

Ernth Genes no Mask, Joms at no Suman Shrine, Zeeks neither Place nor Applause: She only Saks a Bearing.

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Looking Back.

BY EMMA TUTTLE.

This New Year's Eve I long to lay me down Among the roses of the sweet dead past! The fature-it may gleam with harp and crown, But I am weary—it is all too yest. The past I know-its pleasures which have been, The soft, fresh tintings which its landscapes were, Its dewy morning paths, with angels in, Who welk, alse, these shadow-lands no more.

O flying years, which have swept over me! Bloom-wreathed or wintry to your vistes dim I turn with longing soul, and silently List for the music of your broken hymn! It is a medicy made of tolling bells, And ringing chimes which called my soul to prayers, And school bells pealing over blossomy dells And blids of promise singing many wheres.

The aliver songs the dear birds sang to me Died with the summer beauty which they told, And long those feathered bits of melody Have falled to greet the morning's rose and gold. The bird-like friendships, swift, and sweet, and pure The home affection, auchoring me safe From storm and tempest, how could I endure

But preming onward, with unquiet breast, Still winning treasures where I see so much, If but a rose, posing in silent rest, A dream, a song, a face, love's magic touch: I murmur, "Oh, how sweet!" and yet, and yet, I feel so weary many and many a day. That I must climb to God I would forget,

To drift away a solitary waif?

And only think I shall dissolve in clay. I half forget the misty promises Which paint with rainbow dreams the Better Land; I half forget how many embassies From earth upon beaven's gleaming highlands stand

My soul 'tie fulle-turning to the past: Its balls are vacant, and its tenants flown. To the bright future! thitherward is east Thy destiny. Trust thou the wise Unknown.

Tinoublished Incidents

BY D. D. HOME.

I can so fully comprehend the peculiar temptations besetting the pathway of the highly sensitive organization designated as medium, that it may be useful to some and instructive to all, should I from time to time give items from my long and most varied experience, illustrative of certain dangers to be avoided. It may seem strange, yet it is nevertheless true, that the class of open-mouthed, shallow-pated believers are the most deadly foes, both as regards mediums and the cause, that we have to contend with. An honest skeptic is to be respected: but the weak credulity of certain natures should be met both by mediums and believers, with all the reserve their conduct merits. It is wholly traceable to this class of individuals, the shame and disgrace brought upon us in the exposures of the day. Such enemies to our cause do not hesitate even to endorse the sleight-of-hand men of the present age, as being "wonderful medi-ums." Honest and intelligent people shrink from what they know to be a great and vital truth, for as they truly say, "Imposture has become so deeply rooted, and being upheld by the very ones who ought to do their best to expose it, it is in vain an honest man seeks to be heard." The above quotation is from a letter which I received only this morning and the writer is one of the most honorable and intelligent of men.

One class of these enthusiasts invest mediums with powers which they do not and cannot possess, and in case of a tendency to dishonesty, or even weak-mindedness on the part of the medium, they at once profit by the credulity evinced by the said enthu-siasts, and fool them to their heart's content. With certain natures there is no halfway of adopting the theories of spiritual intercourse; no reasoning allowed,—no investigations necessary, and these people are duped by their own fancies or baffled by the needy adventurer or adventuress to the "top of their bent." In every position of society, I have come in frequent, very frequent, con-tact with just such natures and have ever fought very shy of them. As to seeking to convince them of their false modes of reasoning, as well seek to change the night to day, for they at once become your implaca-ble enemy, and you need expect stabs in the dark, or stabs in the daylight, for they will most assuredly be dealt with unsparing.

Early in the spring of 1857, my only sister being in America, and Her Majesty, the Embeing in America, and Her Majesty, the Empress Eugenie, having kindly proposed to give her an education in France, I made the voyage to bring her with me. My departure was unexpected and my absence as short as possible. Parisian society went wild with the various surmises, of the whys and wherefores of my absence. I was "banished by Imperial order!" I had "eloped with a very charming lady," and one leading English paper had rather a clever article giving all the, of course, most truthful details of a hoax played upon me by some most distinhoax played upon me by some most distinguished men, one of whom was my personal friend, as it happened, and certainly after such an exposure I could not remain in France, and so had gone, but " not without a snug little sum in the way of a fortune. In the very midst of this chaos I arrived in Paris, May 8th, 1867, and the same day a telegram came from Fontainbleau (where the imperial Court were at that moment) requesting my presence before their Majesties that attention.

I took the train designated in the tele-

gram, and was no sooner seated than four gentlemen entered the same carriage. They were evidently well known to each other. One of them had an evening paper in his haud, and after perusing it a few minutes, he said: "It is here announced that D. D. Home has arrived in Paris this morning from America." "Oh! the good joke," said one of the four. "I know, quite intimately, Mr. Home; he has dined with me, and I know that he has not left France. The real truth is that the empayor wighing to invest.

Mr. Home; he has dined with me, and I know that he has not left France. The real truth is that the emperor wishing to investigate on the sly, has simply requested Home to keep out of society for a time."

"That may be true." said a second, "for I know Home very well, and not two weeks ago I saw him in a close carriage, and when he saw me he drew back very quickly." And now began a most animated discussion relative to my gifts. "A wonderful young man, and so talented, but he always seemed to fight shy of having me at his seances.

You understand, eh? Oh, never mind; he's a very nice fellow, and some day he will doubtless let me into the secret." Another says: "Secret indeed; an unprecedented humbug; doesn't he pretend to be a penitent, and on friendly terms with the Pere de Rarignan? My brother knows well the Pere, and he told him, I know, that he never even saw D. D. Home." The truth was that I had been on most friendly terms with Pere de Rarignan, who used, in writing to me, to term me "Cher enfant." Dear child. This mimic war raged warmly, but had ceased before the train reached the station of Fontainbleau. As soon as the train rescreed. the station of Fontainbleau. As soon as the station of Fontainbleau. As soon as the train stopped, I looked from the window, knowing that a servant of the court would be there waiting for my arrival. I opened the carriage door, and beckoned the man to approach, and said: "You are waiting here for a gentleman, if I am not mistaken. Will you tell me, and tell these traveling companions of mine, the name of the gentleman you expect?" "Certainly, sir," said the man; "it is Mr. D. D. Home." I turned with one of my blandest smiles and said the man; "it is Mr. D. D. Home." I turned with one of my blandest smiles and best of bows to the now pale faced beings, and said: "I, gentlemen, am D. D. Home." I this morning arrived with my sister from America. I have been deeply interested in your conversation, and now wish you good night." Though the above incident is foreign to the question of Spiritualism, yet it fully illustrates the ease with which certain

it by a harsher name. I had that evening a most interesting seance, at which were their Imperial Majesties and the late King of Bavaria, who from being a confirmed skeptic, became a confirmed believer. The Sunday subsequent to my arrival at Fontainbleau, I was on the take with the Emperor, Empress and King; we landed at the Klosque in the centre of the lake, and were no sooner there than loud raps were heard on the table, and a call for the alphabet was made. The sen-tence written was as follows: (I translate it from the French)—"Return at once to the palace, the priest waits your arrival to say The Emperor looked at his watch, and said: "Quite true, it is just the hour,

fully illustrates the case with which certain

natures can "bear false witness," not to call

The same afternoon, the Court returned to Paris, and I had the honor of being in a railway carriage with their Majesties and the King. We had scarcely left the station, when the late Grande Duchess Stephanie of Baden-Baden, who was seated near a little centre table, far from where I was standing, cried out, "Do come here, Mr. Home: this table is moving." The King stood near the doorway leading to the part of the carriage where the Prince Imperial was; the table was between him and the door leading to the other carriage wherein were the ladies and gentlemen in waiting. I will never forget the look of downright terror depicted on the man's face, as he would first look at that table moving without any visi-ble aid, and then the hopeless and helplessly longing look he cast at the door. At last the table rose in the air a distance of at least half a foot, no one being near it. This was too much, and the King, in a very warlike manner, leaping over the chair, made for the door, vanished, and was no more visible till we reached Paris.

A few evenings after a ball was given at St. Cloud; no sooner had I made my appearance than the King came, and, after sharing hands most warmly with me, remained at least ten minutes in most earnest conversation with me, but most studiously ridiculing the topic of Spiritualism. It was most amusing to see the crowd of guests, all, of course, keeping at a respectful distance, but every nerve was visibly strained hoping to catch some fragment of what they imagined to be a most momentous conver-

The late Duchess de Bassano came to me her kind face beaming with smiles, and said: "The King has just told me that he had done his best to be civil to you, for it would be a terrible thing to incur your displeasure in any way. Supposing, said he, Home should take it into his head to send some of his spirits to Munich; what could I do with them? I tell you, Duchess, that spirits who tell us when the priest is waiting to say mass, or can float a table, as I and others saw it float, are not to be tampered

What a perfect God-send for a designing man or woman such a nature as this would be, and of the infinite harm done thereby to our cause, we have also but too abundant proof in reading the shamefully weak and sinfully abourd theories invented to explain the barefaced impostures of the day.

Nice, Nov. 28, 1878. Medicine for the People.

BY J. STOLZ, M. D.

Man is punished more by man than by Gods or devils, a fact which should be a sufficient stimulus to put on duty every individual to guard against unprincipled persons, who are trying to enslave human liberties. By reviewing the past, and by a careful study of the present, we can form some idea of the future. History plainly shows that the world has progressed no faster than the science of physiology has revealed the mysteries and wonder-workings of the physical and mental man. Not long since the belief prevailed, even among the most learned, that disease was an imperceptible monster inhabiting the air, "going about seeking whom to devour."

It then was also held by the divine profession that evil came from a fiend of darkness, whose nature, being entirely wicked, called

whose nature, being entirely wicked, called the devil. Never before, as during the present century, has the rapid growth of the science of physiology uprooted so many of the false ideas which were brought down the false ideas which were brought down through ignorance. Now disease is well understood to be a condition opposite to health, superinduced by man's own violalations of the laws of life. Health may be defined as being a perfect harmony of the functions and organs which go to make up the individual organism. Disease is a disturbance of these functions and organs. As soon as these truths were clearly apprehended by the most thoughtful, reform commenced in medicine and also in theology. Now the rational theist reasons that the word eyil stands for devil, and is not the creation of some particular being, but like disease originates through man's own shortcomings. Right may be defined as a perfect agreement among the faculties of the mind; evil as the opposite, a disturbance of the moral sense.

ance of the moral sense.
Until within a few centuries medicine was under the control of the griesthood. Church and state, medicine and state, were one, and could not be separated until science made it possible as well as a necessity. as under the control of the Since medicine got into the hands of the people, a new epoch in the rapid growth of civilization has been witnessed on earth. Church and state have been nearly divorced in this country; physiology among the people led the way. Wherever there is a lack of a knowledge of popular physiology, the people still believe disease may be ban-ished by amulets, or that a little holy water sprinkled on the person will drive the monster (disease) away. During our late war hundreds of instances came to light where amulets were found on the bodies of the dead, inclosed in some verses from the Bible, or from some prayer book, or work on astrology or the black art; all was done in the belief that this would keep bullets from killing them. I affirm, if the truth could be known, that never an amulet was found on the person of one who possessed a reasonable knowledge of the physiology of his be-

In the leading Catholic church in New Orleans, one Sabbath morning I saw no less than five hundred people bow down and kiss a bronze crucifix, which lay upon a marble altar in the lobby of the church. This was done in the belief that it would bring succor to their souls, relieve the sufferings of the body and drive away evil spirits. This bronze figure representing Jesus, life size, and though of iron, has really in time become deeply worn at the feet, the side, the hands and the forehead, where the many thousand lips have been pressed for years, and yet God is so powerless or so unjust as to allow the devil to scourge these people by yellow fever. Dear lips, could the power that makes them kiss a lifeless image be destroyed, what a priceless blessing would this confer on the millions who now seek knowledge, but find it not. Where is the Catholic priest or a Protest-

ant preacher even that would urge his people to attend a lecture on physiology? Echo answers, where? It is true a few di-vines here and there, widely scattered over this great country, are students of physicalogy, and are on the road to liberalism, while the great majority are the enemies of pro-gress. Not long since a doctor of divinity took me to task for saying in selection food, that if we lived up to the laws of nature, which govern all the functions and organs of our bodies, we would never be sick. This eminent divine could not understand how a person could die and not be sick. Orthodoxy teaches that disease is of divine decree; that death is sent upon man as a curse or punishment; that we can modify or cure disease, but we cannot prevent it.

Two years ago I attended a neeting of the "Northern Michigan Medical Associa-tion," on the occasion of which the president stated in his address that "disease was of divine decree, and the physician of divine appointment." To a large extent this is the doctrine of nearly all of the "regulars," and prompts them to labor hard to connect medicine and state. If disease is sent upon man by a special Providence then it is wrong in trying to cure it. It is true that when nature's laws are infringed sufferings will be a sequence; but when the body is properly fed, and properly exercised and resied, the mind well employed, then all the theological gods or devils in the universe, cannot by special decree bring affic-tion to such a person who lives thus up to the laws of health. These are sternal prin-ciples; the same as when a man falls into

drown, or if he swallows undiluted prussic acid, it will kill him. Now, the treacherous course quietly pursued by the "regulars" in medicine is not apprehended by the public, for reason the people are not wide awake enough always to protect their own interest. I am well convinced that these self-styled "regulars" of the old school are qui-etly laying their plans to entrap the people —to connect medicine with the state.

to connect medicine with the state. The first step necessary to insure success, is to keep physiology from the people. The means (for the present) used in this inhuman work is to ostracise by ridicule those who dare and will lecture to the people on popular physiology. Class legislation will be inforced as soon as possible, and finally church and state, medicine and state, will join each other, and thus soon will gain such a power over the people that we will be no better off than those who live under the old monarchial governments.

The clergy are clamoring for a law by

The clergy are clamoring for a law by which to bring liberal:sm to time—to become dictator of what we shall believe The allopathic school of medicine want a law by which reformers and new schools of medicine can be pushed to the wall. The clergy co-operate in this work, for they well know that if physiology can be kept from the public, their opportunity has come.

In the medical Board of Health in Illingian or the public of the medical Board of Health in Illingian or the medical Board of Health in Illingian or the medical board of the state of the medical board of the state of the state of the medical board of the state of

ois, only one eclectic and two homeopaths are members; the rest are allopaths. In this the new school are given away. Why did not the eclectics and homeopaths fight down this law (as others did), and maintain the rights and liberties of the market. the rights and liberties of the people? Thesilogaths and liberties of the people? The si-logaths are quite willing to be contaminated for a while by an eclectic or a homeopath on the Board of Health, until step by step the "smaller fry" can be exterminated. This is done in two ways: first by inducing the re-formers to adopt the old school ethics, and secondly those whose individuality will not yield, are thrown overboard by law. Under the false pretence that when it recessary to project the people against charlatanism, the people are giving themselves away by not entering a protracted protest against

class legislation. In place of the new law in Illinois being a protection of the people, it protects the doctors and fosters quackery. It seems to me the public would be better able to contend with unlawful quackery than when the same is protected by law. Let this go on in the same ratio for the next twenty years as it has for the last twenty years, and the people of the United States will soon be in the midst of a dense fog, where even Prof. Tyndall's most improved fog signal will not save them from a terrible wreck-of becoming subjects rather than citizens of a country the spirit of which is freedom .-

liberty. A few months since the "respectable" colleges of "regulars" met in convention in Buffalo, for the purpose of devising ways and means to elevate the standard of medical education, etc. There were no eclectics, homeopaths or any other but allopaths represented. This is a plot which will eventually swallow up all who are "not of them." The great railroad lines absorb the smaller ones; monopolies of any sort have a tend-

ency to suppress individual enterprise. Now I believe that doctors should be well educated, but if persons are to have a classic education before they can enter a medical college, then this will bring us where the people in the old world are. A poor man will remain poor; the workingman cannot reach a profession. If a man must understand Greek, Latin, French and German, beside all the departments of the English branches, before entering upon the study of medicine, then men and women of humble origin, though by nature "worthy and well qualified," cannot enter medicine at all. Here is an injustice, and no medical man of average honesty will for a moment contend that a person of a good common English education, cannot learn all there is to be learned in medicine, to enable any one of good natural gifts to make in due time a scientific medical practitioner. Close the doors against the public. Encourage class legislation. Organize into rings, and soon respectability will be measured by money and possessions.

Notes of Travel-Wauseon-Ottakee.

The Spiritualists of Ottakee are unlike those of any other place I ever visited, neither better nor worse do I mean, but younger! Wherever I have been one observation equally well may be made, that the audiences that gather at spiritual meetings are composed of persons who have reached middie life, or show the silver locks of age. The immense audience which gathered at Alliance last autumn called forth many remarks on this account; row after row of noble-looking men and women, whose grey hair reminded one of the snows of coming winter,

but in whose hearts dwelt eternal spring.

At Ottakee, the "young folk" take the lead, and may be justly proud of their success. They wanted lectures, and they wanted them free. They did not go round begging, but gave a purty at the residence of that invincible old pioneer in the wilderness and pioneer in Spiritualism. Futher ness, and pioneer in Spiritualism, Father Shadle. The music was given, and as each brought a basket, the entire proceeds were netted. With this they engaged Mrs. Tut-tie to give one of her "Evenings with the Musee," on Saturday evening, and the writ-

er to lecture on Sunday. It was said that the Methodist church had a deep river, if he cannot swim he will never before been so filled. The Methodist

brethren seemed as well pleased as the Spiritualists, and neglected their own meeting to listen to the new doctrine.

ing to listen to the new doctrine.

It is a hopeful sign that the young people accept the new ideas of Spiritualism. For none have they deeper import, as they do not relate atone to the life hereafter, but more directly to this life, telling us hew to live, instead of how to die. And I will add, without thinking of flattery, that the young people of Ottakee, will compare most favorably with those of any other locality, and their frank and happy faces offer a marked contrast to those who accept the stern creed of orthodoxy. They neglected nothing which could add to the success of their meeting. They furnished fine music and excellent singing. We feel encouraged by their zeal, and assured that they will never regret their acceptance of the spiritual doctrine of life.

