Mind and Matter

Physical Life---The Primary Department in the School of Human Progress.

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... and Essays.

...NGTON HALL.

...RANCE OF MRS. ELIZA- ...SON, of TITUSVILLE, PA.

...owded Morning and Evening.

...ncement of the first appearance in ...a of Mrs. Elizabeth Watson, of Titus- ...drew to Washington Hall at Eighth and ...Garden street, on last Sunday morning and evening very large audiences, the hall being filled on both occasions to its capacity. For want of room in the evening many ladies and gentleman had to retire disappointed. At the time of beginning, Mr. Champion, the president of the First Society of Spiritualists of Pennsylvania was in the chair, and the rear part and ends of the stage, were filled with distinguished and spiritualistic investigators. Mrs. Watson was courteously welcomed to a position on the rostrum.

After the usual preliminary exercises, the song entitled "Pass Me Not," selected from Westcotts book just published, was sung by the choir, in which the audience joined harmoniously. Mrs. Watson is an eloquent inspirational speaker. Her enunciation is distinct—voice clear, and at times she is dramatic, to a remarkable degree. Upon being introduced by the president of the Society, Mrs. Watson stepped gracefully forward, and gave ... evidence that she felt a want of confidence in her ability to please, instruct, entertain so large and intelligent an audience as that which kindly greeted her on this occasion. While yet in her normal condition she admitted that she felt a little tremor in appearing for the first time before a Philadelphia audience, and further than this she had not even thought of a subject to occupy her attention; but since she had appeared in the hall she felt confident, that though the audience was more or less critical as well as devont and truthful investigators, she was among intelligent friends; she did not think there could be a better subject for present attention than the title of one of the songs which had just been sung, "Pass Me Not." This then shall be the text of the discourse.

Mrs. Watson passed under control and then delivered one of the most eloquent, pleasing and ...tiful addresses that ever enchained the atten-...ny audience, holding all spell-bound it ...m, during every moment of the delivery. ...vices many persons shook hands wi h ... and extended to her the most unmis-... evidence of kindly feeling.

EVENING LECTURE.

Upon opening the services, Mr. Champion ... "I hold in my hand a paper which is ... to be an exposition or an organ th... ...ch the spiritualists of the city of Philadelphia will be able to give an expression of their philosophy. I need not urge the importance of its consideration upon those who symphatize with what is called Modern Spiritualism. I beg leave to read a paragraph from MIND AND MATTER:

"It is the intention of the publisher of this paper to furnish, as much as possible, the reports of lectures of all prominent trance mediums, and others, who can give any light; or impart any knowledge, or explain the laws in reference to the startling developments of the interesting phenomena entitled "Modern Spiritualism," now the subject of careful and quiet investigation, among the learned professors of the world at large."

"The friends of Spiritualism are well aware that it is difficult to get a hearing through the ordinary press of the city. When they do begin to mention it, it is with a doubtful compliment. I feel we ought to do all in our power for the furtherance and sustenance of this enterprise, and I hope it will meet at your hands due consideration. I know of nothing so weighty, so important, so well worthy of our undivided effort as this.

This society, from its charter, dates some eleven years, starting without a hall, without a li-...y, without a paper to give expression to the ...ghts that fall like dew from the mountain top ...angel voices.

...t us rise up in the majesty of our strength, and consider the duties we owe to posterity, and our kind. If we have a philosophy, and admire truth, let us make an effort and try to present it in a tangible form, that those who are not well acquainted may have the opportunity of being informed.

I must commend this effort as worthy of your consideration, especially to those who sympathize with the feelings and emotions that entwine themselves around the human heart, and those who hold near and dear the sacred relations of life.

After singing the hymn, commencing "Couarage, faint heart; why all these fears," Mrs. E. L. Watson offered the following—

INVOCATION.

"Oh, thou infinite source of life, of love and of truth. These human spirits turn toward thee ever... asking closer communion, more intimate re-...s, and the dissolution of the mystery that ...s our existence. Thou infinite spirit, we ...e, that at every turn we meet thy divine life ...ed, that even in our sorrow thou makest ... known to us, that even in the deepest af-...on we find thy hand. Oh, divine spirit, thou ... art the world's colporteur, thou whom we can-... adequately name, since our consciousness hath ...t knowledge in thy attributes, thy beatitudes, and yet, oh, infinite spirit, in the secrecy of our own life, we hold thee in the secrecy of thine own life. Thy promises are written and we pray not that thy laws shall be suspended, but only that we may read more correctly the divine word written in the forms of matter and spoken in the impulse of the spirit. Thou seest the needs of all thy children; in this hour we need not name them, we pray that thou should answer them, and yet the prayer itself is but the material which thou hadst implanted with us to obedience under the law by which human spirits are drawn nearer unto thee, and those that pray with heavy hearts, with heavy burdens may feel the truth, and the angel of love walking invisibly beside them, helping them to bear these burdens. With those whose life-path is lonely, oh, that thou mayst fill the divine companionship, that those who are so homesick to-night, whose hearts are aching for beaming looks, for hands clasped, for the beautiful life, oh, that these may find elements of him within themselves, that they may transcend the laws of the flesh, and perceive that interwoven between them and the beloved ones, and find themselves in the midst of a home circle with those who are dwelling almost hopelessly in the world, may feel the divine presence, may constantly awaken to a consciousness of the dignity of the task which thou hast given them to perform. We need not ask thee to bless us, thou dost bless us in life and death and forever more we praise thee.

LECTURE.

When we shall have solved the mystery of life, death will no longer be to us mysterious, the philosophy of death is the key to the philosophy of life. We have been dragging a chain and ball at the heels of our spiritual nature in all these ages. We have been mistaking the shadow for the substance and the substance for the shadow. But the time has come when we no longer ask the question: What means death? With trepidation of mind and heart, but we put this question to nature and to the divine power, as we put any other question that transcends man's development and human happiness, and we shall consider for a brief period man's relation to the invisible and the relation of man's invisible part to the visible. We shall consider for a brief time, man's nature, physical and spiritual, and in trying to trace this relation to their inter-dependencies, it is possible we may give some sort of a satisfactory answer to this question: If a man die, shall he live again? If we consider for a few moments the natural evidence of immortality, we may find that to every question of the human spirit an answer at least, is hinted at, on the part of the physical world in which we dwell, the reason evidently being that the physical world is but the faint reflection of the spiritual; that the physical world is like the Potter's clay in the hand of the potter. It is the material under the manipulation of the spiritual, and every physical object in the universe has an invisible companionship that is pushing it out in the various forms of the spirit, and that is the power that shall bud and blossom when these work-shops, holden now, shall cease to exist. And we claim that there are natural evidences in what we call the visible world—that there are evidences in the physical world of man's continued identity after death.

First, we shall point to the fact that spiritual consciousness of men embraces the physical tabernacle in which it dwells; that the spirit is constantly modifying the flesh; that the spirit does not so much obey the flesh at it dictates to the flesh, and as it transfigures, transforms, and transmutes the flesh. For instance, we take the infant and we find her cranium endowed with certain faculties that by and by begin to manifest themselves. At first the manifestations are very feeble and the manipulation of the spirit is not so readily responded to on the part of the physical. As the power or the spirit is increased, and the movement is accelerated, the cranium developed, begins to show marked transformations, marked modifications. We look into the vegetable world for instance, and we find there what? Certain degrees of symetry, a soft and beautiful physical substance like the faint and delicate blush on the rose leaf, or like the blue that is in the violet. Here we find these combinations of material substances that are graceful, that are sweet, and that are suggestive of what? Of something we cannot read, of something which we cannot weigh in our scales, which we cannot uncover with our scalpel, which we cannot determine in our retort, something the absence of which renders the human being absolutely repulsive. Have you ever looked into the face of the child where the symmetry was wholly dormant? In the face of the idiot there may be symmetry. There was one grown to maturer years, whose physical appearance was so beautiful, so symmetrical, that sculptors came to take casts of the hands and feet. They came and studied this physical phenomenon.

What was the effect and influence upon the observer? Repulsive always: A human organization without the soul, is repulsive. How is it in death? The moment that the spirit is withdrawn from the flesh, though that flesh had been transcendently sweet to our vision, though we had pressed that form in rapture to our bosoms, though our lips clung to those stiffened lips with a passion and ar-... ...dor and indescribable yearning of the spirit, at the moment of the spirits withdrawal, it becomes a thing fit to feed worms upon. We cannot bear to come in contact with it. We may robe it in white satin and wreath flowers for it, but we never wish to embrace it; we no longer yearne to kiss it, we feel no further attraction for it. Why? Because the spiritual identity that was its charm, the mentality, the morality and the affection that dwelt through every atom of this flesh, and attached us; all this has departed now and it is the merest clod of clay. Here is one natural evidence of the continued existance of this life, of this beauty, of this affection, the absolute repulsiveness of the human organism when deprived of the spirit. And again, the marked impress which the spirit leaves upon the body—now the materialist says that the spirit is subject to the flesh and if the child is born physically deformed, the result is deformity on the part of the spirit, on the part of the mentality. But this is not the case. The fact is, the absence of the harmonious adjustment between the spirit and body is the cause of idiocy; it is not because there is not spirit there; not because these physical orgaus hold spirit utterly subject to it, but merely because they will not respond to the appeals of the spirit, they will not yield to the impressions of spirit. There is something written in the body.

If we look over the faces of the audience we find here character expressed in the physical organizations, differing widely, very widely with some, slightly on the part of others. We see everywhere in every human face the history to some extent of the spirit. Mental labor makes its imprint, wears out the body more rapidly than physical labor.

What is mental labor?

Why it is the spirit hastening to its work, it is spirit hastening to gather whatsoever it may of the external that shall keep it hereafter. This is mental labor, and this human world of ours and these human bodies and spirits are simply in a grand school room in which we study and walk and work, as pnpils, and the physical organizations are the instrumentalities by which the spirit is to become acquainted with the external universe by which they may become more accurate and more skilful, erected on the part of this indestructable force, built up, eternal and which shall not decay.

In the men and women who labor in the moral field for the amelioration of their kind, we find those, who, though their eyes may not be straight, though their noses may be set on the side, though their brows may be out of proportion to their chins, and at first glance we see these men and women are very homely, they have no beauty, no sympathy, no harmony in their eternal adjustment, yet when we become acquainted with the spirit nature—in other words, their is a spirit influence passing out from every human being, and when it meets our spirit, what is the result?—why how these homely beings blossom with this knowledge, how these human beings with crooked noses and homely features worm and entwine to our affection, the face that was a year ago absolutely repulsive on further acquaintance with the spirit. When we know what the spirit is doing through this clumsy machine, we love it. This is another proof of the superiority of the spirit over the body. If it was a fact that our bodies were constantly subjecting the spirit to their sway if it were in closest harmony to our bodies, how many of us would care whether we had souls or not, providing the stomach was well cared for, and that the lungs were in good condition and all the functions of the system were in good order. We should not take pains about the soul. But the fact is, if the soul is reality in the body, it is all; everything we do, whether exercise or work in any way, we are doing these things in obedience to a divine necessity, in obedience to an irresistable law of the spirit, not a law of the flesh, a law of the spirit by which the spirit is fed, by which it is attracted, by which it blossoms out into these clearly defined identities that are to live in the world that we, to-day, call invisible.

Another natural evidence is the fact it everywhere aims at perfection and will not be satisfied with the blossom, though it be ever so sweet. The germ crystalizes and ripens and greets our consciousness. sometimes like a benediction, and yet nature is not content with that. She wants the flower to ripen and to ripen into seed and renew the germinal powers, revivifying again and reproducing going a step farther forward in the march of life. In the animal organization we find everywhere, from the lowest mo...k up to man, we find there are suggestions of a higher form of life. Nature is not going to be satisfied, so she turns her jelly fish into her chemical labratory, and produces a higher order. Still she goes thus to minister to higher forms; she is all the time ripening toward consciousness.

Now we come to man, do we find a perfect being? No. But we find here a being that is filled with nameless lodgings, struggling this way, and that, under the influence of what we term—the unknowable. We find here a being with a wonderful mechanism, not better adjusted to his spiritual uses than the smallest thing is to its uses. For God studies the harmony and answers the necessity of the little family, in the dew-drop just as cheerfully and just as he cares for this human family precisely, and it is not the Lord of creation only that is under his attention, but we see everywhere this order. We find in man a suggestion of what? A suggestion of what we call the angel. But we mean by this, after all, only the spirit being. We shall be superior to this spirituality of which we now have recognition. How many times have you heard the friends say, 'I do not know that we are immortal, but I hope we are.' Dear friend, human hopes are the ladders up which we climb toward the higher and the wider is the spirit world. Yes, and in this hoping, which is universally felt, if it is not universally spoken, in this hope of immorrality there is another natural evidence of the continued existence after death. For mark you, nature never mocks her children by creating an appetite for that which does not exist. This is a guarantee of its existence.

What do we find in the lowest life of man, in the life of the lowest man of this broad foot-stool, in the life of the lowest human consciousness, whether on this planet or on another, we find aspiration, we find desire for good, we find a suggestion of something beyond that which has been accomplished in this life. Visit the prisoner in his cell, life has been one continual crime, darkened by the impulse given to it, it may be, in an ante-natal state, darkened by passions over which he had no control. Question this man, with sympathy manipulate the flesh and soul with your hand, and tender hope for the future, and the result will be not hardness of heart; he will not ignore your sympathy. It will be to him like the music of the spheres. Let the fountains of his life break up and they will flow out on his face.

He will say to you he had hopes once, that he has aspirations now. If he could only have another chance, he thinks he would be a better man. What does this mean? That the divinity in man cannot be stamped out by human statues. It means that the divinity of man caunot be stamped out by human injustice, and unbelief in its existence. It means more than that; that this pathetic cry in the human soul for another chance for itself shall be answered. [Applause.] It means that the returning spirit finds there are wider fields, and when the habilaments of flesh are torn apart, he will be allowed another chance for himself. [Applause.]

Then turn on the other hand to the life, white as the snowflake that symbolizes the purity, the spotless, the grand, and is inconceivable on the part of finite being; apparently he has fulfilled his destiny from our standpoint, for grander perfection is only relative. Investigate, and we who stand down here with the mediocrity and gaze upon the successful ... these ad-... life, say he must be satisfied. With all ... vantages, with this high attainment, go and question him if he is satisfied. Satisfied is the answer. Why, I am but on the threshold of the temple of truth. I have only got the faint glimpse of perfection, of completeness; there are faculties of my being that never have been quickened, satisfied. Every onward step, at every successive bound, the vision has been broader. When we climb a mountain at a certain point, on the slope before we reach the summit, can we take in all the landscape? It is false philosophy to take your bearings there. Climb to the summit, and then you may see it revealed. So with the human life. We appeal to the most successful life; he has not reached the summit. Why? Because existence is not satisfied. It may be there is no harmony here, no ripeness. The whole human life is full of natural evidence of immortality, and of a continued state of existence after death. This life is full of disabilities, but it has not attained completeness. It is imperfect on every side. For instance, a musician, whose spirit leans toward the great unseen, and whose hands have tried to make record in human instruments, as Mendelssohn, or Mozart, or any of these inspired ones; ask if they are satisfied even in this direction of music, those whose ears are trained and educated to harmonies, so that the man is actually perfect as a musician, he produces a masterpiece; he is ripe in this faculty, but ask this man who so excels in this direction, and what will the answer be? Like the man you question in regard to perfection of his own life, his answer will be, even in this direction of harmony, in this direction of music, he is so incomplete he despairs of ever being a good musician. Why? Because the idea always goes ahead of the actual accomplishment; because the aspiration ever leaps these human finite barriers. So that this is evidenced in the single faculty of the musician, however perfect. In this brief existence, there is not time to ripen in anything; so that we are unripe, not only in one faculty, but every faculty of our being, because these faculties are not satisfied. They hunger still.

Humboldt in physical nature, hearing the tremendous and sublime answers that came to him of the immutability of the laws of the universe; listening to the music of the stars, so that they were, as it were, in the palm of his hand, wanted to know of the universe.

It is not many centuries ago since we were entirely ignorant of the use that the thunderbolt could be put to. We had an idea that it was only pyrotechnics on the part of the people in the clouds, only a grand fire-works exhibition. There were men and women who were horrified at these appearances and believed that evil demons lurked behind the clouds. But we took a few steps forward and what have we found? We find here the messenger; we find this wild beast of the clouds is the dumbest kind of an animal and can be treated in almost any manner. We see it put to almost every kind of uses. It will paint your pictures for you, and lately it has been introduced into prison discipline, and the poor fellows instead of being ducked in cold water now have the battery applied, and while it acts as a punishment, it does not injure them, and this is one of the elements. Now when your petroleum is exhausted, when the coal beds have given out; when these wonderful provisions of nature are exhausted, are we going to grumble and borrow trouble. We were told by a dear woman, who had seen much trouble, and lost many friends in the late war, that we should never borrow trouble; that borrowed trouble is the worst of all troubles. We say if our timber may all be destroyed, our coal beds and our petroleum exhausted, we find this same heat by electricity. Electricity is going to obey our mandates and turn night into day, and run our steam engines by and by, and we will have learned lessons in more than that, by and by, and this is only one agency that comes to administer to man's necessities.

