Eruth Genrs no Mask, Pows at no Human Shrine, Sceks neither Place nor Spplause: She only Laks a Bearing.

VOL. XXV.

JNO. C. BUNDY, EDITOR.

CHICAGO, JANUARY 11, 1879.

\$3.15 IN ADVANCE. SINGLE COPIES EIGHT CENTS.

MO.

The Fashionable Creed.*

This is the creed you must believe in,-The creed of Mister Leslie Stephen: "I believe in fire and water, And in Fate, Dame Nature's daughter; Consciousness I set aside; The dissecting-knife's my guide. I believe in steam and ice, Not in virtue nor in vice; In what strikes the outward sense. Not in mind or Providence.

"As for truth, the ancients lost her; Plato was a great impostor; Morals are a vain illusion, Leading only to confusion; Immortality's a dream: Life a simple force, like steam.

"Not in Latin or in Greek For instruction let us seek; Fools like Bacon that might suit, Who had better have been mute. Let us study snakes and flice, And on fossils fix our eyes.

"Would we know what men should do, Let us watch the kangaroo; Would we learn the mental march. That depends on dates-and starch. I believe in all the gases As a means to raise the masses; In the soul's annihilation Without any hesitation: In the simightiness of matter; In Bob's atheistic patter; In the gospel Huxley preaches, And in all that Hackel teaches.

"Some far tadpole was the founder Of our race-no truth is sounder. Do not think the tie to smother; Yes, the jackass is my brother! Oh, what feelings sympathetic, In one holy union blended, Show me whence I am descended? How much wiser this decision Than the beatific vision! How much better death eternal Than the immortal hope supernat! Stupid thought,-a glad communion. With our loved ones in re-union! What is love but selfish craving. In a dream-land us enslaving! What are all religious notions But the scum of vague emotions! None believe such trash sincerely-'Tis a false pretension merely.

"Force and matter tell the story, And to them be all the glory! Mind and all things they engendered; To them be the worship rendered! Carbon animates ambition; Oxygen controls volition: Whate'er is good or great in men May be found in hydrogen: For the body, not the coul, Governs the unfathered whole. There's no God-be certain of it-And I, Stephen, am his prophet!"

Remodeled from lines by Prot. Edward Forbes.

THE CASE OF MISS FANCHER.

A Prominent Spiritualist Replies to Dr. Beard's Strictures.

With also a Few Words for Dr. Hammond-Materialism will Not Answer even when Arrayed in the Garb of Protended Science.

[From the New York Sun.]

SIR:-In a tract entitled, "The Scientific Lessons of the Mollie Fancher Case," by Geo. M. Beard, M. D., New York, the writer says: "Unsought-for evidence has been brought to me from various quarters— from physicians and from clergymen as nonorable and as able as any whose names have appeared in connection with this case that Mollie Fancher intentionally deceives; that she lives on the fat of the land; that the fancy articles she professes to make are made for her; that her reading without eyes is done by trickery; but all this, like the evidence on the opposite side, is of a non-expert character, and can, in science, receive no consideration."

So it would require an expert, would it, to decide whether Miss Funcher "lives on

to decide whether Miss Fameher "lives on the fat of the land;" an expert like Dr. Beard? No buisher, cook, matter d' hotel, or lover et sood suting, would be competent to decide the dusting, would be competent to be referred to answer (if they have not already done so) what seems to me a very gross and unsalied for attack on a lady prostrated by disease. It is very much as if one were to publish a paragraph like this: "Unsought-for evidence has been trought me from various quarters, by most homorable and trustworthy persons, that Dr. Blank is a forger, a thief and a mitrager; but as the testimony is of an entirely non-expert character, it can, in science, receive no consideration."

Could Mrs. Candor herself have done it better than Dr. Beard in this attempt to slay a reputation? Sheridan's lady limited her scandalous remarks to the drawing-room; the Doctor sends his broadcast over

room; the Doctor sends his broadcast over the land in a published tract.

It is not surprising that Dr. Beard should be very much disturbed by the strong and respectable testimony, recently published in the Sun, in regard to certain remarkable phenomena similar to those which he has been denouncing lustily for several years as impostures or delusions. He is committed to a theory which would dismiss all supersensual facts as impossibilities. Having persensual facts as impossibilities. Having claimed that only an "expert" is qualified to observe a fact in clairvoyance, to com-prehend whether Miss Fancher, or any one else, really ever did read through the folds of a sealed letter, or utter certain words, indicating prevision, or execute a piece of fancy work in the dark; and having further claimed that in the whole world at this time there are only seven or eight experts of the kind needed, he gives us very clearly to infer that Dr. Beard is one of those

ly to infer that Dr. Beard is one of those seven or eight very highly gifted persons, nay, the very Corypheus of the band.

But when we come to inquire into his claims to be recognized as an expert, we find that they are mainly of a negative kind; based, not on his acquaintance with inductive facts, but on his estimate of his own remarkable cieverness at "deductive reasoning." Great as a physician, it seems he is greater as a metaphysician; and it is in this latter capacity that he appears in assuming to decide what things are subjects for scientific inquiry, and what are not, and whether or no Miss Fancher is an impostor.

Why is clairvoyance untrue, according to Dr. Beard? And he gives us to understand that it is untrue, because "absolutely disproved by deductive reasoning," and because the "special sciences," to which its claims must be referred, know them "to be

false without any examination!"

So it appears that his "expertness" is derived from not knowing certain facts which certain weak-minded persons, like Sir Wm. Hamilton, Dr. William Gregory, Professor of Chemistry in the University of Edinburgh, the nine members of the five-year Special Commission on Mesmerism of the French Royal Academy of Medicine, together with Archbishop Whately, Dr. Ellietson, Dr. Ashburner, Dr. Esdaile and others, after long and patient investigation, have claimed to know.

If this be not a somewhat arbitrary extension into the domain of positive science, of the etymological process by which lucus was said to be derived a non lucendo, what is it? Truly, it saves a deal of trouble, but how is it made available in the education of an expert? There I confess myself non-

Deductive reasoning may err, as well as intuitive judgment. It was deductive reasoning that led Bacon, Melancthon, Luther, and other learned men to reject the Copernican system. Deductive reasoning opposed the introduction of gas, the system of cheap postage and ocean steamship naviga-tion. It refused to look through Galileo's telescope. It was very incredulous also as to the possibility of Edison's talking ma-chine; and it has stood in the way of many great inventions and wise reforms.

Dr. Beard divides the universe into the known, the unknown and the supernatural; and he tells us that "in the realm of the supernatural all things are possible and all things are undemonstrable. Now, would it not be a little less unscien-

tific to say that we really do not know

whether there is anything supernatural; that what seems to us such may be merely the natural, unrecognized or misunderstood? What possible reason has a man claiming to be a man of science, for saying that "in the realm of the supernatural all things are possible," when he does not even know of the existence of the supernatural?
Ruling out the supernatural as merely imaginary, what right, then, has Dr. Beard to say that certain well-attested facts are legitmate subjects of scientific inquiry, and others are now? How event under his no others are not? How, except under his arbitrary metaphysical assumptions, is he going to make even a show of a defense? He would subject the proof of a fact to the same a priori limitations as the proof of a hypothetical proposition. The rotundity of the earth would not have been proved to this day if men of science had been "ex-perts" of the type of Dr. Beard, and main-tained that facts cannot be demonstrated as well as propositions, or that they can be annihilated by his "deductive reasoning." The trouble with him is that he confounds

deductive evidence with intuitive, and vice versa. Now, it is demonstrative evidence only that is in the true sense scientific; and how, out of his purely negative notions, is he going to give us any demonstrable proof of his negations? In his claim to judge of scientific possibilities by his "deductive ressoning," he is simply an idealist or an intui-tionalist; and in his presumption that he can truly test the delicate psychical phenomens in Miss Fancher's case by his rude. material, dictatorial processes, irrespective of the subtle, influences which his very presence, in his aggressive, positive, unsympa-thetic state of mind, would introduce, he is a course realist, and no more qualified as an "expert" to discover the facts of such a case

than a blackernith or a payior.

To show how far Dr. Beard is marely a despotic idealist in attempting to invalidate by his "deductive ressoning," certain well established facts, let me call the reader's

attention to the following: In the year 1826 the Royal Academy of Medicine in Paris, appointed a commission of eleven members, who inquired into the whole subject of mesmerism for five years, and in 1831, reported in full, and in favor of the reality of almost all the alleged phenomena, including clairvoyauce. Of the eleven members, nine attended the meetings and experiments, and all nine signed the report, which was therefore unanimous. They say: "We have seen two somnambulists distinguish, with their eyes shut, objects placed before them; name cards, read books, writing, etc. This phenomenon took place even when the opening of the eyelids was accurately closed by means of the lingers."

Here was a body of nine trained and skeptical physicians, undoubted experts (though perhaps not after Dr. Heard's definition), who examined the subject experimentally for fire years and then many

nition), who examined the subject experimentally for five years, and then unanimously reported that clairvoyance is a fact. Does Dr. Beard flatter himself that he can annihilate such testimony by his "deductive reasoning?" Or that his claim to be an expert of experts on this one subject can be admitted by those who have studied it prac-tically not only for five, but for forty-five

Dr. Georget, of Paris, in his day an expert in nervous and cerebral pathology, was the author (1821) of a much esteemed work on the "Physiology of the Nervous System," in which he boldly professed materialism. But in his last will and testament he writes: "Hardly had my "Physiology" appeared, when renewed meditations on a very extraordinary phenomenon sommarbulism. when renewed meditations on a very extraordinary phenomenon, somnambulism, no longer permitted me to entertain doubts of the existence within us, and external to us, of an intelligent principle, altogether different from material existences; in a word, of the soul and God. With respect to this, I have a profound conviction, founded upon facts which I believe to be incontestable. This declaration will not see the light till a period when its sincerity will not be doubted, nor my intentions suswill not be doubted, nor my intentions sus-pected." It was not published till after his

And this expert in nervous diseases. Dr. Georget, was converted from materialism by facts quite similar to those attested by Dr. Duryea and others in Miss Fancher case. But Georget was not the only eminent expert converted from materialism. Dr. Beard has of course heard of Cabanis, author of "Rapport du Physique et du Moral de l'homme." His writings have been a vast storehouse of facts for materialists, yet in a posthumous letter, published by Dr. Bérard, Cabanis emphatically abandons his materialistic conclusions, and formally recognizes the necessity of an immaterial or spiritual principle. Few of the writers, who are now using the arguments of Cabanis against the existence of psychical powers in man, ever mention the interesting fact that he lived to retract his er-

A clairvoyant boy at Plymouth, England, whose case will be found reported in the "Zoist" (vol. iv., pp. 84-88), was subjected to the examination of a skeptical committee whose names are given, and who seem to have done their work very thoroughly. First his eyes were examined, and it was found that the balls were so turned up that, even were the evelids a little apart. ordinary vision was impossible. Then he was closely watched, and while the eyelids were seen to be perfectly closed he read easily. Then adhesive plaster was applied, carefully warmed, in three layers, and it was watched to see that the adhesion was perfect all around the edges. Again the boy read what was presented to him-sometimes easily, sometimes with difficulty. At the end of the experiments the plaster was taken off strip by strip, by the committee, and it was found to be perfectly secure, and the eyelids so completely glued together that it was a work of some difficulty to get

them open again.
Is a case like this one in which "deductive reasoning" must be permitted to make us insensible to the force of facts, perfectly well attested, continually repeated, and more common now than they have been for the last fifty years? If facts are to be thus left to the mercy of an individual's deductive reasoning, why not dispense with a jury in our courts of law, and employ some expert of a judge to render verdicts?

Dr. Schmitz, rector of the high school at Edinburgh, whose school-books, published by the Messrs. Harper, are used in many American schools, had a clairvoyant boy at his house, who accurately described Prof. Gregory's house, and the persons at that time in the dining room (afterwards ascertained to be correct). As a further test, Dr. Schmitz was asked to go into another room with his son, and do anything he liked. The boy then described their motions, their jumping about, the son going out and coming in again, and the Doctor beating his son with a roll of paper. When Dr. Schmitz returned, Prof. Gregory repeated all the boy had said, which the Doctor, much astonish-ed, declared to be correct in every particu-

A party of experts of whom Serjeant Cox, a well-known lawyer of London, and President of the Psychological Society, was one was planned to test Alexis, the famous French clairvoyant. A word was written by a friend in a distant town and enclosed in an envelope, without may of the party knowing what the word was. This envelope iwas enclosed in six others of thick brown paper, each sealed. The packet was handed to Alexis, who placed it on his fore-

head, and in three minutes and a half wrote

head, and in three minutes and a half wrote the contents correctly, imitating the very handwriting. (See "What am I?" by Serjeant Cox; vol. 2. page 167. It may be found in the Boston Public Library.)

Robert Houdin, of Paris, the greatest of modern conjurers, whose exploits are well known, took his own cards and dealt them himself, but Alexis named them as they lay upon the table and even named the trump before it was turned up. This was repeated several times, and Houdin declared that neither chance nor skill could produce such wonderful results. He then took a book from his pocket and asked Alexis to read something eight pages beyond where it was opened, at a specified level. Alexis pricked the place with a pin, and read four words, which were found at the place pricked, nine pages on. He then told Houdon numerous details as to his son, in some of numerous details as to his son, in some of which Houdin tried to deceive him, but in vain; and when it was over. Houdin declared it was "stupefying," and the next day signed a declaration that the facts reported were correct, adding: "The more I reflect upon them the more impossible do I find it to class them among the tricks which are the objects of my art." His two letters were published at the time in *La Siecle*, May,

Will Dr. Beard contend that Houdin, the Will Dr. Beard contend that Houdin, the most expert of conjurers, and whose business it was to find out every trick that he could utilize to strike one with astonishment, was not after all, so much of an expert as himself; that he did not know how to investigate by "deductive reasoning," and that what he thought he saw did not happen? If the Doctor can find any persons simple enough to believe such a claim, he is quite welcome to such converts.

quite welcome to such converts.

Captain R. F. Burton, the famous English traveller and explorer, in a letter to the London Times (Nov., 1876), writes: "The experience of twenty years has convinced me that perception is possible without the ordinary channels of the senses:" and he remarks on the subject of clairvoyance, that it is to be "proved or disproved, not by hard words, nor by mere logic, but by experiment and facts."

A very different opinion, it would seem, from that of Dr. Beard, who wishes us to take it for granted that his "deductive reasoning" must settle the matter, and if facts contradict that, why then so much the worse for the facts!.

Dr. F. Lefebre, Professor of Pathology in the University of Louvain, a very learned physician, would not have discredited Dr. Speir's testimony even to an instance of preision on the part of Miss Fancher, for he writes: "It is possible that the power of foresight by somnambulists may be raised to a degree far above the ordinary level, and that they can sometimes penetrate into the future so far as to excite our utmost astonishment."

Unnumbered incidents, similar to those l have related, might be quoted. I have witnessed many myself during the last forty years and I have seen what the cleverest conjurers can do in imitation of clairyoyance and mind-reading; but I will take the word of the best of them that the process by which the genuine clairvoyant gets his knowledge is incommunicable. Mr. Bidder, the highly esteemed English arithmetician, who excited wonder when a boy by his instantaneous answers to complex questions in arithmetic, on being asked how he did it, replied: "I don't do it—I see it." And the clairvoyant can give no better explanation than this.

The only true experts in such a phenomenon as clairvoyance are those who have studied it experimentally for a long series of years, co-ordained the facts, ruled out all that was doubtful, and by repeated tests satisfied themselves, under a great variety of conditions, and through many clairvoy-ant subjects, young and old, the sound in body and the unsound, the ignorant and the educated, that the existence of such a faculty is proved beyond a question. The very element of positive, aggressive distrust, which Dr. Beard, would bring to the invesligation of so subtle a phenomenon, would be fatal to any satisfactory result.

A name or a fact which we try to force

ourselves to remember may evade our most anxious endeavors. But if we give it up, and think of something else, it may soon start up automatically as it were, and summon consciousness to seize it. Every experienced investigator knows that the most wonderful proofs of clairvoyance are those that are unexpected and spontaneous. Try to extort them by your imperious manner, or show distrust, (and you cannot well feel it without showing it to clairvoyant sympathree) and you spoil the conditions, and perhaps go away ignorantly pronouncing it all a delusion.

"Fear of experts," says Dr. Beard, referring to Miss Fancher's case, "is one of the symptoms, almost pathognomonic." Not a fear of genuine experts, but a sense of the folly of dealing with those persons who are strongly committed against the fact, and who bring the predetermination not to be convinced, is the real motive that makes the sensitive subject shy of such experi-

Dr. Beard tells us that "human testimony is the product of the human brain." It was but just now that Dr. Hammond, who also denounces the Fancher narrative as "all humbug," and who asserts that "there never was a case of clairvoyance," told us that "the spinal-cord and sympathetic ganglis, are not devoid of mental power." How, then do we know that human testimony

does not come from the ganglia? Once it used to be thought that mental manifestations came from what the simple still call the mind; and that the brain was merely an instrument for thought even as the eyes are for seeing, and the ears for hearing. But, "nous avons change tout cela." Thought is now merely a product of the movement of certain kaleidoscopic molecules in the brain; and if I think differently from Dr. Beard he must not blame me, since it is merely because the molecules in my brain get disposed, or shaken up, differently from those in his own. Thus thought lacks the character of logical necessity, and universal truths are impossible, all except those that come from his own individual "deductive reasoning." Here are his words: "Human testimony is the product of the human brain, and its scientific study belongs to those who, like physicians, devote themselves to the study of the brain in health and disease." and disease.'

So, then, it now appears that all these books that have been written on mental philosophy, the human understanding, logic, and the laws of evidence by the Aristotles, Lockes, Berkeleys, Humes, Kants, Hegels, Hamiltons, Mills, Von Hartmanns, Black-stones, Kents and Storys, must be displaced as rubbish to make room for the writings of Drs. Beard and Hammond!

of Drs. Beard and Hammond!

And if Dr. Beard is an expert in judging of human testimony, why not in judging of other "products of the human brain," and for the same reason? Why can he not lay down for us the laws of taste in poetry, painting, music, and general literature? Are they not all, equally with human testimony, products of the human brain, and does not their "scientific study" belong to one who devotes himself "to the study of the human brain in health and disease?"

Dr. Beard says: "We have not in our profession a more honorable or able body of men than some of the Brooklyn physicians who have been, directly or indirectly connected with the case of Miss Fancher; and yet the instincts of the majority, both of general practitioners and specialists of

general practitioners and specialists of nervous diseases, reject all of their testimony relating to the claims of clairvoyance,

mind reading, and prophecy." This time it is "instincts," that must be admitted to the witness stand under Dr. Beard's ruling. When it comes to quoting the "instincts" of certain physicians as any authority in a question of clairvoyance, is it not in order for Dr. Beard to explain how it is that the instincts, coupled with the long and multiplied observations of men like the Rev. Dr. Daryea, Prof. Charles E. West, Henry M. Parkhurst, and Dr. Speir, all in Miss Fancher's favor, should not be as authoritative as the instincts of professional persons experimentally unacquainted with the facts, probably not knowing Miss Fancher, and who now, on purely a priori grounds, mere instincts, would impugn her honesty? "Instincts, and deductive reasoning!" Does Dr. Beard really suppose that men seriously in search of facts, are to be

staggered by arguments like these?"
But Dr. Beard is not without a precedent. There is another eminent authority, one who in a certain department was himself an expert, who thought as highly as he of instinct, and said: "Beware of instinct! The lion will not harm the true prince. Instinct is a great matter. I was a coward on instinct. I shall think better of myself and thee, during my life. I for a valiant lion. and thou for a true prince.

"Studying the subject through the reason," says Dr. Beard, "we know deductively by the law of biology that no member of the human species can have any quality different in kind from those that belong to the race.