Opposite the church is the Fulton County

Opposite the church is the Fulton County Infirmary, under the supervision of Judge Verity and his kind-hearted wife. We spent much of the afternoon with the unfortunate inmates, listening with sad heart, to their tales of wrongs, hardships, and misfortunes It made us glad that there was a brighter world than this, and that the unfortunate here, might there realize the possibilities which are in every human soul. Judge Verity and wife are admirably qualified for their trying position, and make all the in-mates feel at home. For an hour or two hefore the evening lecture the parlor of the Infirmary was a spiritual reception room. There was Dr. Williams, of Morenci, Mich. There was Dr. Williams, of Morenci, Mich., who through clairvoyance, has effected some remarkable cures. He has a fine practice, as well as frequent calls as a trance speaker of merit. There was Mrs. Hoag, of Morenci, a pleasing trance speaker, as the audience in the morning testified. Brother David Weeks, of Wauseon, was also present; he gave lifteen years and all his wesith to the church, to find that he was presching the wrong doctrine, and for the last lifteen has been endeavoring to undo what he so zealbeen endeavoring to undo what he so zeal-ously sought to do. He is enthusiastic to a fault, and can repeat Bible a little faster than any one we ever met. Taking the Bible as authority, no minister dare argue with him. Dr. Noteman, of Wauseon, was also present; and we learned of his new method of practice, by which he is enabled to remove the worst form of tumors without pain, loss of blood, or the use of the knife. It is indeed wonderful, and we were assured by some of his patients from whom he had removed large tumors that he did so without their scarcely feeling the operation. As the shades of evening came on, Mr. Shadle who is the life and soul of the hardwork, when it is to be done, brought in a great sleigh-load, which with the neighbors filled the parlor and reception room to over-

flowing. We are grateful for the unbounded hospitality given by Mr. and Mrs. Allen Shadle, and their fraternal kindness, and we forgive him for attempting to make us believe that the fine span of mules with which he conveyed us into Ottakee, were like that one on which Jesus rode into Jerusalem! We doubt if that was a mule. It was a pure blood!

Through the management of Judge Keith and his energetic lady, Mrs. Tuttle read for the Baptist Church at Wauseon. It was a stormy evening, and every other church in the place had some kind of attraction, yet a fair audience gathered and received her impersonations with manifest pleasure.

We returned on Monday morning to Toledo, to meet the engagement of Mrs. Tuttle for the evening, to read for the Unitarian Church of that city. This Church is presided over by the Rev. Mr. Craven, a scholar, an eloquent speaker and liberal thinker. He preaches Spiritualism, only under another name. Mrs. Craven is an energetic business woman and had the business all arranged in minutia. The attendance was good, and the press gave flattering notices of the entertainment.

HUDSON TUTTLE.

COTTON MATHER.—That gentle servant of the Lord, the kind and tolerant Cotton Mather, a good man and a holy, is recalled to the memories of this generation just now because of the discovery of an interesting manuscript letter of his in the library of the Massachusetts Historical Society. It breathes the very perfume of the gospel

"To ye Aged and Beloved John Higginson:

"There be now at sea a shippe (for our friend Esias Holdcraft of London, did advise me by the last packet that it would sail sometime in August) called ye Welcome, R. Greenwas, Master, which has on board a hundred or more of ye heretics and malignants called Quakers, with W. Penn, who is ye scamp at ye head of them. Ye General Court has accordingly given secret orders to Master Malachi Huxett, of brig: Purpolse, to waylaye ye said Welcome, as near ye coast of Codd as may be, and make captives of ye said Penn and his ungodly crew, so that ye Lord may be giorified and not mocked on ye soil of this new country with ye heathen worshipps of these people. Much sooll can be made by selling ye whole lot to Barbadose, where slaves fetch good prices in rumme and augar; and we shall not only do ye Lord great service by punishing ye wicked, but shall make gayne for ye ministers and people. "To ye Aged and Beloved John Higginson: for ye ministers and people.

Yours in ye bowels of Christ.

COTTON MATERIA." Unfortunately the best laid plans of mice and ministers gaug aft agies, and W. Penn and the passengers of the Welcome, instead of transportation to Barbadoss and conversion there into rum and sugar for the delectation of the godly, reached Philadelphia in safety.—Chicago Times.

FRAGMENTS FROM MY EXPERIENCE.

BY RUDSON TUTTLE.

IX.

EPES SARGENT-Dear Friend: - The theories which have been promulgated to account for what have been considered facts, form one of the most curious features of Spiritualism. There has been vastly more theories than facts, nor have investigators paused to ascertain the reality of their "facts," but have taken for granted the most absurd statements. When the facts are certain, there is sufficient cause for wide divergence. Reasoning is like the solution of an arithmetical problem, wherein the mistake of a single figure, grows and multiplies, and however perfeet the process, the result is world-wide of the truth.

How astonishingly this little error in the commencement grows and swells and multiplies. You cannot get it out of the sum, and the more you have to do with it, the larger it becomes. It gets at once from the units to the tens, and then to the ten thousands at a bound.

"Figures never lie," says the proverb, but it is a hard matter for a school-boy to believe, when an error he can not detect, puts an extra million or two into the answer. The same process of reasoning gives true and false answers. The difference in result grows out of accepting one wrong figure at the start. This is precisely the source of all false conclusions at which mankind arrive. The major portion reason correctly from the data, but they accept take data, or admit as fact that which is mere assection or educational prejudice. The fault is with perception rather than reason.

The lad who writes a one where he should write a two may reason out his problem equally well as the one who writes the correct number, but his answer will be wrong. So the man who accepts as fact what is erroneous may reason even more closely than the one who has data intrinsically true, yet his conclusions will be exceedingly erroneous. As illustration, you wish to take the cars, and look at the clock. You have just time to reach the depot. You go and find the train gone. The clock is too slow by ten minutes. Had it been correct, you would have been on time. Your being late is the result of accepting the accuracy of the clock, which proves false. The process of thought by which you supposed you would be in time depended on the clock, which, being wrong, made you behind time to the amount of its error.

Thus it is of primary importance that we secure correct data on which to reason. The major portion of the reasoning powers of mankind are absorbed in the endeavor to harmonize and explain what is taken for granted as facts and demonstrated theories, which really are idlest chimeras. A statement must first prove itself true, and thus really fact, before its cause or meaning calls on reason. Yet it would seem that the power of reasoning is more developed than the faculties of observation in most individuals. They are excessively credulous of facts, and at once invent beautiful theories explaining them. If they observed closer, their "facts" would melt away and require no the orizing. They remind one of the inevitable Pat, who, strolling up the street, chanced to pass a tannery, over the door of which, for a sign, the owner had bored a hole with an inch auger, and stuck a tail cut from a calf-skin. Patwas lost in astonishment, and when the tanner came to the door, he cried out: "An' pray, sir, how did the calf get through that wee hole?" "I put him through when he was small," was the ready roply. Pat accepted the statement as fact, and was satisfied with the plausible theory.

No theory has as yet satisfactorily accounted for the physical phonomena of Spiritualism and the mental, by reference to psychological influence or magnetism are little better ex plained. There has been too great haste in theory, and too little accurate observation of facts. Hence in writing these letters, I have felt constrained to give a simple narrative of facts, rather than attempt theorizing, feeling that the time had not yet come, and that observation, rather than speculation, should still be the order.

I have already mentioned that mediumship was accompanied with certain physiological changes. Impressibility may be natural or induced. The oracles of Greece and other ancient nations show how sensitiveness may be increased by breathing certain vapors; besides, the priestesses employed narcotizing drugs, and hashish is now much used in the East. Tobacco, maguey coco, and chucuaco were used by the Californians, the ilex and blue-flag by the Northern Indians, and the Wauga plant is employed in the incantations of the "Voudoux" of Hayti. In all cases fasting is considered essential to reduce the surplus physical strength, and clear the spiritual atmosphere.

My own experience, bred of necessity, has been that when physically weary, if not beyond a certain point, I am far more sensitive. If beyond that point, when rest becomes imperative, sensitiveness is lost altogether. When writing some of my earlier works, I was laboring on a farm and often sat down at my table aching in bone and muscle and so weary that I could not think at all clearly. Then the presence would be perceptible, and I would become happy in the flood of thoughts which I was able to write, hour after hour, without the least feeling of fatigue at the time. The reaction, as I have mentioned, came af-

terwards. I have an instance to mention relating to the effect of narcotics, which may be explained in too ways, either a highor state of sensitiveness was induced, or my mind was brought into more perfect unizon with the controlling spirit. One evening pausing for a time while writing, I felt a strange personality, which attempted to write, but failed to impress me with any consecutive ideas. For three successive evenings this peculiar influence came, but the result was equally unsatisfactory. On the third trial, it wrote, "Get me a cigar, and smoke it for me."

Wishing to learn the effect of this novel expedient, yet not doubting it would be to me highly unpleasant, as I was unused to the weed, I procured a cigar, and was greatly surprised that it was not repugnant, but deliciously pleasing, and afterwards produced no more effect than if I had been confirmed in the habit. After the cigar was finished, the spirit wrote the following weird poem, with great rapidity and without pausing until finished:

THE SPIRIT'S REVERIE.

Creation is my own. Each atomed world Suns, planets, and the clustered ficels of stars, Out of abysmal chaos flercely hurled, Belong to me. And as a-through the bars Of night I gaze into the ether deep-As though I trembled on a dizzy steep-I feel a longing for my future home; For I have dwelt on every star of space-Through every fathom of abyss have flown, And tarried cons in each new found place; Venus, the Earth and dully flaming Mars, And those remoter planets from the sun, And myriad galaxies of blazing stars, And comets which their swifter courses run.

Before the earth, I sang in measured strains: I was, I am, existing evermore, I felt the world-births in my swelling veins, I felt the whirling suns within my brain, Not their's but mine the 'vantage and the gain. Ere then I was of force, but now of sense, Breathed in a convulsed and upheaving world, So have I writhed to win the recompense. And find myself in life and soul unfurled,

Why, restless, gaze I at the stars in tears, And, trembling, sigh, like bird confined by bers? I but express my love for my compeers-The atoms of myself, the pulsing stars, I own creation. I but claim my own, Not manacled by flesh, nor tortured here By every adverse breeze a-hither blown, A prey to home-sickness and childish fear, I gaze afar, and only breathe a moan. On each world atom have I ran a course

To life and spirit form a primal force. The scale, the tooth, the white and flinty bone. Which tell of monsters of the ages flown; Teeth which would tear, scales for a safe defense, Strong fins for flight, and stronger to pursue, Or finless forms, with wings for recompense; Huge bones, like broken columns, thickly strew, With debris of the world, the wondrous page Annealed in rock. All these are mine, Not only mine, but in that early age, I was the fish, the saurian of the slime; I was the wing'd reptile of the sea,

I was the flower which bloomed in early prime,

I was the grass that waved upon the lea. Arising from these forms, to which I feel As heavenly spirit who, with joyful gaze, Its body leaving when its veins congeal, I love to gather from the rocky maze, The saurian tooth, the thick enameled scale. The huge Titanic bone, the stony snail;

For once they served me, once they were my triends, I scorn them not, nor think my being bends, For thence I am what I mcarnate am; Else I had been a force, and but a sham The system we call nature. I arose Through all this pulsing dust, and am of all-The harmony of Nature, her repose, Her strife, her agony; her life, her pall, Each finds an atom in me of its own. The light of suns, the sea by tempest blown; The genial spring, the seasons that appall; The whirlwind's war, the zephyr's gentle moan, On chords responsive in my being fall.

I understand, because a part of all. The laws of nature are within my soul; The birth of suns, the world-life's rise and fall, Exist in thought before in form they roll. I am the real, and all else are dreams-Substance is fleeting and not what it seems. I am eternal. Shadow is the rest, When Alps dissolve, and worlds shall fade away. When suns go out, and stars no longer blaze, I scarcely shall have reached my primal day.

I, only I, can claim to be the Real: I am the type of Nature, her Ideal.

I asked the spirit author for an explanation. He replied: "The 'song' before the creation refers to the eternity of the forces of the universe and the rythmic harmony which governs them. The remainder refers to the eternal transmigration of atoms; the constant progression of forms and the ultimation of all in the immortal spirit of man, in which the subtle forces of the universe concentrate and combine."

I would by no means recommend sensitiveness to be sought in this manner. It holds the same relation to the normal, that the exhilaration of some stimulants does to I in LaPorte Medical College, Ind., we called at the ho health, and it is always distorting and nareliable. It is impossible to separate the fancies of the mind from impressions, and the latter at best are colored by the unnatural medium through which they are presented. The same may be said of sickness which by weakening the physical powers often produces a sensitive or mediumistic state. The visions received are mixed with and colored by the mind often in an incongruous manner, or are the impersonations of educational prejudices; the entranced Christian usually seeing the spiritual world as a copy of that described by his religious belief, with hell, heaven, angels and demons. The sensitiveness induced by disease, is, if anything more unreliable than that produced by drugs, and neither are valuable except as they show the possibility of this state.

[Copy-right Secured.] NOTES, GERM-THOUGHTS, FRAGMENTS.

BY SELDEN J. PINNEY.

[Mr. Finney left a vast mass of manuscript, outlines of lectures; brief mentions of ideas to be enlarged upon; memoranda of inspirations, which were as various as his changing mood. These are often incomplete, fragmentary and not rounded out into full completeness. Sometimes clear and perfect crystals, but all full of food for thought and help to spiritual light. From these remains, the editors have culled the following pages.]

PACTS FOR ME TO REMEMBER.

I ought to inspire and amuse the people as well as intruct. Audiences have hearts as well as heads. They also love wit and humor. Instruction ought to be composed in such fashion as to carry food, stimulant to all the finer and higher powers. Anecdotes well told, illustrative: illustrations sublime, beautiful, graceful; and above all the lecturer should be all he says at the saying of it. He should bring the picture living before the eyes. Looks, gestures, positions, personations, all should reinforce deep thought and highest inspiration. But after all the great secret of success must be found in a radical harmony of Knowledge, Wisdom and Love. My own life must be made sweet, pure, gentle, tender and spiritual—a radical conversion I need. A conversion from Force to Power; from Intellect to Universal Love. No whisper about other's defects or errors, but a strict attention to my own. AMERICAN POPULAR EDUCATION.

Our age is confronted with the most tremendous questions. 1st, Political Liberty; 2nd, Political Enfranchisement or representation, its limits, etc.; 3rd, Religious Liberty: 4th, Social and Individual Liberty, the limits to the authority of society over the individual,-limits of legislation; 5th, Cause and Prevention of Crime, treatment of criminals, of Insane and of Paupers; 6th, Causes and Cure of Infanticide and Fosticide; 7th, International Ethics,prevention of War,-the reign of Peace; 8th, Freedom of Trade; 9th, Rights of Labor; 10th, Rights of Women, and of Races; 11th, Relations of Sexes; 12th, Relations of Science and Religion; 13th, Primary Popular Education; 14th, Relations of the Here to the Hereafter; Spiritual Science.

Scientific education lies at the foundation and basis sustaining all. The answers to all these great questions will be determined by the extent, rationality and perfection of the education of the whole people. EDUCATION.

Our education is superficial. We are in haste; half build railroad bridges; our wooden cities go up in flames. Education shares this common spirit of haste and pressure, True idea of education is the highest and most harmonious development of all human faculties to a complete and con-

sistent whole. The word in our section to draw man, the greatest word in our section in the greatest word in our section with the greatest in the section of attainable particular versal assets. The seed-germs of attainable particular Religion Common Art, Mechanism, Law, Science, Religion Common, Government, Society are the creations of aministration. Out of mind pours the floods of all intribution. Mind is nature agree into self-cognition—base the floods of the floods of all integers of all integers from the physical and diritual ments need education. Solence—physical and diritual ments need education. Solence—physical and diritual—the suly real knowledge. Dogmatic things is possible of all the self-superstition. Educators are too self-common with the genius of the mind. Not books, meaters or rules, but facts, forces, laws and causes, the true and severeign objects of education. No sectarionism, not ever scientific, must be allowed. The facts of action are so is unitely related as to furnish the imagination all needed stimulus. There is no daylight in a natural fact, accept to a book-worm professor, the direct of all facts. Deeper than all questions of finance or suffrage is the question; what kind of culture shall the mind of the action have? Science is two-sided; man is a soul as well as a body and the soul is a subject of science. Until this conviction takes hold of our methods education will be one-sided, for the soul needs observation as well as the body. Let us make our common schools the neople's colleges comple'e. CHARACTER.

Character is the moral architecture of man, the perceivable image of invisible virtues and excellences; the expression of the temperament, temper, power, aims, tendencies and faith of his inner and hidden self. Character comes from within, reputation from without. The last is an adjunct, the first is an integral force. The latter is fleeting, the former permanent. To live from within, not from without; from the moral intuitions, the soul, pure and sweet as childhood! "Self-knowledge, self-reverence, self-control,--these three alone lead life to sovereign power,"

> (To be continued,) Copy-right by H. Tottle & G. B. Stebbins, 1876. Christmas Reveries.

> > BY D. P. KAYNER, M.D.

The custom of celebrating Christmas was instituted sometime after the advent of the Christian era as a memorial of that event, proclaiming the birth of Jesus "the Marsana in when the marsana in the Marsana in which the Marsana in which the marsana in the marsan —"the Nazarene, in whom was no guile"—the "Christ" of that period. The church mass celebrated in honor of that event was then called the "Christ Mass," and the day passed into the calendar as one of the prominent below days of the Portion above the prominent below the prominent and prominent above the prominent and prominent a nent holy days of the Romish church, which has been transmitted, by heredity, to all the various offshoots of that church throughout Christendom.