We do not know the simple, the first truth of the possibility that lies in a single atom of the globe. And we think our globe is one of the smallest compared to the countless worlds in space and when we consider the swarming souls that are turned out of this school-room into the great invisible, are only a little feather compared to the countless millions that are being involved in the other laboratories of God's physical and spiritual universe. And yet talk about our exhausting our resources, and about the necessities of dying, lest we crowd the universe! [Applause]. Here I say is another natural evidence or man's continued existence after death. Our accomplishment here is so small in comparison with our desire, in comparison with our aspiration. Why my dear friends, there is not a man, woman or child in this audience but believes at heart, and yet they go on in a beggarly way in this existance.

You may ask what is the necessity of our living in the body at all; what is the necessity of these changes, we reply to you that life on this side of the line of the invisible is just as full of dignity and divinity as on the other side, and all this talk about being so good and peaceful over there amounts to nothing, if we do not prize the present moment. [Applause]. The instrumentality which will be provided for us over there will be in accordance with the use we have put these instrumentalities to if we have not earned higher instrumentality. If we have not used these to the very greatest possible degree, what guarantee have we that we shall have a better iustrumentality? Now, then, we say that this is another evidence of man's continued existance. We are all in an unripe state, and there is evidence in the yearning of every human being.

Another evidence is, we have the power to transcend; the consciousness of the five senses, and pass outside of the mere physical body. For instance, you sit in this auditorium, and you wish to pass to Chicago or New York into a certain street, or certain road, or in the presence of certain persons. You can do this by the simple spirit volition, independent of the body. You traverse the street which memory has laid down so clearly in your consciousness. You cannot miss your way, and you pass into the room and come into the presence of your friends. You can see their faces in this glass of memory. You are not dependent upon the body for this journey.

CLAIRVOYANCE.

In the power of clairvoyance there is another possible illustration of the power of the spirit to transcend the power of the flesh. Well, says one, "I do not believe in clairvoyance," but there are men who lived five hundred years ago who did not believe in electricity and many other things that exist. Many of you have had illustrated to your satisfaction the power of the spirit eye to transcend the physical optics and behold without doubt, without a cloud. You have had illustrated to you this power of the spirit to travel distances, to see objects independent of the flesh. And this power what is it? It is simply the power of the spirit eye, to break away from the bondage of the physical for the little time it needs burnishing by human magnetism, sometimes only by spirit magnetism, and sometimes it is simply the result of the blossoming out of the faculty itself. There are natural clairvoyants; that is, persons whose spirit faculties have the power to act independently of the physical. Now mark you, the time will come when it will be possible for every human spirit to use the spirit faculties independent of the flesh, and while retaining its hold upon the spirit organization, and this faculty of clairvoyance is one illustration of this power. Through eyes we perceive—the eyes are perhaps the most active organs of the human body. they are constantly busy except in sleep, and the spiritual vision then goes on in wonderful activity, and the result is men and women become clairvoyant before they become clairaudient. Many times we are constantly observing, we see those things we do not know, we take from distant objects forms and ... have no positive conscious-... until the other facnlties in conjunction with the sight, are equally organized.

Now, another evidence is the spirit of persons who have drowned and lost the power over the body wholly. Another consciousness is organized by this almost complete severance from a physical organization. This was our experience (spirit voice) at our own dissolution. We suffered death by drowning. After the first shock passed by us, we saw and felt more intensely than ever in our human life. The waters that had the moment before caused suffering by strangling, suddenly became the most beautiful thing in the world. Breathing life to us, and every atom of water overwhelmed us with what seemed to be divine life, the light of the sun penetrating and weaving mantles of glory over all these atoms.

So it is the physical binds us only for the time being, and our physical existence is given to us here that we may be more perfect, as spiritual beings. Experience here is of service hereafter, and the evidence of the independence of the spirit over the body is seen in these facts of human experience.

Now there are evidences of immortality which we shall not call up to-night, as our time is too limited. But we will say in passing, that the evidences which the church has given of immortality, are indeed very few, if we must receive the inspiration of the Bible as inconvertible authority on this subject, that has very little to console us. Very little is said of immortality in the Christain Bible, and if you bring to us the history of the resurrection of Jesus of Nazareth, as another evidence of man's immortality, we must reject this on the ground that it is exceptional; that he was an exceptional being, and according to the Christian idea, was not human, but divine. Therefore the resurrection of Jesus of Nazareth would be no promise of resurrection to you, my friend. Why? because he partook so largely of the divine nature. He declared he was God, and of course God could get out of the grave, and God could transcend these physical laws, can take upon himself any form he pleases. Many eminent commentators declare that crucifixion was not sufficient to cause death. And their idea is, God may have died of a broken heart, and if this is the case, he may also have lain in the sepulcher without having died in the natural way; he may have lived years after he was supposed by his disciples to be dead. Again, physical resurrection is impossible, because there is nothing in nature which is evidence of man's physical resurrection, and if we depend upon Gabriel's trump to wake us up and that we shall be clothed in human bodies, I am afraid we will be disappointed, and that we shall sleep over. [Applause] Again, there is not sufficient material in the globe to enable the human souls that will need garments in the resurrection. [Continued Applause] We would go into the spirit world like the veriest beggars without anything to wear. No the physical resurrection is not possible, according to the popular belief. But you say all things are possible with God, but the impossible is not. And the transcendent of his own law is not possible and we believe, whether we live or die, we live and die according to immutable law, and one of these laws is that of necessity. One of the laws of God as well as man.

SPIRIT MANIFESTATIONS.

Now what does actually take place at death. Jesus was a beautiful illustration of the spiritual resurrection. But he was not the only illustration. If he was, we must reject this as evidence of man's immortality. If Jesus was the only person that ever appeared in the world after the change called death, we would have no guarantee of immortality, because again it is claimed he is an exceptional being, that he was not subject to ordinary law, as we fortunately or unfortunately are. Therefore if he appeared as a spiritual being, yet not as a physical being—if the body was not raisen on the third day, his appearance to his disciples, and to Mary in the garden would be no evidence of immortality. We have other evidence of spirit manifestations. Spirit manifestations have been co-existent with humanity, and I declare if this is the only indisputable evidence, the only satisfactory evidence of immortality that we have on the world. All these others that we have cited to you, fall to the ground. Yet man's yearning is a desire to get out of the actual. We are striving through our physical senses to hold to the intangible, and it is impossible for you to be convinced and to know anything, that is not approvable to your five senses. This is the ground of the materialist. It is not our ground. If I did not know anything except with my five senses, it would not be much, for my physical organization is not worth a straw without my consciousness. I never saw a man that got out spirit consciousness, so as to define and outline it in any possible degree. There is a world that is invisible, and impalpable to these poor mechanisms.

You remember when John in his ministry was breathing words of inspiration, they said it is Elias come in the spirit. They believed in spirit control undoubtedly. Well now how do these things differ from modern spiritualism, and what evidence have you of immortality in the history of humanity. If you reject this, what evidence have you aside from natural evidence, some of which we have cited here to-night. We say the only incontrovertable is back of the reappearance of the identical spirit. Now what takes place at death, and what gives the spirit the power to return. The word death, ought to be stricken from the vocabulary. It is birth, birth all the way, to the angel, from the lowest to the highest life is incomplete. Completeness can be written on anything that is spirit, not on anything that possesses this divine love. Here is an agency, potency that is not sufficiently expressed through what happens? Just what ought to happen. We slip off the mortal coil, we get out of the prison house and we find ourselves in possession of a finer mechanism, a machine that is more potent to our well, a machine of involuntary action which is more wonderful than voluntary action of the body. Here it is all voluntary there an involuntary existence. The creative power goes on and exercises itself in an unconscious manner. So spirits find themselves involuntarily and many times called upon on the other side.

The little child and the older person pass to the spirit world and recognize their friends. Pass sudden and sweet into companionship, and all according to natural law. It is not by any special act on the part of Providence which was in the beginning and the end. You pray sometimes, do you not? Everyone prays sometimes, and you think this prayer will quicken the consciousness of the father toward you. The answer waits, it may not come in the form you prescribe it, but it will surely come. We are all praying for diviner companionship. Here is another natural evidence of continued experience. It is not the man who meets death most fears it. The brave boys on the battle-field, at the mouth of the cannon, saw death, and were not afraid. Death is not horrible to anyone near him; as he unveils himself just before we pass over. It is birth we have called death all along. What does it do for us? It finds us preserved in our entiety, every faculty of the mind of which we are in possession of many to-day, of which we have no consciousness are unveiled, revealed and quickened in this new mechanism, in this new organization which we take possession of, on the other side of the river: We have to choose what our destiny shall be, we take up the old questions right where we left them, and we go on working, it may be, in new forms that shall be palpable to spirit consciousness in physical bodies. With these we march right on in the path of knowledge, of all sorts of knowledge, until every faculty has devolved the attainment, and manifested the entirety of Divine potency, until every spiritual faculty shall have ripened, and perfected—and that time comes never.

Mrs. Watson concluded with a beautiful poem amidst the applause of the audience.

PHŒNIX HALL.

FIRST SPIRITUAL SOCIETY OF THE GOLDEN RULE.

Solid Facts of Spiritual Communication.

A conference meeting of this organization was held on Sunday afternoon in Phœnix Hall, at No. 403 Vine street. The following is the declaration of principles of the Association:

"And as ye would that men should do to you, do ye also to them likewise."

Spiritualists believe in one God, who is a spirit, that spirit is causation underlying all things, and to learn his laws, he should be worshipped through the medium of knowledge and wisdom sustained by truth. The government of the universe shows perfect laws, by which we should regulate our lives.

The Great Spirit called God, through nature exhibits himself to man, that the divine attributes which work through matter are effected by causes, brought to bear upon earth through spirit power.

All reformers, through whom has been revealed to man a broader, deeper and more beautiful and advanced religion or philosophy by which to live, are instruments or mediums through which the spirits move; and as the laws of God are the same yesterday, to-day and forever, the same power exists now and works upon mankind, as in the days of Confucius, Plato, Socrates and Jesus of Nazareth.

It is not Christian Spiritualism, nor Jewish Spiritualism, Mahommedan Spiritualism, nor Ancient Spiritualism in any of its separate forms, but Spiritualism in the sense that reforms the soul,—That acknowledges the obligation of duty, and delights in worthy labors well performed; that lights its candle and puts it on a candle stick; that exemplifies the Golden Rule; that teaches not only by precept, but by example also; that seeks to overcome evil with good; that works by love ... purifies the heart, bringing forth the peaceable fruits of righteousness.

As Spiritualists and Progressionists we unite ourselves as a society, that we may the more harmoniously advocate the great and sublime truths as taught by spirits, acknowledging as our belief the infinite presence, the divine energy, the one living and true God, an eternal worker whose law is love; in Jesus of Nazareth, as a spiritual medium, reformer and teacher, accepting him as Peter did, *"as a man approved of God among you by wonders and signs."*

We believe in the spirit influence as it rested upon the disciples, "fell upon those who heard Peter," and was poured out upon the Gentiles, as is evidenced in the present day by healing the sick and restoring the form to a normal condition, through the laying on of hands.

We further believe in inspiration, a spiritual infilling from the divine fountain through ministering spirits, the beautiful in nature, prophets and apostles, mediums and reformers, the same as in the past, so are they in the present. We further believe in rewards and punishments as links in the chain of cause and effect, retribution is inevitable, man as a spiritual being is a moral actor, a subject of law, and is responsible, reaping anguish from vice, and happiness from virtue, who cannot escape the legitimate consequences of violated law, for nature's God, holding the golden scales of justice says obey and enjoy, transgress and suffer.

The President, Mr. John Tingley, took the chair at three o'clock, and made a brief prayer. After singing a couple of hymns, Mr. W. H. Westcott leader, one lady and four gentlemen were admitted to membership. The president explained the business of the Conference, stating that ten minutes would be allowed to each speaker to deliver addresses pertinent to the occasion, not however as a debating society.

Mr. F. Skinner having been announced as the principal speaker to deliver a special address, occupied half an hour. After preliminary remarks, he said that in the early days of his youth his natural tendencies prompted him to take a step in advance of others around him, and from that time to the maturer days of his manhood he always found himself, treading on the corns of public opinion. At the age of thirteen years, he was considered a religious boy under the tuition of Elder Knapp. He so remained in the church two and a-half years, preparing for the ministry, and it was his duty to carefully read the Bible, the base of the so-called Christian religion. In the course of time he began to question, whether what he had learned in the church was what Jesus taught. It was evident that profession was one thing and practice another, and he told his father that he would pray no more in family circles, as he had doubts as to the teachings of the church. He stepped out, cast himself off, and he drifted around with more or less anxiety as time passed. He cared not what trouble or trial he had in his progressive life if he was prepared for the future. When Spiritualism came, the world to him was dark, he had no object to live for, but the first lessons of his life seemed to make him take another advanced step. He had already made up his mind not to carry a load of trash which falsehood was to him, for he would have to leave it behind him when entering the future state. The fear of absolute truth, is the fear of every soul who believes in the eternal torments of hell and damnation, an idea so horrible as to make one shudder in thinking of it. He had often thought it wonderful, that the Christian Church did not at once take hold of spiritualism when it came, and thus let in the true light, to dissipate the dark dogmas of the past which still enshrouded it. He became a spiritualist when searching for the truth, and being satisfied of this, he rests thereon, his hopes of the future.

The speaker now narrated several tests which satisfied him of the absolute truth of spirit communication. About the year 1855, in New York, he attended a spiritual seance, where there were loud rappings on a table. He asked if any spirit wanted to communicate with him—the answer was "Mother."

"Do you wish to communicate with me?"

The answer was, "Yes."

The lecturer then privately wrote on a piece of paper, in such a way that it was impossible for any mortal, beside himself, to know what he wrote, "If you are the spirit of my mother will you spell your maiden name, and state the place of your nativity?"

The response was "Hannah Smith, Schoharie, New York."

All this was developed without asking aloud a single question. It was mental.

The lecturer also received a satisfactory communication from his brother who had been recently killed by lightning.

These and other similar communications settled his mind as to the entire truth of spirit communion.

At Utica, N. Y., his mother came to him, a little while after she had passed to spirit-life, and said he was right and she was wrong in her religious ideas in earth-life, and asked for his prayers until she was forgiven, for she could not progress until this should take place. After such evidence as this, supplemented by a series of spiritual facts, who can doubt of future existence? The speaker alluded to the past and the present in regard to the progress made in the sciences and mechanics, a strong point ... of which was, that Dr. Harvey, a couple hundred years ago, could not believe the blood circulated ... animal creation, a thing that a child knows in the present generation; thus step by step important discoveries have been made. Intelligence is illuminating our pathway to the future beyond the bounds of time. The little petty differences of opinion in regard to natural forces, will soon be blotted out, and knowledge—the master-piece of the whole—will crown the efforts of progressive people. He had intended to give some idea of his experience in the physical phenomena in Spiritualism, but he would defer it because of a want of time, to another conference.

Short addresses were delivered by Mr. J. A. Bliss, Mr. Wescott, Mr. Hoover, and several ladies, after which the conference adjourned.

Marvelous, if True.

It is a curious fact, if steamboatmen be not misled, that the Mississippi is constantly moving its channel further east. The world, revolving from west to east, may force the great volume of water to impinge more violently against the eastern, than its reactionary motion against the western shore. Earthworks erected in the extreme northern portion of the heights on which Columbus, Kentucky, stands, on which Bankhead's battery was long encamped, have long since been swept into the Gulf of Mexico. So with those at Fort Pillow and at Randolph, of which not a vestige remains. The pretty plateau of 1861 at the water's edge in front of the navy-yard, on which there were ten or twenty old thirty-two-pounders and barbarous field-pieces of the olden time, now pave the ocean's bottom, and nearly sixty acres in front of Memphis have drifted out to sea. The state of facts obtained at Vicksburg and Natches, and it is only at Helena, and for a very short distance, that the uplands on the western shore of the Mississippi are at all or anywhere visible. From Cairo to the Balise the river is apparently moving toward the east. The same facts and the same influences, civil engineers have often asserted, affect railways that extend from north to south. The eastern rails are worn away more rapidly than those on the west side of the track-way. There must be some unseen force tilting each locomotive toward the rising sun, and we would be pleased to learn whether these ... to the ugly speaking) "creatures" ... and smashing things toward ... the east. Do a majority of little accidents occur on the eastern side of the great highways connecting Chicago and Mobile and New Orleans? and do river pilots find it difficult to prevent steamers sticking their noses into the eastern bank of the river? The facts as to the conduct of the river are as stated, and with singular impatience we await a solution of the mystery at the hands of the Lotos Club, or of the Society for the Prevention of Cruelty to Dumb Brutes, or at the hands of the woman crusaders, who must take a deep interest in this question affecting the fortunes of the "Big Drink," as the Chickasaws called the Mississippi.—*Memphis Appeal.*

The Devil of Christianity.