If anything were needed to show the shallowness of Dr. Beard's pretensions to be an expert in regard to clairvoyance and cog-nate phenomena, this one sentence would suffice. What real expert denies that clair-voyance is a faculty probably latent in all human beings, but developed only under certain conditions, abnormal or infrequent? Because an adult man may not be able to

tell one tune in music from another, and little Mozart at five years of age shows marvelous powers both in executing and composing music, do we infer that Mozart had "a quality different in kind from those that belonged to the race?" Ciairvoyance being sometimes condition-

ally manifested, we infer that the same psychic faculty is common to all human beings, though, in this life, unconsciously latent or undeveloped.

Dr. Beard takes certain facts gleaned from his experience as a medical adviser in nervous diseases, and rejects, simply be-cause they do not harmonize with his foregone theory, a large class of other facts gleaned by competent persons giving spec-ial attention to the mental phenomena manifested. How, then, can we place any reliance upon the deductions made by him from laws or rules derived, not from all the facts, but from only a few, and those, per-haps, purely physical in their nature? In

haps, purely physical in their nature? In what possible way has he qualified himself to pronounce against facts which he has not witnessed, but which are amply attested by other persons, including physicians? "Why, by my deductive reason," he will reply, while the truth is that there is no reason in his deduction, since he has necepted but a portion of the facts, and arbitrarily excluded others which he claims to know, "without examination," are faint. It follows, then, that what he calls his desirable reasoning has no more scientific value.

NOTES, GREN-THOUGHTS, FRAGMENTS.

RY SELDEN J. FINERY.

REASON, SOUL, SPIRET; THE ULTIMATE PORT OF FUR All forms of force known to the but one, the training of into some other form. Thus us I have the training of electricity, chemical affigure, magnetical and motion are each capable of being trainformed into the other forms of force. Neither of these then, can be called the ultimate form of force or power. Man's mental force is ultimate. He takes in oxygen, light, heat, etc., and transforms them into vital force,—then into mental and spirit-power; the formative powers. This spiritual force, this power of reason, is ultimate and final. There the process of transformation of forces, ceases. Into no higher form can any force arise. Some may be startled by the fact that our mental power depends upon the amount of transformed "physical" force which one can produce. But men de. ceive themselves by the term physical force. Primalforce is not physical; cannot be seen except by and in that ultimate form which it reaches in man, called reason, soul, spirit. Here in intellect, in reason, in spirit, in conscious ness, all higher transformation ends. Downward into lower orms, this higher may descend; but above reason, love, truth, beauty, wholeness, spirit, it does not rise. Which form, then, are we to regard as primordial and original? Heat, light, electricity, chemical affinity, magnetism, vitality, nerve force; or soul, mind, reason, spirit.

Remember, that though heat and light are the agencies of the growth of vegetable and animal life, yet the formative germ, which in each individual and species, gives shape and character to life itself, transcends these. Each germ is a type of some ideal, model, or archetype, which determines the cycles of career of its own evolution. Heat and light are indispensable to the growth of each plant; but these forces evidently do not determine the type of its life, or the cycles of its organic career. They simply furnish stimulus, perhaps the material of growth; but they do not furnish the archetype of species or career. Even Dr. Carpenter, the most intense materialist of modern times, admits that the mode of growth of any plant, is determined not by these so-called physical forces, but by its "germinal capacity."

This type forming power must be the ultimate original power of all forces, and we have seen that the only form of force, which we find answering to this, is Intelligence, Reason, or Spirit. This power is a formative force—as witness arts in all its forms, society, mechanics, inventions, etc. We see that the original power, the primordial force must be type-forming, or must contain per se, the eternal archetypes of all things. The only analogue to this archetypal power is Intelligence or Spirit in man. Hence this form of force is at least an approximation to the original constructive energy of things. And besides since all transformation of force ends in Reason, in Spirit, how can we escape the conviction, that intelligence or spirit is the primordial and original form of force, more properly called power? Will it be replied that we cannot say because we do not know if spirit or intelligence be the ultimate form of force? I answer, Since all we ever can know of any form of force, must be known in our own spirit, to us, there can never be a higher form of force than spirit itself. If force can exist in any higher form, it would be, to us, as if it were not, and therefore we can

truly say, no other can exist.

PAITH IN AN IMMORTAL LIPE, NATURAL: ESSENTIAL.

Indian funeral rites, ancient funeral rites, provisions for travel into spirit-land, all prove that the spiritual idea is an instinctive, intuitive one; a natural faith, and like those presentiments implanted in the larval sinsects that are to undergo metamorphosis. It is the constitutional presentiment of immortality. Nature does not deceive us. Or if she do, how can we trust our denial of the desire for the spiritual life beyond the grave? If we can not trust the affirmative instincts, how can we trust our second-hand doubts and negations thereof: If the affirmations of our nature are delusive, much more delusive must be our denial thereof. Universal distrust is insanity.

EXISTENCE OF THE SOUL.

Man is the greatest fact in Nature.

Earth-life is a vast drama, in which scenes, acts, actors and spectators are constantly shifting. Generations rise from the ocean of life, swiftly cross the continents of time, and to all physical vision, plunge into the mists that cover the ocean of death, chanting as they march, "One generation passeth away and another generation cometh." Does the earth alone abide forever?

Whence are wer and whither do we tend? These meditations invoke all the powers of our souls. Wonder and hope and reverence take full possession of us, as we thus contemplate the shifting scenes of life's great drams, and behold that.—

Between two worlds life hovers like a star

Twist night and morn upon the horizon's verge;

How little do we know that which we are!

How less what we may be! The eternal surge
Of time and tide rolls on and bears afar,
Our bubbles: as the old burst, the new emerge,
Lashed from the foam of ages: While the graves
Of empire heave like swiftly passing waves."

In the whole how permanent, in the parts how ephemeral is human life, and amid what awful and sublime mysteries it hangs; to what tremendous problems it gives rise; among which none is greater, or more absorbing, than the origin and genesis of the soul and spirit of man.

THE UNITY OF NATURE.

This instead of the idea of the persistence of force, is the deepest law of all science. Hence there is but one original primordial substance.

Unity of Forces.

It takes all mankind to announce all revelation. It takes the whole Church to expound the whole oracles.

All six world-religious have a common origin, a common history and a common aim. All are imperfect. None are finalities. The career of life on earth illustrates geological rhythm. Continents sink and rise, so do races. History illustrates it. Progress proceeds in waves. Reliton, art, science, poetry, philosophy, have their epochs. And all this rythm is a corollary from the unity of nature, and the eternity of force. Continuous unrythmical motion could take place only in an infinite void, destitute of all existence but the moving body. What is this rythm, then, but the successive waves of divine and infinite harmony.

SCHITANCE, LIVE AND ACTION ETERNAL.

Not only is substance eternal, but the changes of substance, the motions and transformations, the cycles of career of things, are also eternal—without beginning or end. If it be not so then there must have been an actual beginning to the order of the universe in some point of definite past time. If there ever were such an actual beginning to the order of nature, then prior to that moment, there were motion, no change, no life, no creation, no creature, and no have of life and being. God was idle; not only idle, but universelves and life imply change, motion and emotions, if therefore nature ever began, Divine Intelligence began, which is a contradiction in terms. Divine Intelligence

cannot be constituted as in a state of absolute rest and institution. But it is notice, the changes of the universe base, it will be in a state of divine power during an statity more an adjunction of things. An eternity of divine powers and public toller. The very idea of God is radically opposed to the notion, that his action, his creative and formative providence began. It would be quite as consistent to set that the Divine Intelligence itself began to be as that it began to act. The eternity of intelligence cannot be apparated in thought, from the eternity of its providence or its action. No more can it be conceived to be intelligence without at the same time conceiving it to be operative, living. If it did not begin to live, it could not begin to act. If it were eternally alive, it must have been eternally active. Nor can you divorce life from the idea of power and intelligence. A dead inactive intelligence is a contradiction in terms.

Hence admit a God, and you cannot escape the conclusion that His creative or formative Providence is eternal, without beginning or an end. But see what follows. The universe in its whole constitution and career must be conceded by the Theist as the field of divine operations. If so, then the order of the changes of this universe, the metamorphoses of things never begun to be either in substance or phenomena. This is corollary from the foregoing. The order of things then is eternal. Substance and the laws of the correlations of parts and forms of substance must be eternal.

WARVESCO.

The eyes of gross persons are musty; are often bleared and suggest within and behind them frog-ponds filled with moral missms and animal fevers. But the eyes of pure cultured and spiritual persons are clear as the morning star, fresh as the dew, and suggest within and above the soul which looks out of them, the overarching firmament of eternal light, liberty and love. The eyes of cultured and stainless maidenhood are redolent of all conceivable beauty and sweetness; nothing is so sweet as human sweetness. * * He who has not and does not love some sweet, pure and beautiful woman, knows not the highest and holiest joy.

MARCH 10th, 1864.

I will be just and fear not: Just in my dealings, just in my relations to every department of life. Perfect, Justice and Love. O! Father and Mother, may I be able to be this. May I become a true son of Heaven.

DOUBT.

Hornmel has it all in, "an ounce of custom outweighs a ton of reason."

Philosophers seeing this tyranny of opinion have been unanimous in making doubt the first step toward philosophy. Aristotle has a fine chapter on the utility of doubt, and on things we ought first to doubt of—(opinion). Paul says, "Prove (test is a better translation) all things and hold fast that which is good," thus implicitly commands us to doubt all things.

"He," says Bacon, "who would become a philosopher, must commence by repudiating belief," and he concludes his most remarkable passages with the observation that "were there a single man to be found with a firmness sufficient to efface from his mind the theories and notions vulgarily received, and to apply his intellect free and without perversion, the best hopes might be entertained of his success."

"To philosophize," says Descartes, "sincerely, and to good effect, it is necessary for a man to renounce all prejudices, in other words to apply the greatest care to doubt of all his previous opinions, so long as these have not been subjected to a new examination, and been recognized (demonstrated) as true." "Ancient philosophers." said Hamilton, "would not admit slaves to their instructions. Prejudice makes men slaves, it disqualifies them for the pursuits of truth, and their emancipation therefrom, is what philosophy first requires of her every type disciple. tive, affirmative, trustworthy and beneficient, because divine. The path of doubt is only the road to knowledge. Evils of doubting are excessive skepticism ending in universal negation; denial, atheism, spiritual darkness and decay. The common mind staggers under an enormous load of beliefs, prejudices, and passions, which to the clear sighted, cultured and pure, are actually awful.

ng pure, are actually RELIGIOUS UNREST.

The universal religious unrest of the whole world of sects, and no sects, painfully but clearly attests, that no mere extrinsic conditions can satisfy the aspirations of the spiritual part of man. Wealth, ease, right marriage, children, fame, power, all external belongings, are inadequate to queli the upspringing aspirations after the ideal excellence. We long for wholeness or holiness of conscience and of consciousness. The superior condition is a condition of harmony of all the human faculties. Illumination is the consequence of this atomic and organic harmony. Suffering, toil, hard usage, great study, an earnest purpose applied to life, a great noble divine aim; these are our saviors, and only these and such as these.

Religion is the slow and tollsome education of the entire nature of man; a calling out into roundness and harmony all the powers and faculties of human nature, until polished and gentle, and impressible as the most perfect mirror, all the facts, all the truth, beauty and value of things, are pictured in the soul.

What is religion? Ans.—Negative.

It is not theology or ecclesiasticism; it is not opinion or belief or doctrine; religion is not Pagan, Jewish, Christian or Mahomedan; it is limited to no climate, country, race or age.

Ans,—Positive.

It is the natural, but slow development of all the powers of our common humanity to a complete and consistent whole, as ordained by the decrees of eternal reason and exhibited by the laws of the cosmos.

Perfection and truthfulness of character are the self-evident intentions of nature; and to attain to this, we must consult, not the standards of superficial theology or systematic ecclesiasticism, but the everlasting and immutable ideas of Nature, Reason and Intuition.

The intuition of unattained excellence, of possible perfection of character and of conduct, is the one motive power of the human race; on, ever onward still; such is the leading of great desire, and a boundless horizon.

Religion has three great ideas: First, Infinite spirit; Second, The human spirit; Third, Inspiration of the human by the divine spirits. Hence arise ideas of duty based on the moral sense. The moral sense implies Supreme Law, Justice, Goodness. The demonstrable part of religion. A soul in man. The immortality of the soul; and spiritual communication.

PUNCTION OF RELIGION.

First-Religion is a divine life. But what is a divine life? Answer—A life in perfect harmony with the divine law. It presupposes divinity at the core of the world; divine laws in its procedure, and the best possible result of things. Second—It presupposes power in man to know, and ability to obey these divine laws. The divine laws must be without human reach, within the reach of all men to know, universal. No partial revelation of these is admissible, while man is holden responsible for his relation to them.

(To be could find.) Copy-right by H. Tuttle & G. R. Stebbins, 1878. Is SpiritualismoGdil Maugh & Die By?

Mr. and Mrs. J. F. Williams of Vibrilian. On the deprived by that terribe thinks, don't be considered in a single week: Frankie, that plant which year, died Nov. 5th; Edith, just past her upon year, died Nov. 9th, and Evah, in her twenty-lifts year, died Nov. 11th. As every father and mother known, the loss was a terrible one, the more from its suddentess, and that dreadful form of death. The collect was a first, there was ab lape. It was a nost that from a death, and when the two first died, the William hearth of the first hand so comfort anywher. When Evah was attacked, we said to make shown die, and they need not expect thy office usualt. Two days before she departed, her spiritual senses became intensified. She saw her little brother and sister with her and talked with them.

Fearing the nervous shock, the death of Edith had been kept from her, but she knew of it and described all the arrangements, even to the appearance in the coffin. Then her grandmother Williams came, whom she had never seen. She described her perfectly, and said she was caring for her brother and sister. They were all waiting for her. "But," said the agonized father, "can you not stay with us, Evah? We shall now be so lonesome! Will you not try to get well for our sakes?" "I will try!" she replied, "but it will be of no use. They have come for me, and I do not wish to stay longer."

From that time on to her death, these spirit friends were as real to her as the earthly ones who stood around her. She knew everything transpiring in the house, and when her grandfather drove up to the gate, was first to see and speak of his coming, although she was in a distant room. Patiently she took the medicine, which she said was useless, and suffering at times the agonies of torture awaited the final moment. To that moment she retained all her mental faculties, only intensified, and after all her suffering, departed with a smile as though greeting the dear friends she met in spirit-life.

Such was the impression made by her spiritual communion, that the bereaved parents well could say, "Oh, death, where is thy sting; oh, grave, where is thy victory." They became as reconciled as it is possible for the human heart to become amidst the ashes of its cherished hopes, and by the lonely hearth, where once a family beloved had gathered. They felt that their children were not dead, but with them still, with love undying and undiminished.

undying and undiminished.

All their children had by their sweet and gentle ways endoared themselves to all the community. Frankie

endeared themselves to all the community. Frankie was a precocious boy, and young as he was, stood at head of his school, when young men and women attended. He was conscientious to a fault and if he thought he had done wrong, or injured any one's feelings, he would at once go to them and ask forgiveness.

A short time before her death, after recovering from a terrible spacem, Evah said to her father, that the time had come, she must leave them. When the time came she wanted him to send for Hudson Tuttle and have him speak for them all. At that time there was so much slarm about the disease being contagious that a funeral was considered inexpedient, but on the 22nd of December, the Methodist church, which was kindly tendered, was filled despite the cold and storm, with an eager audience, wishing to learn of the spiritual philosophy, as taught by Mr. Tuttle

tendered, was filled despite the cold and storm, with an eager audience, wishing to learn of the spiritual philosophy, as taught by Mr. Tuttle.

As the speaker had an audience chiefly composed of church members, although there were a great many Spiritualists, he adroitly based his discourse on their own ground, and made his departure from the xvi: i. of Matthew: "The Pharisees also, with the Sadduces came and tempting, desired him that he should show them a sign from heaven." The ingenious application of the text was this: They were all waiting for a sign from heaven to prove to them the reality of the life beyond. Here in the opening of the spiritual vision of Evah they had that sign.

Then he cited the instances of such communion from the Bible, and showed that it had never ceased, nor could do so. That one law of communion ran through all ages and is true of all races of mankind. Then he spoke of the purity of life demanded by Spiritualism; the grandeur of man's position as an immortal being; the happiness bestowed by the knowledge that our dear departed are ever with us, and the joy of the final union with them, where there are no more partings, no more heart-aches, forever and forever.

One passage of this discourse so perfectly expresses the thoughts which arise over the grave of childhood, that we have reported them, nearly in full:—

Sweet, sunny, beautiful childhood! The whole great world before; a wonder world, where everything is new and strange! The spring of life, where its stream breaks out of the past and flows onward into the cloudenveloped future. What a dream it is, and yet how terribly real! Every child to its loving parents, is a divine incarnation. They feel that it is a wayfarer from another clime. It comes, bringing a new atmosphere of love, of devotion, of self-forgetfulness. Its care becomes a worship, sanctified unselfish. How watches the mother the cradle; with what assiduity anticipates all the wants of her darling. Like a gift from on high, an exotic transplanted from a brighter clime she cherishes it! How father and mother bend over it with souls drawn together by the magnetism of unselfish love, and how thrills their hearts when it first utters their names! Then its half-articulated sentences speak of the spirit with all its infinite possibilities, which unfolds its faculties proving itself akin to the divine.

Like an exotic tenderly watched, while its leaves expand, and the buds seem ready to burst into bloom, touched by untimely frost, is childhood stricken by disease. There is something so out of the general order, we cannot be consoled, and when death claims their young lives we repeat the old, old story. Rachel weeping for her children and refusing to be comforted.

When the aged are gathered to the grave, we feel that the harvest is ripe, the sickle has garnered its own, and that their work has been accomplished. But when childhood is blasted in its budding life, and before us where it made a heaven of joy, remains only an arid desert, briny with our tears, there comes no balm for our wounded hearts; there seems to be no gain, only loss, wretched irreparable loss, and waste of love, which now is purposeless.

Oh, mother, you who watched with such unfaltering solicitude the expanding life which nestled at your bosom, whose ear was first to catch its whisper of your name, and in despair was last to hear that holy name, half-linished on its pale lips of death, when you saw the little coffin lowered in the grave, how utterly perished every hope of your heart, and how completely despair came to abide with you; even now, though the mists of many years have gathered between you and that terrible hour, you cherish the grassy mound, and the vernal dowers that bloom there are precious in your eyes. There is a little marble slab, and a name which sounds like far-off music—is that all!

An all-wise and infinite purpose which rules the universe, has not bestowed consciousness, emotion, reason, feeling on man simply to blot them out. If so, if the heart with all its intense emotions, its aspirations; with chords wibrating to every breath of love, is thus created to suffer, to bear, to break, then creation is a sham, and love itself is a blot on the fair face of nature.

I am thankful that I have a belief which gives me perfect rest; a system of nature that knows no contradiction, and provides for a sparrow as well as a blazing sun.

Solomon's Temple.

BY WILLIAM DENTON.

There are very few persons who have any just conception of what psychometry can do in revealing to us the past history of our planet and of humanity. The stones that lay in the streets of Jerusalem, can reveal its history to the psychometric seer. We are yet to know absolutely all the facts of the past, that are

worthy of our knowledge.

When Mr. Peebles first went round the world, he collected a number of specimens from various interesting localities; some of which he kindly sent to me. Among the rest was a specimen of what appeared to be codar-

wood which was labeled, "Said to be from the first (Solomon's) Temple, but certainly from Jerusalem."

