Cruth Cears no Mask, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Isks a Hearing.

{JNO. C. BUNDY, EDITOR.} CHICAGO, DECEMBER 29, 1877.

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MO"

The "Polter Cheist" or "The Ghost That Throws."

DV ENMA HARDINGE-BRITTEN.

The story is an old one. Everybody has some contribution to offer to the sum of haunted-house narratives, but who seems ready, even if one were able to undertake the task of explaining how the thing is done? The Magians of old dismiss the subject to the realms of "Pluto." The ancient Kabalists solve the problem by calling in the aid of "black magte." The Jewish priests and prophets call their own manifestations angelic, and every one else's demoniac. The Medieval Philosophers ranged all super-mundane phenomena under the category of "witcheraft;" the medieval mystics resolved it into the realms of elementaries, but the modern Spiritualists, one and all, insist that "human spirits," good and bad, or in their own newly coined vocabulary "developed and undeveloped," are at the top and bottom of every unusual occurrence and bottom of every unusual occurrence that marks the progress of human events. And in the meantime without reference to any solution that may be offered concerning the cause of their repulsive demonstrations, some powers known or unknown, but almost always malign and unhuman in their modes of action, perpetually startling us from our dreams of angelic guardianship, or compelling materialism to re-affirm with Hamlet that, "there are more things in Heaven and earth, than we dream of in in Heaven and earth, than we dream of in our philosophy." I am painfully reminded of this unquestionable truth by a series of letters. I have received since I arrived on the Pacific Coast, concerning the doings of a certain Palter Gheist, whose fancy it has pleased to take up his residence in the family of a venerable and highly esteemed minister of a popular church in Iowa. The circumstances as detailed to me in a series of earnest letters, soliciting my humble advice. carnest letters, soliciting my humble advice, and counsel in an emergency, to which the writer professed himself an utter stranger, has been considerably enlarged upon in a recent interview with which my respected correspondent has just favored me. For reasons which may readily be imagined by any sympathetic reader, my subject's name and place of residence must not be paraded forth in a newspaper article, and the sorrowful fact that one beloved member of his family has become insane under the pressure of the affliction about to be detaild, will, I trust, be a sufficient reason for silence, even if my sketch should be recognized by those who are all too well acquainted with the facts. There will not be anything in my narrative particularly new to the Spiritualistic reader, but he or she will please accept of my statements as a peg on which to hang the thread of our philo-sophic speculations. Mr. N—— an honored and popular "minister of the gospel," a graduate from the Oxford University, of England, and a gentleman of most estimable character generally, has long been a resident of America, in which land he has become the father of a large family. Within the last six years he has been settled in a lucrative and influential pastorate in Iowa, and finding the residence provided for him insufficient for the accommodation of his increasing household, he purchased a fine piece of land, and erected upon it a large and handsome residence. Mr. N. informs me that the land itself was uncultivated, the ground "virgin soil," and though it ad-

From a photograph of the estate which Mr. N. brought with him to show me. I should judge the situation to be eminently picturesque and the house itself to be a handsome and stately residence. As Mr. N. lived in a large cottage adjoining his present property, during the whole time that it was being laid out, and superintended in person the erection of the building put upon it, he was in a position to testify that the workmen he employed did not complain without causes of the many unaccountable hinderances they experienced in the progress of their undertaking. At first they noticed the continual disappearance of their tools, their dinner kettles, and even at times their coats and other articles of clothing they had worn and laid aside whilst working. These things were removed so frequently, and things were removed so frequently, and found again after long search in such unusual and even inaccessible places, that a suspicion naturally arose amongst them, of each other, and thus at the very outset of the work, constant quarrels, and some serious skirmishes took place amongst them. Several of the men at length left and it was after many contests had ensued and no less than four crews of workmen had been employed in succession that the word began to circulate in their midst, that "the place was haunted." It was, and still is Mr. N. informs me, quite remote from the city to which his duties call him, in fact, he designed the place for a rural retreat, and one sufficiently removed from the city, to preclude the probability of his favorite studies being broken in upon by visitors.

There were no irrepressible boys near no

ioins certain large and rich tracts of min-

eral regions, it has neither been worked

or broken into, until the foundations of his

own mansion were laid.

There were no irrepressible boys near, no leafers, or other likely or unlikely subjects upon whom to visit the disturbances that ensued, but as the work progressed, so did these disturbances increase, until Mr. N. inspired with sudden resolution to test the matter thoroughly, dismissed all his werkmen, quietly informing than he proposed men, quietly informing them he proposed invisible but still a palpable crowd press-to after his plans, and should not require ing upon and hustling him; hearse breath-their services any further. Being a gentle-

man of means and resolution, he then sent to Massachusetts, and from a town in which he had formerly resided he procured the services of an experienced old builder, with three assistants, and at his request, even the materials, and especially the ornamental work for his building was actually brought from Massachusetts to Iowa.

When the new workmen, arrived one of When the new workmen arrived, one of their first employments was to set up a handsome iron fence around the house, the circuit of which was closed by a finely wrought, but very heavy iron gate. For one whole day the men were employed in finishing up the fence, and setting the heavy gate firmly in its place, but at six o'clock, the next morning, Mr. and Mrs. N. were awakened from sleep by a summons from the combined forces of master and men, bringing the astounding intelligence that the fence was laid flat on the ground, and the ponderous gate was perched on a When the new workmen arrived, one of and the ponderous gate was perched on a high bluff of rock near by, and that with so nice a balance, that the men could only gaze upon it aghast and awe struck, but feared to touch it, lest its balance, ever so slightly displaced, it might fall and crush them. In relating this incident, Mr. N. added, "the vague suspicions of a supernatural agency which had hitherto possessed my mind were now confirmed and found the whole of my workmen so imbued with the same idea, that it was with the utmost difficulty I that it was with the utmost difficulty I could induce them to return to their labor." Mr. N. further stated, "I am not ashamed to own, Mrs. Britten, that my mind once convinced I had to do with other powers than those of earth, I resolved to meet my opponents with their own weapons. I gravely, but firmly assured the men I agreed with them as to the impossibility of any human asency in a work so nonderous, and human agency in a work so ponderous, and so speedily executed. I did not attempt to combat their assertions that their sleep hadbeen disturbed by groans, cries, sobs and smothered voices.

The huts I had had erected for them were

as the others had done, that it seemed all day long, as if a whole company of persons were hurrying, and worrying about in the ground beneath them, whilst at night, the voices of lamentation, buzzing, whirring, beating, pounding and moaning, were simply distracting. "Well," I said, "never mind my men, you have heard the last of it." I then pulled out my Master of Arts gown from its old time concealment, donned it and placed my college cap on my head. Summoning my wife and children around me, even to my little three months old baby, I reverently mounted the bluff on which the gate had been found, and then and there-performed the church services, singing all the hymns by the aid of my devout and deeply moved little congregation, and closed the exercises by humbly but determinedly administering the sacrament of the Lord's Supper to every member of my little forest church." Mr. N. added that from that time, to the full completion of the house, and the laying out of the grounds, not a sound was heard not a stone was moved, nor did the slightest cause for fear or anxiety impede the work. The men were paid and dismissed; the furniture brought in part from abroad, was arranged; domestics hired, but hired from New York, and the family quietly installed themselves in their delightful residence. For the first week the peace and tranquility of their home was so peace and tranquility of their home was so completely insured that they had entirely forgotten the singular episode which interrupted its early foundation; in fact, if they remembered it at all, it was as a grotesque and unexplained dream. On the eighth night of their residence in their new mansion, however, Mt. and Mrs. N. were startled from sleep by the wildest and most appalling shricks. Believing they proceeded from the nursery occupied by a girl and three of the nursery, occupied by a girl and three of the younger children, both the father and mother sprang from their bed and rushed frantically into the passage which led to the children's room. Here they were met by the nurse maid and the two eldest boys all of whom had been startled by the same appalling cries, but had located their source in the chamber of Mr. and Mrs. N. Whilst they were all vainly endeavoring to arrive at a mutual understanding, the cries were repeated, but in faint and smothered tones and then all assembled declared they proceeded, or seemed to proceed from the bed which the father and mother had just quitted. So strong was this impression, that the half dressed group tossed the bed clothes on the floor, and dragged the bedstead from its place in the belief they should from its place in the belief they should find the screamers beneath it. All was in vain, however, and after nearly an hour's search and a hurried consultation which ended as it began, in vague speculation they all retired to their beds, but only to be precipitated from them again in an agony of terror by the sound of "a host," "a multi-tude," or "mob," rushing along the corrider and down the stairs with a "soughing sound," exactly like what would be produced by the fleet rush of a vast crowd of people. Before the sounds had been fully caught by the various inhabitants of the house. Mr. N. was on his feet in the passage, rushing down the stairs, and rifle in hand stood gazing around him, and by the light of the kerosene lamps which he had left burning in all the passages, he beheld—nothing!—he assured me "upon his conscience as an honger man" however, that he felt a growd an est man," however, that he felt a crowd, an

beasts, and the shoves and pushes he experienced were precisely such as he would have felt if he had been in the midst of a herd of oxen. The rout bore him of a herd of oxen. The rout bore him along to the front door, and then suddenly subsided, while the trampling as of hoofs was heard for over two minutes, dying away in the distance. When the rest of the family reached, the minister, they found him huddled up in a corner by the street door nearly insensible. The street door was fast closed, bolted and chained within, but the whole of the horror-stricken group heard the retreating feet, accompanied with a strange murmuring sound, which gradually died away in the distance. "Mrs. Britten," continued my friend, "I was, and am, so willing to find any natural and mundane cause for these disturbances, that I would have gladly believed we were all misled by our fears, that the shrieks which at first we deemed so human, were the belat first we deemed so human, were the bellowings of jackals or other wild animals; that the whole wierd scene had been enact-ed outside instead of inside our closed doors, but this hypothesis was soon shattered by the discovery by one of our colored servants that the stair curpets were burnt, cut or torn almost to pieces, and several of the rails of the banisters were forced from their places and thrown on the passage be-neath. My own condition for the ensuing week bore sufficient testimony to the con-cussion of a force, even though it was an in-visible one, for my whole body was covered with bruises from head to foot, and I be-come so stiff and sore from the hustling I come so stiff and sore from the hustling I experienced that it was with difficulty I could get in or out of my carriage to ride to town and perform Sabbath duty some six days afterwards."

Mr. N.'s narrative has sufficed to fill several quires of letter-paper, which the has sent me from time to time during the last few months has least accounting many lowers.

few months, besides occupying many hours in detail during the interview, he has fa-The huts I had had crected for them were in the midst of the buildings and though on that particular night they vowed to a man they had not heard a sound, yet they alleged ready been related, but in others are still more strange and staciling. As in many other instances of bountings, the invisibles amused themselves by breaking windows, crockery, and every breakable thing in the house. Kare Chinese vases, Indian cabinets and alabaster statuettes have been smashed into literal powder. The children's clothes have been torn to ribbons; they have never been struck, but stones, bricks, dirt, and even water ha been thrown around them like hail. The thief subjects of persecution, however, have been Mr. and Mrs. N. themhowever, have been Mr. and Mrs. A. them-selves. The hapless lady's mind has at length sunk under this appalling visitation and Mr. N. remorsefully blames his own obstinacy in urging her to remain in such dark and detestable surroundings as the cause which led to his wife's mental aber-ration. His youngest children he conclud-ed to send away to school after the first ed to send away to school-after the first three months of the dreadful persecution. The three eldest, two boys and a girl, who had arrived at mature years, remained with

> These young persons have been absent, for months together, but no change has been apparent in the manifestations. All the observers have come to the conclusion that no changes have been made in the presence or absence of any individual of that household. The force, whatever it may be, that produces the power, is in the place, not in the house or the persons. The place is now abandoned, and Mr. N. will neither sell it nor consent to hire it out to others, who might participate in his own and his family's sufferings. He informed me, among numerous other particulars that he had numerous other particulars, that he had frequently dismissed his servants, sending them back to the place from whence they came to prevent their report from reaching their neighbors, and sending for a fresh group, but always from distant points. The disturbances were always stronger by night than by day, hence their casual visitors, though they occasionally witnessed curious phenomena, such as the throwing of stones. movements of furniture, etc., were quite unaware of the extent and weird nature of the phenomena. What was known or witnessed by others, was, as usual, attributed to "medium power" in some member of the family, but as Mr. N. sternly discouraged any conversation on such subjects, the real state of the case has been only partially guessed at. Mr. N. at one time remained alone for one week in that terrible house, with none but two negro field hands in the huts outside the house. For six days he have the cichings soldings and standard bore the sighings, sobbings, and stone-throwings with tolerable firmness, but on the seventh night, that is, when he returned from the city where he had been preaching he was driven almost distracted by a repeti tion of the same frightful shricks which had first opened the campaign. He declared that the sounds thus uttered would have torn any mortal throats to pieces, but even this he had determined to battle with prayer, and he would have done so had he not felt himself pressed upon-"crowded, hus test nimself pressed upon—"crowded, his-tled"—and that with such force that a mor-tal fear possessed him lest he should be pressed to death. Rushing down to the front door, he managed to unbar it and force his way through the crushing weights about him into the open air. He seemed compelled to fight with his invisible assail-ants, until he reached one of the page ants, until he reached one of the negro huts which he burst open, and entered in dread which he never knew equalled. Old Ben, his gardener, was asleep and snor-ing, when his master entered, but at that moment the but became almost ablaze with

flashing lights. They flitted around like stars, and as they became extinct, Mr. N. heard faint, crackling detonations, like the sounds produced by burning fagots. the sounds produced by burning fagots. This was Mr. N.'s last experience in his now deserted mansion. It occurred only a few weeks ago, and the afflicted owner came to me, as he has done to other confidential friends, whom he deemed he could trust, to consult me upon a case at once so weird and inexplicable.

I must not omit to say that the whole of the family, sometimes separately, but at other times in company, have seen tall, or rather gigantic columns of a sort of smoky or gray mist, which seemed by their

smoky or gray mist, which seemed by their swift motion to be propelled as if they were living organisms. Mr. N. says they generally loomed up to the top of the tailest doors, and some of the children affirmed they could see them curl down, as if stooping to pass out of open doors. At others they seemed to come through the pannels, walls and windows, forming at first a broken mass of smoky looking matter, then rearing into columnar shapes, with an indication of a ball, or head, at its apex. There was always something like a nucleus of misty light half way down or about the center of the column. These are all the details of this remarkable case which my space will allow me to print, and I have letters enough on this subject from Mr. N., his eldest daughter, and a young son who seemed to have taken a most deep-ly earnest part in observing the phenomena, to fill a volume, and now let me call my readers' attention to a few of the specialties involved in my narrative. From the days of Plutarch to those of Dr. Phelps and the Fox family, we have had accounts of hauntard houses more or loss in accordance with ed houses more or less in accordance with what I have detailed above. The general character of the phenomena as related in "The Invisible World," "The Night Side of Nature," the two worlds by Shorter and scores of other 'eminent authorities, not forgetting R. D. Owen's "Footfalls" and Wm. Howitt's admirable magazine sketchof phenomena, and connect their occurrence with the commission of criminal acts or vicious tendencies on the part of those who formerly tenanted the possessed places. But the frequency of these occurrences and their connection with alleged criminal acts on the part of former inhabitants, does not account philosophically for the mischievous, destructive and demoniae character of the phenomena produced in such bauntings. The readers of my "Modern American Spiritualism" will remember the accounts I there rendered of Spiritualism in California, and the wierd and horrible char-acteristics of the phenomena described. Nearly all the witnesses of those plienomena are now living and residing in this city, and in recent conversation with them they

assure me my only fault in the narrative

was the caution with which I understated

my facts.
In addition to thousands of similar narratives, I cite the case of Mr. David Hoff-man, of Wooster, Ohio, a full account of man, of Wooster, Ohio, a full account of which is reported in the Wooster Republi can, of the year 1871. In this case, Mr. Hoffman, a respectable miller, bearing the reputation of "a good Christian man," was so persecuted by invisible and unknown so persecuted by invisible and unknown powers that every article of furniture in his house was destroyed, and every piece of clothing not actually in wear, belonging to his wife, two grown-up daughters and one son, was cut to pieces or hid away in drains, gutters, wood-piles, or other out of the way places, where it became spoiled and unfit for use. What may these things mean? In many of the German accounts mean? In many of the German accounts rendered of the "Polter Gheist," like that recorded, I believe by R. D. Owen, of Counciller Hahn, and others of a similar character by Kerner in his Secress of Prevorst, the force of mediumship, like that of my narrative given above, obviously belonged to the place, and not as our modern Spiritualist writers affirm, to the mediumistic persons who visit it. Thus far, then, we have one clue furnished us. Mediumship may be a force inhering to wood stone, rocks, trees, and ground, no less than to persons. The next question is, why do spirits, if indeed they are spirits, repeat the crimes of old in such some and sights as ignifer murdon suited forman accurations. signify murder, suicide, former occupations etc.? In many instances of well authenticated hauntings, the form of the victim appears as well as that of the destroyer. Is it rational to suppose that the hapless vic-tims of wrong are compelled, like the ghost of Hamlet's father, to revisit the glimpses of the moon "and make night hideous" by a repetition of the deeds of violence under which their spirits were thrust forth from their mortal tenements? Classic authors relate how the souls of those slain at Marrelate now the souls of those slain at Mar-athon were seen again and again fighting their battles, whilst even the neighing of their steeds was heard by well accredited narrators. The fact is, the philosophy of hauntings, obsessions and unresting appa-ritions, whether of criminals or victims, has not been as yet satisfactorily explained, or their repeated demonstrations satisfactorily their repeated demonstrations satisfactorily accounted for. We might understand how the spirits of great criminals became earth bound, and that in the places where their bad passions were poured out in foul, yet potential magnetism, upon certain spots of earth. But if we credit one part of the narrative we must credit all, and just as sure as we hear of the murderer haunting the scene of his crime, so surely do we hear of the innocent victim chained to the same fatal spot, and enacting his or her

part in the same dreadful drama. How is this, philosophers? Is this justice? Is if the order of the Summer-land? Again, I could narrate scores of instances similar to the case of Mr. N. and like the California spirit detailed in Modern American Spiritualism, where no antecedents of humanity were imprinted on the surrounding scene were imprinted on the surrounding scene. Some of my California acquaintances, especially practical miners, have given me nu-merous accounts of spiritual interposition in their underground labors, and that both for good and evil; in scenes, too, where no vestiges of those ubiquitous "Indian spirits" whose influence is supposed to account for everything, was to be traced.

