-gar" or conjurer. But the ideas of civilization provailed, and a whole week was wasted in fruitless visits to the "chabutara" (police house) and interviews with the "kotwal"-its chief. In despair, my expedient was at last resorted to, and a gosa-in procured. We occupied a small bungalow at the extreme end of one of the suburbs, on the right bank of the Ganges, and from the verandah a full view of the river was hal, which at that place was very narrow. Our experiment was made on that verandah, in the presence of the family of the landlord—a half-easte Portuguese from the South—my friend and myself, and two

freshly imported Frenchmen, who laughed

outrageously at our superstition. Time, three o'clock in the afternoon. The heat was sufficating, but notwith-standing the holy man—a coffee-colored, living skeleton—demanded that the motion of the pankah (hanging fan worked by a cord) should be stopped. He gave no reason, but it was because the agitation of the air interferes with all delicate magnetic experiments. We had all heard of the "rolling-pot," as an agency for the detec-tion of theft in India, a common iron pot being made under the influence/of a Hindu conjurer, to roll of its own impulse, without any hand touching it, to the very spot where the stolen goods are concealed. The gosa-in proceeded otherwise. He first of all, demanded some article that had been latest in contact with the contents of the valise; a pair of gloves was handed him. He pressed them between his thin palms, and rolling them over and over again; then dropped them on the floor, and proceeded to turn himself slowly around, with arms out-stretched and fingers expanded, as though he were seeking the direction in which the property lay. Suddenly, he stopped with a ferk, sank gradually to the floor and remained motionless, sitting cross-legged and with his arms still outstretched in the same direction, as though plunged in a cataleptic trance. This lasted for over an hour, which in that suffocating atmosphere, was to us one long torture. Suddenly the landlord sprang from his seat to the balustrade, and began instantly looking towards the river, in which direction our eyes also turned. Coming from whence, or how, we could not tell; but out there, over the water, and near its surface, was a dark object approaching. What it was we could not make out; but the mass seemed impelled by some interior force to revelve, at first slow, but then fas-fer and faster as it drew near. It was as though supported on an invisible pavement, and its course was in a direct line as the bee

flies. It reached the bank, disappeared again among the high vegetation, and anon, rebounding with force as it leaped over the low garden-wall, flew rather than rolled on the verandah and dropped with a heavy thud under the extended palms of the gosain. A violent, convulsive tremor shook the frame of the old man, as with a deep sigb he opened his half-closed eyes. All were astounded, but the Frenchmen stared at the bundle with an expression of idiotic terror in their eyes! Rising from the ground the holy man opened the tarred canvass envelope and within were found all the stolen articles down to the least thing. Without a word, or waiting for thanks, he salaamed low to the company and disappeared through the door-way before we recovered from our surprise. We had to run after him a long way before we could press upon him a dozen roupies which blessings he re-

ceived in his wooden bowl. This may appear_a very surprising and incredible story to Europeans and Americans who have never been in India. But we have Dr. Carpenter's 'authority for it. that even his "distinguished civilian" friends and "scientific officers," who are as little likely to sniff out anything mystical there, with their aristocratic noses as Dr. Carpenter to see it with his telescopic, microscopic, double-magnifying scientific eyes in England, have witnessed the mango-"tree-trick," which is still more wonderful. If the latter is "clever jugglery" the other-must be, too. Will the white-cravated and swallow-tailed gentlemen of Egyptian Hall please show the Roy-al Society how either is done?

H. P. BLAVATSKY.

Written expressly for the Beligio-Philosophical Journal. Spirit Communication from Selden J. Finney, Through the Mediumship of Hudson Tuttle.

I send you a Christmas greeting, my earthly friends, East and West, from my supernal abode. In availing myself of the channel through which I received the truths of spirit-life when on earth, I find it hedged in with greater difficulties than I supposed. Did I once wonder why spirits supposed. Did I once wonder why spirits were not more clear and direct in their utterances, I now am still more astonished that they can communicate at all. You know nothing, nor can know, of the obstacles in the way of a perfect transmission of ideas.

I had received intelligence of the country to which I was going. It was no unexplained depth, for its people had conversed with me and spoken of its beauties, its eternal possibilities, and I had faith, aye knowledge, of the soul's potentiality. I awoke out of a delirious dream to find the half had not been told me. How could it have been? There are no words by which the colors of the spirit sky; the appearance of spiritual things; the heighth, length and depth of spirit love, can be known to mortals. No material eye has seen the exquisite coloring of the spheres, nor ear listened to the angel melody. The seen the exquisite coloring of the spheres, nor ear listened to the angel melody. The Spiritualists who ascend the Jacob's Ladder leading up from earth to the heavens, with gross conceptions of spiritual things, drawn from the literal descriptions by spirits, are destined to great disappointment. Their Spirit-land is but one remove from the Paradise of Mohammed. They laugh at the Christian heaven, couplly will both at the Christian heaven; equally will both be disappointed. There is no God or a snowy throne, there is no transference of

earthly growness. The fire of truth will burn the soul white, and its garments will become radiant as the vesture of the stars.

