

FRAGMENTS FROM MY EXPERIENCE.

BY HUDSON TUTTLE.

VI.

EPYS SARGENT—Dear Friend:—M. Daniel Turner, a lecturer on mesmerism and phrenology, came to visit me that he might detect the fraud, if there was one. His favorite theory was mesmerism. He begged the privilege of subjecting me to a trial. After operating an hour, he said he could not perceive that I was affected in the least. When he desisted I was suddenly entranced and gave him lengthy communications from several of his departed friends. He was perfectly convinced, and ever remained an ardent, zealous Spiritualist, and one of my truest friends. He had an appointment to lecture on Spiritualism, which I attended, and what was my surprise when he read from the Spiritual Telegraph an article which had been written through me, the MS. of which he had requested. He prefaced the reading with remarks on its origin, and strong words of commendation and encouragement to myself. The article was on prayer, taking substantially the same grounds now advocated by all Spiritualists, and was well received by the audience. It was a small thing for the gentleman to do; to me it was a great event in my life. It furnished just the incentive and encouragement I needed. I was overjoyed and blessed him from the depths of my heart for his interest in me, and I never forgot his kindness. He has now entered the Unseen World, and on two occasions has communicated with me. On one of these he said the little favor he had done for me was more than repaid by the assistance I gave him in his early investigations, for the belief had been of great value to him.

I began writing a story founded in Spirit-life. The author said it was designed for publication, and when ready, means would be provided. How it could be published was a problem, for I had no means, and no influential friends to assist me, even by recommending the work. I, however, patiently wrote, and re-wrote, for there had been a growing disposition to perfect the style as well as the ideas. To re-write the same article three or four times was not unusual, and to burn it at last quite as common an end to the several trials, all of which had proved unsatisfactory.

The book was titled, "Scenes in the Spirit-world; or, Life in the Spheres." It sought to present the philosophy of Spirit-life in the garb of a story. After it had been completed a short time, Mr. Datus Kelly, from Kelly's Island, a beautiful summer resort in Lake Erie, having become deeply interested in Spiritualism, paid me a visit. I read him the first few pages of the book, and he continued to ask for more until it was completed. He was a firm, imperious man, who always had his own way, and having been successful in life, had settled down in a green old age to enjoy himself. His enjoyment took an intellectual direction, and at an advanced age he had thoroughly posted himself in literature and science. A confirmed infidel he had seized Spiritualism as his last hope and becoming convinced, his whole mind was turned in that direction. He arose and walking hastily two or three times across the room, said, "You will publish the book?"

"The authors say it will be," I replied, "but I do not know how it can be, for I have no means, nor influential friends."

"Well, I'll publish it myself," he replied, "I regard it as too valuable to be lost, and the present is the very hour for its appearance." There was a difficult revision to make in the MS., for the writers often expressed themselves in sentences modified after the Greek idiom, and the sense could not be gathered without transposition of the words. Mr. Kelly performed this task, conscientiously adhering to text, and wrote an introduction. He then arranged with Partridge and Brittan, then publishing the Spiritual Telegraph, to issue the work. In his introduction he speaks as follows:

"With respect to the present volume, it is sufficient to say that its object is to present to man a faithful representation of spirit-life in the next sphere of existence—to embody as much information of this kind as possible in a small book, that will be within the means of every one to purchase. The inquirer will find an answer to almost any question he may ask concerning the future destiny of man. The 'Scenes' give a faithful delineation of man, from his lowest and most degraded state to the highest moral and intellectual philosopher as they appear when they enter the next sphere; also, various accounts of the reception they meet with, and the progress they make in their new state of existence.

The little book met with great favor, and truly fulfilled the expectations of its generous patron. I regard it as the least perfect of my books, as it necessarily must be, for it was written before I had become fully prepared. The English edition soon to be published by James Burns, will be far more perfect, as I have taken advantage of the opportunity thus offered to revise and re-write, the erroneous passages. I may here add, the same remark for all my books, which Mr. Burns is republishing. His edition is an improvement on the American, for in every instance have the works been subjected to a thorough revision, and a great amount of original matter, notes, etc., been added by the same influences which at first wrote them, the labor of revision in some instances exceeding that of the original composition.

It was during this period which I look upon as one of education more than of permanent work, I painted under the same influence by which I wrote, a geological panorama three hundred and sixty feet in length and six feet in width. It began with the gaseous ocean, and its successive scenes were of the molten sea, the cooling crust, the falling rain, the days of life, and its development up to man. It was a picture of what the "Arcana of Nature" describes. This painting, although I was ignorant myself of geology, except so much as I had learned from Hitchcock's Elements, was so accurate in all its details, that Prof. Brainard used it at the Homeopathic college in Cleveland, to illustrate his course in geology, and it was worn out by an itinerant Professor of that science, who, however, failed to give credit to the painters. Finishing this, I began writing the "Arcana of Nature." I was then in my eighteenth year. I had completed it, when I received the imperative order to destroy not only that, but all the MS. I had written up to that time. Taking them altogether, they were of surprising bulk, and many articles I regarded as peculiarly valuable. The communication was constantly repeated, that nothing had been written sufficiently perfect to justify its publication, and for fear some one might at some time publish, it was best to destroy all. Reluctantly I gathered my treasures, and consigned them to the flames.

Then I began anew, the "Arcana." I confess it was a discouraging task, when I thought perhaps when I finish it this time, it might be decided imperfect as it was before and ordered to destruction. Beside, when completed there did not seem to be the remotest chance to secure its publication. Yet I was impelled, in season and out of season to write, and at length by physical and mental sacrifice the book was completed. Was it correct? I asked anxiously. Well, I remember the answer: "It will not be re-written, but revised." Then I asked when will it be published? "Not until we weed out the imperfections which have come through yourself."

Thus for almost two years the MS. lay on my table, and at nearly every sitting some leaf was turned to and

correction or addition made. Several times I was on the eve of making arrangements for publication, but to my disappointment they would fail, and I was almost hopeless of ever completing the book, or of its publication. At last the time had arrived. The authors signified their satisfaction and said it would be issued during the year. A few days afterwards, Mr. Datus Kelly, who had already greatly assisted me and been a second father, completed arrangements with the publishers of the Banner of Light, and the MS. was at once put into the hands of the printers.

Thus it will be seen how the spiritual intelligences controlled events and from the beginning wrought for a well-defined end which perhaps wisely was from me concealed.

(TO BE CONTINUED.) (Copyright Secured.)

IS WHATEVER IS, RIGHT?

BY SELDEN J. FINNEY.

XVIII.

The world is bisected by an inevitable duality, as up-down, right-left, light-darkness, male-female, out-and-in, matter-spirit, and why not also in the moral words of right and wrong? In mathematics a straight line is the shortest distance from one point to another.

In respect of life organic the same inevitable duality is manifest, as health-disease, joy and sorrows, life and death, pleasure and pain. Now why not right and wrong also in the moral world?

All our faculties are capable of use and of misuse. Is misuse right? Is it not a contradiction in terms, to call misuse of our faculties just and true, or right? Will Dr. Child tell us that there is no misuse in the world, and thus contradict the common and universal instincts and experience of all mankind? What is pain but the testimony of organic nature, to a misuse of its faculties? Is not misuse of our faculties wrong use? Will it be sane for us to thus stultify ourselves by contradiction in terms and a total ignoring of the law of physical, intellectual and moral health?

We are told that if we see all things from God's standpoint, they would be all right; I ask how does Dr. Child know this? Has he a special revelation from a personal individual God? If not, how can he affirm this? How can we know what is God's view, except by an examination of things and principles as they are? Can he judge nothing of God's view only by the common and universal intuitions of all mankind. And do not these intuitions affirm themselves in the doctrine of right and wrong? How does Dr. C. know there is any right? Can he think of right without at the same time thinking of the wrong? Has the idea of right any significance only in the presence of the idea of wrong? Does not the very idea of right, necessarily, imply the possibility of wrong? It is an idea and word, derived from the same intuitions of man, as the idea of right, and by the laws of reason itself is presupposed in the first announcement of the idea of right. Can this conclusion be avoided? I think not. Can we think, of virtue without at the same time thinking of vice? Can we think of purity without at the same time thinking of corruption? No. Can we then conclude there is not corruption? But it may be said that all evil deeds are curative. But I reply not so; the curative age is the pain consequent upon the action of the constitutional law of health; which the evil deed ignores and attempts to avoid. No misuse can violate a law of health, but only run against it, only oppose its action, and thus precisely because the vice cannot break or destroy the law that is holding its sway, it declares in the voice of pain, the rebellion to its sovereignty by the evil-doer, and thus endeavors to restore the offender to his true condition and relation. Pain is the riot act read against the mob of violence, of wrong doing by the constitutional authorities of the physical intellectual and spiritual systems of men. Pain is the voice of the law of health, of right, of justice, and not the law of disease. It is the angel of organic and moral life, fitly symbolized in the "Angel at Eden's Gate," with flaming sword turning every way to keep the way of the Tree of Life. It is the voice of healthful protest against organic rebellion, consequent upon the misused liberty of the individual. All right use presupposes the power and possibility of wrong use. In the nature of things nothing can be made capable of use, without at the same time being capable of misuse. On what ground then shall we affirm, especially when misuse or wrong use is a fact, shall we assert "whatever is, is right? Will it be asserted, that because we are constituted capable of a wrong use of our faculties, therefore, there is no wrong use of them possible; that all abuse of them is right? No man in his senses will deny to man his power to abuse and misuse his faculties. Is it any argument to say, because that, the good and the true come into power last, and so overcomes the wrong use or misdirected tendencies of perverted faculties, therefore whatever is, is right? Not at all.

Dr. Child asks us to take the standpoint of Deity. What folly. All we can ever know of God is found either in the world of matter of man. In the world of physics are displayed the laws of matter; in the world of man—of his soul—the laws of mind and soul. The very idea of law presupposes the idea of disorder or lawlessness. A law were useless and imperative where there existed no tendency or possibility to unlawful action. There is no use for law to regulate that which can never do anything but the right and the just. And it is certainly no argument to say, that because no law can be broken or violated with impunity, and because law being immutable and immaculate will at last have unobstructed sway and bring all wrong doers into subjection to its free play; that can be no wrong at all. It may be asked for the standard of right. And I reply it is in the constitution of man. The law of organic life is health, and this is standard to which we are all amenable. Health is the unmistakable design of life, pain is the declaration that the conditions of health are violated and the command to restore those conditions.

Will any man run the risk of his sanity by affirming that disease, sickness and crime are the edens of organic nature; of which is worse still, will he affirm in the face of the facts of disease, murder and prostitution, that there is no standard of right, of justice and of truth? The fact is, that this theory, or rather assumption, that whatever is, is right, is only "Calvinism" gone to seed in a notion of fate. It denies any personal self-acting liberty to man, and binds him up tight in the iron chains of a worse than Calvinistic despotism.

It is a covert and fundamental denial of all individuality to man. For, if it allow any individual liberty that is any personal self-determining power of action in man, it must perforce of such liberty allow the possibility of misdirection of such power. It must show man to be the mere puppet of an absolute will, which overmasters him entirely, as the mere creature of iron materialism acting only as he is acted upon from without.

Again it denies to man the power to act wrong, to anything which is not absolutely right. Hence the inevitable conclusion namely, that man is a mere creature of an iron God or an iron materialism. If of God, then he is only the puppet of the divine will and virtue becomes impossible; everything must be credited to the will of an arbitrary Deity. Everything he can do will be only divine—just as God desires it and he cannot help himself. A right, obli-

gation, duty should be banished from the world, for they would be the only misnomers. All attempts to be moral are out of place. Purity, truthfulness, holiness, are automatic, unintentional results of this scheme. Virtue and vice are only delusions, to pray, to aspire; to work upward is a matter not at all dependent on human will as individual, but only on the will of God. Indeed, in any true sense, man cannot be allowed any will at all. Whatever he does, 'tis not himself that does it, it is only God. To be strictly logical, it should deny the existence of anything of a finite or limited character of human personality in toto, and affirm that there is only God—the Infinite—and no finite world.

To take the other view, is to deny both God and immortality. Immortality, it reduces to chance. Man in this scheme, is only at best a Galvanic battery whose function, it is to jump up and down to no purpose forever. Either view destroys the dignity and glory of humanity, for it denies the very quality that alone can make man namely—all individuality—all self-determining power.