In this paper I narrate only what I have proved to be true—I attempt no explanations, but humbly await words of wisdom from better instructed authorities than myself in answer to my questions,—Who are
the spirits?—are they all the spirits of humanity? Who are those who delight only
in pure evil and mischief? What is the
philosophy of haunted houses? Are
they spirits or shadows who run, seream,
pound, tear, throw, groan, etc., in cases of
Polter Cheist manifestations?
If spirits—are the good victime as much
compelled to take part in these diabolical
rites as the evil persecutors?—if not, who
and what are they?—Echo answers what?
I pause for a reply. from better instructed authorities than my-

Satisfaction of Belief in Spiritualism.

My own spiritual experience has been much like that of Wm. Howitt, I commenced much like that of Wm. Howitt. I commenced the investigation of Spiritualism at home, with members of our family; when we had raps, movements of tables, and by these means communications from unseen intelligences professing to be our departed friends, and giving us satisfactory evidence of this. After this I saw remarkable spirit manifestations through mediums in Ohio, Indiana, New York and Canada—such as the elevation of heavy tables and other bodies when no person was in contact with them, the rooms in which these took place being at the time well lighted. I have seen hands repeatedly, and felt them still more often, when the hands of the only person in the room beside myself lay on the table before me; and this frequently in the broad daylight also. * * I have frequently received communications in writing both on slate and paper; and in all cases this took where in dayling or in a lighted room. took place in daytime, or in a lighted room, and under circumstances that rendered it utterly impossible for any person in the body to produce them. I desire no more evidence han I have had on this subject; for it leaves no room for question or doubt.

Those who can be satisfied by testimony apon this subject, may certainly obtain all that is needed. If they desire personal experiences, they need not go far to obtain them also, and know for themselves that Spiritualism is true, and rejoice in a knowledge of the most glorious gospel that was ever preached to mankind.

Our graveyards are not dwelling places for the departed; nor are their collins bedrooms in which they are to sleep till a trumpet-blast shall wake the dust, and call it forth to life again. There we lay away the shrouds, the cast off cases of humanity, while the friends we more are sally suitwhile the friends we mourn are sadly smil-ing at our sorrow, and longing to enlighten us, and bear up the load that presses the

mourner's spirit-down. What we call death is but an epoch in the soul's history. Life here is the first act in the great drama of existence; and the curtain only falls to rise again, and show us a fairer scene, and introduce us to a better life. We mourn not the departure of our friends as those who are agonized with doubt as to whether they have gone to a heaven of pious bliss or a hell of abysmal despair; nor do we mourn as those who believe they are asleep, and that only a miracle can awake them. There is no gulf between us and them that needs to be bridged; no wall that needs to be scaled; no vigilant gate-keepers to be eluded. In sorrow they are near to cheer us, in danger to warn, in temptation to strengthen. No selfish enjoyment celipses their love or weakens their joyment enjoyment enjoyment elipses their love or weakens their joyment engoles and selfish enjoyment engoles and selfish enjoyment engoles and selfish engoles are not true should be successful. affection, and as surely as we part we shall meet again. Tell it to the ocean, and let his deep voice repeat it to the thousand islands that lie on his broad breast; tell it to the winds, and let its glad tidings be carried on their wings over the wide continents, and let earth's millions join in one hymn of praise: Let the mourner's tears be dried, and bid the orphan smile—death is no longer man's enemy; by the angel of Spiritualism he swears eternal friendship to mankind. WILLIAM DENTON.

SENSIBLE.—A Unitarian addressed this note to the editor of the Chicago Tribune recently: "Among the agencies to be employed in relieving the Third Unitarian Church of its financial embarrassments, the Rev. Mr. Herford (if correctly reported in your Monday's paper) cites, faith, prayer, and courage. Being of the Unitarian household of faith, I had hoped that sentiments of this kind among our order were among the this kind among our order were among the things of the past—obsolete. They savor too much of 'Tabernacle' doctrine. Potatoes are made to grow by putting them in the ground, and then after tilling. This planting and tilling is called work. This is the only way that potatoes were ever known to be produced, and by the same natural process church debts are paid. Faith, prayer, and courage never yet grow a potato or paid a church debt, and they never will.

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.* By Hudson Luitic.

Laggishtypes

DEFINITION OF SPECIF.

How far removed this subject is from the path of exact observation or scientific thought, I need only to quote the received definition of spirit to show. It is according to the standard lexicon, "The intelligent, immaterial and immortal part of human beings." If immaterial, spirit at once escapes us. The methods by which we investigate physical nature are worthless, and it is amenable to no laws which we can ascertain. But how can an immaterial being have intelligence? How, even, can it exist? It is an absolute nothing, an intelligent nothing, an immortal nothing! And this nothingness, is not a first of organization, but a gift from Ged! Ardent, indeed, is the imagination of the metaphysician who accepts such an existence, and mointains its decirability. This immaterial part they say is a fragment from the Divine Being, and is an image of him in quality, but differs in degree. Not a step has been made since the Brahmins of the Ganges, so remote that our historic dates are of yesterday, perfected their system of theology. Men's spirit was a portion of the Infinite Spirit and was, after passing through a certain evele re-absorbed into the divine bosom, to flow out again in an endless succession of being. This theory is plausible, but being entirely imaginary, is no more worthy of credence than the vagaries of a dream. Here the speculations of one man are as reliable as those of another, and all are as idle conjectures, for at the very beginning it is impossible for finite men to know any thing of the Infinite Spirit, and how then so dippositly assert that the spirit of man is s deteched fragment or spark from this Infinite Source?

RE-INCARNATION. Nor is the modified form of this theory known as re-incarnetion less objectionable. The spirit is something for: eign to the physical body, which takes up its abode there in. This is a very old idea, and is received in almost its original form, as advocated by the Pythagorian and Platonic schools. In proof it is said there are those who distinetly recoilect passages in their previous existence. As the poet has said:--

"Some draught of Lethe doth await As old mythologies relate, The slipping through from State to State." But memory is not always silenced. Sometimes the potent draught is not sufficiently powerful; and then we decipher the mystic lines of some previous state:-

"And ever something is or seems,"
That touches us with mystic gleams,
Like glimpses of forgotten dreams,"

Ploto regarded this life as only a recognized moment between two eternities, the past and the future. Innate ideas and the centiment of pre-existence prove our past. To Plato, representative of the light attained of ancient thought, such might be estisfactory evidence, but to us, with the knowledge we possess of the physiology of the brain, they are of little value.

If the spirit is an independent portion of the Deity,

what can it possibly gain by re-incarnation? It is claimed that spirits who have sinned in the body are obliged to re-incornate themselves for purification. If the spirit is essentially pure, and becomes corrupt by confact with the body, it is stronge, indeed, a second contact is able to purify. If we admit the theory of re-incarnation the birth of every human being is a miracle and the spiritual realm at once removes itself from rational investigation. The difficulties which lie in the way of its reception are insurmountable; the greatest of which is, that at best it offers a speculative solution to a problem far better solved by the application of known causes. The entire animal world must receive its living element in the same manner, and re-incornation must apply to brutes as well as man, for one type of structure pervades all living beings.

Bay you this incarnate or physical state is one of probation; Fask how a portion of the infinite ean take on a probationary state, and being absolutely perfect, what benefit does it derive from incornation, or by repeated reincarnations? The higher can gain nothing by contact with the lower, and if spirit exists independent of matter, and living beings receive the breath of life by receiving a portion of the spiritual essence, then that essence must be the loser, and repeated contacts degrade rather than elevate it. That we lose our consciousness of the preceding states is among the least of objections, for consciousness and memory are often treacherous. The cardinal object tion which supplants all others, is derived from a study of the constitution and order of the world. Nature has one structural plan extending from the animalcule to man, taking in with all embracing sweep the vegetable and animal kingdoms. In accordance with that plan all beings beneath man are developed. Why are we to suppose that although his physical form is a direct continuance of the line of progress as expressed in animals, and his psychical being different from theirs, not in kind, but degree, a new method is introduced which sets aside and renders worthless this interminable series of advancing life? Man would exist just the same were not this new method introduced, as the laws of creation extend directly to him. They consequently disturb the otherwise unbroken harmony of nature by the introduction of a miracle.

An oak germinates from an acorn, under the favorable conditions of moisture and warmth, by which the germ is enabled to expand according to the laws of its growth. It is not necessary to suppose the spirit of a decayed oak takes possession of the acorn to clothe itself again with woody fibre. We say the acorn becomes an oak by the laws of growth.

The lion reproduces its kind, and we again refer the process to the laws of its growth, nor feel required to call to our aid the spirits of lions.

As the development of man is in a direct line from the animal world, why should we'depart from the observed

If we received the theory of re-incornation and that the spirit is a fragment of the Divine spirit, as the physical body is of the physical world, the difficulties are by no means escaped. We can see that the infinite series of creation is the means whereby the fragment we call the body was broken off from the physical world. By what process was the fragment broken off from the spiritual world? To say that some human spirits are re-incarnations while others are not, will not suffice, for all are re-incarnations, else none. If all are, then this difficulty is only placed more remote for the first incarnation must have occurred at some time, and how was that effected? How was the individual spirit at first created by, or detached from, the Infinite Spirit? Thus at every point the theory is beset with insurmountable difficulties, and it ever appears supposititious, as the psychical phenomena it seeks to explain are consistently referred to the known laws of the

I shall now sketch, as clearly as I may in the briefspace slictted me, an outline of what may be called the plan of creation, revealed by the light of recent investigation.

*Copy-right by Hadson Tuttle, 1877.

DEAD MATTER.

The old idea of the inertness of matter, that it is dead and inanimate, only moving when acted upon by superior force, has become obsolete. Whether we regard the atom to which matter is finally reduced as a pulsating centre of force, or as an entity, affects not our conclusion. If an entity, we can never know anything of it except by means of the forces flowing from it. We never see, feel, tuste nor touch matter. It is its properties or atmosphere which affeet us. All visible effects are produced by invisible causes. All the forces of nature act from within outward-"The things to be explained," remarks a modern thinker, "are changes, active effects, motions in ordinary matter, not as acted upon, but as in itself inherently active. The chief use of atoms is to serve as points or vehicles of motion. Thus the study of matter resolves itself into the study of forces. Inert objects, as they appear to the eye of sense, are replaced by the activities revealed to the eye of the intellect. The conceptions of 'gross,' corrupt,' 'brate matter,' are passing away with the prejudices of the past; and in place of a dead, material world, we have a living organism of spiritual energies."

The organization of atoms can not manifest any quality, that does not reside in the single atom. Hence, if matter in its aggregation yields the phenomena of life and con-sciousness, the atom must contain the possibilities of life and consciousness

The revolutions of satellites around planets; of planets around suns; of suns around colar centres, the floodings of light, heat and magnetism, in their grand order may be termed the life of the world. The same forces concentrated in lesser spheres, yield what we term life, as exhibited in sentient beings.

We are to divest ourselves at once of the old idea of the inertness of matter. It has within itself the forces by which it acts, without which it could not exist.

We have to deal with force, or what has ever been term ed apirit, from the beginning. Beyond this force and visible matter may lie the domain of the Infinite Mind, the expression of whose will and purpose these phenomena are. Our present object is to ascend only to the limit of known causes and there lay the foundation of our philos-

Do not say I deny the existence of the Infinite One, for I neither deby nor affirm. From the necessity of his organization which renders him finite, man can not compre hend the Infinite, and it is useless for him to indulge in such idle speculations. I here deal with the known, and leave the vast unknown for future research. I accept the existence of matter and force, as indivisible and co-eternal, nor pause to pursue the futile inquiry of their creation, or relation to an Infinite Spirit. Whatever that Spirit may he, the laws of matter, by which term I mean the fixed order of events, is the only means we possess of understanding and bringing ourselves in contact with him.

PHYSICAL PROGRESS. Our present purpose is answered by ascending the stream of time only to the period of the introduction of living beings on the globe, and then by rapidly tracing their evolution, to solve the problems propounded at the beginning. The telescope reveals in the cosmical cloud, the uncondensed world-vapor, in which our solar system must have originally existed, and mathematics has achieved its grandest triumph in showing that the relations of the planets is such as it should be were they formed by the ro. tation of such a mass of condensing vapor on its axis. The earth thrown off from its central sun by the radiation of heat, became a liquid ball, and by further radiation a crust cooled over the intensely heated fluid center. The atmosphere was dense with the vapors of volatilized elements which were too latensely heated to unite in compounds, and not until the temperature became lower, did oxygen and hydrogen unite and form the vapor of water. When the temperature was still further reduced this vapor condensed and fell in showers on the heated surface.

Then began a new series of actions and reactions, which for awful sublimity can only be witnessed in the primeval state of worlds. The water falling from the dense atmosphere surcharged with volatile elements, ran down into the hollows of the rocks, penetrating the crevices and coming in contact with the internal heat, became reconverted to steam, rending the surface into fragments, and disintegrating and pulverizing the porous rock. Collecting in larger basins, thermal lakes and seas were formed which boiled like great chaldrons, sending up steam and spray. Confusion prevailed. Land and water intermingled, the sea being an archipelago of thickly interspersed islands of rugged rocks. The low, irregular peaks scarcely appeared above the black waves, and their rugged sides spoke of their flery birth. The weird landscape of desolation was enveloped with a black and lowering atmosphere in which the storm never ceased. Creation put on a strange garb in those, her morning days, yet order reigned supreme amid the wild confusion. Even then the vast plan of creation in all its minutia, was written in the secret chambers of the constitution of the atom, and this commotion was only its throes and spasms, to give it more complete expression.

In this weird sea, overhung with black clouds and tossed by earthquakes, in which the latest of the metamorphic or primitive stratified rocks, were being produced from the crumbling cliffs, the first form of life made its appearance; a gelatinous mass formed by the aggregation of cells neither vegetable nor animal, but combining both kingdoms, within its microscopic mass.

A portion of the metamorphic group, several thousand feet in thickness, and the entire cambrian and cumbrian series ten thousand feet in thickness, or nearly three miles of rock intervenes between this period where we fix the dawn of life, and the beginning of the Silurian where mol lusks, not as high in the scale of being as the oyster, were the most advanced forms of life on the globe. When the mind endeavors to grasp the vast duration represented by that three miles of rock, formed by the slow deposition of sediment on the floor of the ocean, it finds itself wholly inadequate to the task.

ORIGIN OF LIPE,

The experimental researches of several scientific men in England and France, show that the low forms of life always appear under certain conditions, however guarded the experiments in preventing the presence of germs Those by Bastian are most extended, and carry the question beyord reasonable doubt that the singularly formed fungi and active atomics were spontaneous generations in the carefully scaled vessels in which his experiments were conducted. What renders these results the more interest ing, is that the forms which appeared were such as the theory of spontaneous generation requires. Had they been comparatively light in the scale of being, that very fact would have invalidated the experiments indicating the unobserved presence of germs.