I presented this to Mrs. Denton a few days age, she having no knowledge of the specimen; indeed she supposed it is a final part of the jold bed or chair, and en that again the pook of a miniation somewhat unwilliam. She are almined the diately:

"I have as if the tone the law that the first have fallen down. They have as if the thought a building that had gone to dealer. Which had been a large building. I see one standing now; whether that or not, I cannot tell. It has a round tower on the top. It seems to be in a large city. It is by far the largest building in the city. It does not seem so high, compared with its size,

had gone to deser. Think is said been a large building. I see one standing now; whether that or not, I cannot tell. It has a round tower on the top. It seems to be in a large city. It is by far the largest building in the city. It does not seem so high, compared with its size, but it covers a large space. I seem now to be inside and notice in the large room where I am, a wooden partition about two feet high, which has a wide base and is ornamented; that forms a square in the interior of the room. This seems to be a temple of some kind. I obtain this from the influence of the people. I am now where extends a long way; it is like a set or lake. I see tall, large trees on some of the hills. There is a good deal of the religious sentiment connected with this specimen. The country seems to be imbued with religious sentiment, the people must have cherished it. They were distinct religiously from the people around them. I know of no people at the present time that resemble them in that respect, except the Mormons. But I do not think they were the people, and I do not go in that direction. It is a place that has undergone great changes. I seem to be in the East, in some large and ancient city. It is not in the same form now. I can see white sails on that water. There are some busy ports there. I am now up high, where I can look down on the city, and see the houses and streets. Most of the houses are low. I have been here before, I can see places that I recognize; I am in Jerusalem; and that large building is the temple. I see the very street, vacant square and building where Mary was." The water was the Mediterranean, and the trees were the cedars of Lebanon. I have slightly changed the phraseology, but added

I have slightly changed the phraseology, but added nothing; and nearly every word that was uttered is given; no statement of any importance being left out. The following statements are either directly affirmed or are indicated in this examination, every one of which is true.

1. That the specimen was connected with large stones.

2. That the stones belonged to a ruined building.

3. That it was in a large city.
4. That it was by far the largest building in the city.
5. That its size was consequently more upon its extent than its height.

That it was a temple.
 That the people of the country were very religious.

8. That their religion was distinct from that of the people around them.
9. That the city in which the temple was situated

had undergone great changes.

10. That the city was in the East.

11. That it was a large and ancient city.

12. That there is some place near the city from which it can be looked down upon.

13. That the psychometer had been there before.

13. That the psychometer had been there before14. That the city was Jerusalem.15. That the building was Solomon's Temple.

15. That the building was Solomon's Temple.
16. That the specimen was connected with water and

the water was the Mediterranean.

17. That the specimen was connected with trees, rocks and hills, and that the trees were the cedars of Lebanon.

There were in Jerusalem, at different times, three temples. The first built by Solomon, the second about five hundred years afterward by Zerubbabel—the first having been destroyed; and the third by Herod. They were all erected on the same spot; the third seems to have been the largest and most magnificent, and this was the one seen by the psychometer. It was six hundred feet square and, according to Josephus, one hundred and eighty feet high; though this is supposed to be an exaggeration.

The place from which the psychometer looked down upon the city was probably the Mount of Olives. Being three hundred feet higher than the temple Mount, there is a fine view of the city from it.

Mrs. Denton has been at Jerusalem many times psychometrically, as any one who has read the "Soul of Things," may remember. So accurate is the psychometric vision that she recognizes streets and buildings that she had previously seen, almost if not quite as readily as if she had been there in person.

Cedar from Lebanon appears to have been employed in the erection of all the temples at Jerusalem. The cedar for the first temple we learn from 1 Kings, 5 chap, was cut down in Lebanon, carried to the Mediterranean, floated in rafts opposite to Jerusalem, and then conveyed to the city. The wood for the other temples was probably conveyed in a similar manner. My opinion is that the specimen presented to the psychometer, the sea and Lebanon, because it had been directly associated with both,—still retains the influences derived from that association. Whether the temple had a round tower at the top, I am unable to say. The "wooden partition" that was seen in a large room corresponds with a low parapet which existed in the temple, about eighteen inches high, which separated the people from the priests, while they were performing the duties of their office.

While psychometrizing specimens from Jerusalem, about four years ago, to obtain facts in the life of Jesus, Mrs. Denton saw, on one occasion, Mary the mother of Jesus, when about fifteen or sixteen years of age, enter a handsome structure in the city. This structure, the street in which it was situated and a vacant square near, were carefully described. Upon seeing them on this occasion, she was positive that the city which she saw was Jerusalem.

It has been repeatedly suggested that all such statements by professed psychometers merely indicate mindreading. We need to guard carefully against all possible sources of error in conducting such investigations; and this I have borne carefully in mind. I have tried many experiments with specimens by placing them in boxes with many others, and having them taken out and examined, when no one knew the nature of the specimen; and some of the best examinations recorded in the "Soul of Things" were made in this way. I have never been able to trace any indication of mind-reading, even in the remotest degree.

Others again suggest that disembodied spirits convey all the intelligence which is manifested in such examinations. But the question might then arise, How do disembodied spirits know the connection of every specimen examined? If they can know, why not we? We are spirits as truly as they, and if they have any means of making such discoveries, why not we? There are no facts connected with the exercise of the psychometric faculty that would lead me to think that departed spirits are connected with the matter in any way. Spiritualists as a rule are too ready to attribute to spirits out of the body what is performed by spirits in the body, though in a peculiar condition.

A Haunted House.
(Special Dispatch from the Chicago Tribune.)

Clinton avenue, Brooklyn, has a haunted house, and the police are trying to find the ghosts. For three weeks C. Smith and family have been disturbed nightly by the ringing of the door-bell, the ratiling of doors, and loud rapping. Sometimes the noises begin at 5 and emitime till 12. People living on both sides hear the bell also. The knocking is very violent. Finally Mr. timin got a detective and other gentlemen to visit his house. One gentlemen held the bell-knob and the detentive guarded a door. The bell rang and a rap sended on the door despite the presence of these persons. Floor was spread on the walks to see if any person sequencied the door but no imprint, was found. Monday the pelice were asked to investigate. Last night a Captain and those officers stationed themselves at the issues, while he and a detective remained inside close to the doors with hands on the knobs ready to spring. The three officers were posted outside. The hastile faces seemed to make the spirits more active and demonstrative, for not only did the knocking and ringing secur as before, but a brick was haried through the above are before, but a brick was haried through the shiring rands the curtain. The brick could only be thrown at the window, shivering three panes of glass, and falling inside the curtain. The brick could only be thrown at the window from an alley-way, and the approaches to this ware.

Woman and the Mousehold

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

A LITTLE WHILE. A little while, my friend, a little while, And sulten winter yields his frigid sway. Though now there comes a long and dreary file Of leaden'days, and o'er our heads no smile Of the pale, sickly sun lights up our way, Sometime, to you and me

Come hours so bright and free. That we can wait, and waiting, sing alway! Dear heart! be patient but a little while.

For now all things take their long night of rest Without, the snow is stretching many a mile O'er desointe hills, whose rocky, ice-bound Hold no warm nook, no flowers, nor feathery nest

Of gladsome, singing bird, Whose trills, whenever heard, Awoke in us such youthful, jocund zest. A little while, dear one, a little while! We only wait the coming of our spring, And though the path be long, let us beguile The way with hope, let faith bear us on wing So strong she falters not, until she bring With love's compulsion sweet

A life so full, 'tis meet That watching for that hour, we care to glad winds fling.

A little while, my friend, a little while The earth bears seeds deep in her faithful heart, In the dark mold they lonely wait, meanwhile, For the glad sun, through the long weeks apart, Then, when they feel the swift, electric smart Of the God's rapturous kiss, That wakes to life and bliss,

Each softly, slowly climbs, the other's heart. A little while, dear one, and we shall bloom, Our lives will find their fullness in the spring Which nature gives to all. Is there not room In the eternities above, for gloom,

Somewhat to shadow with its darkling wing, The rapturous flood of joy which love shall

When Death has lost his sting, As, on victorious wing We sear, to find, in Heaven, perpetual spring?

GENERAL NOTES ON EDUCATION. The Board of Education intends to add Greek to the Courses of study at the Nor-

There are now one hundred and twenty-eight women in the different departments of Michigan University—thirty-five more than there were last year.

The Girl's Latin School, organized in Boston February last, has now seventy-eight pupils, and is extremely successful in its work. The students have made remarka-

Maine pays her women teachers smaller salaries than any other of the States. They receive only \$17.04 a month, against the \$35.45 of the male teachers. Most of the South ern States give male and female teachers exactly the same salaries, as do also all the Indian schools in the different Territories.

A council of the friends and patrons of Syracuse University was held in Syracuse last week. Plans for raising funds for the institution were adopted, and over \$7,000 was subscribed. It was proposed to appeal to the wealthy women of the State to endow with \$40,000 a professorable in the College with \$40,000 a professorship in the College of Liberal Arts, to be filled by a woman.

When Miss Mary A. Phillips made appli-cation for admission into the chief Methodist school of theology in the Northwest, Evanston, Ill.; the professors looked with disfavor upon her, but she has proved herself so much of a student, and given so much promise, that they have decided to allow her to graduate, which she is nearly ready to do. She is said to be the first of her sex to take a degree in a Methodist seminary.

The University of Pennsylvania has nine hundred and forty students, and is in a flour-ishing condition. Women are admitted to the lectures on Modern History given to the Seniors; to those on General Chemistry, given to the Sophomores and Freshmen; to the lectures on Physics, given to the Sophomores; to the instruction in Analytical Chemistry, given to the Juniors and Seniors in the laboratories; and to the instruction in the science of music.

In the public schools in Tyrone, Pennsyl vania for some years the principal, or the ablest of his assistant teachers, has had charge of the entering six-year-olds during their first term. The only book now used is a reader; they read by sound; they copy the letters in simple print, and they make simple signs for the sounds. They also make figures and begin to count on their little slates. Their spelling consists in writing words they have read and are familiar with from seeing only the homograpic sound-signs. They delight in all this, and in the Doctor's talks; and every fifteen or twenty minutes they are allowed to break the wonderful stillness and talk themselves; or they sing, march, gesticulate, or otherwise exercise physically. There are over a hundred in the room, all taught more effectively than one would be-more pleasantly and perhaps as easily. They are a happy crowd.

The St. Petersburg Medical College for Women was established in 1872. Its programme is the same as that of the male medical colleges. Ladies must be graduates of some literary college, must pass a prelimin-ary examination, and must study medicine (in the college) during five years.

Russis, though the last Government to permit women to study medicine, was the first to officially invite them to professional service in the field. In the late Turko-Russervice in the neid. In the late Turko-Russian war, female physicians cheerfully performed the duties assigned to them. The first commencement of the St. Petersburg-Medical College for women, the only institution of the kind in Russia, took place during the war, and the students of the last 167th) agusta war, and the students of the last (fifth) course were put on the field of duty before they had persed the final examina-tion. Of fifty-eight ladies of the graduating class, twenty-four agreed to go to the scene of action in Turkey, where they were dis-tributed in different hospitals as junior as-sletent surgeons, just like the male students of the graduating class. Last year there were over four hundred and afty ladies in the St. Petersburg Female Medical College, and over fifty had passed through the final

George Etiot will edit the works of her late husband, George Henry Lewes. Gerardine Macohemon, author of the "Me-moith of the Life of Anna Jameson," just published, was Rive, Jameson's favorite niessistation before her book was given

He most twent his girt "Hevenge".... Cognomes rather nest;

For when one asked him why, he'd say, "You know revenge is sweet."
[Harvard Crimson.

Mr. Gladstone has a daughter who is familiar with the place of every work in his library, and the run of its contents. When he desires a reference, she instantly fetches the book needed, and points to the passage required.

Mme. Thiers is described by the biographer of her husband, as being "great through the warmth of her heart, and the uncommon gift of common sense."

GENERAL NOTES.

In accordance with the will of Mary M. Danser, of this city, (well known for her charitable bequests,) a mausoleum has lately been erected to her memory in Green-wood Cemetery. Its cost was \$25,000, and a very foolish way of spending the money,

The Rev. Dr. Tyng, Jr., recently told his congregation that, if the ladies of his church would give up their three-button gloves and wear one-button gloves instead, enough money would be saved to support an orphan house; whereupon, some of the ladies suggested to the rector the possibility of saving out of the cigar money of the male members of the church, from the rector down, enough to carry on one or two asylums.

The following advertisement appeared in the London Spectator the other day:—"To Women—An attempt to act out Mr. Rus-kin's ethical teaching—Lady help required for nursery; another for kitchen; countrylife of much simplicity and self-help; entire social equality; adequate salary; no servants kept, but work fairly shared by all."

The death of Princess Alice of Hesse, conveys a warning which should not be forgot-ten. The physicians who have investigated the cause of the peculiar virulence of the diphtheria which attacked her family with such fatal results, have agreed that the rapid spread of the infection was entirely due to imprudent kissing. A child with a sore throat ought not to be permitted to kiss any of its companions.

The committee on science, in Sorosis,-Miss Sara Fuller chairman, held a large meeting in the parlors of Mrs. King, on the 17th of December. Dr. Anna M. French gave a lecture on the anatomy and physiology of women's organization, illustrated with enlarged charts. The lecture was ad-mirably clear and dignified in matter and method of presentation.

This was followed by an instructive paper on Nurses, by Mrs. Yardley, of Orange, N. J., and an essay on the Amateur Doctor, by Mrs. Harriett Farnsworth. The long session was closed by a brief discussion upon the question. "Can Physical Research in the control of the control o on the question, "Can Phrenology be justly ranked among the sciences?" in which a skull was introduced to give negative testimony. The topic is to be continued, with a new order of exercises, at the next meeting. Miss Fuller has organized a most excellent

and useful committe. Similar gatherings can be held in any place where a competent medical woman can give an occasional afternoon to the elucidation of special topics. What an impetus might be given to vigor and happiness by such meetings! There is first the high social enjoyment which comes from assembling for some good purpose. Then reciprocal information is imparted. Sugges-tions are made, and questions answered. The right words spoken upon the evils of stimulating food, the wearing of thin or of high-heeled shoes, of cold feet and poor circulation, might save many a sensitive frame from untimely decay.

Books upon physiology and hygiene are good and inexpensive, and there is no excuse ior ignorance upon the laws of life. have been lectured long enough upon the decay of health and beauty among American women. Thanks to women physicians, the most delicate, vital subjects can now be treated with safety and modesty. Beauty and health can be preserved, by knowledge and care.

No greater boon has come to woman than that the tender, wise, loving mother-doctor can be called in for advice upon her own regimen and the care of her little ones. The young mother feels a sense of unutter-able relief in telling of her needs to one who has herself been initiated into the mysteries of motherhood. The day is coming when the treatment of women, in certain cases, by men, will be a thing of tradition, a relic of those barbarous ages when Beard and Hammond were quoted as authorities, and supposed capable of sitting in judgment upon such cases as that of Miss Fancher, of Brooklyn.

But we want no half-taught medical women. Ignorance and thoughtlessness are the greatest foes to our advancement. A thoroughly scientific training should follow a natural vocation for the work, and a clair-voyant insight into the economy of the human form divine. The true physician must recognize that in the indwelling and over-mastering soul, exists the fountain of causes, the seat of health and disease; that the inner life controls the outer. Otherwise, no matter with what honors she may have been graduated from a medical college, she has no diploma from the Great Healer, who alone is the source of life and health.

BOOK REVIEWS.

THE PHILOSOPHY OF EXISTENCE. The Reality and Romance of Histories. In Four Books. I. History of Delties, or Theism and Mythism. II. History of Heaven, or the Celestial Regions. III. History of Demons, or Demonism. IV. History of Hades, or the Infernal Regions. Including a History of Angels and Purgatory. By E. O. Keiley, M. D. 1 vol., 8vo., \$5.00. J. W. Bonton, 706 Broadway, New York. For sale by the Rullicio-Pathosophical Publishing House, Chicago.

This is a work somewhat novel in character. It purports to embrace the reality and romance of histories—as of Deities, of Heaven, of Demons, and of Hades, including a brief history of Angels and Purgatory. It is hardly easy to give a good comprehensive sketch of this work. Nor do we always perceive that the author is altogether serious. The "doctrines of devils" are certainly treated with levity; yet the un-witting reader will be liable not to obtain a

perception of the fact.

The preface to Book I. perhaps expresses fairly the scope of the work, as well as the author's aim. It does not contain theology—a knowledge of God and his religion; but treats of Theism, or belief in God. The first treats of Theism, or belief in God. The first part of the book is devoted to an illustra-tion of the God or Unity of Gods, of the sev-eral nations. The second part embraces the gods of the Greeks and Romans, together with these of the Northern forefather-na-tions, chiefly of modern Christendom. "Those deities and divinities were derived from those of the nations of particular from on those of the nations of antiquity, from celestist objects, from phenomena in nature, and from deided herees—subordinated to the One Sois, Supreme, Unasea God of all in whom was general belief." The numerous questions zerve to express the views

taken of this subject, and may be read with much profit.

much profit.

The second of the four books purports to give the views of both ancients and moderns in relation to the celestial regions. The author quotes largely from the Bible, Milton, and Emanuel Swedenborg, and gives a very clear idea of what different views have been entertained of the supernal world, future bliss, etc., by Jews, Parsis, Chaldeans, Buddhists as well as Christians. We can only call attention; but the variety of authors, beliefs, and conceptions, is simply prodigious.

The history of Demonism is more distinct. But between the devils of modern Christians and old Jews, the devs of Iran, and the death-gods of the classical nations, the lines are not so vividly struck. Plato, Siva and other such divinities are almost assimilated with Satan, Typhon, Moloch and Ahriman, the Father of Lies. The reader will not be slow in apprehending that the devils of one religion are little else than the supplanted gods of another. The ancient and archaic nations being more intensely addicted to worship, either venerated a divinity as good or dreaded him as the minister of ill. They could not be neutral. To medium characters they were more than color-blind.

Dr. Kelley, however, does not restrain his sense of the ludicrous in the latter chapters of the third book. Old and young demons in colloquy are quoted, showing how the devils thrive by the introduction of Christian vices among moral pagans. The cau-tons of Hell are also enumerated: 1. The canton of drunkards, whence the officers and courtiers come; it is the royal canton. and courtiers come; it is the royal canton.

2. The swearers' canton—people foolish but profitable. 3. The canton of thieves—populous and splendid. 4. The liars' canton—very populous and polite; the people are possessed of two tongues. 5. The canton of Sabbath-breakers—exceedingly numerous. 6. The adulterers' canton—very dark, seldom visited by the rays of the sun. 7. The murderers' canton—well peopled, yet the darkest and most miserable. Not only those dwell here who cut one another's throats, but all oppressors of every sort—cruel husbands and pressors of every sort—cruel husbands and wives, disobedient children, false friends, back-biters and calumniators.

Baalzebubset forth as one of the Magi-a seer and prophet. He is the special demon of all liars, "the easily-besetting sin of the day, especially of Christendom, is undoubtedly that of lying; and its enormity is surpressed only by the taking of life itself." He now adds, in his impersonations, the etiquette of a Chesterfield, the eloquence of a Cicero, the innesse of a Talleyrand, and the assurance of Beau Brummell. Indeed, to read a letter of the distinguished gentleman, given by our author, we perceive him to be not near so bad as he is painted.

Belial, is, however, a favorite of old Luci-fer. He is the demon of love between the sexes, and opposed to gross debauchery. He presents his views in regard to Eve and her betrayal, but doubts about the reported punishment. The number of wives ruled over by their husbands is annually lessened, and in some communities the practice is already quite reversed. The anathemas apply to married ladies, still they are not known to have deterred any from entering wed-lock. He quotes Theodore Parker to show that he has been badly maligned.