It has by this means become synonymous with an important birth—the opening up of some new era in the spiritual relations of mankind. The introduction of the modern spiritual philosophy, through its rationalistic phenomena, furnishes a new Christmas, the commencement or birth of a new era, which future ages will calchrate as the most important of all highs ages will celebrate as the most important of all births since the primal one of the race. With this view, and in this connection, some of its earlier phenomena may not be uninteresting.

From early life my mind had been subject to occasional spells of illumination, in which the light of the spiritual world shined about me. In 1845, I clairvoyantly saw in the dark, and clairaudiently heard the warning voice of spirit friends; but not until ilune. 1850, were the physical phenomena fully brought home to my consciousness. At that time, in company with A. B. Shipman, M.D., the former Professor of Surgery of a friend in Syracuse, N. Y., to witness the phenomenon of the "rape," thinking our combined wisdom sufficient to detect and explode the humbug. I took my seat on the north side of the parlor, the table, around which the circle was formed in front of me and near the south side of the room, while Dr. Shipman was seated on the sofa at the west end of the room. When the medium came in and took her seat beside Dr. Shipman on the sofs, raps were heard in various parts of the room, as though proceeding from the floor, the ta-ble or the walls. The signal of five raps upon the table was announced as a call for the alphabet, and a communication was given by that means, rapping at the proper letter, by which was spelled out the different sentences. There was manifest not only intelligence, but an intelligence superior to the minds in the circle.

The next step was, when raps came when no question was spoken and the alphabet was not called. Different persons inquired, "Was this in answer to my mental question?" and the raps came signaling—three for yes, and one for no,—as the case might be. I then revolved in my mind this proposition: "If these are manifestations given by spirits of our departed friends and they have come back to do good and will come to me at my house when I know no one is imposing upon me at my house when ranks no one as imposing apon me and give me the raps, I will devote my life to the promulgation of this truth and dedicate myself to their service." Conversing with Dr. Shipman on the way home, we were both ready to admit that we had failed to detect any imposition, and that the phenomena wit nessed were beyond our comprehension.

I reached home and retired about 10 o'clock and soon fell into a deep sleep, from which, in about half an hour, I was awakened by three loud and distinct knocks upon an inner door opening into a wood-shed. I said Yes, I'll be there in a moment; supposing it to be a professional call, and, partially dressing myself, went to the door, light in hand, whence the sounds proceeded. On opening it there was no one to be seen, the outer door being fastened upon the inside. While there I heard the raps louder than before at another door, to which I hastened with the remark, "Yes, I'm coming as soon as 1 can find out where you are." Opening that door no one was to be seen. I passed with the light out into the yard and searched in every direction where it was possible for any one to be and no one could be seen. While approaching the still open door, the rape, very loud and distinct, were heard by all in the house as if on the floor of the room I had but just left. It was then suggested by my wife that it was the spirits who had followed me home from the circle. Immediately my proposition was recalled and I asked.—
"Are these indeed the spirits who have come to give
me the evidence I desired in answer to my request?" Whereupon the raps came loud and in quick succession, commencing in the room and passed out the door and along the back of the house around the woodshed and then between the house and a adjoining brickhouse where there was not a space of more than from five to seven inches intervening, commencing with loud concussion and growing gradually fainter and fainter until the sounds died away into an indistinct murmur like the last echoes of a gurgling laugh. Its effect was electric. I stood face to face with the immortals. I had dedicated myself upon the altar of mortals. I had dedicated myself upon the altar of Spiritualism and the sacrifice had been accepted. My position as a teacher of anatomy and physiology became secondary to that of investigator and teacher of the spiritual philosophy. Henceforth I was to become a pioneer to prepare the way for the advancing light and truth of Spiritualism; and although the sacrifices have been many and great I would not give the experience of the nearly twenty-nine years of my life devoted to this work, for the wealth of a Stewart or a Vanderto this work, for the wealth of a Stewart or a Vander-bilt, with their limited knowledge of, and regard for, the psychic side of life—the immortal realm of being.

The next important phenomenon was the automatic control of my hand and arm while carelessly holding a pencil. Turning for a moment my attention from my arm extended over the table to converse with a friend my satonishment may be imagined, but cannot be described, when, on turning again to the paper which a moment before was a blank sheet. I found legibly written thereon these memorable words:

"My son do good and I will aid you." Minerya Kathur."

This was in the well-known handwriting of my mother, who had passed to the other side of life some line years previous, and was her own signature. For ever a year automatic writing was common to me and numerous tests was given to different persons. On one certain a party of scaling seated themselves around by table and because their did not immediately get hand personal that combined to ridicule the idea of sparse when and stable blumbrily seized the pen and wrote in the same and stable blumbrily rapid manner:

"Truth will not suffer by being rejected, while those

"Truth will not suffer by being rejected, while those who reject it will suffer. To such minds truth falls like rain on stony ground; it cannot dissolve the flint and stone, but will moisten the earth." The scoffers felt the rebuke and withdrew abashed.

In the winter of 1852-8, in the city of Rochester, N. attended many circles where rapping and moving Y., I attended many circles where rapping and moving of tables occurred. In one instance in particular at the house of a Mr. Brown, on the east side of the river, while a circle was being held, a large old-fashioned mahegany center table, on which stood a tall fluid lamp with glass pendants, commenced vibrating with such force as to drive every one away from it, tipping to an apple of forty-five degrees, the pendants rating against the lamp, which retained its place during these rapid motions. By what law of gravitation, or other law motions. By what law of gravitation, or other law known to physicists was that lamp held in place on that table and kept from being dashed in pieces on the

Another and perhaps more startling phenomena oc-mured at the Waverly House, in that city, where I had my rooms, early that winter. There had been, for some days, stopping at the house, Andrew Jackson Dayis, Mrs. Bushnell, the clairvoyant and medium, Dr. Taylor, a clairvoyant, and myself. Among the regular boarders was an Episcopal clergyman, rector of one of the city churches. The table, in those days, was constructed in lengths of some ten feet, made of heavy cherry plank, and placed end to end along the diningroom. Over these lenghts the table cloth was lapped and the breakfast service set, including the tea-urn, coffee-urn and other vessels, with alcohol lamps for keeping the dishes warm. One morning, as Mrs. Bushnell was about to leave on the early train, I went into the dining-room where she was alone to breakfast, and sat down to eat and converse with her. About this time the clergyman took his seat at the head of the table—the same length at which we sat—spread his handkerchief on his lap and bowed his head in the atitude of prayer, when that length of table rose up with all its dishes and victuals, a foot from the floor, dropping down with a crash and leaving the dishes in the air to come crashing down upon it. This was repeated three times. The noise was heard through the house, and parties came running from the parlors and from the office, which was on the floor below; to see who was breaking up things in the dining room. The eleganbreaking up things in the dining-room. The clergy-man rushed towards the door, some fifty feet from where he sat in the very frenzy of terror, his hair standing out with fright. Meeting the landlady in the door and throwing up his hands, hegasped, "Mrs. Botsford—Mrs. Botsford the devil's in the dining-room! The devil's in the dining-room!" When an examination was made, singular as it may appear, not a dish was broken or misplaced, and even the table-cloths were arranged as before.

A lengthy article might be written on the changing phases of mediumship through which I passed, the important events connected therewith, and the settling down finally to the inspirational and clairvoyant phases, which may furnish material for some future chapter. relating to the birth and infancy of the spiritual era. Chicago, Ill.

A Word or Two About the Medium J. V. Mansfield.

To the Editor of the Religio-Philosophical Journal:

The spiritual powers of our friend Mansfield are as strong and bright as ever. At his residence, 61 W. 42d St., at the corner of Sixth avenue and Broadway, in the city of New York, in his beautiful parlors surrounded by all his wonderful curiosities, he may now be seen daily engaged in his work of Postmaster for the spirits of the other sphere, in answering sealed letters addressed to them by mortals here, or in answering questions and communications to spirits written by mortals, at his table. It is absolutely astenishing what a test-medium he has been in his life, and now is. He is continually in receipt of sealed letters to the spirits from all parts of the world, and is continuously employed in writing answers from the spirite.

Many recent wonderful experiences in his peculiar department might be given, and perhaps ought to be given to the public eye, but we purpose on this writing only to give briefly one very recent occurrence. Last Sunday, Mr. Mansfield was visited by an aged clergyman of this city, who was introduced to him by his companion, a respectable and reputable gentleman of this city, who told Mr. Mansfield that his aged friend came for the purpose of trying the spirits, to see if it was true, all that had been said about them and Mr. Mansfield. The medium invited him to be seated and try his hand. The aged orthodox, white haired preacher of three score and ten. sat down to the table and wrote his numerous questions, which were duly sealed with mucilage, and in every instance, answers from the spirits came, to the apparent intense satisfaction of the interrogator. He was at first confounded, then amased, then astonished, and finally satisfied that he was dealing with the spirits of the other and better world. After holding conversation with the spirits for over four hours, and procuring some forty or fifty communications, he was fully convinced, and satisfied, and gratified by all that had been done; arose from his place and seriously and solemnly declared and re-iterated to Mr. Mansfield, in about these words: "Mr. Mansfield, I have been talking with Francis Bacon, Swedenborg, my friend Judge Edmonds, and other spirits, and I have to say that I do think that the fact your advent in this age of the world, in this nineteenth century, is of more importance and real consequence than that of all the preachers in Christendom." This, in these times from a venerable clergyman of the Orthodox church, the world is moving! Yours truly,

A. G. W. CARTER.

Writing Without a Pencil.

New York, Dec. 12, 1878.

The Atlanta (Ga.) Constitution speaks as follows of Mrs. Eldridge:-

SOME WONDERFUL TESTS.

A gentleman, of high position and steady beliefs, went to see her a few days ago. Upon his entering the room there were tape at the table, and Mrs. Eldridge told him a spirit wished to talk to him. She put the slate under the table, and the name of an old schoolmate appeared as she withdrew it. He then wrote on a piece of paper: "Where did you die?" and folded it up in his hand—no human eye but his own saw it. Holding it in his hand he asked for an answer. The slate went under, and at once the answer was written, "Jonesboro, Tenn," which was correct. He then wrote:
"Where is Jim?" hid it as before, and asked for an answer. "He is over here, died in Corinth, Miss.," came at once. Jim was a negro boy of whom no one could know but the two school-mates upon whom he had waited. The medium then told the gentleman that his wife desired to write him a note in her own handwriting. She produced a double slate. He put a piece of white paper between the slates and screwed them together. The medium then put it under the table. Withdrawing it almost instantly, he opened it. On the paper, in a feminine hand, was written: "God bless you, dear husband. I am with you all the time." He recognized the handwriting, which was very peculiar, at once. Turning the card over he found on the reverse side this—"Belleve!" This was written in a bold, lawyer-like hand, and was signed with the name of one of Georgia's most eminent jurists, with whom the gentleman had been intimate. He had not thought of him for years, and was literally actounded at the apparation of his name on the card, which was put in the mother spirit. The writing was accomplished without any visible pencil.

Woman and the Household.

INO. 151 East 51st street, New York City.]

As up I toiled the mountain side And saw the landscape spreading wide, While sound of tinkling bells, remote, Upon the shining spaces fluxt, My soul was filled with rapturous awe At what I felt, and thought and saw-Below me lay the fertile plain With fields and woods and waving grain, Between its banks a river ran, And in the distance joined the main, A cottage here, and there a manse Potted the grac ous, wide expanse-The valley with its greenness showed Where many a winding, dusky road Led to the town so far away That roofs and steeples melt in grey. I turned me, then, and saw, above Where rock and bill were reft and clove, Where frosts and storms of years had marred, Where lightning's lance had lately scarred, And yet, the sweet, fresh dews of Heaven Had blessed anew the spot so riven, And twining vines and fragrant flowers, Were decking still this world of ours.

There, up a one, on topmost height, The eagle on his cyric, screamed, The blasted pine was tipped with light, Such, never on the valley, beamed, Then to my spirit came a breath, A sweetest, tenderest, wordless voice, It maraured, "On the mount of Death, There, only, can thy soul rejoice, Alone, alone, on solemn height, Can Life's keen rapture pierce the soul, There, in the dawn of Heavenly light The mists of earth away shall roll-Below, all dark and dense and dim, Within the senses' shallow rim, Below, the care, the woe, the strife, Above, the Light, the Peace, the Life!"

The year is born anew, and in its coming is it well with us? What is our outlook in to the future?

As women, we surely have never had so hopeful a promise as at present. It is true, the whole country is passing through grievous depression and suffering; awakened from extravagant inflation, it has been forced to recognize that show and veneer is not true wealth; that fictitious prosperity will ultimately be swept away; that dishonesty in career must end in exposure and downfall.

But, on the whole, we are in a more hopeful condition than for long years. An entire nation is compelled to come to its senses. The sisters, wives, mothers and daughters of the republic are beginning to realize that only in healthy, orderly, virtuous, economical family life, in which each man, woman and child takes a part, is found the true life of society. Nay, more, each woman must become a unit in the home, governing her domain with gentleness and intuitive wisdom, while she has an intelligent voice in all that affects the interest and morals of

the commonwealth.

For those who are not yet "set in families," individual liberty is respected more than ever, and labor is becoming everywhere justly honored, while avocations are constantly opening to women who are ready to take them. The day is fast passing, when man considers it necessary to either pamper or govern woman. She is by his side, a cherished equal, or as the finer, gentler, more

spiritual part of himself.
So, as we believe that spirits who are yet imprisoned in clay, and those who are emancipated, are working together for good, we confidently trust the God who. in all, through all, and over all, will make this New Year one of greater unfolding and of blessing

than the past.

The following is from a private letter written by Mrs. Charlotte B. Wilbur (Lottle Beebe), well known to many of our readers. Its interest is not lessened because the visit to the historic old shrine was made during mid-summer. Einsiedeln is a Swiss town, about twenty four miles from Zurich. Zwingle, the Reformer, was curate here in 1516:

I want to write to day of our visit to "Our Lady of the Hermits" (Votre Dame des Ermiles), at Einsiedeln, and of this place, Brunnon, the centre of the "Lake of the Four Cantons," the old, historic Swiss country land, where Tell did his brave deeds, and where the three valiant Swiss men, six hundred years ago, swore that their country should be free.

We went a part of the way from Lake Zurich to Einsiedeln by carriage, through a land of beauty and quiet grandeur, with occasional glimpses of the lake, and ever and anon over the tops of the green hills, we saw a mountain lift his regal head.

The road wound through and by well-cared for vineyards, where hung the largest and most perfect bunches of green grapes which you ever saw, and which made our mouths water for October. At Einseidein we found a good hotel near the church, and after dinner went up the hill with the other pilgrims. I will give you what we have been told of the history of this "perpetual virgin."

She was the property of the hermit Meinrad, in the year 830. He built her a chapel near his cell and fountain, and others beside the hermit prayed to her. In 861, Meinrad was murdered by two men who were lodged by him on a stormy night, and who thought to find treasure in the cell. They fled—finding nothing there. The ravens that the hermit fed and petted, followed them, and led to their discovery and the confession of the crime.

Since the death of the hermit, the Black Virgin has appeared to many, wrought healing in their bodies, or preserved them in accident and direful disaster; spoken to hundreds, and performed many other wonders. This, and more, is believed by the 125,000 pilgrims who come yearly to bow at her altar and beg for her blessing. For over a thousand years she has been believed in prayed to, and been preserved, for she is only a wooden carving.

ly a wooden carving.

Four times the church in which she was enshrined has been burned, and left only her chapel and herself.

At the time of the consecration of the first built church, voices were heard chanting, and Mary and angels were seen by many persons. This was testified to before the Pope on several occasions. Nearly all of the crowned heads of Europe and many high church dignitaries from America, have knelt and asked this little black doll for her favors. Here, at least, we find woman worship!

On entering the church, I was surprised to see that the ornamentations were of a superior order, and that the church was also of a fine style of architecture. There were several chaples to martyrs, which were strange, costly and tasteful; the one to the virgin was large, built of black and

white marble; the pictures were lovely and graceful, the work of a spiritual-minded artist. But I was most interested in the touching, simple, crude testimonials that hung around the door, more than two hundred of which were framed; the testimonials of those who thought they had been healed or saved in accidents, or preserved in hours of great danger, and to whom the virgin had appeared as human or divine, and wrought the cure or saved by a direct miracle.

The paintings were rude but graphic representations of the circumstances with the date and name and native place of the person blessed, attached to the frames. As I looked them over carefully, I noticed that many of them were of recent date, and then we turned to regard the pilgrims. There they were, kneeling at the altar of the virgin, or prostrate on the floor before her chapel, and others were standing looking at her with such asking faces that I could not bear the sight of them. All were uttering their prayers aloud, with an intense tone and a wondrous earnestness, and as it floated out into the air, it seemed like a continual monotone, and made a sort of harmony in my soul; and I realized more and more each moment, that spirits who had the power to heal would not refuse their aid now, even though the mind of the needy one was centered on a poor little black doll.

On looking in the shrine we saw a large, black-faced image, holding a tiny copy of itself upon its left arm. A rich, gold brocade is on the body, and a strong light burns on its breast, but I could not distinguish a feature of the face. It is surrounded with gold rays, and its altar is covered with real lace, but there is nothing in the face itself to attract

The Benedictine Monks have a college, convent and school attached, and their garden is the finest we have ever seen. They do all the printing for their establishments in Catholic Switzerland, beside tilling many hundred acres of good land. How worldlywise they are, and how well they understand the power of lonely situations and a grand outlook.

In their hall hung the portraits of the present kings and reigning powers of Europe, presented by them to the Order, and Napoleon III. came here to take his first sacrament.

The business of the town is mostly connected with the hotels for pilgrims, and the convent, schools and colleges. Women carry provisions about in large baskets strapped to their backs, and it made my heart ache to see how far too large they were for the poor creatures, and how heavy they were. On the boats of the lake, I can see how these baskets are an economy, since they are not baggage, the transportation of which is an expense, but are a part of the dress; still I shall not advocate them for women's backs, until that part of the physical economy is much stronger, be assured!