The personal or mythical character or nature of the devil, is referred to that class of persons who have fondness for discussing abstruse questions. The general reader, however, who desires information on the historical character of his satanic majesty is here presented with all the facts that can be readily gleaned relative thereto. The real name of the devil is *Loki*, a demigod of Scandinavian mythology. He belonged to an older race or dynasty, than that of the Aesir. He was on terms of intimacy with Odin, and was received among the Aesir. In appearance he was remarkably beautiful; possessed great knowledge and was deeply cunning. He often brought the new gods into difficulties, from which, however, he never failed to extricate them. He was regarded as the principal of strife and disturbance in the Scandinavian mythology; the "Spirit of Evil," mingling, so to speak, freely with, yet, essentially, opposed to the other inhabitants of Norse heaven, very much like the Satan in the Book of Job. By his artful malice he caused the death of Balder, and was, in consequence, visited by the Aesir with most terrible punishment. It is quite natural, considering the character of *Loki*, that at a later period he should become identified with the Devil of Christianity, who is called in Norway, to the present day, Laake. In the beginning Loki was beneficent and united with the all father, but fell from his high estate, and then became crafty, evil, and destructive as a desolating flame.

Mind and Matter.

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The Instructive Experiences of Mary J. Fancher.

In our last issue, we gave, in detail, the remarkable facts relating to the physical and psychological occurrences in the extraordinary case of Miss Fancher. For that very full and interesting report we were indebted to that enterprising journal, the New York *Sun*. We were led to think, as we read of these marvellous incidents, that the case presented much positive evidence of the existence of the human soul, spirit, or sensuous life; independent of the physical organism, which, during the mundane life of man, serves the former in the normal exercise of its natural functions. It required just such cases as this of Miss Fancher and that of Lurancy Venum, at Watseka, to demonstrate this most important truth. Both cases are the effects of extraordinary physical derangement, which, not resulting in the death of the body, or in a complete separation of the spirit from the physical form has left the spirit free to exercise its functions in an abnormal manner.

In the case of Lurancy Venum, the separation of her spirit from her body continued during months, while that body was tenanted and used during all that time by the spirit of Mary Roff, whose physical death had occurred many years previously. In that wonderful case it is well to remark that the diseases which had afflicted both Mary Roff and Luracny Venum developed the same, or very similar symptoms. What this fact may have had to do with that remarkable interchange of conditions during so long a period, can only be inferred. But when the facts are taken into consideration, that Mary Roff, who was fatally affected with epilepsy when in earth life, was perfectly free of those symptoms, while occupying and using the physical organism of Lurancy Venum; and that after several months absence from her earthly form, Lurancy Venum resumed her mundane life, perfectly relieved from her previous epileptic affliction; that a mutual benefit to Mary Roff and Luraney Venum had been afflicted by their interchange of conditions.

It is amazing that the learned and scientific world should have failed to give that case the most careful investigation, and to seek to discover the psychological laws which were manifested throughout that well-attested case. That they did not do so, shows that Science makes men as conservative and cowardly, as does its older brother—Theology. We regret that we cannot, in this connection, analyze the facts of that case. It must suffice to say that these facts constitute a complete and perfect demonstration that even in the mortal life the spirit or sentient being exists independent of the physical organism that it attracts to, and in which it temperarily clothes itself.

The case of Mary Fancher is even more important in throwing light upon this momentous fact, inasmuch as it compells the learned and professional classes of the people to confront it, and to endeavor to make it conform to their respective professional theories or hobbies. These doughty champions of scientific, philosopical and theological conservatism, in this case find themselves called upon to explain facts which they are forced to confess are strictly within the fields of inquiry which they respectively claim as their own domain. In the other case, they sought shelter behind the plea that the facts were not attested by those whom they would recognize as experts. This plea cannot serve them in the case of Miss Fancher, for it has too long attracted the attention of the most careful observers to admit of such a plea.

The peculiarity of the case of Mary Fancher, as compared with that of Laurancy Venum, exists in the fact that a complete separation of the spirit from the body, and a temporary use of that body by another spirit, seems not to have been observed. Notwithstanding she was bereft of sight, speech and hearing, she still retained in a trance-like state, her hold on her physical body. After remaining in that condition twenty days, her faculties were all restored. This restoration lasted but half an hour, during which time, she saw, articulated and listened; then these three senses deserted her and she remained in a semi-lethargic condition, for the space of nearly two months without receiving any nourishment. "Since that day, nearly thirteen years ago;" says the *Sun*, "she has not eaten so much food in the aggregate as an ordinary healthful girl, of her age would eat in forty eight hours." This fact shows one of two things. First—That the physical requirements of her sensuous life, hardly produces a preceptible wasting of her physical organism; or secondly—there is a restoration of that organism by natural means not heretofore discovered. In either case, the fact is demonstrated that human spirit or sensuous life can exist, and continue to act amid its mundane surroundings, and this for many years, without the use of those physical organs, the functions of which are necessary to the maintainance of physical life in a normal state or condition. The most striking fact in the case, is this protracted connection of the spirit with a body so little calculated to afford pleasure, or to execute the will of the spirit, which still retains its vital hold of that almost inanimate physical organism. We have very strong relative evidence that the human soul or sensuous life can and does exist, as a mundane being, without an organism such as Nature has furnished for its use. In the Lurancy Venum case, the physical body remained and performed its normal functions without the preceptible presence of the spirit to which it naturally belonged, and this during a period of several months; that body being in the meantime, occupied and used by another spirit, who, at the end of that period, vacated it and restored it to its natural owner. These two cases taken together, serve as positive material proof that the spirit or conscious being, is not dependent on the physical body for its existence, but that it can and does exist after what is called death; and when the physical body, which it once occupied, and in which it lived and acted, has mouldered into dust. This is the great lesson which this extraordinary case is intended to teach us.

But, when we come to consider the psychological or mental features of the case, the proof that the spirit or soul, or that the spirit and soul, if these are independent of each other, can and do exist, act and enjoy life after physical death.

Under the headline, "Powers of Second Sight," *The Sun* says: "No sooner had Miss Fancher emerged from her first trance, soon after the accident, than she astonished her relations by an extraordinary description of what she had seen while in that condition;" and then the writer settles all questions concerning that significant circumstance, by saying: "It was unmistakable second sight." Had the writer of *The Sun* informed us what "second sight" is, we would have been helped to a correct determination as to whether he had thrown any light upon the subject.

Unfortunately, *The Sun* has not informed us what Miss Fancher saw of a supermundane nature, while in her first, or any subsequent trance. It would have been very interesting and useful to know whether what she saw while entranced related exclusively to this; or partially to some other state of human life. We are told, however, that as the trances increased, Miss Fancher *watched* and related in detail the movements of the family's friends in different parts of the city, and ultimately narrated what was happening to those who were many miles away. This one fact shows one of two things. First: that her spirit could leave her body, and proceed, unencumbered by the latter, to witness, by the spirit perceptions, what she described on returning to her body; or, secondly: that she possessed faculties of sight, hearing, smelling, touching and tasting in no way dependent on the physical organs or nerves of sensation, incident to the physical body.

It matters not which of those two conclusions we reach; they lead equally to the same result: the determination of the grand and glorious fact that man has an existence and a conscious realization of individualized life, entirely independent of a physical organism, such as is the material human body.

We would gladly take up each fact and circumstance of this most instructive case, and test it by the formula which Modern Spiritualism has provided, to determine the truth that man is a spiritual being and not a material being; and this, as well while he is clothed with an earthly body, as when divested of that ponderous vestment. A careful study of the case, as presented by *The Sun*, satisfies us that by no other formula can this singular phenomena be explained. We regret that our space will not permit a thorough discussion of this case, and must defer this until some other opportunity offers.

We cannot, however, close without calling the attention of our readers to the amusing attempts which are being made by learned scientists and theologians to show that Miss Fancher is not a clairvoyant subject, or a medium for spirit control. It would never do for these learned geptlemen to be caught interesting themselves in a case of clairvoyant, clair-audient or trance mediumship, their enlightened pupils and followers would laugh at such folly, in their preceptors. They have, therefore, fruitlessly sought to find some new name for these to them, perplexing phenomena. Prominent, and indeed most prominent among these learned investigators of the case, is Dr. George M. Beard, who said to the representative of *The Sun*: "I have been interested in the Fancher case for some time, and have written much on the subject of nervous disorders and hysteria. . . . Some time ago I spoke to Dr. Spier about it, and desired to make an examination of the case. He answered that she wasn't giving any remarkable manifestations then and that the family did not desire an examination, In short, I was cooly set back." Dr. Beard then said: "A proper investigation would cost $1,000, and would take three months o more. The girl must be taken away from all her friends and confined *just as though she had committed a crime.* That is, so that her friends could not act in collusion with her. Then could be ascertained, without the shadow of a doubt, whether she was deceiving or not." Now, Dr. Beard no doubt considers the proposed measures of precaution in pursuing the investigation profoundly scientific; but, even, he will hardly claim that they are justified by common sense or consistent with the faintest promptings of human feeling. The coarsest savage could not conceive a more cruel thought, than to impute deception to Miss Fancher and her friends; if they will not consent to submit the case of this afflicted sensitive woman to his brutal experiments. I use the term brutal, because physical suffering is as nothing compared with the mental agony that would attend the separation of Miss Fancher from the friends, to whose society her spirit clings with such astonishing tenacity. Indeed, if it be true, that every pet animal upon which she fixes her affections, soon dies; and that this fact, as *The Sun's* representative states, "has been an interesting study for some of the men of intelligence, who have visited her," then there is vastly more reason to believe that Miss Fancher has mainly drawn her physical life-force from the friends she has had around her; they supplying with their tender sympathy the vital principle to that wrecked physical form, and holding her spirit in connection with it. The separation which Dr. Beard proposes, would, if that be true, be a proposition to cause the physical death of Miss Fancher. It is hardly likely that such an investigation as Dr. Beard learnedly proposes would last three days, much less three months. So superior are the methods of science to those by which plain common sense attains her practical ends.

We protest that no such artful dodging as that proposed by Dr. Beard shall be allowed to keep back the knowledge of the great truth which is to be reached by a reasonable investigation of this case. That it will not serve that purpose is certain, if common sense has not lost its value as a condition of correct knowledge.

To afford these learned investigators an opportunity to reach an unmistakable clue to the apparent mystery which seems to be involved in this case, we will here mention the following fact, the occurrence of which was narrated to us, only two days since, by a most intelligent and well educated gentleman, formerly a resident of New York, but now residing in Philadelphia. He said that fully four years ago, Miss Fancher displayed that wonderful skill in needle-work, notwithstanding her sightless eyes and distorted arms, which has excited so much astonishment in those who have since witnessed it. At that time Miss Fancher was visited by the wife of the gentleman referred to, who asked her how she managed to execute such marvellous work. To this Miss Fancher replied that, when so engaged, her spirit mother stood before her, in a form perfectly tangible to her, and assisted her to do that which she could not accomplish without that mother's assistance. She pointed to that mother and asked her lady friend if she could not see her there, then. Miss Fancher seemed greatly puzzled when the lady told her she could see nothing. How many similar incidents may have occured we are not permitted to know, as Miss Fancher and her friends are co-operating with those who have investigated the case in trying to take the facts away from the class of natural phenomena to which they truly belong, to wit: spiritual phenomena. We may reach to the subject again.

Is Truthful?

We [illegible] questions in view of the following [illegible] statement of Anne E. McDowell, [illegible] in the columns of the Philadelphia Sun[illegible] of the first instant, and is entirely consistent with the usual display of good temper and just treatment, with which this faircontributor to progressive literature regales her readers, when in her most amiable moods. Purposing to criticise the statement in question, we will lay it in full before our readers, although we could find much better use for the space it will require. Here it is:

ATTEMPTED RESURRECTION OF A DEAD FRAUD.

Some honest and intelligent friends of ours, write to ask: "Will you not, in behalf of your spiritual readers, of whom you have many, visit the Bliss mediums, and, in an unprejudiced manner, examine the manifestations of spirit power (given though these much maligned and abused individuals) and publish the results of your observations?"

Some weeks ago we yielded to a solicitation such as the above, and accompanied some personal friends, who are believers in spiritualism, to a place known as Circle Hall, where the Bliss-ful couple nightly pretend to recall from the "pale realms of space" ghastly forms which they would fain persuade their dupes are the spirits of their beloved departed friends. On the occasion alluded to, the circle was a private one, all those present knowing each other, and being disposed to observe the conditions which Mr. Bliss assured them were very necessary to insure satisfactory manifestations. The cabinet, situated at the west side of the room, was thrown open for examination, and we, with others, were invited to make sure that it was an "honest cabinet." We went forward, rather reluctantly, on being pressed by our friends to do so, but sealed the fate of that seance, by remarking to the master of ceremonies, that we had examined the "Katie King" cabinet, and been deluded into believing that it was inaccessible—as the present one seemed to be—from the outside. This elicited the rather snappish remark: "Well, that was an honest cabinet and the Holmes' were honest mediums." With the simple query, "that is a matter of opinion," we took our seat, and the preparations were made for the entrance of Mrs Bliss and the appearance of her familiar spirits.

The room, which, up to this time, had been lighted by a single coal-oil lamp, was darkened by placing said lamp in a box, at the east end of the room, and drawing curtains before it. When these arrangements were complete, Mr. Bliss commenced the singing of a hymn in a strong nasal voice, and soon after, a short squatty female figure passed rapidly before us and took a seat beside the cabinet. The figure which was, presumably, that of Mrs. Bliss—might have been taken for that of Mr. Bliss' legal wife (who is now earning her livelihood as a washerwoman in Boston), insomuch as her sleeves seemed to be rolled up as though she had just torn herself, reluctantly, from her laundry engagement. Soon after her entrance into the room, she left her seat, and, coming forward towards the circle, selected a gentleman to escort her into the cabinet. She had scarcely disappeared behind the curtain that draped the front of the audience chamber of the ghosts, when the curtains were thrust aside, and an object looking like a sheet cast hurriedly over a broomstick appeared in front of the aperture and was instantly withdrawn. This interesting specimen of the genus spirit was thrust out at intervals of five minutes, two or three times, and then the medium herself came forth, and, after some whispered words to Mr. Bliss, in which we could distinguish "bad conditions," "evil influences," positive magnatism," etc., she withdrew as she had entered, and Mr. Bliss declared the seance at an end. After some futile endeavors to explain the non-appearance of the spirits, he told the company that they could have another private seance, and invited all present to assemble at the same hour of the same evening next week, unless notified to the contrary in the interim.

Knowing, full well, that Mrs. Bliss had heard quite enough of doubting Thomas', in the way of newspaper reporters, we felt quite sure that *we* should be notified against coming the following week; and our impressions were well founded. We were duly informed that it would not be convenient for the mediums to hold the promised seance at the time appointed—which was a polite way of informing us that no newspaper *attache*, whether male or female, would if known, be admitted hereafter to participate in the ghostly soirees of "Circle Hall.

This decision of these arrant humbugs and thoroughly exposed frauds gave us no pain or disappointment. In every line of the face of the man Bliss and his male assistant, is written "impostor," as plainly as if traced in letters of ink. His female assistant we did not see, the darkness being such as to render it impossible to distinguish a single feature of her face. How is it that people of common sense can be deluded by such miserable humbugs as these we cannot imagine. The least mysterious of the tricks of the least accomplished prestidigitators are far more wonderful than any of the sleight-of-hand performances of these bungling charlatans.

Heretofore we have always given much respectful attention to the claims of modern spiritualism, in its more respectable phases, and have earnestly desired to be able to believe in its truth. We, however, utterly abhor and repudiate all so-called manifestations of spirit power, given through miserable tricksters such as the Holmes and Bliss people, who, for the sake of living in idleness and ease on the proceeds of their rascality, do not hesi[illegible] insanity by their diabolical [illegible] ert Dale Owen and others we might mention. We candidly think the law ought to be able to protect society against the evil spirits *in the flesh*, even if it is powerless to deal with those who are outside of its jurisdiction.

In his ungrammatical and illiterate remarks, previous to the opening of the seance, Mr. Bliss announced that, by a decree of the court, these manifestations had been declared legal, and he was, therefore, free to give spiritual seances, when and under whatever circumstances he pleased, provided only that he did not attempt to coerce people into the spiritual belief. Is this true, we wonder? Does the law give to charlatans the right to trade upon the most sacred feelings of the human heart by pretending to restore lost friends to their loving grasp? Does the law through the ages humanity has been reiterating the question, "If a man die shall he live again?" And in the wide-spread desire that we all feel to have this question answered satisfactorily, there is nothing either unnatural, ridiculous or criminal. We ourself believe that no worthy aspiration of the human heart is destined to remain forever unsatisfied."

Courtesy requires us to believe that Miss McDowell has given the true reason for her having sought the opportunity of coming before the public in the manner she has done, in this instance. If this was so, it must have been her honest purpose to lay aside all prejudice and to report nothing but the truth to her spiritual readers who sought her assistance to get the facts before the public. That she should have so entirely failed to be governed by the facts in the case, is unfortunate for us, for we had hoped to be able to give our attention entirely to the elucidation of the truths of Spiritualism through incontestable facts; and to be spared the necessity of demonstrating those facts against such questioning of them, as that we have in hand.

And just here, we ask the reader to note and keep in mind the fact, that those opponents of Spiritualism who attempt to discredit the phenomenal facts on which it rests, invariably seek to make the issue a personal one, and in every possible way to evade the only issue that can be properly made, which is one of fact; with which, personal considerations can have nothing to do. We will, however, overlook the bad taste of Miss McDowell, in going out of her way to befog a question of fact with splenetic personalities having no relation to that question. The honesty and truthfulness of Mr. and Mrs. Bliss are not involved and cannot affect that question one way or the other.