It is probable that these simple aggregations of cells have been produced in all ages. The cell is the beginning of all forms of life; even in reproducing life in any manner, as by division or parentage. The cell is the primary form from which the infinite series of vegetable and ani mal life is derived. Life is inherent in matter, and living beings are the individualization of that life. Its individualization was the result of conditions such as now exist in the sea, so that should the earth be divested of living beings, it would begin a new series of advancement, differ. ing only from that recorded in the rocky strate by the superfority of present conditions to those of the original

To be Continued.

Written expressly for the Religio-Philosophical Journa CHRISTIAN SPIRITUALISM.

BY SAMUEL WATSON D. D., Editor American Spiritual Magazine,

A popular error among Spiritualists as well as Christians, is confounding the teachings of Jesus with the creeds and dogmas of the churches. They are separate and distinct, as I shall endeavor to show from the record given by the Evangelist of what he taught as the basic principles of the religion he came to es-

He found the Jewish church composed mainly of two sects, viz.: Scribes and Pharisees. In his first sermon he inculcates purity of heart and assures his hearers "that except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven."

The Pharisees were the strictest sect in the perform ance of all the ceremonials of religion, but knew noth ing of its spirituality. In this sermon, and throughout the three and a half years of the ministry, he openly rebuked the observance of the Mosaic law and the Materialism of the Jewish religion.

Notwithstanding this, there are Spiritualists as well as Christians who believe that he endorsed the Mosaic account of the creation and fall of mon with its company of the creation and fall of mon with its company.

account of the creation and fall of man, with its con-

This is a very important question, upon the solution of which much depends. Did Jesus ever by word, or by any fair interpretation of what he said at any time, make the slightest reference to the acts of Adam and Eve? Nor do we find any reference to them in the Old Testament after the 3rd chapter of Genesis. Neither of the Evangelists give us any account of this event upon which hangs so many dreadful conse-quences in this world, as well as unfold realities of the eternal state. In every system of religion there is a cardinal truth or error which like the first links of a chain necessarily brings all the other links along with

it. Here are first links of the chain of creedal Christianity which I contend does not receive the en-dorsement of Jesus, nor does it form the basis of the

Christianity he came to establish. The popular teachings of Christianity are, that we fell by Adam's unbelief, and that we must be saved by faith in the atoning sacrifice made by Jesus on the cross. We find not the slightest alusion to faith in the sermon on the Mount, but the doing of the things Jesus taught, constitutes the wise man, who built his house upon the rock. Here is the fundamental error of the teachings of theology, that faith is the condition upon which is suspended the salvation of mankind who hear and are capable of accepting the gospel. It is by doing, more than by believing, that we are to be saved; as Paul says, we are to work out our own salvation. This question seems to be forever settled by the author of Christianity, when he brings the Judgment day before his hearers in the 25th chapter of Matthew. In this he shows as clearly as can be that it is not faith but feeding the hungry, clothing the naked, visiting the sick and prisoner, and ministering to the wants of humanity. In perfect harmony with this, James gives the definition of true religion to be the visiting the fatherless and widow in their affliction, and keeping humself unspotted from the world. Here is a Contile that is reasonable—one which the Jew and Gentile, Pagan and Christian, Scientist and Spiritualist can ac-cept as rational, and which, if practiced by mankind, would make man's inhumanity to man cease to cause countless millions to mourn. This is to be the religion of the coming Church, the Christianity of the future. It is with this Christianity that true Spiritualism har-

monizes in the great fundamental principle taught by Jesus, that whatsoever we sow that shall we also reap. Let us now look at Christianity from the beginning to the close of the New Testament. The birth of John the Baptist, the harbinger of Christ, was as follows: (Luke, 1, x) And the whole multitude of the people were praying without at the time of incense, and there appeared unto him an angel of the Lord standing on the right hand of the altar of incense, and when Zach-arias saw him he was troubled and fear fell upon him. But the angel said unto him, Fear not Zacharias, for thee a son, and thou shalt call his name John." An angel gave to Mary, the mother of Jesus, what his name must be that was to be born.

Angels brought the "good tidings of great joy which shall be to all people" of the birth of Jesus to the shepherds who were watching their flocks in the vicinity of Bethlehem. "And suddenly there was with the angel a multitude of the heavenly host, praising God and saying glory to God in the highest, and on earth

peace, good will toward men." After his birth the angel told them "to flee into Egypt and be there until I bring thee word." After his temptation, "Behold, angels came and ministered He was all through his life as recorded by the Evangelists more in communion with, and under the influence of the invisible than of the visible

One of the most interesting spirit manifestations is recorded by three of the Evangelists. I copy Luke's account of itas given in chapter 28:—"And it came to pass about eight days after these sayings he took Peter, John, and James, and went up into a mountain to pray. And as he prayed the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias, appeared in glory and spake of his decease, which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep, and when they were awoke, they saw his glory, and the two men that stood with him."

This was indeed a glorious manifestation of spirit presence. The Jewish law-giver was not permitted to go over into Caraan because of one offense in the wilderness. The old prophet had, according to the history, ascended in a chariot of fire far away, but they meet with Jesus and his three favorite disciples upon "a with Jesus and his three favorite disciples upon "a with Jesus and his three favorite disciples upon "a with Jesus and his three favorite disciples upon "a with the start had some for the purpose." high mountain" where they had gone for the purpose of praver.

There are many Spiritualists now who have witnessed similar manifestations. These are occurring all around the world, and those who have had these heavonly visitors, as some of us have, are better than ever before prepared to appreciate these glorious privileges Such manifestations are becoming more frequent, and believe the time is not far distant when the vail be tween the two worlds will to a great extent be removed. This manifestation was typical of the glory of

the new dispensation which is dawning upon the world. Give but the conditions necessary and we shall have them. Let the pure in heart ascend the mountain to pray, having their aspirations ascending upon high and the spirits of just men made perfect will be attracted to the holy assemblage, and heavenly com-munion, and recognition will be the result of such meetings. Angels appeared to the women who came to embalm the body of Jesus. "As they were much perplexed thereabout, behold, two men stood by them in shining garments, saying, 'Why seek ye the living among the dead?' When they reported what they had seen to the disciples their words seemed to them as idle tales, and they believed them not."

We see in the resurrection of Jesus and his showing himself to Mary Magdalene: she supposing him to be himself to Mary Magdalene; she supposing him to be the gardener, did not recognize him; nor did the two of his disciples, as they talked together and did not know him as they went that same day to a village called Emmaus. When the eleven gathered together Jesus himself stood in their midst, and said unto them peace be unto you. But they were terrified and affrighted and supposed they had seen a spirit, a type of the manifestations of the present time. The universal of the manifestations of the present time. The unitelief of all the disciples first, and of Thomas who de clared he would not believe unless he could see with his eyes and feel with his hands, a type of the mass of sceptics at the present time. Finally, after giving them the most satisfactory evidence of his identity, showing them that he could visit them when the doors were shut and vanish out of sight from the table when they recognized him, "he led them out as far as to Bethany, and he lifted up his hands and blessed them and while he blessed them he was parted from them." There are many who have witnessed similar scenes to this, of meeting and parting, and rejoice to know that the time has come, that Jesus said would come, that we should see the angels descending and ascending upon the sons of man. Luke says, "While they be-

held him, he was taken up, and clouds received him out of their sight." "And while they looked steadfastly toward heaven as he went up, behold! two men stood

by them in white apparel."

We have thus seen that from the birth to the ascension of the author of Christianity, spirit presence and spirit communion with mortals forms by far the most interesting portion of the history of the founder of the Christian religion.

I come now to notice how this religion was promulgated among mankind. The disciples went into an upper room. "These all continued with one accord in harmony, in prayer and supplication."

And there were dwelling at Jerusalem pious devout

men of every nation under heaven, and every man in his own language heard the gospel. The spirits controlled the apostles to speak in their own native tongue to all these nations, and three thousand were converted through this spirit manifestation, in one

day.

Jesus preached only to the Jows. When he sent out
the seventy disciples, two together, he directed them
to "go only to the lost sheep of the house of Israel." Christianity, however, was designed for the gentile world as well. How is this "middle wall of partition" to be broken down? By spirit manifestation, it was accomplished.

Cornelius, a Centurian of the Italian band, when he retired, about 3 o'clock in the afternoon, for prayer, saw "an angel of God coming to him, who directed him to send to Joppa for Peter, who would tell him what to do. He sent two of his household servants and a devout soldier the next day. "When they drew nigh to the city," about noon, "Peter went up upon the house-top to pray." I think this angel entranced Peter during which he saw in a vision thrice that which impressed him that his opinion of the Gentiles claim to the gospel was erroncous. While Peter thought on the vision, the spirit said unto him, "Behold, three men seek thee."

Peter went with them the next day, "and certain brethren from Joppa accompanied him." Cornelius had called together his kinsmen and near friends, and on the arrival of Peter's party he said, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold! a MAN stood before me in bright clothing." Peter preached to them the first sermon, offering the gospel to the Gentiles, declar-ing of a truth "that God was no respecter of persons." "While Peter yet spake these words the Holy Ghost-fell on all of them which heard the word. And they of the circumcision which believed, were astonished as many as came with Peter, because that on the Gentiles was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God." Here is the most important event recorded in the Acts of the Apostles brought about by "a MAN," who visited this Gentile, communicating with him who obeyed his directions by which such important results were accomplished.

The next most important event was the introduction of Christianity on the continent of Europe. And how was that effected? By spirit manifestation. Paul, Silas, and Timothy were traveling, "passing by Mysia, came down to Troas. And a vision appeared to Paul in the night. There stood a man of Macedonia and prayed him, saying, "Come over into Macedonia and

help us. This native born Macedonian knewpthat Paul was the very man to meet those proud intellectual Greeks, and convince them of the truth of the doctrine he preached. Nor was Paul disobedient to the heavenly vision for, "after he had seen the vision, immediately we endeavored to go into Macedonia." He went to Philippi, which is the chief city of that part of Macedonia. Success attended their preaching, a church was organized and a part of the New Testament is the letter addressed to the Philipping all by the influence ter addressed to the Philippians all by the influence and through the agency of this NAN, who appeared to him at night.

One more case of spirit manifestation and I am done. In the last chapter of Revelation made to John on the Isle of Patmos, "who was in the spirit on the Lord's day," a panoramic vision passed before him in regard to the seven churches of Asia and of nations, kingdoms, and empires and of the was to descend upon earth. He says, "And I, John, saw these things and heard them. And when I had seen and heard, I fell down to worship at the feet of the angel, which showed me these things. Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the Prophets, and of them that keep the sayings of this book worship God."
We have seen the New Testament like the old opens

with a spiritual manifestation. All through the history spirits manifest themselves to mortals and closes with the most remarkable spiritual scene in the records of ancient history. I claim that primitive Christianity was established by Spiritualism, and that the teachings of its author are in perfect harmony with

Memphis, Tenn., Dec. 5th, 1877.

Written expressly for the Religio-Philosophical Journal. A NEW YEAR'S GREETING.

O BY HENRY T. CHILD, M. D.

By common consent the first day of the year has come to be looked upon as a mile-stone along the road of life; and the experience of all mankind has been that the farther we pass along this road, and the more of these mile-stones we have seen, the more rapid is the flight of time, and the nearer these seem to be to

This earth-life may be compared to a hill which we ascend in childhood and youth, reaching its summit in manhood and womanhood, and then as the declining years come to us, we descend it. In early life we notice the scenes that are around us in our journey up the hill, but many of these make a very slight impression upon us. On the summit of the hill we are engaged in the busy mazes of life, and then comes the time for us to pass down the hill, often through scenes and conditions similar to those which we had passed in early life; these impress us again and recall the memories of early life more vividly, than those of our maturer

The journey over these hills makes up the full rounded life of three score and ten, although but a small portion of mankind complete this circle here, still all must do it somewhere on the pathway of eternity. The lessons of this life are of the highest importance, though few of us realize this as we should while passing along. When we look at the little infant, just unfolding into intelligence in the early years of life, where conditions have been favorable, how beautiful and attractive these are. Their physical forms are so perfect that we can readily understand why the great teacher said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." The physical form which the spirit is then building is so pure and attractive that almost all feel drawn to the contraction of drawn to it, but how often after a few years, is the purity and attractiveness in a great measure gone. The child has gone out into the ruder walks of life and has partaken of gross and impure food, and the system has become correspondingly gross, and, sometimes

even repulsive. Soon, however, the power of thought comes into action, and we may realize the truth of the proverb: "As

a man thinketh so he is."

Here we have the opportunity for the practical application of the first great lesson of our lives, and it will be well with us if we follow it carefully; our phys will be well with us if we follow it carefully; our physical systems will then not only return to the purity of childhood, but they may be made to go far beyond this, for as the physical body is built up by the spirit and modified by the thought, it is subject to a constant change, a kind of death in which particle after particle that has fulfilled its mission. Is thrown out of the system, and its place supplied by new elements, which must partake of the character of those furnished it, and are therefore considerably under the power of the will in the selection; and if we make an effort in the will in the selection; and if we make an effort in the proper direction, and with scrupulous care, we may supply the place of every atom that is going out of our bodies, with that which will be better for us than the former was, so that we may progress into higher and better conditions and build up better bodies for

Continued on 5th Page,



Scenes From the Home of Ouina.

(Given by Cuira through her medium, "Water Life," Afra. Cona L. V. Richmond.)

THE ISLE OF ROSES

Then above each group arises a mist or roscate vapor which gradually assumes shapes of children's forms; each group accompanied by a teacher or attendant; they float toward the pavilion, and are soon in the presence of the lovely being who dwells there. The children are all bright and beautiful, their faces beaming with love-light and intelligence. Their guardians or teachers are beautiful maidens, who seem bathed in light and robed in the color of the group to which they belong: They each bear an offering, a rose or bud to the "mother of the Roses," as they name her, and then resume their places in the pavilion, which has now expanded to include the whole number. As they thus remain ranged in groups around the fountain, where all their offerings have been placed in a snowy rose-shaped urn; they seem like the spirits of the roses; yet wearing the human shaps and like real rosy children of earth.

And now they sing, first low and soft, then wave on wave of sound, the offering of their spirits in praise. This is the meaning of their song:

SONG OF THE SPIRITS OF THE RCSES. Beautiful isle of delight,

Land of the Roze-blooming soul-Tinted with rays over bright, Swayed by love's perfect control; Far o'er the beautiful sea Sing we our praises of thee.

Gorms of the soul here are sown, Deeds of fair kindness and love, Little thoughts, words of kind tone Bloom in our garden above. fele of our heavenly home Hither all loved ones must come.

Guardians-full of sweet grace Teach us from hearts of the flowers Till in each leaflet we trace Thoughts, proyers and feelings like ours. Sing we a song of pure joy Free from all shade of alley.

For o'er this love lighted world Thougands of fair islands float, Each hath fair lowers unfurled, Each has its own lovous note. Guardians and mother we bring All our love to your sould as we slag.

Praise to the All Father God, The Father and Mother of all, For the flowers which spring from the sod, For the thoughts which respond to love's call. O Parent of Life unto thee

All offring and praises must be. Meanwhile the Mother of the Roses has knelt, and touching the fountain of pure water, its spray flows out in baptism upon the children who kneel to receive it, and bend their brows in silence.

Then they rise, having grown more and more radiant and beautiful, each child's face as fresh as the roses from whose hearts they seemed to come.

Now the mother soul waves her hands over the fountain, whence seem to issue rare rays of light; then she asks in sweet

Children, why do you live? They answer:

To grow in grace and beauty.

Q. How do you grow in grace and A. By cultivating the best thoughts.

Q. And how are best thoughts kept alive? A. By doing good to others.

What is the highest motive here?

A. Love. Q. How, then can you become most perfect, and grow most in spirit?

A. By loving most. Thus did the mother teach her children. Then she waved her hands above the fountain, and a strange scene appeared.

Q. What do you see? One answered from the white rose group, "I see an earthly mother bending o'er her dving child. The death angel is there, and has already folded the little spirit in her arms. The mother weeps; she cannot see that the spirit is not dead; she only sees

the cold and silent body. Q. What, then, is death?

A. The birth into our home? Q. What see you now?

Answer from one of the tinted groups: "The mother falls upon the ground. She is prostrate with grief. Oh, that she could sec! Now the death angel nears our home. Oh, it is another white bud for our world!

Q What will you do? A. (All together). We will welcome and love the white bud of earth.

Q. And the mother?

As she asked this, from out each group came one, each bearing a bud, and attended by a guardian, they floated in a reseate cloud toward the earth.

(To be continued.)

Government began in tyranny, and force began in the feudalism of the soldier and the bigotry of the priest, and the ideas of justice and humanity have been fighting their way like a thunder-storm against the organized selfishness of human nature-

Items of Interest-Gems of Wit and Wisdom.

