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Earth Heeds no Clash, Dows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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## The "Potter Ghost" or "The Ghost That Throws."

BY EMMA HARDING-BRITTON.

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 Magicians of old dismiss the subject to the realms of "Duto." The ancient Kabbalists solve the problem by calling in the aid of "black magic." 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 "witchcraft," 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 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 *whom* in their modes of action, perpetually startling us from our dreams of angelic guardianship, or compelling materialism to re-align with Hamlet that, "there are more things 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 *Potter Ghost*, 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, 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 detailed, 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 philosophical 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 adjoins certain large and rich tracts of mineral regions, it has neither been worked or broken into, until the foundations of his own mansion were laid.

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 superintending 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 cause of the many unaccountable hindrances 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 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 work 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 the 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 loafers, 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 workmen, quietly informing them he proposed to alter his plans, and should not require 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 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 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 I found the whole of my workmen so imbued with the same idea, 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. Britton, 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 agency in a work so ponderous, and so speedily executed. I did not attempt to combat their assertions that their sleep had been disturbed by groans, cries, sobs and smothered voices.

The huts I had erected 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 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 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, and 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 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, Mr. and Mrs. N. were startled from sleep by the wildest and most appalling shrieks. Believing they proceeded from 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 oldest 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 quit. 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 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 multitude," or "mob," rushing along the corridor 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 honest man," however, that he felt a crowd, an invisible but still a palpable crowd pressing upon and hustling him; hoarse breathings were in his ears like the gaspings of wild

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 along to the front door, and then suddenly subsided, while the tramping 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. Britton" 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 howlings of jackals or other wild animals; that the whole weird scene had been enacted 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 carpets 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 beneath. My own condition for the ensuing week bore sufficient testimony to the concussion of a force, even though it was an invisible one, for my whole body was covered with bruises from head to foot, and I became 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 he has sent me from time to time during the last few months, besides occupying many hours in detail during the interview, he has favored me with at his recent health trip to California. The details of his experience correspond in some respects to what has already been related, but in others are still more strange and startling. As in many other instances of hauntings, the invisible amongst themselves by breaking windows, crockery, and every breakable thing in the house. Rare 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 have been thrown around them like hail. The chief subjects of persecution, however, have been Mr. and Mrs. N. themselves. 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 aberration. His youngest children he concluded 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 him.

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 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 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 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 repetition of the same frightful shrieks 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, ever, and he would have done so had he not felt himself pressed upon—"crowded, hustled"—and that with such force that a mortal frost 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 assailants, until he reached one of the negro huts which he burst open, and entered in a dread which he never knew equalled. Old Ben, his gardener, was asleep and snoring, when his master entered, but at that moment the hut 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. 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 swift motion to be propelled as if they were living organisms. Mr. N. says they generally loomed up to the top of the tallest 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 panels, 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 deeply 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 haunted 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 "Potter Ghost" and Wm. Howitt's admirable magazine sketches all agree in representing the same class of phenomena, and connecting 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 demonic character of the phenomena produced in such hauntings. The readers of my "Modern American Spiritualism" will remember the accounts I there rendered of Spiritualism in California, and the weird and horrible characteristics of the phenomena described. Nearly all the witnesses of those phenomena 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 Hoffman, of Wooster, Ohio, a full account of which is reported in the *Wooster Republican*, 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 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 rendered of the "Potter Ghost," like that recorded, I believe by R. D. Owen, of Counciller Hahn, and others of a similar character by Kenner in his *Serena of Prevor*, 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 sounds and sights as 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 victims of wrong are compelled, like the ghosts 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 Marathon 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 apparitions, whether of criminals or victims, has not been as yet satisfactorily explained, or 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 passions were poured out in foul yet potent 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 in this, philosophers? Is this justice? Is it 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. Some of my California acquaintances, especially practical miners, have given me numerous 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, scream, pound, tear, throw, groan, etc., in cases of *Potter Ghost* manifestations?

If spirits are the good victims as much compelled to take part in these diabolical rites as the evil persecutors?—if not, who and what are they?—Beho answers WHAT? I pause for a reply.

