

# HARMONIAL PHILOSOPHY

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DEVOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM,  
 THE ARTS AND SCIENCES, LITERATURE.

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

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### The "Polter Gheist" or "The Ghost That Throws."

BY EMMA HARDINGE-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 "Pluto." The ancient Kabalists 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 unchristian in their modes of action, perpetually startling us from our dreams of angelic guardianship, or compelling materialism to reaffirm 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 *Polter Gheist*, whose fancy it has pleased to take up his residence in the family of a venerable and highly esteemed minister of a popular church in Iowa. The circumstances as detailed to me in a series of earnest letters, soliciting my humble advice, 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 philosophic 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 never 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 superintended in person the erection of the building put upon it, he was in a position to testify that the workmen he employed did not complain without 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 word began to circulate in their midst, that "the place was haunted." It was, and still is, Mr. N. informs me, quite remote from the city to which his duties call him, in fact, he designed the place for a rural retreat, and one sufficiently removed from the city, to preclude the probability of his favorite studies being broken in upon by visitors.

There were no irrepressible boys near, no 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 and moaning, whirring, beating, pounding and buzzing, were simply distracting. "Well," I said, "never mind my men, you have heard the best 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, but hired from New York, and the family quietly installed themselves in their delightful residence. For the first week the peace and tranquility of their home was so completely insured that they had entirely forgotten the singular episode which interrupted its early foundations; 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 eldest boys all of whom had been startled by the same appalling cries; but had located their source in the chamber of Mr. and Mrs. N. Whilst they were all vainly endeavoring to arrive at a mutual understanding, the cries were repeated, but in faint and smothered tones and then, all assembled declared they proceeded, or seemed to proceed from the bed which the father and mother had just 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 feet 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 trampling 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 as human, were the bewailings 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 invisibles amused themselves by breaking windows, cracking, and every breakable thing in the house. Rare Chinese vases, Indigo cabinets and alabaster statues have been smashed into plaster powder. The children's clothes have been torn to ribbons; they have never been struck, but stones, bricks, dirt, and even water has 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 it nor consent to hire it out to others, who might participate in his own and his family's sufferings. He informed me, among numerous other particulars, that he had 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 prayer, and he would have done so had he not felt himself pressed upon—"crowded, hustled"—and that with such force that a mortal fear possessed him lest he should be pressed to death. Rushing down to the front door, he managed to unbar it and force his way through the crushing weights about him into the open air. He seemed compelled to fight with his invisible 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 all 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 "Footfalls" and Wm. Howitt's admirable magazine sketches, all agree in representing the same class of phenomena, and connect their occurrence with the commission of criminal acts or vicious tendencies on the part of those who formerly tenanted the possessed places. But the frequency of these occurrences and their connection with alleged criminal acts on the part of former inhabitants, does not account philosophically for the mischievous, destructive and demoniac 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 these 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 "Polter Gheist," like that recorded, I believe by R. D. Owen, of Chancellor Hahn, and others of a similar character by Kerner in his *Seeres of Prevorst*, the force of mediumship, like that of my narrative is again, 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 ghost of Hamlet's father, to revisit the glimpses of the moon "and make night hideous" by a repetition of the deeds of violence under which their spirits were thrust forth from their mortal tenements? Classic authors relate how the souls of those slain at 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 bad passions were poured out in foul, yet potential magnetism, upon certain spots of earth. But if we credit one part of the narrative we must credit all, and just as sure as we hear of the murderer haunting the scene of his crime so surely do we hear of the innocent victim chained to the same fatal spot, and exacting his or her

part in the same dreadful drama. How is 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 vestige 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 *Polter Gheist* 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?—ECHO-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 been seen 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 cases 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 in a hell of abysmal despair; nor do we mourn as those who believe they are asleep, and that only a miracle can awake them. There is no gulf between us and them that needs to be bridged; no wall that needs to be scaled; no vigilant gate-keepers to be eluded. If 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 his glad tidings be carried on their wings over the wide continents, and let earth's millions join in one hymn of praise; let the mourner's tears be dried, and bid the orphan smile—death is no longer man's enemy; by the angel of Spiritualism he swears eternal friendship to mankind.