GOD, GRANT ME THIS. In that hushed hour when o'er my lifeless

clay,
The waiting angels whisper "It is done,"
And lead we toward the gates of endless day,
Of all my prayers, I pray God grant this

That I may go so far, earth's bitter blame Will die in silence ere it comes to me, And no sharp twangings sound about my

Tearing my soul with inward agony. Give me a place wherein I may forget

The cruelties which broke from careless. lips.
And bloodless murders deep in cold eyes set,
And things which torture more than
scourge or whips.

There in the stillness let me shut my eyes And sleep until pain's memories die away, And I forget how the lips shape to sighs And all the moans which human hearts

Then when I waken with my face made light And soul unbent from accidents of pain, Refreshed in life, white-souled and clear

must say.

of sighs. Give love's lost treasures all to me again. It will be blessedness to love and feel Such utter affluence of light and joy That not a shadow with the light can steal,

Nortremulous sorrow, sable-robed, destroy In that sweet time, the roses of delight Will never mangle with accreted thorns.

What bitter lessons one must learn to say, With stony eyes, and steady patient mouth, Smile through the heat of many a fiery day, And dream of well-springs in a land of drouth.

But love will be so passionless and white, It will not fruit in jealousies and scorn.

But in the golden sometime, when this life Has blossomed in fair fullnes, we shall

Love is of God, and not with discord rife, And makes all souls 'aspire, endeavor, Emma Tuttle.

CHRISTIANITY is the effete relic of a dead and mouldering past, insisting on dragging through the world its loathsome corpse a horrid, ghastly spectacle, full of dead mens bones and all uncleanness: a grizzly skele ton, grinning in fiendish glee at the mani-fold miseries, mountain-high, it has heaped upon humanity! Spiritualism, a fresh and rosy-cheeked damsel, full of hope, elasticity and buoyancy of spirit, fair to look upon, mild and gentle, joyous and laughing, cheer-ing all, assisting all, inspiring all, banishing gloom from every heart spreading blessings gloom from every heart, spreading blessings innumerable along her pathway at every step, making earth indeed a very heaven!

Unite these two i—the grinning, ghastly spectre from the charnal-house of Pagan folly and Hebraic dogma, and the blooming virgin fresh descended from the sunny slopes and terraced pavilions of the Summer-land, bursting like a goddess on our enraptured vision!—Never! Unite Christianity and Spiritualism! sconer unite oil and water, flood and flame, light and darkness, Heaven and Hell, God and Satan! Never let it bei Repel, resist the invidious advances of this protean-visaged monster, Christianity, as he seeks to claim as his heaven-affianced bride, the beaven-descended maiden, Spiritualism; striving to encircle her in his allcrushing arms, as fatal to everything they clutch, as were those of that holy agent of its (Christianity's) pious purposes in days not long agone; the virgin's statue in Inquisition Hall and grim Bohemian castle dungeon, when they drew the unlucky victim of the Church's wrathful doom close to the statue's preast, to receive the Virgin's kiss-a horrible cruel death from knives innumerable, condealed within the Virgin's sacred form, cutting thereby the offender into mince-meat excommunicate.-Coleman.

JAFFAR. Jaffar, the Barmecide, the good vizier, The poor man's hope, the friend without a

Jaffar was dead, slain by a doom unjust; And guilty Haroun, sullen with mistrust Of what the good, and e'en the bad might say, Ordained that no man living from that day Should dare to speak his name on pain of

All Araby and Persia held their breath.

All but the brave Mondeer; he, proud to show

How far for love a grateful soul could go, And facing death for very scorn and grief (For his great heart wanted great relief), Stood forth in Bagdad daily, in the square Where once had stood a happy house and

Harangued the tremblers at the scimitar On all they owed to the divine Jaffar.

"Bring me this man," the caliph cried; the man Was brought, was gazed upon. The mutes

began To bind his arms. "Welcome, brave cords," cried he; "From bonds far worse Jaffar delivered me;

From wants, from shames, from loveless household fears; Made a man's eyes friends with delicious

Restored me, loved me, put me on a par With his great self. How can I pay Jaffar?" Haroun, who felt that on a soul like this The mightiest vengeance could but fall

Now deigned to smile, as one great Lord of Might smile upon another half as great

He said, "Let worth grow frenzied if it will; The caliph's judgment shall be master still. Go, and since gifts so move thee, take this gem, The richest in the Tartar's diadem, And hold the giver as thou deemest fit!" "Gifts!" cried the friend; he took, and hold-

High toward the heavens, as though to meet

his star, Exclaimed, "This, too, I owe to thee, Jaffar." Leigh Hunt,

THE line and cry about "women getting out of their sphere" if allowed to vote, is not entitled to any consideration. Why, there are to-day more women out of their sphere than it is possible to enumerate. There are thousands of women in the city, and proportionately large numbers everywhere, whose lives are given up to prostitution. What put these women out of their sphere? Not surely the agitation of woman's suffrage and an equal right to an education and choice of a profession with men. There are thousands of other women whose lives are given up to fashion and uselessness. What placed them out of their sphere? Not surely because they have not been allowed equal privileges with men in laboring where and how they pleased in life. There are to-day thousands of overworked and underfed women deprived of the comforts of life and

home. Would suffrage make it worse for them could they get farther out of their spheres if they tried?" No. Every one is more or less out of her sphere who in not making the most of life, and the best way to bring her back again is to open wide all the avenues of education and culture, and allow a free choice of pursuit, and that the only incitement that shall help or hinder shall be the reward of well-doing, and the natural punishment of ill-doing.—Holbrook.

Spiritualism and Christianity.

Spiritualism and Christianity are anti-thetical, radically antagonistic, and imposi-ble of assimilation or harmonization. The genius and spirit of the two movements are antipodal; and despite the many efforts to conjoin the two, it has ever been an impos-sible task to reconcile their many inherent,

inseperable contrarieties.

Christianity is based upon the life and teachings of one individual, Jesus, the Christ; Spiritualism is based upon the life and teachings of no one man or set of men, but upon the revelations of nature, both in the material and spiritual world, Christianity recognizes and blindly accepts the leadership of a young Hebrew living nearly two thousand years ago Spiritual ism neither recognizes nor accept's any spe-cial leader, either on earth or in the spiritspheres. Christianity declares the life and words of Jesus to be a revelation from God to man, full, complete, by which our thoughts, words and deeds must be guided if we would attain the kingdom of heaven; Spiritualism knows nothing of any authoritative pen-and-ink revelation from the Sapreme to man, emphatically declaring that the life or words of no man, however emi-nent in goodness and wisdom, are to be regarded as the infallible standard by which our lives and words should be measured or our lives and words should be measured or guaged. Christianity affirms, through its Christ, that heaven and earth shall pass away, but his (Christ's) words shall never pass away; Spiritualism distinctly and positively proclaims that the words of no man, even in this enlightened age, ablaze with scientific research and philosophic lore, much less those of one living in an unenlightened, barbario era, will endure for enlightened, barbaric era, will endure forever, but that many, very many of the teachings of the wisest and purest sages, whether of the past or present, will sink in-to oblivion with their kindred errors of all times and ages. W. E. COLEMAN.

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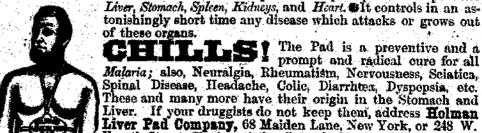
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CHICAGO, ILL., DECEMBER 29, 1677.

The "Dector's Law."

The time has now arrived when the "Act to regulate the practice of medicine in the State of Illinois" is about to go into effect, and it seems necessary for us to speak in regard to some of its provisions.

As we say in regard to the proposed law for Iowa, it is well and proper to have a law regulating the administration of death-dealing drugs, or of articles capable of injuring or destroying health and life; and we care not how stringent that law may be, only have it made to operate in such a manner that one who dabbles in medicine, and does injury by his ignorance, or folly and recklessness, cannot be sworn clear by by others of the "Society."

If the health of the people of the State is to be protected by law, let not the law be made for the few to the exclusion of the many; let it not be a law to erect a medical dictatorship over the rights of the citizens; to awell the hordes of graduates of medical colleges, and to give the professors therein the power to charge the most textortionate fees for services, and for counseling with the fledgelings of their schools, whose course they are bound to uphold from their relation to them, under all circumstances. How many of the graduates and licentiates who are prescribing these powerful and dangerous drugs, can tell the commercial drug from the chemically pure? And in how many drug stores in the State of Illinois can pure, unadulterated drugs be obtained? It seems to us that if the law were enacted, as it is claimed, to protect the health of the people, it should be made to strike directly at the root of the evil; for it is certain that it is more safe to trust to our grandmother to prescribe catnip, saffron and elderblow tea to our babies, than to give them impure and deadly drugs prescribed by ignorant hands. And again, we would rather trust ourselves in taking smartweed, boneset, golden seal, and the like, under the directions of our country cousin, than to swallow such mixtures from such persons.

But the law is intended to make another discrimination, and that is against "magnetic healers," in the phrase, "Manipulation or other expedient." From the reading of the law, Sec. 12, it can only be applied to "Any itinerant who shall profess to cure etc." But if ne or she does cure by their "manipulation or otherwise," has the dignity or peace of the State been disturbed, or the health of the people of the State been compromised, by the restoration of an invalid to health by other than the prescribed formulas of the pharmacopæia? Has the truth been violated? But supposing a prosecution is commenced for healing by "the laying on of hands," have they not Scripture authority for so doing? Can a man or woman in this free country-this secular government-be condemned for doing good in carrying out the principles of their re-

Again, what is the healing power employed? Can any of our physicians define it? Do you say, it is only in the imagination! Very well, then, if by the manipulations of the magnetic healer the imagination of the patient has been aroused to a degree to work out a cure, is not the effect far better than would have been that of nauseous and depressing drugs? Dr. Fahnestock claims that the power resides in the individual will of the patient, which, when understandingly directed, works the cure. Others claim it is an impartation of vital magnetic force, which, like transfusion of blood in some cases, revives the drooping energies and restores healthy, vital action. Jesus "knew that power had gone out of him." Who can tell? Let it be as it may, a cure is effected. What injury has been done? What law of individual right-what principle of individual freedom in the pursuit of happiness guaranteed by the constitution has been violated?

Before a prosecution of a magnetic healer can be sustained, it will become necessa-

ry for the class who have caused this socalled law to be engrossed upon the statntes, making them the self-constituted guardians of the health of the people of the State, to show conclusively what animal magnetism is, to explain its operations, to define its qualities, and to demonstrate that it is dangerous and liable to innoculate the State with infections, contagious, and pestiferous disease, and then it will properly become the duty of the "Board of Health" to move-for its suppression.

Until then, we would advise all genuine healers to pursue the even tenor of their way, and with their angel assistants to proceed to carry out their heaven-appointed mission of "healing the sick by the laying on of hands," as by the constitution of the State, and of the United States, they have the undoubted right to do.

IOWA DOCTORS WANT A LAW.

A movement of the dectors is general throughout the State of Iowa to bind the people to their will and to hold arbitrary control ever their persons and purses, claiming the exclusive right to "kill by law" and to dictate to the people how they shall die, if not—when?

If these men, by their merits as healers, cannot compete with those they denominate quacks and ignorant mediums, of what value is their self-styled science to the people? If the sick are more readily cured by other means, what patent virtues can they claim for their nauseous aruga? If vital and spiritual magnetism directed by human or angel will, can remove the disease and heal the sick without leaving the toxicological influence of drug poisons still operating upon and depressing the vital forces of the body, as many of the articles employed as remedies by physicians are known to do, why must the people be compelled to swal-'low those poisonous drugs? When many of them, as mercury, are known to all physicians to only act as a curative remedy by supplying their own action in the place of the disease for which they are given; and when that action is often dangerous and deadly, fastening many times incurable suffering upon their victim, and even causing the most horrible deaths, in what spirit can these men go forward and ask the lawmakers to bind the people hand-and-foot to their scientific ignorance, and give them, to the exclusion of kindly human or angel aid for the sufferers, the exclusive right to decide what the people shall do, or swallow when sick?

If the people of Iowa, and of all the States, desire to enjoy their personal rights, and particularly their dearest right to care for their own; to entertain angels openly or unawares, to decide for themselves whem they will trust in sickness and whom they will pay for such services as they require, then they must be up and doing. The war for the domination of fogy dectors and bigoted sectarists, is all couched in this move to control the rights vested only in the people—it is a compact between Herod and Pilate to crucify the truth and the rights of the peo-

Duited, earnest protest alone can prevail, and then it must be watched to prevent their bribing legislators into its support and springing a snap-act in some hasty manner upon the State. "Eternal vigilance is alone the price of safety."

is alone the price of safety." If the doctors are so very anxious to have a law to protect the interests of the people, whose welfare they have so much at heart, and desire to hold in their keeping, let there be one enacted to protect the people, from scientific quackery, which under the guise of authority conferred by license or "Sheep Skin" is every day, by its pretentious ignorance, making fearful inroads upon human life, while claiming to be the guardians, of the people's health. For such as these, ignorant pretenders, who assume by authority of granted powers to deal out dangerous drugs while devoid of knowledge or skill, let them have all the law they want; but to interfere with the right of the people to be cured by salutary means, without those drugs,-their right to consult spirit physicians and magnetic healers and to be restored to health through the impartation of vital magnetism, would be to take from the people, and place in the hands of a combination of conspirators, all that pertains to individual freedom and constitutional rights, and is a stretch of constitutional legislative power, which no conscientious and unprejudiced legislator would ever attempt knowingly.

Rational Association.

The First Rational Society is the name of a society just organized with a full list of officers, in Orland, Steuben county, Indiana, for united action in sustaining civil and religious liberty. Its creed is faith in the knowledge of truth and obedience to its requirements as the savior of humanity.

Its demands are that ye break every yoke, undo every burden, and let the oppressed go free; ever remembering that whom the truth makes free are free indeed, while those held in ignorance are slaves of

sin and shame.

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sities of the times require.

Scientific and liberal speakers are solicited to callon, or address as above, C. B. Darrow, corresponding secretary, stating subjects and terms.

Dr. Carpenter Again.

Dr. Carpenter seems to be very uneasy under the scathing exposures of his ignorance and heedlessness in regard to the facts of Spiritualism by Alfred R. Wallace, Mr. Crookes and Mr. Stainton-Moses. In "Fraser's Magazine" for November lie returns to the charge and attacks all these gentlemen. He can offer nothing new of course. He can merely reiterate his old, exploded charges, denying the actuality of facts, which all careful, persistent investigators know to be true. His main point is this: that no amount of evidence ought to have any influence on our minds, or even receive respectful attention, if the facts asserted differ from our present belief as to the laws, limitations, and powers of na-

This is simply an arrogant and bigoted assumption, unworthy of any man of science of the the 19th century. For instance, according to this writer, the fact of levitation is not to be looked into because it seems tc contravene what we know of the law of gravitation. But it does not contravene it, any more than a man contravenes it when he jumps up in the air. There may be an invisible agent at work. But this suggestion is received with a shout of derision by such physicists as Carpenter, Hammond and Beard. They will not admit the pessibility of the thing; and so levitation is set down by them as an absurdity as great as that of saying that two and two make five.

Carpenter's objection to these modern phenomena, is the same that was used by the physicists of old when the Copernican doctrine of the earth's revolution round the sun came up. Even so great a man as Lord Bacon scouted it. "What! do you tell me there are antipodes; men walking with their heads down in the air, and their feetopposite to ours? Any child can see that it is nonsense." Such were the arguments once used against the Copernican system; and equally valid are the arguments now, used by Dr. Carpenter and his sympathizers against the well-known facts of clairvoyance, independent motion, materialization of hands and forms, etc.

It may be some time yet before we show these anti-progressive Horkeys, that our facts remain and their speculations are void. But the time is manifestly drawing near. Some of our facts have been so repeatedly demonstrated, and are so manifestly demonstrable under right conditions that even the Carpenters cannot hold out much longer.

Voltaire.

