

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 belleyers, 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 ums." Honest and intelligent people shrink from what they know to be a great and vital truth, for as they truty easy, "Impos-ture has become so deeply rooted, and being upheld by the very ones who ought to do their best to expose it, # is in vain an honest man seeks to be headd," 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.

11

One class of these enthusiasts invest me diums with powers which they do not and cannot possess, and in case of a tendency to dishonees, 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, contact 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 hands

1.

Early in the spring of 1857, my only sister being in America, and Her Majesty, the Em press Eugenle, 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 when the percet and my absence is short as possible. Parislan society went wild with the various surmises, of the whys and wherefores of my absence. I was "banish-ed by Imperial order!" I had "eloped with a very charming lady." and one leading. Ena very charming ladw." and one leading, En-gliah paper had rather a clever article giving all the, of course, most truthful details of a hoax played upon me by some most distin-guished men, one of whom was my person-al friend, as it happened, and certainly after such an exposure I could hot remain in France, and so had gone, but " net without a weag little sum in the way of a fortune." In the very midst of this chaös I artived in Paris, May 8th, 1857, and the same day a tel-egram came from Fontainbleau (where the Imperial Court were at that moment) re-duesting my presence before their Majesties that evening. I took the train designated in the tele

it by a harsher name.

I had that evening a most interesting scance, at which were their Imperial Majesties and the late King of Bavaria, who from being a confirmed skeptic, became a confirmed believer. The Sunday subse-quent to my arrival at Fontainbleau, I was on the lake with the Emperor, Empress and King; we landed at the Kiosque 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 sentence written was as follows: (I translate it from the French)-"Return at once to the palace, the priest waits your arrival to say mass." The Emperor looked at his watch, and said: "Quite true, it is just the hour, allons.

The same afternoon, the Court returned to Paris, and I had the honor of being in a railway carriage with their Majestles 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 war-like 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 appear-ance than the King came, and, after shav-ing hands most warmly with me, remained at least ten minutes in most earnest con versation 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 dis-tance, but every nerve was visibly strained hoping to catch some fragment of what they imagined to be a most momentous conve sation.

The late Duchess de Bassano came to me, 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 yau, for it would be a terrible thing to incur your dis, pleasure in any way. Supposing, said he, Bome should take it into his head to send some of his spirits to Munich; what could I do with them? I tall you Duchess that do with them? I tell you, Duchess, that spirits who tell us when the priest is wait-ing 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 ainfully absurd theories invented to explain the barefaced impostures of the day. Nice, Nov. 28, 1878.

ed 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 bedles 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 builets from killing them. I affirm, if the troth could be known, that never an amulet was found on the person of one who possessed a reasonable knowledge of the physiology of his being

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 suffer ings 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 feyer. Dear lips, could the power that makes them kiss a lifeless image ba destroyed, what a priceless bless ing 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 peo ple 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 physiolthis great country, are students of physiol-ogy, and are on the road to liberalism, white the great 'majority are the enemies of pro-gress. Not long since a doctor of diwinity took me to task for saying in a lecter on food, that if we lived up the laws of na-ture, which govern all the functions and or-gans of our bodies, we would never be sick. This eminent divine could not understand how a person could die and not be sick. Or-thodoxy teaches that disease is of divine decree; that death is sent upon man as a curse or punishment; that we gan modify or cure disease, but we cannot prevent it. Two years ago I attended a meeting of

or cure disease, but we cannot prevent it. Two years ago I attended a meeting of the "Northern Michigan Medical Associa-tion," on the occasion of which the presi-dent stated in his address that "disease was of divine decree, and the physician of di-wine appointment." To a large extent this is the doctrine of nearly all of the "reg-ulars," and prompts them to habor hard to connect medicine and state. If disease is sent apon man by a special Providence, then it is wrong in trying to curs 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 rested, the mind well employed, then all the theological gods or devils in the uni-verse, cannot by special decree bring afflic-tion to such a person who lives then up to the laws of healtb. These are sternal prin-ciples; the same as when a man falls into a deep river, if be sannot swim he will

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 rep resented. This is a plot which will event ually 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 caunot reach a profession. If asman 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 honeaty 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 times scientific medical practitioner. Close the doors against the public. Encourage, class legislation. Organize into rings, and poer 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 mid-die life, or show the silver locks of age. The immense audience which gathered at Alli-ance 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,

At Ottakee, the "young folk" take the lead, and may be justly proud of their suc-cess. They wanted lectures, and they want-ed them free. They did not go round beged them free. They did not go round beg-ging, but gave a party at the residence of that invincible old ploneer in the wilder-ness, and ploneer 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 Muses," on Saturday evening, and the writ-er to lecture on Sunday. It was said that the Methodist church had never before been so filled. The Methodist

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 searcely feeling the operation. As the shades of evening came on, Mr. Shadle who is the life and soul of the hard-

work, when it is to be done, brought in a great sleigh-load, which with the neighbors filled the parlor and reception room to overflowing.

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 im-personations with manifest pleasure.

W? returned on Monday morning to To ledo, to meet the engagement of Mrs. Tuttle for the evening, to read for the Unitarian Church of that city. This Church is presid-ed over by the Rev. Mr. Craven, a scholar, an eloquent speaker and liberal thinker. He preaches Spiritualism, only under an-other 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 ndw because of the discovery of an inter-esting manuscript letter of his in the library of the Massachusetts Historical Society. It breathes the very perfume of the gospel of peace:

SAPTEMBER, 1802.

"To ye Aged and Beleved John Higginson: "There be now at ses a shippe (for bur friend Estas Holdcraft of London, did advise me by the last packet that it would sall sometime in August) The set of the set of

# RELIGIO-PHILOSOPHICAL JOURNAL.

-1

#### FRAGMENTS FROM MY EXPERIENCE.

BY HUDSON TUTTLE.

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 perfect 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 mackind arrive. The major portion reason correctly from the data, but they accept false data, or admit as fact that which is mere assertion 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 etosely 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 out from a calf-skin. Pat was 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 ?" "A put him through when he was small," was the ready reply. Pat accepted the state-ment as fact, and was satiafied with the plausible theory.

No theory has as yet satisfactorily accounted for the physical phenomena of Spiritualism and the mental, by reference to psychological influence or magnetism are little better explained. There has been too great haste in theory, and too little accurate observation of facts. Hence in writing these letters, I have feit 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 Gree 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 Indian, 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 afterwards. I have an instance to mention relating to the effect of narcotics, which may be explained in too ways, either a higher 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 repidity and without pausing until finished :

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 bars? 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 roch. '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, 1 love to gather from the rocky maze,

The saurian tooth, the thick enameled scale, The huge Titanic bone, the stony snall;

For once they served me, once they were my irlends, I scorn them not, nor think my being bends, For thence I am what I incarnate am; Else I had been a force, and but a sham

The system we call nature. 1 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 iu 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 scems.

