Eruth Gears no Mask, Bows at no Buman Shrine, Seeks neither Place nor Zpplause: She only Soks a Bearing.

VÓL.XXV.

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NO. 20

EVIDENCES OF A FUTURE LIFE.

The Substance of a Lecture Delivered by Captain H. H. Brown, at Quincy, Mass., Dec. 8th, 1878.

Among primitive men, as far as we have any knowledge of them, among savages, barbarians and semi-barbarians of the present time the fact of a future life is not questioned. It is only when the reflective powers of man are awakened, and he beginning to reason, lets his reason out-grow intuition, or in other words, when the material has deadened spiritual perception, that he questions this hitherto undisputed fact, and it also is a fact that intellectual development tends to a disbelief in a future life and that Materialism finds its stronghold in the so-called most advanced nations.

The moment man no longer assents to that which he has been taught, that moment he starts on the road from belief to knowledge. The moment he asks the question, "If a man die, shall he live again?" he introduces into the society in which he moves a sword that will divide into two antagonistic parties, those who affirm and those who deny a future life.

From the belief in ghosts, that Prof. Huxley tells us is universal among primitive tribes, man ever would have developed into Materialism, but for Spiritualism; for Spiritualism as old as man himself, is the positive pole of knowledge, and Materialism is the negative one of Ignorance. Mind, I do not accuse the Materialists themselves of being ignorant, for as a class they average as high in intelligence and morality as any other class, but the fact of their being Materialists, arises from lack of knowledge on this point—i.e. ignorance of any proof of future life. Spiritualism asserts positively that there is a future life because it has evidence. The two are as necessary to each other as heat and cold, odd and even, or any other of the bissextile facts of existence.

and cold, odd and even, or any other of the bissextile facts of existence. bissextile facts of existence.

The great field of the human race has been the field of theology, which teaches belief, hope, and assent to the dogmas of immortality. Had man never questioned his teachers, he would have never let loose the twin genii of Spiritualism and Materialism, and the world would have twin genii of Spiritualism and Materialism, to vex the timid, and the world would have ever remained under the undisputed sway of priest and church. Theologic belief under control of the four great religious systems, would have held the aspirations of man and pointed in hope, to a heaven beyond. I find then this great distinction be yond. I find then this great distinction between these three: Christianity and its three great co-partners, Buddhism, Brahminism and Mohammedism, deal in belief; Spiritualism deals in knowledge, and Materialism in ignorance. Christians believe; Spir-itualists know, and Materialists deny. Thus while Spiritualism and Materialism are allies against a common foe, they have nothing more in common, though outside this field they meet upon the neutral ground of humanitarianism. Spiritualism is by the force of truth, aggressive and hence antagonistic to Materialism, that can act only on the defeusive; because it cannot prove its position, it deals only in negation, and denies without proof. Science is of necessity to day materialistic, thus making great inroads materialistic that mind of belief, and by raising doubts in the minds of the votaries of the old, has greatly recruited the ranks of Materialism. But Spiritualism bringing its positive proofs, is still faster dividing the cohorts of belief by compelling each one to examine his or her evidences of immortal ity, and as belief has none that can stand the test, the ranks of Materialism are faster recruiting than ever before, consequent up-on the rapid increase of Spiritualism; and as intelligence increases, the ranks of each must be recruited till belief has not a soldier and there are but two classes in the world, Spiritualists who know, and Materialists who don't know there is a future life for man, and as fast as proofs come to the "don't knows," they will recruit our ranks. Thus as Spiritualists, we should remember that we owe it to those whose belief we unthat we owe it to those whose belief we un-settle, and by rational reaction drive from dogmatic assertion into negation, that we do still further our duty, and as fast as pos-sible, bring to the world those evidences that shall develop in their minds a realiza-tion of the fact of a future life, and while

tions around it for growth. Materialism is fallow soil for Spiritual ist's grain. A great development is made when from unreasoning assent, man reaches doubt; still greater is his progress when he denies, and the plane of actual develop-ment is only opened to him when he intelligently asserts. Thus the condition of the Materialist is far ahead of that of any mere religionist; and by the reactionary force of Spiritualism, we are benefiting mankind by elevating millions into Materialism. Just now this negative result is more visible than its positive one of spiritual recruits. than its positive one of spiritual recruits. Its disintegrating power has heretofore been greater than its power of amalgamation, for it must first destroy its shanty of belief in order to build its temple of knowledge. But its consolidating power will come when man under its influence becomes self-centered and positive. Then attraction will cause organisation, as it has in the na-tural world of the material. The position of the combatant in the intellectual and

we encourage Materialism as a worthy co-

worker against a common enemy, we should

never forget that it is still our antagonist from its lack of development, and should

seek to develop it by improving the condi-

spiritual arena, is the negative and repellent position of force. When the field is cleared of fees and the combatant becomes teacher and takes the attractive and positive posi-tion of love, then will its welding power be seen and we have yet only the faintest gleams of what shall be in "The dawn of

seen and we have yet only the faintest gleams of what shall be in "The dawn of peace."