### Satisfaction of Belief in Spiritualism.

My own spiritual experience has been 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 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 than I have had on this subject; for it leaves no room for question or doubt.

Those who can be satisfied by testimony upon 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 coffin 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 robes of humanity, while the friends we mourn are sadly smiling 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 abyssal 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 eclipses their love or weakens their 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 DEXTON.

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 things of the past—obsolete. They savor too much of the '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 grew a potato or paid a church debt, and they never will.



THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.\*

By Hudson Tuttle.

DEFINITION OF SPIRIT.

How far removed this subject is from the path of exact observation or scientific thought, I need only 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 unamenable to 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 fact of organization, but a gift from God! Ardent, indeed, is the imagination of the metaphysician who accepts such an existence, and maintains its desirability. 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. Man's spirit was a portion of the Infinite Spirit and was, after passing through a certain cycle 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 man to know any thing of the Infinite Spirit, and how then so flippantly assert that the spirit of man is a detached fragment or spark from this Infinite Source?

RE-INCARNATION.

Nor is the modified form of this theory known as re-incarnation less objectionable. The spirit is something foreign to the physical body, which takes up its abode therein. This is a very old idea, and is received in almost its original form, as advocated by the Pythagorean and Platonist schools. In proof it is said there are those who distinctly recollect passages in their previous existence. As the poet has said:-

"Some draught of Lethe's dross avail  
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."

Pico regarded this life as only a recognized moment between two eternities, the past and the future. "Immense ideas and the sentiment of pre-existence prove our past. To Plato, representative of the light attained of ancient thought, such might be satisfactory 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-incarnate themselves for purification. If the spirit is essentially pure, and becomes corrupt by contact with the body, it is strange, 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-incarnation must apply to brutes as well as man, for one type of structure pervades all living beings.

Say you this incarnate or physical state is one of probation; I ask how a portion of the infinite can take on a probationary state, and being absolutely perfect, what benefit does it derive from incarnation, or by repeated re-incarnations? 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 in among the least of objections, for consciousness and memory are often treacherous. The cardinal objection 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 intermediate 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 order in his case?

If we received the theory of re-incarnation 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, 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 world.

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

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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, taste nor touch matter. It is its properties or atmosphere which affect 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,' 'vile 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 consciousness, the atom must contain the possibilities of life and consciousness.

The revolutions of satellites around planets; of planets around suns; of suns around solar 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 termed spirit, 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 philosophy.

Do not say I deny the existence of the Infinite One, for I neither deny nor affirm. From the necessity of his organization which renders him finite, man can not comprehend 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 be, 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 rotation 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 intensely 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 fiery 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 mollusks, 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 LIFE.

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 beyond reasonable doubt that the singularly formed fungi and active atomies were spontaneous generations in the carefully sealed vessels in which his experiments were conducted. What renders these results the more interesting, 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 animal 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, differing only from that recorded in the rocky strata by the superiority of present conditions to those of the original chaos."

To be Continued.

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 establish.

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 performance of all the ceremonial of religion, but knew nothing 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 man, with its consequences.

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 any account of this event upon which hangs so many dreadful consequences in this world, as well as untold 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 endorsement 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 allusion 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. We hear and are capable of accepting the gospel, it is 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 himself unspotted from the world. Here is a religion that is reasonable—one which the Jew and Gentile, Pagan and Christian, Scientist and Spiritualist can accept 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 harmonizes 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.) "And the whole multitude of the people were praying without at the time of the Lord standing on the right hand of the altar of incense, and when Zacharias saw him he was troubled and fear fell upon him. But the angel said unto him, Fear not Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear 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 to him." 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 agencies.

One of the most interesting spirit manifestations is recorded by three of the Evangelists. I copy Luke's account of it as given in chapter 23:- "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 awake, 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 high mountain" where they had gone for the purpose of prayer.