With this clearing away of the rubbish, with which Miss McDowell has sought to cover, up the only question which concerns the public, in this connnection, we will see how the matter stands. Miss McDowell sets out to make an unprejudiced examination of certain occurrences, and with that view seeks an opportunity to do so. She obtains the consent of Mr. and Mrs. James A. Bliss to give a private seance for her and such friends as she might desire to be present; and this with the understanding that Miss McDowell would give a truthful public account of what might take place at that seance. Mr. and Mrs. Bliss, as we know, were fully apprised of Miss McDowell's strong bias against them, and might very properly have refused, on that ground, to subject themselves, to her inquisitorial ill-nature; but they had a much greater reason why they should have peremptorily refused, at that time, to submit to this proposed ordeal; and that was that Mrs. Bliss was in daily expectation of becoming a mother. Even under these circumstances, rather than give Miss McDowell the opportunity to attribute a refusal to their fear of her investigation, they consented to give the seance asked for.

At the time appointed, Miss McDowell with some eight or ten other persons attended and the seance commenced. Here began one of those fair and unprejudiced investigations which have resulted in the "Exposure" of so many unfortunate mediums.

Miss McDowell tells us that, "The cabinet, situated at the west side of the room, was thrown open for examination, and we with others were invited to make sure that it was an honest cabinet. We went forward, rather reluctantly, on being pressed by our friends, to do so, but sealed the fate of that seance, by remarking to the master of ceremonies, that we had examined the Katie King cabinet, and been deluded into believing that it was inaccessible—as the present one seemed to be from the outside." That is Miss McDowell's own version of the kind of examination that she thought was sufficient to enable her to make an intelligent and truthful public statement of what might take place, as spirit manifestations from that cabinet. But what are we to think of Miss McDowell's desire to discover the truth when she tells us that it was only "on being pressed" by her "friends" that she "went forward, rather reluctantly," to look at the cabinet. Why that reluctance, Miss McDowell? Was it because you thought it unnecessary, or because you were unwilling to do the medium the justice to frankly admit that the cabinet was honestly constructed? Why did you after going forward and examining the cabinet and admitting that it seemed to be inaccessible from the outside, insinuate that it was or might be accessible from the inside? Had you any reason whatever to think so? If you had, why did you not then and there state the grounds of that suspicion? Was it not intended to leave that point an open one, to meet emergencies? If human forms should walk out of that cabinet that could by no possibility be the medium, did you not intend to claim they were confederates of the medium employed for that purpose? Otherwise, why your reluctance to satisfy yourself that the cabinet was inaccessible to such confederates? Was this course on your part just to the mediums, to yourself or to the public? We think not. This is not the way to reach or propogate truth and it is unworthy of a sincere journalist. Miss McDowell well knew that she could at any time know that the cabinet was not constructed for deception by examining it either before, after or during the seance at night or in the day time. Is it asking too much of this class of investigators of mediums to set the latter an example of candour and honesty? We think not.

It would be to descend too low to notice the unladylike treatment of Mrs. Bliss by Miss McDowell. We deeply regret that justice and truth make it necessary that we should take any notice of her ill-natured attempt to mislead the public in the manner she has done. Miss McDowell says of Mrs. Bliss: "Soon after her entrance into the room, she left her seat, and coming forward towards the circle, selected a gentleman to escort her into the cabinet." Miss McDowell leaves her readers to infer that Mrs. Bliss desired this attention from that gentleman, when the fact was undoubtedly the opposite of this. We have many scores of times been present at the seances given by Mrs. Bliss, and we never remember a single instance when Mrs. Bliss ever acted in that manner. That she did so in this instance, under the coutrol of entrancing psychological influences, is evident from the testimony of Miss McDowell. The latter says: "She," Mrs. Bliss, "*had scarcely disappeared* behind the curtains that draped the front of this audience chamber of the ghosts, when the curtains were thrust aside, and an object, looking like a sheet cast hurriedly over a broomstick appeared in front of the aperture and was instantly withdrawn." This is Miss McDowell's version of the circumstances. It is like the statements of others who have essayed the role of trampling on truth, most incomplete and unsatisfactory. She does not tell us what became of the gentleman who escorted Mrs. Bliss into the cabinet, but leaves it to be inferred that he must [illegible] n close to the cabinet when that "object looking like a sheet cast hurriedly over a broomstick" appeared in the doorway. The fact, as we are informed, was that this gentleman was still there within reach of the alleged sham spirit. Why did he not see it as Miss McDowell did, and insist on going for that broomstick and sheet? Undoubtedly, for the very good reason that he knew it was no such thing, but that it was a human form and nothing else. But, Miss McDowell, in her desire to give the public only what she thought they would desire to hear, took precious good care to omit to tell her readers that when the alleged she et and broomstick was thrust out the doorway the last time; that the gentleman who was still standing in front of the cabinet was requested to go, immediately, into it, which he did, and he lost no time in seizing the only object he found in that cabinet, to-wit, Mrs. Bliss. So confident was he that he could solve the mystery, that he gripped Mrs. Bliss with all the force that he could exert, and forced her from her seat to the door, when she returned to consciousness to find herself gripped in the most powerful manner. No sheet, broomstick, and no human form was there, except Mrs. Bliss, and she precisely as she was when she entered the cabinet. In view of this violent proceeding, it was quite natural that the seance should have ended. This was what "sealed the fate of that seance." The guides of the medium had done all they could, and more than they should have done, for such a circle as was that, according to Miss McDowell's account of it. To have subjected Mrs. Bliss to the influences of that circle, longer than she had been, would have been an act of cruelty, that the spirit guides of no medium would be guilty of.

From what we absolutely know concerning the manifestations of evanescent human forms through the mediumship of Mrs. Bliss, at similar seances, we have every reason to believe that Mrs. McDowell saw a materialized spirit form at that seance. That she was mentally constituted so as to be unable to realize this fact, is no excuse for the positive falsehoods which Miss McDowell utters, when she says: "In every line of the face of the man Bliss *and his male assistant*, is written 'impostor' as plainly as if traced in letters of ink." This shows to what an extent person's prejudices may carry them in seeing things in not their true light. We know not who the "male assistant" of Mr. Bliss, referred to, may be; but this we do know that James A. Bliss is no imposter, but a sincere and truthful man. We feel it our duty to say this of him, for we have seen him tried as few men have been tried in the fire of persecution. But Mrs. McDowell carries her malignity too far, when she says, in speaking of Mr. Bliss; "His female assistant we did not see, the darkness being such as to render it impossible to distinguish a single feature of her face." It was Miss MoDowell's duty to have insisted on seeing the medium after she came out of the cabinet, and if she did not do so, it is manifest that she designedly avoided that duty, intending to make use of her neglect, which she has done, to prejudice Mr. and Mrs. Bliss. We would advise Miss McDowell to wait until her sight gets stronger, before she asks the public to give much value to her investigations of any matter which she says she has seen.

It will take more than an unsupported assertion of Miss McDowell to injure Mr. and Mrs. Bliss, or Mr. and Mrs. Holmes, as mediums or individuals. They have behind them powers that will bring to nought all such irrational abuse as that which characterizes Miss McDowell's statement. Mrs. Bliss is now a mother, and will be prevented from resuming her seances for some time; but Miss McDowell may rest assured that all her ungenorous and bitter abuse will be answered by Mrs. Bliss's spirit protectors, whenever she can resume her seances. Until then she can afford to wait.

A Specimen Critic of Phenomenal Manifestation of Supermundane Power.

The Philadelphia *Sunday Mercury*, of the First instant, contained a letter from an anonymuos correspondent, addressed to the "Religious Editor *Sunday Mercury*." It affords so good a specimen of the whole genus of *exposers of spiritual mediums* that we cannot permit it to pass unnoticed. Fortunately this letter is brief, and we can therefore, lay it before our readers in full.

Religious Editor Sunday Mercury:—The materfalization swindle is becoming an every day occurrence, and is heard of from almost every quarter. It stands alone, and is not a cardinal point in Spiritualism, as but a small proportion of avowed Spiritualists accept it, however much their hearts yearn for the realization of such a comfort. The mystery is, how people (intelligent in every other avenue of life) can look upon these decorated imposters night after night, and raise their eyes toward Heaven with a "Thank God!" "How Wonderful!" without even the disposition to detect a fraud so apparent, who are so fond of their idols that they never imagine that they might be false, content to sing themselves away to everlasting bliss, while a mountebank performs his juggling so well that even a Robert Dale Owen can be deceived for months. Men may have intellect and lack discernment and common sense. I am quite familiar with my subject—beginning with the "Katy King farce," the Bliss trial, the memorable bolster, with a string tied around *its waist* for a spirit, accompanying the well-known medium, so that those present cried aloud, "The medium and the spirit out at one time. The Lord be praised!" The persevering William Roberts appeared a second time upon the Spiritual stage, after confessing his methods, who, with much more ease than the Witch of Endor brought up Samuel, could favor his audience with an interview with Bishop McIlvane; a Mrs. Toy, a nun a big Indian, and an occasional relative. Here a very loquacious lady was almost always in attendance (a firm believer, I've no doubt in the mediums honesty). She assisted in the carrying on of the farce by her constant and ready explanations to their *miserable skeptics*, who *would* wonder. When the spirit power was exhausted some time was spent before the medium came out, and when he did, he was thrown out (apparently) upon the floor, and tenderly raised by another assistant, the sexton of the evening, who had been stationed at the cabinet door. Roberts was then led to the inner temple (next room), and we saw no more of him, though Dr. ——, a scientific gentleman, and two others with myself, waited with the intention of speaking with him. Lastly and astounding, a star of the first magnitude has just appeared in the materialization firmament, who can show you people of all nations. The last evening I spent there I saw a Malay and the Countess of Gordon, who had around her person a piece of lace which she seemed to be showing to the audience, and as she did so she stepped upon it twice. This passed unobserved, of course, by those who did not wish to see either that or the covering over moustaches. After the Countess has had a little more practice she will improve, no doubt. One of the spirits (so called) drank a glass of water and went through the zouave drill. A spirit (so called) approached the circle, and remarked as he came close to a lady who looked dangerously inquisitive: "Don't touchy me; I knocky you down." I here remark that very few persons would have the courage to touch him, as he is too well protected.

We presume that the author of that letter desires to be regarded as an honorable and truthful person; but we lament to think that he (or she, as the case may be), should have presented so inadequate a claim to such a character. The writer in question asserts that "the materialization swindle is becoming an every-day occurrence, and is heard of from almost every quarter. It stands alone, and is not a cardinal point in Spiritualism, as but a small proportion of avowed Spiritualists accept it, however much their hearts yearn for the realization of such a comfort." There is certainly enough of dogmatic assertion in that one sentence to strike terror into the heart of even his Highness, Pope Leo XIII.; for he has in this correspondent a rival whose antics are more dangerous to his immaculate pretensions, than are the most formidable and dangerous efforts of his ablest opponents. There is nothing so dangerous to groundless pretensions as the incisive edge of satire; and what satire can be keener than the impotent imitation of recognized authority!

This anonymous correspondent says, "A man may have intellect and lack discernment and common sense." We will go further and say, a man or a woman may have intellect and lack common sense and honesty. It is not unfrequently the case that persons lack common sense and honesty; but as these are all abstract propositions, so long as they remain so, we prefer not to pursue them.

The correspondent of the *Mercury* then presents his or her credentials as the rival of the Roman Pontiff, thus:—

"I am quite familiar with my subject—beginning with the 'Katy King' farce, the Bliss trial, *the memorable bolster, with a string tied around its waist for a spirit, accompanying the well-known medium*, so those present cried aloud, 'The medium and the spirit out the same time. The Lord be praised.'

There we have something that is not purely abstraction. It is an attempt to state facts which have an immediate connection with the subject of the letter that we are criticising. What is here called the "Katy King farce" was, in fact, one of the most deplorable tragedies that was ever enacted on the stage of real life. The performers in that drama were not Mr. and Mrs. J. Nelson Holmes as the world was falsely led to believe. They were: First—the unfortunate and immoral Eliza White, the weak hired tool of those who in that instance, sought to discredit spiritualism by employing her for that purpose; but who never paid her what they promised her for her services.

Second—Wm. O. Leslie, who associated himself with Eliza White in the vile performance.

Third—Dr. Henry T. Child, who acted as scribe or special writer of the concern.

Fourth—Wm. W. Harding, Editor of *The Philadelphia Inquirer*, who played the combined role of critic prompter and publisher of this terrible drama.

Fifth—The patrons who furnished the funds to bring the drama before the public.

Sixth—The claquers who cheered on the performers.

Seventh, and finally. The victim, the great souled author and philanthropist, Robert Dale Owen, whose misfortune has served the enemies of Spiritualism—who brought it about so well and so long.

That "farce" cost Robert Dale Owen his reason and his life. If any statement herein is questioned by those whom it may concern, we will be most happy to afford them the fullest opportunity to set our readers right on that subject through this journal.

In relation to the case of the memorable bolster with a string tied around its waist for a spirit, accompanying the well-known medium, we ask this anonymous insinuator, what he or she means? Who was this well-known medium? When and where was that "memorable bolster" seen, and by whom, and what had that bolster to do with the well-known medium? Such definite insinuation as this, can injure no medium, for it bears upon its face the stamp of falsehood and a general malice toward mediums, that renders the writer unworthy of credit.

It is unworthy of any one making any pretention to having been an honest investigator of spiritualism, to cite the dishonest and untruthful conduct of William S. Roberts, as in any way affecting the character of mediums that have never hired themselves to the enemies of spiritualism, to enable the latter to convict and imprison innocent persons because of their unyielding fidelity to the cause they are serving as mediums.

We advise this anonymous rival of the Roman Pontiff, to place William S. Roberts with his business associates of the Philadelphia *Times*, who were interested with him in the "Spiritual Exposing" business until the public disgust wrecked the enterprise. This would-be-spiritual Pope may rest assured that such performances as this letter will have as little effect as has the *Times* attempt to arrest the phenomenon of the materialization of spirit forms.

We have the very best reason to know that the Propaganda of the Catholic faith have attempted and are attempting to arrest the public occurrence of this positive proof of the truth of Spiritualism. With all their organized power and [illegible] have failed and will [illegible] and must fa[illegible] which an overruling and wise pow[illegible] shall be.

The insinuations which close this d[illegible] tempt to injure innocent mediums we ca[illegible] tice. Let this anonymous writer state facts [illegible] his or her proper name and the truth will be reach[illegible] without difficulty. Let this wholesale aspersion [illegible] mediums cease. If any medium is practicing [illegible] ceit, as such, let any one who knows this, state [illegible] facts that lead him to think so, and we will [illegible] happy to publish those facts to the world. And [illegible] mous and groundless slanders we will ever c[illegible] d m. We desire to winnow the chaff from t[illegible] wheat of Spiritualism; and in our view the only [illegible] way to do that, is to stick to facts and to discard [illegible] every thing but facts, in defending or condemning [illegible] mediums, or in discussing the merits of Spiritualism.

The Next Hostile Movement Against Spiritualism.

In the Philadelphia *Times* of the 28th ultimo, the e was published an article entitled "Morton's Ghosts.—An ex-Railway King's [illegible] John S. Morton an Avowed Spi[illegible] the Cause of His Downfall.—[illegible] President of the Market S[illegible] nanza King." This announ[illegible] what purports to be a history [illegible] lic and private career. How m[illegible] is true may be inferred from the [illegible] fulness of that sensational pub[illegible] Mr. Morton was or was not guilty [illegible] tributed to him by the *Times* con[illegible] and the *Times*, not us. But not c[illegible] ing to create public prejudice again[illegible] while he was being tried on a crimi[illegible] course which no fairly conducted jou[illegible] pursue; the *Times* has done its utmost to excite [illegible] public feeling against spiritualism, by parading the private affairs of Mr. Morton before the public eye; and charging his terrible mistakes to that cause. Where the *Times* obtained all the private information it professes to lay before its readers, in this connection, it would be interesting to know. As [illegible] this is a free country, in which every one has a right to believe as much, and no more, than he or she sees fit to believe; we choose to regard this pretended history as a tissue of exagerated distortions of truth. We are led to so conclude from the fact that it is impossible to believe that a man possessing the practical mind and business habits of Mr. Morton would have acted in the absurd manner attributed to him. Indeed, we have personal reasons for believing, that a most untruthful spirit animated the author of that pretended history of facts.

It is not, however, to raise an issue with the *Times* on that point, that we felt called upon to notice the article in question; but, in the name of common sense, justice and ordinary propriety, to protest against that demagogical method of assailing Spiritualism. We insist that Spiritualism shall be tried and judged by the facts, which it presents, of its truth and not by the actions of those who, although professedly believers in its truth, fail to understand or profit by that truth.

With the *Times*, we deprecate the sordid influ[illegible] ences which lead men and women to se[illegible] the Spirit world into promoting [illegible] schemes to obtain power and wealth. [illegible] this can in no way add to, or detract from [illegible] claims of Spiritualism to the considerate a[illegible] of rational persons. It is remarkable, that the [illegible] mies of Spiritualism never attempt to square [illegible] the facts on which it rests; but se[illegible] the personal conduct of those who as[illegible] sent it; or to misrepresent the facts in every possible way.