The ride from Einsiedeln to Brunnen was one that I cannot say much about. The mountains towered above us; their sides were green and dotted full of homes and cultivated fields, save here and there where grand, white-headed fellows would not be trifled with by little men, but the deep green valleys with their silvery rivers, were too beautiful for my feeble descriptions. So let me say, that I merged myself for the time being into the spirit that pervaded all nature about me, and abandoned myself to the sensations that come but rarely in one's mortal existence. I really forgot every near earthly surrounding, and had to be rudely awakened when we were set down here.

The Rigi is two hours' ride from us; Tell's Chapel is ten minutes distance, the Mystenstein, nearly eighty feet high, hearing an inscription to "Schiller, poet of Wm. Tell," in large gilt letters, is very near us, and in full sight, as is also Scelisburg, where the oath for the freedom of the country was taken. The wonderful Oxenstrasse road, built into the solid rock on the high border of the lake, is but a moment's walk from our hotel. Poetry would be awakened in any nature in such a place, but my poor dumb soul can only open its eyes and wonder and praise, while vivid emotions and thoughts chase each other in hot haste through my brain.

GENERAL NOTES.

Four Hindoo women have been graduated from the Madras Medical College.

The late Princess Alice of Hesse Darmstadt, was a good daughter, wife and mother, and a woman of excellent sense.

Miss Elinor Talbot, of Providence, R. I., is the first lady ever admitted to receive instruction in Brown's University.

Miss Helen M. McDonald argued her own case about an infringement of her patent for an improved dress protector, in the United States Court, in Boston, the other day, General Butler being one of the opposing counsel.

Miss Abby W. May, an active advocate of woman suffrage, was defeated in last week's municipal election, in Boston, as a candidate for School Commissioner, an office that she had held for a term. Only one woman is left in the board; and a pity it is for Boston. Miss May was eminently able, practical and suggestive.

The new Queen of Burmah is said to be practically a believer in woman's rights—at least she takes a warm interest in the conduct of affairs. The King, after the custom of his fathers, married his own half-sister.

BOOK REVIEWS.

HOW TO READ. Hints on choosing the hest books, with a classified list of works on biography, history, art, fiction, poetry, religion, science, etc. By Amelie V. Petit. S. R. Wells & Co., New York, publishers; 250 pages. Sold by Jansen, McCiurg & Co., Chicago.

The thoughtful suggestions of an intelligent woman are followed by a list of books illing eighty pages, and all is a useful belp in selecting a library. The books on the list are, many of them, valuable. In Bible commentary no Unitarian is named, none of the more liberal class, save Benau. Theodore Parker's life, by O. B. Frothingham, finds place, but no mention of Davis, Sargent, Tuttle, or any Spiritualist. In political economy writers for and against "free trade," are named, which is fair, but it is singular that no book of Henry C. Carey is included, as he is very able and widely known. The writer's views on the influence of books on character are suggestive and valuable.

Partial List of Engazines for January 1879.

L. B. Chase's Botanical Index, an illustrated quarterly botanical magazine, gives some fine botanical illustrations and descriptions, and contains an extended catalogue of seeds and plants, published at Richmond, Indians, at 25 cents per year.

Scribner's Monthly. (Scribner & Co., New York City.) Contents: Biorn the Bold: Old Marylan! Manners: College Hazing; Epicedium; Leonardo da Vinci; An Epitaph; Interpretation; Falconberg; Ninon; Century Plants; Haworth's; Thomas a Kempis; The Tile Club at Work; These Three; To Modjeska; The Mountain Lakes of California; At the Old Buil's Head; The Amendment of the Patent Law; Topics of the Time; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac. The articles that are illustrated, add to the beauty and interest.

Wide Awake. (D. Lothrop & Co., Boston-Mass.) Contents: Frontispiece; The Christ-Cradie; My Mother put it on: Afterwards; Boston Resebuds; A Christmas Tragedy; The Dogberry Bunch; Daisy's Letter; The Mince Pie Prince; Lady Betty's Cooking School; Snowflakes; Our American Artists; A Spinning Song; Queer Church; Royal Lowrie's Last Year at St. Olaves; Poets' Homes; Tressy's Christmas; Seven Lit—tle Cooks; Wide Awake Supplement. Some of the stories are beautifully illustrated.

St. Nicholas. (Scribner & Co., New York.)
Contents: Frontispiece, "The Sisters;" The
Voyage of the "Jettie"; Children's Day at St.
Paul's; Left Behind; What Shall He Do
With Her?; Half a Dozen Housekeepers;
Christmas Bells; The Old Stone Basin;
Some Malayan Dances; The King's Church;
Christmas Day; Behind the White Brick;
Song; Why Wilster Elspeet's Ship went into the Church; What the Birds Said; Wondering Tom; The Funniest General in all the World; Gold-locks and Silver-locks;
One Christmas Fire-side; Ten Dollars;
Rumpty-Dudget's Tower; Winter; Pete's
Christmas-Tree; Sixty Minutes Make an Hour; A. Jolly Fellowship; Our Music Page;
For Very Little Folk; Jack-in-the-Pulpit;
Young Contributors' Department; The Letter-Box; The Riddle-Box. This the "Christmas Holiday Number," is profusely illustrated and filled with interesting stories.

The Eclectic Magazine (E. R. Pelton, New York.) Contents: Virchow and Evolution; The Eighteenth Ceptury; The Story of Dorathy Vernon; A Peep at the Southern Negro; Aberglaube; What is going on at the Vatican—A Voice from Rome; The Sun in his Glory; The recent Development of Socialism in Germany and the United States; The Doleful Ballad of the Lady of Leon; John Walter and the birth of the "London Times;" Macleod of Dare; The Chinese as Colonists; The Fear of Death; Cavan Superstitions; Strange Animal Friendshups; A Sailor's Sweetheart; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number contains a fine steel plate engraving.

The North American Review. (D. Appleton & Co., New York) Contents: The Fishery Award: Unpublished Fragments of the "Little" Period; Cities as Units in our Polity; The Preservation of Forests; The "Solid South;" The Pronunciation of the Latin Language; Substance and Shadow in Finance; The Cruise of the Florence; Recent Fiction. After sixty-three years existence as a quarterly and bi-monthy, the Review with this number commences life anew by becoming a monthly. This change will produce a much greater degree of timeliness in the treatment of topics, and will add largely to the amount of matter presented in a year. The managers state that they have secured as contributors for the coming year, the most eminent statesmen, scholars, literateurs, and men of science, on both sides of the Atlantic. The subscription price remains at \$5.00, and the Broadway, New York, and supplied by booksellers and newsdealers generally.

The Popular Science Monthly. (D. Apple ton & Co., New York) Contents; Traces of an Early Race in Japan, by Prof. Edward S. Morse; Virchow and Evolution, by Prof. John Tyndall; Astronomical Magnitudes and Distances, by Prof. H. S. Carhart; Herkert Spencer before the English Copyright Commission; The Beginning of Nerves in the Animal Kingdom, by Geo. J. Romanes; Pope and the Anti-Pope, by Prof. Carl Vogt; Scientific Relation of Sociology to Biology, by Prof. Joseph Le Conte; Black Diamonds, by M. F. Maury; The Devil—Fish and its Relatives, by W. E. Damon; Heredity, by Geo. Iles; The Physical Functions of Leaves; Curari or Woorari Poison, by Maurice Girard; Molecular Dynamics, by L. R. Curtiss; Effects of Alcoholic Excess on Character, by J. M. Fothergill, M. D.; Sketch of Gustav Wallis, with portrait; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes. Some of the articles are illustrated, which adds

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York) Contents: Aspects of American Life; Ancestors; The Latest Songs of Chivalry; The Lady of the Aroostook; Round the World at the Paris Exhibition; The Pines of Eden; A Birthday; Workingmen's Wives; Is Universal Suffrage a Failure? The Dead Feast of the Kol-Folk; Our New Neighbors at Ponkapog; Americanisms; An Artist's Model; A Student's Sea Story; The Contributor's Club; Recent Literature.

Vick's Floral Guide for 1879 is one of the most complete catalogues and representations of floral beauties we have ever seen. Every family should have one for reference.

The Nursery (John L. Shorey, Boston), a magazine for youngest readers, is as usual interesting.

Magazines for December, 1878, not Before Mentioned.

The Popular Science Monthly Supplement. (D. Appleton & Co., New York). Contents: The Recent Development of Socialism in Germany and the United States, by Prof. Henry Fawcett: The Migration of Animals, by Dr. Andrew Wilson; Civilization and Noise, by James Sully; Nation-Making: A Theory of National Characters, by Prof. Grant Allen; The Sun in his Glory, by Richard A. Proctor; The Alcohol Question, 1. The Contrast of Temperance with Abstinence, by Sir James Paget 2. The Action of Alcohol, by Dr. T. Lander Brunton. 3. The Moderate use of Alcohol True Temperance, by Dr. Albert J. Bernays; The Fear of Death, by C. E. S.; The Organization of Unremunerative Industry, by Edith Simcox; The Genesis of matter; The Art and Practice of Teaching; Mal? Liquors, their Influence on Digestion and Nutrition, by J. J. Coleman, F. I. C., F. C. S.; Some Queer Industries; American Facts and Gladstone Fallacies; The Afghans; Hunting Among the Kirguiz

The Shaker Manifesto, an official monthly (G. A. Lomas, Shakers, N. Y.) This number contains many well written articles relating to the peculiar faith of the Shakers; but pre-eminently excellent is the one relating to "The proper state of our temper, with respect to one another."

St. Louis Illustrated Magazine. (St. Louis Magazine Co., 1406 Franklin avenue, St. Louis, Mo.) Contents: Legend of the Devil's Chair; Minnesota; Their Christmas; Faith and I; A Christmas Hymn; Dlamonds from Corn; The Model Wife; Advisors; Unwritten Heroism; Post Hoc, Proctor Hoc; An Old Maid's Troubles; A Ladies' Man; Shall Women do Their Own House-work? Our Kitchen; Fashions for December; Jo King Department; Current Literature; Editorial Miscellany, etc., etc. Some of the articles are illustrated, which add much to the beauty of the magazine.

Home Arts (A. L. Sewell, publisher, Chicago, Ill.) Devoted to the study and practice of arts that can make homes attractive.

Revue Spirite Journal D'Etudes Psychologiques. (M. Leymarie, Paris, France.) This number contains interesting articles from able writers.

The Children's Friend (M. Y. Hough. Philadelphia, Pa.) A monthly Magazine filled with interesting stories for children.

Dr. Hunter.

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A. Tale of Eternity, by Gerald Massey.

Proof Palpable of Immortality, by Epes Sargent. Planchette, The Despair of Science, by

Epes Sargent.
Chapters from the Bible of the Ages, by

G. B. Stebbins.
The Ethics of Spiritualism, by H. Tuttle.
The Arcana of Spiritualism,
Startling Facts in Modern Spiritualism,

by Dr. N. B. Wolfe.

The Debatable Land, by B. D. Owen.

Frontfalls, on the Boundary of Another

Footfalls on the Boundary of Another World, by R. D. Owen. Threading my Way, Autobiography, by R. D. Owen.

Around the World, by J. M. Peebles. Our Planet, by Wm. Denton.
The Soul of Things, by Wm. Denton.
Psychography, by M. A. (Oxon).
Arcana of Nature, by H. Tuttle.
Physical Man, "

Career of Religious Ideas, by H. Tuttle, Visions of the Beyond, by H. Snow. Principles of Light and Color, by E. D. Babbitt.

What is the Bible, by Rev. J. T. Sunderland.

The Clock Struck One, by Rev. S. Watson.

The Clock Struck One, by Rev. S. Watson
Three, " "
The Bhagavad-Gita.

Hygiene of the Brain, by M. L. Holbrook. Scattered Leaves from the Summer-Land, by B. T. Young.

We might continue this list indefinitely, but refer our readers to our catalogue and book advertisement in another column.

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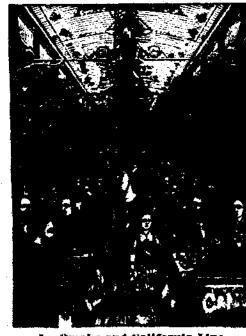
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CHICAGO, ILL., JANUARY 4, 1879.

."More Spiritist Nonsense."

The Rev. Arthur Edwards, D. D., editor of the Northwestern Christian Advocate, devotes a column and a quarter of that paper for Dec. 18th, to an article with the above heading, in which he entertains his readers with the following remarkable piece of intelligence:

"We think we begin to see the end of the Spiritistic controversy, that has been such a wonder and so much a joke in England for years. Readers of certain English scientific journals, the Popular Science Montrly. New York, and some books written by the contestants, know of the high tempered tilt between Frof. Crookes and Alfred Wallace, of London. The former has defenced spirit manifestations and Mr. Wallace has us eagerly opposed and ridiculed them."

Were it not for Spiritualism we should begin to lose faith in mankind, when we see the assurance which enables a D. D. and editor of a leading religious paper, to start ont with such a wholesale perversion of facts—such a total disregard of the truth as to utter the glaring misstatements quo-

The fact is, Mr. Wallace and Mr. Crookes are now, and have been, not only on the very best of terms, but have been heartily co-operating in the work of the Dialectical Society in the scientific investigation of Spiritualism. They have been working with one accord to show up the shallow sophistry and specious fallacy of the declarations of Profs. Carpenter and Lankester, and have very successfully demonstrated the bigoted ignorance of these men in regard to the facts they ignore. That Mr. Edwards should have selected these gentlemen as the objects of his misrepresentation, is as astonishing as are the false assumptions of such men as Carpenter, Lankester, Beard and Hammond, when they pronounce all spiritual manifestations a "humbug and a delusion" without any adequate investigation of the facts and phenomena which alone would enable them to form an opinion worth repecting.

In an article contributed to Fraser's Magazine (London), Dec., 1877, Mr. Wallace most ably defends himself and Mr. Crookes against the slanders, prejudice and dogmatism of Prof. Carpenter. We quote as tol-

"Throughout his article he takes Mr. Crookes and myself as typical examples of men suffering under "an Epidemic Delucion comparable to the Witchcraft Epidemic of the seventeenth century," and he holds up out names to wonder and georn because, after many years of inquiry, observation and experiment, and after duly weighing all the doubts suggested and explanations proposed by Dr. Carpenter and others, we persist in accepting the uniform and consistent testimony of our senses. Are we indeed "Psychological Carlosities" because we rely upon what philosophers assure us is our sole and altimate test of truth—perception and reason? And should we be less rare and "curions" phenomena if, rejecting as worthless all our personally acquired knowledge, we should blindly accept Dr. Carpenter's suggestions of what he thinks must have happened in piace of what we know did happen?

what we know did happen?

I propose, therefore, as a companion picture to that of Mesers. Crookes and Wallace, the victims of an Epidemic Delucion, to exhibit Dr. Carpenter as an example, of what preposeeschon and blind skepticism can do for a man. I shall show how it makes a actentific man unjust. To refuse belief to unsupported rumors of improbable events, is enlightened skepticism; to reject all second-hand or anonymous tales to the injury or depreciation of any one, is charitable skepticism; to doubt your own preposessions when opposed to facts observed and reconserved by honest and capable meu, is a noble skepticism. But the skepticism of Dr. Carpenter is none of these. It is a blind, unreasoning, arrogaut disbulief, that marches on from youth to age with its eyes shut to all that opposes its own pet theories; that believes its own judgment to be infallible; that never acknowledges its errors. It is a skepticism that clings to us refused theories, and refuses to accept new truths."

We can only account for Mr. Edwards' misstatements, on the ground that he so far presumed upon the ignorance of his readers, as to trump up the imaginary tilt between Prof. Crookes and Wallace, thinking they would not know the difference, and that he could use the falsehood as a text to preface his attack upon Prof. Crookes. We call to mind the libel started in a similar manner upon the memory of Thomas Paine soon after his death, by a New York religlous paper, for which said Christian paper was sued, and damages awarded by the New York court to the party to whom he had bequeathed the copyright of his "Age of Reason;" and yet the clergy have continued to retail the libel and publish the slander. in the name of religion, from that day to this. Is Mr. Edwards reduced so low in his stock of arguments and facts wherewith to assault Spiritualism, that he isobliged to manufacture and retail falsehoods in order to perpetuate the blinding ignorance he thus feeds and feeters among his readers? Like some persons who make the assertion broadly that "a counterfeit |

as it passes current," he acts upon the principle they assume, that a lie is just as good as the truth so long as it passes for truth, and answers the purpose for which it was coined.

Again, his attempt to disgrace mediums by bringing forward the Fays as an example: and in endeavoring to make out they are all in collusion with such arrant tricksters as Bishop, the co-conspirator with and pet instrument of, certain bigoted clergymen in their effort to ridicule and burlesque Spiritualism, is but another measure of the contemptible meanness to which this doctor of divinity can resort, to deceive and mislead the readers of a religious journal.

He reaches his most characteristic effort, when he lets fly the poisoned arrow of malice in his covert attack upon the intelligence, the reason, the judgment of Dr. Thomas.

So far however as regards the truth or falsity in connection with the message obtained by Dr. Thomas in the presence of Huntoon, the latter's confession amounts to nothing, when it is known that messages have been obtained on double slates, between which a small bit of pencil had been placed and the frames screwed together before being taken to "Dr." Huntoon; and the message obtained, too, when the slates were held alone by the person carrying them there, they never for an instant being in the possession of "Dr." Huntoon. In the face of such testimony as this from persons of more than ordinary intelligence and business capacity no respectable unprejudiced court or jury could be made to believe the confessions of a self-convicted fraud to the contrary, and yet Mr. Edwards chooses to use Huntoon's story as though it were his

choicest stock in trade. We can only account for this by applying Dr. Edward's own remarks on this subject, to himself. He says:-

It is sad, and yet ludicrous and yet true, that what is scientifically called "expectation," and its absurd correlative, the willingness, yes, preference—to be humburged, account for nearly all the wonders in Spiritnalism.