I am eternial. 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 Rear; 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 exhibit and of some stimulants does to health, and it is always distorting and unreliable. 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 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 en-

sistent whole. The word from educo-to draw out-the greatest word in our language, indicating man's nature and destiny; hinting at immortahty-ever learning-end-less culture. It means the fraternity of the soul with uni-versal nature. The seed germs of attainable perfection are embosomed in man. Art, Mechanism, Law, Science, Religion, Commerce, Government, Society are the creations of human reason. Out of mind pours the floods of all civilization. Mind is nature arisen into self-cognition -bence the self-evident fraternity of all things Both the physical and spiritual senses need education. Science-physical and spiritual-the only real knowledge. Dog. matic theology is not science, but only superstition. Educators are too meddles med with the genius of the mind. Not books, miasters, or rules, but facts, forces, laws and causes, the true and sovereign objects of education. No acctarianism, not even scientific, must be allowed. The. facts of nature are so influitely related as to furnish the imagination all needed stimulus. There is no daylight in a natural fact, except and book-worm professor, the dryest of all facts. Deepe, han all questions of finance or suffrage is the question ; what kind of culture shall the mind of the nation 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 peor ple'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.) Oosv-right by H. Tutile & G. B. Stebbins, 1878.

#### Christmas Reveries.

BY D. P. KAYNER, M.D.

The custom of defebrating Christmas was instituted sometimesafter the advent of the Christian era as a memorial of that event, proclaiming the birth of Jesus --"the Nazarepo, 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 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

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 celebrate as the most important of all births since the plimal 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 occa-sional spells of illumination, in which the light of the spiritual world shined about me. In 1845, I clairvoyantly saw on the dark, and clairaudiently heard the warning voice of spirit friends; but not until in June, 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 I. LaBorto Medical College Und A. B. Shipinan, m.D., the former Professor of Surgery in LaPorte Medical College, Ind., we called at the house of a friend in Syracuse, N. Y., to witness the phenome-non of the "raps," thinking our combined wisdom suf-ficient 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. Shipmen was 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. Ship-man on the sofa, 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. Differ-ent persons inquired, "Was this in answer to my men-tal question?" and the raps came signaling—three for yes, and one for no,—as the case might be. I then re-volved in my mind this proposition: "If these are mahifestations given by spirits of our departed friends and they have come back to do good and will come to and they have come back to do good and win come to me at my house when I know no one is imposing upon 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 witnessed 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, fell into a deep sleep, from which, in about half an hour, I was awakened by three long and distinct knocks up-on an inner door opening fitto a wood-shed. I said, Yes, I'll be there in a moment: supposing it to be a pro-fessional 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 I can find out where you are." Opening that door no one was to be seen. I passed with the 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 raps, 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 sour house as if on the noor of the room I had but just left. It was then suggested by my wife that it was the spir-its who had followed me home from the circle. Im-mediately 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 succes-sion, 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 brick-house where there was not a space of more than from house where there was not a space of more than from five to seven inches intervening, commencing with a 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 im-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 be-came 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 experi-ence of the nearly twenty-nine years of my life devoted to 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 five to seven inches intervening, commencing with 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 astoniahment may be imagined, but cannot be de-acribed, when; on turning again to the paper which a moment before was a blank sheet. I found legibly writ-ten thereon these memorable words:

This was in the well-known handwriting of my mother, who had passed in the skiner side of life some filte years previous, and was her own signature. For over a year automatic writing was common to me and numerous feeds were given to different persons. On one occasion s party of scotters sends themselves around my table and because they did not immediately go some persons lasts commonwith writing the idea of spirits, when my hand involuntarily selled the pen and wrote in the most achievening mail manner:

of spirits, when not mand interiminally schedules the prime and wrote in the most antisymmitting mappid manner: "Truth will not suffer by being milected, while those who reject it will antise. To such himself kinch falls like rain on stony grannel; it mannet factorie the flint and stone, but will minister the surth." The scoffers felt the rebake and withdrew abashed.

In the winter of 1963-5, in the city of Sochester, N. Y. I attended many circles where requing and moving of tables occurred. In one instance in particular at the house of a Mr. Screwn, on the east-side of the river, while a circle was being held, a large oil daubioned mahogany center table, on which snoed a tail finid lamp with glass perdants, commenced elimating with such force as to drive every me away from it, topping to an apple of forty-five degrees, the pendants ratifing against the lamp, which retained its glass furing these rapid motions. By which hav of gravitation, or other law known to physicilits was that lamp held in place on that table and kept from being fushed in places on the floor?

Another and perhaps mines startling phenomena oc-ourred at the Waverby House, in that city, where I had my rooms, early that winner. There had been, for some days, stosping at the house. Andrew Navkson Davis, Mrs. Businell, the chairworant and medium, Dr. Taylor, a chairwoyand, and mousiff. Among the regular boarders was an Episcopal clerground, rectar of one of the city churches. The table, in finne days, was constructed in lengths of some hen dest, make of heavy cherry plank, and placed end to end along the dining. Over these lengths the table cirth was lapped and the breakfust 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 sime 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 hay and howed his head in the atitude of prayer, when that length of table mee up with all its dishes and victuals. a find from the floor, dropping down with a creath and leaving the dishes in the air to come crashing down upon it. This was repeated three times. The muse was heard through the house, and parties came running from the partners and from the office, which was on the first beinw, to see who was breaking up things in the fining-count. 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 hunds, be grapped, "Mrs. B-Ksford-Mrs. Botafard, the devil's in the dining-room! The devil's in the dining-room." When an eramination was made, singular as I may appear, not a dish was broken or misphared, and sven the table-clothy were arranged as bedime.

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

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

#### TO THE EDITOR OF THE RELATION COLLAND THINK . DOCTORAL

The spiratual powers of our friend Mansheld are as strong and bright ar even. At his residence, 61 W. 42d St., at the corner of Sirih avenue and Broadway, in the city of New Tork, in his beautiful parlors surrounded by all his wonderful curiosities, we may now be seen daily engaged in his work of Postmaster for the spirits of the other sphere, in unswering sealed letters addressed to them by mortain hiers, or in answering questions and communications to spirits written by mortals, at his table. It is absoluties; astonishing 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 work, and is continuously employed in writing answers from the spirits.

Many recent wonderful experiences in his peculiar department might be given, and perhaps ought to be

#### **JANUARY 4, 1879:**

THE SPIRIT'S REVERIE. Creation is my own. Each atomed world Suns, planets, and the clustered fleets of stars, Out of abysmal chaos flercely hurled, Belong to me. And as a through the bars Ofnight I gaze into the ether deep. As though I trembled on a dizy 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 eons in each new found place; Venus, the Earth and dully flaming Mars, And those remoter planets from the sun,

O

And myriad galaxies of blazing stars, And comets which their swifter courses run.

Before the earth, I song 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,

A CONTRACTOR

tranced 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. FINNEY.