The first great work of Spiritualism is to present to the world these evidences of a future life. To do this it must give evidence satisfactory to all natures and I believe that when men learn to rightly weigh evidences, all that is needed is to be found in modern spiritual phenomena, and when they become sufficiently intuitive, enough will be found in each individual life. To-day the masses are not a capable jury. Negative evidence, that would be refused in any court, outweighs positive evidence. Three witnesses testified that they saw Pat steal the boots, and he said when about to be sentenced: "An shure yer honor will not commit me when only three saw me steal, for I can bring many more who didn't see me." Those who have seen and heard in this universal court, are too often set aside for those who have neither seen nor heard, and the culprit convicted by their negations.

Again, the long disuse of any member of the body, renders it incapable of use, and only by a system of movement cure that by will power compells the vital forces thither, can it be restored to usefulness. In like

will power compells the vital forces thither, can it be restored to usefulness. In like can it be restored to usefulness. In like manner do the soul and mind suffer in the disuse of any faculty. Under the sway of Old Theology, all man's reasoning on the religious questions has been in a circle and especially has he been interdicted from reasoning upon the evidences of another life, and not long enough has his mind been making efforts in that direction for the masses to yet correctly weigh or appreciate the evidences we give. The discussions we are forcing upon the world, and doing ofttimes more by fraudulent Katie Kings than we do by genuine manifestations, are a necessary school of discipline and by-and-by reason will not be so antagonistic to intui-

reason will not be so antagonistic to intuition as R is to-day.

The evidences of a future life may be divided into the intuitional, the rational and sensuous or the physical.

The intuitional evidence is the highest man can have, and only a comparatively small number are sufficiently developed to possess it. It is of no value save to its possessor and to him it is above all price. They know there is a future life, though they have not an argument to meet you with and may not an argument to meet you with and may sit silent under any you may give. They cling despite of all the world may say or do to their interior evidence "foolishly, fanatically and insanely," in the opinion of those less fortunate than themselves, and living happy and in blissful assurance of reunion beyond, pass through the dark valley. These are the poets, religious enthusiasts, the fanatic and hungry-hearted of the world, the missunderstood and sensitive ones who blessed above all others, are often found in the lowliest places, where they sing songs that awaken noble aspirations in us and work deeds as kind, and live lives as holy as his of Galilee. Did you ever realize that Materialism has no poet, and I assert that it never can have one. It may have rhymsters, didactic philosophers who write in metre, but a Homer, or a Shakespere, a Schiller or a Walt Whitman could never come from out that tomb of negation. "In Memoriam" and "To Mary in Heaven," look beyond the grave. The poet is the true prophet and listening nearer to the Spirit-world than the rest of earth's children, catches the coming thoughts which later are translated into

That evidence that appeals to the reason comes next in value. Many are inclined to call her our highest tribunal. Extol reason as high as you may, and I will endorse all you say, still I must reply with Tenny-

"Let her know her place She is second, not the first. A higher hand must make her mild, If all be not in vain, and guide
Her footsteps moving side by side
With wisdom like a younger child,
Forshe is earthy of the mind,
But wisdom heavenly of the soul."

Nevertheless he who has evidence that satisfies his reason, should ask for none that appeals to his senses, i.e., evidences upon the physical plane. Make future life seem rational and no more should be asked. When a person says to me, "The arguments are all reasonable, but I want to see something before I accept the doctrines!" he then convinces me that my arguments are not to him reasonable and that he yet stands upon the reasonable and that he yet stands upon the lowest plane of development and needs evidences upon that plane. For as I remarked above, the masses are not yet sufficiently long emancipated from theologic paralysis to get along without physical phenomenon? Hence we must supply them with these, and so the demand will keep up the supply, and though I do not myself need these manifestations, far be it from me to discourage them, for until men are educated off of the plane of the physical, he will need even the crudest evidence the Spirit-world can give crudest evidence the Spirit-world can give him through physical phenomena. But I do unhesitatingly condemn the use made of it by many a so-called Spiritualist as a mere means of gratifying curiosity. I do unhesi-tatingly condemn the degradation of the seance to the level of the show room and the medium as the equal only of the ballet girl.
Let us consider seances for physical phenomena as the kindergarten of Spiritualism, and not as is too often the case, regard them

as the aeme of the cause. Let the scance be ever a sacred place.