Man a king among mortals, but a subject among principles! He is an embodiment of the universe, a microcosm,—he is divine, therefore, whatever liberty God has in his sphere, man possesses in his also. He is the incarnation of eternal energies individualized and capable of self-determination, as to destiny and direction.

(To be continued.)

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EDUARD VON HARTMANN.

Faith Without Reason—Shortcomings of Spiritualism.

Theon, in his very able article in No. 5 of the JOURNAL, "Faith without Reason," says of the many Spiritualists who find it too troublesome to study, but rather are depending on spiritual communications for their progress in truth and wisdom: "It is difficult, too much like labor, for them to make genuine, honest study of a subject so as to present a philosophical reason for the faith that is in them." "What is the good of piling proof upon proof, year after year? No progress is made. Curiosity is gratified. Theories are built up on these indiscriminate opinions which are totally devoid of logic or philosophy; this will never place them on the royal road to wisdom, for this is attained by earnest, well-directed and ceaseless labor only.

Here we find Spiritualism in want of logic and philosophy. Turning the leaf, we find in the same number of the JOURNAL an excellent leading article, "Shortcomings of Spiritualism," in which the editor states the necessity of pausing the character of the spiritual press, and remarks: "The subject requires profound study and reflection, and much unpreoccupied time. Superficial views are not wanted. We are arrived at that stage when the best philosophical and scientific thought of the civilized world should be enlisted in our cause. That help could be commanded, if ample means of paying for it could be had." "When such a philosopher and thinker as 'Hartmann' in Germany, endorses the experiments of a 'Zöllner,' and turns a willing ear to our facts, the Hæckels and Huxleys may rave, but they will not do much harm," etc. I hold the opinion, and am fully convinced of its truth, that in due time we will have a number of the very best philosophers and scientists from all parts of the civilized world. In England we have them already, also in Russia, and likewise we see the German master-minds in commotion. The scientist, Prof. Maximilian Perty, and the philosopher, Prof. Franz Hoffmann, have both, for the last five years, applied their highly cultivated intellectual powers in investigating and advocating our phenomena and philosophy. The greatest living of the aedon philosophers of Germany, Immanuel Hermann Fichte, a few months ago, also published his views in a book, which bears the title,—"The Modern Spiritualism, its Value and Shortcomings." But besides what the three above mentioned profound thinkers of Germany have already accumulated, we may expect greater things to come from the younger class of philosophers and scientists. There is Baron von Hellenbach in Vienna (as I understand quite a young man) who has lately published two philosophical works: "The Philosophy of Common Sense" and "Individuality in the Light of Biology and Modern Philosophy." This philosopher is investigating our phenomena and doctrines, and so is Prof. Zöllner in Leipzig, also quite a young man, 44 years of age. But the youngest of those interested in our philosophy and at the same time one of the greatest, deepest, original philosophers, if not the greatest, of the present age, is Eduard von Hartmann, born 1842, in Berlin, Prussia. In 1860, he was appointed as an officer in the Prussian army. In 1865, he left this position and has since that time given his whole energy and great powers of mind to philosophy and the natural sciences. He is an original, productive writer on subjects, all-important for the progress in truth, science, philosophy and prosperity of the human race. The following is a list of his books published:

- 1. Philosophy of the Unconscious, 2 Vol., 1869.
2. Comments to the Metaphysic of the Above.
3. Collection of Philosophical Treatises, 7 Numbers.
4. The Dissolution of Christianity and the Religion of the Future.
5. Critical Foundation of Transcendental Realism, (The soul of a thing and its nature).
6. The Dialectical Method. Historic-critical Researches.
7. Schelling's Positive Philosophy; as Oneness of Hegel and Schopenhauer.
8. Shakespeare's Romeo and Julia.
9. Aphorism about Tragedy.
10. Carl Robert, Dramatic Poetry.
11. Truth and Error in Darwinism.
12. Phenomenology of Moral Consciousness.

About one hundred years ago (1781) there was a book published in Germany which has stamped its author to be one of the deepest thinkers of all ages: "The Critic of Pure Reason," written by Immanuel Kant. The powerful influence of this master work of philosophy may be read in every history of philosophy; but hardly could Kant's book at his time make a greater agitation in literary circles, than Hartmann's "Philosophy of the Unconscious." Edition after edition places this work in all circles and classes of society and the materialists are in terror and despair. The language of this work is as plain and intelligible as possible for treating of such a theme. The author commences with this sentence:

"To have conceptions, and being unconscious of it—seems to be a contradiction, for, how can we know that we have conceptions, if we are not conscious of it?—But yet we may indirectly be conscious of having a conception, although we may directly not be conscious of it."

These clear words of the clear deep thinker (of Königsberg) "Kant" include the starting-point of our researches and also the province granted for admittance. The author adds:

"As the sphere of consciousness has been in the past so thoroughly and with great success investigated, but has not yet yielded the treasure searched for (the soul and cause of all things) why not search for it in another direction, and instead, as hitherto, has been done looking for it in exterior nature, try and find it in the interior of all things where it may be hidden in the deep. All who are not afraid of the trouble of intellectual work, may follow me in my researches; knowing well, that activity in itself is the greatest enjoyment."

But as we see in "Theon's" article, there is a want of logic and philosophy in the Spiritualism of the many faithful; so we find in Hartmann's book, logic and philosophy in want of Spiritualism. He sees soul or spirits everywhere, in all visible and invisible objects, but has no idea of a life hereafter for the individualized self-conscious human soul or spirit, and even ridicules the conception of such a future state.

Mesmerism, he has thoroughly investigated; but spiritual manifestation and phenomena are foreign to him, and when Slade was at Berlin, Mr. Hartmann was prevented by illness to attend his séances, but he is now on the alert, and although busily engaged in finishing his second great philosophical work, "Phenom-

enology of the Religious Consciousness," he is in communication with some other eminent men of science, who are at present investigating and experimenting.

In conclusion, I may say that Mr. Hartmann has given the death-blow to Materialism, showing the impossibility of explaining to the world—life, organic life—consciousness, self-consciousness and the mysterious "unconscious" (as he calls it) that never gets sick or tired; never falters or doubts what to do; is always clairvoyant; is supreme, wise, omnipotent and omniscient, which never can be explained by atomic mechanism, which only is one of the means of the workings of the unconscious or great unknown. It is the great merit and claim of Mr. Hartmann that the thousands of German minds, that could not be reached by the writings of Mr. Fichte and other spiritual philosophers, have been seized by him and forcibly induced to study and to reflect on the great secrets of life in all its various states and stages, and that all the thoughtful students can plainly see that something else and of a higher source is necessary to reveal the secrets and mysteries of nature and life. And this something higher cannot be anything less than a new philosophy, comprising intelligently, understandingly, all physical and all psychological phenomena, the past, present and future of existence as far as accessible and comprehensible to the human mind, a philosophy in which spirit-existence in everything in the life here and hereafter is the fundamental principle. J. A. HEINSOHN.

Remarkable Tests, by J. Frank Baxter.

Spiritualism has lately received an impetus in Philadelphia; by the brilliant lectures of J. Frank Baxter, who has just closed the November term with the First Society. His audiences increased each Sabbath until the capacity of Academy Hall was inadequate to hold all the people that wished to hear him. One noticeable feature in Philadelphia Spiritualism, is that it is beginning to attract the attention of the more refined and intelligent classes. Many of such attended Mr. Baxter's lectures, and were doubtless highly entertained by his logical discourses, his choice singing and his startling tests. Some of these tests I have here appended and if they interest the readers of the JOURNAL as much as they did the First Society, they will have done a great good. They are as follows:

"I have presented here two men, father and son; they removed to Philadelphia from the city of Troy; the son passed away here, with consumption ten or twelve years ago; the father soon followed—passed away with pneumonia. The son's name is C. Welcome Whitaker; father's name Welcome Whitaker." Recognized.

"I look to the rear of the hall: I see the form of a man stand beside a table; books on the table—it seems in a court room. Now I see Bedford Springs, and feel an influence affecting my lungs, and my head. I hear the name of William L. First." Recognized as a very prominent lawyer of this city.

"I see the form of a young man, 23 or 24 years of age, two other men with him; he comes forward, turns himself around, faces the audience and seems to look for some one to identify him. He says: 'Nearly twenty-four years of earth-life passed since I suddenly left the form. Oh! could my mother only realize that I am here; oh! could she only conquer the deep-seated prejudice, the pall that hangs over both her and myself would soon vanish and I could come so near to her. My name is James B. Jacobs. My mother's name is Sarah.'"

A lady arose in the audience said that this man's mother (living in an eastern city) was at her house a week ago, and that lamenting so much the death of her son, she each week carries a bouquet of flowers to his grave.

"As I look the hall seems filled with mist. I see a dark background, and out of it comes a young lady. She holds in her hand some books and seems to have studied into the laws of magnetism and kindred subjects. She holds out her hand and shows me that she was a writing medium. She says, 'I may not be remembered, for it is eighteen years since I passed to spirit-life.' Her name is Mary E. Frost." Recognized as one of our early writing and test mediums.

Mr. Baxter turned round and said: "I am compelled to shake hands with the chairman and others, and I am filled with a desire to talk. I have also a very disagreeable feeling of itching all over. This was a powerful man who passed away by small-pox." He was associated with Murphy & Sons; was 32 years of age and passed away November 19th, 1864. He says: "I have found my two children, my Arrabel, and Marabel. They did not pass away in Philadelphia, but I did. I was a Methodist, and labored much in that cause in Rochester, N. H. My name is Charles P. Ricker." Recognized as a former foreman of Murphy & Sons, blank-book manufacturers of this city.

"Here comes a woman rather aged, who says, 'Though I was not a Spiritualist, yet I tried to do my work well, and always did what I could to advance the spiritual interests of others. I formerly lived at No. 33 South 34th St. My name is Margaret Lynch.'" Recognized.

"Here comes a little boy; gives his name as Daniel Judson Ford. 'I will tell you my mamma's name: Kate Holden Sutton Ford. My papa is the minister.'" Not recognized.

"There is presented the form of a young girl aged 13 or 14 years. She comes with a strange influence. I feel hands about my throat as though I was manipulated. I have a burning heat in my head, and a feeling as though I were wrapped in hot clothes. This child comes as though she were a little frightened, and did not know what to make of it, but she says I know that coming back is a fact. She gives her name as Mary Bruah." Recognized as having died with diphtheria.

"Here is presented a sight that is strange. I see a large extension table; round it are sitting three or four men. They have papers on the table, one holds up a paper and I see on it the name, Wm. Cadwell; another name—Thomas Munn. One is a very large man dressed in apparently Masonic regalia. I see the name of J. D. Elwell. He shakes his hand and says, 'Ask her whether she remembers the barn where the circle used to be held in early days of the advent of Spiritualism. Those were trying times. Thank God the clouds are fast breaking away.'"

A lady arose and said that she recognized each name, and the fact of the circle being held in a barn near Springfield, Mass.

"Here comes an elderly man; he seems rather diffident, and questions as to what people will say about his coming back, but he says he was always prompt to duty and was a member of the Presbyterian church some twenty-five or thirty years. His name is Samuel H. Perkins." Recognized as a well-known lawyer of this city.

"I see an old man trying to show himself so as to be described. He holds some papers in his hand. He says he has been in spirit-life since 1871. He gives his name as Thomas G. Chase." Recognized as Dr. Thomas G. Chase, of this city.

"Here come three spirits who seem very happy. Glad to meet some one who, it seems, has come here to-night to get, if possible, a test. I get the names of Norman, Willie, and Joseph Bailey."

Mr. Shumway setting on the platform was then addressed: "You, dear friend, was very kind to me, and took me out to the park riding just before I passed away. A message was also sent to the loved ones at home, and May day, was spoken of as the anniversary on which their graves are decorated." Recognized in every detail.

"There is a spirit present who was years ago associated with the lyceum in this place. He says, 'They may have forgotten me, but I will remember the beautiful flowers they strewed over my body as it laid in the coffin. I saw it all, though ten years have passed away. The lyceum is still dear to me. My name is Allen Chase.'" Recognized as a former member of the lyceum.

"Here is presented a large blue background, out of it come five little faces; one is a child about 3 years old, holding in her hand a wreath and in it the name Ida Selena Moore. She says, 'My mother's name is Charlotte. She passed to spirit-life about sixteen years ago, and says, 'we are all here.'" Recognized.

Continued on Third Page.

Woman and the Household.