[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 FOPULAR 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; 13th, Relations of Science and Religion; 13th, Primary Popular Education; 14th, Relations of the Here to the Hereatter; 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-

given to the public eye, but we purpose on this writing only to give briefly one very recent constraines. Last Sunday, Mr. Manafaild was visited by an aged elergy-man of this city, who was introduced to him by his companion, a respectable and reputable gentleman of this city who told Mr. Manufield that his aged friend man of came for the purpose of trying the spirits, to see if it was true, all that had been said about them and Mr. Manafield. The matium invited him to be seated and try his hand. The ages orthodics, while 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 comfounded, then amazed, 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 overfour hours, and procuring some finity or afty communications, he was fully convinced, and satisfied, and gratified by all that had been dimar, accise from his place and seriously and sciennily declared and re-iterated to Mr. Manadalif, in about these words: "Mr. Manadeld, I have been taiking with Francis Bacon, Swedenborg, my fittend Judge Bilinmais, and other spirits, and I have to say that I do utink that the fact of your advent in this age of the world, in this nine-teenth century, is of more importance and real conse-quence than that of all the preachers in Christendom." This, in these times from a renershile dergyman of the Orthodox chamin, the world is moving?

Tours truin. A. G. W. CANTER. New York, Dec. 12, 1878.

The Atlanta (Gs.) Constitution speaks as follows of Mrs. Eldradges-

BORE WORDSHITTE TENTS. V

A gentleman, of high position and steady beliefs, went to see her a few flays agn. Upon his entering the room there, were tags at the table, and Mrs. Eddridge told him a spirit winted to table to him. She put the slate under the table, and the name of an old schoolmate appeare the table, and the name of an old schoolmate appeare as she with throw it. . He then wrote on a piece of paper : "Where did you die ?" and folded it up in his hand-ne binnan eye but his own saw it. Holding it in his hand he assess firr an answer. The slate went inder, and at more the answer was written, "Jonesbord Tenne," which wascements. He then wrote: "Where is Jim ?" hid it as beinges and asked for an answer. "He is over here, died in Oscinth, Miss." came at ence. Jim ?" hid it as beinges, and anked for an answer. The neglium then tail in gentleman that his wife desired to write him a miss in her own handwriting. She produced him a miss in her own handwriting the paper between the slates and answed them together. The medium then put stands the table. With drawing it almost instanting is opened it. On the paper, in a feasing the main with you did the time." He recognized the hand writing, which was very peculiar, at once. Turning the main gene with the time. He recognized the hand writing, which was very peculiar, at once. Turning the main put stands in a bold, lawyer-like hand, and was signed with the name of one of Georgia's most animent jurnate, with whom the gentleman had been innormate. The has not though of him for years, and was intendit meaning in the appacition of his name with the raw in the instantion in a bold, lawyer-like hand, and was intendit was put in the appacition of his name in the and, which was put in the appacition of his name of the tard, when it was put in the appacition

### JANUARY 4, 1879 ...

#### RELIGIO-PHILOSOPHICAL JOURNAL.

# Woman and the Household.

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

As up I tolted the mountain side And saw the landscape spreading wide, While sound of tinkling bells, remote, Upon the shining spaces float, My soul was filled with rapturous awe At what I felt, and though! and waw-Below me lay the fertile plain With fields and woods and waving grain, Between ifs'banks a r.ver ran, And in the distance joined the main. A cottage here, and there a manse Dotted the grac ous, wide expanse-The valley with its greenness showed Where many a winding, dusky road Lea to the town so far away That toofs and steeples melt in grey. I turned me, then, and saw, above Where rock and hill were reft and clove, Where frosts and storms of years had marred Where lightuing'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 evrie, 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 murmured, " On the mount of Death, There, only, can thy soul rejoice,
- Alone, alone, on sole mn height, Can Life's kgen rapture plerce the soul,
- There, in the dawn of Heavenly light
- The pilets of earth away shall roll-6 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 hever 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 firtitidus 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, economieal 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 wis-dom, 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 fami-lies;" 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 cher-ished 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

white marble; the pictures were lovely and graceful, the work of a spiritual-minded ar-tist. 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 per-son 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 it-self 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 Eu-rope, presented by them to the Order, and Napoleon III. came here to take his first acrament.

The business of the town is mostly con-nected with the hotels for pilgrims, and the convent, schools and colleges. Wowen carry provisions about in large basicets, 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, f 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 ress; still 1 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 the ture 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, bearing 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

Scribner's Monthly. (Scribner & Co., New York City.) Contents: Biorn the Bold: Old Marylant Manners: College Hazing; Epicedium; Leonardo da Yinci; An Epitaph; Interpretation; Falconberg; Ninon; Century Plants; Haworth's; Thomas A Kempis; The Tile Club at Work; These Threa; To Modjeska; The Mountain Lakes of California; At the Old Bull'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 R sebuds; A Christmas Tragedy; The Bogberry 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' Iomes; 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; Way Wilster Elspeet's Ship went into the Church; What the Birds Said; Won-dering 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 "Christ-mas Holiday Number," is profusely illu-strated and filled with interesting stories.

The Eclectic Magažine (E. R. Pelton, New York.) Contenty: Virchow and-Evolution; The Eighteenth Century; 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 Boleful Ballad of the Indy of Leon; John Walter and the birth of the "London Times;" Macleod of Dare; The Chinese as Colonists; The Four of Death; Cavan Superatitions; Strange Animal Friendshuss A Sailor's Sweetheart; Liter-ary Notices; Foreign Literary Notes; Sci-ence 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 Propunciation of the Latin Language; Substance and Shadow in Finance: The Cruise of the Florence: Re-cent 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 price per copy is 59 cents. Published at 551 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 Typdall; Astronomical Magnitudes and Distances, by Prof. H. S. Carhart; Herand Distances, by Prof. H. S. Carhart; Her-tert 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 Fanc-tions of Leaves; Curari or Woorari Pakeon tions of Leaves; Curari or Woorari Poison, by Maurice Girard; Molecular Dynamics, by Maurice Girard; Molecular Dynamics, by L. R. Curtiss; Effects of Alcoholic Ex-cess on Character, by J. M. Fothersell, M. D.; Sketch of Gustav Wallis, with pertrait; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes. Some of the articles are illustrated, which adds to the interest to the interest.

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; Dia-monds from Corn; The Model Wife; Advis ors; Unwritten Heroism; Post Hoć, Proc-tor 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, Chi-cago, Ill.) Devoted to the study and practice of arts that can make homes attractive.

Revue Spirite Journal D'Etudes Psycho-logiques. (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. Huuter.