There are many Spiritualists now who have witnessed similar manifestations. These are occurring all around the world, and those who have had these heavenly visitors, as some of us have, are better than ever before prepared to appreciate these glorious privileges. Such manifestations are becoming more frequent, and I believe the time is not far distant when the veil between 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, leaving their aspirations ascending upon high and the spirits of just men made perfect will be attracted to the holy assemblage, and heavenly communion, 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 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 unbelief of all the disciples first, and of Thomas who declared 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 left 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 Jews. 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 draw 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 three that which impressed him that his opinion of the Gentiles claim to the gospel was erroneous. 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, declaring 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 knew that 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 Philippians all by the influence and through the agency of this man, 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 New Jerusalem, which 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 true Spiritualism.

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

A NEW YEAR'S GREETING.

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 each other.

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 years.

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 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 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 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 3rd Page.





Scenes From the Home of Quina.

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

THE ISLE OF ROSES. CONTINUED.

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.

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 ROSES. Beautiful Isle of delight, Land of the Rose—blossoming soul— Tinted with rays of pure bright, Swayed by love's perfect control; Far o'er the beautiful sea Sing we our praises of thee.

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

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

Far o'er this world-lighted world Thousands of fair islands float, Each bath fair flowers unfurled, Each has its own joyous note. Guardians and mothers we bring All our love to your souls as we bring.

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 offering 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 tones:

Children, why do you live? They answer: To grow in grace and beauty. Q. How do you grow in grace and beauty?

A. By cultivating the best thoughts. Q. And how are best thoughts kept alive?

A. By doing good to others. Q. 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 dying 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 see! 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 roscate 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 us toward the gates of endless day, Of all my prayers, I pray God grant this one.

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 name.

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 must say.

Then when I waken with my face made light And soul unburden from accidents of pain, Refreshed in life, white-souled and clear 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, Nor tremulous sorrow, sable-robed, destroy.

In that sweet time, the roses of delight Will never mingle with secreted thorns, But love will be so passionless and white, It will not fruit in jealousies and scorns.

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 in the golden sometime, when this life Has blossomed in fair fullness, we shall know Love is of God, and not with discord rife, And makes all souls aspire, endeavor, grow.

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 men's bones and all uncleanness; a grizzly skeleton, grinning in fiendish glee at the manifold 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, cheering all, assisting all, inspiring all, banishing gloom from every heart, spreading blessings innumerable along her pathway at every step, making earth indeed a very heaven!

Unite these two—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! sooner unite oil and water, flood and flame, light and darkness, Heaven and Hell, God and Satan! Never let it be! Repel, resist the invidious advances of this rotten-visaged monster, Christianity, as he seeks to claim as his heaven-descended bride, the heaven-descended maiden, Spiritualism; striving to enshrine her in his all-crushing arms, as fatal to everything they clutch, as were those of that holy agent of its (Christianity's) pious purposes in days not long ago; 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 breast, to receive the Virgin's kiss—a horrible, cruel death from knives innumerable, concealed 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 peer, 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 death.

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 there

Harangued the tremblers at the semitar 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 tears; 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 amiss, Now deigned to smile, as one great Lord of fate 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 holding it High toward the heavens, as though to meet his star, Exclaimed, "This, too, I owe to thee, Jaffar!"

Leigh Hunt. The hue 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 is 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 incentive 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 antithetical, radically antagonistic, and impossible 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 impossible task to reconcile their many inherent, inseparable contradictions.

Christianity is based upon the life and teachings of an 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; Spiritualism neither recognizes nor accepts any special leader, either on earth or in the spirit-spheres. 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 Supreme to man, emphatically declaring that the life or words of no man, however eminent in goodness and wisdom, are to be regarded as the infallible standard by which our lives and words should be measured or judged. 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, 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 into oblivion with their kindred errors of all times and ages. W. E. COLEMAN.

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International Hotel, Cor. Seventh and Jackson Sts., (Entrance on Seventh.) ST. PAUL, MINN. Having opened for a term of years and refitted with furniture, this very fine hotel, would accommodate the public and my old time friends and guests, that I am prepared to accommodate them to the best of my ability. Low rates of \$1.00 and \$2.00 per day according to location. Spiritualists stopping at this hotel will find the Electric-Purification, Gaiter, and Gaiter of Linné, etc.