We intend to fight the battle for Spiritualism with facts, and to hurl those facts so thick and fast, as to arrest the attention of mankind. This skulking warfare, on the part of the enemy, will not avail; for they will be forced into the open field of truth, where facts will complete the defeat which they have, thus far, escaped. It is not John S. Morton or Cornelius Vanderbilt or E. B. Ward or any other prominent believer in the truth of Spiritualism, whose private actions have been paraded before the world, by such hostile journals as *The Times*; that can conceal the hatred of truth which animates them. It is wise in them to make the most of their present opportunities to arou[illegible] popular prejudice against Spiritualism, for a sup[illegible] mundane power is at work that will soon confo[illegible] and overwhelm them. Under that power [illegible] sire to do our humble part, persistently batt[illegible] that great cause and confident of victory.

We have published, on our fourth page, copious extracts from an essay by Prof. Tyndall, reviewing a lecture delivered by Prof. Virchow, in which the relation of Science and Religion are ably and eloquently treated. In giving up so much space for that purpose, we were governed by the desire to lay before our readers the views of these distinguished thinkers. Prof. Tyndall frankly and fearlessly admits that there is not that freedom of scientific thought in Great Britain, that there is in the German Empire; and this, because of the repressive religious influences that prevail in the kingdom of which he is a subject. This pregnant admission should teach the people of America a lesson to arouse them to a determined purpose to [illegible] complete freedom of thought, of speech [illegible] press, against all attempts to subvert the [illegible] interests and aggrandizement of any class [illegible] sous.

It is not the least curious feature of [illegible] say of Prof. Tyndall that it closes by [illegible] fying the claims of theological teachers of religion, to inculcate that which is of a purely speculative nature, as positive truth; the very thing that Prof. Tyndall was condemning. We allude to his acknowledgement that he was led to believe that in the inherent potency of matter was to be found the first and only cause of the infinitely varied manifestations of matter, in the universe. To this conclusion, he says he was led, by having traced those manifestations to the extreme limit of microscopic powers, and finding, there, animated life, he had left the field of exact observation; and of facts; and had launched forth upon the sea of conjecture. To such a useless termination did this impetuous votary of science bring his search for the cause of causes.

As mundame theology and science have so signally failed to solve those mighty problems, which have engaged the attention of the learned world, may we not be pardoned, when we suggest, that perhaps "out of the mouths of babes and sucklings may come" that wisdom from supernal realms, which will set every perplexing question at rest. We know that this is possible; and intend to state through MIND AND MATTER, from time to time, the ground on which that knowledge rests.

IN ACCORDANCE with our intention to give a fair hearing through this journal, to all phases of thought on questions of general public interest, we this week publish an uncompleted essay from the pen of Mr. P. Wright, of this city, which will be found on our fourth page. Mr. Wright, as the reader will observe, does not believe in Spiritualism. We none the less cheerfully extend to him a reasonable opportunity to give his views on the proper way to acquire knowledge. These are clearly and forcibly stated by him.

Local Department.

PROJECTED TEMPLE.

A number of gentlemen, who have been investigating the beautiful and wonderful phenomena known as Modern Spiritualism, and being convinced of its grand truth, are endeavoring to effect the necessary arrangement for the building of a magniffficent Temple in Philadelphia, worthy of the cause. The design is to have a series of circle or seance rooms. Also a public assembly room having sufficient capacity to accommodate from 8,000 to 10,000 persons. There are estimated to be at least 50,000 adult Spiritualists in this city, a vast majority of them being the possessors of cultivated intellects, many holding high and important positions of honor, trust and profit, and not a few of them very wealthy.

CHRISTMAS,

The stores in Philadelphia are putting on the usual holiday appearance, and many things, useful and ornamental are temptingly displayed therein, as suitable presents for Chistmas times, when the sun will begin its northern course to give renewed vitality to all things.

SOUTHWARK SOUP SOCIETY.

...oldest organization in Philadelphia for ...on of bread and soup to the poor peo... usual annual meeting on Thursday ...h inst., to inaugurate the campaign ... winter.

FIRST OF THE SEASON.

...ursday the 5th inst., the weather was ..., but on this particular day a cheerful ...ll impaited liveliness to the streets of ...phia. The natural event was like a frozen ...ower.

...stated that the spirit of Miss Stanton who ...hanged at Middletown, Conn., two years ago, ...ared to Miss Barry, who was so affrighted by ...event that she has been very ill ever since.

MRS. BLISS materialising medium has been ill for several weeks, but she is now convalescing and will soon be able to resume her sceances.

J. M. PEEBLES is lecturihg in Chicago—subject for Sunday, Dec. 8, "The unbelievers damnation and the spiritual baptism with fire."

Extraordinary Electrical Experiment.

The following interesting paragraph is taken from the Cincinnatti *Republican* of January 1st, 1837:

Prof. Locke, of the Medical College ot Ohio, has invented a Thermo-Electro instrument of such delicacy and power that by the electricity generated by the warmth of a touch of the finger, a magnetic needle eleven inches long and weighing one a-half ounces, suspended like a compass needle, is not only deflected but made to rotate rapidly and repeatedly round. This is more surprising as the electric conductor does not touch the needle but posses one-fourth of an inch from it. Perhaps so much motion has never before been produced by so little heat. A description of the instrument may be expected in *Silliman's Journal.*

Complimentary Letter.

PHILADELPHIA, Nov. 29, 1878.

To Mrs. M. Young, 1620 N. 22d Street.

Please accept this silver urn as a token of esteem from the ladies of the Spring Garden Relief Association—your wonderful gift through which commune with the departed, together with your clairvoyant powers, displayed at the circle for the relief of the poor is positive proof of the extraordinary power you possess. We take pleasure in informing you ...the total receipts at the door and sale of tickets ...hat circle amount to $54.50, which, through the ...sistance of Providence, you were the gifted instru...ment to aid us to obtain assistance to that amount, for the poor and needy.

May the ble...ngs of an allwise Providence ever follow you in all your endeavors. We have inscribed, by acclamation, you and your husband's ...

... of honerary members of our asso...ation.

Committee { MRS. L. COTTMAN, MRS. J. RYAN, MRS. DR. REED, N. P. POWERS, MRS. ANNIE MORTON.

Electric Light.

A recent copy of the London *World*, publishes the following about the electric light in use in the composing room of the London *Times*. It says:

"The state of expectation in which the public mind allows itself to be held with reference to the so-called "divisability" of the electric light by Mr. Edison is somewhat surprising, seeing that all the time this divisibility *fait accompli* in England, and may be witnessed and tested any night of the week at the *Times*' printing office. Armed with an order for this purpose I went there the other evening, and this is what I saw: From gas light we emerged suddenly into what seemed a flood of dayiight, which came from six small lamps placed at intervals round a large room, in which compositors and others were busy at work. These lamps were suspended so as to be raised and lowered at will. In compliance with the wish of one gentlemen present, one of these lights, selected at ...haphazard, was turned out by means of a tap, and remained out without the slightest percepii... ...crease in the volume of light in the ...mps. Then another light at a distance was ... in a similar manner and with a like result. ...wo were then relit by a turn of the tap the ...way and turned on full power. Then one ...ghtly "lowered," so as to give about a third ...full light as with ordinary gas. In short, we ...there a useful and agreeable light, which can ...oderated and arranged to suit all circum...s. This is the Rapieff light. I am no elec..., and shall not attempt to give a technicai ...ption of the apparatus employed, but it ...d to possess great simplicity. Mr. Rapieff ...e can burn ten lights in one circuit; that his ...ns will burn for ten hours; that they can be ... renewed, and without extinguishing the ...s. He further estimates the comparative cost ...gas as less than a third. His statements may ...taken for what they are worth, but judging from what I actually saw in the *Times* office, I should ... the sooner gas shareholders begin to "hedge," ...investing in electric light shares, the better.

The Comstock Laws.

The following resolutions are published by re...uest of the members of the organization as named. At a meeting of the Fourth New York Liberal League, held Sunday evening, Dec. 1, the following resolutions were adopted:

Resolved, That the Fourth New York Liberal League unanimously demand the repeal of the Comstock laws, for the reason that they are unconstitutional and are capable of being, and have been, so constructed as to interfere with Liberty of opinion regarding religious, medical, and social questions.

Resolved, That while we are in favor of any and all Constitutioual laws looking to the suppression of crime and the punishment of criminals, we demand that no laws shall be passed by the General Government which in any way give a government officer any power as censor of the opinions of the people.

Resolved, That we regard the action of the minority at Syracuse as hasty and ill-advised, without sufficient justification, and tending to create ill-feeling where there should be harmony, and that we hope the Local Leagues of the country will not give the leaders of the new League aid and comfort by owning allegiance to the newly formed League.

Resolved, That we condemn, and pronounce false, the statements made by some of the members of the new League, the Boston *Index*, and other papers, to the effect that the majority of the Congress are in sympathy with the venders of impurity.

Resolved, That we hope the Leagues of the country, both national and local, will devote themselves to the righteous work in which we are engaged, ignoring all differences of opinion in minor matters, giving the hand of friendship and fellowship to all reformers who are really striving to make pleasanter the home of the universal family, and ever remember that in unity there is strength, but that with mutiny in our camp we shall be an easy prey to the vigilant enemy ever watching and praying fer our defeat. Let us join forces, that we may be, through the omnipotent justice of our cause, as impregnable as the serried ranks of the old-time English archers.

Resolved, That a copy of these resolutions be sent to each of the Liberal papers.

DANIEL E. RYAN, *President.*

EUGENE M. MACDONALD, *Secretary*

BOSTON NOTES.

High Sheriff Oldham is solid on Spiritualism and a firm friend to mediums. Ditto, ex-Chief of Polico, Savage.

Mrs. Hull is now prominently located in Boston, and will soon resume her sittings of materialization. Rumor says many new mediums of a high order are in a preparatory state of development hereabouts. Dr. Donald Kennedy, an old veteran in the cause, is erecting a handsome hotel on his grounds on Warren street. Everybody concedes the lectures of young Mr. Colville to be the best Spiritualism ever heard in Boston. Henry S. Olcott, lately here on a visit to the Houghton's, looks care-worn. Theosophy bears heavily upon him. Blavatskyism, art magic, etc., etc., meets with no favor here, and evidently is soon to become one of the dead issues. Mrs. Boothby, Mrs. Flynn, Maud Lord-Mitchell, Mrs. Hull and Mrs. Pickering all object to being tested. Social receptive gatherings among the prominent mediums is quite the order here. It was inaugnrated by the Holmeses. The idea is good and promotive of a better feeling generally. The Ladies Aid Soeiety of this city is highly commended for dispensing aid irrespective of sectarianism.

Mr. Colville is a total abstainence man and a strict vegetarian; and withal, a prompt, punctual business man. His sense of the ludicrous is keen and aptly portrayed by him when in a humorous mood. He is much sought for, and is making hosts of friends, besides marshaling new forces in the Spirituatistic ranks. He fills, completely, a long-felt want, and is destined to open up new and useful paths in many untrodden places.

E. Grey Brown's liabilities were $3,000; assets, $120. Unfair treatment of mediums, Blavatskyism, Art Magic, Olcottism and too much high-tonedism, hastened a speedy and unhappy dissolution of the *Spiritual Scientist* Publishing Company. At Mrs. Bigelow's reception on Wednesday evening, Mrs. Hull sat for materialization with very gratifying results. Much interest is felt here in the success of Alfred James of Philedelphia, and the fine results obtained through his mediumship.

Mr. Colville's Charleston Lectures were fruitful of much interest, and will be continued to the delight of the friends in that city. The appeal made in behalf of Mr. Peebles for the substantial wherewithal to free his homestead of a mortgage, is being liberrally resp n l d o

Dr. Pierce, of E. Newton street, gave a Thanksgiving dinner reception to Mr. W. J. Colville. Dr. P. dates his mediumship back twenty-nine years and bids fair to hold out twenty-nine years longer. A prominent lady of Boston is being rapidiy developed as a physical medium and will soon make her debut in public. Good mediums are in demand everywhere. There is work for all. Mrs. Jennie Potter, test and business medium, gives general satisfaction, and is an ornament to mediumship anywhere.

The Brooklyn and New York friends contemplate having Mr. Colville three or four week evenings during the month. His Sundays are all arranged here. Dr. Donald Kennedy is sojourning at the Hotel de Londres, San Remo, Italy, for the winter. He is still heart and soul for the cause and its advancement.

The back hand somerset of W. F. Jamison into the cold embrace of materialism. Surprises no one. Spiritualism is to be congratulated and Materialism sympathized with on the acquisition of this proselyte.

Robert Cooper has composed new music to the words of "In the Sweet Bye and Bye," and "Nearer My God to Thee," both of which are destined to become popular. Prof. Bond, the leader of the noted Bond's Brass and String Band of this city furnishes, gratuitously, exquisite music for the "Children Progrsssive Lyceum" in Armory Hall every Sunday morning. Mrs. Laura Kendrick's efforts in behalf of social and political reforms in Paine Hall were not sustained as well as they ought to have been.

Little six year old Maudie Lord, rendered "Katy did, you know you did," from memory at the Lyceum, last Sunday morning, with fine effect.

The Banner march and Wing movement by the Lyceum children and teachers, is *one* of the attractions that fills Armory Hall Sunday mornings.

Mr. Carpenter who fills the pulpit of the Hollis Street Unitarian Church, delivered a liberal discourse with marked effect on Thanksgiving morning. The choir, assisted by cornet and organ, discoursed most excellent music.

Col. Olcott and Madam Blaaetsky, of the New York Theosophical Society, will leave for India during this month. The Colonel's late visit to Boston, to interest some musical influence in connection with his proposed visit to the Indies, was a failure. Olcott claims that the journey is made in the interest of a Secret Order of which he is a member.

"It is said that the seances given by the Holmes are well patronized by the credulous, who accept the so-called materialization as genuine manifestations of spirit-power. It is equally certain that a number of Spiritualists are convinced that the whole performance should be exposed. After a careful investigation, in connection with the facts obtained at previous exposures in Philadelphia, they have detected abundant evidence of trickery. At first it was determined to work up an exposure, but after mature deliberation the project was abandoned. Such a course would result in no permanent benefit at the cause of Spiritualism. The credulous would deny the truth of the exposure, claim it to be the work of a conspiracy, and organize a vindicating committee, composed of those in the ring. The result would be that the show would be advertised, and business would be better than ever. This much can be said, that many spiritualists repudiate these materialization manifestation."

[The above is from E. Terry Brown's Spiritualistic Notes in last Sunday's *Herald*.

In the fall of 1878, Brown wrote and telegraphed from the Astor House, N. Y., to Mr. Holmes, (who at that time was an invalid) to meet him (Brown) in New York, for the purpose of making arrangements to give seances in Boston, under the auspices of Brown, who was to officiate as agent *a la* Dr. Child.

Failing to draw the Holmeses into his net, (Mr. Holmes flatly refusing to form any more entangling alliances) Brown changed front in regard to them, and so-called Spiritual Scientists," vented his spleen on the Holmeses in nearly every issue of that publication during its spasmodic appearance, till its absorbtion as assets in his bankruptcy. Three months ago, in his notes to the *Herlad*, he asserted that the Holmeses would be shown up in their fraudulent manifestations, claiming that an opportunity was all that was wanted to effect an expose. As he and his cohorts of grabbers and put-up-jobbers on mediums, have signally failed to compromise the Holmeses in any way (their seances being conducted in such a manner as to utterly preclude any opportunity for deception, and affording sitters every facility for investigation) he now vents his spleen again on the Holmeses, in the foregoing paragraph, taken from his Spiritual Notes in the *Herald* of Dec. 31.

The Childrens' Lyceum Fair is held in Armony Hall this week. Mr. Colville's appeal in behalf of the Ladies Aid Society was responded to by a collection of $23, with many promises of much more. Many cases, (irrespective of sectarianism) of deserving charity, have been made happy from this source.

A crowded audience greeted Mrs. Richmond at Parker Memorial Hall, last Sunday afternoon, and manifested their approv. l of the discourse most unmistakably. The prominent feature of Rev. Joseph Cook's Monday morning lectures is the absense of anything new. One hour and a-half related to the enforcement of the Massachusetts factory laws, at the last meeting in November. The editor of the *Investigator* was a very attentive listener to Mr. Colville's addrsss, and publicly expressed his approval of the interpolation of praise and Thanksgiving as elucidated by Mr. C's guides. The meeting was a success every way. The subject for next Sunday will be "The Lord's Prayer."

Henry Emerson, performing as Guernella, is in this section attending as a Medium and Exposer of mediums. Lately in Norwich, Ct., he barely escaped a good flogging by his bare faced double dealings. It is time such deceivers were dealt with as they deserved. OBSERVER.

Remarkable "Spiritualistic" Possession.

James Emerson, of Willimansett (Chicopee), has young woman visitor at his house who, in spite of her disbelief, and that of her relatives, in Spiritualism, is turning out a medium of the first water. She went into a trance four days ago, when she said: "My name is Julius N. Ives; I died at Cromwell, Conn., Sept. 15th; I am happy, and wish my friends written to; I shall be seventy-six yeas old Dec. 1st." In reply to Mrs. Emerson's inquiry afterward, the Cromwell postmaster wrote a day or two ago that one Julius N. Ives came from Middletown, Jan. 18th, and died at Cromwell, Sept. 12th, aged seventy-five. This girl has never been in Cromwell, and says she never knew a man by the name of Ives. She has at other times given names of deceased parties whom she subsequently said she never knew, and dates which, on examination, proved correct. Mr. Emerson, who is not a Spiritualist, says the young woman's comb and hair-pins will at times go suddenly "kiting off" about the room, and he avers that her shoes and stockings have been taken off by invisible means, as he and a friend held her hands, she being unconscious during the operation. The medium is twenty-one, rather stout, and not at all nervous. She is a Second Adventist, and is claimed to be "down on the spirits."—*Springfield Republican.*

Somthing about Chalk.