The special treatment of Diseases of the Organs of Respiration-embracing the Head, Throat, and Lungs, has been practised by DR ROBERT HUNTER for nearly thirty years. His system consists of the inhalation of remedies directly into the Lungs and Air-passages, combined with such tonic and alterative treatment as the complications of the case may require, and is unquestionably the most thorough course of Local and Constitutional medica-tion ever applied to the cure of these diseases. Its auccess is attested by thousands. His office is at, 103 State Street-corner of Washington-Chicago where he can be seen or addressed. 24-26 26 25

#### Valuable Holiday Gifts-Books.

Everybody wants to make some fit holi day present to, their friends and relatives. Books are always acceptable and appropriate-good ones, cost, no more than poor. Substantial, eloquent and inspiring books cost no more than senseless trash, or sectarian folly.

Get the best progressive works, as helps to spiritual culture and most choice and acceptable presents in the coming holidays Such testimonials of esteem and affection open the hearts, of those to whom' they are given, and make them receptives of the truths they contain.

Look at our list of holiday books-all choice in thought, rich in style, full of wisdom and inspiration. Poems beautifully bound and their fine setting, fit for the rare gems they enclose. Essay, biography, spiritual science, historical lore, selections from the seers and thinkers of many lands, and other golden treasures of thought that link us to immortality, and help our freedom wisdom and grace.

Let every one who ~ ants a holiday book, pass by the commonplace volumes that are so plenty, and send to us for some of those mentioned below, or to be found in our regular book list.

CHOICE BOOKS FOR HOLIDAY PRESENTS. Poems of the Life Beyond; Choice Selections, by G. B. Stebbins.

Poems of The Inner Life, by Lizzig Doten. Poems of Progress. -11

The Voices, by W.S. Barlow .-

A Tale of Eternity, by Gerald Massey. Proof Palpable of Immortality, by Epes Sargent:

Planchette, The Despair of Science, by



than the past.

The following is from a private letter written by Mrs. Charlotte B. Wilbur (Lottie 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 Curich. Zwingle, the Reformer, was curate here in 1516:

I want to write to day of our visit to "Our Lady of the Hermits" (Motre Dame des Ermiles), at Einsiedelle, 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.

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 oc-casional 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 Sctober. At Einseideln 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 Mein-rad, in the year 830. He built her a chaper near his cell and fountain, and others beside the hermit prayed to her. In \$61, Meinrad was murdered by two men who were lodg-ed by him on a stormy night, and who thought to find treasure in the cell. They fled-finding nothing there. The ravens tliat the hermit fed and petted, followed them, and led to their discovery and the confes-

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sion 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 won-ders. 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. Four times the church in which she was

enshrined has been burned, and left only

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 chant-ing, 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 famers. Here, at least, we find woman wor-shue's

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

our hotel. Poetry would be any nature in such a place, but my poor dumb soul can only open its eyes and won-der and praise, while vivid emotions and thoughts chase each other in hot haste through my brain. 1

#### 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 in-struction 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 weak's municipal election, in Boston, as a candidate for School Commissioner, an office that the had held for a term. Only one woman is left in the board; and a sity 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 halfsister.

#### BOOK REVIEWS.

HOW TO READ! Hints on choosing the best books, with a classified list of works on blogra-phy, history, sci. dction, postry, religion, science, etc. By Amelie V. Petit, S. R. Wells & Co., New York, publishers; 250 pages. Sold by Jan-sen, McClurg & Co., Chicago. The thoughtful huggestions of an intelli-

The thoughtful suggestions of an intelli-gent woman are followed by a list of books filling eighty pages, and all is a useful help-in selecting a library. The books on the list are, many of them, valuable. In Bible comare, many of them, valuable. In Bible com-mentary no Unitarian is named, none of the more liberal class, save Renan. Theodore Parker's life, by O. B. Frothingham, finds place, but no mention of Davis, Sargent, Tuttle, or any Spiritualist. In political econ-omy 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 hooks on character are suggestive and valuable. character are suggestive and valuable. -

Partial List of Magazines for January, 1879.

L. B. Chase's Botanical Index, an illus-trated quarterly botanical magazine, gives some fine botanical illustrations and descriptions, and contains an extended cata-logue of seeds and plants, published at Ricemond, Indiana, at 25 cents per year.

The Atlantic Monthly. (Houghton, Os-good & Co., Boston and New York) Con-tents: 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 representa-tions of figral 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 Supple-ment. (D. Appleton & Co., New York). Contents: The Recent Development of So-Contents: The Recent Development of So-cialism in Germany and the United States, by Prof. Henry Fawcett; The Migration of Animals, by Dr. Andrew Wilson; Civiliza-tion and Noise, by James Sully; Nation-Making: A Theory of National Characters, by Rrof. Grant Allen: The Sun in his Glory, by Richard A. Proctor; The Alcohol Ques-tion 1 The Contrast of Temperance with tion, 1. The Contrast of Temperance with Abstinence, by Sir James Paget 2. The Act-ion of Alcohol. by Dr. T. Lander Brunton. 8. The Moderate use of Alcohol True Tem-8. The Moderate use of Alcohol True Temperance, by Dr. Albert J. Bernays; The Fear of Death, by C.E.S.; The Organization of Offermenunerative Industry, by Edith Simox; The Genesis of matter; The Art and Practice of Teaching; Malt Liquors, their Influence on Digestion and Nutrition, by J. J. Coleman, F. I. C., F. C. S.; Some Queer Lodontries: American Facts and Gladatone Industries; American Facts and Gladstone Fallacies; The Afghans; Hunting Among the Kirghiz

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

Lpes 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 R. D. Owen. 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. " 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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	CHICAGO, ILL., JA	NUARY 4, 1879.	
1	"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 loke in England for years. Readers of certain English edentific journals, the Popular Science Montriy, New York, and some books written by the contestants, know of the high tempered tilt between Prof. Crookes and Alfred Wallace, of London. The former has defensed spirit manifestations and Mr. Wallace has as cageriy op-posed and ridiculed them." ed 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 out with such a wholesale perversion of facts-such a total disregard of the truthas to utter the glaring misstatements quoted above.

The fact is, Mr. Wallace and Mr. Crookes are now, and have been, not only on the very best of terms, but have been heartly 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 astonisbing 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 tollows: "Throughout his article be takes Mr. Crookes and my-self as typical examples of men suffering under "an Epi-demic Deltasion comparable to the Witchcrait Epidemic of the seventeenth century." and he holds up our names to wonder and ecorn because, after many years of in-weighing all the doubts suggested and explanations pro-posed by Dr. Carpenter and others, we persist in accept ing the uniform and condistent testimony of our senses. Are we indeed "Psychological Carlosities" because we rely upon what philosophers as sure us is our sole and should we be less rare and 'Curieus" phenomens if, re-jecting, as worthless all our personally acquired know-iedge, we should bilndly accept Dr. Carpenter's sugges-tions to what he Atlas must have happened in place of what we know did happen? I propose; the refore, as a companion picture to that of lows: . -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. oon after his death, by a New York religious 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 continned 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 is bliged to manufacture and retail falseboods in order to perpetuate the blinding ignorance he thus feeds and fosters among his readers? Like some persons who make the assertion broadly that "a counterfeit

coin is just as good as the genuine so long 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 measages 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 unde 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 ead, and yet ludicrous and yet true, that what is scientifically called "expectation," and its absurd cor-relative, the willingness, yea, preference-to be four bugged, account for nearly all the wonders in Spiritnalies

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 such 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 Withsford, that his new-found clerical friends would do nothing to aid him toward a better life; Edwards & Co., had received his "confession" with "expectant at .. tantion," 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 balt as had Dr. Edwards, and consequently the poor fellow now languishes in poverty, an object of pity and a subject for

fice of this paper, to arrange preliminaries or state where the same can be done. This offer is not made for buncombe, anduf the amount of money is not large snough, it will be made larger.