The Autobiography of Satan is another of Dr. Kelley's favorite authorities; but we must passover, The tricks, seductions, worryings, and obsessments which employed the exertions of so many exorcists, the wasting of holy water, etc., are set forth with a conceit which we are often puzzled to comprehend as humor or a grotesque sincerity. The infernal regions are certainly bizarre. God made hell, one preacher declared, when having nobody to put in; so much for fore-knowledge. Immaterial spirits suffer bodily torments there. It has its geography, being separated from Paradise only by an abyss. It gives exquisite pleasure to the redeemed saints to gaze upon near kindred, spouses and children, weltering 12 tortures that no imagination can form any concep-tion of. As the smoke of their torment goes up forever and ever, the shouts of their saints rend the welkin of heaven, and the anthems of the redeemed spirits are made more melodious from the delight which this beatific vision imparts. Hell is indeed a hot place. The Buddhists and Parsis have given many pictures of it, and Emanuel Swedenborg seems to have borrowed from them the notion that there were many hells. But despite old Tartarus, neither Greek, Roman nor Northmen could devise a picture so full of the horrible. "I have been truly informed," says the Swedish seer; "the hells oppose the heavens." All are images of their own hell. The fire is merely infernal love, changed of course to hate and is from the same sources as heavenly love. Swedenborg, how-

ever imaginative, is always a philosopher. Following close upon the notice of his disclosure, is a series of quotations from Powell's Letters from Hell. Whether to call them humorous, we really cannot say. But the ballad of Satan in search of a wife is as good as the adventures of Coelets. He passed by Jershal Samiraria Helen Medicial Commencers. by Jezebel, Semiramis, Helen, Medeia, Clytemnesties, Cleopatra, and Jocarta. But a tailor's daughter wins the prize-

" None but the devil her turn will serve. Her sorrows else will end her."

So in this way, grave, mirthful, grotesque, philosophical, all are thrown in,—almost in defiance of rhetoric. The book will entertain—often instruct; and at least, has value from giving in brief compass a chance to survey in miniature, the literature of the subject. In that consists its chief worth. It will be well to entertain; and in these days of Talmadge and Cartoons, funny papers and even Tony Pastors in pulpits, it is great achievement to effect even that,

Continued on Second Page.

carefully guarded by the officers, all of whom rushed to the spot, but to no purpose, as no one could be found. Capt, McLaughlin, this evening, will be at the house with a squad of men, and line the house from one end to the other. A man will also be stationed on the roof, and no means spared to clear up the mystery. This afternoon a detective searched the house from top to bottom, but could discover no hidden wires or other instrumentality which might produce the knocking. The affair is much talked of, and has caused a sensation.

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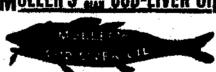
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Response to a Spirit #

ualist.

which I have found very many Spiritualists to draw from these facts, to wit: that because we can have spiritual communications with the next world, therefore we are entitled to violate the fundamental principles of morality in this.

Crude as are the creeds of the old churches, I have not found under them the

orthodoxy will be ready not only to investigate its facts, but to accept its facts, and to welcome any legitimate conclusions which may

come from them.

Most respectfully
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CURIOUS COINCIDENCE.

A Brahmin's Response to | A Christian Minister's a Christian Propagandist.

Sin: - The question you DEAR SIR: - The question ask, whether or no the evidences for phenomens, sup-posed to be miraculous, as you ask the clergy in your issue of the 30th ult.. wheth-er the so called spiritualistrelated in your Christian Scriptures, are proper sub-jects for scientist investito phenomena are proper anbjects for scientific in-vestigation, is a fair one, and should have a fair augation, is a fair one and should have a fair answer. Whether the phenomena are true or false, they are proper subjects for scientific investigation. I do not know what science is for proper and investigation are proper to investigate and the control of the cont and should have a fair answer. Whether the phenomena are true or false
they are proper subjects for
scientific investigation. I
do not know what science
is for unless to investigate
any phenomenon, and find
out the thing that is in it.
I do not think that orthodox clerrymen very widely know what science is for unless to investigate any phenomenon, and find out the thing that is init. I do not think that orthodox Brahmins very widely have any objection to the strict-cat and most scientific scrutiny into the phenomena of Christianity.

The objection I have to Christianity is not to its facts, whatever they may be, but to the deduction which I have found very many Spiritualists to draw

but to the deduction which
I have found very loany
Christians to draw from
these facts, to with because
we can be saved by the
blood of Christ in the next
world, are we therefore entitled to violate the fundamental principles of morality in this?
Crude as are the creeds

Crude as are the creeds of the old churches, I have of the old number them the should under the s purity practiced by leading prisets; dishonesy in trade common among prominent professors; drankenness or

common among prominent professors; drankenness or flesh-devouring glattony prevailing among any known to be Brahmins.

When Christianity will wash its garments of the immoralities that a tain them, I think it will be found that Brahminism will be ready not only to investigate its facts, but to accept its facts, and to welcome any legitimate conclusion which may come from them. m them. Most respectfully,

CHOW BENDIG HOODAH. We should be very sorry to suspect the Rev. Mr. Caverno of plagiarism; but the above letter from an eminent Brahmin teacher to the late Rev. Imigo Bateman, American missionary in India, is so very like the one relative to Spiritualism, which we published in our issue of the 28th ult., with our reply, and which we again print, that it is almost incredible that the coincidence of style, sentiment, and even language, should be purely accidental. Did we not know that Mr. Caverno is an honest man and an excellent writer, and that he has no need to borrow an uncredited line from any one, we should strongly suspect him of using against Spiritualism the very objections and words which the respectable Mr. Hoodah has used against Christianity. We hope that one of the two gentlemen will do us the favor to explain this remarkable coincidence. If, without any interchange of thought, they really hit upon whole sentences precisely alike then there is nothing in the narratives of clairvoyance more truly marvelous.

Notwithstanding the apparent candor, liberality and justice of Mr. Hoodah's letter, it is really open to the severest criticism as being narrow, short-sighted and unfair in its view of Christianity and in the reasons given for not looking into it. Here are certain remarkable facts in the history of Christ, showing transcendent spiritual power; he heals the sick by touch; he tells the woman of Samaria all things that she ever did; he reappears to his disciples after his physical death.

Have phenomena like these no claim to attention? Is it not worth while for selence to find out whether they can be paralleled in our own day? To turn upon those who believe in them, and who offer facts corroborating them, and say, "No, you are gluttons and wine-bibbers, you eat fiesh, you are lax in your morals"-is that altogether the right position for a man to take who assumes the role of a teacher on spiritual and religious subjects? Is it not as much the duty of the saint as of the sinner to look into the facts of nature-more cape. cially those indicating wonderful psychical powers?

Because Christianity, like every great truth, is open to abuses, perversions and pollutions, is that any excuse for Mr. Hoo.

dah in refusing to investigate its claims? What good thing cannot be abused? The curative art to good, but look at the impostures, the charistanisms and the swindles which wear its mask. The photographic art is good, but see the frightful abuses to which it is subject, the panderings to the vilest passions, which borrow from it their force. The electric telegraph is good, but if it below us to beed off the criminal, it also helps the criminal to carry out his own villainies, and often to eyade justice.

The art of printing is good, but if it helps us to spread the truth, it may help others to apread corruption and falsehood. Human nature is good, but it produces some very offensive specimens. The universe is good, but there are some things in it which often make one doubt whether a beneficent and omniscient Being has full control of things.

Now for Mr. Hoodsh to try to get off from locking into Christianity by instancing the abuses to which it may be subjected, shows that he has not begun to realize the magnitude of his duties and responsibilities as a teacher of mankind. Plainly his duty is to be in advance of the sinners. and not in the rear of them, in examining into every well authenticated fact that offers to throw light on the nature and destiny of man.

It is but a craven and sluggish spirit which makes a teacher imagine he can justify himself in his apathy by saying to those who offer him, not their own facts, but nature's facts, God's facts, "I do not object to your facts, but to the deductions you draw from them, and therefore I will not look into your facts." As if that were not the very reason why a wise, good and courageous man should look into them, and see whether or no these facts of nature do not justify other deductions than those which the vicious or the ignorant would get from them.

What if Christ had said to the leper, When you will come to me with garments washed, and a body free from impurity, I will be ready to look into your case"? Is that the spirit for a religious teacher or a spiritual healer to exhibit? Nay, because there is defilement; because there are deductions leading to mischief.—that is the very reason why a brave, free, philanthropic man, such as Mr. Hoodah affects to be, should fearlessly grapple with the controverted subject, and see how much there is in it of eternal truth.

Rudimental Spiritualism.

It cannot be denied that Modern Spiritualism is as yet in its experimental stage. Some great facts we have established, and placed beyond the reach of question, but others are still in dispute. What are thirtyone years in the history of such a revolutionary movement? The wonder is that we have got as far as we have.

We have no fault to find, therefore, with those who keep up their practical investigations into phenomena, whether mental or physical. Let us have all the light we can get, and if spirits cheat, or mediums cheat, let us get at the bottom facts, and give the go-by to nothing that may belp to instruct us as to the nature of the manifestations, and the real relations between medium and spirit. But while thus recommending the most searching scrutiny, we cannot be blind to the fact that much time is unprofitably spent in going over the same grounds with mediums who do not enter heartily and sincerely into a purely scientific investigation, nor lend all the aid they might to our efforts to get at the truth.

If, for instance, we had a medium for the form-manifestations, who would bring to the subject the earnestness, sincerity and ability of Hudson Tuttle, what progress we might make in bringing our facts into the domain of the positive sciences!

In spite of all the occurrences that have thrown discredit on Spiritualism-not fairly, however, if we take the broad view of the subject-we surely have facts enough already to carry us beyond the rudimental and phenomenal stage into that of a high philosophy, and a pure and undefiled religion. If Spiritualists generally would but take that one step forward, and regard all rational and earnest scriptures as equally the word of God, whether coming from so-called mediums or from careful students like Stebbins and other Journal contributors, asking not whether the "inspiration" comes from an outside spirit, or from the speaker's own,what a gain there would be, and how much that now excites ridicule and distrust we should avoid!

Let discourses be tested by their intrinsic worth, their proper use of facts, their well wrought arguments; their correct, sententious style, their genuine eloquence, and their apt appeals to the reason and the pure emotions; and let us not ask the question whether the speaker is a trance-speaker or one that makes no direct claim to medial influence. We may be sure, if he speaks the words of truth, of nobleness, of right and genuine feeling, that he is a medium of the right sort; since, as Zoroaster said, centuries ago, "All good thoughts, words and actions are from the celestial world."

It is time for Spiritualists to realize that we are all spirits here, even in the flesh, and that a mortal may speak with more divine inspiration than a whole legion of commonplace spirits, who, assuming some well-known name, would impose on us their verbose utterances as superior to all mortal wisdom. When shall we outgrow folly like this? Judge every tree by its fruits: every speaker by the truth, the freshness, the pure and forcible style of his discourses. Not till then shall we see the progress we desire.

Dr. Beard on the Fancher Case.

We publish this week, Mr. Epes Sargent's reply to Dr. Geo. M. Beard's denunciatory comments on the Fancher case. The reply is from the New York Sun of December 23d, and must command the earnest commendation of every fair-minded reader, whether Spiritualist or non-Spiritualist .--Like ail the work Mr. Sargent puts his hand to, it is thorough, comprehensive, scholarly and able, and should be carefully read and preserved for reference.

Dr. Beard tells us there are six sources of error in dealing with living human beings, and that only an expert like himself (of whom there are only six or seven in the whole world at this time!!) is competent to pass an opinion on a case like Miss Fancher's. These six sources of error, he tells us, are: "(1) Intentional deception on the part of the subject; (2) unintentional deception on the part of the subject; (3) intentional collusion of bystanders; (4) unintentional collusion of bystanders; (5) chance and coincidence: (6) the phenomena of trance and the involuntary life."

Truly here is a big spread for a very diminutive idea. It needed no "experts of of experts" to tell us all that. Reduced to plain English, the doctor's great discovery amounts to just this: (1) Deception; (2) voluntary or involuntary phenomena. Since "Chance and coincidence" are included under the head of deception, if the investigator sets down as an important phenomenon what is a mere coincidence—what is the use of the repetition. Such an affectation of the scientific method as this of Dr. Beard's can impose only on shallow thinkers. The mountain labors, and produces only a mouse. And yet he harps upon this "elimination of the six sources of error," as if he were entitled to the fame of a Harvey for the "discovery." The truth is, the Doctor writes himself down a very conceited fellow, and not over wise. Unless he can show better qualifications than he has yet shown for pronouncing an irreversible decision on the Fancher case, we think that our Brooklyn triends, Dr. Duryea, Dr. Speir, Prof. West-Dr. Ormiston, Mr. Parkhurst, and others, who have testified in the lady's favor, need not be in the least discomposed. Their testimony will stand-confirmed as it is by similar testimony, coming from all ages and all tribes and nations. Neither Dr. Beard nor Dr. Hammond can reverse a fact of nature.

A Brakeman's Experience with a Medium.

A little more than a year ago, a tall, fine looking young fellow called on Mrs. Howard, at St. Charles; while the medium was entranced, the control begged the young man to immediately visit his mother, and shake hands with her once more while he could do so, as the controlling spirit saw him coming again to the medium without hands and feared some calamity involving the loss of his hands was imminent. The sitter went away, and a few weeks later fell from the train on which he was employed as brakeman; the car wheels passed over his arms, severing them from his body, and rolling on ward, left him bleeding on the bleak dark prairie. A mile mere, and the whistle for brakes goes unanswered, the train is finally stopped, and no brakeman found; the engineer slowly backs his train until they come in view of the poor, maimed, bleeding victim. The conductor goes forward expecting to find a corpse, but instead finds a live brave, hopeful fellow who, remembering, as he fell, the words uttered at Mrs. Howard's, has faith to believe that, if the spirit could foretell the occurrence and see him again coming to the medium, it would be so, and to the courage thus obtained he owes his life. A few weeks since, with his bride to whom he was engaged before the calamity, and who has nobly stood by him, he paid Mrs. Howard a visit, thus completely fulfill ing the prophecy.

Cantion to Public Mediums.

There is a large class of Spiritualistic dead beats who go to work methodically to sponge their way with all mediums. These incorrgible leeches are the terror and bane of mediums and their sway should come to an end. Under the pretext that he or she has great influence with some newspaper or can influence numerous paying customers, free sittings are constantly demanded. This is all wrong and we shall be tempted to publish the names of some of these swindlers if they do not reform. Mediums will please take notice that all persons are swindlers and frauds who come to them asking free sittings on the plea that he or she has influence with the JOURNAL, or will get an account' published therein, in consideration of being dead-headed through the seance. Accounts thus written in payment for courtesies extended by the medium, always bear the impress thereof, however skillfully the writer endeavors to conceal the fact. Such "puffs" are of little benefit to the medium, worthless to the general reader and worse than worthless as evidence in favor of Spiritualism. After an investigator has witnessed manifestations for which the regular fee has been paid, he is free to say just what his experience has been, and if he deems it of importance to the public or an act of justice to the medium to publish the same, then he should send in his report for publication.

The Journal will gladly publish well authenticated, concisely written accounts of manifestations; but it will not be done as a favor to the writers thereof, but rather for the benefit of the cause of Spiritualism, the narrator in giving them publicity.

Mediums are noted for their free-hearted generosity, and will never refuse to sit for those in poverty, but they should be careful not to be so easily imposed upon as at pres-

DR. RAUCH, the Chief-engineer of the Illinois "State Board of Health," is exceedingly fond of spirits; in fact, it is asserted he loves them so deeply as to be much of the time on rapport with them, but their ardent character it is said unfits him for behaving like a gentleman at times, and seems to render him especially antagonistic to magnetic healers and those who claim to heal by the aid of another kind of spirits. A short time since, while apparently under the influence of liquor, he entered the Palmer House, tore down and carried off the professional sign of L. A. Edminster, a magnetic healer; claiming to have police powers when, in fact, he had not even the color of authority for his gross conduct. It is likely he will find bulldozing magnetic healers a less easy task than frightening the irregular "regulars."

One evening last week, there was gathered at the editor's dinner table a little group of eight; five ladies and three gentlemen; two of the ladies fine public mediums, and another a remarkably gifted medium who, however, exercises her mediumship only for friends and never for pay. While dinner was serving, the heavy fourteen foot diningtable was moved by some unseen power in various directions and with the greatest ease, responding promptly and vigorously to the mental requests of the host. Four stout men could not have exerted the strength required, nor have moved the table in a similar way. Will "Expert" Hammond, the cashiered Surgeon General, please tell us what moved the table?

Andrew Jackson Davis.

It will afford our readers great gratification to read the following extract from a letter we have just received from the secretary of the First Harmonial Association of New York:

NEW YORK, Dec. 30th, 1878. Our society has just perfected an arrangement with Andrew Jackson Davis, to become a regular weekly contributor to your valuable Journal, which is rapidly increasing in circulation in our city.

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

Mrs. Hollis-Billing has the thanks of this office for Christmas presents and kind words of cheer.

A subscriber sends remittance from Bremen, but fails to sign name. Will credit when we know.

D. D. Home has most kindly consented to furnish, from time to time, unpublished incidents in his career as a medium, for publication in the Journal.

The remarks of Lizzie Doten, at the grave of Dr. Gardner, published in our last week's paper, should have been credited to the Banner of Light. Dr. Peebles recently gave three lectures

in the congregational church, in Marion, Iowa, on Travels and Spiritualism. They were largely attended. Several clergymen were present. Bishop A. Beals has closed a long and suc-

cessful engagement at Waukegan and Whittier for the present-is to return again next May. January 12th, he commences an engagement in Chebanse, Illinois.

J. A. Kenny, of California, will please accept thanks for the beautiful boquet of violets; they arrived when the thermometer was 20 deg. below zero, which made them especially sweet.

Mrs. W. H. King, a trance medium is speaking in Sacramento, California, the Sunday evenings of this month, and will answer calls to lecture during the winter in that vicinity. Her husband, Wm. H. King, is spoken of as a good magnetic healer.

James M. Allen is engaged to lecture in Atlanta, Georgia, from January 12th till February, his first point in the South .-Would like to make further engagements. Address him there in care of L. R. Palmer Secretary.

Dr. J. Stolz called at our office last week on his way to lecture in Racine, Wisconsin, on Physiology. His lectures are illustrated with manikins, skeletons, and drawings, and are well calculated to interest and instruct his audiences.

Hudson Tuttle has sent us an able paper in reply to A. J. Davis' "Concerning the Conflicts and a Crisis in our House," which we published two weeks ago. It will appear next week, and we bespeak for it a careful reading.

Thomas Gales Forster has well said "Originally appealing to the affections, Spiritualism has satisfied the judgment; and some of the best minds of the age are now numbered in its ranks. This brief span of earth-life is but a segment of the vast cycle of existence, and the largest segment by far is beyond the grave. Spiritualism sets a higher estimate upon man than perhaps any other school of thought."

Capt. H H. Brown and Mr. Vandercook were at Quincy, Massachusetts, December 15th and 22d; at Milton, December 19th and 81st; at Brockton, December 20th and 80th; at Weymouth, January 5th; will be at Gardner, January 6th and 9th; at Cummington, January 10th to 15th; at convention, St. Johnsbury, Vermont, Japuary 17th, 18th and 19th. Would like engagements for the which should also be the main incentive of I rest of January in Connecticut River Valley. Address at St. Johnsbury, Vermont.

A. A. Southwick, of Charlotte, Michigan, passed through here a few days ago, on his way to Rantoul, Ill. He heals and lectures occasionally. On one occasion when attending church, a minister was controlled by the spirits to speak.

Dr. Rauch claims that his "Board of Health" has driven 1,400 medical practitioners out of this State. We beg leave to doubt his statement and would like to see him prove it. One thing we are certain of, he cannot drive a single magnetic healer out of the State, and we dery him to try it.

Rev. S. E. Busser, of the Congregation Church in Lowell, Mich., preached a very excellent discourse Dec. 1st, 1878, on "The value of Man, or Human Nature the true basis of Christian Work;" from Matt. 16, 26 and 23, 24. It was so practical that Dr. A. B. Spinney and other Spiritualists and liberalists asked for a copy, and had it pub-

Geo. W. Kates writes that Col. Eldridge and wife were for some weeks in Atlanta, Georgia, the Colonel lecturing Sundays and Mrs. Eldridge holding scances for slatewriting, giving most remarkable and convincing tests to nearly all investigators. They have been doing a good work in the

A morning paper reports the Spirituous Rauch as claiming to have driven fourteen hundred doctors out of this State since his machine for fostering "regulars" commenced work. Dr. Rauch cannot name one magnetic healer whom he has driven away, and we beg leave to doubt the accuracy of his statement by a "very large majority.