It was several days after my death be-fore I recovered consciousness and began to realize who and where I was. I was like one aroused from a trance, or more like one awaking from a fever which has prostrated his mind. I had to gather up the threads of thought one by one, to untravel the tangle of memory, and habituate myself to the new and strange surroundings self to the new and strange surroundings.
A circle of friends and relatives were around me when I first awoke, and remained with me. Oh, what joy burst in upon my soul when I realized that I still lived! How I stretched my hands and arms, and inflated my lungs with ethereal air, and was thrilled with ecstatic happiness! The Rubicon was passed. No pang, no gulf of despair, no Gethsemane; it was a sleep without a dream, awaking to inexpressible joy. Ah, for a moment, and then I thought of my wife! Where was she? Where was I? Were we separated by immensity, through which fleets of worlds and suns swarm in infinite vortex? Who could tell me if she mourned; if she wept over the one whom to her was dead? The desire winged my spirit, and with those who were around me, I was in the room which I used to occupy, my wife seated absorbed in grief regret, blasted expectations, the crushing of hopes, almost realized, and lacerated love, united in this sad crisis of her life. I rushed to her side, I spoke her name, and endeavored to che r her with sweet words. The vain endeavor recoiled and overwhelmed me. Not by such rough methods was it now possible for me to bridge the chasm. I must await the serene moments of her

own mind, when the clouds should break and come to her through the rifts. It was a meetingfuli of sorrow, intensely sympathetic; I felt every sob she gave, yet could do nothing to prevent or assuage her grief, and was led away from a scene which only gave me pain. Do you ask if I am now happy, if I would return if the possibility was granted me? You know not how insignificant the triumphs of earth appear to me. When my spirit friends told me to go to California, and that I should there take an active part in politics, I went because impelled by their subtile power. I thought my political life of more value than all else I had done. I now find that it was of the least value. Whatever I did in maintaining the right and upholding Truth and Justice. I look on with delight, but the glare and glisten of position are mean and ignoble motives which soil the spirit with lasting stain. The conscientious labor in the lecture field, the deprivations and often suffering which I bore in sowing the good seed of the spiritual philosophy, the memo-

ry of these is a joy indeed.

That grand system which grasps in its hand the realities of past existence, the attainments of the present and possibilities of the future, will become the new religion.

Let it shake off the fetters of selfishness. ambition, fraud, credulity, ignorance, and present the ideal of true spiritual excellence to the nations. Charmed, they will accept a system based on the constitution of man, which provides for the eternities

as well as the wants of to-day.

I have found that to die is to live. The most ecstatic moments of my earthly life were tame compared with the continuous present. I have found that earthly things were only shadows of spiritual entities. ideas are the grand realities. As I ascend the circling spheres the husk drops from the spiritual thought, and at heart I per-ceive the idea which has wrapped itself in the garb of matter. I long to arise into the realm of pure force, of creative energy, of incorruptible forms and primordial es-sences. I am content, for I feel assured that I shall be borne on the mighty current which sets towards the throne of infinite spirit. Has my affection weakened? Do I regard with less devotion the friends I leave on earth? Unspeakably, is my love augmented with every trace of selfishness burned out; the pure gold of untarnished affections remains to unite us all when the 'weary watch is over." and the earth-clad spirits are swept onward into this life. Shall I speak of the great cause, as I view it from the high vantage ground? It cannot be staid, because its tidal power resides in the Spirit-world, and because it is want-ed by all mankind. It is what makes life endurable. All men accept it at heart, and it brings to each the spiritual food they crave. To one the phenomena, to another religion, to another science, to another the incircling ideas which lead through the labyrinth of profoundest speculation to the interior verities which control the order of the universe.

It being the key which sets the mind free, it must fight the terrible battle against mental slavery, ignorance, superstition, intolerance and bigotry. In the face of the enemy, it behooves every one worthy the name of Spiritualist to place selfishness, envy, pride, conceit, under their feet, and labor with fraternal union in the extension of the gospel of truth.

A Case for "Regular" Consideration.