BY HESTER M. POOL. [No. 151 East 51st street, New York City.]

Since our institutions are so favorable for the development of the individual, American parents, more than any other, strive to give their children every opportunity for advancement.

The case of Mollie Fancher, of Brooklyn, is now beginning to attract attention, though for thirteen years thousands of people have known all that the papers are now saying.

A most pitiful case of destitution was disclosed lately at Norfolk, Va. Mrs. Emily Elliot dropped dead from weakness while working a sewing machine in her desperate efforts to get nourishment for her sick and helpless children.

The Emperor of Russia believes in the right of women to study surgery and medicine, and he has granted a charter to a university for women, and the Russian Minister of War has now officially taken up the subject of training lady doctors for army practice.

Miss Hindman, of Colorado, who visited Wyoming during the last election, followed in an interesting description of the workings of Woman Suffrage in the latter Territory. The speaker said that:

"The day before election she had interviewed many prominent citizens on the success of woman suffrage. One politician said one of the great objections to suffrage was that the women would not stick to the party; they scratched the ticket in a very disgusting manner.

Tranced in a liquid calm, September lies, Her bosom heaves with breathings soft and slow; The palpitating air in heart-warm stillness dies, And brooding peace is over all below.

Quick with the breath of life, October stands, For freedom, strength and vigor, past compare; In queenly state she rules her forest lands, When maples light with flame the frosty air.

Her hollow cheeks are haggard, pale and wan, Her white set mouth no woful word can frame, From cold, stiff limbs all sense of life is gone, She lies bereft, in numb, unconscious pain.

The census shows that women are following seventy-one avocations. A course in dressmaking at Lasell Seminary began last week. Boston has a school for art-needlework, which offers free scholarships to be bestowed by any one contributing \$5.

student in the Law School of Boston University.

Among those who preached Nov. 24th, in New York and Brooklyn, were the Rev. Mrs. Maggie Van Cott, the Rev. Mrs. Nellie J. T. Brigham, the Rev. Miss Elizabeth W. Greenwood, the Rev. Mrs. C. Fannie Alyn, the Rev. Mrs. Whitney of Hartford, the two Rev. Misses Smith, and the Rev. Sarah B. Satterthwaite.

Mrs. Lockwood, the female lawyer of the District of Columbia, whom Judge Magruder of the Seventh Judicial Circuit of Maryland, characterized as a wandering woman and forbade to speak, not only in his court but in his court house, after the court had adjourned, intends to test the question of her right to practice in the Maryland courts.

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Selma Borg, who is well known as the translator of Swedish novels, is now lecturing on Finland, her native country, before large and cultivated audiences. She gives information which cannot be found in any books, upon the country and its inhabitants.

Concluded from Second Page.

"Here comes an old man, quite a prominent man; he says, 'My coming back may surprise you, yet if all came that I desired to, your surprise would never cease. I was for thirty-five years a member of the First Universalist church of this city and a vestryman. My name is Nathan Hall.'"

At the close of Bro. Baxter's lectures complimentary resolutions were unanimously passed by the Society, recommending him as a faithful, efficient and zealous laborer to all spiritual societies that need his services.

Dr. Hunter. The special treatment of Diseases of the Organs of Respiration—embracing the Head, Throat, and Lungs, has been practised by Dr. ROBERT HUNTER for nearly thirty years.

At the conclusion, Lucy Stone asked if the women of Wyoming were good bread. Miss Hindman affirmed that they did most assuredly.—Woman's Journal.

Miss Hindman was in Michigan during the woman suffrage campaign, and spoke in many places including the capital and largest towns in the State. She was also in Colorado during their campaign for the same work, when the question was submitted to work for it there the coming year.

Mary L. Carpenter, school superintendent of Winnebago county, has been elected vice president of the "Social Science Association of Illinois."

A parlor concert for the benefit of the Illinois Industrial School for Girls, took place at Senator Oglesby's residence at Decatur, a few days ago.

HYGIENE OF THE BRAIN AND NERVES, and the Cure of Nervousness, with twenty-eight Original Letters from leading Thinkers and Writers concerning their physical and intellectual habits. By M. L. HOLBROOK, M. D. Pp. 379. 12mo. New York: M. L. Holbrook & Co. 1878. Price \$1.50. Chicago: For sale at the office of this paper.

ferer, worn out with a restless nothing will quiet, will find a panacea in this book. Not its least valuable portion is that wherein twenty-eight distinguished American writers and thinkers have contributed descriptions of their own physical and intellectual habits.

THE PROCEEDINGS AND ADDRESSES at the Free Thinkers' Convention, held at Watkins, New York, August 23d, 24th and 25th, 1878. Pp. 308. 12mo. New York: D. M. Bennett. Chicago: For sale at the office of this paper. Price \$1.50.

All liberals have heard of the Watkins convention; if they did not attend, they felt they were deprived of a rare opportunity, the equal of which would not soon be presented.

Mr. Bennett anticipated the wants of the thousands who did not attend the Watkins convention, and has furnished a sprightly description of Watkins, the proceedings of each day's sessions, and almost a verbatim report of all the remarks and speeches of the distinguished men and women present.

Magazines for December not before Noticed.

Wide Awake. (D. Lohrop & Co. Boston, Mass.) Contents: Crayon Frontispiece; The Doves; Tib's Cap; Some Pet Lions and their Mistresses; Aunt Dolly's Schoolroom Stories; The Child Toilers of Boston Streets; A Hint from Homer—Dogs and their Knights; A Glimpse of Some Montana Beavers; The Two last Knights; Prouty's Fortune; About Hats; Cuckoo! Trying to be True; Mr. Sweet Potatoes; The Story of English Literature; The Boy-Chicken; No Dinner; Lettings and Hindrances; The Wasp and the Multiplication Table; Punch; Little Miss Muslin of Quintillion Square; Mintie's Cross Day; Picture; The Postoffice Department of Wide Awake; Music. The illustrations of this number are beautiful and add to the interest and appearance.

Here comes an old man, quite a prominent man; he says, 'My coming back may surprise you, yet if all came that I desired to, your surprise would never cease. I was for thirty-five years a member of the First Universalist church of this city and a vestryman. My name is Nathan Hall.'

Here comes a strange looking man, with a cloak over his shoulders and represents himself to be on horseback. I see him off at a distance, as though he passed away far from this place. He has been in Spirit-life a long time; he gives his name as Richard Glazier." Recognized by Mr. Champion, the president of the Association, as an early friend of his who passed away in Tennessee.

Dr. Hunter. The special treatment of Diseases of the Organs of Respiration—embracing the Head, Throat, and Lungs, has been practised by Dr. ROBERT HUNTER for nearly thirty years.

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3.—From the Writing of Languages unknown to the Psychic: Ancient Greek—Evidence of Hon. R. Dan. Owen and Mr. Blackburn (St. J.); Dutch, German, French, Spanish, Portuguese (St. J.); Russian—Evidence of Madame Henshaw (Watkins); Homeric—Evidence of T. T. Timony (Watkins); Chinese—Watkins.

4.—From Special Tests which Preclude Previous Preparation of the Writing: Psychics and Conjurers Contrasted; Stale before the Research Committee of the British National Association of Spiritualists; since Tested by C. Carter Blake, Hon. Sec.; Evidence of Rev. J. Page Hoops, W. H. Harrison, and J. Seaman (St. J.); Writing without Senses securely screened together; Evidence of Mrs. Andrews and J. M. Jackson (Watkins); At the Time of the Experiment—Evidence of A. R. Wallace, W. H. S. Henshaw, Wedgwood, J. P. H. Her, Thomas Colley, W. H. S. Henshaw, Wedgwood, J. P. H. Her, Thomas Colley, W. H. S. Henshaw, Wedgwood, J. P. H. Her, Thomas Colley.

5.—From the Nature of the Force: Its Mode of Operation—Evidence of C. Carter Blake, Hon. Sec., and Conrad Cooke, C. E. English edition, cloth, 125 pp., Price, \$1.50, postage 10 cents. *For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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CHICAGO, ILL., DECEMBER 14, 1878.

Spiritualism and Materialism—The Irrepressible Conflict.

It is time that all thoughtful people, and especially Spiritualists, should see and feel the wide difference between the spiritual philosophy and materialism—the one the opposite of the other.

The spiritual philosophy recognizes the positive and controlling power of mind over matter, of the invisible over the visible, of the internal over the external. Its controlling idea is an indwelling and Divine Intelligence, with law and force as means of its ceaseless work, and as faithful and unswerving servants to condense and shape the crude and external stuff that we call matter, and so outward the Infinite Design we see in Nature.

This spiritual philosophy, even in its perversion and with the cramping pressure of creeds and dogmas, has given all religions their life and power, and they all hold, though often with feeble grasp, to its central and inspiring ideas—those great truths of the soul: Deity, Duty, Immortality. The higher aspects of modern Spiritualism, with its philosophy and fact combined, are its last and richest results, prophetic of grander to come.

Materialism gives us "the potency of matter," as the ruling power, allows blind force and law, but denies indwelling and ruling mind. It looks at all nature from without, sees man as a machine, his mind but some fine yet transient result of digestion, to end when we cease to eat. Of course, the death of the body ends all, and an Infinite Soul of Things is an absurdity. It is the gospel of negation, cold and dead—the half-way station of some brave souls coming out of the prison-house of sectarianism, but not a healthy abiding place. It tends to dogmatism and coarse intolerance, as shown in the attitude of materialistic scientists towards Spiritualism.

It is time we had more clear and definite thinking, and less vague free thought. We cannot reconcile Spiritualism and Materialism: the life of one is the death of the other; in idea, and method, and spirit they have very little in common. If spirits come to us from the higher realms of the eternal life for any purpose, it is to vanquish Materialism and to banish the skeptical-Sadduceism of our age. Do our speakers and writers see this vital truth clearly, and feel it earnestly. Do they teach a spiritual philosophy, and interpret the facts of spirit-intercourse in its clear light? Do Spiritualists and all spiritual thinkers, realize the broad difference and really "irrepressible conflict" of the two methods of thought and sight?

It is well and just to respect all honest differences of opinion, to favor free speech and stand for it with all fair-minded persons, orthodox or heterodox, but let us stand for Spiritualism, pure and simple, without concealment or compromise, and with an earnest wish to lead all the world into its light, and a feeling that its truths are beyond price and of conquering power. Let us keep clear of all entangling alliances with materialistic so-called "free thought," which shall over-ride or compromise our spiritual power, and dim our sight of the great truths of the soul, and the wondrous facts of spirit intercourse which shall help the religion of the future, natural and inspiring yet without creeds or dogmas.

Whence the Apathy?

A friend in London writes us as follows in regard to the lack of spiritual life and earnestness among some of the English Spiritualists:

The spiritual element here seems to feel the influence of the arrogant materialism now so prevalent, and which puts on the air of a scientific certainty. A cold, irrelevant curiosity seems to characterize many of the so-called Spiritualists. They either do not appreciate the immense religious significance of the great fact of immortality, or they regard the phenomena as limiting Spiritualism to the people of this planet; for they do not appear to embrace their conceptions so as to include the whole Cosmos as having a Spiritual Divine Order. Major Forster, in one of his addresses, the other evening, in London, assumed the theistic idea as essentially involved in the spiritual, for the Major is a devout Theist, though liberal as the sun. One of the good Spiritualists came on to the platform, after the lecture, and said: "I liked your address, but, you know, all that about God is too thin." We are investigating in a scientific spirit. Such was the way in which he rebuked the theistic references of a trance speaker! It really seems to me as if some of these people calling themselves Spiritualists, have no faith in a future life at all, or more than in a Supreme Spirit. How do you explain the inconsistency? Have you the same coldness and apathy to contend against in America? It seems to me as if this disbelief in a God were impairing all the virtue and life of a belief in immortality.

Our correspondent puts his finger directly on the cause of that deadness which is manifest among a certain class, who have investigated our phenomena merely out of curiosity, and having satisfied that, have failed to go further, and to get at the inner meaning which these stupendous phenomena involve.

Bishop Butler says: "That we are to live hereafter is just as reconcilable with the scheme of atheism, and as well to be accounted for by it, as that we are now alive is." There is some truth in this; though D'Holbach, author of that Gospel of the atheists, "La Systeme de la Nature," was of a different opinion; for he believed that the one idea, included the other, since he says: "It is necessary to fall back on the doctrine, so little probable, of a future life and of the immortality of the soul, in order to justify a belief in Divinity."