How true is this of Dr. Edwards! He is not only in that stage of "expectation' which creates a "willingness, yea, preference-to be humbugged," but he has advanced to a predetermination to humbug others, and with that view, enters into an active copartnership with persons of sucn doubtful reputation as "Dr." Huntoon, to expose Spiritualism from that stand-point.

The RELIGIO-PHILOSOPHICAL JOURNAL in its work of weeding out frauds, drove the tricky medium and unconscionable rascal, Taylor, alias Blanchard, alias White, alias Huntoon, from his sinuous path among Spiritualists into the open arms of Dr. Edwards who was waiting with "expectant attention." "Huntoon" soon found, as did poor Witheford, that his new-found clerical friends would do nothing to aid him toward a better life; Edwards & Co., had received his "confession" with "expectant attention," but, alas for "Huntoon," he quickly found himself waiting with attenuated expectation for the assistance he coveted. Giving up all hope of receiving it, he again "confessed," saying he had "put up a job" on Dr. Edwards and the guileless Times' reporter, just to gratify them and spite the RELIGIO-PHILOSOPHICAL JOURNAL which had exposed his trickery; that all he had told Edwards was false and he was now repentant and desired to again try his hand as a medium; but Spiritualists did not take his bait as had Dr. Edwards, and consequently the poor fellow now languishes in poverty, an object of pity and a subject for some reformatory institution.

Dr. Edwards claims that spirit phenomena are all humbug and fraud, and that the phenomenon of independent slate-writing is a trick readily explained. In taking this position he runs counter to the experience of the founder of Methodism as well as of thousands of his fellow church-members, including many ministers.

Challenge to Arthur Edwards, D.D., to Test a Medium for Independent Slate-Writing.

The editor of this paper will place in the hands of L. J. Gage, Cashier of the First National Bank of Chicago, a certified check for the sum of two hundred and fifty dollars (\$250) endorsed in blank, with instructions to pay it to Dr. Edwards upon the written order of a majority of the committee hereinafter named. Said money to be used by said Edwards in sending extra copies of the Northwestern Christian Advocate containing the aforesaid committee's account of the experiments to be had as hereinafter specified, to such persons and publications as said committee shall designate. The conditions of this offer are as fol-

The editor of the Relicio-Philosoph-ICAL JOURNAL will name a medium in whose presence he believes manifestations of the phenomenon of what is called independent slate-writing, occur. He will also name three members of a committee, Dr. Edwards to name three, and these six to choose a seventh. With this committee Dr. Edwards and the editor of this paper shall hold one or more seances in the presence of the medium, at the house of said medium, in the city of Chicago, said seances to be held in day light in a well-lighted room and every facility given for careful scrutiny.

In case Dr. Edwards shall show to the satisfaction of a majority of the Committee that the manifestations are the result of trickery, then the money is to be turned over to him; or, if he shall be able to duplicate the manifestations under the same conditions imposed upon the medium then the money is his, for the use hereinbefore men-

tioned. Dr. Edwards may send his agent to the of- bouses.

coin is just as good as the genuine so long | fice of this paper, to arrange preliminaries or state where the same can be done. This offer is not made for buncombe, and if the amount of money is not large enough, it will be made larger,

> Chief Justice Breese's Opinion of Medical "Experte."

In Rutherford vs Morris, 77. Ill. Rep. 404 is an opinion of the Supreme Court of Illinois, given by the late Judge Breese, which gives the legal view of the value of medical expert testimony. The question before the court was as to the competency of one John P. Robbins to make a will on the day his will was dated-as the Court expresses it. was there on that day, senile dementia of the testator?

Those who opposed the probate of the will summoned several physicians, who upon hearing the testimony of the family physician as to the condition of the testator, gave their opinions that the testator had not mental capacity sufficient to make

Judge Breese, in commenting on the testimony of these learned gentlemen, says:— These doctors were summoned by the contestants as "experia," for the purpose of invalidating a will deliberately made by a man quite as competent as either of them, to do such an act: they were the contestants witnesses. and so considered themselves. Dr. ————, the attending physician, especially, whose whole testimony is pregnant with such indications. The testimony of such is worth but little, and should always be received by inclus and courts with syest caution.

such is worth but little, and should always be received by juries and course with great caution.

It was said by a distinguished judge, in a case before him, "If there was any kind of testimony not only of no "value, but even worse than that, it was, in his judg-"ment, that of medical experie. They may be able to "state the diagnosis of the disease more learnedly, but "upon the question whether it had, at a given time, "reached such a stage, that the subject of it was incapable of making a contract, or irresponsible for his acts, "the opinion of his neighbors if men of good common "sense, would be worth more than all the experts in the "country."

"It must be apparent to every one, but few wills could "stand the test of the fanciful theories of dogmatic wit"nesses, who bring discredit on science and make the "name of 'expert' a by-word and a reproach."

We concur with the judge above referred to. We would not give the testimony of these common sense witnesses, deposing to what they kno s and saw almost every day for years, for that of so-called "experts," who always have some favorite theory to support—men often as presumptions as they are ignorant of the principles of medical science.

This judgment might well have been pronounced on Mr. "Expert" Beard and Mr. "Expert" Hammond, in the case of Mollie Fancher. It is so apt, and covers the ground so completely, that we commend its wisdom to those presumptuous "experts." Dr. Rauch of this city and his "State board of Health." all "experts," may be able to distill some wisdom out of it, at least with the aid of a magnetic healer to galvanize their fossilized "regular" intellects into a receptive con-

We throw in the following homeopathic pills just to brace up the "regulars" a little after reading the above. Some time ago a surgeon named Mazurier, an "expert," wrote a treatise called, *Histoire Veritable du Geant* Tentobochus, to prove from certain bones found in a "tomb," that "Tentobochus" was a man who stood thirty feet high without his shoes on; but the bones turned out to be those of a mastodon. Another acknowledged "expert," Dr. Mather announced in England in the Philosophical Iransactions, the discovery in New York, of another giant of similar size, but the bones and teeth from which he drew his inference were afterwards found to be those of a mastodon also.

These are fair specimens of the "regulars" and "experts" who now under the specious pretense of protecting the dear public are moving heaven and earth to get laws passed which shall aid them in hedging against the inevitable loss of caste, influence and pa-

Churches Poorly Attended.

In Cincinnati Rev. A. B. Morey, a Presbyterian, sounds the alarm in a sermon in which he gives startling facts. The total Protestant population of that city he estimates at one hundred and twenty thousand; of these eighty thousand are of church-going age. The seating capacity of the Protestant churches is sixty thousand, but the actual attendance on a late Sunday morning was but twelve thousand five hundred. or a little less than one-sixth of the people. This is alarming to him and his brethren.

and is surely a significant fact. His reasons are, the Sunday newspapers. the large foreign population, and the want of efficacy in the church work. The first is not very cogent, but so far as it goes, proves that the press is more attractive than the pulpit. The second is of small moment, for the same large absence is manifest among Americans in some country localities. The third and last reason is the one of weight, but is given in very general tones.

To specify, we shall say the church work is inefficient because they preach dogmas that people have outgrown and don't wish to hear, and because they give no such spiritual assurance, such light and inspiration for growth in grace and life as the people hunger for. Because, too, the churches have lost largely their religious power, and their social influence is aristocratic and exclusive -for the rich, but not for the poor, or even

for the middle classes. A church is a costly affair, and the pride of its display dims its inner life. The more solid the stone walls of the great church, the more they crush out the souls of the worsbipers.

Verily we must have simpler forms, a more earnest life in new and pulpit, more freedom in religion, more beauty of spiritual culture and growth, more fraternity. In short, more Spiritualism in its highest aspects, to make the church worth saving, or to call out the people.

A correspondent informs us that C. Fanny Allyn, now lecturing in Cleveland, Ohio, is giving spicy lectures and drawing good

Our Spiritual Papers.

To the Beltor of the Beligio-Philosophical Journal; I have felt for a long time that no one paper was doing more than the Journal to assist our spiritual speakers and people in Michigan in their work and success. Yet I have been deeply pained to find so many Spiritualists without any paper of a liberal or spiritual character in their homes. I do not believe one-fourth of them thus believing--who are able-patronize our papers. The result is that the papers are not half as well sustained as they should be, and our people, many of them, become careless or fossilized.

Nothing will do so much to keep up the interest of our cause as keeping well posted on the progress of spiritual and liberal

Agair, no more powerful instrument can be used to break down orthodox bigotry, and superstition than such a journal.

For the purpose of pushing this feature of work forward-as well as every other-I have determined to appoint five agents who will act as canvassers in their sections of the State, from now until the meeting of the State Convention in Lansing, Michigan, March 20th, at which time they will make a diligent canvass. The parties I have selected are reliable and competent. Please send them sample copies of Journal.

I will send you the names of others as fast as competent persons can be found to A. B. SPINNEY. thus act.

(President State Assocation, Spiritualists and Liberalists. [We approve of and endorse Doctor Spinney's plan. Money should accompany each subscription sent in. Remit by Post Office Money Order, or Registered Letter, at our risk. All other friends who are aiding in

extending our list will please not relax their

efforts. Now is the time for an active canrass everywhere.--Ed. Journal.]

FAREWELL RECEPTION.—On Monday evening, by invitation of Doctor and Mrs. S. J. Avery, a large and select party of ladies and gentlemen assembled at their residence, 831 Walnut street, to bid farewell to Mrs. Pet Anderson, who left on the following Wednesday for her new home in California. Many of our old and representative Spiritualists, whose faces are soldom seen at meetings and sociables now-a-days, were present on this occasion, and the evening was enlivened by music and short addresses of congratulations and best wishes for one who had won all hearts by her gentle and loving ways, as well as by her mediumship. After a season of mental repast, all descended to the dining-room and partook of a bountiful spread, prepared by Mrs. Avery and her assistants, during which many loved ones from the other side controlled, and added their words of greeting to the lady who was so soon to take her departure. Nothing was left undone to make the evening enjoyable, and the company departed at a late hour, after bidding Mrs. Anderson farewell, and wishing her a safe and pleasant journey to her future home on the Pacific Coast.

DEVOTIONAL SPIRITUALISM number 28 which we publish in this issue, seems to be the most important and interesting of the series. It embraces the latest conclusions of the best science and philosophy of Germany, France and England. Virchow, long claimed as the highest authority in materialism and largely quoted by Buchner, has turned his guns on materialism at last, much to the consternation of its followers. The ripe scholarship displayed in preparing this series of articles, is a constant source of pleasure and astonishment to many of our

most cultured readers. No religious paper in the country, can boast of a series of articles which have required such a vast knowledge of the literature of different nations, such fine discriminating power and conscientious regard for the object in view. Whether the reader agrees with the general sentiment pervading them or not, they are sure to win his admiration and respect.

A postal card was lately sent to Chicago by R. Rice, of New York City, directed as follows:

"To the editor of the principal Religious journal published in Chicago.

The postmaster of this city, characterized for his clear and keen discrimination, and believing, no doubt, that the RELIGIO-PHI-LOSOPHICAL JOURNAL was not only the principal religious paper, but had the most widespread influence, sent Mr. Rice's post al to this office, and is probably anxious that we should give publicity to the following, which was inscribed thereon:

RPITAPH. "For me, my God through Jesus wepti For me, my Savior bled and died! For me, in Joseph's tomb he slept! For me, my God was crucified!

We hope the publication of the above will render Mr. Rice happy—the only one perhapsi

Mrs. Emelia M. Van Scotten, Miss Bes. sie Howard Van Scotten, and Miss Fidelia E. Bassett, gave an entertainment in Halle's Hall, Cleveland, Ohio, December 17th, for the benefit of the Cleveland Society of Spiritualists, assisted in the musical department by Mr. Charles Palmer. There are few persons better qualified to give choice readings than the ladies above referred to, and societies desiring a rare entertainment, would do well to secure their services at an early

Too LATE OR TOO LONG are the two reasons why many fine articles intended for the Christmas issue did not appear. We shall publish them all in due time, and now express our thanks for them.

Spiritualism-Materialism.

I have read your editorial of December 14th on "The Irrepressible Conflict between Spiritualism and Materialism," and it is wise and timely.

Of course you do not mean a war of little and senseless words, or of mean and cruel deeds, like that of quarrelsome theological dogmatists; but a clear recognition of the opposition of those two methods of thought. Your editorial on "Liberal Leagues," I like too. They both run in the same yein as suggestions to guide and help us.

There is a great deal of free-thought today: free, that is, from the bondage of creed and dogma, which is well. But a general union of all kinds of dissent to cry out, "Down with sects and creeds! Out upon pious hypocrites! Away with bigots! Freethought forever!" is of no great moment or benefit; yet it is about the idea of the get. ters up of some so called Free Thinkers' conventions. The result is that a coarse and blind iconoclasm, a bigotry akin to that of the sects prevails; negation comes to the front, all is pulled down and little or nothing built up. As for Spiritualism, that is sneered at or laughed at; as witness the course of Seaver and Mendum and others, which I noted at the Watkins Convention last August.

The Truth Seeker has this vague idea of free thought, and the result is, its spirit is coarse and materialistic, its moral tone not the clearest, its attacks on the errors of theology weakened by a rude and shallow irreverence, and what little it says of Spiritualism, is halting and uncertain. It is trying to mix oil and water, and the oil comes to the surface, and you taste it, but hardly get the pure flavor of the water at all.

Witness the course of The Index in Boston; its editor, Mr. Abbott, a man who has done some good work, but who has a narrow blind idea of Spiritualism. He has received thousands of dollars in donations as well as subscriptions from Spiritualists who expected, as I know, m some cases, breadth and impartiality. Yet he did not even mention the four great camp meetings of Spiritualists in Mass. achusetts last summer, with their thousands in attendance, and freedom of speech for all in their conferences. The lectures of Gerald Massey, in Boston, calling out large Sunday audiences and treating of a variety of subjects were only named in a brief item paragraph in the *Index*. The gifted poet is a Spiritualist.

But it may be said that Abbott is not a Materialist. He repudiates intuition, lauds inductive science, and so turns away from the depth and sweetness of the spiritual thinkers, and is drifted toward the cold and external dogmatism of Materialism, and its contempt of Spiritualism, as are others of

the free religious school.

Why is all this? Simply because the idea and aim of the Spiritualist and the Materialist are so unlike and opposite that the the two cannot unite. We would recognize great truths that the churches have kept. and save them from dogmatic perversion and limitation, and so build up spiritual realities, natural religion, reverence and faith. enlightened by reason and knowledge. The soul of a Spiritual Philosophy is the central and supreme mind; its inspiration and the worth, and dignity, and eternal life and growth of the spirit of man, with its wealth

of intuitive and interior truth! All this is absurd to a Materialist, holding to the "potency of matter" as the ruling power-a philosophy of dust and ashes as evolving thought and mind!

What are we to do? We must clearly know and make known our wide and decided dissent and unlikeness from Materialism, as decided as from the myth and dogma of old theology. We must keep up our own meetings, uphold the speakers and books and journals that teach Spiritualism -not materialism. There can be no mixing up of two wholly irreconcilable methods of thought.

Inspired and uplifted by the transcendent power and beauty of a spiritual philosophy, and of the wondrous facts of spirit ence and communion, let us ever make these the central idea of our efforts. At the same time we must respect honest opinion, and maintain orderly freedom of speech, for all fair and sincere persons seeking for truth. We must avoid all Pharisaic pride or exclusiveness

For instance, at the Cape Cod camp meeting of Spiritualists last summer, a man at one of the conferences, expressed his dissent, and fairly gave his reasons for being a Materialist. He had a respectful hearing, and a fair discussion followed. An "Orthodox" believer should have like just treat-

We want interest in practical reforms, clean lives, honest mediumship respected, and higher spiritual culture. But let us have no vague indefiniteness about free thought as though it meant a loose negation in which all can join, and so save the world by merely breaking down its old creeds. We must put something better in their place

or forever hold our peace. As you well say: "Let us stand for Spiritualism, pure and simple"—for its phiosophy, its facts, its religion, with an earnest wish and endeavor that its light may reach all the world and dispel both the clouds of bigotry and superstition and the darkness of Materialism. Truly Yours, G. B. STEBBINS.

Detroit, Mich., Dec., 1878.

"The Pilgrim" Commends our Position.

I read with deep interest your leading editorial in the RELIGIO-PHILOSOPHICAL JOURNAL of December 14th, relative to the irrepressible Conflict between Materialism and Spiritualism." Spiritualism and Materialism can only

affiliate in the personal work of liberalizing sectarian Christendom and educating humanity through free thought and free speech. Materialism is not only rudely iconoclastic, but cold, severe and unsatisfactory to the soul's aspirations. It solves but few of the problems of this life, and none of the more momentous ones, touching a conscious existence hereafter. Spiritualism can expect little or no help from Materialism. They have next to nothing in common. Oil and water cannot be made to unite permanently. Inference: Spiritualists should do their own work in their own J. M. PERRLES.

Christmas Song for the Children.

BY MRS. H. N. G. BUTTS.

Joyfully, joyfully here we come, Wishing a "Christmas merry!" Happily, happily, every one, Blending our voices cheery! Merrily, merrily, eleigh bells ding. Over the hills and heather; Bolemnly, grandly the church-bells ring, Calling the people together! CHORUS.

Cheerily, cheerily the snow-bird sings Far o'er the marshes dreary: Peacefully, peacefully, Christmas brings Rest to the nations weary.

Beautiful, beautiful Christmas day, Herald of peace forever! "Star in the East," whose celestial ray, Lighteth the world's endeavor; Welcome thy coming with love-gifts rare, Gariands of beauty weaving, Christmas trees blossoming everywhere Over the wide world's grieving enonus.

Mournfully, plaintively sighs the wind Over our playmates siceping: Hopefully, tenderly, Nature kind Her snowy tear-drops weeping: go in the meadow-fields fast asleep, Under their white robes dreaming. Beautiful violets buried deep Sigh for the sunlights gleaming.

Cheerily, cheerily the anow-bird sings Far o'er the marshes dreary; Peacefully, peacefully Christmas brings Rest to the nation's weary.