The Boston Globs presents the following thoughts, and they are well worthy of perusal:—

Voltaire is becoming a very live topic with the approaching centennial celebra-tion of Voltaire's death in 1878, and the handling of the great wit by Mr. F. B. Per-kins of the Public Library in his lecture last night foretells somewhat of the manner in which the verdict of the past century will be redressed by free and independent scholars and thinkers. He would use neither whitewash nor blacking, the lecturer re-marked, but "rub off a little of the dirt that has been heaped upon him so long." If it were asked what is the use of explaining Voltaire, the answer was, "He was the foremost leader of free thought and free speech in that century which was the parent of this, and in that country whose ac tion secured the national existence of this. It appears that the Roman Catholics do not get over the barbarous rage with which they execrate Voltaire. In 1815 they dragged his remains from the grave and flung them into a common sewer, and this year a book is published to attack the proposed Voltaire centennial; for the abuse in which Mr. Perkins furnished a very close illustrative par-allel in a dreadful description of Luther's immoralities and debaucheries, from the writings of the late Archbishop Spaulding, Baltimore, a highly respectable Roman

Mr. Perkins touched off this first gun in the Voltaire centenary, with some spirited preliminary remarks on a topic of the day, after the manner of Rev. Joseph Cook, urg ing citizens to their political duties. The Vol tairean politics of the present day were thus expressed: "If certain people can have their way. I shall be turned out of the insignificant office which I hold; but that is no matter. I long to have a clean gov-ernment over this splendid city. I don't want a Democratic hat nor a Republican pair of boots. I want a good hat and a good pair of boots. I don't want a Democratic government nor a Republican government I want an honest, good government." There was this sort of longing for honest government at the bottom of Voltaire's bitterness according to the lecturer, against society toward the end of the seventeeth century. "Just as we might say in Boston, the words of the ordinance expressly called for a practical printer, and a mere politician was nominated. Such was the state of things that infuriated Voltaire. He himself suffered its abuses. Oppression maketh a wise man mad: how much more a sensitive and extravagantly irritable poet and man of genius! He struck at every wrong and abuse he could reach." Evidently there is to be some preaching to good purpose on texts furnished by the Voltaire centenary. -Boston Globe.

Only two Classes.

There are, nor can be but two classes: Materialists and Spiritualists. If the Christian churches choose to hurl scorn and contumely on Spiritualism we can only pity their blind zeal which wantonly destroys the foundation of their belief. If they are not Spiritualists, what are they? If their religion is not Spiritualism what is it? Are they materialists? They are assuredly, unless Spiritualists. There is no middle ground. It comes with poor grace, when their system rests on spiritual manifestations made eighteen hundred years ago, to ignore parallel manifestations made to-day. Will they join flands with the materialists. and for the puerile object of present triumph, dig their own grave?

nėw year's greeting.

To the Friends of the Journal.

With faces full of faith and hope
From reading angel promises,
We send our New Year's greeting out
Where e'er a soul who listens is.
A happy New Year to you all,
Dear friends, with souls so staunch and true,
Who stay our hands and cheer our hearts,
Our heart-felt blessing unto you.
It may be wishes are too cheap

To offer soldiers who have fought
In Freedom's army long and well
To clear the way for truer thought;
Who, pierced by javelins of hate
From cowled head or altered friend,
Mave suffered much, but fainted not;
And will stand faithful to the end.
You know too well how hard it is
To hunger, and be fed a ctone,
Reconnect that you can it not.

You know too well how hard it is
To hunger, and be fed a stone,
Be censured that you eat it not,
And cursed until the heart makes mean;
But better things than these you know—
The gladdening love of engel eyes,
The knowledge that the world becomes
More like God's kingdom in the skies;

That spite of hate, and sin, and srime,
Mon's sould do whiten in heaven's light,
And, scarcely sensing how or when,
Desert the wrong and choose the right;
And slowly misanthropic scowle
Change into smiles of trust and faith.
As reasoning brains have learned that truth
Is more than what the dead word south.

From secred deals where priests preside,
From glaring stage where actors shine,
In song and story, lip and heart
Give utterance to our faith divine.
Its truths appear like priceless gems,
In drifts of rubbish oftentimes,
But oh, how pure and bright they are,
How filled with light of better climes.

So give of what the angels bring,
Fling out your banners hopefully,
Speaking the truth, in love achieve
A great and bloodless victory.
De brave to stand the shock of war
Which rages in the realm of mind,
March onward toward the hills of light,
Let spics and traitors lag behind.

The angels cheer you from the hills Which gleam across death's pulseless sea; The glory of the morning land Shines earthward and the ghadous fice. Remembering friends who strengthen us In word and action, lest we fall, We take this happy New Year's time To thank you, and God dless you all!

Self-Sacrificing.

We have a correspondent whose name we would like to mention if it were in good taste, who though he is not a rich man and only three years a Spiritualist, yet he has done and is doing a great work through his devotion to Spiritualism. His morning and evening devotions are healing the sick; his daily prayers are works of kindness, and deeds of benevolence, his labor to benefit others to the sacrifice of self. Many are the invalids whom physicians failed to relieve, restored to health through his healing powers, "without money and without price." His missionary work is accomplished in part, by sending the spiritualistic journals to those who are groping their way in the dark, to give them glimmerings of the glorious light of the future, which is already shining into the present.

Our friend has been called "erratic" for all this, but, he says, "erratic or not I mean business and want no lies or humbug with me. If I go to hell I will go straight."

With a host of such workers as brother C. the world would soon be forced to acknowledge the great good which is silently being done by Spiritualism, and being self-convicted thereby of selfishness and ignorance of its greatest good, would be prepared for the general reception of angel visitants, and be elevated by communion with the good and true from the other side, into the spirit of fraternal unity.

Hair-Dye.

A lady who became insane, now in spiritlife, writes to her husband through J. V. Mansfield, cautioning "all who desire to live and die in their right mind to avoid the use of hair dyes," which, she says, in her case, caused insanity and death.

We have known cases of paralysis caused by the constant employment of hair-dye, and also cases of bad poisoning from the use of washes, denominated "Hair Tonic," composed of sugar of lead and lac sulphur. The best way is to live true to the laws of our being, and when the natural changes occur, let us rather blossom into old age and ripen our spirits for the other spheres, than attempt to "roll backward the years," and revive the appearance of youth here, when its vigor has been lost. There is something noble in the snow white locks of the venerable patriarch, who has lived a true life, and spent his days and years in trying to make the world the better for his having lived in it, which no artificial "vigor of youth" could ever impart. Why, then, attempt, by means which can only prove injurious to the free action and full development of the spirit in the body, to improve nature's grandest and sublimest effort in this sphere, the complete ripening of the spirit in the fully matured body, while awaiting the boatman's call to journey on to the fields of ever-increasing light and wisdom.

Next Sunday morning Mrs. Richmond will commence a series of lectures on the subject: "The Scientific Aspect of Spiritualism." In the evening her subject will be: "The Signs of the Times—the New Year of Religion."

Apparition Among the Indians.

The British Columbia papers of the 22nd contain an account of a singular apparition at Metlakatlah, in the Mission Church. The missionaries are Revs. Duncan, Collinson, and Hall, all of the church of England, and they have done a good work in taming the Tsimshaen Indians.

The Hudson Bay company's steamer Otter, which arrived on the 21st alt. at Victoria, reported on the authority of Rev. Mr. Hall, that while the Indians were at prayer in the mission house on the night of Sunday, the 14th, five figures robed in white suddenly appeared near the communion table, and remained there in a kneeling position for some time. The Indians rushed into Mr. Hall's house and begged him to come back with them. He did so, and distinctly saw the figures, and with Mrs. Collinson, watched them until they mysterious. ly faded away. Mr. Hall is willing to make oath to these facts, but refrains from expressing an opinion on the matter. It is said that some of the officers of the United States revenue cutter Wolcot also saw the apparition. - Mr. Duncan and Mr. Collinson were away at the time. Probably Mr. Hall will be asked to give further details.

The Famine in India.

The lamentable famine in India presents to us one extreme of life; wealth and lux-usy the other extreme. The Portland Transcerent says:—

The famine in India is one of the most terrible calamities of modern times. Though only half the truth has yet been told, that which is known gives a vivid description of the horror brooding over the unfortunate country. In many once flourishing villages there is now left neither man, woman, child, nor beast—nothing but roofless houses and the skeletons along the roadsides, which the jackals and vultures have picked clean. The deaths are known to amount already to more than half a million, while thousands have died unnoticed and uncounted by the roadsides, and in the jungles, where they had gone to pick berries and dig roots to stay the pangs of

In the relief camps, where 243,000 have been gathered together, the mortality is at the rate of 6 out of 10 in the year, being 30 times the ordinary rate of mortality. In my score, after inspecting some 4,000 poor creatures, an official of the Government exclaimed: "Well, the truest mercy would be to send for some troops, and shoot every man, woman and child of those 4,000, for there is not one of them but must die a lingering and painful death."

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Bishop A. Beais speaks at Grand Rapids, Mich., the last two Sundays of December.

Mrs. Rennett, of Boston, has been exposed again. Verily, the way of the exposer is hard.

Dr. Dean Clark is doing good service in Oregon: He has spoken at Portland, Ssiem, Albany, Silvertown, and Engene City. Let our subscribers remember they can

now send the Journal three months to some friend for forty cents. There will be a Christmas Festival of the Chicago Progressive Lyceum, at Grow's

Opera Hall, Thursday evening, Dec. 27th.

An unusually large and highly interested audience attended the lectures lately given

by Capt. H. H. Brown at Vermont, Ill.

Read our book-list, it is now complete; the prices of many books have been reduced, and our patrons would do well to make

Mrs. C. Fannie Allen, who is lecturing in Cleveland, O., is spoken of in deserving terms of praise, and is doing a good work there, speaking to steadily increasing audi-

A new medium, we learn, is being developed in Cleveland, O., who promises to astonish and convince the skeptics with the remarkable manifestations in her presence.

Mrs. H. Morse speaks at Benton Harbor, Mich., December 29th, 30th and 31st; Benton Harbor School-house, January 1st, 2nd and 3rd; Kalamazoo, January 5th, 6th, 7th, 12th and 15th.

Captain H. H. Brown delivered recently six lectures in Dixon, which are well spoken of. Accompanied, as they were, by the singing of Mr. Vandercook, increased the attraction, and rendered them doubly interesting.

We have now a full supply of Liberal and Spiritualist publications on hand, to supply our patrons with excellent reading matter for the long winter evenings. Look carefully over our list and select and send for such as you desire to read. Remember, "knowledge is power."

B. F. Underwood lectured at Lincoln, Neb., Dec. 23rd. He holds forth at Norborne, Mo., from the 25th to the 30th. Engagements follow at Marysville and Pleasant Hill, Mo.; Independence, Kan.; Brighton and Nora Springs, Ia.; Toronto, Lindsay, Medford, and Owen Sound, Ontario, (commencing in Canada, Jan. 20th.) and Springfield, Riverton, Streator, LaSalle, Peru, and Gardner, Ill.

We trust that Mr. Hayes has not been scared out of appointing Bob Ingersoll minister to Germany by the cries that have gone up from believers in "Christian statesmen." We haven't Christians enough like Pomeroy, Colfax, and Shellabarger to go round. It will not be hurtful to piece out with Bob for Germany. Bob is a little heterodox, but he is square.—Uincinnatt Saturday Night.

Philadelphia Baptist ministers suggest prayer as a remedy for the hard times, but some faithless soul said it would be of nouse so long as Congress was in session.

THE INDEPENDENT VOICE.

Answers to Questions.

Reported expressly for the Relatedo-Philadophical Journal.

By the Spirit of James Nolan through his own materialfixed organs of speech in the presence of his medium Mrs. Hollis-Billing at her residence, 21-Ogden avenue,

[Notice to our feathers.—Questions which are of a coloning of philosophic character or which tong to advance a knowledge of either world, may be cant to us to be advance a for abover. The questions should be propored with great care; it is often a difficult to frame a question properly, as to give its solution. No questions of a personal or business as ture can be questioned. The opening of this channel of information is extended with much labor and expense to the publisher, as well as considerable service on the part of the including, walls intended to subserve the interests of all rather than the few. It will of course be underexed that neither anselve her the medium are responsible for the answers given.—Editor Journal.]

Question: Can Diakka or low undeveloped spirto strious or mischievious turn of mind, take upon themselves, or assume the character of the good and pure, even to clothing themselves in resplendent robes of light, with helo surrounding their heads so dezzling as to be blinding to the spiritual senses of clairvoyants, and thus deceive, not only mortals, but soiries? not only mortals, but apirits?

Answer:-That is impossible, sir. No. undeveloped spirit can assume the form of a bright and good one.

Question:—We have the essertion of chirvoyants who say that they see spirits constantly about them, and who are able to give descriptions which prove their assertions to be correct; these clair-voyants sometimes assort that the particular spirit of some distinguished individual is with them all the time, and they carry the matter to such an improbable extent in their assertions, as to throw great doubt upon the fact as to whether that identical spirit is with them?

Answer:-They are likely not, sir. It is impossible to change such a spirit to a mortal, or have him constantly around, and especially when he is a worker in the Spiritworld.

QUESTION:—Such mediums get what they suppose a message from a distinguished spirit, Lincoln, for example—they are constantly in receipt of messages from him.

Answer:-Well, sir, no other spirit will satisfy them. They call constantly in their mind for something in that direction; to satisfy them, perhaps, one of their control gives them a communication from that spirit, and shows the medium his portrait, for the mind is constantly dwelling on it; like insane people the presence of the portrait of a friend whom they desire to be with, will satisfy them. There are many Jesuits in the Spirit-world, who say the end justifies the means.

Question:-What is the offect of intense hatred

on the spirit? ______Well, sir, one thing I have noticed that he who sends a curse, generally receives a greater blow in return. Curses, like chickens, come home to roost.

Question: What is your opinion as a spirit of the hollow globe theory—that is, that the interior of the earth is adapted to the habitation of man? Answer:-I am not prepared to answer

that question. I will say this much that there is land at the North-Pole, and an open sea, where you will find people in less than lifteen years.

QUESTION:--If there is a spiritual counterpart to all things physical, then is there not a world, ca it were, within a world?

ANSWER:-This material world is within a world; the spirit spheres are all around-

QUESTION:-Do you know enything of electricny, omy by the enects broa Answer:--I do.

Question:-Can it be analyzed?

Answer:-In time it will be: not at present. Much of the electricity around the earth is produced by the friction of molecules in the atmosphere. Question:-As a spirit do you hear physical

sounds the same as mortals? ANSWER:-No.

QUESTION:—When our spirit friends are about us, do they see what transpires?

Answer -Not as you see it; nor do they hear or see as you do, because if they did, they would be compelled to have physical eyes or ears.

Question:-Do they get the information they desire by impression?

Answer:-You may call it impression: that will answer; I, however, feel or know these things, and it is through the instrumentality of a sense I cannot explain to you. You never see an object until you first think of it. The thought comes first.

QUESTION: What is the opinion of the spirits generally in reference to the present conflict between Russia and Turkey—its probable results, and whether other nations will be dragged into the

Answer:-The opinion of spirits generally, and I may say all that I have conversed with on the subject, that the whole of Europe will be dragged into this war, and we see as spirits that the natives of India sympathize with Turkey, and are only waiting for an opportunity to spring into the conflict. .

QUESTION:—Prof. Loomis claims to have tele-graphed to the distance of several miles without wires, and asserts that in a short time he may be able to telegraph across the continent in the same manner. What is your opinion?

Answer:—This prediction I made eight years ago; I think it has now acquired a foundation. That will be succeeded by another system of communication: Take an electric current that would suit your mind, and the mind of some man in Londonthrough the instrumentality of that current you can telegraph any thought you choose to each other. Other minds with different thoughts would require different currents. Within twenty years this system of telegraphing will be understood. The theories of Prof. Loomis are only the beginning.

Querion: Will every individual then be able to do this?

Answer:-No. Every one cannot understand the science.

Speaking of electricity, the controlling spirit said: It will eventually become one of the most important agents in the world, propelling our machinery, illuminating our

cities and heating our houses. Question:—Is the sun visible to the inhabitants of the Spirit-world?

Answer:-It is. Quarties: Is it the source of light there, as on this planet?

ANSWER:-It is not.

Question:—How was it that Christ was able to erform miracles, and afterwards give that power to his disciples?

Answer:-He did not give power to them; he only gave them instructions in the methods he practiced. If one-twentieth of the remarkable things done to-day, had been performed in the time of Christ, they would have been regarded as miraculous. Everything was a miracle that the people did not understand 1800 years ago.

Continued from Second Page.

our spirits to dwell in, and to use. The more perfect these bodies become the more complete will be the control of the spirit, and its powers will be wonderfully increased. Here as elsewhere: "By their fruits ye shall know them." There are opportunities to-day for higher development on all the planes of being, than the world has ever witnessed, by constant and faithful observance of all the laws of our being. Who will ance of all the laws of our being. Who will enter this field, without any reservation, determined to carry it out to the fullest extent of our powers, and see that nothing unclean or impure ever enters into our physical bodies, and that all our thoughts shall be pure and chaste, that their influence over the physical may be as perfect as possible. Let us now on this mile-stone of 1878, resolve that we will begin anew this great

work of physical, moral and mental regen-eration, so that this year shall find us far in advance of any former one, in power, in usefulness and in happiness. We know that each year brings us nearer to the time when our labors on the physical plane must cease, and we realize that each year, more and more of those who have been our companions and fellow-travelers, have gone over to the other shore, and we know as we approach that shore, we ought to feel more desirous that we shall have nothing to look

back upon with regret, either of misspent hours, or of lost opportunities.