To rise to the "height" of that great argument, namely, the proofs, objective and subjective, of the immortality of the soul, —we must realize that there is a soul in the macrocosm as well as in the microcosm; in the universe as well as in this fleeting apparition of flesh and bones, forming the physical man. Without this conviction there can be no true religious feeling; no feeling divested of all superstition and disharmony. And without religious feeling the knowledge of our immortality through Spiritualism lacks that element of vitality and inspiration, which can make it a power for good, a renovator, a purifier, and an uplifter. Unless there is a supreme spiritual tribunal of absolute right, power and love, in the universe, immortality were a doubtful boon; with it we see rifts of light through the obscurity; and the significance and grandeur of life begin to dawn upon the mind, and the evils and perplexities of this brief span of time are lost in the compensation of eternity. Without the bias imparted by some such reasonable hope as this, a knowledge of the mere outside of Spiritualism may produce no more impression than the tricks of a juggler or the feats of an acrobat.

Whence then comes the apathy if not from a failure to realize the true meaning of Modern Spiritualism; a failure to accept it as the gift of God to a Sadducean generation; a failure to "hail it as the grandest truth vouchsafed to man; a failure to feel and to prove its inspiration in laboring and making sacrifices for it, so that all mankind may be partakers in the light, the life, and the love, which it sheds abroad on all recipient souls?

The greatest truths address themselves more to the feelings and the will than to the intellect. A truth like immortality must be felt, before it becomes really a truth to the soul. The frigid assent of the intellect alone cannot make it an inspiration and a force. The merely phenomenal facts of Spiritualism having been investigated and accepted as true, a life-long task lies before one in studying the relations of the immense truth to life, to science, to philosophy, to morality and to religion. No mind that has been truly kindled by it can dismiss these considerations as unessential. And for this reason all true Spiritualists should, so far as it lies in their power, help to enlist the best ability and thought of the age in presenting our facts to the world, and vindicating their spiritual significance. Surely if earnest Christians can contribute, as they do, a liberal percentage of their incomes to the support of their sectarian enterprises and institutions, an earnest Spiritualist, who claims to have "knowledge where the Christian has only faith, ought to do something for the support of a spiritual press, contending with all the antagonism arrayed against it by a pseudo-science and a secular press which finds it in its interest to cater for the unthinking many.

We approve of the utmost liberality in religious thought; but we do not quite un-

derstand the quality of that liberality which could induce a Spiritualist to render financial aid to these laboring by extraparte, root and branch all belief in spirit existence, rather than to those laboring, against great odds, to spread the truth which he professes to regard as sacred. Is not the explanation of his inconsistency to be found in the fact that he is not a Spiritualist in the true and high sense of the word; that he is as yet in the external of Spiritualism, in its merely phenomenal vestibule, and that he has not penetrated to that inner sanctuary where some glimpse of its divine significance may be had?

"God and Immortality" is a creed long enough for the earnest Spiritualist; and by the term God he exacts no narrow conception; the Theist, the Pantheist, the believer in a moral, as well as a physical, order in human and universal nature, through which righteousness, purity, love, by inexorable laws, are best for every human being, and the highest things in the universe, —will all be welcome to the broad, invisible church whose foundations rest on that simple, that sufficient belief. But in order to be a power for the elevation of humanity, it must be a living, an inspiring faith, as earnest as that which sends the Mahometan into battle, or leads the Catholic to give a tithe of his earnings to the priest, —with this advantage over them, and however, that it is founded on knowledge, and is independent of any human control, any priestly subsidizing, or any ecclesiastical dictation.

Of the illustrious Goethe (the greatest name in German literature), it is said by Hermann Grimm,—"Only two convictions did he always have and express: the one was that there is a personal (i.e. a conscious) God, who in what concerns the history and education of humanity has a will and a purpose; and the second is that there is an individual immortality. Goethe confessed both these articles of faith without desiring or giving proofs; he has them; they are wrought in the very foundation of his being."

Schiller and Lessing, hardly inferior in genius to Goethe, held the same high faith. They were no churchmen; acknowledged no Christian formula; were hostile to ecclesiastical fashions and robes; the great truths of God and Immortality were all-sufficient for them. But Goethe's father was a medium, and the son may be said to have inherited that "inwrought conviction" of immortality of which his biographer speaks.

Besides these three eminent names, how many could be mentioned, to be added to the same list of simple believers: Plato, Pythagoras, Buddha, Moses, Seneca, Christ, Locke, Newton, Lord Herbert, Gray, Kant and a host of philosophers, men of science and of literature, profound thinkers, and great inventors.

A wave of atheistic materialism is now sweeping over the minds of the civilized world. That many Spiritualists should feel its influence is not surprising; that they should resist it, that they should not work themselves free from it by the mere force of their own facts, would indeed be a matter of astonishment, for it would be a gross inconsistency, showing an indifference of the will and a perversity of the reasoning powers. If there is apathy among any class of Spiritualists, we cannot believe it will last. The truth—the truth of immortality, if they really have it—shall make them free

Appeal to Spiritualists to Save Paine Hall.

We learn from the Banner of Light, that an earnest appeal has been made to Spiritualists, to help Messrs. Mendum and Seaver, of the Investigator, to save "Paine Hall," in Boston, from the hands of "moneyed, sectarian bigots," who are likely to buy it under the foreclosed mortgage. It seems the hall was built at a cost of over \$100,000, and now lies under a mortgage of \$50,000, which "it is eminently necessary to lift from it." Accordingly, it is proposed to form a joint stock company, the stock to be taken in shares of twenty dollars each, to pay for the hall and own it. Spiritualists are invited to subscribe. The Banner seconds this cry for help, and hopes its readers may lend the desired financial assistance.

Truly, we see no good reason for this appeal to Spiritualists; or why they should be called upon to help anti-Spiritualists, rather than to help needy Universalists, or Unitarians. Of course we approve of charity towards men of all sects and of no sects; but we do not see what particular claim the men of the Investigator have upon Spiritualists.

We are told that Paine Hall is a "temple of free thought and free speech," but why is it any more so than the other great public halls of Boston? Was not Col. Ingersoll allowed to use Music Hall in which to ridicule the Bible and denounce religious associations? Have not the Spiritualists occasionally held their meetings in that and other large halls? Is there a public hall in Boston that they could not hire, except, perhaps, those controlled by narrow sectarian bigots?

The Investigator has rarely missed an opportunity of sneering at Spiritualists and their facts. The editor claims to have investigated all the important manifestations that have taken place in Boston, and found them impostures; this is one of those extravagant assertions, too absurd to challenge serious denial. He has assumed the haughty air of an intellectual superior towards those who had studied the phenomena and drawn the spiritual conclusion. He has done what he could to belittle and retard our cause. It is true that this has not been much, but the animus which has impelled him, and

still impels, is not to be mistaken; and we think it rather a cool proceeding for him now to call upon Spiritualists for help.

As we have repeatedly proved in our columns, Paine was a devout Theist and a staunch believer in immortality. That his name should have been especially used for a hall managed by persons whose occupation it is to ridicule the belief in a God and spurn the proofs of immortality as "the dream of egotism," is a libel on the intelligence and liberality of the community. People do not regard Paine now as they did fifty years ago. Every man who dared to question the infallibility of the Bible was then denounced as an infidel. Now a great change has come over the public mind. Only among the unenlightened and bigoted of the narrowest Christian sects, is Paine confounded with the present advocates of atheism and human annihilation.

Free thought has won the day, and all special religious privileges, such as the exemption of churches from taxation, and narrow laws in regard to the observance of the Sabbath, are doomed, and must soon be swept out of existence. We are willing to co-operate with all who are working for these reforms, whether Jews or Gentiles. But we do not care to be confounded with them in their religious or anti-religious notions. We are content to battle under the banner of Spiritualism, pure and simple; and therefore we do not feel called upon to take stock in the proposed company for the purchase of Paine Hall.

Magnetic Healers and the Medical Law.

A magnetic healer from another State writes: "I shall never pay \$4,000 for the privilege of manipulating a patient to eradicate disease, as your State laws require of me."

The Doctor is evidently laboring under a mistake in this matter. We have no such law. All traveling doctors, vendors of medicines, and manipulators are required to pay \$100 a month for a license; but the local magnetic physician, who gives no medicines, is exempt. In his case the law is a dead letter. The board refuses to recognize him as a physician, and therefore cannot deal with him. Any physician can demand an examination, and if he can satisfy the board of his qualifications, they are bound to give him a license.

THE RELIGIO-PHILOSOPHICAL JOURNAL has stood, and now stands pledged, in the defense of all worthy magnetic healers; steadily contending that no constitutional law can be passed to prevent healing by laying on of hands. We go still farther in this matter and will guarantee that able lawyers shall be furnished and the case carried through the courts, without cost to the defendant whenever an honorable magnetic healer shall be interfered with under the Illinois law, for following out the legitimate duties of the profession.

It has been the custom for years to allow the current spiritualistic literature to be sold at the Sunday meetings of the Spiritualist Society of this city. Last spring when a change of location to the church took place, a little table was put in the vestibule on which were placed the JOURNAL and Banner, and a few pamphlets; as people passed into the church they could buy. The gross receipts of the JOURNAL's sales went to aid the Society, as well as all profits on other sales. A few weeks since we received the following notice:

CHICAGO, Ill., Nov. 18th, 1878. COL. J. C. BUNDY, EDITOR JOURNAL.—Dear Sir: The trustees of the First Society of Spiritualists of Chicago, have decided to discontinue the sale of papers and other publications, at the church, corner Monroe and LaSalle streets, and have instructed me to inform you of that decision. Very respectfully, COLLINS EATON, Sec.

Our surprise may be imagined when on last Sunday we saw spread out on the table immediately in front of Bro. Peebles' pulpit, an assortment of books and pamphlets, and our astonishment was further heightened when Bro. Peebles called the attention of the congregation to some of them, stating the price. We felt very sorry for "the pilgrim," knowing him to be a law-abiding man; he will feel deeply chagrined to learn that he has broken a rule which had its origin in a suggestion from "very high spirits." (?)

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Cephas B. Lynn's lecture in Troy, N. Y., have created a wide-spread interest.

W. J. Colville's lectures in the East are listened to with marked attention.

Mrs. C. Fanne Lynn just closed a three months' engagement in Brooklyn.

E. V. Wilson is lecturing in Brooklyn, N. Y., this month.

P. C. Mills would like to make engagements through December. Address him No. 7 Montgomery, Place, Boston.

Anna M. Middlebrook, M. D., speaks for the Free Lecture Association of New Haven, Ct., the four Sundays of December.

Mrs. Abbie N. Burnham has aroused a marked interest in Spiritualism in Hartford. The Hartford Times has been very complimentary in its notices of her meetings.

James M. Allen and Mrs. Sara S. Allen are making arrangements to visit the South as soon as possible. They would like to hear from societies or private parties living anywhere between their present residence (Malden, Mass.) and Florida, and along the Gulf, who desire lectures and familiar meetings in hall or parlor, for the presentation of vital truths. Address them at once at Malden, Massachusetts.

John Brown Smith, of Amherst, Mass., has again entered the lecture field.

Hudson Tuttle will lecture in the Methodist church at Ottokee, Fulton county, O., Sunday, Dec. 14th. Mrs. Tuttle will give a reading.

Geo. P. Colby, the medium, from Bonair, Iowa, passed through this city last week on his way to Orange City, Volusia county, Florida, where he has planted an orange orchard. Mr. Colby is a true man and a reliable medium.

"SPECTRUM ANALYSIS of the Heavenly Bodies" was the subject of a lecture by W. E. Coleman, before the Academy of Science at Leavenworth, on the sixth. As usual when Bro. Coleman speaks, the house was full.

The Spiritualists of Shreveport, La., have a society established upon a firm basis, a spacious well furnished hall, and a resident trance speaker, who was developed in their midst. They have regular meetings every Sunday morning at eleven o'clock.

PLEASE try and get new subscribers for the JOURNAL. Now is the time, and a little earnest work on the part of each reader would double our list before New Years. We are making a stronger and better paper every month, and in doing this we require the active aid of all true Spiritualists.

Our indefatigable brother and worker, Dr. E. W. Stevens, made us a flying call on the 5th, on his way to fill engagements at Ann Arbor, Detroit and Ypsilanti, Mich., till the 22nd; thence to Watseka, Ill., for the holidays. The Doctor has more calls than he can attend to.