#### Chief Justice Breese's Opinion of Medical "Experts."

In Ratherford ps Morris, 77. Ill. Rep, 404 is an ophion of the Supreme Court of Hilnois, given by the late Judge Breese, which gives the logal 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 testafor, gave their opinions that the testator had not mental capacity sufficient to make a will.

Judge Breese, in commenting on the testimony of these learned gentlemen, 'says :-

imony of these learned gentlemen, 'says:--These doctors were summoned by the contestants as "experts," for the purpose of invalidating a will deliber-ately made by a man quite as competent as either of them, to do such an act; they were the contestants' wit-nesses and so considered themales. Dr.--, the attending physician, especially, whose whole testimony of spreynant with such indications. The testimony of each is worth but hitle, and should always be received by Juries and courts with great caution. If was said by a distinguished judge, in a case before him. 'If there was any kind of testimony not only of so "value, but even worse than that, it was, in his judg-"ment, that of medical experts. They may be able to "state the diagnosis of not descended so the sole to the sole of the opinion of his neighbors if men of good common sense, would be worth more than all the experts in the "country." country.

"It must be apparent to every one, but few wills could stand the test of the apperful theories of dogmatic wit-nesses, who bring discredit on science and make the name of 'exgrt' 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 the s and saw nimod fromy day for years, for that of so-called "experts," who always have some favorite it for to support-filen oftes as presemptiones as they are bound 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 fossiliz. ed "regular" intellents into a receptive condition.

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 the those of a mastodon. Another acknowledged "expert," Dr. Mather announced in England in the Philosophical Transactions, 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 patronage.

#### **Our Spiritual Papers**.

To the Editor of the Religio-Philosophical fournal:

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 to progress of spiritual and liberal thouser

Again, 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 new 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 thus act. A. B. SPINNEY.

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 canvass 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, 331 Walnut street, to bid fanewell 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 seldom 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.

## **JANUARY 4, 1879**,

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 fittle. and senseless words, or of mean and cruel deeds, like that of quarrelsome theological dogmatists; bat 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 vein as suggestions to guide and help us.

There is a great deal of Yree 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 getters up of some so called Free Thinkers' conventions. The result is that a coarse and blind iconoclasm, a bigotty akin to that of thesects 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, in some cases, breadth and impartiality. Yet he did not even mention the four great camp meetings of Spiritualists in Masy 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.

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Why is all this? Simply because the idea and aim of the Spiritualist and the Materi-alist are so unlike and opposite that the conflict is, as you well know, irrepressible; 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

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 lows:

The editor of the RE\_1010-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 séances in the presence of the medium, at the house of said medium, in the city of Chicago, said séances 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 mentions

Dr. Edwards may send his agent to the of-

#### 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 worl 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 wonsbipers.

Verily we must have simpler forms, a more earnest life in pew 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 in that C. Fanny Allyn, now lecturing in Cleveland, Ohio, is giving spicy lectures and drawing good houses.

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 mate, rialism 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:

EPITAPH.

"For me, my God through Jeens wept! 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 perhaps

Mrs. Emelia M: Van Scotten, Miss Bessie 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 day.

Too LATE OB TOO LONG are the two rea-sons why many fine articles intended for the Christmas issue did not appear. We shall publish them all in due time, and now ex-press our thanks for them.

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 culing 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 deknow and make known our wide and de-cided disagnt and unlikeness from Mate-rialism, 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 mix-ing up of two wholly irreconcilable meth-ods of theoret. ods of thought.

Inspired and uplifted by the transcendent power and beauty of a spiritual philosophy, and of the wondrous facts of spirit. presence and communion, let ds 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 exclusivenes

For instance, at the Cape Cod camp meet-ing of Spiritualists last summer, a man at one of the conferences, expressed his dis-sent, 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 treatment

We want interest in practical reform 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

We must put something better in men place or forever hold our peace. As you well say: "Let us stand for Spiritualism, pure and simple"-for its phi-losophy, its facts, its religion, with an earn-est 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. STEBBINA.

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 Spiritualism and Materialism can only affiliate in the persons work of liberalizing sectarian Christendom and educating hu-manity through fine thought and free speech. Materialism is not only rudely iconoclastic, but cold, severe and unsatis-factory to the soul's aspirations. It solves but few of the problems of this life, and none of the more non-setting ones. Such none of the more momentous ones, souch hole of the more momentous ones, Such-ing a conscious existence hereafter. Spirit-nalism lean expect little or no held from Materialism. They have next to nothing in common. Oil and water cannot be made to units permanently. Inference:-Spiritual-ists should do their own work in their own way. J. M. PERBLES.

#### RELIGIO-PHILOSOPHICAL JOURNAL.

#### Christmas Song for the Children.

JANUARY 4, 1879.

BT MRS. H. N. O. BUTTS. . . Joyfully, joyfully here we come, Wishing a "Christmas merry!" Happily, happily, every one. Blending our voices cheery! Merrily, merrily, sleigh bells ding; Over the hills and heather; Solemnly, grandly the church-bells ring, Calling the people together!

CHORUS.

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

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

#### CHORUS

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

CHORUS.

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

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

Lyman O. 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 recovery.

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 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.

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 br. thren thereupon set on the honest spoken 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, andthe cathedral service worse than a circus, at which were loud amens.

Dr. Edminster will continue to heal as usual, "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 rust out.

"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 of Liberals in Hall at 213 West Madison street, Sunday, at 2.55 P. M., Strat speaker and subject to be chosen by the sudience. Music and seats free. Notice of Meeting.

The Liberals of Saranac, Mich., will hold an anniverpary on Jan, 29th A good time may be expected. Come and bring your wife. Good speakers and music in attendance. By Order of Com.