In some places on the Continent of Europe, that natural production called chalk is more than one thousand feet thick, which it will be admitted is a mass of considerable magnitude, and yet this covers but an insignificant portion of the whole area occupied by the chalk formation of the globe. From the northwest off Ireland this wonderful production stretches over a large part of France, continues Southwest to North Africa, and to the Eastward through the Crimea, and Syria, and it may be traced as far as the Sea of Aral in central Asia. It is calculated by Professor Huxley that if all the points at which true chalk occurs were circumscribed, they would be within an irregular oval about three thousand miles in longest diameter. This chalk, therefore is an inportant element in the masonary of the earth crust, and it impresses a peculiar stamp, varying with the conditions to which it is exposed on the scenry of the district in which it occurs. The chalk head lands on the southern coast of the eastern continent, may be likened to wall sided towering cliffs, with vast needles and pinnacles, standing out in the sea, sharp and solitary enough to serve as perches for the wary cormorant. They confer wonderous beauty and sublimity to the observant spectator. Scientific reseach has developed the astounding as well as interesting facts that more than three thousand distinct spiecies of aquatic animals have been discovered among the chalk fossils, and that the great majority of them are of such forms as are now met with only in the sea, and there is no reason to believe that any one of them inhabited fresh water. The evidence that the chalk represents an ancient sea bottom acquires as great force as the proof derived from the nature of the chalk itself. There is no justification any other belief than that all the vast area of dry land, at present occupied by chalk was once at the bottom of the seas. It is no less certain that south east England, France, Germany, Poland, Russia, Egypt, Arabia, and Syria, were completely covered by the sea for a considerable duration of time. Some of the immense layers of chalk in England tell a wonderful story. They are full of stumps of trees standing as they grew. Fir trees are there with their cones; hazel bushes with their nuts; Oak, beech, yew and elder trees, are there imbedded in this great natural production. This layer is called the forest bed. It is obvious that the chalk must have been upheaved and converted into dry land before the trees could grow upon it. Some of these trees are three feet in diameter, and this fact furnishes evidence that the dry land must have remained in this condition for long ages. Besides this evidence of remote antiquity there is more evidence in the shape of elephants, rhinocerroces, hippopotamuses and other wild beasts. There is evidence in the geological branch of science that during the chalk period or cretaceous period, now one of the present great physical features of the globe was in existence. The immense mountain ranges known as the Pyrenees, Alps, Himalayas and Andes, have all been upheaved since the chalk was deposited. A minute calculation shows that it required more than one year to produce an inch of chalk, and therefore a deposit of one thousand feet of chalk must have required at least twelve thousand years. Chalk is of greater antiquity than even the oldest physical traces of mankind. The Book of Genesis says that Adam, immediately upon creation, and before the appearance of Eve, was placed in the Garden of Eden. The problem of the geographical position of Eden has greatly vexed the spirits of the learned in such matters, but there is one point respecting which no commentator has ever raised a doubt, and this is, that of the four rivers which is said to have run out of ... with the ... it, Euphrates and Hiddebel are ide... rivers now known by the names of Euphrates ... Tigris. But the whole country through which these mighty rivers run, is composed of rocks, either of the same age as the chalk or of later date. The chalk, therefore, must not only have been formed, but, after its formation, the time required for the deposit of these later rocks, and for their upheaval into dry land, must have elapsed before the smallest brook which feeds the swift stream of "the great river, the river of Babylon," began to flow.

Science gives no countenance to the wild fancy that scores of successive species of crocodiles, which appeared in countless ages of time, were made, as the writer of Genesis in simple words records, the proceedings of the fifth and sixth days of the creation. A bit of chalk, brought in contact with the hot flame of burning hydrogen, would shine like the sun, and this metamorphosis is no false image of the light which chalk throws on very remote antiquity.

DOMESTIC RECIPES.

The following seasonable recipes, selected from standard works, or compiled from original sources, will be interesting and useful to persons desiring to cook according to well established rules.

Roast Turkey.—Prepare a stuffing of pork sausage meat, one beaten egg, and a few crumbs of bread; or if sausages are to be served with the turkey, stuffing as for a fillet or veal should be substituted. Stuff the turkey under the breast, dredge it with flour, and put it down to a clear brisk fire, the first half hour, but afterward nearer. Baste with butter, and when the turkey is plumped up, and the steam draws toward to fire, it will be nearly done; then dredge it lightly with flour and baste it with a little more melted butter. Serve it with gravy in the dish, and bread sauce in a tureen. Sometimes the liver and gizzard are dipped into the yolk of an egg, sprinkled with salt and Cayenne, and then put under the wings before the turkey is put to the fire. Chestnuts stewed with the gravy are likewise eaten with the turkey.

Boiled Turkey.—Make a stuffing, as for veal. or a plain stuffiing; pound a cracker or bread crumbs very fine, chop raw salt pork very fine, sift some sage, or any other sweet herbs that are liked—season with pepper and mix them together with the yolk of an egg; put this under the breast and tie it closely, place the turkey in boiling water, enough to cover it; boil very slowly and remove the scum as it rises. A large turkey will require more than two hours boiling, a small one an hour and a half. Garnish with dried force meat and serve with oyster or celery sauce.

Devilled Turkey.—Mix a little salt, black pepper and cayenne, and sprinkle the mixture over the gizzard, rump and drumstick of a dressed turkey, broil them and serve very hot with this sauce; mix with some of the gravy out of the dish a little mustard, some butter and flour, a spoonful of lemon juice, and the same of sage; boil up the whole.

Stuffing for Turkeys, Fowls and Veal.—Chop fine a half pound of suet, and mix with the same quantity of bread crumbs, a large spoonful of chopped parsley, nearly a teaspoon full of thyme and marjoram; mix one-eighth of a nutmeg, some grated lemon peel, salt and pepper, and bind the whole with two eggs. A teaspoonful of finely shred shalot or onion may be added at pleasure.

Roast Duck.—Ducks should be roasted as soon as killed. Keep a clear, bright fire. Let them be done of a light brown, but if wild they should not be much roasted, or the flavor will be spoiled. They take about an hour to roast, and should be well basted. The livers and gizzard should be parboiled, chopped fine and thrown into the gravy. Canvas-back ducks are roasted in half an hour; they should always be served with currant jelly. For tame ducks apple sauce is more appropriate.

Hot Duck Salad.—Cut the fillets of roasted duck into pieces; sprinkle with alspice and pepper and salt; add one gill of olive oil; a glass of claret or the juice of two oranges; shake it well over the fire and serve it.

A Dry Devil.—Take the liver, gizzard and drumstick of a turkey, score them; lay on mustard very thickly; add a quantity of cayenne pepper, and broil them.

Excellent Doughnuts.—Three cups of flour, one cup of sugar, two eggs, half a nutmeg, butter size of a walnut, one teaspoon full of soda and two teaspoons full of cream of tartar, dissolved in a cup of milk. Mix well together, and cook in boiling lard.

Spirit Communications.

Under this head, each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organisms of those sensitive persons known as spiritual mediums. In chosing matter for this purpose, we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pretend to possess. [Editor.]

Communications received through Alfred James, of Philadelphia, while unconsciously entranced and taken down by the editor of MIND AND MATTER as they fell from the lips of the mediums, Nov. 28, 1878.

Good Afternoon:—Logic and reason are the weapons of the wise—prayer and superstition the guides of fools. To learn this has cost me the most intense misery. Prayer, dogmas and creeds were the guides of my earth-life, and in the after or spirit life, I have had to contend with all kinds of conditions, in order to get that golden key called wisdom, to unlock the door of mystery. Mystery is one of those mistakes which the human mind is apt to make. Natural law, if well understood, would lead always to happiness, but if through priests, monks or clergymen, or any denomination, that bright star of existence, namely—reason, is befogged; all the bad results that you see to-day afflicting humanity are traceable to this source.

The next question concerns light. How can you bring light to an atmosphere where there is none to cherish it. Vacillating—to-day one thing, to-morrow another. How can we spirits make plain the laws of Infinity, when they mock and deride our most sacred efforts.

But, still there is one cause for thankfulness, and that is this; that every pure and good spirit is sustained by the thought that it is disseminating truth, and like the waves, beating on a rocky coast; although often repulsed, we will attack again and again; for when once we force an entrance, nothing shall withstand us that savors of error. But, the sun of truth rising over the wreck of superstition shall make this world once more a paradise, where love and peace shall reign, and right govern all humanity. I have done. Thank you for this hearing—My name

MELANCHTHON

One word more before I go. Feign would I lift my compeers, who lived with me on this planet, but they are wedded to superstition as much to-day in spirit-life, as they were when here. May infinite purity help you in an undertaking, in which you can become the mouth-piece of the learned and wise of all nations and of all past ages.

MELANCHTHON

Good Afternoon.—After the most mature deliberation, I have come to this conclusion, that he who attacks pre-existing institutions with the idea of becoming a reformer has a great many buffetings awaiting him; and it will not do for any weak soul who leans upon another's breast to so embark. But let him who is satisfied that he is right—who knows the truth, and dare maintain, do so. If there be but one of that kind of reformers his blows of thought may come back to his ear with somewhat muffled sound; but, let him persevere and those blows shall ring as the blacksmith's strokes upon the anvil.

It may appear strange, but a great deal of tact is necessary to steer your barque with success through the sunken reefs and hidden rocks, which are all around you, and which, if you are not very careful, will knock the bottom out of your craft. You must be firm and yet gentle—you must strike with vengeance sometimes—at others, heed the word—forbear. Whatever your predilections may be, learn to be impartial. I am one of those spirits who, in spirit life, rarely speaks except on the outset of some important undertaking. With my spirit eyes eagerly turned towards this mortal scene, I am exami... ...g every outlook in order to perpetuate truth and disenthral the minds of many who are now steering their course across the sea of life with neither rudder nor compass.

There seems to be arising, on all sides, an eager desire for truth, no matter in what form it comes, so that it is truth. But in pursuing these subtile spiritual essences or sciences, there are few persons who have discernment enough to understand their intrinsic merit. Some minds are prejudiced when they see these demonstrations in a way that excites their ridicule. Others are half disposed to believe, and but few are able to grasp them in their mighty significance. Men demand, more and more, something to prove their prospective existence beyond the grave; and when the facts are submitted to them, they are so simple, so like "Him in the manger," as it were, that they refuse to receive them.

What I have said here to-day is not to find fault. Human nature is just what it is, and although there are tens of thousands and hundreds of thousands who are willing to stake their salvation on some individual merits long since passed to the spirit life, there are few who are willing to stake their salvation on the facts of to-day. This is the result of false education, stamped upon the young spirit on its first beginning in this life; and which grows upon it and increases with its years—clouds its mind and makes it incapable to judge of truth.

I have merely drawn a picture of the difficulties which will beset you soon; but, like Jesus of Nazareth, you can call to your aid, not "a legion of angels," but a legion of spirits. They will sustain you in your hours of trial, and you shall be one that will help to clear the way, so that the Sun of Truth shall shine over all men. I will sustain you. Give me your hand. I will give you my name. ELISHA KENT KANE.

Good Evening Sir:—On several occasions, in mention of me; it has been said that I, as a spirit, had bidden farewell to earth. I boldly proclaim that this is not so—that I am much interested to have poor humanity to rise as to become, even, so far advanced that I shall not have an attraction this way.

There is a charm—a beauty about these two principles, which make up all happiness in mortal life love and truth; and there is such a sense of satisfaction comes home to my spirit, that no tongue can express the joy, the comfort—the peace, I feel when I am engaged in this great work, In my mortal life I had a heart that beat for humanity, and my soul was full of zeal and love; and though I was an eager propagator of the religion of Jesus, of Nazareth, it was because I was enthusiastic for something with which to feed my inner nature. That religion did feed it, at that time; but I come here today to say that the principles that Jesus tried to inculcate, though, in their effects, they do, passing well for an earthly existence; they are by no means the best you can obtain. You have advanced somewhat since my day. There are lying at your very doors to-day, such pearls of thought and such expanded ideas as will lead you to a loftier happiness than can be attained by adhering to the teachings of the Nazarene.

Again, in the after-life, the profundity of spirit knowledge, shown unto me there, and which will be showered upon mortals as soon as they open for us the proper conditions are so grand, so beautiful and so significant; and this knowledge is but a thin layer or step to an infinitely higher plane. Oh! sir, to-day, if I had the tongue of an archangel, I would ring in your ears the beauties to be obtained by that mortal, who lays hold of truth and stands firmly by it.

I might go on in this way for a long time, but I have this to suggest—only let the mortal side give us an opening, and we will soon bring on the millenium; not the millenium set down in your sacred books, but that when every human being shall live up to the truth. That is all my power allows me to express do-day. Perhaps you think what I have said is a little enthusiastic, but you will not think so when I tell you who I am.

JOHN WESLEY.

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Original Poetry.

A VISION.

BY J. WM. VAN NAMEE, M. D., BROOKLYN, N. Y.

They laid her cold form 'neath the earth,
And said that she was dead;
They planted flowers to blossom bright
In summer's warm and happy light,
And wreaths above her spread.

They said, in words of tender love,
Death's river she had crossed,
That heaven had opened wide its door,
And we could see her never more—
That she, to us, was lost.

But, oh, while I was weeping tears
Of grief and anguish deep,
I raised my pleading, tear-filled eyes
Up to the star-bejeweled skies,
While others were in sleep.

I felt a thrill, a sudden thrill,
A hand clasped mine—
Not cold with chill of death,
But warm with life and breath,
As yours or mine.

I felt a breath upon my cheek,
A warm, untainted breath—
Not like a damp and chilling mist
That came from lips that had been kissed,
Kissed by the tyrant Death.

I heard a voice in accents low
Speak words of tender love,
And then I knew that she had come
From her far distant, happy home,
Her home in lands above.

My tears were dried, and sweetest joy
Stole o'er my saddened heart;
I knew her spirit talked to me,
And bade the darkened shadows flee,
And evermore depart.

And now I know she is not lost,
But only gone before,
And that her spirit comes again
To drive away each throb of pain;
I'll mourn and weep no more.

But raise my eyes with faith aloft,
And wait her coming bright;
Wait, and hear her spirit voice,
That bids my world-bound heart rejoice,
And brings me peace and light.

Ah, blessed comfort to us here,
That those we love the best
Can come to hold communion sweet,
Can with our earth-bound spirits meet,
And bring from care, a rest.

CHILDRENS' COLUMN.

A CONDENSED FAIRY TALE.

In a valley inhabited by a few shepherds and their families there once lived a young girl who was fond of teasing everybody, and whose delight it was to make fun of other children, and even deceive grown up people; she would often hide things, and then enjoy herself in seeing the owners hunt for them. She was always playing tricks on everybody. To one she would offer a bunch of flowers, in which a thorn was concealed, and when put to the nose would stick it. If a stranger was traveling she would be sure to direct him on the wrong road. Sometimes she would tell a boy that his mother was calling him; then she would laugh heartily when she saw him running home as fast as he could. On one occasion her mother fell down, and broke one of her legs, so that she had to hobble about on a crutch. A good daughter would have pitied and assisted such a mother who was thus disabled, but the little girl in question did to the contrary. She would not answer her mother when she called, but would run away to a distance and cry out, "Catch me if you can."

Now this little girl got worse and worse, and on one occasion she took a little boy into the woods under pretence of gathering wild flowers for her birthday, and when she got him there she hid herself from him and he was lost. She played "hide and seek" with him, and the more he tried to find her the more he got into the woods, and at last he was left in despair. So says the fairy tale which concludes as follows:

A youth all at once appeared before her and looking at her with earnest eyes, said, "Dost thou play at hide and seek?"

She nodded "Yes."

"Then I will help thee in the game." And so saying, he touched her with a lilly, and she immediately became a bird with bluish brown feathers which flew away in the air and disappeared among the trees, crying, "Cuckoo, cuckoo."

The youth then led the lost boy out of the woods and took him home. But every spring the cuckoo would return, hiding herself so that no one could see her. Since that time her voice has always been a warning to children who are fond of teasing, and deceiving others.

Children should always obey their parents; but parents should be extremely careful what kind of instruction they impart to their children, so as to make them useful to themselves and society in maturer years.

OUR DESK

A little nonsense, now and then,
Is relished by the best of men.

WAR IN TURKEY.

There was a warlike raid on Turkey about Thanksgiving day, and the remaining gobblers shudder at the prospect of the next campaign just before the coming Christmas. A merry Christmas is a grave joke for Turkey.

A FARMER'S ADVICE.

"Boys," said the old farmer, "don't you ever go into speckerlating on any thing. You mout as well simmer down on a stone in the medder with a pail atwixt yer feet, and wait for the cows to back up for to be milked. No, No, yer've got to go fur 'em."

CANNOT BE PICKED.