C. Fannie Allyn, who is now lecturing in Cleveland, O., will start for Carthage, Mo., on or about January 27th. Would like to make an engagement for the first Sunday in February, while on route. Will go either by the way of Chicago, or of Indianapolis and St. Louis to meet the demand. Will accept entertainment and whatever her friends see fit to give. Address, 24 Fulton street, Cleveland, O.

In this issue we print an interesting artiele by Mr. Case on the "Birth and Death of Worlds." He gives the substance of the opinions entertained by most of modern astronomers. Readers of A. J. Davis's works, however, are aware that he denies that the 'moon is inhabited," while he gives very strong scientific reasons to sustain his clairvoyant observations that the planets are inhabitable.

HONORE BLOCK, containing our post office. Gen. Sheridan's headquarters and many fine offices, was destroyed by fire last Saturday afternoon. This is the third time our postoffice has been burnt within a few years, and the officials claim it is growing monotonous. None of the mails were lost and on Monday morning everything was in such good running order that no delay was experienced in the handling of the mails.

Archbishop Purcell, of Cincinnati, Ohio, who has been made the depositary of funds by many in his diocese, has been found unable to liquidate the claims upon him. Sunday, December 29th, the officiating priests in the Cathedral and other churches throughout the diocese, numbering in all nearly half a million of communicants, called upon them all to subscribe to the fund for the Archbishop's relief as they might feel able —the poorer ones only being called upon for one dollar.

The Voice of Angels is filled almost entirely with matter direct from the spiritworld, and therein differs from all other spiritual papers. When Brother Densmore first started his little venture, the Journal cordially welcomed its advent and did much to give it a start and now we are happy to see it forces recognition of its merits in quarters where it has heretofore been shabbily treated. Thus it is always with merit in the long run. Those desirious of seeing copies of it may address D. C. Densmore, North Weymouth, Mass.

HUNDREDS OF OUR READERS have, treasured up, unpublished evidences of Spirit phenomena, which should be made a part of the public record of the Movement. It is a solemn duty to place them where they will benefit the world, and we hope our friends will not delay writing them out and forwarding to this office. All we want is a concise and clear statement of the facts, no matter about the lack of finish or elegance in the construction of sentences; such little things can be attended to here if neces-

THE UNIVERSAL TESTIMONY of the intelligent spiritualistic public is that, the JOURNAL is constantly increasing in value both as a literary sheet and as an exponent of the great spiritual Movement; to keep the paper up to this high standard and to constantly improve it, is our determination. To do this requires the warm sympathy and active assistance of each individual subscriber. Every reader can with reasonable exertion get us a new subscriber, and we hope each friend will take this hint as personal.

MRS. H. H. CROCKER was surprised by about fifty of her more intimate friends on New Year's Eve. They, as usual on such occasions, entited their victim from home, and then took possession, very soon transforming the parlors and dining-room into a condition harmonious with the object in view. When all was ready, Mrs. Orocker was brought home to meet the assembled friends, and a most quiet, enjoyable evening was spent, ending with an elegant collation. Mrs. Crocker has, both by her medial and social qualities, endeared herself to a large circle of friends. Mr. Crocker same from his home in the Spirit-world and bade the friends a hearty welcome, promising to do much for them in the future.

For the Religio-Philosophical Journal: Re-Incarmation.

BY WARREN SUMMER BARLOW,

Re-incarnation-strange, unwelcome thought! The soul once freed from its imprisonment, No longer craves a chrysalis of mud; But with expanded wings it taxes its flight, Untrammeled by the narrow bounds of time, No more to wear, or tolerate the chains That bound it to a tenement of clay; No more to seek those dimly lighted walls, That held it captive to this narrow shore. But that dark fiend of Re-incarnate fame, Would fain pluck out the very eyes of hope-Dissolve the faculties of thought and sense, While basking in the realms of light and love. With hopes expanding for diviner joys; Would rob the soul of its celestial form. And send it nude again to this cold world. Once more to climb the rugged round of time, With only power unconsciously to rise, From nameless, thoughtless, helpless infancy.

A New Theory of Life and Species. It introduces a new and plausible theory as to how life got on this planet. Price reduced to fifteen cents; postage stamps received. Address J. B. Pool, West Pittsfield, Mass.

The Pontiac Sentinel, edited and published by Fred. L. Alles, formerly foreman of this office, has been enlarged, and is now one of the largest and best weekly papers published in this State.

VOICE OF ANGELS. This little paper begins its fourth volume under favorable aus. pices; it comes to us with its first page illuminated by fine portraits of L. Judd Pardee and the genial, kind-hearted publisher, D. C. Densmore.

Mr. and Mrs. Leonard Howard, of St. Charles, Ill., have been spending the holidays with their married daughters in this city. Mrs. Howard has a national reputation as one of the finest trance test mediums, though she has remained quietly at her home in charge of her family, always avoiding notoriety. Investigators have made long pilgrimages to her quiet but happy and cheerful home, and have gone away convinced of the unbroken continuity of life beyond the grave.

Mr. Wm. Hyde, of this city, informs us that he has seen much of Spiritualism in its various phases, but that he has now received something more tangible than ever before, in the way of an oil painting of his daughter, of whom he possessed no picture. He says he met an artist who invited him to his studio to sit with him. After a few sittings, during which the artist was engaged upon the painting he was told the day before New Year's that no more work would be done upon it; and through another medium, his daughter announced it was a New Year's gift to him. He says he thoroughly recognizes it as a complete likeness of his daughter.

A correspondent writes us that a singular phenomenon has occurred at a house on Bunker Hill street, Charleston, where a child's face has appeared on a curtain of one of the windows. When close to the curtain nothing is seen, but as you draw away. like arranging the focus of a magnifying glass, the face becomes visible, and grows stronger as you gaze upon it. The curtain is a common cotton one, and hung in the ordinary manner. It is in a private dwelling where the two girls belonging to the familv have for some months been operating with a planchette, which at times has written about this phenomenon. It is not a public show, nor is there any desire on the part of the family, who are fully vouched for, to make it one. Altogether it presents a study for the scientist.

Precious Gems.—S. M. Baldwin, of 920 F. street, Washington, D. C., has the following precious gems for sale: The bust of Thomas Paine, cast in plaster from the original bust by Clark Mills, \$15. Also the common spectacles worn by Thomas Paine when writing his "Common Sense" and other works, price \$50; and the shoe-buckles that he wore in 1776. The Picture, the first landscape painting by the immortal Benjamin West in 1759, together with six of Mr. West's finest pen drawings, illustrating the life of Christ, price \$200. The Tallsmanie Emerald Necklace worn by the renowned Rogers, the brave chief of the Cherokees, price \$25. Mr. Baldwin seems to present good evidence that the above relics are all genuine. For full particulars address him as above.

Concerning "The Voice of Truth."

It is with the deepest regret that we announce to our subscribers and friends, that circumstances which we cannot control, prevent our resuming the publication of the Voice of Truth. Subscribers to whom we owe six months, can have same entered to their credit with RELIGIO-PHILOSOPHICAL JOURNAL, or we will send them bound volumes, lone or two of "Spiritual Magazine," or "Clock Struck One," or "Memphian's Trip to Europe." Those who have paid in advance for the "Spiritual Magazine" and have received Voice of Truth for six months, can have the JOURNAL sent them for four months, or any or the volumes named above.

MARY DANA SHINDLER. ANNIE C. T. HAWKS. SANUEL WATSON. Memphis, Dec., 8rd, 1878.

Those to whom the above parties are indebted, must do their business direct with said parties. We do not fill orders for books under the above arrangement. When we are furnished a list of the subscribers by Messra. Watson & Co., we shall place them on our list, or if already thereon will extend the credit.

Mrs. Richmond has returned to her charge after a month's labor in Boston.

Funeral of E. S. Worthing.

BY D. P. KAYNER.

The spirit of E. S. Worthing laid aside its mortal casket Saturday, Dec. 28th 1878, in Oswego, Kendall county, Ill., where he had resided for many years. He was born in Bristol, New Hampshire, and would have been seventy-seven years old the 24th of January. It was allotted to me to speak at his funeral, which was largely attended by his friends and neighbors anxious to pay a tribute of respect to his memory, and to learn how Spiritualists conducted a funeral.

Some over-zealous church members, knowing the exemplary and upright character of the departed, were auxious to claim him to the church, had said he was too good a man to die a Spiritualist, and then industriously circulated the report that he had renounced his belief in that

To this statement Mr. Worthing had given emphatic denial with his expiring breath. Calling the attention of his family to the fact that spirits were present, he said, "I will describe what I see as long as I can speak." He then said, "I see my mother," and then described, one after another, friends in spirit-life. He also saw one of his neighbors who passed over to spirit-life some few months before; then he described the scenes he beheld in the life beyond—the Gardens of Beauty and the ever-expanding fields of knowledge, as the glories of that land were opened up to the gaze of his unfolding spirit vision, and thus calmly and serenely passed away. A little while before his departure he called for writing material and wrote a latter to his departure. al, and wrote a letter to his daughter, Mrs. Sarah Ashley, with instructions to have it opened as soon as his spirit had taken its final leave of the body. I copy the follow-

ing:
"With a father's love and regard I hope
"With a father's love and regard I hope to meet again in spirit, with you and Augustin, Maria and Henry, and a host of other friends that were once near and dear to us; hope to meet them on the great platform of progression, where parting will never be known, when my spirit has taken its final leave of my old worn-out frame. And now, Sarah and Augustin, I must bid you and many kind friends an affectionate farewell until you meet me in spirit-life.

E. S. WORTHING." I was impressed to speak from Rev. xiv c.: 13 v., and, in closing our remarks upon works which follow us on to the immortal side of life, I endeavored to show the audience it did not matter so much when we died, where we died or how we died, as how we had lived, for every word, act and deed of our lives would follow us on to the other side of life and make up our character there. I then referred them to the life-long labors of our brother who had closed his career in the mortal so calmly, so serenely, so heavenly, and brought the above to refute the slander of his renunciation of Spiritualism. The truth burst like a thunder-clap from a clear sky over the heads of those who had circulated the report, and the final denouement will be an wakening agitation in Oswego which will accomplish much good for the cause.

A person who was recently called into court for the purpose of proving the correctness of a surgeon's bill, was asked by the lawyer whether "the Doctor did not make several visits after the patient was out of danger?" "No," replied the witness. "I considered the patient in danger as long as the Doctor continued his visits."

IN NINETY DAYS the business of the estate of the late S.S. Jones, must be closed up and there still remain many thousand dollars due said estate, which we hope will now be promptly paid, thus obviating the necessity of obliging the administrators to collect by process of law. Spiritualists should of all people on earth pay their debts with the greatest alacrity.

To speak the truth and perform good offi-ces are two things that resemble God. Every man ought to speak and act with such per-fect integrity that no man could have reason to doubt his simple affirmation.—Ex.

Meeting of Liberals in Hall at 213 West Madison street, Sunday, at 2:30 p. M., first speaker and subject to be chosen by the audience. Music and seats free.

Notice of Meeting.

The Liberals of Saranac, Mich., will hold an anniversary meeting at Shaw's Hall, Saranac, to commemorate the birth of Thomas Paine, on Jan. 20th.

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

Eussed to Spirit-Life.

Passed from this world into the land of Summer, where shadowy forms flit from the land of spirit to the friends of earth, Mrs. Carrie B. WRIGHT, Nov. 7th, 1878, from her residence in Santa Barbara, Cal.

The large circle of friends of Milwankee, Wis., of which she was an active and widely acknowledged member, will learn with no little regret of her sudden, and we might almost say, untimely death. She was a niece of Mr. Williams, of Mr. Mitchell's bank. Her life for the past few years had been dedicated in ministering to those in the form from the absent in material bodies. She had lived a strictly upright life both to her family and to the world's people. Many messages from the departed, has cheered the husband and friend; she indeed was a ministering angel of earth life. May the good work of which she accomplished to much and in which she was unassuming, still be carried out in that land where pearly waters glide so aliently, and flowers are blooming beside its mose-fringed edges.

M. E. B.

Ausiness Astices.

Dr. Price's Flavorings of Lemon, Almond, etc., are as natural and strong as can be made.

Supper changes of the weather often cause Pulmonary, Bronchial and Asthmatic troubles. "Brown's Bronchial Troches," will allay irritation which induces coughing, oftentimes giving immediate relief. 25c; a box. 25-10

MRS. D. JOHNSTON, Artist, No. 26 Throop street, Chicago, Ill. Water Golor Portraits a specialty. 34-134

SEALED LETTERS enswered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 5-cent postage stamps. Money refunded if not suswered.

Use Dr. Price's Cream Baking Powder; for, the purer the articles that compose our daily food, the better they are for health.

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

CURBE EVERY CASE OF PILES.

Dr. Parca's Perfumes rival in excellence the perfumes of this or any other country.

S. B. BRITTAN, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating he infirmities peculiar to the female constitution by the use of painless methods and the most afficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should enclose Five Dol-24-26-25-25

Spence's Positive and Negative Powders for sale at this office. Price \$1.00 per box. 24.1ff.

Prattville, Ala., July 20th, 1878. Botanic Medicine Co., Buffalo, N. Y.: Fat Man Made Happy—Loses Cl Libs.—Gentle-FAT MAN MADE HAPPY—LOSES VI LIBS.—Gentlemen:—About three months ago I commenced using your "Anti-Fat," at which time my weight was 219 pounds. By following your directions carefully, I have succeeded in reducing my weight to 158 pounds. This is all very satisfactory and pleasant; but just previous to my commencing the use of your medicine, I had purchased two euits of fine clothes at a high price, and find, to my diamay, that they are entirely useless to me now. When I put one of my coats on, my friends now. When I put one of my costs on, my friends tell me it looks like a coffee sack on a bean pole, and when I put the pants on,—well, description falls. My object in writing is to ascertain whether you have not, in connection with your medicine business, an establishment where your patrons, similarly situated, could exchange these useless garments for others that would fit. I think you ought to have something of the kind. as it would be an inducement for many to use the Anti-Fat, who now object to using it in consequence of the loss they would sustain in throwing aside valuable garments. Just turn this matter over in your mind. A "Clothing Exchange" is what you want in connection with your Anti-Fat Yours truly. George Boyd. 25.19

CONSUMPTION CURED.—An old physician, retir-ed from practice, having had placed in his hands by an East India missionary the formula of a sim-ple vegetable remedy, for the speedy and perma-nent cure for consumption, bronchitis, eaterth, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all pervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffer-ing fellows. Actuated by this motive, and a deing ichiows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y. 24-18-26-16eow.

A Tobacco Antidore, 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

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 another column.

L. A. Edminster, Magnetic Physician. - Many I. A. EDMINSTER, Magnetic Physician.—Many of our readers will be glad to learn of the arrival in Chicago of the magnetic physician, L. A. Edminster. 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 gentieman. He uses no druge, 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 agent, does not directly remove the disease, but imparts to the system vital energy, assisting na-ture to throw off disease. Those desirous of treatment will find the Doctor at his residence, room 117
Palmer House. He will suswer calls at residences.
Those unable to call in person, can receive his magnetized paper, from which great benefit will be derived.

25-6if

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MOBRISON, M. D .- Thousands acknowledge Mrs. Morrison's upparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

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24-20ts

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This will be published one or more times during each month and one line of space, given free, to every person sending the name, phase, and address. If more space be desired, it can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the JOURNAL in the publication of this directory assumes thereby nothing on. the part of those named below as to ability, integrity or development, but any information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in savising us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who ap-Lecturers.

preciate its value.

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SOUL READING,

Or. Psychometrical Delineation of Character. Mrs. Mary M. D. Sherman would respectfully announce to the public, that she will upon reception of a letter containing photo ito be returned) month of birth, age, single or married, animal and flower preferred, give an accurate description of character, with marked changes in past and future life. Discussed coated and prescribed for when the above conditions are strictly compiled with Terms \$1 and three postages famps. Address Brs. Mary M. D. Sherman, Fox 1991, Advian, Mich. 25 1329

ALLAN'S ANTI-FAT is the great remedy for Corpulency. It is purely vegetable and perfectly harmiess. It acts on the food in the stomach, preventing its conversion into fat. Taken according to directions, it will reduce a fat person from it to be pounds a week. In placing this remedy before the public as a positive cure for obesity, we do so knowing its ability to cure, as a tested by hundreds of testimonists, of which the following from a lady in Columbus, Ohio, is a sample: "Gentlemen: "Your Anti-Fat was duly received. I took it according to directions and it reduced me five pounds. I was so elated over the result that I immediately sent to ACKERMAN'S drugstore for the second bottle." Another, a physichm, writing for a patient from Powlidence, R. I., save, "Four bottles have reduced her weight from 182 pounds to 192 pounds, and there is a general improvement in health." A gentleman writing from 182 pounds to 192 pounds, and there is a general improvement in health." A gentleman writing from 182 pounds to 192 pounds. Anti-Fat reduced me four and one-quarter pounds." The well-known Wholessate Druggists; Smirt, Doolfffirs a reduced me four and one-quarter pounds." The well-known Wholessate Druggists; Smirt, Doolfffirs a Result of the seeks, and altogether I have lost wenty-sive pounds in three weeks," A gentleman in St. Louis writes: "Allan's Anti-Fat reduced me twelve pounds in three weeks," and altogether I have lost wenty-sive pounds aloc commencing its use." Means, Powell & Plinfon, Wholessate Druggists, of Buralo, N. Y., write: "To THE PROPRIETORS OF ALLAN'S ANTI-FAT: Gentlemen, "The following report is from the lady who used Allan's Anti-Fat. "It (the Anti-Fat) had the desired effect, reducing the fat from two to five pounds a week until I had lost twenty-five pounds. I hope never to regain what I have lost." Anti-Fat is an unexcelled blood-puritier. It promotes digestion, curing dyspepsis, and is also a potent remedy for rheumatism. Solit by druggists. Pampilet on Oles-ity sent on receipled of stamp. ity sent on receipt of stamp. BOTANIC MEDICINE CO., PROPERS, Buffelo, N.Y.

By an immense practice at the World's Dispensery and Invalids' Hotel, having treated many thousand cases of those diseases peculiar to woman, I have been enabled to perfect a most potent and positive remedy for these diseases.

To designate this natural species, I have named it Dr. Pierce's Favorite Prescription

The term, however, is but a feeble expression of my high approclation of its value, based upon personal observation. I have, while withnessing its positive results in the special diseases incident to the organism of woman, singled it out as the elimax or crewising gens of my medical assers. On its merits, as a positive, and, and effectual remody for this class of diseases, and one that will, at all times and under all circumstances, act kindly, I am willing to stake my reputation as a physician; and so consident am I that it will not disappoint the most sanguine expectations of a single invalid lady who uses if for any of the aliments for which I recommend it, that I offer and sell it under a PORTAVE GENERALITYEE, from the lit under a PORTAVE GENERALITYEE. From the following are among those diseases in which my Faveries Presertistion has worked cares, as if by magic, and with a certainty mer before attained by any medicine; Leucorthere, Excessive Powing, Painful Monthly Periods, Suppressions when from unnatural causes, Irregularities, Weak Back, Prolapsus, or Falling of the Uterus, Answersion and Retroversion, Bearing-down Sensations, internal Heat. Norvous Depression, Debility, Despondency, Threatened Miscarriage, Chronic Congestion, indimination and Uncertainn of the Uterus, imposency, Barrenness, or Storility, and Fesnale Weakmost. I do not extof this reddiction as a "care-all," but it admirably fulfile a sanglement of persect specific in all chronic diseases, it is among persect specific in all chronic diseases, it is among persect specific in all chronic diseases, it is admirably fulfile a sanglement of congestion, in the second of the second persect specific in all chronic diseases, it is a sanglement of persect specific in all chronic diseases, it is a sanglement of the decrease periodics, in the property of these who desire further information on those subjects ear obtain it is Two Property Constitutes of these extends and provides in regard to the unrangement of those diseases peculiar to Fromer, and g

By its great and thorough blood-purifying properties. Dr. Pierre's Golden Medical Discovery cures all Hamore, from the worst Servicia to a common Riotek, Planje, or Ernythen. Mercurial disease, Mineral Poisons, and their effects, are cradicated, Mineral Poisons, and their effects, are cradicated, and vigorous health and a sound constitution established. Errolpeins, Bak-rhenns, Faver Bores, Scaly we Rough Kikis, in short, all disease caused by bad blood, are conquered by this powerful, purifying, and invigorating medicine.