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-half expenses in work. Address G. W. Webster, Bonair, Howard Co. Iowa. 25 15-18

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, has May, the body being found in the dissecting room of the Ohio Medical College. the dissecting room of the Ohio Medical College. Public ledignation justly brauds any man as a focundrel 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 reatore the living victims to our hearts and homes. Their names or Pierce's Golden Medj-cal Discovery and Pieasant Purgative Pellets-are household words the world over. The Golden Medical Discovery cures consumption, it its early stages, and all bronchial, throat and lung affec-tions; Pigasant Purgative Pellets are the most valuable laxative and ca-hartle. 25 18 to the dissecting knife, these only rob the graves

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8. B. BRITTAN, M. D., continues his Office Prac-tice at No. 3 Van Neat Place (Charles street, cor-ner of Fourth), New York, making use of Electri-cal, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and emment success in treating the infimities peculiar to the female constitution, by the use of painless methods and the most efficacions remedies. Many cases may be treated at a dis-tance. Letters calling for particular information and professional advice should enclose, Five Dol-lars. 94.96/25.25

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A TORACCO ANTIDOTE, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is ad-vertised by the proprietors in another column. The firm, we believe, is responsible, and the rem-edy is highly spoken of by those familiar with its effects

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

L. A. EDMINSTER, Magnetic Physician, --Many of our readers will be glad to learn of the arrival in Chicago of the magnetic physician, L. A. Ed-minster. The Doctor comes from the East, with testimonials from some of the leading people of that section, vouching for his superior magnetic power and the qualifications of a gentleman. He uses no drugs, and claims, if a fair trial is given, disease must certainly yield to his power. The Doctor thinks of permanently locating in the city. The Doctor claims that magnetism as a curative agent, does not directly remove the disease, but imparts to the system vital energy, assisting na-ture to throw off disease. Those desirous of treat-ment will and the Doctor at his residence, room y17 Palmer House. He will answer calls at residences. Those unable to call in person, can receive his magnetized paper, from which great henefit will be derived.

# THE CLERCY

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Emperors or State Boards of Health.

-One of the best known Spiritualiata 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. Sist." 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.

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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 re-gard to that territory. Subscription price, \$2.00 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 lost.

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 McDongall, James G. Clarkes 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.

## Passed to Spirit-Tife.

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

At his request I spoke at his funeral as follows :--"An honest man is the noble-t 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 sentiments which he had long held might be presented, and in doing this I present them as his as well as my own.

no flattering eilogy should be given, but that some of the views and sectiments which he bad 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, it he resurrection from the chains of the present them as his as the section of the spirit, the resurrection from the chains of the present there is a spiritual body, and there is a spiritual body. Not that it is only the material form, the outward garment that can be dissolved by the twuch of death. He had realized that there spiritinal existences were the reach one of us, and its beyond the reach of death. He had realized that there spiritual existences were the read men and wom n, 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 view and set free from the thraildom of the physical body, and to experience at once an entrance laise and when he measure the set of Man, and that this brotherhood din not consist in the beavens, and that is he loved ones who had yone before him. He could also look back to those who remarked here, and that is brotherhood did not consist in the fatherhood of God, and the brotherhood of Man, and that this brotherhood did not consist almost here and green eherhood and many beings that though all the obard the same being of the past, and they the brotherhood did not consist almost insumerable, yit every one numbered and careful the past of the past, he was mentered in the has measure of the subter how as menter of the same that the past of the same there, he was artiving to do his work, and to fill be past on the higher I fe, belong do yone before him, he could also here were who had yone the insumerable, yit every one numbered and careful the start the same at the theory of the same the same the same the higher I fe, belong do yon the same the s

#### HENRY T. CHILD.

The funeral of the late Geo. W. WINFLOW, took place Tuesday morning, Dec. 94th, from his late residence in Kalamazoo; Mich., and was largely attended,-many of Raismascoo; Micn., and was marger attended, many or the old citizens being present. Rev. Mr. Howland of ficiated, and his remarks touching the life and charac-ter of the deceased were peculiarly appropriate and slo-quent. Mr. Winstow has long been identified with the cause of Spiritnalism and was an effective worker. "He rests from his labors and his works follow him."

### Business | Botices.

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of Ancient Mythe in the Beligions of To-Day:

of Anoless Mytha is the Resignous of To-Day? A curious, learned and painfully suggestive book. It is evi-dent that especial pains is taken to deal delication with the subject.-Chicago Journal. Another curious and remarkable work. It gives, most in-cially, the origin of the symbol of the grass, founded, as it was, in the ancient working of the masculine sexual organs. It is not, perhaps, inst suited to juvenile minds, but to the mature, studious and curious, it will prove of great interest.-The Truth Sceker. 70 pp., 26 illustrations, 12mo., paper, 50 cents. \*\*Tor-sale, who make and vetail, by the Busasso-Purio



ALLAN MANTI-YAT Is the great remedy for Corpu-tive to the purchy way table and perfectly harmless to the number of the atomach, preventing its cost of the state of the fact of the public at a way. The state of the fact of the atomach preventing its cost of the state of the perfect of the public at a way. The state of the perfect of the public at a state of the perfect of the public at a state of the stat

By an immense practice at the World's Dispen-sary and invalids' flatel, having irvated many thod-and cases of those diseases peculiar to woman. I have been enabled to perfect a most potent and posi-live remedy for these disease. To design by the disease. natural specific, I have named it

## Dr. Pierce's Favorite Prescription

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Homers, from the worst Severals to a common fluxes, Pimple, or Exception. Mayreirial disease, dimensional vigorous health and a sound constitution established and vigorous health and a sound constitution established. Frysipled, and there if etc., are readed by had been investigated by had been and the constitution of the sound of the soun



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#### DR. SAGE'S CATARRH REMEDY

produces radical curves of the worst lasses of Catarch, no matter of how long standing. The liquid remedy may be suffect or the tier applied by the use of Dr. PIZBOCK'S Desceles. This is the only form of instru-ment yet invented with which fluid medicine can be carried Migil OF and Fills which fuld medicine can be parts of the affected mass passages, and the chan-bers or cavilles communicating therewith, in which heres and ulcers frequently gaiss, and from which the calarital discharge generally proceeds. Its ge is pleasant and scally underslood, from dimental accompanying each instrument. Dr. dat EV Co-tarrib Remedi curres prepit attacks of schuld in the Nead by a few applications. At is mild bad pleas-ant to use, containing no strong or caustic drugs of polaces. B. V. FIERCE, M. D. Prepry, Work's Dis-umance and Investige House, Budday, V.

#### RELIGIO-PHILOSOPHICAL JOURNAL.

## Song of Eros (Love) to the Hours.

BY BELLS BUSH

To the halls of the past, to a shadowy throng. Ye are tripping away, away, And the sounds ye weave in your mystle song. Are the volces of Night and Day. Ye go, and ye come not back O'er the still and solemn track, And never more will the tremulous chimes O'er the the musical beat Of your pattering feet Ring out in the courts of Time.

. .

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

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 Abbeas 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 Ye float on your sylphic wings, And the tongue of time throngs the lapping day. Like an ominous bird Croaks on unheard. 'And mutters his doleful lay.

But slowly and sadly ye move along To hearts in the homes of sorrow, Who wistfally watch for the coming on Of a brighter and better morrow. Pale 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 shrinks away.