CHORUS.

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

Lyman C. Howe spoke at Spring Creek, Pa., last Sunday.

Dr. Charles T. Buffum's address is now 87 Franklin street, Springfield, Mass.

Tuttle's "Ethics of Spiritualism" should be in every library, and it is a good book to loan your Christian neighbor. Price, forty cents in paper, and sixty cents in cloth.

A line from Mr. Mitchell informs us that Mrs. Maud Lord-Mitchell is quite ill, and confined to her bed. Thousands of friends will await anxiously to hear of her recov-

Dr. Peebles closed his engagement in this city last Sunday, and during this week filled an appointment at Marion, Iowa, under the auspices of Hon. J. B. Young. He speaks in Battle Creek, Mich., next Sunday.

Dr. Beard has met a powerful reviewer. in the person of Mr. Epes Sargent who has three columns in a late issue of the New York Sun, criticising his "expert" treatment of the Mollie Fancher case. We regret the want of space obliges us to delay republishing the article until next week.

We are informed that T. P. Porter, at the at 115 West Madison street, Sonday, at 2:30 at 100 at 100 me, Wis., is being developed as Moste and subject to be chosen by the audience. National Home, Wis., is being developed as a seeing and writing medium, and is a good healer, doing good service in that direction among the invalid soldiers. Surely the "gift of healing" is not confined to Kings, Emperors or State Boards of Health.

One of the best known Spiritualists writes: "Really, I never expected in my day to read so brave and truthful a number of a Spiritual paper as is the Journal for Dec. 31st." Giles B. Stebbins, speaking of the same number, says A. J. Davis' lecture is grand and timely, and in good spirit.

Dr. H. P. Fairfield is engaged to lecture for the Spiritual Society, in New Haven, Conn., the four Sundays in January, 1879. He would like to make engagements to speak as the Spirit may direct, wherever his services may be required, for February, March and April. Address: Greenwich village, Mass.

The Fargo Weekly, and Semi-Weekly Republican, is a live paper and furnishes many valuable statistics. It is published at the county-seat of Cass Co., Dakota, one of the finest wheat growing sections in the Union. and should be in the hands of every person who desires accurate knowledge with regard to that territory. Subscription price. 92.00 per year in advance.

THE physicians who want to run colleges and provide chances for their fledglings in Indiana, are moving for a law to protect "regular" (?) medicine. The people should move at once to get up a protest, get it numerously signed, and have it in the hands of some member of the Legislature who will press it and attend to their interests in the matter. There is no time to be

RELIGIO-PHILOSOPHICAL JOURNAL'S Series of Biographical Sketches of Prominent Spiritualists. Number one contains sketches of Samuel Watson, D. D., Robert Hare, Hudson Tuttle, Giles B. Stebbins, Mrs. Frances Green McDougall, James G. Clarke. Rev. John Pierpont, J. M. Peebles, M. D. Wm. E. Coleman, E. D. Babbitt, A. J. Davis, J. R. Buchanan, M. D. Sixty-four double-column royal-octavo pages; price, 25 cents. This is put up in a handy form for preservation and reference.

A. A. Wheelock, the trance speaker who has been so long settled in Utica, New York, has charge of a prosperous society in that city. The audience has so largely increased, they have been obliged to add to the seating capacity of the hall to accommodate them. They have also just purchased a fine organ. Mr. Wheelock delivered a discourse on Modern Spiritualism, October 27th, 1878, in reply to the Rev. C. H. Gardner's charges against Spiritualism. It is a valuable work in the defense of truth. For sale at this office; price ten cents, single number; twenty copies; for one dollar.

At the regular monthly conference of Baptist ministers held in New York, the members indulged in warm words and became more excited than is compatible with their profession. Rev. D. Potter, who has been making a tour in Europe, came home as usual a great deal broader in his views, and the cobweb of bigotry, swept from his eyes. He was too honest, and spoke out in meeting, saying that he had found the church of Rome far from the sink of corruption pictured in the average American mind, and that she could teach protestantism many important lessons.

Worse than this the protestant missions in Europe were not wanted. He attended service at the Baptist Chapel in Paris, and only seventeen persons were present. The brothren thereupon set on the honest spokon Doctor en masse, and as far as high words could do so, beat him out of shape. One was heard above the rest crying that the Catholic church was the mother of harlots, and the cathedral service worse than a circus, at which were loud amens.

Dr. Edminster will continue to heal as nsual, "by the laying on of hands," at parlor 117, Palmer House, notwithstanding the attempt by the Board of Health to drive him from the field. Dr. Rauch, president of the Board, has steadily refused to recognize magnetic healers as physicians. If they are not physicians within the meaning of the statute, then certainly he has no authority to interfere with them, and his attempt to browbeat them is entirely unwarranted.

W. E. Coleman must be the most industrious man in all Kansas; in addition to his regular daily duties he is writing or lecturing constantly, and we notice in the Leavenworth papers that on Christmas night he revived his old dramatic knowledge, and took the part of Justice Hare in the play of East Lynne. Evidently he don't intend to

"A Woman's Church" is to be established in New York by a number of strong-minded women. It is to be officered by and ministered unto by women, and is to open on the first Sunday of the new year. It will undoubtedly be successful, but we fail to see its value as a distinctive movement for the Protestant churches now may be said to number nine women to one man, and about all the zeal and devotedness is on their side. The few male members, it is true, manage to secure the official places, but the sisters need not allow them to do so, for if they took hold of the matter themselves they could run the machinery of the church in name just as they now do in reality. Were it not for the sisters, who do the hard work, keep up the "sociables." the "church fairs." do a good share of the collecting, etc., the Protestant churches would collapse within ten years.

Meeting

Notice of Meeting.

The Liberals of Saranae, Mich., will hold an anniversary meeting at 8 wa Hall, Saranae, to commemorate the birth of Thomas F _se, on Jan. 29th.

A good time may be expected. Come and bring your wife. Good speakers and music in attendance.

By Order of Com.

Bussed to Svirit-Tife.

Passed on to the higher life, from his late residence at Frankfort, Philadelphia, on the 11th of December, 1878, in the 90th year of his age, WILLIAM KNIGHT.

At his request I spoke at his funeral as follows:

"An honest man is the noblest work of God." Our friend when speaking of this occasion was desirous that no flattering enlogy should be given, but that some of the views and sentments which he had long held might be presented, and in doing this I present them as his as

well as my own.

He knew that what men call death was also the birth of the spirit, the resurrection from the chains of the physical body. He accepted the declaration of Paul that there is a natural body, and there is a spiritual body. Not that there will be a spiritual body, but it is here now in each one of us, and it is beyond the reach of death, for it is only the material form,—the ontward garment that can be dissolved by the touch of death. He had realized that these spiritual existences were the real men, and women, that it is hy these that we reconreal men and women, that it is by these that we recognize each other, and this same power of recognition will real men and women, that it is by these that we recognize each other, and this same power of recognition will continue beyond the earthly vale. It was no speculation, no idle faith, but knowledge that enabled him, through his long and checkered life, to maintain these views and sentiments; and when the messenger came he was rejoiced to welcome it as the means by which he was to be set free from the thraildom of the 'physical body, and to experience at once an entrance into a mansion into the Father's house, not made with hands, but eternal in the heavens, and from that mansion, where he could meet and mingle with all the loved ones who had gone befors him, he could also look back to those who remained here, and greet them.

He believed in the fatherhood of God, and the brotherhood of Man, and that this brotherhood did not consist alone of the fourteen hundred millions of human beings that to-day tread this green each, but that all the countless myrrads of human beings, that through all the other earths, and had passed on to the higher life, belonged to this brotherhood, and as a member of this vast family, almost innumerable, yet every one numbered and cared for by the infinite Father, he was striving to do his work, and to fall up the measure of his life, and the testimony of those who have known him long and well, was that he did this.

He has gone from our outward sight leaving us the rich legacy of a well spent life; we cannot warm for him.

He has gone from our outward sight leaving us the rich legacy of a well spent life; we cannot we p for him, but rather rejoice that he is promoted to the higher life, and, profiting by his example endeavor to fill up our measure; and do the work assigned unto us, so that we may be prepared, as he was, to enter into a beautiful mansion in the Father's house.

The funeral of the late Geo. W. Winszow took place Tuesday morning, Dec. 24th, from his late residence in Kalamazoo, Mich., and was largely attended,-many of the old cilizens being present. Rev. Mr. Howland of-ficiated, and his remarks touching the life and charac-ter of the deceased were peculiarly appropriate and elo-quent. Mr. Winslow has long been identified with the cause of Spiritualism and was an effective worker. "He rests from his labors and his works follow him."

Business Jotices.

Ladius and gentlemen of taste once having en. joyed the sweetness of Dr. Price's Unique Perfumes, cannot be induced to use any other.

A FAVORITE COUGH REMEDY .- For Colds, Sore Throat, Asthma, Catarrh, and other diseases of the bronchist tubes, no more useful article can be found then the well-known "Brown's Bronchial Troches." 25c. a box.

CLAIRVOYANT BYAMINATIONS FROM LOCK OF HATE.-Dr. Butterfield will write you a clear. pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURBS EVERY CARROF PILES.

Dr. PRICE's Special Flavoring Extracts have the taste and odor of the fresh fruits from which they are made, strong and pure.

WORK AND STUDY.—Seneca Park Industrial School. Students can pay one-ball expenses in work. Address G. W. Webster, Bonair, Howard

Two Noted Grave Robbers.—Our readers will remember the account given in these columns of the robbing of the grave of the Hon Scott Harrison, in Ohio, last May, the body being found in the dissecting room of the Ohio Medical College. Public indignation justly brands any man as a scoundrel who will rob the grave of the dead. But there are two noted grave robbers in the country, so far from being the subjects of the people's wrath, are universally lauded for their virtues. The reason is plain. While the former class steal the dead bodies of our loved ones to submit them to the dissecting-knife, these only rob the graves to restore the living victims to our hearts and homes. Their names—Dr. Pierce's Goiden Medical Discovery and Pleasant Purgative Peliets. are household words the world over. The Golden Medical Discovery cures consumption, in its early stages, and all bronchial, throat and lung affections; Pleasant Purgative Pellets are the most valuable laxative and cathartic.

Dr. Price's Cream Baking Powder is not sold in bulk; it is sold in cans, securely labeled.

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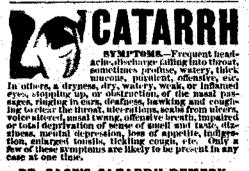
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Song of Eres (Love) to the Hours.

BY BELLE BUSH.

To the balls of the past, to a shadowy throng, Ye are tripping away, away, And the sounds ye weave in your mystic song. Are the voices of Night and Day. Ye go, and ye come not back O'er the still and solemn track, And never more will the tremulous chime O'er the the musical heat Of your pattering feet

Glide along, glide along, ye swift-winged hours Whose pulses the moments are: The sun at your call drinking dew from the flow-

Ring out in the courts of Time.

Mounts the sky in his burning car; But your sisters will lead him back, And the stars in his shining track, Like nuns will steal from the "house of Night," While the Abbers Moon In her silver shoon, Walks forth in her path of light.

Swift is your flight as the many dance. At the bridal of Hope and Mirth, When bright to the heart is the smile and glance Of the queenly Madouna Earth. When joy wakes his golden strings

Ve fleat on your sylphic wings, And the tongue of time thronge the lapping day. Like on ominous bird Croaks on unheard,

But slowly and sadly ye move along To hearts in the homes of sorrow, Who wistfully watch for the coming on Of a brighter and better morrow. Pule is the flower that springs In the shade of your leaden wings And far from the hum of the "babbling day" The spirit of grief Like a sensitive leaf, Silently shripks away.

And mutters his doleful lay.

Glide on, glide on, ye merry thelves, And ye pillage the beautiful earth, Stealing the blush from the red rose leaves, And the smile from the lips of Mirth. Ye gather life's sands as ye pass, And ye shiver the magic glass, And laugh when ye pilfer in clin glee, The koliest truth From the heart of youth, But ye can take nothing from me.

I am Love, the Eternal, the Holy and High, And I rule over regions afar; With the day god I look from the bine cartain

And at eye I am seen in a star; I breathe in the soft flowing streams, Llive lu the maiden's droams. And my smiles hang the bow o'er the path of the showers, And the turtle-dove Sings a lay of love,

And love is the song of the flowers! All powers, all domains, all seasons are mine, And the gems ye would rifle from me, In the kingdoms of Love in glory shall shine,

Ah, light in my sunny bowers Are the steps of the laughing hours. And their pulse bests quick, and their breath is

Rut I charm them well With a holy spell That they can take nothing from me!

(Hide on, oh, years, to the shadowy throng, To the halls of the past away; Go tell to your sisters, in sylphic soug, The treasures of night and day. Ye go, and ye come not back O'er the still and solemn track, And never more will the tremulous chime Or the musical beat Of your pattering feet Bing out in the courts of time! Belvidere Seminary, N. J.

Religion and Science.

BY PROP. PATTON SPENCE

Religion will eventually become a science; but, in doing so it will cease to be religion. Alchemy lost its identity in chemistry; astrology gave way to astronomy, and religion, like both alchemy and astrology, being a system which is composed mainly of supposed facts and their imaginary relations, must pass away and be forgotten just as fast as the real facts are discovered and their true relations understood.

What will be the nature of that religion which, having become science, shall cease to be religion? Science is said to be an orderly arrangement of facts. Such a definition, however, is too general. A collection of stones, classified according to their sizes, though an orderly arrangement, would hardly be called a science. An arrangement of them, however, in groups according to their chemical constitution, would make them a part of the science of minerology. Science, therefore, is an arrangement or a classification of facts. not according to some accidental or unimportant phenomenon or circumstance, but according to their essential relations; and hence, it may in brief, be defined to be a knowledge of facts or things and their relations.

All practice is based upon either a science or what is believed to be a science; that is, upon facts and their relations, or upon what is supposed to be facts and their relations. Practice is simply an endeavor to reach an end—to attalu a result by doing something which is in conformity with, or which is believed to be in conformity with, real or supposed facts and their relations. Thus the practice of chemistry is based upon a knowledge, or a supposed knowledge, of elements and their relations; and the practice of medicine is based upon a knowledge, or a supposed knowledge. of diseases and remedies and of their relations to each other. The present practice of religion, in its various forms, is based mainly upon relations that are wholly imaginary, traditional and unreal. I do not say that the things supposed to be related are in all cases, unreal; nor do I say that the things themselves are not related (on the contrary, their true relations will constitute the future science): but I simply say that the present practice of religion is based mainly, I might almost say wholly. upon hypothetical and unreal relations; and hence the results aimed at can never be attained, any more than water can be made out of exygen and nitrogen, instead of oxygen and hydrogen. All religous practices are based upon a belief, either ex tished. An imperfectly developed science, or an

pressed or implied, that there are invisible powers of intelligences between whom and human beings there are certain relations, and that, by the doing or not doing of certain things in conformity with those relations, human beings may bring good or evil to themselves or others. The practices of the lowest forms of feticism and of the highest forms of Christianity, as well as of all intermediate grades of religion, have this primary and indispensable belief as their foundation. The ignorant African who believes in conjuration and witchcraft, and kills the witch or the conjurer, does so because he thinks that they are in some mysterious way linked to some unknown, invisible power, that can and does work good or evil to him. The wandering Rorak believes that he is so far related to the spirits of the storm, of disease. and of other terrifying and destructive phenomena that, by sacrificing a dog or a reindeer, their wrath may be appeased. The Christian who prays, crosses himself, receives the sacraments, observes holidays, venerates holy persons and things, and professes his faith in what his reason rejects; does so because he believes that there is a great infinite spiritual power, as well as finite spiritual intelligences to whom he is related for good and for evil, and that he may secure the bless. ing and escape the curse of that relation by such religious practices and professions.

If, as all religions imply, there are invisible powers or intelligences to whom we are related for good or for evil it is, of course, important that we should know it; and it is still more important that we should know their nature and capabilities and the nature of our relations to them. Unless we know that there are spiritual intelligences, we can, of course, have no reason for the practice of any thing in reference to them; unless we know their nature and capabilities, we are in the dark as to what would be best for us to do; and unless we know the nature of our relations to them, we may do the most meaningless, useless, absurd or injurious things in the hope of securing the benefits or escaping the evils of that relation. The nameless science, therefore, which must supersedo religion, like all other sciences, will be simply an embodiment of facts and the relations of facts, and relations whose existence shall have been established by those rigid methods of analysis and verification which reject all traditions, beliefs, hopes, fancies, creeds and claims that are not confirmed by testimony and observation so direct and so overwhelming that they can not be explained away or questioned. It is every one's interest that the science of our spiritual relations shall be established upon the same firm basis that all other sciences are; and yet there are many who deinde themselves with the idea that the hypothetical foundation of their religious practices can not be undermined or supplanted, even by the truth, without more harm than good befalling themselves and the world as a consequence.

It will, undoubtedly, be many years before the new acience of facts and their relations shall displace, even in the minds of the most cultivated and enlightened nations, those systems of religions faith and practice which are now in vogue among them. Nevertheless the facts and phenomena of Modern Spiritualism are being slowly verified and established by men of science and by the method of science; and, even in the face of the most rigid requirements of that method, we feel justified in saying that the following propositions

1st. There are invisible, finite, psychical beings. 21. They are consciously related to us and we to

them. With regard to the nature of the psychical powers and capacities of those invisible beings, there would, at first sight, seem to be facts enough in our possession to justify the presentation of the following as a third proposition which may be regarded as proven, namely: Those invisible, finite, psychical beings are endowed with moral, mental and emotional powers like our own. We are not prepared, however, to admit the proposition in that form. The most that we think we are

instified in formulating, is the following: 3d. Those beings are endowed with the psychical powers and capacities by which they can interpret or translate to themselves our mental, moral and emotional activities, and also by which they can project or translate their own psychical activities into our mental, moral and emotional natures.