We would call attention to the advertisement of Prof. Buchanan's lectures in another column. Too much importance cannot be attached to a thorough knowledge of the brain and the powers of the mind, as revealed by psychometry and sarcognomy sciences, which Dr. Buchanan has made a life-long study.

Professor Milton Allen is prepared to deliver lectures on the New Cosmogony, physical, social and spiritual, as opportunity may offer. There are six lectures in the course, and four of them, (two on the physical and two of them on spiritual) are illustrated with charts, maps and diagrams. Address at this office.

John Tyerman, of Australia, lectured in Buffalo, N. Y., December 1st, and at Rochester December 8th. He will lecture in Boston, and as soon as his engagements are completed, he will sail for England. Societies desiring his services should address him at once, in care of Banner of Light office, Boston, Mass.

W. F. Jamieson gave four lectures at Havana, Ill., Nov. 20th and 30th, and Dec. 1st; six in Yates City, Ill., Dec. 4th, 5th, 6th, 7th and 8th. He debates four days with Rev. J. Hughes in Bushnell, Ill., Dec. 10th, 11th, 12th and 13th. He is engaged to speak three Sundays in White Hall, Ill., Dec. 15th, 22nd and 29th. Address, White Hall, Ill.

The Belvidere (N. J.) Seminary, under the management of Belle Bush, is in a highly flourishing condition. She has a fine school, and through her energy, ability and good management, not only makes it worthy of the patronage of the liberal public, but despite the hard times, makes it a success.

Giles B. Stebbins during last week favored Chicago Spiritualists with a course of parlor lectures at the residence of Mr. S. B. Perry, on the south side. This week he is to give a similar course on the west side, at the residence of those staunch old friends of pure Spiritualism, Dr. and Mrs. S. J. Avery.

The lecture at Hooley's theatre last Sunday evening, on John Wesley, was one of Mr. Applebee's happiest efforts. The lecture was replete with deep spiritual thought and overflowing with quaint and beautiful expressions. The frequent and ill-timed applause at these lectures, is a great annoyance, and should, if possible, be stopped.

Dr. Peebles on last Sunday related his experience of the week previous with the well known mediums, Wella Anderson and Mrs. Simpson, paying them high tribute. Mediums like these two, who are always willing and anxious to give test conditions, deserve the heartiest and most public endorsement.

Mr. and Mrs. James Clark gave an informal reception last week at their parlors, in the Palmer House, to a select circle of friends. Mrs. Clark added greatly to the enjoyment of the evening by her medial powers, which are said to be developing rapidly towards a high state of perfection. Among the guests were Dr. Peebles and Giles B. Stebbins.

Inspirational Poems, by Nellie J. T. Brigham, published semi-monthly, one dollar per year, can be obtained at this office. Single numbers five cents. They are the impromptu utterances of Mrs. Brigham, given at her lectures and reported for publication. Six numbers are already printed. At the close of the year they will make a fine volume of choice poetical utterances of Spirit-life.

WILLIAMS, THE ENGLISH MEDIUM.—We learn that Mrs. Forster, the well-known and highly respected American trance-speaker, now in England, had a sitting November 12th, with Williams, the English medium recently charged with fraud in Holland. The sitting was, in the major's own words, "most satisfactory," and he believes that Williams is entirely innocent of having consciously attempted the stupid tricks which were played at a materialization séance in Holland.

Intelligence from New York is interesting. The First Harmonical Association of New York, has just been organized.

MISREPRESENTED.—Some of Mrs. Cora L. V. Richmond's friends complain, we understand, that her re-interpretation of teachings have been misrepresented in these columns.

Church-bound Christians who professedly monopolize all the godliness and holiness of the times, must be sorely nettled over the late delinquencies of their brethren.

Some of these defaulters are known to have been exceedingly liberal, if not lavish, in the line of church building, pew renting and donations for the founding of colleges and magnificent church edifices.

Meeting of Liberals at 213 West Madison street, Sunday, at 2:30 p. m. Speaker and subject to be chosen by the audience.

Notice of Meeting. The Liberals of Saranac, Mich., will hold an anniversary meeting at Shaw's Hall, Saranac, to commemorate the birth of Thomas Paine, on Jan. 29th.

Business Notices. There is baking powder sold in bulk for Dr. Price's Cream Baking Powder, which is not the genuine in cans only.

WORK AND STUDY.—Seneca Park Industrial School. Students pay no school expenses in full. Address G. W. Webster, Bonair, Howard Co., Iowa.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure.

J. V. MANSFIELD, Test Medium—answers sealed letters, at No. 61 West 43d street, corner Sixth ave., New York. Terms, \$3 and four cent stamps.

MRS. D. JOHNSTON, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty.

SEALED LETTERS ANSWERED by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$3 and three cent postage stamps.

DR. PRICE'S Flavoring Extracts require much less in quantity, and when used in cakes, puddings, etc., makes them delicious.

MRS. J. H. HART, No. 26 Sheridan street, Auburn, N. Y., an experienced and first class artist, will be happy to receive the patronage of her friends.

WE are often asked by friends to give them the name of a reliable commission-house in Chicago. We have given preference to J. H. White & Co.

A TOBACCO ANTIDOTE, manufactured and sold by J. A. Heinsch & Co., of Cleveland, O., is advertised by the proprietors in another column.

DR. KATNER, Surgeon and Eclectic Physician, Merchants Building, Cor. La Salle and Washington Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order.

SARONIZERS, see advertisement on another page.

L. A. EDWINSTER, Magnetic Physician.—Many of our readers will be glad to learn of the arrival in Chicago of the magnetic physician, L. A. Edwinster.

DR. KATNER, Surgeon and Eclectic Physician, Merchants Building, Cor. La Salle and Washington Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order.

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S. B. BRITTON, M. D., continues his Office Practice at No. 2 Van Nest Place, Charles street, corner of Fourth, New York, making use of Electrical, Magnetic and other Subtle Agents in the cure of chronic diseases.

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DIAGNOSIS BY LETTER.—Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canada.

Circular containing testimonials and system of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass.

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Inspirational Poems. By Mrs. NELLIE J. T. BRIGHAM, NEW YORK. Published in numbers, semi-monthly. \$1 per year, of 5 cents per number. For sale at the Religio-Philosophical House, Chicago.

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BARNER'S PATENT FOOT POWER MACHINERY. 15 Different machines with which Mechanics and Jobbers in miscellaneous work can compete as to QUALITY AND PRICE with steam power; also Amateurs' supplies, Wall Bracket and Builders' designs. MACHINES SENT ON TRIAL. Say where you live and this and send for catalogue and prices. Write JOHN BARNER, JOCKFORD, WINNEBAGO CO., ILL.

Phrenological Instruction. PROF. J. R. BUCHANAN. Will give a thorough course of instruction in the science of man, including Psychology and Phrenology, at his office in the Medical College, No. 1 Livingston Place, New York, commencing Tuesday, January 14, 1879. The course of instruction will be thorough, and the fee will be Thirty Dollars. The errors of the old system will be thoroughly illustrated, and a practical test of the Phrenology of each pupil will be given by Dr. Buchanan, at 9 p. m. December 20, in the Hall of Science, 141 Eighth street, before the Liberal Club.

Raphael's Prophetic Almanac and Ephemeris for 1879. The Oldest Astrological Almanac published, containing Predictions of the Events and the Weather for each Month, &c., &c., with a large Hieroglyphic. Raphael predicted the close of the War and the subsequent Peace, and all the more important events of the past. His Hieroglyphic predicted the capture of Quebec, the Royal Deaths, the Loss of the Eurydice, the British Armaments, &c. Price, post paid, 35 cents. Three copies for \$1. Six copies for \$1.50. Stamps taken. All the back numbers of Raphael's Almanac for 1878, and still to be had at an advanced price, however, many of them being quite scarce. London, England: Published by J. H. Broomfield, in the United States, by A. B. Rose & Co., 11 Broadway, Boston, Mass. To whom all orders should be addressed. For Mexico, Hoff & Co., also have for sale Raphael's Guide to Astrology. Price \$1 each, and Raphael's Almanac for 1879, price 25 cents each, post free. They also import all Astrological books to order.

1879—PRICE REDUCED—\$1.50. THE NURSERY. A Monthly Magazine for Youngest Readers. Superbly Illustrated. Send 10c. for a specimen copy and premium-List. Subscribe the note, and get last number of this year free. JOHN L. SHOREY, 36 Bromfield St., Boston, Mass.

Our Assortment of FINE STATIONERY. Dish and Plate and Napkin. Reception Cards, New Year Cards, etc., Engraved in the neatest style, at very reasonable prices. CULVER, PAGE, HOYNE & CO., 118 and 120 Monroe St., BETWEEN CLARK AND DEARBORN.

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The Psycho-Physiological Sciences, and their Assallants. Being a response by Alfred R. Wallace, of England; Prof. J. R. Buchanan, of New York; Darwin Lyman, of Washington; Epes Sargent, of Boston; to the stacks of Prof. W. Colpenter, of England, and others. Pp. 216. Paper 50 cts. Postage, 5 cts.

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As an independent spiritual journal, SPIRITUAL NOTES regards the progress of Spiritual Science in the United Kingdom, and serves as an auxiliary to the various Societies, the home circle, the medium, and the lecturer, and is devoted to the diffusion of useful and permanent information in the most condensed form.

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"The Little Belle of Bloomingdale." A TALK OF THE REVOLUTION. By an author who prefers to remain anonymous, but who is well-known and whose is a world-wide reputation as one of the most able of American writers.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Love's Whispers.

LORENZO TO LUCY. Oh, come! gentle lady, come dwell with me, On that Isle of Eden afar...

LUCY TO LORENZO. Oh, haste! for thy love will meet thee soon, In the light of an April morn; Be as calm, dear one, as the first new moon...

A Kindly Whisper.

BY DR. H. AMBROSE DAVIS. Stand upright my mortal brother— Nobly act and do thy part! Cast no burden on another...

What I Like and What I Don't Like.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL. There are many things in your worthy paper which I admire. First, it is printed in good fair type...

THE CONCLUSIONS arrived at by Hudson Tuttle and Maria King regarding re-incarnation, as quoted by Wm. E. Coleman in No. 13 of the JOURNAL, I cannot affiliate with...

“Progress” writes: It does appear to me that the light begins to dawn, and Spiritualism is becoming an acknowledged fact.

“Milk as a Preventive of Lead Poisoning.” The Journal de Médecine reports in a recent issue a remarkable instance of the regular consumption of milk by workmen in whitelead factories.

Morning, Noon and Night

I send the enclosed little poem entitled, “Morning, Noon, and Night,” as an evidence of spirit control. It came as follows: I saw in the paper an advertisement, by Mr. Burdett Smith, editor of Smith's Illustrated Pattern Bazaar of 1875...

As I finished reading it a spirit said to me: “Meet me at two o'clock, at the place where the picture is on exhibition, and I will give a prize poem.” I asked would he give it there? He replied, “I will give it to you this afternoon, at four o'clock.” I said very well, I will meet you.

Soon after I went out visiting and about one o'clock I began to suffer with a bad nervous headache, and was about returning home, but the spirit reminded me of my engagement at two o'clock, and I kept on to Canal street where I found the picture on exhibition. I looked at it; got a copy of the Bazaar, and returned home suffering intensely. I lay down on the sofa to rest a moment. The spirit said, “Your dinner is now ready, take a cup of tea and rest fifteen minutes, and I will give you the poem.” I followed the directions and being prompted exactly at four o'clock, I arose, took pen and paper; although still suffering intensely, and wrote as fast as I could pen the words of the following poem. I did not know anything of its real character until I was done, but found that the number of lines, named by the conditions of the prize, were exactly full, no more, no less!

MORNING, NOON AND NIGHT. Dreaming in slumber one spring time I lay; My head was pillow'd on the lap of day, When light rosy fingers, with dewdrops spread, Scattered sweetest perfumes all over my bed. My pillow was drenched in a sun-bath of dew; And the curtains were drawn presenting to view Bright rosy Morning, all dripping with spray; Garlanded with flowers to welcome the day. High over the mountains, in joyous glee, He scattered his treasures o'er land and sea. Till checked in his mirth—then softly away, And left in his place the Goddess of Day. This Goddess behold in garments of light, Holding in her hand the mantle of Night. The light, streaming locks, floating 'round her form, Were stolen from the brow of beautiful morn; And the girle of gold, that circles her waist, Holds the flowing garments of light in their place.