There is considerable fun in the detective police office every now and then. Among this class of operatives the veteran Callanan is considered the father of wit. Talking of burglars, "cracksmen," and men of the "cross," the other day, Callanan said:

"Well, gentlemen; there is one lock that no one of the profession has ever been able to pick."

"What lock is that?" inquired the innocent Levy.

"A lock on the bald head of an old man," replied the veteran joker, as he left the office.

EARLY IMPRESSIONS.

A man, who had lived a fast life, at last joined church as the first step towards improving his moral condition. The first evening he attended church he fell asleep while the minister was discoursing on the "total depravity" of the human race, but was awakened from his somnolent condition by the elder nudging him on the elbow with the contribution box, and then holding it before him. "No, I thank you," said he, partly awakening; "I quit smoking before I joined church;" and then he passed into the land of dreams of former days. He had evidently taken the contribution box for a box of segars.

MISTAKEN POLITENESS.

The car stopped at Eighth and Walnut streets. A handsome young lady entered, and just a moment later an old gentleman with a bald head arose from his seat.

"Do not rise, sir, do not rise," said the blushing young lady; "keep your seat, sir," for I can just as well stand."

"Well, miss, you can do just as you please," replied the old gentleman, "but I am going to get out, if you will make a little room for me."

"Oh,—ah,—yes," escaped her ruby lips, as she wilted into the seat, and put the finger end of her delicate kids between her teeth.

A PROFOUND PROFESSOR.

A young lady receiving her first lessons in the higher classes of polite learning, asked the professor to "define the area of the literary enclosure of a periphrasis."

"Yes, Miss," replied the professor. "The area of a periphrasis is very simple and easily demonstrated. It is a circumlocutory cycle of oratorical sonorosity, circumscribing an atom of ideality, more or less demoralized in the mazy atmosphere of verbal profundity, so as to rhetorically avoid a trite manner of expression."

"Thank you, professor."

KEEP UP THE ILLUSION.

"Mrs. Smith," said the veritable John, the other day, to his better half, "if you are cogitating in your own mind, and exercising your reasoning faculties on the subject of making me a Christmas present, there is an important item which I hope you will not forget."

"What is that?" inquired the wife.

"Why," said John, "just have the presentation of the bill deferred until after New Years, so as to keep up the illusion for a short time."

"All right," said Angelina, as she ascended the stairway singing.

This world is but a fleeting show,
For man's illusion given.

SCENE IN COURT.

"Do I understand you to say that you had seven drinks on the occasion referred to," asked an aspiring member of the bar of a witness in a country court.

"Wall I reckon that's the mark."

"Now tell me, were you sober at that time?"

"Wall I reckon I was."

"We're you ever drunk before this affair?"

"Wall I reckon I've been thar."

"How much does it take to make you drunk?"

"Wall I reckon sometimes more and sometimes less.

"Well, now if one glass would make you drunk, a half a glass would make you half drunk, wouldn't it?"

"Wall I reckon so."

"Now look at me," said the lawyer, "do you say on the oath that you have taken before this honorable court and jury, with the destinies of these defendants trembling in the balance of even handed justice, that at the time and place of the quarrel or about then and there that you having imbided, swallowed, sucked or drank down seven glasses, that you were entirely sober, so as to take cognizance of all things surrounding? Now answer me that."

"Wall I reckon so."

"Wall you reckon so," retorted the somewhat irate lawyer. "What did you drink on that occasion?"

"Water," responded the witness.

"You can retire," said the lawyer.

EFFECTS OF BLIGHTED AFFECTIONS.

"No, I am going to have my suit for breach of promise postponed for three months," said a bouncing girl of Kensington.

"Why so, Jemima? The sooner you have that settled the better," said her mother.

"Why, ma, just look how fat I am; look at my rosy cheeks; I'd never get a verdict in the world. I don't look cadaverous enough,—I think that's the word. I must reduce my weight, so that when I go before the jury I must present a most awful memento of the blighting, blasting ravages of disappointed affections. And then I'll get a big verdict!"

A SMART PREACHER.

Little Tommy entered the house one Sunday having been to Sunday-school, and said, "Oh! mother, we've got a good preacher! he's bully."

"What do you mean, child," responded the astonished mother.

"Why you ought to see him—he stamped his feet, and brought his fists down kerwollop on the top of the pulpit, then cried out damnation and shook his fists at the congregation, and none of 'em dare go to fight him. I tell yer none of 'em could take him down."

A CHILD'S ANSWER.

"Mamma, I know why papa calls you honey when you come down to breakfast," said a bright, intelligent little fellow, the idol of the household.

"Tell me, darling, why does he do so?" replied the fond mother.

"Why, why, 'cause you've got so much comb in your back hair," responded the cherub.

"Here, Mary, give this little boy some milk toast."

LIGHT OF THE WORLD.

"No, my little man," said the deacon, "I don't want any light, for I am one of the lights of the world," was the reply to a ten-year old boy, who offered a lamp to the traveler on his circuit. "Well, then, I wish you were hung at the end of our alley, for its so awful dark, none of us can see far," said the boy.

CAUSE AND EFFECT.

"Uncle Dan'l, what is that," said a five year old urchin, pointing to the picture of several spouting whales in a fine art gallery.

"Why, Neff, them's wales," said the Uncle.

"O, my," was the rejoinder, "they sneeze an awful way off don't they."

THE WAY OF KNOWLEDGE.

BY P. WRIGHT.

Editor Mind and Matter:

As you invite honest discussion in regard to Mind and Matter, and also express an intention to candidly investigate both sides of subjects of general interest, or all phases of phenomena as it is presented to our senses, I feel disposed to offer the following observations, with the hope that they may produce thought and investigation by those of your readers, who have heretofore preferred to accept the asserted experience of others, than to carefully trace and follow out their own sensuous experiences to actual physical and mental results, within the scope of their own observation.

In the course of my physical and mental experience, I have observed, that, in common with all animals; man retains a memory of sensuous experiences; and that sensuous experiences are produced by shocks which are caused by contact with the component elements of the universe—notably, with those near to the surface of the earth; the presence of which are communicated to organisms through taste, touch, smell and hearing; and more remotely from the earth, as well as near, to and upon the surface of the earth, through the sense of vision.

These contacts produce a thrill or vibration, which is communicated to a series of nerves, contractile and elastic, from the point of contact with the body, in pairs or series, at the surface of such body of an organism, and continuing throughout the entire length of the series to the point of convolution called the brain; where it becomes an experience to that organism, which will be remembered in such a degree and to such an extent, as the experience was remarkable in effect. The memory of the experience is likely to recur when the surroundings are similar, as well as when at the same place where such experience was produced; and this whether the organism possesses language or otherwise.

Organisms make appropriate efforts to promote and perpetuate their animal functions from the moment that they are separated from the parent. They inhale and exhale atmosphere; they pass nourishment into the stomach; they move their muscles and impart motion to their limbs, and they exercise the vocal organs without a particle of intelligence acquired by thought, reflection and comparison. Now what conclusions shall I draw from these my practical observations?

Do they not furnish plain evidence, that if the surface of the earth be clothed with verdure, that animal organisms and their functions will be maintained and perpetuated to the utmost capacity and duration, without a high[illegible] [illegible]ect than merely animal intelligence and [illegible] to eat, to breathe, to exercise [illegible] to sleep, to propagate, and at the time when the limit of possible duration of animal organism is attained, to quietly cease the performance of these several functions, and yield back to space the elements drawn from it, while its experiences—its record or memory of sensations—ceases with its organic functions.

The sum total of its mentality was the memory of sensuous experience. And as experiences matured and multiplied with it, comparisons were instituted by it; and it selected—unless interferred with—that which produced for it the best results within the scope of its knowledge from precedent.

Having disposed of the animals of the lower order, and left their atoms moving through the realms of space—and without saying anything about how many of them are to-day cohering with the 'avoirdupois" which measures my personal solidity and fluidity—and having buried its experience, "clad in the garbs of oblivion," I may now bring my observations to bear upon the "exalted creature" called "The Man," "the Ish," "The A-dom" of the Hebrew writings, and for whom such immense activities, natural and supernatural, have been produced, in order that he shall think a system of thoughts, and act a series of acts in unison with a system of formulated words. In order that he may believe that one puling babe has a destiny marked out for it, while its component atoms, that is, those which are to be its component atoms in the process of time, are yet performing good service in the loins of some wild bull, wild Kaffir, in the rocks, in the soil, or under the slimy coat of a degraded serpent. And that such an infant is to become a ruler, "a crowned head," while the babe in the cradle near to him shall hide himself in the depths of the earth, to dig coal and promote disease in his organism.

A third is to become the Pope, while his mate dredges for oysters. A fifth becomes a hero, to deck himself in gaily colored clothes—pompon in his hat, to strut under a polished bayonet, or blow on a bull drum which he slings across his belly; while his mate, out in the sunshine, cultivates the corn and the cabbage and watches the herd, that he may feed himself, his king, his pope, his coal digger, and his "would be a soldier;" and all of this that each and all of them may be prepared for a blissful and never grow old immortality,—"big gods and little gods" and rulers of many kingdoms.

Infuse these sentiments into your mind and practice them to the best of your ability, that you may inherit the promises.

Now let us explore facts as they exist, irrespective of ancient and uncertain writings and assertions of humans, who claim especial experiences which they purpose to communicate to organisms which do not realize or come in contact with such asserted experience.

The human infant exhibits the same tendency to the performance of organic functions seen in other animals. He is a higher type of the animal. His parents possess, possibly, every faculty known in every species of animal, and they possess a knowledge of the methods of the activities of matter upon various planes and under various conditions of temperature.

They have a system of words or sounds which they apply in varied combination to substances and to conditions. They have an extensive knowledge of astronomy,—space and its occupants and their motions and movements; a knowledge of chemistry,—the composition and analysis of matter; a knowledge of geology,—the ability to test the formation and duration of the stratified conditions presented by matter, and thus approximate the true record of the earth.

I have said "extensive knowledge." An adjective more nearly akin to truth would be "little knowledge," because all knowledge is based upon a single unit of measurement adopted as a standard, and with which all things in their respective class are to be compared and determined by the particular sense to which it applies, or the particular quality of that special sense, thus,—through the sense of vision, shades are contrasted with light, and words may be multiplied to express the changes which they assume to us.

Every phase of mathematical knowledge dates from the addive and subtractive of our unit,—a grain in length or a grain in weight; or we may enlarge our unit to the extent of the vibration of a pendulum, of a length to be determined by fixed factors, which shall oscilate in partial vacuum at a given temperature of the sur[illegible] [illegible] atmosphere.

Our actual knowledge which is really serviceable to us, is small and limited, yet all sufficient for every requirement of our organic nature and function.

Our assumed and unserviceable knowledge about our great unknown mysteries, fill immense volumes and employ the unessential activities of millions who must be fed upon the farmer's speculative cabbage, which he cultivates while the sun shines, and lies down sleepy and tired at night to dream that he has carted his cabbage into the great city, where the people pound the cobble stones for "cabbage" (bread and butter); and that he has made his "eternal fortune," which, in the future, he shall only have to watch, instead of the cabbage and cattle, in order to obtain food for self and family; while some one else hoes the cabbage for the king and pope, and their aids, who govern the farmer.

But let me pick up that puling little babe again. I had just laid him down to glance at some facts which will become essential to us as we progress.

He—that little babe—is an interesting study. Every sensation experienced by that bundle of nerves is delineated upon its features. You may think it smiles when really it has no cause for smiling; but what you conceive to be a smile is not a smile of joy. It is a convulsive twitch of the muscles produced by careless management, too much care and excessive attention. Don't imagine that it sees and talks with angels. See the angels before you accept such a conclusion.

Notice the ready and early use of its vocal organs. One sound, variously pitched. A calf or a mutton could perform as well. But two years hence, after much drilling, that one sound shall be modified so as to produce by those same organs, and parrot-like, several little words.

Now glance at your alphabet, composed of twenty-six characters with a possible forty by pointing. These characters composed of line, angle and curve at various inclinations, representing all of the modifications of the one sound which the organs of speech can uniformly produce.

Now turn your attention to the mechanical alphabet composed of one line and spacing, followed by alternating lines of the same general length, or shortened to a point. All of your intelligence can be formulated by these systems. Line, curve, and angle, or horizontal line of two different lengths with essential spacings.

Now to the vocal organs. A current of air flowing through a tube and passing over a vibrating cord located at one extremity of the tube, would forever produce the same uniform sound, which may be modified by objects encountered after the waves, which by coming in contact with our hearing ear have culminated into sound, have been delivered from the instrument which set them in motion which would arrest and change their direction and force, and by that means modify and change the sound to a great extent.

Now, by the muscular motion of the jaws, the movements and poise of the tongue and jaws the pressure of the lips, forcing of the sound waves through the teeth—and closing of the nasal apertures such modifications of sound are produced that by connecting, combining and pausing; we have the ability to formulate millions of words, and furnish a distinct name for every object and quality which affects our sensible nature, and we are able to communicate our sensations to others.

What has been my experience has been your experience. It may differ in order and differ in quality. Do you see deeper or higher than I do? Is your ear more sensitive and more acute than mine; as well your sense of taste and smell? Let us divine the cause.

Men love mystery and the marvelous. They have an "itching ear" for these things. But let me get down to simple truth and the common fraternity of all men, and convince them that by whatever I gain and hoard of the products of the earth, deprives some other organism of its proper inheritance.

More Superstition.

Visible from Battle Hill, in Greenwood Cemetery, there is a quaint looking building known in its neighborhood as the "Black House," and which many people not given to superstitious belief say is haunted. It has really been quickly abandoned in succession by several families who became its tenants, and at present the proprietor finds it impossible to obtain an occupant. It is situated directly opposite the mound in which the poor unknown of the Brooklyn theatre dead are sleeping. The building is quite new, and elegantly appointed, yet nobody will live there.—*New York Day Book.*

TYNDALL AND VIRCHOW.

THE RELATIONS OF SCIENCE AND RELIGION.

Theory of Descent, and What is Theory.

Professor John Tyndall contributes to the last number of the *Nineteenth Century* a reply to Prof. Virchow's address on Evolution of which the following is a copious abstract. The Professor in his reply says:

Feeling appeared in the world before Knowledge; and thoughts, conceptions, and creeds, founded on emotion, had, before the dawn of science, taken root in man. Such thoughts, conceptions, and creeds must have met a deep and general want; otherwise their growth could not have been so luxuriant, nor their abiding power so strong. This general need—this hunger for the ideal and wonderful—led eventually to the differentiation of a caste whose vocation it was to cultivate the mystery of life and its surroundings, and to give shape, name, and habitation to the emotions which that mystery aroused. Even the savage lived, not by bread alone, but in a mental world peopled with forms answering to his capacities and needs. As time advanced—in other words, as the savage opened out into civilized man—these forms were purified and ennobled, until they finally emerged in the mythology and art of Greece.

As poets the priesthood would have been justified, their deities, celestial and otherwise, with all their retinue and appliances, being more or less legitimate symbols and personifications of the aspects of nature and the phases of the human soul. The priests, however, or those among them who were mechanics and not poets, claimed objective validity for their conceptions, and tried to base upon external evidence that which sprang from the innermost heed and nature of the man. It is against this objective rendering of the emotions—this thrusting into the region of fact and positive knowledge, of conceptions essentially ideal and poetic—that science, consciously or unconsciously, wages war. Religious feeling is as much a verity as any other part of human consciousness; and against it, on its subjective side, the waves of science beat in vain. But when, manipulated, by the constructive imagination, mixed with imperfect or inaccurate historic data, and moulded by misapplied logic, this feeling traverses our knowledge of nature; science, as in duty bound, stands as a hostile power in its path. It is against the mythologic scenery, if I may use the term, rather than against the life and substance of religion, that science enters her protest. Sooner or later, among thinking people, that scenery will be taken for what it is worth—as an effort on the part of man to bring the mystery of life and nature within the range of his capacities; as a temporary and essentially fluxional rendering in terms of knowledge of that which transcends all knowledge, and admits only of ideal approach.

Professor Tyndall now proceeds to refer to points personal to himself, and then to discuss the question of evolution as follows.

The roll of echoes which succeeded the lecture delivered by Professor Virchow at Munich on the 22d of September, 1877, was long and loud. Glances from it to an address delivered by me before the Midland Institute last autumn were very frequent. Professor Virchow was held up to me in some quarters as a model of philosophic caution, who by his reasonableness reproved my rashness and by his depth reproved my shallowness.