Especially has it manifested its potency in curing Tetter. Rose Kash, Holk, Carbuneles, Bore Eyes, Serofaleus Sores and Ewellings, White Swellings, Gostre or Takek Neck, and Enlarged Glands.

If you feel dult, drowsy, deblitated, have sallow color of skin, or yellowish-brown spots on face or hody, frequent headache or chills alternated with hot flushes, low spirits, and gloomy forebodings, irregular appetite, and tongue coaled, you are suffering from Torpid Liver, or "Billoweness." In many cases of "Liver Complaints" only part of finese symptoms are experienced. As a remedy for all such cases, Dr. Pierce's Golden Medical Discovery has no equal, as it effects perfect and radical cures.

In the cure of Economyties, it has assonished the medical faculty, and eminent physicians pronounce it the greatest medical discovery of the age. While it cures the severest Coughs, it strengthens the system and partics the klood. Sold by draggists.

R. V. PIERCE, M. D. Propir, World's Hispensary and Invalids' Hotel, Buffalo, N. Y.



No use of taking the large, repulsive, nauscous pills, composed of cheap, crude, and bulky ingredients. These Pellets are exprety larger than smatters seems. Being endirely reastable, no particular care is required while using them. They operate without disturbance to the constitution, diet, or occupation. For Janualec, Realinche, Constitution, in many Elloss, Pain in the Shoulden, Tightacan of the Chest, Dissingen, Sour Evertations from the Stomack, Business, Sour Evertations from the Stomack, Bad Trade in the Mouth, Ellions attacks, Pain in region of Kidneys, Internal Pover, Housed feeling about Stomach, Simh of Blood to Head, take Sr. Pierce's Pleasant Porgetty Pellets, in explanation of the remedial power of these Purgative Pellets over st great a variety of diseases, it may be said that their netion upon the solmal economy is universal, set a gland or times compain the properties of these Pellets. They are supercoated and inclosed in glass bottles, their virtues being thereby preserved unimpaired for any length of time, in any climate, so that they are strays fresh and reliable. This is not the case with pills put up in clicap wooden or pastenard boxes. For all diseases where a Laundiva, Alterative, or Purgative, is indicated, these little Pellets will give the most perfect satisfaction. Sold by dragging.

R. V. Piellet, M. D. Prop're, Wordel's Hispensary and Invalide' Hotel, Buffslo, N. Y.

avarroms.—Frequent headactic, discharge falling into throatsometimes profuse, watery, thick meous, paratient, ofensive, etc. In others, a dryness, dry, watery, weak, or inflamed cyes, stopping up, or obstruction, of the masal passages, ringing in ears, deathers, hawking and coughing to clear the throat, ulcerations, scales from ulcers, voice aftered, masal twang, offensive breath, impaired or total deprivation of sense of smell and taste, dirziness, mental depression, loss of appetite, indigestion, enlarged tonsils, teking cough, etc. Outy a few of these symptoms are likely to be present in any case at one time.

DR. SAGE'S CATARRH REMEDY

produces radical cures of the worst cases of Catarri, no matter of how long standing. The liquid remedy may be smalled, or better applied by the use of Dr. Piercer's Louche. This is the only form of instrament yet invented with which sind medicine can be carried High up and Piermett. Applied to all parts of the affected massl passages, and the chambers or cavilles communicating therewith, in which notes and nicors frequently exist, and from which the catarrhal shackarge generally proceeds. Its use is pleasual and entity materatoric from descious accompanying each instrument. Dr. SAGKE Catarrh Remedy cures recess attacks of would be the Message by a few applications. It is mild and pleasual to me, containing no strong or canadic drags or poisons. Catarrh History and Louche safe by army poisons. R. V. Pierce, R. D. Proph World's Dispensary and Invalide Hotel, Heffalo, N. Y.

Christmas.

INDPIRATIONAL PORM, BY MRS. SERRIA WILNER.

In heaven is known no Christmas day. With earthly customs it hath passed away. We own but one God, the Infinite soul, Which, in all nature, we daily behold. We honor Jesus, the medium man. Whose life, like ours, on earth first began, And lives to-day triumphantly screne, And hath by mortal as spirit been seen, As one of the bright celestial band Who comes to the earth to sievate man. When the soul enters the colestial sphere, With its eyes undimmed, and its spirit clear, It sees a spark of the Infinite soul, Developed its life, and spirit mold; And triumphing in its immortal dress, Rejoices its utmost thoughts to express. Sees an emblem, in the budding Spring here, Of its eternal existence so dear. Tie then that we gather with buoyant hearts Which life in this sphere, over imparts. When all nature, in beautiful array, Comes like a spirit from out of its clay Docked in garactets of loveliest hue, When winter like death has pessed from view. 'Tie thou the sea, the earth and the air. Some their lovellest garments to wear, All springing fresh from the fountain of God. Dripping with light as they come at His word. And every season leaves in its place, Something enduring its memory to grace. Nothing can pass without leaving its mark Whether stream of light or a shadow dark . Even smoke, that goes curling to the sky, And is soon lost to the natural eye, Makes an impression upon the whole world. By displacing atoms which whirl and whirl, And striking others, in their onward course, Exert upon the universe a force. Life so wonderful, so vivid, so new, Its creations we never cease to view. Like the seasons we renew from within Our being, and then a new cycle begin. Winding upward and onward each year As to the great fountain of life we near. Working our way with pure steady sim-Immortality with perfection to gain. There is a grand law that's here manifest— In blessing others we too are blest. Forgetting self we rob life of the sting From which most palus and miseries spring. Thus coming together with one consent Each one on the other's happiness bent, Scales in one hand, and love in the other, We find in every man a brother. This makes our heaven more brilliant far Than nature, were every leaf a star, Or every grain of pure sparkling sand A glist'ning diamond, in spirit-land. Digression, my child, is often the rule When we are instructing children in school, Then back to my theme I now will proceed, And tell you why we no Christmas here need, Royally we in the Summer-land blend. As onward our way in harmony wend With hearts full of love, and all of one mind, We reverently our voices combine. The heavens above, earth neath our feet, Seem to be voiced, and our souge to repeat Till they die in schoes amidst the stars, Or are lost in the rays of the sun's golden bars. hen to aur tempies where beauty and youth Mingle together, and love and truth, Wisdom and parity, go hand-in-hand To drink in the words of sages grand. Here wisdom flows as from fountains of fire, Clothed with burning thoughts, which inspire Each soul with strength for its onward flight; And bathes the whole temple with living light. Flowers and fountains, valleys and mountains Catch up the ballowed ray-Darkness has vanished, pain is banished. And all things, celebrate our May-Life's emblem fitting, death outwitting-We join in its immortal song: Mountains, meadows, shades, and shadows Ever more our notes prolong. Life supernal, life eternal Is the choral of the skies-

A Parailel Case to the "Watsoka Wonder."

Hosts advancing, upward glancing

Echo back, "Man never dies!"

LOTTSVILLE, Penn. I send you a copy of a letter, it being a compila-tion of facts addressed by Rev. Timothy Alden to Dr. Samuel L. Mitchell, of New York. I would state that Mr. Alden was a prominent Presbyteri-an clergyman, an early settler of Meadville, Crawford county Pausud founder of Alleghany College, located at that place, now under the control and patronage of the M. E. Church. I have a personal recollection of the reverend gentleman, he having several times visited at my father's, when

I was a boy of some twelve years of age.

I send you the following letter, place and date; in substance, the case referred to, I consider much the same as the "Watseks Wonder,"—the young lady with one body and two souls or spirits. If you consider it of sufficient importance, you are at liberty to publish it, as it is a matter of public notoriety, having been published in the Pennsylvania historical collections of 1843, page 254, now vania historical contentions before me, and from which I copy.

Danial Lorr.

MEADVILLE, Poun., June 21st, 1816. DEAR SIR:-- I now do myself the pleasure to give you an account of a very singular case. Pos sibly you may have met with something analogous to it in your researches, but so far as my inquiries have extended, it is without a parallel.

Mr. William Reynolds, his wife and children, composing a respectable family, originally citizens of Birmingham, threat Britain, settled in the vicinity of Gil Creek, twenty-seven miles from this village, in the year 1797. Miss Mary Reynolds, one of his daughters, a worthy young lady, an inmate of the family of her brother John Reynolds, Eeq., one of my necrest neighbors, is the subject of this communication, upon which I shall be happy to see your animalversions. For five years are has exhibited the phenomena of a person vested with two-fold consciousness, or more definitely with

a two-fold consciousness, or more definitely with two distinct consciousnesses.

I became acquainted with Miss Reynoids soon after my removal to this place, in 1816, when she was in the exercise of her original consciousness, the last evening of which she spent at my house. The following evening I was at her brother's, where there was a considerable company, of which she was one. To my surprise, when I spoke to her, she had no knowledge of me; I was, therefore, introduced to her snew. My curiosity was excited, and it was gratified by a history of her alingular case, of which you will please accept the subsequent concise narrative:

After arriving at adult age she was occasionally afflicted with fits, but of what particular name I have not been able satisfactorily to ascertain. In the spring of 1811, she had a very severe visitation of the line—her frame was greatly convented, and she was entremely lif for several days, when her sight and hearing left her, she become ing totally blind and deed. During traity wealths, from the time of the fit mentioned, she continued in a very feable state; but at the test of five works the nee of her rismal and sufficers brattle were perfectly rectored. A more remarkable dispensation of Frovidence, however, awaited her. A little

before the expiration of the twelve weeks, one morning, when she aweke, she appeared to have lost all recollection of everything that she ever know. Her understanding, with an imperfect knowledge of speech, remained; but her father, knowledge of speech, remained; but her father, mother, brothers, sisters and neighbors were altogether atrangerate her. She had forgotten the use of written language, and did not know a single letter of the alphabet, nor how to discharge the duties of any domestic employment, more than a new born babe. She, however, presently began to regain various kinds of knowledge. She continued five weeks in this way, when suddenly she passed from this second state—for distinction it may be so called—into her first. All conscious. may be so-called—into her first. All conscious-ness of the five weeks just clapsed was totally gone, and her original consciousness was fully re-

Now the cloud which had overspread her mental hemisphere was dissipated. Her kindred and friends were at once recognized; every kind of knowledge which she had ever acquired, was as much at her command as at any former period of her life; but of the time and all the events which had transpired during her second state, she had not the most distant ides. For three weeks, to the comfort of herself and the family, she continued in her first state, but in her sleep the transition was renewed, and she awoke in her second state. As before, so now, all knowledge acquired in her first state was forgotten, and of the circumstances of her three weeks' lucid interval she had no conception, but of the small fund of knowledge she had gained in the former second state, she was able to avail herself, and she continued from day to day to add to this little treasure. From the spring of 1811 the subject of this address has been in this wonderful condition, frequently changing from her first to her second, and from her second to her first state; more than three quarters of her time she has been in her second state. There is no periodical regularity as to the transition. Sometimes she continues several months and sometimes a few weeks, a few days, or only a few hours, in her second state; but in the lapse of five years, she has been at no one instance more than twen-ty days in her first state.

Whatever knowledge she has acquired at any time in her second state, is familiar to her when-ever in that state; and now she has made such proficiency, she is as well acquainted with things, and is in general as intelligent, in her second as in her first state. It is about three years since an attempt was first made to reteach her chirography. Her brother gave her a name, which he had written for her to copy. She readily took a pen, agreeably to his request, and it is a fact that she actually began to write it, though in a very swkward manner from the right hand to the left, in the Hebrew mode. It was not long before the obtained a tolerable skill in penmanship, and in her second state often amuses berself in writing postry, yet in her first state this is an exercise which she seldom if aver attended. she seldom, if ever, attempts. It may be remarked that she acquires all kinds of knowledge in her second state with much greater facility than would a person never before instructed. In her second state she has now been introduced to many persons, whom she always recognizes when in that state, and no one appears to enjoy the so-clety of friends better than this young lady; but if ever so well known to her in her first state, she has no knowledge of them is her second till an acquaintance, de novo, is formed, and in like man-ner all acquaintances formed in her second state must be formed in her first also in order to be known in that.

This astonishing transition, scores of times repeated, always takes place in her sleep. In passing from her second to her first state, nothing is particularly noticeable in her sleep, but in passing from her first to her second state her aleep i so profound that no one can wake her, and it not unfrequently continues eighteen or twenty hours, She has generally some presentiment of the change, and frequently for several days before the event. Her sufferings, formerly, in the near pros-pect of the transition from either the one or the other states, were extreme. When in one state she had no consciousness of ever having been in the other; but of the wonderful fact she was persusded on the representation of her frie Hence: when about to undergo the transition, fearing she should never revert so as to know sgain in this world those who were dear to her, her feelings in this respect were not unitie the feelings of one entering the Valley of the Shadow one state to the other, that she does not suttenpate the change with that horror or distressing apprehension with which for a considerable time she used to do.

As an evidence of her ignorance in her second state at an early period, she was once walking at a little fishence from her father's house, and dis-covered a rattle-make. She was delighted at the beautiful appearance of this, to her, unknown dangerous reptile, and sprangforward to catch it. Fortunately the serpent lay near a hole under a log, and as she slessed it by the rattle it thrust its head in, and she was not able to draw it out. At another time she was riding in a narrow path alone, in the woods, and met a beer which did not seem disposed to give her the path. She boldly rode up to the huge animal, and in a very imperious style, ordered him out of the way, and she was upon the point of dismounting to belabour him with her whip, when he pescently "cleared of the style of the seement of the seement

This young lady is naturally of a cheerful disposition, but thoughtful. In her second state her im-agination glows, her wit is keen, her remarks are often shrewd and rational, and her prejudices, conceived without cause against her best friends are cometimes very strong. Signed.

TIMOTHY ALDEN Says the author: "The young lady is still living (1848), is of sane mind and in good health, and is teacher in a school. She has had no return of her peculiar ineanity for many years."

The above is a true copy. DANIEL LOTT.

The Bible of Bibles.

To the Editor of the BELIGIO PHILOSOPHICAL JOURNAL As some errors have recently been pointed out in this work by a reviewer, and reference made to some features of the same which seem to require some explanation, the author deems it proper to occupy a brief space in the JOURNAL to set the matter in its true light:

1st. The reviewer objects to the statement that "the whole of the Vedas is being translated into the English language." But this is Horace Greely's statement in the N. T. Tribuse, and not mine. I have never supposed the whole of the Vedas will ever be translated into the English

Vedas will ever be translated into the English language. It is too voluminous.

2d. The statement that Gautama was estemporary wish Christ, is stargly an error of the transcriber 2 and also the union the word Suddhas in the same sentence. In the original manuscripts now in the author's possession, in the place of Gautama he finds it reads Sularshama, and for Buddhas it reads four The convict, who is a Buddhae it reads Asators. The copyist, who is a historical reader, being much more familiar with the names, Gautama and Buddhas, than Salavahans and Avators, probably mistook the latter names for the former in an almost illegible man-uscript, or misunderstood the friend who read a

portion of the manuscripts to her.

8d. As for Gautama or Salavahana being crucified, it is not so stated in "the Bible of Bibles," nor is either name included in the list of crucified is either name included in the list of crucified Gods in "The World's Sixben Crucified Saviors." The statement that they suffered and died for the people, is not a declaration that they were crucified. The following quotation from Childs' P. R. I. will explain this matter: "They (the Hindoo-Gods) voluntarily left paradise and descended to cearth on purpose to work, to suffer and to die for mankind" (Frog. Rel. Id., vol. 3, p. 164). This may or may not mean crucifixion.

Alth. The reviewer speaks of the Dhammapada being left out of the list of sacred books. As speec would not admit of a full apposition of all

being left out of the list of sacred books. As space would not admit of a full exposition of all space would not admit of a full exposition of all the enered books, Dhammapada was left out for the same reason that Tripitaka, Shastras, Bramanas, Hailagur, Sankita, Vinapitaka, the Sutras, and twenty other sacred books, do not receive a special notice. He author that I have seen places Dhammapada in a list of the important sacred books of the world. D. O. Allem, who spent twenty-five years in India, writes much on their sacred books, and leaves out both the Dhammapada and the Tripitaka.

Sin. The author of "The Bible of Bibles" has not quoted Max Mulier as an authority, because he has preferred to quote the world that Mulier draw his information from. Max Mulier is only a copyiet, like the rest of us.

Oth. The reviewer should bear in mind that the

first edition of a work always contains more or less errors and imperfections, especially when it has passed through several hands. As any errors found will be corrected in the second edition, now going to press, they cannot constitute an objection to the work.

REMARKS.

Mr. Graves has the fair privilege of answer, as above. He admits several errors of his scribe; some grave ones, as the putting of Gautama insteed of Salavahana-of a great person of lasting fame and power, instead of an obscure saint or god. The confusing Buddhas with Avatars, is equally grave, as they pertain to different religious. Books must be accurate to be of reliable value. He holds our review in error in stating that he put Gautama and Salayahana among the crucified ones in this, or in his former book. On page 108 of Sixteen Crucified Saviors, is the "Crucifixion of the Hindoo Lakis, 690 B. C." as title to a chapter. Sakia (or Sakya Muni), Gautama and Buddha are but different sames for the same person. Surely Mr. Graves should know this, and such knowledge would save him these errors, and give

weight to his work. He says he left out of his list the Buddhist Dhammapada, as he did other sucred books, but his error was to include books of small moment, his error was to include books of small moment, and yet leave out this and other most important, ancient gospels. A council of hundreds of priests and scholars, called by King Asoka in Hindoostan, 243 B. C., believed this to be the utterances of the founder of their religion, and hundreds of millions of Buddhists reverence it to-day. It has lately been translated by Max Muller, and by Beal, which may well account for its not being in lists from which he quotes. His mistake is in relying on old authorities, considered good when they wrote. old authorities, considered good when they wrote, but not good to-day, in the light of later research. Again we must say, that without the help of Alabasier, Beal, Muller, Johnson and like late scholars, it is not possible to treat the old Asiatic religious intelligently.

Mr. Graves' statement, that Max Muller "is only in the later of the

a copylet like the rest of us," is strange indeed! Of course we copy from the scholars who understand the ancient Asiatic languages, and there are few who do understand Sanscrit or Pull. For years Muller was Professor of Oriental Literature, in Oxford University, England, and is now em-ployed by a society of English gentlemen to trans-late the Wedsa, the Dhammapada and other Asia-tic gospels, and paid for his life-work from a fund

raised for that object.
Within the past few years valuable documents have been found and light reached, never before accessible even to the great men, like Higgins, who wrought nobly with such means of information as they had, but whose works are now imperiors with later offers. fect in comparison with later efforts. But this comment on some of the errors of the

explanation and the books of Mr. Graves must end. Our criticism was as sparing as truth would allow, and we only add these comments as inevitable, yet unpleasant. If we could save him by submitting to bear

these strokes of criticism ourselves, we would gladly do so, but it is a sacred duty to our many readers to tell the truth of this as of any other book, justly yet candidly, and in the presence of that duty persons are nothing.