As to the extent and nature of those psychical powers and capacities, our information is as yet meager and imperfect; and of the extent and character of our relations to them and of theirs to us, we know but little, certainly not enough to make any pretentions to regard them as a science, and hence as a guide or basis for a system of practice which shall benefit either us or them. The inference, however, is unavoidable that beings who can project their psychical activities upon us, and interpret to themselves the meaning of our intellectual, moral and emotional activities, no matter what their sphere of existence or their method of existence, must be a source of both possible good and possible evil to us, which we will be able to appropriate to ourselves according to the extent of our knowledge of their capacities, the modes and methods of our mutual relations, and the uses or purposes to which we apply that knowledge.

In the above view of the case, the science which must supersede religion, might with some degree of propriety, be regarded as an extension of the science of sociology. Sociology it is true is the science of human relations only; but as the elements which form the basis of all human relations are the mental or psychical powers, it is evident that wherever we find psychical powers related to psychical powers, there we have the essential elements of sociology, even if the beings thus related are on different planes of existences, and exist by totally different methods. The practice of such a new department of sociology, when once it is established as a science, would not differ in its essential features, from that of the present limited science of sociology which deals with human relations only, or from that of any other recognized science. As already stated, the practice of a science is simply the effecting of results by doing things in accordance with the knowledge which that science imparts. The object may be good or it may be bad. I may practice chemletry in making a poisonous compound with which to kill a man; or I may practice the seience of chemistry in making a compound with which to neutralize a poison that has already been administered. It is evident, therefore, that whatever of science has already grown out of our intercourse with finite, spiritual beinge, or may grow out of it in the future, may be applied to good or evil purposes to the benefit or injury of one or both of the related parties. It is equally evident that the good or evil results are not always in keeping with the good or avil intentions of the parties between whom the relation is estabimperfect knowledge of a well-developed science, may thwart the best intentions or defeat the worst.

An actual intercourse between two planes of existence, such as is now manifested through the spiritual phenomena of the day, is the only thing that can make possible to us a scientific knowledge of the nature of those psychical beings that exist on what is called the spiritual plane, and of the nature and extent of our dependence and influence upon them and theirs upon us; and hence it is the only thing that can ultimate in a system of practice which shall have for its object the bettering of the present or future condition of human beings or of spirits, or of both, by an orderly and methodical application of the known laws of

Spiritualism has, of course, developed no religion in the current acceptation of the term; nor can it ever develop a religion in any sense. It is either a system of facts and their relations, or it is nothing; and such facts and their relations, as far as they go, necessarily displace the superstitious, traditions, hopes, fears, creeds and imaginings which form the bulk of all religious teachings, and supersede all those practices, forms, ceremonies, prayers and invocations which grow out of them. It is true, as already stated, that Spiritualism has not, as yet, developed ascience; its collection of facts and their relations, scientifically established, being too meager to be dignified with the name science. Hence it is that, what is called the spiritual movement has not, as yet, assumed any decidedly practical form for the amelioration of the condition of either human beings or spirits, and has not developed any great system of moral, intellectual or hygienic culture as an outgrowth of our relation to the inhabitants of the spiritual plane; but that such a scientific knowledge and such a system of practice or culture will be the outcome of the present relations of the two planes of existence, if it continues, we know it is inevitable, because we know that the human mind is capable of perceiving facts and their relations in all departments of nature, and of making them contribute to the bettering of the condition of the

A QUESTION FOR SPIRITUALISTS:

Why are Our Children's Lyccums a Failure?

BY THE CONDUCTOR OF THE CLEVELAND (O.) LYCE-UM, THOMAS LEES.

Until this question is answered, I see no prospeet of improving the condition of the Spiritualist Sunday schools. No question of late has given me so much trouble as this, but considering it of vital importance I dislike to give it up unanswered. In my youth the problem of immortality (although raised in Episcopalianism) perplexed me, and I never expected to settle it this side of the grave, yet I lived to do it (at least for myself), and I hope to live long enough to see the other question settled-so with a slight transformation of the old adage: "I live in hopes, if I have to die in despair.

But a small percentage of those I have conferred with attribute their failure to the system laid down in Davis' Lyceum Menual, and I find those that do so, know but little of it, so I shall never concede it to be true until it is so announced by those who have given it a thorough trial, for after years of experience in lyceums, and where we have had the Manual as a guide, I am compelled to admit I have met but very few who thoroughly comprehended the system. There is a lamentable lgnorance of the contents of the Manual, even by the officers and leaders engaged in the work. to say nothing of the mass of Spiritualists who never think in that direction. Of all the books I know of, it suggests the best methods of developing and unfolding the children's spiritual natures, making each student self-reliant and responsible for his or her own acts.

As no one is qualified to teach, even arithmetic, until he is familiar with all the rules governing it, so all engaged in the lyceum work should study to comprehend its objects and methods ere they are fitted for their duties. I lay this down as a maxim: No lyceum can be successful if its officers or leaders are not well informed on the duties and plan of their work. Our church brethren well understand this, and during my late visits to their Sunday schools for the purpose of observation, I found them well posted in their work, more zealous, if possible, than when I was a scholar in the fold, and with but little change, for like then, teaching the old dogmas first, last and forever; as the teachers had it ground into them in infancy, so they zeslously cram it into the rising generation. The result is, they get their lesson perfect. "Jesus alone can save you." And thus the orthodox Sunday schools are the recruiting offices for the churches, and are organized and officered with military precision. The lyceums might be the same to Spiritualism, but what there are, with few exceptions, are sickly institutions, and like all Spiritualist meetings, poorly managed, and in a poverty-stricken condition.

Eleven million Spiritualists in the United States! Fudge, I don't believe it! I don't believe there is one-tenth of that number, or else Spirituslists have less individuality than the average Christian. But to the question: I think our lyceums are failures, because of our disorganized condition; because of our apathy; because we are not above the plane of phenomenal Spiritualism; because we are not true to our convictions; because we are Spiritualists in name only; because of the church bressure to which so many of us yield; because our children delft, or are entired into the churches. There are numerous other reasons which will suggest themselves to every reader. Look at the rationale of all this. To those who are not blinded by creeds the spiritual philosophy presents a purer system of ethics than is contained in any of the bibles of the ages, not excepting the "Christians," and yet we play an insignificant part-suffer ourselves to be outfalked, outworked and outwitted in every way by them. They worship in costly edifices, in richly upholstered pews; we in dirty halls, on wood seat chairs. They on the ground floor, we on the third, fourth and fifth stories with a prospect of going still higher. They live in untaxed palaces, we in tax-ridden attics. So you see, they beat us at every point in the game, even if we do hold a handful of trumps. They do it with their "little joker," popularity!

But it was not always so with them; they worked hard for their popularity, and earned it. Cannot we, with our boasted superiority, by united and realous efforts, popularize our movement? Certainly we can! "The fault is in ourselves that we are underlinga." If we had our cause as much at heart as they have theirs, we should not be so beaten. We are either mistaken when we boast of our precious jewel, Spiritualism, or else we are too deplorably lasy to take proper care of the

treasure. When too late, we shall wish we had, for such an inestimable gurm will not much longer be so slighted, and probably by some strategic means our slanderers (the churches) who have in the past depreciated its beauty, will suddenly appreciate it and claim it for their own. Let us look to the matter before it is too late! Let us arouse from this lethargy! If we aspire to be progessionists, let's do our duty! With the new year, let us have high resolves, and work to defend and cherish the glorious honor of Spiritualism by organizing lyceums all over the land. As Josiah Allen's wife would say: "Put your shoulder blades to the wheel"-let's push all together. Let the RELIGIO-PHILOSOPHICAL JOURNAL be philosophical in the matter, and let it advocate the importance of the lyceum as befits so prominent an exponent of the Spiritual Philosophy. Let the glorious old Banner of Light also inscribe as a motto on its well worn ensign, C. P. L -"The pride of Spiritualists, and the hope of Spiritualism." Let Andrew Jackson Davis, the founder of the lyceums, be invited to the front once more, and encouraged to prosecute the labor he would love to see successful, and let our authors use their pens in behalf of the little ones. Let our speakers, the entire host of them, do as their co-worker, C. Fannie Allyn, does wherever she lectures-raise their voice in the lycoum cause. Let them all, in earnest tones, arouse Spiritualists from one end of the land to the other, to this duty so long neglected by them.

Let Mr. William Emmette Coleman and other able contributors to the spiritual press, throw in occasionally a word or two for the neglected, but not lost cause. Then let every lyceum in the land redouble its activity, and stimulate by all the assistance in their power, those in other cities, to organize, and finally let the rank and file-the the mass of Spiritualists throughout the country lend themselves to the good work-do not let the lyceums go by default any longer,—recollect that "It is hard to straighten in the oak the crook that grows in the sapling." Be bonest with your offspring, and do as you would be done by. If you believe that Davis' Manual is not a good guide. to go by, adopt others or make one of your own. Do not longer neglect the children. Let no more of them drift into the churches through indifference, and my word for it, when the work is theroughly prosecuted through all the channels above named, the Children's Progressive Lyceum will be as popular as the orthodox Sanday school.

In every village where there are a dozen Spiritualists, organize a lyceum or Sunday school. If your hearts are in the work they are bound to succeed. I never yet heard of a lyceum suspending for lack of funds; they are self-sustaining every time, when they are properly managed. Of course they are better when auxiliary to a prosperous society, holding continuous service, but don't wait for this. Start with a few children, and grow into a society. Vive la lyceum! say I, and when parents fully appreciate their responsibilities to their children, they will sing the same song. Should there be an awakening in this direction, and more lyceums organized, perhaps the JOURNAL and Banner might be induced to publish a lyceum sheet supplementary to their papers.

I am trying to form a combination between A. J. Davis or Dr. J. M. Peebles and J B. Hatch, the successful conductor of the Boston C. P. L. to travel together and organize lyceums throughout the country. I have given some of the reasons why I believe our lyceums are failures; now let's hear from you, for when the true cause is discovered, they may possibly be more successful.

A Christmas Sketch.

BY MARY DANA SHINDLER.

(Founded on fact)

A fire of "fat" pine, called lightwood, burned brightly in the capacious chimney, around which sat three children,-a twin brother and sister aged eight, fair, rosy-cheeked, and curly-headed; and little black Tom, their friend and playmate, who, though a slave, was just as happy and contented as his little (so called) master and mis-

The children were seated on the hearth-rug, busily engaged. A large dark-blue woollen garment was spread out on their little laps; Edward and Emma, the twins, were bemming it round the bottom and up the sides; while Tom sat with a large button held up on a needle, patiently waiting till he could get a chance to sew it on. It was a cold evening for a Southern clime, for the scene of my story was in Charleston, South Carolina; but it was Christmas eve, and colder than usual. Not being able to use his fingers in behalf of the walting button, Tom concluded to use his tongue, and began in this wise:- Mass' Ed, what you respec' Mom Molly guine say when she see disyer big warm wrapper for kiver he ole bones?"

"I know," eagerly interrupted Mary, "Just what she'll say—" but Tom suddenly exclaimed, "Oh, I knows too, Miss Mary; lem'me tell! lem'me tell!"

"Well, smartness! tell away," said Edward. "He' gwine roll up he' ole eyes dis-a-way, an kine'o laugh, an' kine'o cry, and den de big tears'll run down he' cheek, an' he'll say 'You see dat, Jesus? You see what dese chillen done brungfur ole Moliy?" An' den he'll put he' han' in he' big pocket, an' haul out some grounnuts (peanuts) called in Charleston groundauts) for we, an' som candyi ha! ha!"

"Yes," said Mary, looking very grave, "That's just what she'll say. She always talks to Jesus as if he was right there, and she was looking at him I wonder if she sees him, sure enough?"

"No," replied Edward, shaking his head wisely: "I don't think she sees him, but she thinks he can hear her when she talks to him. Maybe he can." "You remember," said Mary, "when father was so sick, and was going to sail for New York, she saked Jesus to put his hand under the vessel and hold it up."

"Yes." exclaimed Tom, "I remember dat myself. wasn't dat funny? he! he! An' now lem'me sew on my button."

The wrapper was intended as a Christmas present for an old free colored woman, who was a member of the church of which Mary's father was pastor, and who was highly respected and much beloved by all who knew her. She was especially a favorite of all children, and was in the habit of bringing little presents to her pastor's little ones, but latterly she had been siling consid. erably and had not paid them a visit for a good while. The children wished to make her a val. nable Christmas present, so they had put their money together and bought the cloth for a warm woolen wrapper, which had been cut out and basted by their mother, and sewed every stitch of It by themselves, Tom's share of the enterprise being to sew on the buttons, which he performed very much to his own satisfaction. And very busy were the little brains in wondering whether the wrapper would fit, and how Mom Molly would

look in it, and how warm and comfortable it would be, and how she would keep thanking Jesus and themselves for it.

Bright and early rose the children on the sunny Christmas morning, swakened, as they were, by the culivening sound of St. Michael's early belis. chiming a cheerful Christmas carol. The stock. ings were duly emptied of their varied contents, the family prayers were over, and the breakfast estenno, not eaten, for their eagerness to perform their charitable errand had quite deprived them of their appetites. But the form of breakfast being over, they wrapt themselves up warmly, and started. Old Mom Molly lived on what was known as Charleston neck, that being a strip of land formed by the near approach to each other of the Ashley and Cooper rivers, between which, on a tongue of land, stands the beautiful city of Charleston.

It was quite a long walk the children had to take but they jumped and skipped along in high spirits and soon arrived at their destination. Outside of the humble mansion was no sign of life, but that was not wonderful, as it was unusually cold, and a holiday. Tom sprang up the steps, and knocked at the door. No answer. So they lifted the latch, and went in.

Down stairs not a soul was to be seen, and there was a solemn hush about the house which sent a thrill of awe to the hearts of the youthful trio. Slowly and softly they ascended the stairs and entered old Mollie's chamber. There she lay, extended on a bed in one corner of the room, her hands crossed upon her breast, and her sons and daughters, all grown, kneeling around her bed and bathed in tears. They made room for the children-as slacere mourners as they-to join the sorrowing group. Soon they perceived, by the faint but regular breathing of the sufferer that life was not yet extinct, and slowly she turned upon them her dying eyes, and made an incifectual effort to stretch forth her hands toward them.

"Do you know us, Mom Molly?" softly whispered Mary. She gently bowed her dying head in assent.

"We have brought you Mom Molly," continued Mary, "a nice warm wrapper; we made it for you ourselves." Then the little girl arose from her knees, opened her bundle, and spread the garment over the dying form. The aged, suffering saint, with a great and sudden effort passed her cold hands slowly over the garment, then both hands went upwards towards heaven, and she exclaimed, "You see dat, Jesus? Darc's my burryin' shrond!" Then down fell the aged hands; it was the last effort of nature, the last flicker of the dying flame of life; she gave one groan, one gasp, and all was over.

"Ain't I ben tell you so?" Shrieked Tom; and down he fell on the floor, sobbing as if his heart would break.

The next day the three children accompanied the pastor and his wife to old Mom Molly's funeral, when they had the mournful satisfaction of seeing her poor old mortal body enshrouded in their Christmas gift.

Nacogdoches, Texas.

An Endorsement by Mrs. L. E. Bailey.

A Merry Christmas, and Happy New Year! to yourself and family, and success, prosperity and a long life of usefulness to your valuable and valiant paper, which has bravely stemmed the tide of so many years, rising unscared and triumphant over every wave of opposition and depression which has enguised so many crafts of smaller dimensions, and fewer sterling qualities of real worth and in. domitable will-power, which are requisite traits to him who stands at the helm and attempts to man a literary bark, at the present period, adequate to meet the wants of the age. We have watched with increasing interest the evident signs of growing merit manifested in its columns for a long time; and with satisfaction we have looked upon this last bold, fearless attempt to unmask the knaves and robbers who throng the highways of our Spiritualistic movement, and thereby victimize the innocent investigator; such as medium humbugs, incapable teachers, unscrupulous leaders, and the like, have long needed some one to step boldly to the front and stay their wicked course, for the good of the cause we represent and humanity at large.

Some, it is true, have expressed great anxiety as to the policy of such a course; others have grown exceedingly sore at each new development, but in not one single instance, as far as our knowledge extends, has your criticism been unjust, false or ill-timed. You will doubtless lose some friends [?] but others more to be preferred in quality and quantity, will take their places. As we glance upward to the wall, two pictures

that we highly value, look down to meet our gaze; one, the cabinet size photo of yourself, the other that of our dear departed brother and friend, S. S. Jones, and our heart is still filled with sadness at the thought of his cruel death, and the untimely end of one we have ever had so much reason to honor and esteem; in every instance he proved himself the friend of the oppressed—sympathetic, noble and generous to all. The RELIGIO-PHILOsornical Journal has been a weekly, welcome visitor, ever since its publication, yet it was not our privilege to know him in person; but among our treasures of old letters, are several written by his kindly hand, all speaking the true worth of his noble soul. Into good hands did the completion of his life-work fall, and we bid you God-speed, Brother Bundy, in the great work and its responsibilities.

We are often in receipt of letters from investigators asking: "What spiritual paper shall I take?" And our answer is invariably the same: "Take the Ruligio-Philosophical Journal, its columns are true, honest, able, scientific and contain articles from our best men and women. Our best wishes to all the many readers of your paper, and success to all laudable life purposes, is the holiday greeting I send to one and all.

Battle Creek, Mich.

Professor Max-Muller on Atheism:-The following is extracted from Professor Max-Mujler's article in the Contemporary Review for November, 1878, p. 731:-"There is an atheism which is unto death; there is another atheism which is the very life blood of all true faith. It is the power of giving up what, in our best, our most honest moments, we know to be no longer true; it is the readiness to replace the less perfect, however dear, however sacred it may have been to us, by the more perfect, however much it may be detested as yet by others. It is the true self-surrender, the true self-sacrifice, the greatest trust in truth, the trucet faith. Without that atheism no new religiion, no reform, no reformation, no resuscitation would ever have been possible; without that atheism no new life is possible for any one of us."