Now, briefly, let me offer the evidence I have upon these planes, without seeking to carry our analysis so far as to draw the lines of demarcation very close, and we become tedious; and first I offer love! I can not conceive of a love that terminates at the grave. It reaches beyond and by that law of nature that gratifies thirst; so must the love nature find its demand met beyond the grave. In an ancient Greek tragedy octhe love nature find its demand met beyond the grave. In an ancient Greek tragedy occurs this passage, the reply of a young man about to die, in answer to the question of his loved one, "Shall we meet again?" "I have asked that question of the hills that looked eternal, of the brooks that flow on forever, of the stars shining in their azure depths above, and they gave me no answer, but when I look into thy face, Ianthe, the love beaming there tells me we shall meet again."

love beaming there tells me we shall meet again."

The intellect may hold to annihilation, but I cannot conceive it possible for one to stand by the coffined form of mother, wife, child, lover or friend, and not in the soul cry for a reunion. Soul is not satisfied, and the desire that in defiance of all intellect will thus assert itself, is to me the highest intuitive evidence of the life beyond.

"Tell me not that those we cherished
In the happy years of yore,
Who have faded like the flowerets,
Sleep in death to wake no more.
O, I cannot think them broken,
All the ties that were se fond,
For my heart e'er whitners softly,
Hope beyond, there's hope beyond!"

Aspiration belongs to the same class of evidence as love. It is soul langer for more of "the good, the beautiful and the true," and because it is, the when with to gratify it must be. Never a demand without a supply, though in our ignoration we may be long in finding it. That "sinting dream of better, our beautiful that leads as through life, dropping up to be a large of her own beautiful that leads as the same of her own beautiful that leads are through life, dropping up to be a large of her own beautiful that has led us to the grave she is yet the unattained, and our desire for her is as intense tained, and our desire for her is as intense as ever. She passes on, and must we re

angel of our better life, we shall still go on day by day unfolding the God in us. "E'en through our paltry stir and strife Glows down the wished ideal, And longing mold in clay, what life Carves in the marble Real;"

main behind? Oh! no; still following that

and life, the sculptor, is eternal life, ever carving upon the marble of the spirit the design of the angel of Aspiration! O, had I no other proofs of immortality than love and aspiration, calmly would I float down the stream of earth-life, sure that the veil ahead would by and by rise upon a fairer stream, where love would again clasp heart to heart, its own and aspiration eyer beckon-

ing to grander endeavors. But the great law of evolution is to-day surely pointing this way. It means upward forever. Life is an eternal progress. Beforever. Life is an eternal progress. Be-fore man brute was; after man something higher must be. Limit the law and you have a primal and a final result, and hence have creative power. Thus all law and all sci-ence is destroyed, and you live in the midst of miracles. But there can be no alpha nor omega to the alphabet of nature. Sci-ence materialistic ways everywhere "Evoence, materialistic, says everywhere, "Evolution." Science, spiritualistic, says, "Progression;" thus meeting upon the same plane for the first time in history, and thus prophesying a grand accelerated progress for man in the near future. For here war shall cease. Science also tells me nothing is destroyed; developed matter even never loses its development. Energy can never be destroyed, and energy developed into memory, love, will, and the thousand facul-ties that make up the human, can never be destroyed, and where these are, man must be, for these make him. The true deduction from these positions of science, is, since life is one continual line of existence, that there is a link above man, and we call it the an-

gel.

The universal belief of the uneducated, or perhaps I better say the intellectually undeveloped, is strong evidence to me of the fundamental truth of their theory. Man gets all his ideas from phenomena. Intuitively thoughts come to him, but they take form and color from the phenomena around him. However great a man may be, he can never create a thought. It took a divine Shakespeare to retell old tales to coming generations. How much greater than Shakespeare must he be who would obtain a thought that is not. Thoughts are and because they are things, they are parts of eternal energy, and as the constituents of the rose enable it to absorb all rays but the red ones, and reflect these, so do the surroundings and constituents of the brain enable it to absorb or reflect thought. Invention is only rearranging things that are. It takes a great development to invent a bow or spear. Can you conceive of the grand development it-would take, to create the idea of that which is not? What a development, it was to him who created the idea. ment it was to him who created the idea of ghosts, if ghosts are not. "Truth is stranger than fiction," because truth ever sits as the model for fiction, and she is natural while fiction is artificial. Now asyage tribes who universally have tales of ghosts, must have had the natural phenomena of a returning dead man upon which to found the tradition, or the tradition had not been. "Children and fools tell the truth," for they have never learned to deceive. It takes a deal of development to render one capable