Patent Parlor Elevators. Automatic in their action—no engine, steam or water required—the passenger starting up the power otherwise lost in descending the shaft, and making the most exact. Handling up and down to and from the upper stories with this elevator, a source of enjoyment instead of fatigue, requiring less effort than walking on a level floor. A luxury to the family—elegant in appearance and so cheap as to require no more of two or more stories, complete without cost. Available in hotels for bell boys and trunk-porters, in stores for shipping clerks, and in residences for the ladies or any one whom it may be an object to favor. Address: H. H. MANN & CO., 103 Wabash-st., Chicago, Ill.

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We can keep no open accounts with our friends; each transaction must be independent of all others. Our correspondents will, on a moment's reflection, see the impossibility of keeping open accounts, as the money received for each subscriber scarcely pays for the white paper, and would not warrant other than a strictly cash business. We know, from past experience, it would require a small army of book-keepers to take care of the accounts. We must, therefore, reiterate that there can be no exceptions under any circumstances, and insist upon STRICTLY CASH IN ADVANCE!

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JNO. O. BUNDY, EDITOR, Chicago, Ill.

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MARVELOUS PENS. (That write with WATER instead of Ink.) of each or any of the following colors, Gold, Silver, Black, Carmine, Red, Pink, Violet, Dark Blue, Light Blue, Orange, Yellow and Green, and a Washable Penholder. To carry in the pocket, sent postpaid to any address, 45 Cts. J. T. HILLYER, 306 Broadway, N. Y.

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Work for Every Body with a Money Equivalent! \$4,000 IS THE SUM TOTAL.

On the first day of March, 1878, we will give away FOUR THOUSAND DOLLARS to the forty-one persons sending us the largest number of subscribers to our "HOME AND FARM" newspaper, after the following order (clubs to be made up and sent in between this date and March 1, 1878):

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Dr. J. NEWTON SMITH'S HAIR RESTORATIVE. POSITIVELY RESTORES HAIR TO BALD HEADS. This is the only Hair Restorative manufactured expressly to promote the growth of hair, and to prevent falling out. Thousands of men who were bald-headed, now have a full set of hair, and one lady in Kentucky who has long hair, now has flowing hair. SIX FEET in length produced by the use of Dr. J. Newton Smith's Hair Restorative. It is perfectly unobtainable, and unobtainable here (in pamphlet form, free to all). It stops the hair from falling out; at once restores the scalp from all dandruff, and is a highly perfumed and elegant hair dressing, much admired by ladies. Price \$2.00 per bottle, expressed on receipt of price. Address: Dr. J. Newton Smith, 42 N. 3rd St., Philadelphia, Pa.

HOLMAN'S LIVER PAD cures without medicine, exerting a specific and prompt action upon the Liver, Stomach, Spleen, Kidneys, and Heart. It controls in an astonishingly short time any disease which attacks or grows out of these organs. CHILLS! The Pad is a preventive and a prompt and radical cure for all Malaria; also, Neuralgia, Rheumatism, Nervousness, Sciatica, Spinal Disease, Headache, Colic, Diarrhea, Dyspepsia, etc. These and many more have their origin in the Stomach and Liver. If your druggist do not keep them, address Holman Liver Pad Company, 68 Maiden Lane, New York, or 248 W. Fourth Street, Cincinnati,



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JNO. C. BRUNDY, Editor. J. R. FRANCIS, Associate Editor.

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LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the time of the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

CHICAGO, March 19th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the Religio-Philosophical Journal payable to the order of JOHN C. BRUNDY, Acting Manager.

LOCATION 22 and 24 LaSalle street, Northwest corner of LaSalle and Washington streets, CHICAGO, ILL., DECEMBER 29, 1877.

The "Doctor'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 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 swell the hordes of graduates of medical colleges, and to give the professors therein the power to charge the most extortionate fees for services, and for counseling with the fadgelings 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 elderblossom tea to our babies, than to give them impure and deadly drugs prescribed by ignorant hands.

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 he 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 pharmacopoeia? 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 religion?

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. Fabnestock 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 necessary

for the class who have caused this so-called law to be engrossed upon the statutes, 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 inoculate the State with infectious, 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 doctors is general throughout the State of Iowa to bind the people to their will and to hold arbitrary control over 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 denigrate 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 drugs? 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 swallow 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 victims, and even causing the most horrible deaths, in what spirit can these men go forward and ask the law-makers 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 when 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 foggy doctors 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 people together, between two thieves.