Let us then faithfully and earnestly re-solve to make the best use of our time, and seek to build the very best houses we can for the temporary dwelling of our spirits, that so being accustomed to an excellent house here, we may be the better prepared to enter that "house not made with hands eternal in the heavens."

Spirit-Life.

The Recorder, of Janesville, Wis., says: The Religio-Philosophical Journal contains a very remarkable article in its issue of Nov. 24th. It gives three states of spiritlife by actual experience, giving scenery, social relations and other conditions in each by the spirit of Judge Edmonds, Mrs. Cora V. Richmond, medium. The article occupies eight columns of this excellent paper, and should receive a general reading. Col. Bundy, the editor of this journal, is receiving flattering notices by the press and prominent individuals, for his marked suc-cess in its conduct. The JOURNAL is offered on trial three months for forty cents. The subscription price is \$3.15 per year. Send for copy to the Keligio-Philosophical Journal office, Chicago.

Rassed to Spirit-Life.

Prosed to Spirit-life, Nov. Sith, at DeRuyter, N. Y. Jefferson Vincont, aged 72.

Our friend and neighbor was not confined long to a sich bad, but gradually wasted away. He ecomed to suder considerably a few days before his voicese. He finally passed away like one going to sleep without a struggle. A few months ago white sitting in his chair, he said he saw several faces, and one he recognized as that of his brother, who departed this life several years since. We feel to sympathize with the afflicted family, but feel that their loss is his eternal gain.

G. E. Hill.

Passed to Spirit-life, from St. Charles, Ills., Dec. 4th. John Munn, aged 56 years and 11 months, after an illness of Ecveral weeks.

He was been in East Kent, England, but has long been a resident of this country, and for nearly twenty years has been a consistent and devoted Spiritualist. He was consoled during his last sickness by the presence of his friends from spirit-life and passed away with a full consciouences of continued existence on the other shore.

Passed to Spirit-life, Jan. 31st, 1877, Mrs. Mary E. Kent, aged 28 years; wife of David L. Kent, of the firm of Cunningham & Kent, and only daughter of Offis and Sarah A. Akley, formerly of Plainfield, Will Co., Illis.

She leaves three small children deprived of a loying She leaves three small children deprived of a loving mother in the form, but who will guide them to spirit-life. She was a good medlam and loved to talk with her loved ones gone before. We know she is among the blessed. When her father was going to the house (he not knowing her spirit was free), she met him on the road and said, "Father, do not break down when you get to the house and see my body, as Mother and David have done. Remember I am happy, and I will go home with you this afternoon, and we will have a long talk." She did so and her father says it was the pleasantest afternoon of his life.

MRS. S. A. AKLEY.

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When remedies are ordered, the case is submitted to her Medical Band, who prescribe remedies suited to the case. Her Band use vegetable remedies principally, (which they magnetize) combined with scientific applications of the magnetic healing power.

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hair and \$1.00. Give age and sex. Remedies sent by mail to all parts of the United States and Canadas.

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Seponifier, see advertisement on another page 23-16-25-16

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Spirit Music.

That music in the twilight! that music in the air! It stirs my heart, it stirs my soul, like some forgotten prayer

Breathed in my early childhood's home, beside my mother's knee.

And soft and sweet, and sad and grave, that music

And sole and Sweet, and the dual frave, that there is to me.

Where did I bear it sounding lest?—'tie some romewhered strain

Awakening cehoes in my breast that dormant long had lain;

It was not in the ball-room—Oh, no, it could not

'Tis only fit for twilight eves or moon-beam lighted sea.

Where did I hear these strains before? Wes it mother climes,

Beside the summer executed and beneath the bending times?

Is it a sour of the olden time? Or is it a strain of earth?

Was it first chanted by angelo? Where did it take
Its birth?

Was it sung in the isless of the accan, down by the

coral bed?

Did it come from the lips of a "Banghee," breething a wail for the dead?

Oh, mournful music and golemn! you carry my
soul away.

Oh, dreamy music, you buil too with your en-

Oh, exquisite music, you draw me up into the breezy cir.

I follow you breathless and penting, for you beekon me everywhere;
You tell me of things I know not, of hopes that are buried deep;
You speak of bright, happy, golden dreams that only arise in sleep;

You wast me over the mountain and over the valley green,
And down by the supless torrent where never a soft hath been.
Then beer me upwards, upwards, away from this world's uprest,
High over the cliff and the caste, high over the

cagle's neet;
Eser me to heavenly manoions—take me, oh take
me there!
Take me, oh, becutiful music! take me, oh, music
of prover!

Why not have spirit music of the most enchanting character? Indeed, it does exist, compared with which the music of the children of earth is as nothing. We have musical stones producing sounds not unlike those of the music box. The sounds produced by them seem to rise and fall and recede as though caused or governed by the wind. Then again there are musical fish, whose singing sound something like that produced by the colian harp. Advancing a step, we come to singing mice; then to birds, then to men, then to angels; then to the universe itself, from the motions of which "God's thoughts are sung."

Enemalisty Imborated.

BY DIE. D. ALTEROSE DAVIG.

My brothers and sloters of earth,
Then have yo no blessing for me.
Since such was my humble and lewly in the
That I am of little apparent worth
In what we externally see?

Tis true I have no regal sire
To breathe me a breath of fame;
No magic have I to strike the lyre
To intonate my name.

But I am more than an earthly clod—
Ay, more than a sapphire gem!
For I am by birth-right a God!
A child of the great I Am!

And my footprint; will gleam where Jehovah heth trod, All over Jorusalem.

Yea, I shall traverse the starry heights,
Where resplendent glories roll,
And my path will be strewn with celestical
delights

In radiance of the soul.

But shall I be greater than ye,
Or am I the chosen of God?

And may not the pathway allotted to me Also by you be trod?

Nay, brothers and sisters of earth,
I may not journey, alone,

For all shall be counted as equal in worth Regardless of lofty or lowly birth In accord with the life-deeds done. And the soul that is found in the van In the upward and onward way,

Reaps not its reward of man
In this lower life to-day.

The City Up Thore.

BY LIBBIC S. DOUGLASS.

I think over much of the city up there, Where the soul never tires on its way, Where its mission is love, like the angels above Tending upward to infinite day.

I have friends over there in that city so fair, Whom I loved in the sweet long ago, They have builded their home from the decas they have done, And the city grows near as I go.

I am sowing seed here, though 'tis often I fear They'll not bloom to my liking up there, And I weary and tire for the life that is higher, When I think of the city so fair.

Now, friends, one and all, let us heed well the call, Clear our gardens from weeds we call sin, So when angels of light our souls that way invite, They will love all our flowers, and come in. Howlest Hill, N. Y.

Brief Mentions.—Sarah A. Chase, of Dresdan, Nob., writes: "We are holding scances three times a week, and are well pleased with the demonstrations." E. W. H. Beck, of Delphi, Ind. writes: "The Journal improves every year." J. C. Brown, of Elmira, N. Y., writes: "The Journal grows better and better all the time." Inc. F. Goodrich, of Waterproof, La., writes: "I have enjoyed the weekly visits of the Journal very much." Mrs. A. Perry, of Frairle Dusse, writes: "There is more truth and common sense in the Journal than there is in any other paper. I should very much miss its weekly visits." T. F. Enslow, of Derby, Iowa, writes: "I am pleased with the high and noble stand the Journal has taken, and I hope (and shall work) that the harmonial philosophy may be better understood among my neighbors." Z. M. Church, of Janesville, Wis., writes: "May the good angels ever ald and bless you in your noble work of charity."

Mediumsbip.

Mediumship is the natural state of every person. In fact, it is really one of the pre-requisites in order to obtain spiritual manifestations, and every body is to some extent mediumistic whether they admit it or not. As we understand the term medium, it is the susceptibility to spirit contact or influence, and nothing more.

Spirits after they leave the body do not linger on or near the surface of the earth, unless for a special purpose, and mediums at times, perceive. them elairvoyantly, and often feet their presence and characteristics. Looking directly at spirits with the "eyo-shafts," dispels their density very often, and unless the medium passes almost into the Spirit-world it is impossible to gaze directly at there. This is almost an axiom, and should not be overlooked in investigating the phenomena, and in sacking to have the medium fully describe a spirit, wait until he or she gots in rapport with the spirit desiring to communicate. The Witch of Endor had to go into a trance before she could call up spirits. Maybe they materialized sufficiently for Saul to recognize them. At any rate this ancient account is one of the best to study in order to get a correct appreciation of latter-day

phenomena. Swedenborg used to go into a room by himself and hold communion with spirits. At one time it is related that a woman came to him and desired him to find a spirit friend in the other world, and Swedenborg said he would try, and enjoined her to wait in the room until he returned, and then re. tired behind a curtain from view. She weited for a long time and he did not appear. Everything was silent behind the curtain. At last she could no longer retain her femenine curlosity and wentto the curtain and withdraw it, and there lay Swedenborg apparently dead! She started back quickly in horror, and draw the curtain as it was: before she disturbed it, and was content to wait until he appeared, which he shortly did, with a message from hor spirit friend.

Mesmerism, Etc.—I sent you yesterday an article giving my views/in regard to some of the powers of the senses, etc., when the brain is in a statuvolic condition. With your permission, I will here add that (if you have not seen) you will be surprised to see the powers of the faculties of imitation and motion demonstrated when the subject is in this condition. Upon paper I can but state, that I have had some patients to imitate acy motion that I would make, when I was behind them or out of their natural sight. Indeed, I have many patients who will imitate certain motions independent of their consciousness, and will sometimes repeat them at other sittings; also in-dependent of their consciousness or of my thinking about them. Does not this prove conchasively that these organs have a memory inde-pendent of their functions of consciousness, as well as of my power to excite or draw their atten-tion? But these things must be seen to be realized, and yet, there are still other powers connected with this condition that are deeper, and if any thing, more interesting than is dreamed of in the world's philosophy, and which demonstration, I am-constrained to say, has the power to reveal?—

That we are all adrift "on the subject of psychology, mesmerism, magnetism, biology, etc., we have no doubt. When Mesmer found that certain subjects could be thrown into a mesmeric olom by looking intently at a tree, he failed to define why such should be the case. Dr. Fahnexteck induces a condition analogous to the mesmeric sicep without making a single pass, claiming that in all cases it is self-induced; indeed, the phenomena produced by him are far more remarkable in their nature than nine-tenths of the manifestations produced by mesmerizers or psychologists. We say, then, that Prof. Gregory, Dodds, and all those who talk so leafnedly about mesmerism and psychology, are all "adrift;" they have no anchorage, no foundation on which to stand, for Dr. Falmestock teaches his subjects how to produce on themselves every variety of the mesmeric phenomena. Give us more light,

A Useful Sommambullst.—A young man who lives on a farm in Australia, lately went to sleep on a sofa after a hard day's work, and had been lying there for some time when he got up and went outside. His companions observed that he walked with a staggering gait, but little notice was taken of the matter, as they expected him to rejoin them immediately. The somnambulist, for such he was, passed through three or four gates, untying and retying the fastenings, which are made of rope, and made his way to the woodshed. There he hung his coat upon a nail, took down a pair of shears he had been using in the day-time, and proceeded to sharpen them. He next caught a sheep, and had just finished shearing it when he was awakened by the sudden arrival of his friends, who had come with a lantern to search for him. The shock of swakening caused him to tremble like a leaf; but he soon regained his equanimity. The sheep was shorn as well as if the work had been done in broad daylight, and the night was by no means a clear one.—Ex.

He had undoubtedly been shearing sheep during the day, and went to sleep with his work as the dominant thought of his mind, and when sleep overcame him his body responded to that dominant thought, and he at once resumed his work. It is precisely the came with mediumship. Take special pains to forcibly impress upon the mind of a medium the fact that you believe there is a gold mine in a certain field, and that you will give him a portion of the same if he will point out its locality, and you will in nine cases out of ten get a communication favorable to the undertaking, and the exact place of the mine will be given you. The medium is entranced with a dominant thought in the mind, and the spirit is bent to the influence of the same, and the message is perverted. This accounts for the many false messages given to the world. The thoughts of the mind often possess a potent influence, and it is not always an easy matter for the contolling influence to overcome them, and give a message unadulterated with the personality of the medium.

Dr. Slade .- The Berliner Brendenblatt, of November 10th last, says: "Since the arrival of Mr. Slade at the 'Kronprinz Hotel,' the greater portion of the educated world of Berlin has been suffering from an epidemic which we may term a Spiritualistic fever.' The older Spiritualists, who have hitherto been somewhat reticent on the subject of their belief, are coming boldly forward, and rejoicing in the anticipation of his success. We look on and feel astounded. You and I are at a loss to comprehend it, my friends, but the spirits seem to obey this, the foremost of mediums, as if they were completely at his beck. There must then be something in the world that we can nelther comprehend nor realize, but which we are bound to try to fathom. All that the writing medium has hitherto accomplished has not been of the slightest benefit to the world, but has merely had the effect of perplexing and bewildering the more sensible portion of it. It is the duty of the press to take note of every occurrence, and to record it, and with this object in view we lately deputed one of our reviewers to report on the phenomena alleged to occur through Mr. Slade.

Modern Beecher Versus Aucleut, Beecher.

The modern Henry Ward Beecher is very much opposed to his old friend, the ancient Henry Ward Beecher. The modern part of his nature predominates over the ancient, at the present time, and he says:

Orthodoxy says that men must believe in the Trinity or they cannot come into the church, That is called orthodoxy, but he called it heathenism. "It is not an easy thing," said Mr. Beecher, "for an honest, conscientious man to know just what to preach and what not to preach." It was no easy matter to remove the rotten timbers and replace them with sound ones, and not stop the vegage of the ship. It was said Adam was created perfect. It was also said that Adam sinned, and that, in consequence of that sin, the whole human race fell. The numbers of the human race were actually beyond computation, and for thoucands, and thousands, and thousands of years they had been born into the world, had lived and strugand been horn into the word, had the and state gled, and finally died, and gone—where? "If you tell me that they have all gone to Heaven, my answer will be that such a sweeping of mud into Heaven would deale its purity, and I cannot accept that. If you tell me that they have gone to Hell, then I swear by the Lord Jesus Christ, whom I have sworn to worship forever, that you will make an insidel of me. The doctrine that God has been for thousands of years peopling this nas neen for thousings or years peopling this carth with human beings, during a period three-fourths of which was not illuminated by an altar or a church, and in places where a vast population of those people are yet without the light, is to transform the almighty into a monster more hideous than Satan himself, and I swear by all that is oue than Sarah hingen, and I sweat by at that is sacred that I will never worship Satan, though he should appear dressed in Royal robes and seated on the throne of Jehovah. Men may say: 'You will not go to Heaven.' A Heaven presided over by such a demon as that, who has been peopling this world with millions of human beings and then this world with millions of human beings and then sweeping them off into Hell, not like dead files, but without taking the trouble even to kill them, and gloating and laughing over their eternal misery, is not such a Heaven as I want to go to. The doctrine is too horrible. I cannot believe it, and I won't. They say the saints in Heaven are so happy that they do not mind the torments of the damned in Hell, but what sort of saints must they be, who could be happy while looking down upon the horrors of the hottomless pit? They don't mind—they're safe; they're happy. What would the mother think of the 16-year daughter who, when her infant was lying dead in the house, when her infant was lying dead in the house, should come dancing and singing into the parlor and exclaim: 'Oh! I'm so happy, mother, I don't care for the dead baby in the collin!' Would she not be shocked? And so with this doctrine. And by the blood of Christ, I denounce it; by the wounds in His hands and His side, I abhor it; by His grouns and agony, I abhor and denounce it as the most hideous nightmare of Theology."

Remarkable Bream.—A dignitary of the Church of England, of renk and reputation, furnishes the editor of Himpers of the Supernatural with the following remarkable dream, which occurred to himself:—"My brother had left London for the country to preach and speak on behalf of a certain church society to which he was officially attached. He was in his usual health, and I was therefore in no special anxiety about him. One night my wife woke me, finding that I was sobbing in my sleep, and asked me what it was. I said, I have been to a strange place in my dream. It was a small village, and I went up to the door of an inn. A stout woman came to the door. I said to her, Is my brother here? She said, No, sir; he is gone. Is his wife here? I went on to inquire. No, sir; but his widow is. Then the distressing thought came upon me that my brother was dead, and I awoke sobbing. A few days after I was summoned suddenly into the country. My brother, returning from Huntingdon, was at taked with angina pectoris, and the pain was contense that they left him at Caxton, a small village in the diocese of Ely, to which place on the following day he summoned his wife; and the next day, while they were seated together, sho heard a sigh, and he was gone. When I reached Caxton it was the same village to which I had gone in my dream. I went to the same house, and was met and let in by the same woman, and found my brother dead, and his widow there."—
London Sutritual Magazine.