Notes on the Cause of Spiritualism in Michigan.

BY PROP. MILTON ALLEN.

I have been requested to give my views on the cause of Spiritualism in Michigan, where I have been traveling during the past summer, and lec-

The real condition of Spiritualism in so large and good a field as Michigan, will be interesting to know by all reformers in the field of progress, and I shall try to state it as it appears to me from

a careful study of the subject.

There are those who will differ from me doubt-less, looking at it from a different stand-point, but as no one is responsible for my views but myself,

this will not matter much.

I had been led to suppose from letters and parts of letters published from time to time, that Spiritualism was in an almost exceptionally healthy and prosperous condition in Michigan, and my disappointment was great when I found this not to be the case. As it is not my purpose to stir up the feeling of any, but rather to help all onward to a higher harmony, I shall not refer to particu-lar towns nor deal in personalities. In brief, then, I unhesitatingly say that Spiritualism in Michigan is in a state of apathetic indifference that is truly lamentable. In some of the large towns where there were formerly flourishing societies and regular speaking, both are now abandoned altogether in some cases, and in others a quasi-society and lecturing at long intervals of six months, a year and two years, and so on, is the rule. One town of eight thousand to ten thousand population, where a regular speaker was formerly engaged by the year, with a society of several hundred, a good lycoum and a fine building and grounds nearly paid for, the property was allowed to be sold on a small balance of a mortgage after several thousands of dollars had been paid, the society and lyceum abandoned, and no meetings have been held for the past two years. There can scarcely be a town named where they have regular stated weekly meetings, and but few where

they even have them once a month.

But surely, it will be said, where there are so few meetings there will be found more spiritual papers to supply the deficiency. Not so. In some of these spiritually dead towns where there used to be large subscription lists for the spiritual papers, there are now in some cases none; in others one, two, or three taken. In very many of the spiritualistic families, you will see, instead of the Jour-NAL or the Basser, such infidel and purely mate-rialistic papers as the Index, Investigator and the Truth Seeker. How our spiritual friends any where can patronize such papers and exclude the spiritual papers, is more than I can understand, unless it be on the plan of having had good food awhile, it is best to try poor for a change!

It is well known that these papers not only dis-

tis well known that these papers not only dis-believe the spiritual philosophy, but they con-temptuously sneer at the claims of Spiritualism, only when it suits their purpose to throw a little spiritual sop to the spiritualistic innocents to help swell their subscription list.

But what of the causes of this unfortunate and

unsatisfactory condition among our spiritual friends, not only in Michigas, but elsewhere as well. To those who have studied this subject pretty well, it opens a field of deep psychological interest, for it has to do directly with the soul

interest, for it has to do directly with the soul culture and spiritual growth of man.

Spiritualism, unlike other philosophics, comes to man in all possible ways—through all his senses, external and internal—through the physical senses, the intellectual faculties, the spiritual nature and the higher, grander attributes of the soul. And this is why in its higher realities it is the grandest and noblest system the world has ever known, both as a philosophy and as a religion. But when it is viewed and atudied in its physical aspect only, or in its phenomenal phase, it loses the greater part of its value, and the tendency is to degenerate into a materialistic Spiritualism, paradoxical as this may seem. And here, I apprehend, is just where the difficulty now lies. The phenomenal has been sought after, and the purely spiritual and psychical has been neglected. neglected

The free love wave has spent its force, but it has left a deadly trail behind, and now comes the still more deadly materialistic wave, swelled by aid of the subtle sophistry of the materialistic aid of the subtle sophistry of the materialistic scientists, and the more vapid, and paraletent howlings of the infidel press. This infidel press is not confined to such superficial sheets as named above, but extends to and superson some of the secular and nominally religious press, and these latter, unwittingly though it be, are helping to swell the wave of materialism that is new aweeping with such deadly force over the lead. In its formulated shape it lies about in this way, I think.

think.
Spiritualism is in a slough to day, because, let, of the free love heresy that as isolitansly maps in among us, and which our phot sense will help us ere long to outgrow, I trust.
3nd. A halting with the merely photograph, instead of going forward in a story of any leading in the more emitting fruths, philosophy substitution of real Spiritualism, with the life giving power and emobiling influence.
Sed. Disbuiled in God as a rest buting allowable, tributes of love, wiedom, power and knowledge,

are infinite, and who actively governs all univer-

see in wisdom and power.

4th. A general disbellef in the Bible as a book that contains anything of value for mankind in our day; instead of looking upon it as a book or work containing a series of writings which on the work containing a series of writings which on any whole are the most remarkable the world possess-es to-day—writings containing some of the lofti-est inspirational compositions, and purest and most clavated truths to be found in earth's libraries. But containing also much that is of little value, and amen charvious when viewed from the mounand even obnoxious when viewed from the mountain peaks of the nineteenth century; whereas, when looked upon as adapted to the people to whom they were given, and the time when they were given, they are at once interesting and instructive, and leave little room for the squeamishness with which they are viewed by many.

5th. General diabelief in Jesus of Nazareth as teacher of any truth of more value than can be found in the teachings of Confucius, Zoroaster, Socrates and other noted characters of the past and the present and in some cases ignoring his existence altogether as a mythical figment of the pricetly brain. And lastly the disbellet and an ignoring of the religious element in the spiritual movement of our age. These briefly stated, are some of the reasons

why Spiritualism in my judgment is in such an apathetic condition in Michigan and other parts the country.

There are certain fundamental principles easential to all real human progress, which cannot be ignored if we wish our progress to be something more than purely animal and physical, and these are:

1st. To recognize that there is an infinite being who not only controls all things, but who also created all things in accordance with law, and who is the active, ever present (by his law and his influence) spiritual force or power whom we call God. It will not be very difficult to show that such a being is a scientific necessity in the grand univercelum of nature. In such a God we have an auchorage for the limitless hopes and possibili-ties of the soul, and we have it nowhere else, fix it as we may.

2nd. The recognition of the Hebrew scriptures as a vast storehouse of important spiritual truths given through inspired mediums at different times in the past, some of which were local in their application, and consequently not intended for all people and all time; and some of which were general, and were suited for all people and all time, as the Decalogue, Sermon on the Mount and most of the teachings of Jesus of Nazareth as a spiritual teacher, divinely inspired in a higher sense than any other, and who taught the world set had never been taught before and her rever as it had never been taught before, and has never

been taught since to the present time.

4th. The recognition of the necessity of a religion as well as a philosophy, to be evolved out of Spiritualism; a universal religion of humanity, a new religion if you please, that shall be full of life, vigor, power for good, and the uplifting of humanity into higher, better and nobler conditions; a religion that shall be so divine and comprehensive in its influence that it will bind all humanity together into one universal brotherhood and six-terhood of the world; a religion that will har-monize all science, all knowledge, all the now conflicting interests of man into a grand unit, placing the spiritual over the material, where it belongs, and the divine soul-power over all as the grand moving power of the world.

Brother Bundy, these are some of the primal principles which it seems to me must be recognized and seted upon by Spiritualists, before Spirit-

ualism can be seen to shine as the light of the world. There are other grand principles concerning the Spiritualism of the future and what it will do for suffering humanity, that present themselves to my mind, such as what can Spiritualism do for the world as an educational factor, as a leaven for the political lump, and as a potent influence to redeem and purify society of some of the mountrous evils that are now weighing it down. But those I have named, it strikes me, are cardinal priniciples, and as Spiritualists we cannot afford to discard them. For by so doing, and batthing with the merely phenomenal manifesta-tions, we shall surely drift, without chart or com-pass, upon unknown and inhospitable coasts, and loed upon the worse than husks that the swine do est, for we are now open to all kinds of influences and false speculations, re-incarnation vagaries and in an abiding and intelligent faith in the great truths and principles that underlie all great re-ligious of the world, and especially those of the Obristian system as originally given to the world and which are being unfolded now again in the newer, grander, God-given Spiritualism of to-day. In conclusion, permit me to say that while I have expressed myself thus freely on the condi-tion of Spiritualism in Michigan, I am also happy to know that there are many, very many, earnest and good workers and friends there, large-heart. ed and kind, ready to do all in their power for good, and who deplore as deeply as any can the present unsatisfactory condition of Spiritualism among themselves, and in the country generally. For their uniform kindness to myself and wife personally, we shall ever feel grateful. In families where we found the Journal, we found a bet ter and healthier condition than elsewhere, and a higher appreciation of that paper under its presout management. In its high toned character, its ability, and in its fearless, honest and independent course on questions of importance, it is truly regarded as the most reliable and acceptable of our spiritual papers; and the carnest feeling is, may

the good work go bravely on, and you be abundantly sustained in the important labor before you. Spiritualism in Philadelphia.

The rostrum of the First Society Academy Hall, 8th and Spring Garden streets, for the month of December, is filled by Mrs. Elizabeth L. Watson, of Tituaville, Pa. Though a young speaker, she is eloquent, scherent and logical—in her deductions quite up to the mark of first-class speakers. She inspirational, and says she seems to stand aside and listen to her own voice as one among the auditors. She compares well with Mrs. Emma Hardinge-Britten, and societies needing speakers will do well to give her an invitation.

Among the mediums that have lately visited

Philadelphia, are Laura V. Ellis and her brother. They had ten or twelve seances with but moderate fluancial success. Laura has lost none of her powers as a physical test medium; the manner of the tests given is about the same as when she was with us six years ago. The voice of Captain Blake, her guide, seems stronger, and the rapidi-ty with which he performs his tests is truly won-derful. Wm. Eddy has also been here, and gone; he gave a few select scances, but so far as I can learn re were no recognitions. In fact, the materialization shows in our city are below part it is true they produce plenty of figures, but lights are so low, and investigators so far removed from the cabinet, and no way of ascertaining the amount of wardrobe around the medium's body, that it seems but a waste of time to attend them.

Albert James, kowever, has taken in all back by challenging test conditions. I have known Mr. James for years, and always regarded him as an honest straightforward man, and when these materializing phases suddenly came upon him, I attended three of his seances; the light was no attended three or his seances; the light was so atrong, and figures came out so promptly, and some of them looked like James rigged up, that I must confess I came away doubting. This opinion was entertained by many who attended his materializations. Mr. James expressed his willingness to give test conditions. Brother Chample ou, president of the First Association, on the even-ing of Dec. 11th, invited Mr. James to his parlors, 200 S. 18th street. Thirty or forty of the main stay of the first association were invited to be present. A committee of five were appointed, who escorted Mr. James to an upper chamber, divested him of everything white on his person, put on him dark stockings, dark pantalous and a red fiannel shirt. With this habit on him, James entered a cabinet that had been placed in the front parlor in the afterneon, under the direct supervision of Mr. Thannelon. Mr. Champion.

After about fifteen minutes of very harmonions singing, the curtain of the cabinet was withdrawn, and there stood a figure dressed in beautiful white, with a white turban on his head. A little more singing, and another figure appeared, but not so well developed as the first one. We felt like septeg glory to fick, for our doubts were removed, and the hener and honesty of dibert James as a materializing medium was fully established. As I was not one of the committee, I do not wisk to anticipate their report favorable to Mr. After about fifteen minutes of very harmonious

James, who can rest contented for a while as the first materializing medium who submitted to test

conditions in this city.

I am informed that Mrs. Theyer, the flower medium, will be in Philadelphia about Jan. 1st. She is ever welcome, for we believe her to be genuine beyond question; and in these winter months spirits will bring us flowers fresh and crisp as from the very lap of spring. The wonders occurring in the presence of this medium will never be fully written. Those only with whom she makes her temporary abode are permitted to witness the flowers falling on the table when at meals, and in the medium's room, and on her bed when she is

The musical and theatrical worlds have met with a great loss in the removal to spirit-life of with a great loss in the removal to spirit-life of the great magical artist, Robert Heller. I am creditably informed that he was a firm believer in Spiritualism. One thing I will say to his credit: So far as I can learn he never, either in posters, newspaper advertisements or on the stage, said anything detrimental to the interests of Spiritual-ism, yet second sight and shadow figures were the part of his late performance. Let others in this line of show copy the leason and profit by it. I learn that W. F. Jamieson has gone over to the ranks of materialism.

the ranks of materialism. I was much pleased a few weeks ago to drop in at one of our spiritual meetings and hear a lady from New Jersey speak, who claims to have been made a convert to Spiritualism through the efforts of Dr. Peebles (the pligrim) at our late campmeeting, Williamstown, N. J. She was for years a Methodiat, and labored hard in the work of forming and conducting Sabbath schools, but now feels that she can triumph in a greater freedom, and invited all to visit her comfortable home at the next annual campmeeting.

at the next annual camp meeting.

John A. Hoover.

Explanatory.

In my article under the head of "Christian spiritualism," in a late issue of the Journal, in referring to the resurrection of the Spiritual body of Jesus, you thought, perhaps, I intended to have used the term physical body instead of the spirit. used the term physical body instead of the spiritusi. I said as I intended. Now, if Jesus was reaurrected in his physical body that was crucified,
then is the doctrine of the general resurrection of
the physical body established. Jesus was resurrected in His Spiritual body, and that was a Materialized body, and that is Spiritual, as contradistinguished from the physical.

The angel-power which rolled the stone from
the door of the Sepulchre, could and did spirit
away the physical body. The whole transaction

away the physical body. The whole transaction was a dark seance, until Mary Magdalene first saw Jesus, whom she mistook for the gardner. It is an absurd proposition in Orthodox theology, to suppose the spirit of Jesus, on the third day after the crucifizion, entered into and took possession of the crucifizion. of his old decomposed physical body. If not de-composed in part, it was because it was embaim-ed, which would render it equally absurd.

We know it is often the case now-a-days, when our friends return from the higher-life with ma-terialized bodies, for the purpose of identifying themselves, that they often take on marked disfigurations of their old physical bodies. I know of an instance of an officer of the army in the late war, killed by a bullet-shot in the forehead, who materialized with the bullet-hole in the forehead; so Jesus, appearing with the wounds on his body, is no evidence it was the body which hung on the

Spirits in their rapid transit through space, are not encumbered with bodies at all, although they can and often do assume bodily shape, and that is done by their will-power. Physical eyes cannot discern a spirit. We can only see them when they take on a Spiritual materialized body. And that fact upsets the Orthodox theory, of a general physical resurrection.

P. Thompson, writes: I would gladly improve this opportunity to say something cheerful for the cause of Spiritualism in Saratoga, N. Y. Our village pays heavily for the support of reli-gion, but Spiritual teaching forms but a small part of its lessons. We have eight churches, five of them very coatly, but a Spiritually inspired teacher would receive in either about the same welcome that Jesus did in the temples of Jerusalem. We have kept up in one of our halls regular monthly lectures, two lectures each month by Mrs. Brig-ham, for the last three winters. Her lectures are of a very high order, and, were they attended with the fashion and worldliness of the old system, no church would hold her audience. We are, however, building for the future, and, we think, on a good solid foundation. "What is truth?" is of as much importance now as in any other day of the world's history. Systems must crumble, old things must pass away, but if they cannot be replaced by better, then no progress has been made. The determined opposition of the old religious organiza-tions to Spiritualism, would seem that they ex-pected to put it down, whether it is true or false. Every person, who has carefully investigated, is perfectly assured that the phenomona are real, and if produced by spirits, they, the Spirit world, must back down, or push their forts to a successful recognition. When their power to materialize becomes so perfect that they can, as promised. stand forth in public assemblies and speak, being seen by all, then can we expect more rapid progress. We have had so much fraud within our own ranks, and so much of the genuine manifestations been mixed and imperfect, that honest investigators are often in doubt and unable to get the evidence that is satisfactory. It is true, the philosophy, when studied with intelligence, may well recommend itself to the thoughtful, but the facts alone must reach a large majority. It seems that co-operation is involved, and that humanity on the earth plane, as well as humanity in Spirit-spheres, are to be the agents in this great work. It is well said, to ask of God or the Spirits to do our part of the work, is like asking to be fed with-out working for food. For individual unfoldment, individual effort is required.

Mrs. Neille J. T. Brigham has won the affections of all free and untrammeled minds among us, and is worthy of far more than she has received.

Dr. A. R. Bartlett, who sends us the following characteristic letter, was for many years a Universalist minister. Having an active and exploring mind, he early became interested in the teachings of Mesmor and turned his inquiring mind to the investigation of psychical phenomens. He was with A. J. Davis in the early days of his development, and was familiar with the production of "Nature's Divine Revelations." Occupying an exalted position in society as a physician, thinker and estimable gentleman, he has never swerved from the continued investigation of the Philosophy of Spiritualism, or his adherence to the truths it has revealed:

"I do not need to affirm that I must have the RELIGIO-PHILOSOPHICAL JOURNAL. I have been a subscriber, and I affirm a thorough reader and appreciative recipient of your noble paper since the first number, and not till to morrow will I be-gin to be a financial debtor therefor. Morally, spiritually and reciprocally, I feel myself growing more and more indebted for the multitudes of good things which you keep continually spread out before my hungry soul."

A good deal has been said and written about French journalism. Here is one of its vagaries—a paper called Echose from Pergatery. It is added by a pricet, and informs the public what wouls in Purgatory are suffering, and exactly what must be done to relieve their auderings. This is the only representative organ of the large constituency be

representative organ of the large constituency of youd the dead line.

**Ohe, what heavenly union,
In howers of delight,
Where ministries of eagels
Inspire with holy light;
Two souls one life, two hearts one love.
As sweet and pure as heaven above."

We know, that when we work for others, we are at the same time laying up rickes for ourselves, and when we know this we, of course, do our best for others, and so increase our own store.

Spiritualitans has appealed to the suffrages of the world in the present modern day form for some thirty years. It has run the reund of all grades of society, it has taken possession of all conditions of minds, and surely so widespread, so rampant a delusion mant have semething more behind it than more funcy, smoke and theory. Where there is so much smoke, may we not just suppose that there is at least a medicum of first

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than the "instincts" which he felicitates himself on, as having led some of his profeesional brethren to charge Miss Fancher

with fraud. Unless the Fancher case is overturned by something very different from the impotent and unscientific antagonism of Dr. Beard, its well-attested facts must be a valuable contribution to that enlarged science of psychology, the materials for which have been fast accumulating during the last hundred years, and never more rapidly

Boston, Dec. 17th, 1878.

P.S.-I have just learnt that Dr. Ham-mond proposes to test Miss Fancher by placing in an envelope a check for a sum of money over \$1,000, and having her tell, in the presence of three scientific examiners, two of them being competent neurologists, the amount, number, date, on whom drawn, signature, etc., she to have the money in the event of her success.

Ever since Puysegur's experiments in 1784, offers like this have been repeatedly made, as Dr. Hammond must be aware, and declined generally in cases where some experienced person had charge of the sensi-tive subject. And why declined? Because you might as well expect the needle to point true while you are agitating the compass, as expect to elicit clairvoyance under the stress or excitement of an anxious motive, or under the disturbance produced by the simple presence of an uncongenial per-

son, aggressively disposed.

Suppose some "expert should go to Dr.

Hammond and say: "Here is a certified check for ten thousand dollars, and now you shall have it if you will mention right off, within thirty seconds, the names of six classmates with whom you went to school when a boy." Would not the Doctor (if he were in need of ten thousand dollars, which I hope he is not) be likely to feel some little tremor and doubt, which would paralyze the effort of memory? And yet, in familiar conversation, where nothing was exacted and nothing at stake, and he was not limited as to time, how readily might he mention the six names in the thirty seconds!
Schopenhauer (1788—1800), the celebrated

German philosopher, relates of himself the following incident: "My hostess in Milan asked me once at supper to tell her the numbers of the three lottery tickets which she had just bought. Without the least delay or reflection I named two of them correctly; but in consequence probably of my excitement at her praise of my success, I named the third one wrong."