WILLIAM DENTON.

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

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy

By Hudson Tuttle.

(CONTINUED)

DEFINITION OF SPIRIT.

How far removed this subject is from the path of exact observation or scientific thought, I need only to quote the received definition of spirit to show.

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.

"Some draught of Lethe doth await / As old mythologies relate, / The slipping through from State to State."

Plato regarded this life as only a recognized moment between two eternities, the past and the future.

If the spirit is an independent portion of the Deity, what can it possibly gain by re-incarnation?

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?

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.

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.

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.

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.

The organization of atoms can not manifest any quality, that does not reside in the single atom.

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.

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.

Then began a new series of actions and reactions, which for awful sublimity can only be witnessed in the primal state of worlds.

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 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.

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.

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.

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.

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.

The Pharisees were the strictest sect in the performance of all the ceremonial, but knew nothing of its spirituality.

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?

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.

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.

After his birth the angel told them "to flee into Egypt and be there until I bring thee word."

One of the most interesting spirit manifestations is recorded by three of the Evangelists. I copy Luke's account of it given in chapter 23--

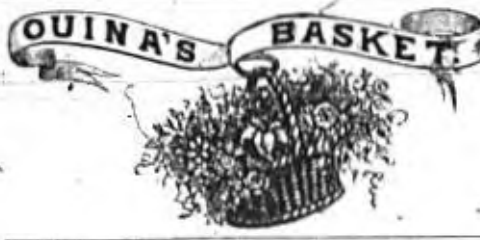
A NEW YEAR'S GREETING.

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.

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 ourselves.



Scenes From the Home of Onina.  
(Given by Onina through her medium, "Water Lily," Mrs. Cora L. V. Richmond.)

THE ISLE OF ROSES.  
CONTINUED.

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

SONG OF THE SPIRITS OF THE ROSES.  
Beautiful isle of delight,  
And of the Rose—blooming soul—  
Tinted with rays ever 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  
Hither all loved ones must come.  
Guardians full of sweet grace  
Teach us from hearts of the flowers  
Till in each leaflet we trace  
Thoughts, prayers and feelings like ours.  
Sing we a song of pure joy  
Free from all shade of alloy.

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

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 roseate 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 me 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 whip.

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 unbent 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 scorn.

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 drought.

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 charnel-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 protean-visaged monster, Christianity, as he seeks to claim as his heaven-anchored bride, the heaven-descended maiden, Spiritualism; striving to encircle 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 zian'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 scimitar  
On all they owed to the divine Jaffar.  
"Bring me this man," the caliph cried; the man  
Was brought, was gazed upon: The mutes began  
To bind his arms. "Welcome, brave cords,"  
cried he;  
"From bonds far worse Jaffar delivered me;  
From wants, from shames, from loveless household fears;  
Made a man's eyes friends with delicious 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 fail  
amiss,  
Now deemed to smile, as one great Lord of fate,  
Might smile upon another half as great.  
He said, "Let worth grow fretted 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.

This 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 contraries.

Christianity is based upon the life and teachings of one individual, Jesus, the Christ; Spiritualism is based upon the life and teachings of no one than 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 guided. 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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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...

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...

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...

United, earnest protest alone can prevail, and then it must be watched to prevent their bribing legislators into its support...

But the law is intended to make another discrimination, and that is against "magnetic healers," in the phrase, "Manipulation or other expedient."

Again, what is the healing power employed? Can any of our physicians define it?

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...

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.

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...

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...

If these men, by their merits as healers, cannot compete with those they denominate quacks and ignorant mediums, of what value is their self-styled science to the people? If the sick are more readily cured by other means, what patent virtues can they claim for their nauseous drugs?

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 whom they will trust in sickness and whom they will pay for such services as they require...

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...

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.

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.

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.

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.

It may be some time yet before we show these anti-progressive Horkeyes, that our facts remain and their speculations are void. But the time is manifestly drawing near.

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.