United, 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."

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 lead 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.

The platform is cosmopolitan, and all comprehensible truth the only recognized authority. All live subjects of practical importance are in order with the broadest toleration for a conscientious and truth-loving individualism. Under the by-laws, the regular meetings are held the first Sunday of each month, in Grange Hall, Orland, and at such other times as the necessities of the times require.

Scientific and liberal speakers are solicited to call on, 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. Stanton-Moses. In "Fraser's Magazine" for November he 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 nature.

This is simply an arrogant and bigoted assumption, unworthy of any man of science of the 19th century. For instance, according to this writer, the fact of levitation is not to be looked into because it seems to 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 Beaud. They will not admit the possibility 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 feet opposite 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 Horkys, 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 Globe presents the following thoughts, and they are well worthy of perusal.

Voltaire is becoming a very live topic, with the approaching centennial celebration of Voltaire's death in 1878, and the handling of the great wit by Mr. F. B. Perkins 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 remarked, 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 action 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 parallel in a dreadful description of Luther's immoralities and debaucheries, from the writings of the late Archbishop Spaulding, Baltimore, a highly respectable Roman Catholic prelate.

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, urging citizens to their political duties. The Voltairian politics of the present day were thus expressed: "A 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 clear government 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 seventeenth 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.

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 hands with the materialists, and for the puerile object of present triumph, dig their own grave?

NEW 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'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 coward heart or altered friend, Have suffered much, but fainted not, And will stand faithful to the end.

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

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

From sacred desks 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 drif of rubbish attentances, But oh, how pure and bright they are, How filled with light of better days.

So give of what the angels bring, Fling out your banners hopefully, Speaking the truth, in love achieve A great and bloodless victory. Be brave to stand the shock of war Which rages in the realm of mind, March onward toward the hills of light, Let spies 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 shadows flee. 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 BLESS 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-convinced 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 spirit-life, 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 Tsimshian Indians.

The Hudson Bay company's steamer Otter, which arrived on the 21st ult. 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 counting table, and remained there in a kneeling position for some time. The Indians rushed into Mr. Hall's house and begged him to come look with them. He did so, and distinctly saw the figures, and with Mrs. Collinson, watched them until they mysteriously 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 Wolcott 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 luxury the other extreme. The Portland Evening Express 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 hunger.

At the relief camps, where 240,000 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. Beeis speaks at Grand Rapids, Mich., the last two Sundays of December.

Mrs. Bennett, of Boston, has been exposed again. Verily, the way of the exposé is hard.

Dr. Dean Clark is doing good service in Oregon. He has spoken at Portland, Salem, Albany, Silverton, and Eugene 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 their selections as holiday investments.

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 audiences.

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 20th, 26th and 31st; Benton Harbor School-house, January 1st, 2nd and 3rd; Kalamazoo, January 5th, 6th, 7th, 12th and 16th.

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 Shellbarger to go round. It will not be hurtful to piece out with Bob for Germany. Bob is a little heterodox, but he is square.—Olinnatt Saturday Night.

Philadelphia Baptist ministers suggest prayer as a remedy for the hard times, but some faithless soul said it wd not be of use so long as Congress was in session.







Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

Spirit Music.

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

Immortality Authorized.

BY DR. D. ANDREWS DAVIS.

My brothers and sisters of earth, Then have ye no blessing for me, Since such was my humble and lowly birth...

The City Up There.

BY LUDWIG 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...

Brief Mentions.—Sarah A. Chase, of Dresden, N.Y., writes: "We are holding séances three times a week, and are well pleased with the demonstrations..."

Mediumship.

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.

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 clairvoyantly, and often feel their presence and characteristics.

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.

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 state of excitation.

That we are all "drift" 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 sleep by looking intently at a tree, he failed to define why such should be the case.

A Useful Somaambulist.—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.

Prayer.—Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the calm of our temper, prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity and the sister of meekness.

Dr. Slade.—The Berliner Fremdenblatt, 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.'"

Modern Beecher Versus Ancient 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."