The key-note of his position is struck in the preface to his lecture. Nothing, he says, was further from his intention than any wish to disparage the great services rendered by Mr. Darwin to the advancement of biological science, of which no one has expressed more admiration than himself. On the other hand, it seemed high time to enter an energetic protest against the attempts that are made to proclaim the problems of research as actual facts, and the opinions of scientists as established science. On the ground, among others, that it promotes the pernicious delusions of the Socialist, Virchow considers the theory of evolution dangerous; but his fidelity to truth is so great that he would brave the danger and teach the theory, if it were only proved. [illegible] indeed of this celebrated lecture is a warning that a marked distinction ought to be made between that which is experimentally established and that which is still in the region of speculation. As to the latter, Virchow by no means imposes silence. He is far too sagacious a man to commit himself, at the present time or day, to any such absurdity. But he insists that it ought not to be put on the same evidential level as the former. "It ought," as he poetically expresses it, "to be written in small letters in the text." The audience ought to be warned that the speculative matter is only *possible*, not *actual*, truth—that it belongs to the region of "belief," and not to that of demonstration. As long as a problem continues in this speculative stage it would be mischievous, he considers, to teach it in our schools. "We ought not," he urges, "to represent our conjecture as a certainty, nor our hypothesis as a doctrine: this is inadmissible." With regard to the connection between physical processes and mental phenomena, he says:—"I will, indeed, willingly grant that we can find certain gradations, certain definite points at which we trace a passage from mental processes to processes purely physical, or of a physical character. Throughout this discourse I am not asserting that it will ever be possible to bring psychical processes into an immediate connection with those that are physical. All I say is that we have *at present* no right to set up this *possible* connection as a *doctrine* of science." In the next paragraph he reiterates his position with reference to the introduction of such topics into school teaching. "We must draw," he says, "a strict distinction between what we wish to teach, and what we wish to *search for*. The objects of our research are expressed as problems (or hypotheses). *We need not keep them to ourselves; we are ready to communicate them to all the world*, and say, 'There is the problem; that is what we strive for.' The investigation of such problems, in which the whole nation may be interested, cannot be restricted to any one. This is Freedom of Inquiry. But the problem (or hypothesis) is not, without further debate, to be made *a doctrine*." He will not concede to Dr. Haeckel "that it is a question for the schoolmasters to decide, whether the Darwinian theory of man's descent should be at once laid down as the basis of instruction, and the protoplastic soul be assumed as the foundation of all ideas concerning spiritual being. The professor concludes his lecture thus:—"With perfect truth did Bacon say of old 'Scientia est potentia." But he also defined that knowledge; and the knowledge he meant was not speculative knowledge, not the knowledge of hypotheses, but it was objective and actual knowledge. Gentlemen, I think we should be abusing our power, we should be imperilling our power, unless in our teaching we restrict ourselves to this perfectly safe and unassailable domain. From this domain *we may make incursions into the field of problems*, and I am sure that every venture of that kind will then find all needful security and support.

OPPOSED TO EVOLUTION.

Virchow's position could not be made clearer by any comments of mine than he has here made it himself. That position is one of the highest practical importance. "Throughout our whole German Fatherland," he says, "men are busied in renovating extending, and developing the system of education, and in inventing fixed forms in which to mould it. On the threshold of coming events stands the Prussian law of education. In all the German States larger schools are being built, new educational establishments are set up, the universities are extended, 'higher' and 'middle' schools are founded. Finally comes the question, What is to be the chief substance of the teaching? What, in regard to science, Virchow thinks it ought and ought not to be, is disclosed by the foregoing quotations.

There ought to be a clear distinction made between science in the state of hypothesis, and science in a state of fact. From school teaching the former ought to be excluded. And, inasmuch as it is still in a hypothetical stage, the ban of exclusion ought to fall upon the theory of evolution.

I now freely offer myself for judgment before the tribunal whose law is here laid down. First and foremost, then, I have never advocated the introduction of the theory of evolution into our schools. I should even be disposed to resist its introduction before its meaning had been better understood and its utility more fully recognized than it is now by the great body of the community. The theory ought, I think, to bide its time until the free conflict of discovery, argument, and opinion has won for it this recognition. In dealing with the community great changes must have *timeliness* as well as truth upon their side. But if the mouths of thinkers are stopped, the necessary social preparation will be impossible; an unwholesome divorce will be established between the expert and the public, and the slow and natural process of leavening the social lump by discovery and discussion will be displaced by something far less safe and salutary. On this count, then, I claim acquittal, being for the moment on the side of Virchow.

I now pass to the Belfast Address, and will cite at once from it the passage which has given rise to the most violent animadversion.

"Believing as I do in the continuity of nature, I cannot stop abruptly where our microscopes cease to be of use. At this point the vision of the mind authoritatively supplements that of the eye. By an intellectual necessity I cross the boundary of the experimental evidence, and discern in that matter which we, in our ignorance of its latent powers and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of all terrestrial life."

Without halting for a moment I go on to do the precise thing which Professor Virchow declares to be necessary:

"If you ask me whether there exists the least evidence to prove that any form of life can be developed out of matter independently of antecedent life, my reply is that evidence considered perfectly conclusive by many has been adduced, and that were we to follow a common example, and accept testimony because it falls in with our belief, we should eagerly close with the evidence referred to. But those to whom I refer as having studied this question, believing the evidence offered in favor of 'spontaneous generation' to be vitiated by error, cannot accept it. They know full well that the chemist now prepares from inorganic matter a vast array of substances which were some time ago regarded as the products solely of vitality. They are intimately acquainted with the structural power of matter, as evinced in the pheuomena of crystallization. They can justify scientifically their *belief* in its potency, under the proper conditions, to produce organisms. But in reply to your question, they will frankly admit their inability to point to any satisfactory experimental proof that life can be developed, save from demonstrable antecedent life."

HIS THEORY OF DESCENT.

Three years subsequently it fell to my lot to address the members of the Midland Institute at Birmingham, and a very few words will reveal the grounds of my reference on that occasion to the "Theory of Descent." "Ten years have elapsed," said Dr. Hooker at Norwich in 1868, "since the publication of *The Origin of Species by Natural Selection*, and it is therefor not too early now to ask what progress that bold theory had made in scientific estimation. Since the *Origin* appeared it has passed through four English editions, two American, two French two German, several Russian, a Dutch and an Italian. So far from Natural Selection being a thing of the past (the *Athenaeum* had stated it to be so), it is an accepted doctrine with almost every philosophical naturalist, including, it will always be understood, a considerable proportion who are not prepared to admit that it accounts for all Mr. Darwin assigns to it." In the following year, at Innsbruck, Helmholtz took up the same ground. Another decade has now passed, and he is simply blind who cannot see the enormous progress made by the theory during that time. Some of the outward and visible signs of this advance are readily indicated. The hostility and fear which so long prevented the recognition of Mr. Darwin by his own university have vanished, and this year Cambridge, amid universal acclamation, conferred on him her Doctor's degree. The Academy of Sciences in Paris, which had so long persistently closed its doors against him, has yielded at last; while sermons, lectures and published articles plainly show that even the clergy have, to a great extent, become acclimatized to the Darwinian air. My reference to Mr. Darwin in the Birmingham Address was based upon the knowledge that such changes had been accomplished, and were still going on.

SPONTANEOUS GENERATION.

That the lecture of Professor Virchow can to any practical extent, disturb this progress of public faith in the theory of evolution, I do not believe. That the special lessons of caution which he inculcates were exemplified by me, years before his voice was heard upon this subject, has been proved in the foregoing pages. It is possible to draw the coincident lines still further, for most of what he has said about spontaneous generation might have been uttered by me. I share his opinion that the theory of evolution in its complete form involves the assumption that at some period or other of the earth's history there occured what would be now called "spontaneous generation." I agree with him that "the proofs of it are still wanting." "Whoever," he says, "recalls to mind the lamentable failure of all the attempts made very recently to discover a decided support for the *generatio æquivoca* in the lower forms of transition from the inorganic to the organic world will feel it doubly serious to demand that this theory, so utterly discredited, should be in any way accepted as the basis of all our views of life." I hold with Virchow that the failures *have* been lamentable, that the doctrine *is* utterly discredited.

Notwithstanding the agreement thus far pointed ont, there are certain points in Professor Virchow's lecture to which I should feel inclined to take exception. I think it was hardly necessary to associate the theory of evolution with Socialism; it may be even a question if it was correct to do so. As Lange remarked, the aim of socialism, or of its extreme leaders, is to overthrow the existing systems of government, and anything that helps them to this end is welcomed, whether it be atheism or papal infallibility. For long years the Socialists saw Church and State united against them, and both were therefore regarded with common hatred. But no sooner does a serious difference arise between Church and State, than a portion of the Socialists begin immediately to dally with the former. The experience of the last German elections illustrates Lange's position. Far nobler and truer to my mind than this fear of promoting Socialism by a scientific theory which the best and soberest heads in the world have substantially accepted, is the position assumed by Helmholtz, who in his *Popular Lectures* describes Darwin's theory as embracing "an essential new creative thought," and who illustrates the greatness of this thought by copious references to the solutions, previously undreampt of, which it offers of the enigmas of life and organization. One point in this "popular" exposition deserves especial mention here. Helmholtz refers to the dominal position acquired by Germany in physiology and medicines, while other nations have kept abreast of her in the investigation of inorganic nature. He claims for German men the credit of pursuing with unflagging zeal and self-denying industry, guided by ideal aims, and without any immediate prospect of practical utility, the cultivation of pure science. But that which has determined German superiority in the fields referred to was, in his opinion, something different from this. Inquiries as to the nature of life are intimately connected with psychological and ethical questions; and he claims for his countrymen a greater fearlessness of the consequences which a full knowledge of the truth may here carry along with it, than reigns among the inquirers of other nations. Helmholtz points to the cause of this timidity:—

"England and France possesses distinguished investigators—men competent to follow up and illustrate with vigorous energy the methods of natural science; but they have hitherto been compelled to bend before social and theological prejudices; and would only utter their convictions under the penalty of injuring their social influence and usefulness. Germany has gone forward more courageously. She has cherished the trust, which has never been deceived, that complete truth carries with it the antidote against the bane and danger which follow in the train of half knowledge. A cheerfully laborious and temperate people—a people morally strong—can well afford to look truth in the face. Nor are they to be ruined by the enunciation of one-sided theories, even when these may appear to threaten the bases of society."

These words of Helmholtz are, in my opinion, wiser and more applicable to the condition of Germany at the present moment, than those which express the fears of Professor Virchow. It will be remembered that at the time of his lecture his chief anxiety was directed towords France; but France has since that time given ample evidence of her ability to crush, not only Socialists but anti-Socialists, who would impose on her a yoke which she refuses to bear.

THE "POTENCY OF MATTER."

While largely agreeing with him, I cannot quite accept the setting in which Professor Virchow places the confessedly abortive attempts to secure an experimental basis for the doctrine of spontaneous generation. It is not a doctrine "so discredited" that some of the scientific thinkers of England accept as the basis of all their views of life." Their induction is by no means thus limited. They have on their side more than the "reasonable probability" deemed sufficient [illegible] practical guidance in the [illegible] members of the solar system, which are [illegible] crete once formed a continuous mass; that [illegible] course of untold ages, during which the [illegible] condensation went on through the waste of space, the planets were detatched; and the present sun is the residual nucleus of the fiery or gaseous ball from which the planets succ[illegible] separated. Life, as we define it, was not pr[illegible] for aeons subsequent to this separation. When and how did it appear? I have already pressed this question, but have received no answer. If, with Professor Knight, we regard the Bible account of the introduction of life upon the earth as a poem, not as a statement of fact, where are we to seek for guidance as to the fact." There does not exist a barrier possessing the strength of a cobweb to oppose to the hypothesis which ascribes the appearance of life to that "potency of matter" which results in natural evolution. This hypothesis is not without its difficulties, but they vanish when compared with those which encumber its rivals. There are various facts in science obviously connected, and whose connections we are unable to trace; but we do not think of filling the gap between them by the intrusion of a separable spiritual agent. In like manner, though we are unable to trace the course of things from the nebula, where there was no life in our sense, to the present earth where life abounds, the spirit and practice of science pronounce against the intrusion of an anthropomorphic creator. Theologians m[illegible] and refine their conceptions or be pre[illegible] rejection of them by thoughtful min[illegible] not we, who lay claim to knowledge [illegible] to man. "Our refusal of the creat[illegible] less an assertion of knowledge than a [illegible] the assumption of knowledge which [illegible] not always, lie beyond us, and the cla[illegible] is a source of perpetual confusion." A[illegible] time, when I look with strenuous gaz[illegible] whole problem as far as my capacities a[illegible] whelming wonder is the predominan[illegible] This wonder has come to me from the age[illegible] much as my understanding, and it has [illegible] right to satisfaction. Hence I say if, aban[illegible] your illegitimate claim to knowledge, you[illegible] with Job, your forehead in the dust and acknowledge the authorship of this universe to be past [illegible] ing out—if having made this confession, and relinquished the views of the mechanical theologian, you desire, for the satisfaction of feelings which I admit to be in great part those of humanity at large, to give ideal form to the power that moves all things—it is not by me that you will find objections raised to this exercise of ideality, when consciously and worthily carried out.

Again, I think Professor Virchow's position, in regard to the question of *contagium animatum*, is not altogether that of true philosophy. He points to the antiquity of the doctrine. "It is lost," he says, "in the darkness of the middle ages. We have received this name from our forefathers, and it already appears distincly in the sixteenth century. We possess several works of that time which put forward *contagium animatum* as a scientific doctrine, with the same confidence, with the same sort of proof, with which the 'Plastidulic so[illegible]' is now set forth."

VIRCHOW AND DARWIN.

These speculations of our "forefathers" will appeal differently to different minds. By some they will be dismissed with a sneer; to others they will appeal as proofs of genius on the part of those who enunciated them. There are men, and by no means the minority, who, however wealthy in regard to facts, can never rise into the region of principles; and they are sometimes intolerant of those who can. They are formed to plod meritoriously on the lower levels of thought, unpossessed of the pinions necessary to reach the heights. They cannot realize the mental act—the act of inspiration it might well be called—by which a man of genius, after long pondering and proving, reaches a theoretic conception which unravels and illuminates the tangle of centuries of observation and experiment. There are minds, it may be said in passing, who at the present moment stand [illegible] relation to Mr. Darwin. For my part, I shou[illegible] inclined to ascribe to penetration rather the presumption the notion of a *contagium animat[illegible]*. He who invented the term ought, I think, to be held in esteem; for he had before him the quantity of fact, and the measure of analogy, that would justify a man of genius in taking a step so bold. "Nevertheless," says Professor Virchow, "[illegible] was able throughout a long time to discover these living germs of disease. The sixteenth century did not find them, nor did the seventeenth, nor the eighteenth." But it may be urged, in reply to this, that the theoretic conjecture often legitimately comes first, and is the direct result of genius which anticipates the fact and constitutes a spur towards its discovery. If instead of being a spur the theoretic guess rendered men content with imperfect knowledge, it would be a thing to be deprecated. But in modern investigation this is distinctly not the case; Darwin's theory, for example, like the undulatory theory, has been a motive power and not an anodyne.

"At last," says Professor Virchow, in the nineteenth century we have begun little by little really to find *contagia animata*." So much the more honor is due to those who, three centuries in advance, so put together the facts and analogies of contagious disease as to divine its root and character. Professor Virchow seems to depreciate the "obstinacy" with which this notion of a *contagium vivum* emerged. Here I should not be inclined to follow him; because *I do not know, nor does he tell me*, how much the discovery of facts in the nineteenth century is indebted to the suggestions derived from the theoretic discussions of preceeding cen[illegible] The genesis of scientific ideas is a subject of [illegible] found interest and importance. He would be [illegible] a poor philosopher who would sever modern chemistry from the efforts of the alchemist, who would detach modern atomic doctrines from the speculations of Lucretius and his predecessors or who would claim for our present knowledge of *contagia* an origin altogether independent of the efforts of our "forefathers" to penetrate this enigma.

WHAT IS THEORY.

Finally, I do not know that I should agree with Professor Virchow as to what a theory is or ought to be. I call a theory a principle or conception of the mind which accounts for observed facts, and which helps us to look for and predict facts not yet observed. Every new discovery which fits into a theory strengthens it. The theory is not a thing complete from the first, but a thing which grows towards certainty. Darwin's theory, as pointed o[illegible] nine and ten years ago by Helmholtz and Hoo[illegible] was then exactly in this condition of growth [illegible] had they to speak of the subject to day they [illegible] to announce an enormous strengthe[illegible] the theoretic fibre. Fissures in continuity w[illegible] then existed, and which left little hope of b[illegible] ever spanned, have been since bridged over, so [illegible] the further the theory is tested the more fully d[illegible] it harmonize with progressive experience and di[illegible] covery. We shall probably never fill all these gaps; but this will not prevent a profound belief in the truth of the theory from taking root in the general mind. Much less will it justify a total denial of the theory. The man of science who assumes in such a case the position of a denier is sure to be stranded and isolated. The proper attitude, in my opinion, is to give as nearly as possible to the theory during the phases of its growth a proportionate assent; and, if it be a theory which influences practice, our wisdom is to follow its *probable* suggestions were more than probability is for the moment unattainable.

One More Step in Progress

Spiritual Notes, of London, England, says: "Spiritualism is indeed making converts at opposite poles of thought. Last month we traced it leavening the doctrines of Mr. Spurgeon; now we find it in the columns of the High Church *Guardian*. In a recent impression the following letter from Sir Charles Isham occupied the place of honor in the correspondence: 'Having examined for thirty years the subject of occult phenomena, I am in a position to prove that the law of gravitation is daily overcome by power—call it what you please—independent of either human or direct Divine agency. This has been clearly demonstrated by acknowledged scientists, professors in English universities and clergy of high standing, and within the last few weeks by Prof. Zollner, astronomer of Leipsic University. To deny this power would be tantamount to denying that railway and telegraph are recognized channels of communication in civilized countries." The admission of such a letter shows that the doctrines of Spiritualism are quietly making their way into very unexpected places."

CONUNDRUM.

Why is a steamboat passenger who has fal[illegible] to the ocean like an edition? Do you give [illegible] Because he is over-*bored*.