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.

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.

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.

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.

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.

Apparition Among the Indians.

The British Columbia papers of the 22nd contain an account of a singular apparition at Metlakatla, in the Mission Church.

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 communion table, and remained there in a kneeling position for some time.

The Famine in India.

The lamentable famine in India presents to us one extreme of life; wealth and luxury the other extreme. The Portland Transcript says:— The famine in India is one of the most terrible calamities of modern times.

Laborers in the Spiritualistic Vineyard.

Bishop A. Beals 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.



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL 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... Breathed in my early childhood's home, beside my mother's knee, And soft and sweet, and sad and grave, that music is to me...

Why not have spirit music of the most enchanting character? Indeed, it does exist, compared with which the music of the children of earth is as nothing. We have musical tones producing sounds not unlike those of the music box...

Humility Inherited.

My brothers and sisters of earth, Then have ye no blessing for me. Since such was my humble and lowly birth That I am of little apparent worth In what ye externally see? 'Tis true I have no regal ste... To breathe me a breath of fame; No magic have I to strike the lyre To intonate my name...

The City Up There.

I think over much of the city up there, Where the soul never tires on its way, Where its mission is love, like the angels above Tending upward to infinite day... I have friends over there in that city so fair, Whom I loved in the sweet long ago; They have builded their home from the deeds they have done, And the city grows near as I go...

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. Looking directly at spirits with the "eye-shafts," dispels their density very often, and unless the medium gazes almost into the Spirit-world it is impossible to gaze directly at them.

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

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

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

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

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

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.' The older Spiritualists, who have hitherto been somewhat reticent on the subject of their belief, are coming boldly forward, and rejoicing in the anticipation of his success. We look on and feel astounded. You and I are at a loss to comprehend it, my friends, but the spirits seem to obey this, the foremost of mediums, as if they were completely at his beck. There must then be something in the world that we can neither comprehend nor realize, but which we are bound to try to fathom. All that the writing medium has hitherto accomplished has not been of the slightest benefit to the world, but has merely had the effect of perplexing and bewildering the more sensible portion of it. It is the duty of the press to take note of every occurrence, and to record it, and with this object in view we lately deposited one of our reviewers to report on the phenomena alleged to occur through Mr. Slade.

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

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

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

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

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 catch interest so much its young mind. Men and women are only children of a larger growth, and they are ever praying for some particular blessing that to them would give additional enjoyment—a plaything, as it were, making them happier. Those who derive peace, comfort and pleasure from prayer, are the very ones that should unceasingly indulge in it.

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

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

Mysteries of Godliness.

Christians used to go to heaven by the old ship of Zion on the credit of one Jesus a Jew, who, when he lived, was too poor to pay his taxes! So his credit was not very good, and the ferrymen of Jordan have quit carrying the followers of the Lamb over on his credit, or, at least something is wrong, for they have all commenced crossing on the Bridge of Faith, so the preachers say. When I cross a river I cross at the regular ferry and pay as I go. "The Bible is so plain that the wayfaring man, though a fool, cannot err therein," yet, when we politely ask a parson to explain a difficult passage, he gets in a rage and says that is a mystery that God never intended for us to understand.—Allen Johnson, in *Common Sense*.

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

The Spirit-World.

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

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

State Board of Health.

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

The query is, where would the hungry drove go to, then? Surgeons we must have, and those top who can rightly perform their duty, yet we can spare a vast number of pill-poppers 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. Treham D. Gregg, of Dublin. Mr. James Red, formerly United States Consul to Belfast, says that Dr. Gregg is willing, if defeated in the contest, to retire from his work of propagating the gospel, and to withdraw from circulation his numerous theological works. On the other hand, if Ingersoll is beaten, he must forever afterward hold his peace against the Christian religion, and must also withdraw from circulation his book and other anti-orthodox documents."

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

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 Examination, claims that no one could possibly doubt Dr. Carpenter's sincerity. Spiritualism has more vitality than Caesar had; and neither envious Casca, 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 specific changes in the corporeal organism of man. Let us have morality in the place of creeds, 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 misdeed.