Remarkable Dream.—A dignitary of the Church of England, the Rev. Dr. H. J. Woodhouse, 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 connected."

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.

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.

T. Babcock, of Clinton, Wis., writes: You can also count me as a subscriber to the JOURNAL so long as you continue to handle dishonestly and unethically the money of others.

Our Cause in Michigan.—T. H. Stewart, of Kendallville, Ind., writes: I have just returned from Port Huron, Thornton, Gaines, Charlotte, Battle-Creek, and Edinboro, I organized one society in this trip in Bern, consisting of fifteen members, only a small part of the Spiritualists of that vicinity.

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.

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 ferryman of Jordan have quit carrying the followers of the Lamb over on his credit, or, at least something is wrong, for they have all commenced crossing on the bridge of Faith, so the preacher says.

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.

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, for they are so numerous that human arithmetic could possibly compute them.

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 earthly children, and that sphere will eventually be displaced.

State Board of Health.

On the 8th inst., the Illinois State board of Health held an examination of candidates at Galesburg, for permission to practice medicine in this State. Eighteen were examined and only eight succeeded in passing examination.

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-doers 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."

Wm. E. 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 the annual interest.

Inherited Evil.—The violation of the laws of nature by our predecessors, and our contemporaries, 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 monstrous misery. A lock-jaw that bends a man's head back to his heels, hydrophobia, that makes him bark at his wife and babies; insanity, that makes him eat grass; war, plague, cholera, famine, indicate a certain felony in nature, which is not visited by human agency, must have its outburst by human suffering.

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 denies the existence of soul, and consequently of the science that relates to it.

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

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

Among the convicts in the Kentucky penitentiary are five preachers, which proves nothing more than it is easier to preach than to practice.

Death is but the local or final development of a succession of special changes in the corporeal organism of man.

Let us have morality in the place of erasms, charity in the place of sectarianism, and Spiritualism in the place of orthodoxy.

As concerns the Trinity in unity, Swedenborg argued that humanity was divinely represented, 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, renunciation, were all old doctrines and teachings when Jesus lived.

All the poverty, misery, squalor, degradation and crime which now result from ignorance 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 religious fervor; and whole communities may be thereby affected. Such delusions are simply the result of a moral disease.

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 enlightenment 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 away, and has a 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 furnishes no instance of a prosecution for entertaining an abstract doctrine.—Reverend.

Despite the advances in civilization, Christianity has been ever true to its primal instinct—the suppression of knowledge; and every new discovery in science, every innovation upon established forms of thought, has been stubbornly 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, or 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 Spiritualist, 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 assemblies of the apostles, warrant for the admission of women to official positions in the church to-day.

Although Wesley, in his early struggles was termed 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.

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

Moderate evil means a little strain downward of the mottled net-work, 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 inconsequent and impertinent existence as a good mesmerist 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 and shaped its course and policy, known mediums were excluded from ministrations in its assemblies, and women were prohibited from speaking in public.

Col. Ingersoll says: My father was a man of great natural tenderness, and loved his children almost to insanity. The little secret of his life 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 utterly idiotic as to imagine he could be happy with 700 wives.

The great majority of those who have been acknowledged leaders in religious and reform movements, have had direct intercourse through one or more of its varied channels with the Spirit-world, either through visions or trances, clairvoyance or clairaudience, or through spirit impressions. Such was the case with Abraham, Moses, Jesus Christ, Paul, Mohammed, George Fox, Swedenborg, Calvin, Ignatius, Loyola, George Fox, Swedenborg and Wesley.

Cornelia Gardner, of Rochester, N. Y., writes: I have occupied a firm free platform of late, doing a sort of sub-soiling 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 line of white muslin, or handkerchief, and carefully folded long ways 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 it lie secure; then lie down. The wet handkerchief 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.

Mesmerizing Plants.—What is it, and what do we know of it, only by effects produced. Alice Diller says: Mesmerism has not only great effect upon animals, but even upon vegetables. At St. Quintin we have seen Dr. Picard make mesmerism experiments upon all kinds of plants. We have seen many rose bushes mesmerized, especially two, of which one was dying and the other had just become yellow and had 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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