THE FAIR DROOPING hand, extended I see, Clasp a Sun-flower looking to the sea. This angel of light, that stands in the Sun, Is peerless in beauty, and rivalled by none. Noon in her glory, having beamed on all, Then slowly the veil of Night she lets fall, Whose garments of darkness are emblems of grief. For the lovely Noon whose triumph was brief, Her form she bends with sorrow oppressed, And her folded hands on her bosom rests, While the stars of evening shine o'er her face, And gleam through the folds of the delicate lace. The moon and the stars come out in their pride, And o'er the dark halls in grandeur ride, Till the herald of day, light-footed Morn, With his sceptre of roses, bids them be gone. Thus 'round in a circle, they follow apace, O'ertaking each other in an endless race; The Morning, bright, rosy and fresh as a flower; The Noon, in her glory that fades in an hour, And Night, bending o'er earth in her woe, Each in his turn is soon called to go. By the one that follows is never effaced; But touched with a tint of sadness and grief, That visions so lovely so often are brief. The dream of Morning has faded from sight, For Noon in her glory has yielded to Night. To the artist now these lines I indite As a tribute of thanks for Morn, Noon and Night. Mrs. SARAH MILNER.

Geo. W. Webster writes: Brother Geo. P. Colby has just returned from a trip out West from here, and has met with great success. I have received letters from where he has been, and all speak very highly of his mediumship. He is the best missionary that I know of. He converts people from the most intelligent circles, and right among church members. I think no one can long be familiar with his control, Seneca, without having a conviction that he possesses some uncommon power. He is now on his way to Milwaukee and Chicago. I think he will do at your office; he is a modest sort of a fellow, and never gives any hints about his séances, or rather never offers to give a sitting, but you just tell him you want to talk with Seneca, and I think he will convince you of his power. He hardly ever makes an entire failure, but is subject to conditions of body and mind the same as others. He goes among orthodox people, and never says a word about Spiritualism unless he is asked, or his principles attacked, and then he defends himself with vigor. He is unconquerable during Seneca's control. I have done all I could to encourage him and keep him in the field, and am not afraid to recommend him to my friends as a reliable test medium, and I have a good deal of faith in his honesty as well as Seneca's. He commands the respect and friendship of all parties, whether liberal or not. I think he has received over two hundred dollars for circles and séances in the last three months. Your paper pleases me much of late. I am always glad to hear from Drs. Watson and Kayner, Mrs. Schindler, Hudson Tuttle, A. J. Davis, and such practical Spiritualists. I know not who writes your “Devotional” articles, but whoever he is, I should be glad to hail him as a brother. I am experimenting with student labor, and think I shall yet make a success of my industrial school. Geo. P. Colby's address till next summer will be Orange City, Florida.

John E. Halcott writes: I saw an article in the JOURNAL of Nov. 23rd on re-incarnation, (that I liked very much), which doctrine I hate. I once stopped taking a celebrated spiritual paper that advocated that miserable dream. Nicheodemus could not understand how it could be done. It is the legitimate and only daughter of transmigration. Go on, brother; purge the dross; light is dawning on the moral horizon.

Extract of Letters from a Spiritualist to an Orthodox.

BY J. F. SNIPES.

I wrote you last to let you know I am not dead, and never intend to be. Notwithstanding my spirit father tells me it is like extracting your spirit from a body to try to keep the education of a life, I can hardly help keep measuring out the truth to you in broken doses. You have become reconciled to my faith now, and only object to my objections to the supposition that the Jews in their day had all the truth there ever was or ever would be. Neither do I believe that we have it all, or even half.

Good and evil are co-existent, but the greatest evil is ignorance. When you say that miracles were permitted several hundred years ago, and not to-day, we have no proof of it. God was, I think, mistaken by the Jews in Bible times, in the voices and apparitions of their days. Nothing that I can do, or say, or think, will ever make me deserve the honor of considering myself superior to the majority of God's children. Don't you think that denominations are formed and chosen by men in proportion as their natures find sympathy in the dogmas of the denomination to which they belong? A large-hearted, charitable man, naturally is a kind of Universalist; believes in the supremacy of good. A narrow-minded man of cruel instincts, indulges in judgment, feeling that the great Judge must be partial and damnable. Spiritualists know there is neither universal equality of happiness, nor universal equality of misery. Each soul is up for itself either a debit or credit, in time, and goes to read it in his place in the hereafter. For instance, as you may infer from B's condition in spirit-life, his sphere or status is very different, and far below in education and spirituality that of Mr. G. or Miss C. or other noble natures, as is evidenced by their communications which I have sent you; for surely does our nature reflect the material conditions of the spirit-life. Everything we say or do here, is done by the spirit within us. Take away the spirit and we do nothing, and say nothing, of course, and there is no effect. Even the very thoughts we entertain, work a change on our countenance which may be read by others when we least suspect it. All the prayers of all the people in the world will not prevent the effects of causes, and B. soon discovers that more than a million life here, would have availed him more than all the preaching he ever did. If I say the Bible is infallible truth and the word of God for all the world, I thereby claim that I am a competent judge of infallibility, and there should be no disputes among theologians or churchmen by which they divide and build up on contrary texts; and if I believed it the direct word of God, I would be justified in compelling the mass of humanity to accept it, to speak of material things—not from their girths—and walking and talking with men. And if we doubt, we are permitted to feel them, and hear them speak of familiar matters with which we alone are acquainted. Facts are worth more than sentiment or superstition which reverence dogma. A poor man when almost starving to death, took up his mother's Bible for consolation, opened it with holy feeling, found a ten-dollar bill in the leaves, fell down on his knees and cried to the Lord, and was answered, hurried to the baker, and found the bill was counterfeit. I think the men now revising the Bible have the same right to do so as the men who first voted to print it; and I think we could improve it some by omitting all the rapes, murders, trickeries, superstitions, incests, concubinage and vulgarities, but there is much other good matter. The spark of divinity which shone in those ancient writers, was brilliant at times; but the prophets and mediums who spoke or wrote for the Lord, wrote or spoke according to the time, and the extent of their information, as mediums do to-day. Many, if not all, spirit communications that come through mediums now, as in olden times, are influenced by the character and mentality of the medium through whom the communication comes. The water takes the shape of the vessel into which it is poured. As each man has a different mental organization, and you will see the difference between the message as delivered and as you yourself would have spoken it. Sometimes the interpreter will repeat your words as near as is possible to remember them; and again he will give you his own words mixed with yours; so our friend David spoke from an exuberant nature at one time in distress, then in glory, then in damning his neighbors, then in praising God's work. Still he was allowed to speak to spirits for good.

“As I lay on my bed, a spirit passed before my face; the hair of my flesh stood on end.” So with the best of the writers, each gave God a different character, according to his own mental and moral conception of him. And so it is to-day with the different interpreters of these men's writings. I say again, there is much beauty and good in much of the ancient literature, but there is much, also, that is unworthy; and the idea of perfecting the whole of it was the compilation of men living about four hundred years after the supposed occurrences. If inspired then, men are inspired now. Inspiration simply means a breathing in—and aéro. We have inspiration from different sources; from the mountain air, from congenial company, from everything pleasant and inspiring, and last of all, from the prophetic or medium who spoke or wrote for the Lord, wrote or spoke according to the time, and the extent of their information, as mediums do to-day. Many, if not all, spirit communications that come through mediums now, as in olden times, are influenced by the character and mentality of the medium through whom the communication comes. The water takes the shape of the vessel into which it is poured. As each man has a different mental organization, and you will see the difference between the message as delivered and as you yourself would have spoken it. Sometimes the interpreter will repeat your words as near as is possible to remember them; and again he will give you his own words mixed with yours; so our friend David spoke from an exuberant nature at one time in distress, then in glory, then in damning his neighbors, then in praising God's work. Still he was allowed to speak to spirits for good.

“Death and hell are the last enemies that shall be destroyed. How is that—hell shall be destroyed; it is to be destroyed, how will it be eternal, and how will the men have it for everlasting home? I believe there is hardly a conceivable question that cannot be answered by the philosophy and facts of Spiritualism. There are ten thousand questions of the greatest importance that cannot be answered by orthodox theology. Somebody is said to have sent a newly printed Bible to a Western editor. Supposing it to be for review, he criticized it by saying: “Quite interesting, but very disconcerted.” If we read all written or printed Scriptures (writings) as we would any other writing or printing, as a human production, free to criticism, adoption, or rejection in part or in whole, then we are indeed free agents, and not superstitious idolaters. If the DD's disagree, how can the humble and less learned decide? As you read the papers, you will notice the dissensions and retirements of the preachers.

Mrs. John Chapman writes: I would like to have sent in my subscription sooner, but we had nothing to turn into money until I sold my fat turkeys for Thanksgiving. I raised my turkeys to buy me a clothes wringer, but I can get along without that a great deal better than without the dear, fearless old JOURNAL. Long may it wave in the homes of the free and brave, and long may its editor be spared to stand at the helm of the ship of free thought and liberty. I hope I shall always be able to take the JOURNAL. It is my most welcome guest. I heard Mrs. Sheppard and Dr. York lecture at Schoolcraft last August, and that was thanksgiving enough for me without the turkeys and prayers of priests.

There are thousands of Spiritualists in the United States who take no spiritual paper, who make no sacrifices to sustain the cause of Spiritualism, and whose sympathy is the one great drawback to its progress. This noble lady, animated with a desire to serve the cause she loves so well, did not hesitate to make some sacrifice. In strengthening our hands in the glorious work in which we are engaged, she becomes, as it were, one of the many pillars that sustain us in spreading broadcast the seeds of the Harmonial Philosophy.

Matter is transformed from one form or substance to another, in an infinite operation. He who contemplates these perpetual changes and vicissitudes, thus rapidly rolling on like one wave upon another, will entertain but a humble opinion of mortal affairs.

MAGIC OR WHAT?

Simply a Question of Whether Snake or Juggler is Quietest.

It is claimed by some that in India the natives perform all their marvelous feats of handling serpents, etc., through what is termed magic; yet they are unable to explain what magic really is, or the source of its power. But the London Telegraph simply ascribes the wonderful power of the snake-charmers to their dexterity, and not to any magic or supernatural cause. It says:—

In India the favorite snake for exhibition is the cobra, partly because of its more striking appearance, and partly because its deadly character being well known any trifling with it appears to the uninitiated public the more wonderful. Nor, indeed, do the performances of the Hindu snake-charmer lose on better acquaintance, all their marvelousness, for courage of a high order, arising partly from the confidence acquired by long practice, is manifested in seizing and bagging the deadly ophidian.

In most cases the charmer renders the reptile harmless by drawing their poison fangs, and the exhibition becomes then merely one of the snake's high training, and the other hand, it often happens that the basket contains the veritable death-dealer, and a cobra with his fangs drawn is nearly always forthcoming if the temptation in money be sufficiently strong. But in the handling of the creature when once exposed there is no hesitation, for hesitation means death, and in the seizure and sudden release there is daring of an exceptional kind. A cobra strikes, with lightning rapidity, and to dodge lightning successfully requires considerable agility.

The snake-charmers, however, when put on their mettle, will grasp the erect cobra with impunity, owing solely to the superior speed of their movements, for by a feint they provoke the reptile to strike, and before it can recover its attitude seize it below the jaws. The snake-charmer when actually bitten dies as rapidly as any other creature, and in spite of all the powers of his charms, roots, and snake-stones. The Hindu spectator refuses to believe this, and enjoys, therefore, by his credulity a pleasure denied to more intelligent audiences, for if we could only accept as truth the charmer's statement that he has really been bitten, and that red drops on the bitten spot were actually blood exuding from the fatal puncture, and could then believe that the cobra's fangs, when applied to the wound, and the charmer be battered more veritably counteracting the magic of the cobra's poison, the spectacle would be of surpassing interest, since it would be a miracle.

For the cobra's bite there is no remedy except instant amputation, and the snake-charmer himself knows this well. As a means of general security he confides in his dexterous sleight of hand, but, in case of accidents, he carries a broad-bladed knife.

Spirit Rappings Forty-five Years Ago.