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. Even wars have 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 furnished no instance of a prosecution for entertaining an abstract doctrine.—Renan.

Despite the advance 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 unravelling 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 £30, "the vagrant, itinerant Methodist preacher," in his later years, when his teachings had been accepted by numerous followers, he was almost universally honored and respected by the church, and by the civil authorities that had persecuted him.

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

Moderate evil means a little strain downwards 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 inconvenient and impertinent existence as a good mesmeric subject in of the pins run into very, 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 their reception, male and female alike; but when the church became associated with the political power, and materialistic mind controlled it 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 severity he had was produced by his religion. Like most men of his time, he thought Solomon knew something about raising children. For my part I think he should have known better than to place the least confidence in the advice of a man so utterly idiotic as to imagine he could be happy with 700 wives.

The great majority of those who have been acknowledged leaders in great religious and reform movements, have had direct intercourse through one or more of its varied channels with the 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, Joan of Arc, Luther, 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-selling, and I am independent; often among those who are wholly ignorant of our beautiful philosophy, but listening attentively to radical ideas that strike at the bottom roots of their pre-conceived ideas, and I hear that thought is awakened; discussion follows thought, and so the way will be opened for some higher intelligence.

Sleep.—The following is reported to be a cure for sleeplessness, and we would advise a trial of it by some sensitive: Get out of bed and take a linen bandage, although a large handkerchief better folded long-way will do as well, perhaps better. Dip one-half of the handkerchief into water; wring the wet portion around the wrist; over this lay the dry half, and tuck in the end so as to make all secure; then lie down. The wet bandage 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. Adolphe Didier says: Mesmerism has not only great effect upon animals, but even upon vegetables. At St. Quentin we have seen Dr. Picard make a number of experiments upon all kinds of plants. We have seen many kinds of bushes mesmerized, especially two, of which one was drying and drooped 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, has succeeded. These three apricots are as large apples, while the others are even less than walnuts.

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Table listing various books for sale, including titles like 'Analysis of Religious Belief', 'The Bible in India', 'The Golden Melodies', and 'The Planchette'. Each entry includes the title, author, and price.

Table listing various books for sale, including titles like 'Mental Medicine', 'The Bible in India', 'The Golden Melodies', and 'The Planchette'. Each entry includes the title, author, and price.

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THE ROSTRUM.

Important Questions Answered by the Control of Mrs. Cora L. V. Richmond at Grow's Hall, Chicago.

Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL.

QUESTION:—Why is it that mediums are not more often self-sustaining; if they were so, would spirits manifest better through them? Is it advisable to form a society like the "Holding Hand" of New York and aid mediums who are in destitute circumstances?

ANSWER:—Mediumship is a gift of the spirit; now, as in olden times, it is given to those whose organizations are best adapted for its expression. All are not endowed alike, nor is mediumship of equal quality in those who have similar gifts. Then, as now, these gifts are in advance of the day; the time in which you live is not fully ripe for them. Those who are pioneers in any truth, do not expect much worldly compensation. Christ bade his disciples have faith and go forth and preach the gospel, taking with them no scrip or clothes. He also said that the laborer is worthy of his hire. There is a two-fold condition essential for one who desires success in mediumship: that mediums shall have effective and perfect gifts; that those who have these gifts shall lay them upon the altar of the Spirit-world for their use; that they shall do so unqualifiedly, unreservedly, trusting to the end.

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

To mediums we would first address our remarks, since these are instruments of spirit-power. If you can not make up your mind to so devote yourselves for the gift of healing or of teaching, or if the manifestations of any kind be not sufficient to warrant you in supposing that you are perfectly or approximately a perfect instrument, then it is best for you not to try. If you can only minister in a small degree, then minister in that degree, and do it well and carefully. The attempt to be a medium, and at the same time to be something or everything else—to place your gifts secondarily to other things—or in the third, or fourth or fifth grade of life, making other things the chief end, will not have a tendency to unfold the gift perfectly. Only those distinctly called by spirit-power, who have distinct evidence of manifestation, and who answer some need of humanity in some degree, should follow the gift of mediumship.