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DISCOURSE.

We are very sensitive in this age to the requirements of science. Before we accept a belief, we want to know what science has to say against it. Should some well-known physicist, like Huxley or Haeckel, claim to have discovered in the twitching of a frog's leg, presumptive evidence against immortality, he would excite more attention than the reasonings of all the philosophers from

Plato to Kant. This reverence for science is right, so long as we keep steadily in view the dis-tinctions between absolute science and that inferential science, or rather that pretentious sciolism, which would have you accept as science what has no real claim to the name. The hypotheses of men partially scientific, may be quite as absurd as those of

the ignorant. Thus, when Materialists and Positivists would dogmatically teach that belief in a divine first cause is unscientific, the pretense is nothing less than charlatanry. It is true that science can neither prove nor disprove a God; but this is also true, namely: That the reasoning by which science would prove a God is more in conformity with its own experimental methods than that by which it would disprove a God.

Bodies are ideally considered by Material-

ism as composed of infinitely small particles, which in their turn may be regarded as made up of molecules; while these last may be subdivided into atoms, the final elements to which bodies can be reduced. These atoms, in spite of all the hypothetical attempts at explaining them, cannot be comprehended, and consequently cannot be defined. In accepting the notion that they are the result of the ideal reduction of matter to its least possible subdivisions, it is admitted that atoms have neither extent nor form, though it is difficult to admit this without also admitting that they thus cease to be material, or, in any physical sense, to represent matter.

It will be seen, therefore, how difficult it is for Materialism to arrive at any precise conclusions as to the arrangement or agglomeration of these atoms, considered even as elements of matter. Are they re-united without voids infinitely small between them? Or, on the contrary, do such voids exist? After having admitted the first of these hypothesis, that, namely, of bodies considered as aggregates intimately continued the Materialists now base their reasonings on the second hypothesis, that of inter-atomic yolds so infinitely small as to be inconceivable, but necessary to hypothecate, because only by this hypothesis can we interpret those phenomena of compression, divisibility, penetration, etc., which char-

acterize matter. In the presence of notions so little positive as these, it is not surprising that think-ing men should charge Materialistic science number. with arbitrarily dismissing or evading cer-tain fundamental questions relative to matter, and first of all, that of origin.

This question of origin, insolvable by genuine science, the Positivists, Agnostics, and Materialists, are persuaded, however, that they have solved, because, let it be said, they have need of at least appearing to solve it. If they had put it virtually sside, and said nothing of the origin of mat ter, they would have seemed to accept the dogma of a divine creation, and that must be denied or ignored, by them at all hazards. How then have they learned all about this origin of matter? Why, by simply af-firming, as Spencer, Moleschott, and Buch-ner have done, that all matter exists from all eternity, because one can not comprehend how it could have commenced.

One is indeed amazed to see savants call-

ing themselves "positive," and pretending that one need make no account either of the beginning or the end of things—affecting to solve by a simple affirmation, without any proof, the problem, absolutely insolvable, of the origin or commencement of matter. They postulate matter as existing from all eternity; and then they cut off, after the same cavalier fashion, the question of the end of the matter, by saying that they cannot understand how matter can be annihilated, and consequently that it is immanent,

and will never perish. Eternity of origin, eternity of duration! There see decided, solved, the whole question of the Infinite as related to matter—decided and solved by a mere affirmation, having not the slightest scientific value!

Matter, a general term, not being susceptible of a scientific determination, the pretended principle of the indestructibility of matter belongs, in no definite sense, to the sciences; it reposes upon the vague idea of a cause of our perceptions, or rather of certain perceptions; a cause fixed and substantialized by the imagination, and so associated, thenceforth, with the idea of existence that we can no longer separate it from that idea without a great effort of reflection.
And so those who talk about the indestructibility of matter, do not really know what it is that they call eternal and indestruction. ble. Before affirming a proposition relative to that of which they speak, it would seem to be indispensable to know first what it is, of which they are speaking.

The same defect vitiates the anti-theistic argument based on the persistence of force. Can we reasonably affirm this persistence without first even attempting to define force—what it is, or what it may be? "The force of which we claim the persistence, says Herbert Spencer, "is that absolute force of which we are vaguely conscious as the necessary correlative of the force that we know." And so, according to the agnestic school, we are to understand, by the persistence of force, the persistence of a power which transcends our knowledge and our conception! The manifestations, occurring within and outside of us, do not persist; but that which persists is the Unknown Cause of the said manifestations! In other words. to affirm the persistence of force is only another manner of affirming the one Unconditioned Reality without beginning or end! So the road, though circuitous, leads us after all inevitably back to Theism and Spiritualism. Since the conclusion of Agnosticism and Materialism is that there is something Unknown, to which we may give what name we choose, but which is the one activity that imparts movement and potency co all forms of force.

force that persists but the equivalent of a divine energy? What is this "unknown' force" but spiritual causation; and what is spiritual causation in the universe but the action of the Supreme Spiritual Intelligence? To say, then, that the eternity of matter and persistence of force do away with the necessity of a Deific Cause, is to utter a mere opinion, having no claim what-

ever to be accepted as scientific.

According to the philosophy of Herbert Spencer, we do not know of God, who or what He is; we do not know of His power, whether it has limits or not, or, if it has any limits, what they are; we do not know of matter what it is, and can form no consistent idea of its substance; and yet we are told that it is au "a priori cognition of the highest order," that this utterly inscrutable being has not made, and cannot either make or destroy a single particle of this ut-

terly inscrutable substance called matter. It is time to rebuke that rash arrogance of anti-theistic physicists, which leads them to put forth as doctrines what are mere undemonstrated hypotheses, and who make no distinction between science in the state of hypothesis, and science in the state of fact. These confident gentlemen, who know exactly how man came into being and whence he is derived, if they do not also know whither he goes, know a great deal more than there is any scientific evidence of. So long as no one can define for us the properties of carbon, hydrogen, oxygen and nitrogen, in such a way that we can conceive how from the sum of them a soul arises, so long is it simple charlatanry in Materialism to affect to speak authoritatively on the great questions of man's origin and destiny. Evolution may be true, since it is not inconceivable that evolution may be the Divine order of creation; but so far as there is any evidence at all of a prehistoric man, he is seen to be as thoroughly a man, and with as distinct a separation from the ape as is the modern man. This is the testimony (1878) of Virchow, the emission of Clarence bistolerical

inent German histologist. One cannot too emphatically direct attention to the weakness, inconsistency and in-consequence of the hypotheses of atheistic Materialism. This caution is all the more necessary because these hypotheses, once enounced and accepted by second-hand philosophers, whether here or in the spiritworld, serve as the principal base for a whole scaffolding of inductions, displayed as truths of science. These inductions, from the fact of their hypothetical origin, ought to be regarded as the very absence and mockery of all that is logical and scientific.

But Materialism further tells us that matter is not only without bounds in time, but also without bounds in space. With the same assurance as in the question of the origin and the future of the matter of the universe, it has in effect declared that matter is infinite in extent. Basing its deductions on a questionable hypothesis, an opinion, a merely speculative want, it sees that it cannot maintain its position without denying, in violation of all scientific inferences, that the universe had a commencement; hence the necessity of declaring that matter is, in every sense, Infinite.

In one sense, and only one, can matter be said to be Infinite and eternal, and that is this: It existed as a potential physis in the one necessary, self-existent being, the great uncaused Cause omniscient and omnipotent. The scientific reasons for this belief, and for rejecting the Materialistic hypothesis involving the notion of the non-commencement of the universe, will be given in our next

RECITATIONS.

The soul wherein God dwells (What church can holier be?) Becomes a walking tent Of heavenly majesty.

"How far from here to beaven?" Not very far, my friend! A single hearty step Will all thy journey end.

Though Christ, a thousand times In Bethlehem be born, If He's not born in thee, Thy soul is still forlorn.

The cross on Golgotha Will never save thy soul; The cross in thine own heart Alone can make the whole.

Hold there! Where runnest thou? Know heaven is in thee: Seek'st thou for God elsewhere. His face thou'lt never see.

Ah! would thy heart but be A manger for His birth, God would indeed become A child upon this earth.

Death is the way to life; If hour by hour I die, 'Tis hour by hour to gain A better life thereby.

INVOCATION.

Thou, God, seest us. Before thee, and before all high spirit intelligence, lie open our lives, our thoughts, the inmost desires of our hearts, even those to which we ourselves are blind. May this stupendous truthat truth which all spirital science impresses a fitting desire to make upon us—awaken a fitting desire to make the temple of our hearts fit for Thy inspection; clean and open to Thy rays of purity, of life, of light, of love. May we outgrow all errors of judgment, all defects of will, and draw nearer every day to a strict conformity with Thy holy laws. May we qualify ourselves for a heavenly companionship; may Thy kingdom come in our lives and in our hearts ever here; may we serve thee by doing good to all Thy creatures, and by studying Thy works; and may life's supreme moment of transition find us wholly resigned to Thy will, and exultant in the assured prospect of our immortality. assured Amen!

HYMN.

One sweetly solemn thought Comes to me o'er and o'er: am nearer home to-day Than I ever have been before: Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the crystal sea.
Father, perfect my trust!
Let my spirit feel in death
That her feet are firmly set. That her feet are firmly set On the rock of a living faith.

BENEDICTION.

May the Infinite Spirit, to whom all hearts are open, all desires known cleanse and guide aright our affections, elevate our thoughts and enlighten our consciences, so thoughts and enlighten our consciences, so that we may perfectly love Him in loving goodness and in doing good, and in perfect resignation to His will, which is blessedness and life eternal. Amen!

What, then, in its last analysis, is this | Remarks of Miss Limie Doton at the Grave of Dr. Gardner.

> The following touching remarks were made by Miss Lizzie Doten, after the funeral cortege of the late Henry P. Gardner, had arrived at the Cedar Grove cemetery:

Dear Friends—Standing here amid these deepening shadows, with the soft moonlight deepening shadows, with the soft moonlight falling tenderly upon this open grave, we feel that we cannot commit the loved form to rest without speaking a few earnest words of affectionate farewell. We ask not for inspiration from the higher spheres, to aid our utterances. The love that is eloquent in the hearts of those standing here transcends mediation, and is sufficient for its own expression. its own expression,

Here is represented the love of an only and well-beloved son, together with his chosen partner in life. That son now stands by the grave of both father and mother, and henceforth he must encounter the rude buffetings of life unsided by their immediate counsel and guldant; yet we may surely trust that in the deep places of his inner life he may yet recognize their presence and be thereby comforted and atrength ened to do deeds of manly worth, and to act his part in life both wisely and well. Here, too, is represented the love of a lit-

tle child, bearning the name of him who has passed before. How often he has folded this little one like a tender lamb to his bosom, and breathed blessings upon his head. Will love which is stronger than death and the grave forget its own? and will not the freed spirit return over the celestial highways to guide these young and tender feet into the "ways of pleasantness and the paths of peace?

Here, too, is the love of an aged woman, the friend and helper of his early years, to whom through gratitude and sincere affection he often gave the tender name of mother. And with all these are near relatives and friends, with kindly memories and tender, outstretching sympathies and tears of sincerest affection.

Out of the hearts, then, of those, who knew him best and loved him well, let his eulogy be spoken. He was a strong and earnest man, firm in purpose, prompt, de-cided and efficient in execution; and for this he won our admiration. He was frank and fearless in the expression of his honest convictions, scorning evasions, and pressing hotly to the fore front of battle when the cause he loved was assailed, and for this we honored him. He was large hearted loving, full of warm and tender sympathies. His hand was ever open to the suffering and needy, and for this we loved him. The standard of perfection is attained by none; but now that the strong man is laid low none need fear to do him justice.

If the free spirit still lingers near, we will ask out of our deep need that when our hearts are alled with yearnings that are unutterable after the good and true, and our souls are tossed with a continual unrest to know that we are something more than mortal, that then this strong laborer in the spiritual vineyard may be permitted to return, in presence and with power, and give to our longing souls the perfect demonstration of immortality which we so earnestly desire.

When the kindling glory of the morning flushed the eastern skies, his spiritual vision was unsealed to the light of the celestial day; and now, when the shadows of evening are deepening around us, it is meet that we lay this worn and wasted body down to rest in the kindred elements of earth. Therefore, free from the clinging selfishness of human love do we surrender both what he was and is into the keeping of that myste-rious power in which we all "live and move and have our being."

Rest thou in peace, with blessings on thy head; Go to the land where scale immortal dwell; Gone, but not lost—we will not call thee dead— Father, and friend, and brother, fare thee well.

The Whipping-Post States.

Speaking of this relic of barbarism, the Chicago Tribune makes the following welltimed remarks:

A recent dispatch from Newcastle, Del. says: "Nine convicts—six black and three white—were publicly whipped to day, five being also pilloried." A later dispatch from the same state announces that a negro found guilty of some criminal offense has been sentenced to stand an hour in the pillory, to be fined \$1,000, to receive sixty lashes, and to go to the penitentiary for life, by the provisions of which sentence the authorities not only administer justice, but take vengeance and steal the victim's property. The discrete of the which sentence property. The disgrace of the whippingpost for a long time past has been confined to Delaware; but Virginia has reintroduced it, and we now have the first result of the barbarous practice. A negro arrested for petty larceny was sentenced to receive thirty-nine lashes. The whipping was ad-ministered, and the negro, overcome with shame, went home, took a shot-gun and

blew his brains out. Two hundred years ago announcements of this kind would not have occasioned any of this kind would not have occasioned any surprise. The bitter vindictiveness of religious intolerance, which scarcely knew any bounds to its cruelty, and the degrading influences of slavery then urged on the people of Massachusetts to acts of barbarism in which they imagined they were devoutly serving God as well as humanity. They dragged men to the pillory and whipping-post for the most trivial offenses, and compelled them to go to church upon pain compelled them to go to church upon pain of fine and imprisonment. Religious toleration was secured at an early period of our history, but. slavery flourished until it was crushed out by a long and bloody war. The one vision of horror that rises most clearly in the remembrance of slavery, is the whipping post. The branding iron, the bloodhound, the auction block, were horrible adjuncts of the system, but the lash in the merciless hands of Legree, and the bleeding, quivering back of the poor victim, sometimes mutilated for life and often dy ing under his inhuman punishment, are the blackest features of this inhuman crime of slavery, which projected its dark shadow even into the nineteenth century in a country that beasted the largest measure of freedom in the world.

The war of the rebellion compelled the South to relinquish human slavery, and yet two states, Delaware and Virginia, cling to its most degrading and harparous accessory, the whipping-poet, and almost every day men and women (if they are black), convicted of petty offenses, are led to it and lashed. White women are never whipped, and white men rarely. The degradation is reserved for the blacks. After a recent whipping in Virginia, the officer who had inflicted the penalty informed the repre-sentative of a newspaper that he had never whipped a white woman, but that he had whipped about as many colored girls as he had men. "We make them strip down to the waist, and I lay the stripes on preity

hard. An Ethiopian's back is tough and can stand it." And yet the sense of shame oppressed the whipper, as he added, "It's mean business, though, this thing of whipping.

There is no view of the case which mitigates the barbarity of whipping. It is vengeance, not justice. It is brutality, not retribution. The lash removes the last hope of reform. Every stroke of the lash crushes out the manhood of the victim, degrades and shames him, and makes of him a dangerous beast. He is branded for life, and he becomes an enemy of his kind. It degrades the community in which it is practiced, and renders every man callous to cruelty and blood. It reduces the man who is whipped to a slave, but a dangerous one. It reduces the man-whipper to the loathsome office of the brute who, in the days of slavery, was empowered to lash the negroes. It is a disgrace to the spirit of education, religion and civilization. It can only be practiced in a community that has been brutalized by long association with slavery, and has not yet been aroused to the sentiment of absolute justice, of manly independence, and of that large and noble humanity which is a feature of the progress of the age.

A Curious Vision.

I relate the following merely because I deem it advisable to piace such occurrences, when well authenticated, on record. On the night of the first of November, last year, my wife awoke and saw before her, in a brightly illuminated surrounding, a coffin containing the body of au aged uncle of hers, a priest at Wiesenfeld, Bavaria, in Germany. On each side of the coffin stood attendants, dressed in the costume of the beginning of the century. Before the vision vanished, the body in the coffin arose and looked at my wife with a perfectly happy expression. A few days ago we were advised of the death of this same uncle, George Chrystian Whreg, Catholic priest, etc., as inclosed card shows. He died auddenly on the first day of November, and probably was anxious to show himself to my wife, as he had been bitterly opposed to her marriage to a Protestant. My wife has had a second vision like the above, showing her the funeral procession of her God-mother. residing at Heldingsfeld, Bavaria. I report this now, as it will enhance its value to have it stated in advance of its future verification. From childhood up my wife has had these forebodings and visions, and her entire family, though devout Catholics, have placed implicit faith in them, as they always proved true. With the best wishes for the Journal, I remain sincerely yours.

Dr. Hoppmann.

Glies B. Stebbins writes: I visited Mrs Simpson lately, and after a few preliminaries of no moment, we were seated by her plain little wooden table, by the window, in full daylight. She held a clate, which I had cleaned, under the table, pressing her hand up against the lower side, so that the slate was held up against it, and writing came on the slate. We then rose. I shook out and examined the cloth which was to be spread over the table. She filled a glass partly full of water, set it on the slate, put her hand under it, and held the glass up close under the table, my hand being beneath hers, and pressing up to keep the glass close against the wood. I was close beside her, and could see no possibility of deception, and in two minutes, or less, she lifted the siste and glass onto the table, and in it was a large, white lily, its fragrance filling the air before it came in sight. These are the plain facts as fresh in my mind; all can judge for (themselves. After this came writing on the slate and speaking through the medium, coming to me unexpectedly from a near and revered relation, and with intrinsic evidence of ganuineness and likeness, with names etc., given. I was an entire stranger to Mrs Simpson, having only met her twice in a large company in the past weeks. This is my "plain, unvaruished story."

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