We have often alluded to the two worlds in which man lives while on the material side of life. Sleep is somewhat allied to the trance state, wherein the soul is often permitted to go forth freely in the Spirit-world, visit friends, talk with them, and witness the enchanting beauties everywhere around. Dreams are sometimes telegraphic dispatches sent to the brain, informing it of the observations of the spirit. During certain stages of sleep the dispatch cannot be sent any more successfully than telegraphic messages can be during a thunder storm. Dreams induced by bodily conditions are an exception to this rule, for then the soul is generally connected with the body, circumstances not being favorable for its departure.

Prayer. -- Prayer is the peace of our spirit, the stiliness of our thoughts, the evenuess of recollec-tion, the seat of meditation, the rest of our cares, and the calm of our tempest; prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like he that retires into a battle to meditate, and sets up his closet in the out-quarters of an army. Anger is a perfect allegation of the mind from prayer, and therefore is contrary to that attention which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and scaring upwards, singing as he rises, and hoping to get to heaven, and climb over the clouds; but the poor bird was heaten back with the loud eighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than it could recover by the vibration and frequent weighing of his wings; till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing as if it had learned music and motion from an angel, as he passed sometimes through the air about his ministries here below; so is the prayer of a good man. Prayers are but the body of the bird; desires are its angel's

There is, no doubt, a sublime grandeur in prayer that every lover of the beautiful, true and good, will recognize. The little child prays to its father and mother for those choice playthings and toys that can interest so much its young mind. Men and women are only children of a larger growth, and they are ever praying for some particular blessings that to them would give additional enjoyment—a plaything, as it were, making them happier. Those who derive peace, comfort and pleasure from prayer, are the very ones that should unceasingly indulge in it.

T. Babecck, of Cliuton, Wis., writes: You can also count me as a subscriber to the Journal so long as you continue to handle dishonest mediums without gloves, and make it so warm for them that they will have to seek some other clime where it will be more congenial for them to practice their frauds. I would like to be placed in communication with any good, reliable person who would like the services of a good magnetic healer (an institute preferred); one that is willing that his powers should stand on their merits, and can give the best of references for honesty and integrity, and his powers as a healer. He is desirous of being placed in a position where he can use his powers for the benefit of suffering humanity. Any favors shown him will be duly appreciated

deux Cause in Michigam.—T. H. Siewart, of Kendallville, Ind., writes: I have just returned from Port Hurou, Thornton, Gaines, Charlotte, Battle Creek, and Kalamazoo. I organized one society this trip in Bern, consisting of fifteen members, only a small part of the Spiritualists of that vicinity. I will continue in Michigan after Jan. 1st; if societies or Spiritualists generally request me I

will stay until our annual session, or convention, March 20th. Capt. Brown leaves the State for Texas, having done a good work, but I am well assured some ten or twelve teachers of Spiritualism can and will be sustained with the commencement of our next conventional year. May the good angels send the right ones to our beloved zion.

Mysteries of Godliness.

Christians used to go to heaven by the old ship of Zion on the credit of one Jesus, a Jew, who, when he lived, was too poor to pay his taxes! So his credit was not very good, and the ferrymen of Jordan have quit carrying the followers of the Lamb ever on his credit, or, at least something is wrong, for they have all commenced crossing on the Bridge of Faith, so the preachers say. When I cross a river I cross at the regular ferry and pay as I go. "The Bible is so plain that the waylaring man, though a fool, cannot err therein," yet, when we politely ask a parson to explain a difficult passage, he gets in a rage and says that is a mystery that God nover intended for us to understand. "Allen Johnson, in Common Sense.

The mysteries of Godliness and the mystery of God are on a distinct parallel. With the Pueblo Indians of our Western plains, the sun and moon are personages created so as to give light and heat; the stars are human beings, or animals translated from the earth for various reasons. Their conceptions of God are undoubtedly as nearly correct as those presented by Rev. Moody or Prof. Swing. We can know nothing of godliness until we know absolutely comething of Deity.

The Spirit-World.

When I entered the Spirit-world, I appeared to pass through an arch, and that arch was blue in its hue. It appeared to me that one of these arches was formed every time a spirit entered the Spirit-world, that there are countless millions, billions and trillions of arches there, that they are so numerous that no human arithmetic could possibly compute them; for in the entrance to the Spirit-world there is an arch formed when each soul enters, and that is a distinct registration of the passing of the spirit into the Spirit-world. Of course these arches are not formed except the spirit enters into the sphere; they are not formed for those who remain in the earth-bound sphere mutil they have risen from that sphere; for I am thankful to be able to relate to you that through the leving ministrations of the angels, through the kindness and sympathy and instruction which I had received from them when in a mortal form, I was spared the shame, the remorse, and the sorrow, and the degradation which many spirits feel when they pass into the world of souls. Truly my life had not been fauliless, nor had my conduct been at all times without reproach; truly I had done but very little indeed for the welfare of humanity compared with what I might have done; but nevertheless I am thankful to be able to stand forth to-day and to testify to the fact that though I have not done all that I might have done, and ought to have done, nevertheless, aided by the loving spirits and under the guidance of the bountiful Father of all, I had been permitted to do some little for the benefit of humanity.—Spirit, in Middum and Daubragh.

So infinitely varied is spirit-life that two spirits rarely give the same description of it. Mrs. Richmond claims that the spirit-spheres are movable in nature, and that there is a sphere now in connection with the earth, the object of the spirits therein being to develop the wisdom faculties of earth's children, and that sphere will eventually be displaced. Each spirit sees samething new in the Spirit-world, and dwells particularly upon that rendered prominent to the senses, hence Spirit-wallets need not expect uniformity of statements in reference to spirit-life.

State Board of Health.

On the 8th inst., the Illinois State board of Health hold an examination of candidates at Galesburg, för permission to practice medicine in this State. Eighteen were examined and only eight succeeded in passing examination. Some of the rejected persons left the State; one started for a medical school, and some disappeared. The Homeopathists are to be excluded from present appearances, as the board unanimously decided to reject diplomas from the St. Louis Homeopathic Medical College. The law seems to have a sharp edge even for some others besides the innocent magnetic healer, at whom it was especially leveled An Iowa physician was present at the examination and stated that his State was overrun with Illinois doctors who could not comply with the law, or were afraid of being examined, and intimated that as a matter of protection Iowa would have to pass a law.

The query is, where would the hungry drove go to, then? Surgeons we must have, and those too who can rightly perform their duty, yet we can spare a vast number of pill-dozers and quacks who advertise to cure private disease, and we hope this law will do some good notwithstanding its many odious features.

According to the Tribune, "it is stated that Colonel Robert Ingersoll has been challenged to a theological discussion in London, Dublin or Chicago, by the Rev. Tresham D. Gregg, of Dublin. Mr. James Rea, formerly United States Consul to Belfast, says that Dr. Gregg is willing, if defeated in the contest, to retire from his work of propagating the gospel, and to withdraw from circulation his numerous theological works. On the other hand, if Ingersoll is beaten, he must forever afterward hold his peace against the Christian religion, and must also withdraw from circulation his book and other anti-orthodox documents."

Win. F. Green, of Oak Center, Minn., writes: It is true that the power of the priesthood is great, and that there are a few millions of church property not taxed, but what is that compared with the hundreds of millions, even to billions of untaxed bonds—not only untaxed, but which takes over a hundred millions of the product of labor to pay their annual interest. Of what avail is it to preach moral truths, or try to teach scientific and philosophic truths to the famishing multifude. Let ue have a material basis, on which to build a glorious superstructure of moral ethics, as taught by our heaven-born philosophy, which material basis we cannot have, unless we unite, and through the ballot-box, or some other way, prevent the moneyed power from subverting the principles of our once glorious Republic, by establishing a powerful moneyed aristocracy.

J. Dunton, of Algons, Iowa, writes: The work is progressing finely in these parts. I have been appointed State Lecturer by the State Association, and am having the best of success, both in my lectures and as a test medium, having given one hundred and thirty-five or more perfectly recognized descriptions in the last few weeks.

Imherited Evik.—The violation of the laws of nature by our predecessors, and our comtemporaries, are punished in us also. The disease and deformity around us certify the infraction of natural, intellectual, and moral laws, and their often violation to breed such compound misery. A lock-jaw that bends a man's head back to his heels; hydrophobic, that makes him bark at his wife and babies; insanity, that makes him eat grass; war, plague, cholers, famine, indicate a certain ferocity in nature, which, as it has its inlet by human crime, must have its out outlet by human suffering. Unhappliy, no man exists who has not in his own person become to some amount a stockholder in the sin, and so made himself liable to a share in the explation.—Emerson.

Notes and Extracts.

It is well to cultivate in thy heart a love for, and appreciation of the beautiful.

Theology teaches soul and immortality, but theology is a visionary creed.

Professor Tyndall donies the existence of soul, and consequently of the science that relates

Mr. Serjeant Cox, President of the Psychological Society, claims that no one could possibly doubt Dr. Carpenter's sincerity.

Spiritualism has more vitality than Casar had; and neither envious Casea, nor yet the traitor Brutus, can let its blood, or even rent its mantle.

Among the convlets in the Kentucky penitontary are five preachers, which proves nothing more than it is easier to preach than to tractice.

more than it is easier to preach than to tractice. **Death** is but the local or final development of a succession of specific changes in the corporcal organism of man.

Let us have morality in the place of creats, charity in the place of sectarianism, and Spiritual. ism in the place of orthodoxy.

As concerns the Trinity in unity, Swedenborg argued that humanity was divinely reprecented, and that man was made in the image of God.

The golden rule, the forgiveness of enemies, the brotherhood of man, the fatherhood of God,

self-examination, renneciation, were all old destrines and teachings when Jesus lived.

All the poverty, misery, squaler, degradation and crime which now result from ignorance will

and erime which now result from agrorance will disappear as the causes disappear. The decline of orthodox churches and the inauguration of Spiritualism is what is needed.

No delusions impose on mankind to such an extent as those which arise from extraordinary re-

ligious fervor; and whole communities may be thereby affected. Such delusions are simply the result of a moral miasme.

Undoubtedly the reading of Swedenborg's works has, by the tide of inspiration poured forth through the mediumship of this gifted seer, produced an immense degree of spiritual onlighten-

ment in society.

Every system of theology has served a purpose in its day, and when that purpose has been fulfilled, it has faded and gone. Even wars have a purpose, yet who would not wish that they might

purpose, yet who would not wish that they might never occur.

We may search in vain the Roman history before Constantine for a single line against freedom of thought, and the Imperial Government furnish-

es no instance of a prosecution for entertaining an abstract doctrine.—Renan.

Despite the advance in civilization, Christianity has been ever true to its primal inetinet,—the suppression of knowledge; and every new distributions of the suppression of control of the suppression of the suppression

covery in science, every lunovation upon established forms of thought, has been stabbornly resisted from age to age.

What a satisfaction it must be to know that there is not the least necessity for any one to be a Christian! our welfare in this life, on in the next does not in the slightest degree depend upon it.

All that is required is honesty, and kindness and charity to others.

Let us now substitute science for theology, knowledge for faith, self-reliance and work for unavailing prayer, universities of learning for churches of show and forms, and the race will improve. And let each one become a true Spirituality, and the millennium will dawn upon the world.

Dean Howson, who recently visited America, is of the opinion that the work of converting the heathen must be largely done by women, and he finds in the practice that prevailed in the accemblies of the apostles, warrant for the admission of women to official positions in the

Although Wesley, in his early struggles was fermed by a magistrate who fined him £20, "the vagrant, itinerant Methodist preacher," in his later years, when his teachings had been accepted by numerous followers, he was almost universally honored and respected by the church, and by the civil authorities that had persecuted him.

Hanging the man's body tends to increase the extent of evil, for the criminal leaves his body before his has gained his purifying experience and strengthenment of will-power by the resisting of temptation. He dies hating a law, which feeds revenge, under the erroncous name of justice.

Moderate evil means a little strain downwards of the mottled net-works, and you know not the end, for once you lean downwards by your own weight you call upon yourself a load of evil which of necessity pushes and increases your downward course, and you are like unto a ball rolling down a hill, which gathers speed as it descends.

It is perfectly useless to attack Dr. Carpenter with facts, however well attested. Unless he can use them in support of, or bend them to, his theories, he remains apparently unconscious of their inconvenient and impertinent existence as a good mesmeric subject is of the pins run into him, and goes stolidly on his way, obstinately ignorant.

In the days of the apostles and the early Christians, spiritual influences had free course through all those adapted to its reception, male and female alike; but when the church became associated with the political power, and materialistic minds controlled it and shaped its course and policy, known mediums were excluded from ministration in its assemblies, and women were prohibited from speaking in public.

Col. Ingersoil says: My father was a man of great natural tenderness, and loved his children almost to insanity. The little severity he had was produced by his religion. Like most men of his time, he thought Solomon knew something about raising children. For my part I think he should have known better than to place the least confidence in the advice of a man so interly idlotic as to imagine he could be happy with 700 wives.

The great majority of those who have been acknowledged leaders in great religious and reform movements, have had direct intercourse through one or more of its varied channels with the Spiritworld, either through visions or trances, clairvoyauce or clairandience, or through spirit impression. Such was the case with Abraham, Mosss. Jesus Christ, Paul, Mohammed, Joan of Arc, Luther, Calvin, Ignatius, Loyola, George Fox, Swedenborg and Wesley.

Cornelia Gurdner, of Rochester, N. Y., writes: I have occupied a firm free platform of late, doing a sort of sub-solling that seems very important; often among those who are wholly ignorant of our beautiful philosophy, but listening attentively to radical ideas that strike at the bottom roots of their pre-conceived ideas, and I hear that thought is awakened; discussion follows thought, and so the way will be opened for some higher intelligence.

Sleep.—The following is reported to be a cure for sleeplessness, and we would advise a trial of it by some sensitive: Get out of bed and take a linen bandage, although a large handkerchief neatly folded longwise will do as well, perhaps better. Dip one-half of the handkerchief into water; pass the wet portion around the wrist; over this lay the dry half, and tuck in the end so as to make all secure; then lie down. The wet band, age will be found to exercise a most soothing influence on the pulse; this will soon extend over all the nervous system and calm refreshing sleep will be the result.

Messmerising Plants.—What is it, and what do we know of it, only by effects produced. Adolphe Didler says: Mesmerism has not only great effect upon animals, but even upon vegetables. At St. Quintin we have seen Dr. Picard make mesmeric experiments upon all kinds of plants. We have seen many rose bushes mesmerized, especially two, of which one was dying and had only a single leaf, which became yellow and dropped immediately; the other was constantly green, and was well stocked. The first was mesmerized to give it vitality, and the other for the purpose of depriving it of life; and so it really happened. Dr. Picard has also in his garden an apricot tree, upon which he mesmerized three apricots for the purpose of increasing their size, and this, too, happened, since these three apricots are as large apples, whilst the others are even less than walnuts.

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Answen:--Mediumship is a gift of the spirit; now, as in olden times, it is given to those where organizations are best adapted for its expression. All are not endowed alike, nor is mediumship of equal quality in , those who have similar gifts. Thon as now, These gifts are in advance of the day; the time in which you live is not fully ripe for them. These who are pioneers in any fruth, do not expect much worldly compencation. Christ bade his disciples have fuith and go forth and preach the gospel, taking with them no scrip or clothes. He also said that the laborer is worthly of his hire. There is a two-fold condition essential for one who desired success in mediumship: that mediums shall have effective and perfeet gifts: that these who have these gifts chill lay them upon the alter of the Spiritworld for their use; that they shall do so unqualifically, unreservedly, trueting to the

Many persons are only mediums in a partial degree. These might be surrounded with conditions of which we shall presently speak, that would aid their development; but no one can serve two masters. If you have mediumship, and that is the gift of life, you must follow it wheresoever it leads; whether to penury or praise—the truth is that which you espouse in this case; and for any purpose the truth can not be sacrifleed without sacrificing the gift accompanying it.

To incliums we would first address our remarks, since these are instruments of spirit-power. If you can not make up your minds to so devote yourselves for the gift of healing or of teaching, or if the maniwarrant you in supposing that you are perfeetly or approximately a perfect instrument, then it is best for you not to try. If you can only minister in a small degree, then minister in that degree, and do it well and carefully. The attempt to be a medium, and at the same time to be something or everything else-to place your gifts secondarily to other things-or inthethird, or fourth or fifth grade of life, making other things the chief end, will not have a tendency to unfold the gift perfectly. Only have distinct evidence of manifestation, and I ly asks you to do this, and it does not foldegree, should follow the gift of medium-

On the other hand those who are the recipients of the results of these gifts, those who seek mediums and to develop mediumship for their own benefit, have a double obligation. Mediums having these gifts, and willingly laying their offering upon the altar of spirit intelligence, should be sustained. We don't mean merely given external support; that is the least you can give, and that should not only be given willingly but voluntarily. That which should be given, is not only outward sustenance and support, but sympathy, encouragement and protection.