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

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

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

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

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

see to it that hatred or any kind of suspicion, shall not enter.

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

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

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

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

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

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

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

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

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

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

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

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

The spirit, in becoming disencumbered from the earthly form, immediately passes through certain psychological and physiological experiences. When a spirit returns, and especially for the first time manifests through a medium, the tendency is to repeat those conditions that were last felt and experienced in connection with matter, hence the death scene is almost first given through some medium. There are mediums whose special psychological nature receives each spirit in that manner, the contact with other organizations being such as to induce a repetition of suffering which they last experienced. Gradually this wears away, and by frequent manifestations the spirit then does not feel old sensations, does not repeat any external exper-

ience, that which was the last expression here. We think this a true solution of those manifestations. While it affords evidence to those friends who have witnessed the death scene, and while frequently it is induced by active recollection of friends that were ministering to the last moments of the deceased, it still is a state primarily owing to psychological connection with matter; that last impression produced by matter upon the spirit, and naturally a repetition or semblance, ensues when first coming in contact with a material organization.

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

QUESTION:—Are there any circumstances that would justify deception?

ANSWER:—We believe it was a tenet of the Roman Catholic Church, against which the reformation was waged, that the end justified the means, so that it came to be a fact that anything was permissible that was for the service of the Lord. But as the reformation was a reaction against that sentiment, so the absolute truth is, that between the two extremes, lies the fact Deception is always an active principle. The mother does not voluntarily deceive her child, who, not being able to understand, perhaps, imagines certain ideas to be true, hence she allows her child to have the state of childhood, or the ideas incident upon it; if she enforces a falsehood, she then would be guilty of deception. The mind of the child may not be enlightened, and cannot be given some truths. There are certain illusions that belong to the period of childhood, and it would be madness to attempt to obliterate the fallacies, or wish to; for instance, the dream of fairy land peopled with images, or the later dreams of grown-up children; these are permitted by the wise parent, though the illusions vanish and the dreams fall. This was a species of deception, and yet who would wish to destroy the illusion of childhood?

For persons of larger growth, men, women, spirits, angels or God, no willful deception, or no falsehood is proper or justifiable. State the truth at all hazards. But if children will have this illusion, spirit, angel, guardian or parent, must not dissolve it, for the reason that they have nothing else to offer until the child state is outgrown. The dissolution of the illusion is simply a matter of growth. It is your province and my province, and the province of the Spirit-world, to speak the truth; but the whole truth may not be spoken, and cannot be spoken, is not understood, and will not be received, and if not speaking the whole truth, be deception, all teachers have to practice that. But if not speaking the truth be simply out of kindness to man or child, or whomsoever it may be, then can this be called deception to withhold that which cannot be understood? The physician, having a patient "nigh" unto death, considers it his duty to withhold from that patient the condition in which the body may be. Other minds divine the truth, and they cannot be deceived. But it requires the most careful judgment of the moral machinery to understand that withholding the truth from those who cannot comprehend it, is different from falsehood or deceptions that have a selfish purpose.

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

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

IMPROVISED POEM—THE DAY OF JUDGMENT.

The Nemesis of infinite day  
Slowly but surely over the world  
Holdeth his solemn and potent sway,  
And his long ablaze is unfurled;  
Where'er a deed of life is wrought,  
Upon the balance it is laid,  
And justice stern (of human thoughts)  
On the other side is equal made.  
Aid, then, with strict potest desire,  
This angel on the side of right  
Kindles his searching spirit-fire,  
And the dead passes out of sight;  
The change is beautiful, years grow ripe  
With joy, or pain, or care below,  
Each yields up to the angel type  
The harvest no one here may know.  
Outside Jerusalem of old  
The fires burned in perpetual flame;  
This kindling of kings' ire we're told,  
Was when one vilified the name  
Of priest, monarch, or potentate,  
Or stained their honor, spotless, fair,  
Or plotted treason 'gainst the state,  
These were consumed in fiery snare.  
Always Gehenna firmly burned,  
Nor day nor night its flame was still;  
If mercy mentioned those who spurned  
A respite from her gentle will,  
Then at the last in world's abode,  
They were adjudged—The grades of love.  
The principle of human things,  
Of God's perfect and primal law,  
Of God's form brooding with perfect wings,  
You'll find without one single flaw.  
On equal balance unto each,  
A compensation doubly sure.