Glide on, glide on, ye merry theives, 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 elfin glee, The holiest 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 blue curtain sky, And at eve I am seen in a star; I breathe in the soft flowing streams, I live in the maiden's dreams, 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, Like stars o'er the infinite sea. Ah, light in my sunny bowers

Are the steps of the laughlug hours, And their pulse beats quick, and their breath is free, But I charm them well

With a holy spell -That they can take nothing from me!

Glide on, oh, years, to the shadowy throng.

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 etil to themselves or others. The practices of the lowest forms of feticism and of the highest forms of Christianly, 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 pelated 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 secraments, 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 (apply, 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 the best for us to do; and unless we know the nature of our relations to them, we may do the most meaningless, useless, abaurd or injurious things in the hope of securing the bene, fits or escaping the evils of that relation. The nameless science, therefore, which must supersede 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 analyels and verification which reject all traditions, beliefs, hopes, fancles, 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 delude 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 science of facts and their relations shall displace, even in the minds of the most cultivated and enlightened nations, those systems of religlous faith and practice which are now in vogue -among them. Nevertheless the facts and phenomena of Modern Spiritualism are being slowly vertified 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 are proved:

1st. There are invisible, fuite, 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, thereas would, at first sight, seem to be facts enough in our possession to justify the presentation of the To say nothing of the mass of Spiritualists who following as a third proposition which may be re- never think in that direction. Of all the books I garded as proven, asmely: 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 justified 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 mesger, 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 baings 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. Bociology 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 and psychical powers re-lated 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 siready 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 chemistry in making a polsonous compound with which to kill a man; or I may practice the science 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 slready grown out of our intercourse with finite, spiritual beings, 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 evil intentions of the parties between whom the relation is established. 'An imperfectly developed science, or an

imperfect 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 phonomena of the day, is the only thing that can make possible to us a scientific knowl. edge of the nature of those psychical beings that existon 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 bet-tering of the present or future condition of human beings of of spirits, or of both, by an orderly and methodical application of the known laws of their relations.

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, ceremobles, prayers and invocations which grow out of them. It is true, as already stated, that Spiritualism has not, as yet, developed a science; 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 amelloration 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 race.

A QUESTION FOR SPIRITUALISTS; Why are Our Chadren's Lyceums a Failure? BY THE CONDUCTOR OF THE CLEVELAND (O.) LYCE-- UM, THOMAS LERS.

Until this question is answered, I see no prospect 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 unanawered. 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 alight transformation of the old adage: "I live in Lopes, 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 Manual, 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 ignorance of the contents of the Manual, even by the officers and leaders engaged in the work, 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 dutles and plan of their work. Our church breth. ren 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 zealously 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 of. fices 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 Spiritualists 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 spathy; because we are not above the plane of phenomenal Spiritualism; because we are not true to our convictions; because we are Spiritual-Ists in name only; because of the church pressure to which so many of us yield; because our children drift, or are enticed 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 our selves to be outtalked, outworked and outwitted in every way by them. They worship in costly ed. ifices, 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 ]oker," popularity! But it was not always to with them; they worked hard for their popularity, and earned it. Cannot we, with our boasted superiority, by united and scalous efforts, popularize our movement? Certainly we can! "The fault is in ourselves that we are underlings." 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 elas we Se too deplorably lasy to take proper care of the

treasure. When too late, we shall wish we had, for such an inestimable germ 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 appreclate 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 progession. ists, let's do our duty! With the new year, let us have high resolves, and work to defend and cherish the glorious honor of Spirftualism by organizing lyceums all over the land. "As Josiah Allen's wile 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 expensat of the Spiritual Philosophy. Let the glorious old Banner of Light also inscribe as a motto on its well wor Mesign, 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. Fannle Allyp, does wherever she lectures-raise their voice in the lyceum cause. Let them all, in earnest tones, arouse Spiritualists from one and 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,-tecollect 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 of 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 thoroughly prosecuted through all the channels above named, the Children's Progressive Lyceum will be as popular as the orthodox Sunday 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.

# BT MARY DANA SHINDLER.

(Founded on fact )

**JANUARY 4. 1879.** 

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, awakened, as they were, by the enlivening sound of St. Michael's early bells, chiming a cheerful Christmas carol. The stock. ings were duly emptied of their varied contents the family prayers were over, and the breakfast eatent no, not eaten, for their eagerness topperform 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 upop her breast, and her sons and daughters, all grown, kneeling around her bed, and bathed in tears. They made room for the children-as sincere mourners as they-to join the sorrowing group. Soon they perceived, by the faint but regular breathing of the sufferer, that fife was not yet extinct, and slowly she turned upon them her dying eyes, and made an ineffectual effort to stretch forth her hands toward them.

"Ho 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 specer. claimed, "You see dat, Jesus? Dare's my burryin' shroud!" 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 gap, and all-was over.

"Ain't I ben tell you so?" Shrieked Tom; and down he fell on the floor, sobblog 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. Balley.

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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 engulfed so many crafts of sufaller 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 h 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 lead. ers, 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 pollcy 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 ligte 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-sympathefic, noble and generous to all. The RELIGIO-PHILO-SOPHICAL JOURNAL has been a weekly, we omevisitor, 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 respons-Ibilities. 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 RELIDIO 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.

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 Ring out in the courts of time! Belvidere Seminary, N. J.

> Beligion and Science. BY PROF. 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 refations, 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 simplyandeavor to reach an end-to attain a resultby 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 re-ligion is based mainly, I might almost say wholly, upon hypothetical and unreal relations; and hence the results simed at can never be attained, any more than water can be made out of oxygen and nitro. gen, instead of oxygen and hydrogen. All relig-ous practices are based upon a bellef, either ex

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; tress.

The children were sealed on the hearth.rug. busily'engaged. A large dark-blue woollen garment was spread out on their little laps; Edward and Emms, 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 wait. ing 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 waiting button, Tom concluded to use his tongue, and began-in this wise :- "Mass' Ed, what you respec' Mod Molly guine say when she see disyer blg 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'il run down he' cheek, an' he'll say 'You see dat, Jesus? You see what dose chillen done brung fur ole Molig!" An' den he'll put he' han' in he' big pocket, an' haul out some grounnuts (peanutscalled in Charleston groundnuts) for we, an' som candy! hal 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

asked 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 alling considerably and had not paid them a visit for a good while. The children wished to make her a valuable 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

Professor Max-Muller on Athelam:-The following is extracted from Professor Max-Muller's article in the Contemporary Review for November, 1878, p. 731 :- "There is an atheism which is unto death; there is mother atheism which is the very life blood of all me faith. It is the power of giving up what, factor best, our most honest mo-ments, 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 trustin truth, the true self-sacrifice, the greatest trustin truth, the truest faith. Without that athelam do new rollg-ton, no reform, no reformation, no resuscitation would over have been possible; without that athe Ism no new life is possible for any one of us."

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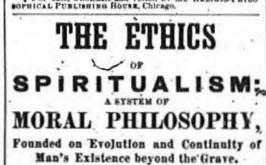
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#### DISCOURSE.