Mediumship should not be compelled, or made to be an article of merchandize. There should be no such need in connection with it. Those who seek for spirit gifts should prepare the way for the best gifts.

Surround mediums, whether in their homes or in society, or wherever assembled. with the best conditions; but do not allow them to be victims of all kinds of suspicion and malediction; they should not be laid open to the censure of the world by your failure to provide those conditions. Spiritualists, oh! think of this, that your mediums have the best conditions, and then only have those serve you who have the best gifts. Since one militates against the other -if the gift is imperfect and the conditions imperfect, the fault is at once laid to Spiritualism, instead of the imperfections of mediums and conditions surrounding them.

It is due to every one desiring to seek the manifestations, to do so unreservedly, impartially, with the same carefulness that they would investigate any other subject. The medium is not only an instrument, but a human being also. The Spirit-world has a double task to perform in adjusting this instrument and overcoming the individual wishes or desires of the medium, for they may chance to be in some other direction. You have a double office to recognize the gifts of mediums and surround them with adequate conditions for their operation. The clock can not keep good time with its wheels dusty and machinery out of order.

You can not expect good manifestations, unless you take as good care of the medium as you do of the instrument of scientific observation. The telescope that has a scratch upon the glass, would give singular manifestations to the astronomer. The microscope that is not perfect, will not reveal that which is desirable. All instruments essential to scientific investigation are kept in proper order by those seeking to witness manifestations. If mediumship is worth anything to humanity; if these gifts of communion mean anything; they mean that Spiritualists shall carefully, conscientiously and kindly observe the developments in their midst, make the best conditions for the best mediums, and then surround them | strength required for these manifestations

see to it that hatred or any kind of suspicion, shall not enter. Truth brought by the investigator, brings

the truth in response for the medium is sensitive to both worlds. If you bring suspicion, you receive, because you invite, spirits of the same kind, and all this is regarded as the fault of the medium; but you do not blame the sensitive instrument for being sensitive to both currents of electricity. Now, the province of those who believe in Spiritualism and who seek the avenues of spirit communication, is to discern accurately, distinctly and kindly the gifts which are adequate to satisfy the needs, and then sustain, protect and encourage the mediums in the perfection of those girts. It would be better, too, perhaps, to have fewer mediums, and those that are more perfect. If manifestations come in whatsoever degree, it would be well to receive them in that degree, but not press them forward as the standard and signal evidence, for only those who had most perfect gifts of any kind can he most useful instruments for the dissemination of spiritual truth to the sceptic; but mediums having the slighest gifts may minister in the family and by the fireside; oven the slightest manifestation is of value there. The child upon your knee, and the maiden by your side, made instruments of utterlinees, becomes the sole opirit means, parhaps, of convincing you of a life beyond the grave. The truth is, this matter of being self-sustaining, should not be considered at all; subjects of this kind should not be thought of; there should be no necessity for its consideration. The spontaneous response of the heart or mind receiving the gifts, is to offer an equivalent, for something may be of value to the receiver; should not that same law prevail between you and the medium as to what may be considered compensation or support? There should be none without sympathy and encouragement, and their gifts sustained for they are valuable to the cause of Spiritualism, While Spiritualists are not responsible, and cannot be expected to be responsible for those who are either mountebanks, or who festations of any kind be not sufficient to | do not have adequate gifts, and who assume to believe or make others believe they have them; there are those who must be content to wait until their gifts are perfected or until there shall be need for their

The duty of Spiritualists is that there shall be sufficient recognition among them to protect the different gifts of mediumship wherever found, and surround those mediums with suitable conditions for perfect expression of their gifts, and then the teachings of any kind will become what those distinctly called by spirit-power, who | the spirits desire. The Spirit-world earnestwho answer some need of humanity in some | low because you have escaped the torment of a literal hell and have no longer to pay your way into paradise by certain obligations of the church and creed, that you are therefore to have no obligations. There are those who have escaped from a literal torment of the future world, in which they believed, or don't consider that Spiritualism is sufficiently popular to repay them for sustaining it; who rather seek the fashionable place of worship. These, of course, can have no appreciation of the obligation they owe to that which a religious belief of millions of hearts, as well as a philosophy of the brain. These are only twilight Spiritualists, scarcely emerged from darkness, and not worthy of the name.

teachings in some directions.

Those who do espouse this cause, who earnestly believe its messengers, ministers of spirit-life, and understand that the angel world are endeavoring to link your world with theirs by these innumerable ties of spirit communion, will see to it that honest avenues are kept pure and sustained, and that the voice of the spirit does not lack power because of the lack of external sympathy. These links are delicate. Mediumship is a most sensitive mechanism, and those possessing it in any degree, are made subjects often of untoward criticism, out ward contention and misappreciation. It would be well for you in seeing these truths to also see a duty in this direction which would tend to assist and protect them in preserving the best conditions.

Organization is essential for certain purposes; for instance, the Roman Catholic church has some exemplary points. If a gift of the spirit be discovered, an investination is made. Persons qualified to judge, were allowed to investigate ancient manifestations, and if they were discovered to be genuine, the person possessing the gift was placed in a position to exercise it; hence the gift of healing and the various means of ministration, have not fully died out there: having been kept alive by this same careful endeavor of utilizing everything for the aggrandizement of the church; if with other motives, higher and nobler impulses, you would also make it your province to investigate each phase of mediumship, to discover that which is useful in forwarding the manifestations, you would find much more order in mediumship and those who commune with the Spirit-world, would find that spirit existence would come to be more generally understood.

. Those who are instruments for spirit communion, should have no extraneous care, thought or outward obligation at war with their gift, since the mind or spirit must necessarily be susceptible to the control of spirit power, the energy of the system so exhausted and absorbed in that direction. Witness, if you please, manifestations for physical power, whether of materialization or voices, or other wonders; probably the with the best influences for manifestations; I in full consciousness, exceeds by ten or one

hundred-fold the strength or vitalizing force required for ordinary manual labor. The amount of nerve aura consumed for one hour's scance, is greater than that required for twelve hour's mental labor in the usual way, and if too greatly exhausted, uses that which is required in the circulation of the blood, to build up the tissues of the human organism, and this exhaustion is greater in a tendold degree than that consumed by physical labor, or by employment of the brain in an intellectual di-

rection, which consumes more vitality. Now, when you consider this, that night after night, mediums are compelled to hold scances for those who assemble together; and that with those who seek to give these scances, the vitality is gradually exhausted in that way, you should see to it that by proper arrangements only a certain number of scances in a week are given, and the conditions made most perfect for those, that the amount of vitality expended shall not be greater than possible to be supplied from every direction, and you would then find that the medium would increase in power by this arrangement.

Many mediums may, perhaps, be animated by improper motives; make it impossible for them to be so animated by surrounding them by better conditions. While a large proportion - are probably dependent, having given up every other avocation and for this reason are compelled to use it as a means of living, if arranged so that they would not be compelled to over-exert themselves, or arranged so that there would be suitable systems of compensation, then their vital forces would not be expended and they could give better macifestations.

It is better to have one scance in a year well conditioned, well attested, and well arranged, than to have 365 with imperfect conditions. It would be better to have one in a week under arrangements suitable for investigators, with suitable surroundings, with suitable conditions for the medium, than to have every day and hour occupied with giving that less perfect, to many more people. We especially call your attention to this fact, to not exhaust your mediums. by too frequently seeking for manifestations; so that you may arrange in some manner where mediums possessing good-influences, may give well-attested evidence of spirit power. There are other evidences that are without question, in any family circle; the spirits will avail themselves of the opportunity, if possible, of manifesting: spirits watch to manifest their presence where they may be welcome, but when conditions may be such as to throw a sensitive child into a maelstrom of criticism or of conflicting purposes, they will not use such an one as a medium. You may have a daughter who would be a medium; or. being a medium for spirit power, is in fact, developed to that sensitiveness, which renders it impossible that she should either fulfill the requirements of society, or extend her studies in this or that direction. The spirits then withdraw their control.

Where the spirits obtain possession of a sensitive medium in a family, where everyone is opposed to the manifestations, the wisdom of the spirits would frequently prompt a withdrawal. The avenues being open, it is hardly possible to close them. If a few persons in your midst, would make this subject one of earnest study, as prayer fully, yet as intelligently and conscientiously as the student of science, and would en deavor to find out the best means of examination, mediums would then discover that the Spirit-world would unfold more and more, the truths of their world, would abide in your midst, the avenues of communion instead of being choked, would be free as sunlight, free as the rain-drop that descends upon the earth.

QUESTION: - Why necessary for some spirits in returning to earth to identify themselves by passing through the death scene:

ANSWER:-It has been frequently, if not always, supposed that this is done as a test of identity; but a moment's consideration will show that there are plenty of other evidences of identity incident upon mortal and physical attributes of spirit when in earthly life, that it is not rendered necessary. The true reason is psychological and physiological. The structure of the spirit in contact with the earthly body resembles it, or the spirit body, rather; this resemblance is simply psychological. The spirit takes on the condition of earthly form. Whatever was the last contact with matter that the spirit of any person has passed through, the medium psychologically feels the same, and the spirits experience it who desire to manifest; for instance, if you have visited a place in earthly life, and were in that place exceedingly ill, or had suffered great agony, the return to that place invariably brings a return of the symptoms, or recollection of them, to the degree you must suffer again as severely, or nearly so, as before.

The spirit, in becoming disencumbered from the earthly form, immediately passes through certain psychological and physiological experiences. When a spirit returns, and especially for the first time manifests through a medium, the tendency is to repeat those conditions that were last felt and experienced in connection with matter, hence the death scene is almost first given through some medium. There are mediums whose especial psychological nature receives each spirit in that manner, the contact with other organizations being such as to induce a repetition of suffering which they last experienced. Gradually this wears away, and by frequent manifestations the spirit then does not feel old sensations, does not repeat any external experience, that which was the last expression here. We think this a true solution of those manifestations. While it affords evidence to those friends who have witnessed the death scene, and while frequently it is induced by active recollection of friends that were ministering to the last moments of the deceased, it still is a state primarily owing to psychological connection with matter; that last impression produced by matter upon the spirit, and naturally a ropetition or semblance, ensues when first coming in contact with a material organiza-

The tendency of everything in contact with matter, is to repeat that which procceded, so spirits in coming back not only remember, but sometimes feel the acute pains when in contact with a human organization, either suffering sorrow, or even the appetites that beset them; gradually this is overcome by their contact with human organizations, and they can speak of their spiritual condition.

QUESTION:-Are there any circumstances that would justify deception? Answen:-We believe it was a tenet of

the Roman Catholic Church, against which the reformation was waged, that the end justified the means, so that it came to be a fact that anything was permissible that was for the service of the Lord. But as the reformation was a reaction against; that sentiment, so the absolute truth is, that between the two extremes, lies the fact. Deception is always an active principle. The mother does not voluntarily deceive her

child, who, not being able to understand, perhaps, imagines certain ideas to be true, hence she allows her child to have the state of childhood, or the ideas incident upon it; if she enforces a falsehood, she then would be guilty of deception. The mind of the child may not be enlightened, and cannot be given some truths. There are certain illusions that belong to the peried of childhead, and it would be madness to attempt to obliterate the fallacies, or wish to; for instance, the dream of fairy land peopled with images, or the later dreams of grown-up children; these are

permitted by the wise parent, though the Illusions vanish and the dreams fail. This was a species of deception, and yet who would wish to destroy the illusion of childhood? For persons of larger growth, men, wemen, spirits, angels or God, no willful deception, or no falsehood is proper or, justifiable. State the truth at all hazards. But if children will have this illusion, spirit, angel, guardian or parent, must not dissolve it, for the reason that they have nothing else to offer until the child state is outgrown. The dissolution of the illusion is simply a matter of growth. It is your province and my province, and the prov nce of the Spirit-world, to speak the truth; but the whole truth may not be spoken,

can this be called deception to withhold that which cannot be understood? The physician, having a patient nigh unto death, considers it his duty to withhold from that patient the condition in which the body may be. Other minds divine the truth, and they cannot be deceived. But it requires the most careful judgment of the moral machinery to understand that withholding the truth from those who cannot comprehend it, is different from falsehood or deceptions that have a selfish purpose.

and cannot be spoken, is not understood,

and will not be received, and if not speaking

the whole truth, be deception, all teachers

have to practice that. But if not speaking

the truth be simply out of kindness to man

or child, or whomsoever it may be, then

Christ, who ministered to his disciples, said many things you cannot bear; again he speaks to them in paracles. Those who are enlightened can discern the truth.

Your own moral sense must determine that between equals there is no possibility of deception, and that the attempt at deception is a flaw upon the moral nature. That to those who are not equals you are not to misrepresent, but that always the condition of discernment is a standard whereby you are to judge. If you speak or act, speak truthfully, act truthfully, and let the rest take care of itself.

IMPROVISED POEM-THE DAY OF JUDG-MENT.

The Nemesis of inflaite day Slowly but surely over the world Holdeth his solemn and potent sway, And his test balance is unfurled; Where'er a deed of life is wrought, Upon the balance it is laid, And justice stern (of human thoughts) On the other side is equal made.

And then, with strict potent desire, This angel on the side of right Kindles his searching spirit-fire. And the deed passes out of sight: The change is beauteous, years grow ripe With joy, or pain, or care below, Each yields unto the angul type The harvest no one here may know.

Outside Jerusalem of old The fires burned in perpetual flame: This kindling of kings' ire we're told. Was when one villified the name Of priest, monarch, or potentate. Or stained their honor, spotless, fair, Or plotted treason 'gainst the state,

These were consumed in fiery snare. Always Gchenna firmly burned, Nor day nor night its flame was still: If mercy mentioned those who spurned A respite from her gentle will. Then at the last in world's above,

They were adjudged-The grades of love. The principle of human things, Of God's perfect and primal law, Of God's form brooding with perfect wings, You'll find without one single flaw. On equal balance unto each, A compensation doubly sure.

A something that each soul can reach, A law that ever will endure. No day of judgment when the world Will shrink into a burning scroll, No prison vault nor flame unfurfed, Of literal fire consume the soul; But day by day and year by year Unrolls the record of the soul,

Trained by the angel without fear, Whose heart perceives your life's control. The adjusting balance feels, receives, And to the soul's account is placed On one side what the soul believes, On the other deeds your life has graced,

And whatsoever you do or are, It is recorded then and there. The Day of Judgment is this day, This very hour, and now within The balance are the thoughts which eway,

Stamped pure or stained with earthly oin, Upon each brow the seal is laid, Whate'er your life the angels know, But keep the thought from those below.

Botween each soul and God alone The record at the last is clear, No other being here bath known. But in that highest, brightest sphere, Ye stand revealed, and face to face The judgment day is here.

Judgment of the Public

Instruction inchesses of the human system for which the cretic. There is no disease of the human system for which the VEGETINE cannot be used with perfect safety, 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 following evidence will show:

Valuable Evidence.

Providence, R. I., 101 Transit Street. Mr. H. R. STEVENS, Exq.:

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

Formerly Paster of Bowdeln Square Churck, Bester

A Walking Miracle.

Dear Sir-Though a stranger, I went to infirm you what VESETINE has done for mc.

Last Christmas Serofola made its appearance in my system --large running ulcers appearing on the, as follows: One on each of my arms, one on by thigh, which extended to the east one or my head, which extended to the east one or my head which ext into the shall been one or t advisable to cut the sore, which was pairful or youd descion, and there was a quart of matter run from this one so The physicians all gave me up to die, and said they could do no more for me. Both of my legs were did-n in tomy soils and it was thought if I did get up again I would be a cripple for life.

when in this condition I saw VEGRTINE advertised, and commenced taking it in March, and followed on within faill had used extreen bottles, and this morning I may going to plough corn, a well man. All my townsmen say it is a satracte to see me round walking and working.

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

I am, sir, very respectfully.

Avery, Berrien Co., Mich., July 10, 1872.

Avery, Berrien Co., Mich., July 10, 1972.

Reliable Evidence.

Me. II. R. Stevens;

22-10-23

Dear Sir—I will most cheerfully add my testim great number you have already received in favor of and good medicine, VEGETINE, for I do not thi and good medicine, VEGETINE, for I do not think chough can besald in its praise, for I was frontied over 30 years with that dreadful disease. Catarra, and had such had coughing spells that it would seem as though I could never breather any more, and VEGETINE has cured me; and I do feel to thank God all the time that there is so good a medicine as VEGETINE, and I also think it one of the best medicines for coughs and work, sinking feelines at the stomach, and advise everybody to take the VEGETINE, for I can assure them it is one of the best medicines that ever was.

MRS. I., GORE,

Corner Magazine and Walnut Streets,

Cambridge, Moss.

Prepared by H. R. STEVENS, Boston, Mass VEGETINE IS SOLD BY ALL DRUGGISTS.

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