A something that each soul can reach,  
A law that ever will endure.

No day of judgment when the world  
Will shrink into a burning strol,  
No prison vault nor flame unfurled,  
Of literal fire consume the soul;  
But day by day and year by year  
Unrolls the record of the soul,  
Trained by the angel without fear,  
Whose heart perceives your life's control.

The adjusting balance feels, receives,  
And to the soul's account is placed  
On one side what the soul believes,  
On the other deeds your life has graced,  
And whatsoever you do or are,  
It is recorded then and there.  
The Day of Judgment is this day,  
This very hour, and now within  
The balance are the thoughts which away,  
Stamped pure or stained with earthly sin,  
Upon each brow the seal is laid,  
Whatever your life the angels know,  
But keep the thought from those below.  
Between each soul and God alone  
The record at the last is clear,  
No other being here hath known,  
But in that highest, brightest sphere,  
Ye stand revealed, and face to face  
The Judgment day is here.

Judgment of the Public

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

Valuable Evidence.

The following unadorned testimonial from Rev. O. T. Walker, D. D., formerly pastor of Bowdoin Square Church, Boston, and at present settled in Providence, R. I., must be deemed a reliable evidence. No one should fail to observe that this testimonial is the result of two years' experience with the use of VEGETINE in the Rev. Mr. Walker's family, who now pronounce it invaluable:

A Walking Miracle.

Dear Sir—Through a stranger, I want to inform you what VEGETINE has done for me.

Last Christmas Scrofula made its appearance in my system—large running sores appearing on me, as follows: One on each of my arms, one on my thigh, which extended to the seat, one on my hand, which cut into the skull bone, one on my left leg, which became so bad that two physicians came to amputate the limb, though upon consultation concluded not to do so, as my whole body was so full of scrofula; they deemed it advisable to cut the sores, which was painful beyond description, and there was a quart of matter run from this one sore.

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

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

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

I AM, Sir, Very Respectfully,  
WILLIAM PAYN.  
Avery, Berrien Co., Mich., July 10, 1877.

Reliable Evidence.

Dear Sir—I will most cheerfully add my testimony to the great number you have already received, and which I think can be said in its praise, for I was troubled over 20 years with that dreadful disease, Catarrh, and hemorrhoids, and such are the spells that it would seem as though I could never be better than now, and VEGETINE has cured me, and I feel more than ever to live, and I also think it one of the best medicines for constipation, and sinking feelings of the stomach, and advise every body to take the VEGETINE for I can assure them it is one of the best medicines that ever was.

MRS. L. GOULD  
Corner Magazine and Walnut Streets,  
Cambridge, Mass.

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

LUNG DISEASES

Prepared by H. R. STEVENS, Boston, Mass.

SAPONIFIE R

is the Old Reliable Concentrated Lye  
FOR FAMILY SOAP MAKING.

Directions for making Hard, Soft, and Toilet Soap quickly accompany each can.

IT IS FULL WEIGHT AND STRENGTH.  
The market is flooded with (so-called) "concentrated Granulated Lye," which is adulterated with salt and rosin, and won't make soap.

SAVE MONEY, AND BUY THE  
SAPONIFIE R  
MADE BY THE  
PENN SALT MANUFACTURING COMPANY,  
PHILADELPHIA.



Each tin contains 25 lbs. of pure Soda Ash Lye, and is guaranteed to be full weight and strength. The market is flooded with (so-called) "concentrated Granulated Lye," which is adulterated with salt and rosin, and won't make soap. SAVE MONEY, AND BUY THE SAPONIFIE R MADE BY THE PENN SALT MANUFACTURING COMPANY, PHILADELPHIA.