In the fall of 1833 my father was returning home from a neighbor's about a mile away. After crossing a narrow vale the road ascended a gentle slope, the top of which was crowned with a bald fledge of rock, that rose but little above the general surface, and around which it made a gentle curve. When at this point, just opposite the rock, my father said he heard a strange noise in the middle of the bare road, that at once attracted his attention. It was a “ticking” sound, as he termed it. It would tick twice, then a slight pause; then tick three times, thus—tick, tick, tick, tick, tick, tick, tick, tick, tick, tick. On approaching the spot from whence the sound proceeded nearly enough to reach it with his cane, it stopped an instant, then was heard again at the side of the road, on the bare face of the rock. By this time his curiosity was considerably excited, as he could see nothing from which the sound could be traced, although, as he said, “He could have seen a flea.” So he moved a few feet at a time across the rock, a few rods, then was heard on the smooth surface of a rail in the road fence, thence descended to the ground where he followed it in a straight line across a large pasture, then a meadow from which the grass had been mowed, when becoming satisfied that he could not solve the mystery, he left it, and returned home.

Two or three weeks later, my father, with two or three others and myself, were helping a widow lady a half a mile west of the place where my father first heard the strange sound, to dig her potatoes. While at work, father turned quickly around, saying: “Here is the ticking that I heard on Chilson's hill,” and sure enough, there was the mysterious ticking as he had described, without any visible producer of it, on the naked ground within a few feet of us. It would more occasionally, keeping near us, and when any one attempted to follow it, it would invariably start off in a straight line to the north, forming with the line that my father had previously followed (which bore to the northwest) two converging lines, that would have intersected by running perhaps a mile, in the exact direction of a narrow and dimly romantic dell, which struck off like an arm from the northern farm lands that reached half a mile in that direction. The “beaver” meadow, as the glen was called, was half a mile or more in length, and perhaps twenty-five rods wide, and walled on either side by dense forests. It derived its name from the fact that in remote times the beavers had built a dam across the lower end of the valley, and the overflowing water had killed the timber. The place was not often visited except to cut the water grass that grew wild there. It was a place that would seem to invite to foul deeds, were such to be perpetrated, and my father (whom I considered somewhat superstitious) came to the conclusion that had those sounds been followed, they would have led to the discovery of something more wonderful, and from what I have since seen and heard, I have come to the same conclusion.

I say I was skeptical, and during my long years of materialistic skepticism, that fact was a lion in the road, that I could not easily get round, but when I heard the modern spirit rappings the sound was familiar—the same that I heard in the field so long ago—similar to that of dropping water. I regret exceedingly that that phenomenon was not traced to a conclusion. Such things are no mystery to me now, for I know there is an intelligent force beyond the physical, for the facts have been repeatedly presented to my senses and reason by strange and varied phenomena produced in my own family, some of which I may make public hereafter. S. R. BURN.

Notes and Extracts.

Progression is a law of life. John bears record, saying: I saw the spirit descending like a dove, and it abode upon him. “God made the country but men made the town.” The birth of Christ was welcomed by the Spirit-world with exceeding great joy. You cannot dream yourself into a character; you must hammer and forge yourself one. Each next higher sphere, in the serial order gives soul, life and action, motive and idea, to the next lower.

Dr. Talmage's “Four Gates of Hell” sermons are still attracting much attention, and draw crowded houses. Angel messengers are ever on the alert to succor the afflicted. To be the mission of spirit-life. It was the divine purpose that mankind should share each other's burdens, and so prove themselves the children of one common parent. The man who gives most freely to his brother in affliction, is the most Godlike, and by far the most worthy to be extolled.

It is natural that mankind should recognize a controlling power in the universe, for by so doing they learn what they are and what they may be. So far as we have been informed, all religions are man-made; and the best proof possible is the fact of their continual changing. Watch against constitutional weakness of mind and passion. See them in their vileness, and they will never break out into act. Jesus says: “Give, and it shall be given unto you; for with the same measure ye mete it shall be measured to you again.” Nothing is more deplorable than to see men of ability, intelligence, and education totally given up to the pleasures of this world. Nothing can be more natural or beautiful than the longing we feel that the sweet blossoming of our children about us should and will come to a perfect fruition.

Judge McAllister, and his estimable wife, are both avowed Spiritualists, and it is said that they are cordial and hospitable to all who visit them at their pleasant home in Waukegan, Ill. Happiness comes in response to a desire of the heart, when the desire is expressed in harmony with the spiritual laws, for it is the spirit that rejoices or mourns. The hope of the Egyptian was that he should rise again, as Osiris arose from the dead. That God was not only his Savior, but his representative. The King-worship of Egypt was at first deification of man after death; and subsequently, even before death, as he personified the god Horus, or rising sun, the first fruits of the grave. You might as well try to form a conception of what gold in its primitive state is, from the ornament which is worn, as attempt to delineate the person and character of Jesus, from the modern modes of thought which prevail. Men will soon recognize the fact that every human being has an immortal soul; that that soul cannot be lost, nor indeed was ever in danger of being so; and that that soul is capable of improvement without limit.

Mr. Bergh, who has taken such an interest in the prevention of cruelty to animals, lately refrained from inviting clergymen to one of his meetings in Baltimore, because “they prove such a disturbing element.” The real mission, the inevitable culmination of the Spiritual Movement, namely, to cover the earth with groups of happy homes, where congenial souls may meet and mingle, on principles of fraternity, equality and equity. This secret spring of operation is hidden from the observation of man; he only sees the results which arise, and because he accustoms himself to regard the issues as of paramount importance, fails to trace the operation of the cause in the effect. It behooves all parents, and more especially Spiritualists, as far as in their power, to so instruct and train their offspring in the rudiments (at least) of a practical education, by which they can steer clear of superstitions and errors arising out of old creeds and dogmas. He who reposes above will depart none from enjoying the sunshine of love and sympathy; and as you would not separate loving souls in mortal, so he who is wiser than all, will not tear his children's hearts asunder. Rest assured we shall meet again. If little children are guilty of original sin—and they certainly do not understand or believe in the blood of Christ idea—how do they get into Heaven? Jesus evidently means that the virtue of pure simplicity of heart is the characteristic of the blessed. It is claimed by some that there is a power in true, earnest prayer, when addressed to the divine principle. Such an appeal reaches the soul of every being in existence, and when the answer comes it is a natural response from a natural source. Dean Stanley is the only prominent minister of the English church who has preached in the pulpits of other denominations or offered his own to outside divines, though in this he was overruled by those highest in authority in his own church. Quiet, serious conversation on the baseness and wickedness of a lie, the nobleness and uprightness of truth and its value in all the relations of life, will more impress itself than any storming, raging and threatening-for-having spoken an untruth. “Full well I know I have more tares than Brambles, and flowers, dry stalks and withered leaves; Wherefore I weep and blush, as at, thy feet I kneel down reverently and repeat—Master, behold my sheaves.” Small acts of kindness, how pleasant and desirable they do make life. Every dark object is made light by them, and every tear brushed away. When the heart is sad, and despondency sits at the entrance of the soul, a trifling kindness drives away despair, and makes the path cheerful and pleasant. We find Jesus saying that he did not come to bring peace, but a sword, and we also find that parents were divided against themselves, that children forsook their parents, and this is what might have been expected, for the teachings he taught broke the customs of society, so that they were afraid of him, and had to cruelly him to get rid of him. A spirit in the Olive Branch says: “Bitter brings peace; temperance, health; love crowns the life with a halo akin to God the Father; patience brings its reward; hope serves like an anchor steadfast and true; while charity, like a mantle, covereth much, and is ever ready to plead for the sick soul and carry its petitions on its wings to the heaven of prayer, and wait for the blessing to follow.” The Jewish Dispenser, May, 1831, thus describes how Luther exorcised a spirit: “They had brought to Luther a girl eighteen years old, saying that she was possessed with a devil. He ordered her to say the Apostles' Creed. After that, Luther laid his hand on the girl's head, repeated the Creed and the Lord's prayer, as also the words, John xiv, 12, ‘He that believeth on me, the works that I do shall be done also; and greater works than these shall he do.’ He then prayed to God with the rest of the ministers of the church, that, for Christ's sake, he would cast the devil out of the girl. He then with his foot touched the girl herself, with these words: ‘Thou devil, thou coward, repeated the Creed, and now proceed against thee with great parade, but I will do no such thing. I know that thy had is crushed, and that thou hast prostrate at and under the feet of our Lord Jesus Christ.’ He then went away, and the girl was taken home again to her friends, who afterwards wrote that she was no more troubled with the devil.” We give advice by the bucket, but take it by the grain.—W. E. ALGER. The orthodox have, up to this time, refused to share the name of Christian with the Unitarians, claiming that they alone are entitled to the appellation.

Re-incarnation—Its Fancies and Follies.

BY WILLIAM EMMETTE COLEMAN.

IV.—ABSURDITY AND FATUITY.

"If reason has been so far developed as to become active and discriminative, there is no re-incarnation on earth, for the three parts of the triune man have been united together, and he is capable of running the race."

"The doctrine of Re-incarnation, in fact, destroys all relationship. It takes away whatever binds society together. It crushes the holiest feelings of sympathy. The world of the Re-incarnationist is simply a stage from which puppets dance on and off as the showman pulls the strings. With each change of scene the puppets are taken to pieces and thrown into a promiscuous heap, from which new dolls are constructed as casually as the shifting figures of the kaleidoscope."

"Alas! If this doctrine be true, when we wake up in the next world, instead of finding those we so much longed to meet, waiting in joy to welcome us, we may be informed to our amusement and grief that they are again down on the earth from which we have just arrived."

"If the theory of re-incarnation were true, one of the most disastrous of the results therefrom occurring, would be the utter destruction of all family relationship; the fact that this ensues, as a necessary sequence of its fundamental principles, is sufficient in itself to everlastingly damn the vile enormity in its entirety."

"The whole thing is a stupid farce, an idle dream, an insubstantial phantasm, a shadow, a delusion hugg'd to our bosom for a few years on earth, but lost entirely upon emergence into the blessed 'fluidic' region. Can anything be more repulsive to all the finer instincts of our being—instincts implanted in us by Mother Nature—than this total crucifixion of all the social, domestic, parental and filial relations of life necessarily incumbent upon the realization of re-incarnation as a truth?"

"Upon this important feature in re-incarnation—the one which probably comes nearer to our hearts and souls than any other—Mr. John Tyerman, of Australia, has excellently remarked:

"If the theory in question be correct, the probability is that we shall never see our children any more to know them as such. They may have been sent back to earth again already. The laughing child who our next door neighbor is dandling on her knee, as her own baby, may be one of our loved little ones! The weakly plaintive wail that touches our heart, as we pass some cottage door, may be that of another of our dear little ones, whom we believed to have been in that pitiful wail, it may be expressing its sufferings through the feeble organ of the sickly child, and may soon be liberated by death, and enter the spirit-world again, as the supposed child of the parents of that last little boy it is babbling—these are the things that find consolation in the thought that their little one, released from all its suffering, is in a better world, as we did! And before we quit the world it may come back again, and the parents of some other little boy may claim it as their child; but among the many millions of earth's inhabitants, we shall know not which it is; and, therefore, our child is lost to us forever!"

ents the most desperate criminals and the lowest, most degraded beings on earth, and select for their life experience in their new incarnation such as must result in their becoming the vilest of the vile! for, if this theory be true, all thieves, pirates, prostitutes and murderers—all savages and barbarians, Australians, Digger Indians, Hottentots—have chosen, while in spirit-life, previous to their re-incarnation, to be incarnated as just such characters and to live just such lives as they do live! So, in order to advance himself, one spirit selects the life of Jack Sheppard or Claude Duval, another that of Bluebeard or Captain Kidd, another that of a Fiji or a Cannibal Islander, another that of a congenital idiot or a confirmed lunatic, another that of Bloody Mary or Catherine de Medic, another that of Lion, Denzarth, Hippolyte, Rivall, Allan Kardec or Mrs. Cora Scott-Hatch, Daniels-Tappan-Richmond; another that of a double-headed boy or a four-legged girl; another that of a no-armed man or a no-legged woman! Surely, of all the wild chimeras upon which re-incarnation is built, none can surpass the height of absurdity and lack of substantiality, that of the disincarnate spirit having a foreknowledge and a deliberate choice of the nature of its life in each incarnation. Do spirits incarnate themselves as idiots and lunatics purposely to improve their mental and moral status? Verily they must, according to re-incarnation. Based upon the foregoing, it can readily be perceived that the leading apostles of re-incarnation, male and female, American and French, have re-incarnated themselves in the Nineteenth Century for the purpose of demonstrating to the civilized world the depth of folly and stupidity, the height of absurdity and imbecility, of which the human mind is capable, even while pretending to be the recipients of a divine affluents from the supernal heavens; and truly can it be said that they have succeeded admirably in so demonstrating.