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 immor-tality, 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 preten-tious sciolism, which would have you accept as science what has no real claim to the name. The hypotheses of men partially ecientific, 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 pre-tense 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 parti-cles, 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 ad-mitted 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 ense, 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 contin-ued the Matterialists new has their reasonued, the Materialists now base their reasonings on the second hypothesis, that of inter-atomic voids 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 characterize matter.

In the presence of notions so little positive as these, it is not surprising that thinking men should charge Materialistic science

with arbitrarily dismissing or evading cer-tain fundamental questions relative to mat-ter, 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 said, they have need of at least appearing to solve it. If they had put it virtually aside, and said nothing of the origin of matter, they would have seemed to accept the dogma of a divine creation, and that must be denied or ignored, by them at all hazbe defined or ignored, by them at an naz-ards. 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. Now 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 cavaller fashion, the question of the end of the matter, by saying that they can-not understand how matter can be annihil-ated, and consequently that it is immanent,

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

gence? To say, then, that the effernity 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 con-sistent idea of its substance; and yet we are sistent idea of its substance; and yet we are told that it is an "*a priori* cognition of the highest order," that this utterly inscritable being has not made, and, cannot either make or destroy a single particle of this utterly 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 merelun demonstrated 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, hadrogen, oxygen and ndrogen, in such a way that we can con-ceive how from the sum of them a soul arises, so long is it simple charlatanry in Materialism to affect to speak authori tatively 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 eminent 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 of all that is logical and scientific. mockery

But Materialism further tells us that mat-ter 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 deduc-tions 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 commence-ment; 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 evides a subtential physics in the

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 number.

#### RECITATIONS.

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

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

# What, then, in its last analysis, is this force that persists but the equivalent of a divine-energy? What is this "unknown of Dz. Gardaer.

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

Dear Friends-Standing here amid these 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 elo-quent in the hearts of those standing here, transcends mediation, and is sufficient for 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 unaided by their immed-iate counsel and guidance; yet we may surely trust that in the deep places of his inner life he may yet recognize their pres-ence and be thereby comforted and strength-ency 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 fold-ed this little one like a tender lamb to his bosom, and breathed blessings upon his Will love which is stronger than death and the grave forget its own? and will not the freed spirit return over the celestial highways toguide 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 Kender name of mo-ther. 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, frm in purpose, prompt, decided 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 hely to the fore front of pattle 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 are for to do him instice

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 filled 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

Inging souls the perfect demonstration of immortality which we so earnestly desire. When the kindling glory of the morning flushed the eastern skies, his spiritual vis-ion was unscaled to the light of the celestial day; and now, when the shadows of even-ing 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 pesce, with blessings on thy head; Go to the land where son's 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

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 ven-geance, not justice. It is brutality, not retof 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 be-comes 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 compounity 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 Curlous Vision.

I relate the following merely because I deem it advisable to place 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 an 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 suddenly 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 togs Protestant. My wife has had a second vision like the above, showing her the funeral procession of her God-mother, regiding at Heldingsfeld, Bavaria. I report this now, as it will enhance its value to have it stated advance of its future verification. From child. hood 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. HOFFMANN.

Giles 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 slate, 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, 1 shook out

and examined the cloth which was to be spread

over the table. She filled a glass partly full of wa-

ter, 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 bealde

her, and could see no possibility of deception, and

in two minutes, or less, she lifted the slate and

glass onto the table, and in it was a large, white

llly, its fragrance filling the air before it came in

sight. These are the plain facts as fresh in my

mind; all can indge 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 evi-

dence of ganuineness and likeness, with names

etc., given. I was an entire stranges to Mrs

Simpson, having only met her twice in a large

company in the past weeks. This is my "plain,

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

Matter, a general term, not being susceptible of a scientific determination, the pre-tended 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 associat-ed, thenceforth, with the idea of existence, that we can no longer separate it from that that we can no longer separate it from that idea without a great effort of reflection. And so those who talk about the indestruc-tibility of matter, do not really know what it is that they call eternal and indestructi-fole. Before affirming a proposition relat-ive to that of which they speak, it would seem to be indispensable to know first what it is of which they are speaking. it is, of which they are speaking.

seem to be indispensable to know first what it is,of which they are speaking. The same defect vitiates the arfti-theistic argument based on the persistence of force. Can we reasonably affirm this persistence without first even attempting to define force of which we claim the persistence, any 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 agnostic school, we are to understand, by the persist-ence 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 Un-conditioned Reality without beginning or and! So the road, though circuitous, leads us after all inevitably back to Theism and Spiritualism. Since the conclusion of Ag-nosticism 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 c o all forms of force.

Though Christ, a thousand times In Bethiehem 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.

Ahl would thy heart but be Amanger 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 be-fore 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 stupendons truth-a truth which all spiriteal science impresse a truth which all spiritual science impresses upon us—awaken a fitting desire to make, the temple of our hearts fit for Thy inspec-tion; 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 con-formity with Thy holy laws. May we qual-ify ourselves for a heavenly companion-ship; may Thy kingdom come in our lives, and in our hearts ever here: may we save 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 su-preme moment of transition find us wholly resigned to Thy will, and exultant in the assured prospect of our immortality. Ameur

#### HYMN.

One sweetly solemn thought Comes to me o'er and o'er: I 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 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 that we may perfectly love Him in loving goodness and in doing good, and in perfect resignation to His will, which is blessed-ness and life eternal. Amen!

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 pil-lory, 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 disgrace of the whipping-post for a long time past has been confined to Delaware; but Virginia has reintroduc-dit and the new base the forthe mention ed 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 aby surprise. The bitter vindictiveness of religious intolecance, which scarcely knew any bounds to its cruelty, and the degrad any bounds to its crueity, and the degrad-ing influences of slavery then urged on the people of Massachusetts to acts of barbar-ism in which they imagined they were de-voutly serving God as well as humanity. They dragged men to the pillory and whip-ping-post for the most trivial offenses, and compelled them to go to church upon pain of fine and imprisonment. Religious toler-ation was secured at an early period of our of fine and imprisonment. Religious toler-ation 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 clear-ily in the remembrance of slavery, is the whipping post. The branding-iron, the bloodhoun, the auction-block, were horri-ble 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 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 boasted the largest measure of freedom in the world.

freedom in the world. The war of the rebellion compelled the South to reliminush human slavery, and yet two states, Delaware and Virginia, cling to its most degrading and barbarous accesso-ry, the whipping-post, and almost every day men and women (if they are black), cop-victed 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 whitped about as many colored girls as he had men. "We make them strip down to the waist, and I lay the stripes on pretty

unvarpished story. Chicago, Dec., 1878.

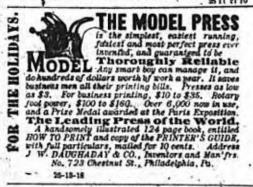


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