Clairvoyance is a phenomenon as delicate and uncertain as that manifested in the caprices-the sudden flashes and sudden eclipses—of memory. A subject's lucidity is always impaired or spoiled by anything that excites anxiety or irritation, or appeals to cupidity. Nay, the very presence of a person convinced that there is imposture and eagerly bent on detecting it, would, without any external manifestation, be felt by a sensitive as readily as she might feel, in her cormal state of freezing current of in her normal state, a freezing current of

Every patient investigator knows all this: and it was the reason why such physicians as Dr. Gregory and Dr. Haddock, having the command of clairvoyants, always re fused to subject them to the money test, Such negative proofs of indisposition to act under conditions that would introduce all these adverse influences, do not reach the real truth, for, as Mr. A. R. Wallace remarks: "How can any number of individual failures affect the question of the comparative; Papa Bu*cci*e weii den rifleman can hit the bull's eye at one thousand yards because none can be sure of hitting it always and at a moment's notice."

Of course, by the skeptical and ignorant. the answer to these reasons will be an incredulous shrug. The reasons are good and true, nevertheless, and all eminent students of the subject of somnambulism, whether spontaneous or induced by mesmerism, have come to this conclusion.

"I think we may now regard it as established," says Dr. Gregory, "that (in clair-voyance) the subject often possesses a new power of perception, the nature of which is unknown, but by means of which he can see objects or persons, near or distant, without the use of external organs of vision: and my own prolonged experience amply confirms all this.

The over-confident attacks of Drs. Hammond and Beard are merely repetitions of what has been going on the past hundred years, and when the money test has been proposed and rejected, the ignorant have cried out, as perhaps they will cry now, "This settles the thing." But, no; the thing has been many times settled in that way, and has not stayed settled. Where there were ten believers in clairyoyance thirty years ago, there are ten thousand now. It is useless for us to point to the in-terminable accumulations of ever-recurring testimony in behalf of the great phenomenon; for these soi-disant experts take the ground that the testimony of the whole human race would be of no avail against their own "deductive reasoning." Of what use is it, then, to dispute with such persons, since they substantially tell us that facts of na-ture, abundantly attested and proved, must give way to their own individual preconceptions of what it is proper for nature to permit? But, as Lord Bacon well remarks: The voice of nature will consent, whether that of man do or no"-"instincts and deductive reasoning," prepossessions and met-aphysical crotchets, to the contrary notwith-

DEVOTIONAL SPIRITUALISM.

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[NUMBER TWENTY-NINE.]

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DISCOURSE.

We have seen that the Materialists have no scientific ground whatever for their pos. tulate of the eternity and infinity of matter, independent of its existence as an eternal divipe possibility. Mathematics admits no number actually infinite, nor can it admit a series composed of an absolutely infinite number of terms; and this fundamental proposition applies as well to a series of terms or objects, or even to a series of successive events, such as the revolutions actually accomplished by the earth in its orbit. From this a well-known French mathematician. M. Rauchy, concludes, with irrefutable logic, that the universe had a commence-The voice of the latest and best science (1870), in the form of mathematical physics, is raised in opposition to the theory of the eternity of matter, as entertained by materialistic atheism.

Says an eminent German physicist, Adolph Fick.—"We are come to this alternative: Either in our highest, most general, most fundamental observations, some great point has been overlooked, or the universe will have an end, and must have had a beginning; it could not have existed from eternity, but must at some date, not infinitely distant, have arisen from something not forming a part of the natural chain of causesthat is, it must have been created.

Professor Pierce, of Cambridge, Mass., eminent among the foremost mathematicians of the age, affirms (Oct., 1878) that from our observations of the stars we find that the universe is finite; that the force in the universe must be a finite force; but the Power from which it proceeds could not have had a beginning, must have been in the world at the world's beginning, and must be in-

The astronomical labors of Laplace,— Herschel, Arago, Humboldt, and Ampère, and the philosophical labors of Kant, have made it more than probable that all the stellar systems have begun by being gaseous and diffused masses;—thus corroborating the theistic theory of a commencement of the visible universe.

In studying the subject of forces we also have a confirmation of the proofs of this commencement, such as we have already seen, are given in the study of matter.

Matter is not all that there is in the universe; there are also forces which give motion, visible or invisible, to matter. Taken together these forces may be called physicachemical. These natural forces manifest themselves in two principal conditions: (1) between material masses more or less considerable; (2) between the molecules of every material body. The movement of universal gravitation, in its cosmic complex, causes the globes and planetary matter to roll in the immensity of space with amazing

Let it be understood that we use the word force with limitations. The atom and motion -there we have the first factors of the inorganic world. But no motion without force! Where, then, resides the force? What is it? How is it to be conceived? Speculative science ought to tell us. When it so often pronounces the word force; when instead of leaving it where it had its birth, in the vocabulary of intelligible mechanics, it introduces it into the language of the physicist and the chemist, it would seem as if it ought to know what it is talking about. This it does not show. But what true science, positive science, shuts the door on these fancied entities; the forces of which it speaks are not regarded as occult qualities of nature; they are simply the pure effects of motion.

In vain-all in vain, now-do we press speculative science—that form of it, I mean, which would thrust the spirit and Deity out of the universe—to tell us what is the cause of motion. It will tell us that a motion is always preceded by a motion, and followed by another motion, of which this motion is the ultimate phenomena, beyond which we cannot penetrate. But to positive science, motion is force in act, and force is potential motion. The one without the other is inconceivable; and so the term force is superfluous in its vocabulary. From a misconception of these facts flows error after error. Look close, and you will find that it is mere mechanism which speculative science vaunts and defends. Of that divine dynamism which is essential to the generation of all cosmic forces it takes no account.

Materialism, through Buchner, tells us that there is no matter without force, and no force without matter. Let us see. I can perfectly conceive a space occupied by a solid body in a state of repose, without its being subjected to any force, even latent. It is of scientific notoriety that many bodies, considered in their isolation, are about us in a state of inertic their molecules having a state of *inertia*, their molecules having succumbed completely to their reciprocal affinities, and the intervention of a foreign force being necessary to give them move-ment. The will is inert without the action of the mind, and the steam-engine without the action of steam. And so I can have a very clear conception of a force outside of a body as for instance the heat transmitted by the sun to the earth, since it goes from the sun to arrive at the earth, just as the wind strikes the sails of a mill and causes

Buchner's assertion has no scientific support. Rumford, Davy, and Tyndall, with many otner savants, have demonstrated that heat—that powerful medial source of forces -may be engendered by rubbing, by per-cussion, and by compression, as well as by combustion. In vain will it be pretended that the rubbing, the percussion, etc., only render sensible the latent heat centained in the body under trial. Let one contradictory example suffice: Davy has proved that when we cause ice to melt by rubbing, the water which results contains a quantity of heat much greater than that which was contained in the ice. Heat, then, is immaterial and distinct from matter: Such is the logical conclusion which both Davy and Tyndall draw from their experiences. And it is the same with light, electricity, etc.

The physico-chemical forces which animate our terrestrial globe are not, then, necessarily inherent in it. Should the sun cease to transmit to it its heat and its light, it would soon be found that the greater part of those forces were not contained in the globe, but were medially communicated to it through the solar energy. Nor can it be affirmed with any more rea-

son that the forces are a simple property of matter. The movement drawing the earth round the sun is not a property of the earth; it is a subjection sustained by its material mass in presence of the sun.

The forces, of which materialism tells us

are, then, secondary forces, and require an antecedent impulse and adjustment of conditions. The word cause cannot be supplied by the word force. And yet this assumption is regarded as its very stronghold by materialistic atheism.

The materialist admits that he knows only phenomena and laws. Very well. Beyond that, he knows nothing, then—matter and force no more than all the rest. There is, then, beyond all phenomena only an Unknown Cause, whose mode of action is also unknown. How, then, is the materialist any more at liberty to call that Unknown Cause matter than we would be at liberty. if we reasoned strictly according to his own principles, to call it God?

In a work entitled, "The Unknown Universe" (1975), by Professors Stewart and Tait, well-known English physicists, we find these remarks: "The visible universe must, certainly in transformable energy, and probably in matter, come to an end. We cannot escape from this conclusion. . . The visi-ble universe cannet comprehend the whole of the works of God, because it had its be-

ginning in times, and will also come to an end. Fernage, indeed, it forms only an in-finitesimal portion of that stupendous whole which is alone entitled to be called The Uni-

But the principle of continuity, upon which all such arguments are based, still demanding a continuance of the universe, we are forced to believe that there is something beyond that which is visible; or, to use the words of an old writer,things which are seen are temporal, but the things which are not seen are eternal." And thus the scientific conclusion is in favor of the production of the visible universe by means of an Intelligent Agency residing in an invisible universe.

And to this conclusion all the facts and deductions of Spiritualism lead us. In the words of Leibnitz,—"In the whole universe all is contingent, nothing is necessary, nothing a cause of itself."

RECITATIONS. The star that heralds in the morn Is fading in the skies; The darkness melts; O, thou true Light, Upon our souls arise! Steep all our senses in Thy beam,

The world's false night expel, Purge each defilement from the soul, And in our bosoms dwell. Come, heavenly Faith; fix in our hearts Thy root immovably: Come, smiling Hopel and last, not least. Come, tender Charity!

Thy laws are bright with purest glory,
To us Thou givest congenial eyes;
And so, in earth's unfolding story,
We read thy truth that fills the skies.
In all the track of earth-born ages,
Each day displays Thy guidance clear,
And, best divined by holiest sages,
Makes every child in part a seer,

INVOCATION.

Infinite Spirit who knowest each human heart; Thou whose accepted influence kindles in man divine affections, making him aspire to the honor of serving thee, and to the sacred delight of loving thee; God, who hast often drawn to thyself the heart of youth, and allured young souls to dedicate themselves to everything righteous and holy, believing that hereby alone they can serve thee, who art the all-glorious, the allsufficient, but also the all-just and all-merciful:--to thee let our hearts be solemnly dedicated. So conform us to thy will, that our delight may be in thy laws, which are also the laws of our eternal welfare. In youth or in age, let us embrace true virtue as thy service devoutly and intelligently, knowing it to be our noblest and happiest course, assured that thou willest us to choose and follow all things right and excellent, and to sacrifice to them our indolence, our ease, and every baser propensity. Thus add us to the number of thy saints, -and keep us by thy holy power, our own souls assisting, in the right way.

Help us to seek the welfare of others as the best proof that we are indeed thy children. Mighty Source of our being, inasmuch as thou art wiser, so much assuredly art thou kinder than we are. Never wilt thou withhold anything good that thy wis-dom can bestow, or allow to wickedness any permanent triumph. On thee we would cast all our cares, all our perplexities. Enable us so to live as to make our little circle happier for our presence, and to leave the world somewhat better for our having been born into it. Bless and guide our be-loved, whether in this or in the invisible universe. Sanctify in us the immortal hope, and embrace us always in thine heavenly love. Amen.

When I am called to die: Sing songs of holy ecstasy
To waft my soul on high.
When the last moment comes, Oh, watch my dying fall, And catch the bright scraphic gleam Which o'er my features plays. Then to my ravished ears Let one sweet song be given; Let music charm me last on earth, And greet me first in heaven. Then round my senseless clay,

HYMN.

Oh! sing to me of heaven,

Assemble those I love,

My glorious home above.

BENEDICTION.

And sing of heaven, of only heaven,

May the comforter, the Spirit of truth and love, that is ever nigh to the humble, the contrite and the receptive soul, come and abide in us, and by his gracious influence cleause us from all stain, and fit us for the high spiritual life, the life of purity and active beneficence, to which in our ho liest moods we must ever aspire, now and forevermore. Amen.

Birth and Death of Worlds!

BY J. MURRAY CASE.

Spiritualism has furnished us with a vast amount of speculative theorizing upon astronomy. The assumed direct intercourse between the seen and unseen worlds, would naturally lead us to think that from the spirit side we may be able to gather facts in astronomy beyond the reach of human intelligence. This created a demand for spiritual literature bearing upon this subject, and has brought forth all manner of speculative theories, many of which are in direct conflict with demonstrated facts in astronomy and the known laws that govern matter. No two mediums who assume to be under the control of a superior intelligence, agree in their conclusions. One medium asserts that the earth is a solid sphere, another that it is a "hollow globe," another that it is "elongated." A. J. Davis says that our moon, Jupiter and Saturn, as well as all the smaller planets, are inhabited. Science demonstrates that the moon is a dead world without matter or atmosphere, and that Jupiter and Saturn are yet flery planets, being bodies of such vast magnitude they have not yet cooled. Other mediums go still further, and tell us that the sun is inhabited by intelligent beings, and that in-steed of its being an opeque body of highly heated matter as claimed by science, it consists of "two hollow spheres, the one inside of the other, the outer shell being perforated; that these two shells revolve in opposite directions, producing light and heat by friction, and discharging the same through the perforations in the outer shell." This is certainly a very ingenious device for sup-plying heat and light to our vast planetary system, but it will not bear scientific analysis; neither will Davis' theory of the in-habitation of our moon and the larger plan-

We have had enough of these various speculative assertions, without one single scientific argument to sustain them. It is easy

enough to assert that the "moon is a green cheese," and if the spirits through A. J. Davis said so, there are many who would believe it. But such assertions are not so easily demonstrated as made.

If the theories of Davis and others are correct, let them bring forth some well authenticated, scientific evidence to sustain them, instead of bare, unsupported assertions. If they are false, they are but weeds which check the real growth of knowledge, and should be rooted up. For this reason I make the attack, hoping the subject may be thoroughly ventilated, and that some good may be derived therefrom.

I now proceed to a brief analysis of the subject, as indicated at the head of this

It is now the universal opinion of our best astronomers that worlds and solar sys-tems have been formed by the condensation of highly heated nebulous matter. Our sun, it is believed, in the ages past was the centre of a vast sheet of nebulous matter, revolving like a great eddy in the ocean. Within this vast body of revolving nebule smaller eddies have been formed, each drawing in to themselves the nebulous and meteoric matter, within their own radius, and condensing, thus forming planets revolving in one direction around the sun, and the smaller eddles of matter within the sphere of planets, forming into satellites revolving around the planets.

Now it necessarily follows that the smaller the radius taken in by a planet or sa-tellite, the sooner will its nebulous matter be colored, condensed and collected, and the planet be prepared for animal and vegeta-ble life. Hence the great planets like Ju-piter and Saturn, are still in a highly heated condition, with all their aqueous and gaseous matter suspended in the atmosphere, forming the dense cloud we observe around these planets; while the sun is in a state of mighty commotion, throwing out at times vast bodies of molten matter for hundreds of miles.

Our moon on the other hand being a small body of matter, has long since evolved, passed through the living age, and is now a dead world. It evidently was once a lively little paradise, receiving its light and heat from both earth and sun. When our earth was yet red hot with its oceans suspended in the atmosphere, our little neighbor was clothed in all its beauty, and swarming with intelligent beings. But now she is dead, while the earth is passing through the living age. All these little worlds called the Asteroids must have long since died. The Asteroids must have long since died. The satellites of our planetary system are probably all dead—Mars, Venus and the Earth will soon die—and in the remote future Jupiter and Saturn will be the only inhabitable planets; but they, too, will in time die, when the central sun will continue to dimly shine upon his dead children, until it shall go the way of all others, when our planetary system will be wrapped in a mantle of death and darkness.

The theory which advocates the formation of worlds from nebulous matter, lays the foundation for demonstrating beyond question their ultimate death, by the absorpion of water, and the final destruction of all combustible matter by fire.

While a planet is forming, the heat suspends the oceans in the atmosphere. There is incessant raining in mighty torrents, but until the surface has cooled it cannot reach the highly heated matter, but as the heat in our planet gives out, in time the waters have collected upon the surface in a boiling condition—as the heat continued to give out, the waters were absorbed within the porous rocks, and in time, "the waters were divided from the waters and dry land appeared." Then commenced the living age, but as the interior heat continues to give out, more of the water is absorbed, and in the course of time, will all be gathered within the earth's bosom. As we penetrate the earth we find that it becomes warmer. The water pene-trates the porus rocks until it reaches a heat sufficient to produce boiling, where it is evaporated and rising towards the surface is condensed. This process is going on continually; millions of barrels of water are changed into steam devils. By the rising steam the heat of the interior is gradually being conducted to the surface. Every year the point where evaporation takes place grows a little nearer to the center of the earth, and the earth's capacity to drink up the oceans becomes greater. Thus this pro-cess is gradually going on, and while it need not alarm us, yet at no distant day as com-pared with the age of worlds, the oceans and seas will be gathered into the earth's bosom, until there will be so little rain that manwill establish great systems for irrigation. We may fairly judge that such a system is now in use on the planet Mars, if t is inhabited. Being a smaller planet than ours, more of her water has disappeared, until she has not more than one-third the surface covered with water that the earth has. But all the ingenuity of man cannot stay the operation of God's fixed and immutable laws. The time will come when rain will cease almost entirely; when the alluvial soil will dry up and will burn like steam—when the forests will be swept away, and when our atmosphere will become so dense with carbonic gasses that not a living creature can survive upon the surface of the earth. Then will begin the age of the destruction of all combustible material upon the earth's surface—the death struggle through which our moon has passed and which must be the ultimate lot of all worlds as sure as death comes to man.

Let us suppose that all the water upon the surface of the earth by the system before explained, has been gathered within the earth's bosom. It would then necessarily follow that there could be no rain, since there is no water to evaporate. The surface would then dry up. The water would seek a level with the ocean's bed, which would leave the high lands, coal and sulphur beds, oil deposits and every combustible material impregnated with the atmosphere, which would furnish the necessary food for combustion. As the waters have receded, the oil gathered upon the top, since every movement of the water tends to liberate movement of the water tends to liberate the oil held in porous rocks, which would flow upward, producing a perfect separation Here we have built up a dangerous magazine for combustion, and let us apply the torch and what would be the result? The forcet would be swept away—the alluvial soil would burn like chaff, the fire would creep into the openings leading to great cosl deposits and soon the mountains and valleys posits, and soon the mountains and valleys would intermingle in one great mass of melted matter. The contraction produced by the heat would cause great fistures to open through the coal fields and oil-bearing rocks, through which the livid fismes would sweep like the lightning's flash. One of these fissures would soon multiply into a thousand, and then into tens of thousands, interlocking with each other, in every di-rection until in time the whole surface of the earth would be covered with raging flames. Vast bodies of stone would be melt-ed, which would wind serpent-like down

our river courses into the beds of the ocean. This would continue until every particle of water capable of furnishing carbon or liberating oxygen, would be destroyed or changed. Then might occur what St. John saw on the isle of Patmos. The oxygen of the atmosphere being destroyed, or liberated hydrogen produced by the heat intermingling with the atmosphere, until the relations. gling with the atmosphere, until the relative proportions of oxygen and hydrogen were that of water, then would follow a tremendous explosion—the air would fall in drops of water and the earth in truth "would pass away with a great noise."
The flames then would instantly disap-

pear like the blowing out of a lamp, but yet for a long time the old earth would heave like the gasp of a dying man. The gases escaping from within through the liquid matter, would cause the formation of great round chasms or craters, such as we observe upon our moon, and which to my mind is incontrovertible evidence that our satellite has passed through this ordeal of death by fire, which I have just described. When the last throb shall have ceased, the spirit of the old earth will have departedmind the life element and matter which have been chained together since the floating nebulæ condensed into our world, and whose efforts at separation have caused all the material activity in vegetable, animal and mineral life, have been completely separated. There is no atmosphere, no light, no heat, no rain, no sound, no action or movement of any kind. A feather upon the glossy mountain top would remain forever undisturbed. The raging elements of discord, activity and energy displayed by the spirit of the old earth, while yet chained to the hody has given place to perfect quiet perbody, has given place to perfect quiet, perfect harmony and perfect rest—a dead body both grand and solemn to contemplate. The destiny and use of these dead worlds will be considered in another article. Columbus O.

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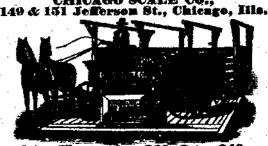
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