Our good brother, Signor Damiani, who a few years ago suffered himself to be led by the ignis fatuus of Spiritualism into the mud and slime of re-incarnation, has informed the world of a remarkable communication which he has received from the spirit of Tasso, a "joyous message," conveying "a piece of gloriously good news," as he calls it, and which is as follows: "When men reach the point of understanding spiritual things, becoming in fact Spiritualists, it is a clear sign of having fully described the parabola of re-incarnations. They have done with the flesh—and forever."

Note how Bro. Damiani exults over this bogus Tasso message! He rejoices because he, being a believer in spiritual verities, will now escape the doom of further re-incarnation. This evinces that our re-incarnation brethren look upon re-incarnation (which they laud so highly) as being in reality a grievous burden which they would gladly get rid of, and if this sentence of "Tasso" really conveyed a truth to mankind, we Spiritualists could indeed rejoice with exceedingly great joy. In truth, however, we are forced to conclude this communication as but another of the gross absurdities ever emanating from re-incarnation-creeps. A simple acceptance and understanding of Spiritualism removes the necessity of further life in the flesh, it is said. Now, it would seem to a rational mind, that the spirit-world would be the more feasible place to learn of "spiritual things," or the truth of Spiritualism, and that it was not requisite to be continually coming to earth for thousands of years to learn such truths. If Damiani's "Tasso" is correct, it is impossible to learn the truth of Spiritualism in the spirit-world; it can only be discovered by re-incarnation in an earthly body. But in what manner does the incarnated spirit learn its truth while on earth? By information obtained from the spirit-world, undoubtedly. Truly, this is marvelous. Instead of the spirit being informed of these grand truths while in the spirit-world, by those spirits familiar with them, he must return to earth in a new material body; and then it will be possible for well informed spirits to teach him in relation to these truths! According to this Damiani and Mrs. Richmond, although they have lived for thousands of years, off and on, in the spirit-world, never discovered in all that time the nature of spiritual things, and that Spiritualism was a truth; for if they had they would not now be re-incarnated on earth, since that being once known, re-incarnation immediately ceases.

Granting the truth of the foregoing, the most degraded of humanity, the most vicious criminal, as well as the purest and most upright man or woman, can be at once transplanted into the upper spheres, into the Siderial Regions, as Spiritualists call them,—merely by the intelligent comprehension of the truths of Spiritualism. High and low, good and bad, all alike enter the heavenly spheres, where all spirits bask in the immediate presence of God," as Kardec says. The grotesque absurdity of the whole thing is evident at a glance, as is likewise that of the entire system of re-incarnation in all its manifold phases.

The universal teaching of Spiritualism is, we all know, that the spirit-world is a progressive state of existence. By growth and effort the spirit passes from circle to circle, and from sphere to sphere; but re-incarnation negates this beautiful philosophy. There is no progress in spirit-life, we are told; the spirit's progress can only be made on earth during successive bodily incarnations. Kardec tells us that if we remain in the spirit-world without being re-incarnated, we become stationary, and that no advance in wisdom and goodness can ensue;

Blackwell says that new ideas can only be acquired on earth, not in the spirit-world; Mrs. Conant informs us that the soul, in order to attain the highest point of happiness of which it is capable, is required to live over and over again on earth till that highest happiness is reached; and so on, ad nauseam. If this be true, all the teachings of fism, and concerning the spirit-world given us by Davis, Tuttle, Mrs. King, Edwards, T. Gales Forster, J. J. Morse, Harding-Bruten, and thousands of other mediums and seers in America and England, are a huge collection of lies destitute of any substantial truth. American Spiritualism must be renounced in toto as a monstrous delusion. Take away the law of progress in spirit-life, and what remains of Spiritualism? It is dead, dissipated, dissolved into nothingness. Is earth superior to heaven? Does matter transcend spirit? Is the spiritual world so far inferior to the material that no advance in happiness, no increase in knowledge and wisdom, is possible there? Is not re-incarnation falsely styling itself Spiritualism, really the blindest kind of Materialism? Nay, it is not the straightforward, honest, legitimate materialism of Bradlaugh and Underwood, but a sneaking, cunning, bastard materialism, assuming the name and garb of Spiritualism, under which to play such fantastic tricks as make the blackest devils dance and yell in fiendish glee, while angels can but weep in sorrow and in sadness.

Spiritualism affirms that the highest point of happiness and wisdom is in the highest spirit sphere; re-incarnation asserts that it is in the material world. If we attain the highest happiness and wisdom on earth, what need of a spirit-world? Having gained that highest point, as we cannot better ourselves any, why do we not remain where we are, and enjoy the happiness and wisdom here where we attained it, instead of going to a place whence it was impossible to derive any happiness in the first place, and where, having gained all that there is to be gained, we certainly cannot obtain any more? According to re-incarnation, the spirit-world is a useless incumbrance in the universal economy, a mistake in Deific Causation, and ought to be abolished instantly.

Having, we think, furnished sufficient proofs of the nonsense, absurdity, fanaticism and superstition of re-incarnation in its every phase, we shall, in a concluding paper, endeavor to point out its immoral and demoralizing tendencies; with special reference to the direful results that have already ensued, consequent upon the pernicious and execrable teachings of its prominent advocates in Europe and America.

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

[NUMBER TWENTY-SIX.]

[The thinkers and seers of all the ages have been laid under contribution in this Series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled. These articles are prepared by a competent scholar, whose wide research and great attainments will fit him for the task, and entitle his labors to the highest consideration. It is to be understood that in publishing what appears under the above head, we do not thereby, necessarily, endorse it all.—ED. JOURNAL.]

To the doctrine of evolution there can be no objection; provided always that we do not assert the absurdity that something is evolved out of nothing, reason out of unreason, order out of confusion, light out of darkness, fire out of frost, or the positive in any shape out of mere blind negations. All evolution implies a divine power. To talk of development and evolution teaches nothing except the bare fact of gradual progress, unless you teach also whence the evolution proceeds. From God, says the Hebrew; from Logos or Reason, says the Greek. And what say you, the wise men of this last quarter of the 19th century?

If you say that all this magnificent organized something comes from a mighty, inorganic Nothing, then you say something even less than I learned from the old Boston theologian, who taught that Night was the mother of Light; and I am entitled to hold your wisdom very cheap.

If you say that the ultimate cause of all things is not Nothing, but only a vast Unknown and Unknowable,—then I ask, What thing is there, within the range of your curious analysis, of which you can say that you have penetrated into its essence by direct cognition? Do you know me, yourself, anybody, or anything, except by outward manifestation? And why should you imagine that you should be able to lay your finger directly on the Supreme Reason, when you cannot directly handle, any finite reason?

That there is an Evolving Spirit in the cosmos—that evolution simply shows us that the divine art and process is growth—a Spiritualist surely will not find it hard to believe. Valentinus, the Gnostic, centuries ago anticipated this conclusion, for in one of his hymns he says: All things evolved from Spirit, I see; Flesh from soul depending, Soul from air forth-flashing, From ether, air descending: All from the Depth Divine o'erruling." In vain Materialism fixes its microscope, and invites us to see in cells or molecular atoms the ultimate reality of existence. For the wondering mind sees in them only depth beyond depth of an unfathomable mystery. In vain Positivism denies all recognition of aught but what can be analyzed, or measured, or weighed. The tendency to see, beyond all moral laws, a Divine and Eternal Sanction, and to find beneath the vision of the world an all-comprehensive Life, is as irrepressible, and surely as true to the significance of the universe as the craving of the eye for color, or of the ear for exquisite sounds.

It is pretentious, and has left its own legitimate sphere, and enters another of which it knows nothing, and therefore can have nothing to say.

If, as modern Materialism would teach, all is matter, and there is nothing but matter, then thought is likewise matter, "an accidental conglomeration of atoms in the brain." Each sphere of thought is, therefore, an accidental phenomena, and lacks the character of logical necessity. If two men think the same thoughts, then according to Materialism, it must be owing to the accidental similarity of the atoms of their brains. Universal and necessary truths, that is, truths which each and every one has by necessity to recognize, there cannot be.

But, if this be so, what right has the Materialist to proclaim his idea of the world as the only true one, and what interest prompts him to attack opposite views? If he is consistent he cannot do anything else than complain bitterly of fate or accident, by which, in the brains of others, atoms conglomerate in a manner so vastly different from that in his own brain!

To say that mind is a phenomenon of matter does not trouble the Spiritualist; for it amounts to much the same as saying that mind is a phenomenon of F, which no one need be concerned to deny. For who shall say that F may not be, in its ultimate essence, spiritual? To us the doctrine of an eternal continuity of development has no terrors; for in every cosmic revolution we see "a change from glory to glory, as by the Spirit of the Lord."

To ask, "What is it that thinks? the brain, or something over and above the brain, called the mind?" is very much as if we were to ask, "What is it in the magnet that attracts? The iron, or the magnetic energy taken up into it?" Both of these questions are to be answered in the same way. That which attracts is the magnetized iron; that which thinks is the vitalized brain. And whence comes life but from the eternal source of all life and of all force?

If a man can really think that the glory of the universe is explicable on the hypothesis of little indestructible and eternally dancing points of matter, which have no deeper reality within or beyond them, then certainly religion is in that man an incongruity; but it does not follow that he will be wholly destitute of it. For we do not believe that any man, in his rational moments can really think any such unthinkable absurdity. He may think that he thinks it, but that is all. What he means is, that there is no further explanation manifest to him, however much it may be needed; and therefore he calls his atoms the ultimate explanation of the world.

But that does not hinder him from many a moment of reverent thought which he recognizes in the universe some nameless unit that awes his spirit to a silent worship; in which his abused spirit takes its stand upon the self-evident truth, that inasmuch as something now is, something always must have been; and therefore being is eternal. In the beginning was the word: "That is to say, before the act, was the will; before the means, the end; before the way, the purpose; before the body, the soul; before the formless, form; before death, life.

RECITATIONS. God of the living! in whose eyes Unveiled thy whole creation lies,— All souls are thine; we must not say That those are dead who pass away! From this, our world of flesh, set free, They all are living unto Thee. Released from earthly toil and strife, With thee is hidden, still their life, Thine are their thoughts, their works, their powers, All thine, and yet divinely ours: For well we know, wherever they be, They live for us, and live to thee.

The world may change from old to new, From new to old again; Yet hope and heaven, for ever true, Within man's heart remain. Hope leads the child to plant the flower, The man to sow the seed; Nor leaves fulfillment to her hour, But prompts again to deed. And ere upon the old man's dust The grass is seen to wave, We look through falling tears—to trust Hope's sunshine on the grave. O no! it is no flattering lure, No fancy weak or fond, When hope would bid us rest secure In better life beyond. Nor loss, nor shame, nor grief, nor sin, Her promise may gain say; The voice divine hath spoke within, And God did never betray.

INVOCATION. Create in us a clean heart, O God, and renew a right spirit within us. For all that we have done that we ought not to have done, for all that we have left undone that we ought to have done, we pray that thou wilt help us to a true repentance. Oh, come, thou source of all truth, come and make clear to our minds the way of life everlasting; teach us that our future heaven must be reflected in tranquil depths of the soul even now; and that we must begin here the work of purification and advancement. Save us from the apathy that is not roused to adoration and to joy by the great fact of immortality; by the prevision of a glad reunion with the dear ones gone before. Show us thy paths, that we may walk therein,

Give us worthy conceptions of thy nature and thy providence; and such a sense of our eternal relations to thee and thy creatures as shall keep us humble, just, charitable, forgiving, and diligent to serve; knowing that he worships thee best who does best—service to mankind and all created things. Amen.

HYMN. Approach not the altar with gloom in thy soul; Nor let thy feet falter from terror's control; God loves not the sadness of fear and mistrust; Oh, serve him with gladness, the loving and just! Come not to his temple with pride in thy mien, But lowly and simple, in courage serene; Bring weekly before him the faith of a child, Bow down and adore him with heart undivided.

BENEDICTION. May the spirit of all wisdom help us to judge of things both seen and unseen with the truth that cometh down from heaven. Let thy will, O God, be fulfilled in our souls even as it is in the motions of the stars and in the order of the seasons. Amen.

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