EDITOR JOURNAL: I am a constant reader of your valuable paper, and a firm believer in the glorious truths which are sent broadcast over the land weekly by its publication, and through its valuable col-umns I would like to add the testimony of one strong in the faith.

Being called to this city on important business, from my home in Portland, Maine, and while en route, I took a very sudden and severe cold which entirely prostrated me, and left me, as I may say, as helpless as a child. Rheumatism in its severest form attacked me. Such excruciating pain and suffering I knew not that it was in the power of a human being to endure. Skillful physicians were called one after another without avail. I prayed that my spirit might pass out and neward with those who have gone before; this was not to be; my time had not yet come.

In the meantime I discovered a hidden "light." wonderful subtile power in the person of Dr. Geo. E. Rogers, of this city. Modest, retiring, diffident, but possessing wonderful healing powers by laying on of hands, his very touch was like magic, relieving instantly all pain. I could not help asking myself, are we living in the days of miracles again, or what is this subtile secret power given to man? power given to man?

Dr. Rogers is fully qualified, I learn, having received his diploma in the usual way of physicians and surgeons, to take a high position in life, but shrinks with timidity from any publicity being given to his great healing powers, choosing rather to let his light be hid, as it were, under a bushel.
Such a powerful healing medium should

not, must not be allowed to remain in obscurity, but come forth and heal the sick. C. Kingsley, Jr.

Judgment of the Public

During the past five years the public have carefully observed the wonderful cures accomplished from the use of VEGE-TINE. From its use many an afflicted sufferer has been re-stored to perfect health, after having expended a small for-tune in procuring medical advice and obtaining poisonous mineral medicines.

Its medical properties are Alterative, Tonic, Solvent and Di-uretic. There is no disease of the human system for which the VEGETINE cannot be used with perfect asfety, as it does not contain any metallic or poisonous compound. It is composed exclusively of barks, roots and herbs; it is very pleasant to take; every child likes it. It is safe and reliable, as the fol-lowing evidence will show:

Valuable Evidence.

The following unsolicited testimental from Rev. O. T. Walk-er, D. D., formerly paster of Bowdoin Square Church, Beston, and at present scitted in Providence, T. I. must be deemed as reliable evidence. No one should fail to observe that this testimental is the result of two years' experience with the use of VEGETINE in the Rev. Mr. Walker's family, who now pro-nounces it invaluable:

PROVIDENCE, R. L. 161 TRANSPE STREET. Mr. II. H. Stevens, Esq. :

I feel bound to express with my signature the high value I place upon your VEGETINE. My family have used it for the last two years. In nervous debility it is invaluable, and I recommend it to all who may need an invigorating, ronovating tonic.

O. T. WALKEL.

Formerly Paster of Bowdeln Equato Church, Beston

A Walking Miracle.

Mr. H. P. Stevens: Dear Sig-Though a stranger. I want to inform you what VEGETINE 1:25 done for me,

Last Christmas Scrofnia made its appearance in my system.

-large running ulcers appearing on me, as follows: One on
cach of my arms, one on my thigh, which extended to the
seat, one on my bead, which cat into the skull bone, one on
my left leg, which became so had that two physicians came to
amputatio in limb, though upon consultation concluded not
hod so, as my whole body was so full of Scrofula; they deemed
it advisable to cut the sore, which was painful beyond description, and there was a quart of matter run from this one sore.

The physicians all gave me up to die, and said they could do
no more for me. Both of my legs were drawn up to my seat,
and it was thought if I did get up sgaln I would be a cripple
for life.

When in the condition I saw MECAPTINE advantions, and

When in this condition I saw VEGETINE advertised, and commenced taking it in March, and followed on with it until I had used sixteen bottles, and this morning I am going to plough corn, a well man. All my townsmen say it is a miracle tosee me round walking and working.

In conclusion I will add, when I was enduring such great suffering, from that dreadful disease, Scrotnia, I prayed to the Lord above to take me out of this world, but as VXCXTINE has restored to me the blessings of health, I deaire more than ever to live, that I may be of some service to my fellow-men, and I know of no better way to aid suffering, humanity, than to inclose you this statement of my case, with an earnest hope that you will publish it, and it will afford me pleasure to reply to any communication which I may receive therefrom.

Avery, Berrien Co., Mich., July 19, 1852.

Avery, Berrien Co., Mich., July 19, 1872.

Reliable Evidence.

Mo. II, P. Strvens:

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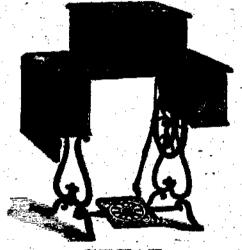
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