of telling a lie, particularly on an abstract subject. The Feejee Islander, who burned his parents alive before they became decrepid, that they might have serviceable bodies in the Spirit-world, never originated that idea. It was the result of seeing some one from that world in a perfect body, hence his conclusion that if burned old they would be resurrected old. Said the old Indian chief at Fort Fetterman a year ago, as he sat by the body of his son: "This is not my son; it is only the teepee in which he lived. He has gone to the happy huntingground!" A sublime faith, the world says, but I add, a glorious knowledge taught him by denizens of that same happy ground. In some tribes not till by long fasting, alone in the wood, has he seen one of his ancestors, and from him taken his totem; thus the boy becomes a brave, and the great change from boy to brave takes place in presence of that apparition. While I might doubt the tales of soothsayer, adept, prophet and magician, while I might find exception to the tale of priest and historian, I cannot doubt the tales of the intuitive children of nature, any more than I could the evidence of the artless child in court, or

cannot doubt the tales of the intuitive children of nature, any more than I could the evidence of the artiess child in court, or that of the young Pawnee brought to testify before the Quaker Commission, of whom the old chief, his father, said when they were about to administer the oath: "He no lie; he never see pale face before!"

I have properly left till the last the phenomena of Spiritualism as the positive evidence on the rational, and particularly on the physical plane.

Clairvoyance—clear seeing—has ever been one of the chief phenomenon of Spiritualism, and to those who have not lost all faith in the truthfulness of human evidence, it should be conclusive of a life beyond. Seess have ever been developed in every are and nation, and Modern Spiritualism owes to them much of its remarkable progress, and a large properties of its most valuable philosophy.

Catrantiens, clear hearing—has testi

voice that came to Moses from bettern and the Cherubim in the holy of holies, to priest at his oracle, to Quaker as the 'inner voice, to the medicine man in his dance, is only the hearing of voices from out that Spirit world that "lies around us like a cloud," and is like clairvoyance, convincing proof to those who possess those gifts, and also to those who have yet faith in the honesty of

But still this fact remains, that the phenomena of Modern Spiritualism is the only evidence that will save the world from Materialism. All the above valuable to the sensitive and the reasoner, are like water on a duck's back to the average man who must himself see, and hear, and feel before he will believe. Thus to the great mass of humanity evidence must come through me-diumship. This has so accumulated during the last thirty years, that were society fully emancipated from those hereditary conditions which prevent a complete use of the reasoning faculties, very few would question a future existence. The range of the evidence thus obtained extends from a simple rap to that of full form materialization, and from the simple quickening of the inand from the simple quickening of the intellect to that of complete entrancement. Ap pealing to every one of the five senses comes the evidence to prove that "angels are hov-ering near;" and whoever will examine honestly will know that immortality is no dream. But those who, like Dr. Hammond think more of their own pet theory than they do of truth, and who, to keep that theory from harm, shut their eyes to every-thing will not sustain it, will join the doctor in the solution he gave the Sun reporter in the Mollie Fancher case in Brooklyn: "It

is all a humbug, sir; all a humbug!"

To the bereaved, lovingly seeking to know if their dead yet live a single rap, unexplained by any other hypothesis than that of spirit power, outweighs all the pom-pous theories of the M. D's, and a message, though spelled out by table-tipping, is worth all revelation, and the voice of that loved one in the dark circle, or from the materi alized form in the cabinet, more valuable than all the consolations of the church, and in the presence of these manifestations love, recognizing love, flies from the cold negations of Materialism to the positive: "We know, for we have seen, heard and

feit our loved returned from the grave. Nature everywhere supplies her children. and the demands of all are met in these manifestations. To many of us there are things that are puerile in the seance, and circles ofttimes disgust us. But eyen so is it in the varied companies of mortals in which they mingle. But these puerile man-ifestations are needed food to many, and the circles I have left in disgust, have caused tears in the eyes of others, and I have learned this valuable lesson that each must be convinced upon his or her own plane, and that there are nigot solutions. and that there are wise spirit bands who will thus meet them, and since manifestations are thus granted, we should each seek those that meet our wants, leaving others to do likewise; and not till all are philosophers can only deep philosophy be spoken through entranced lips. While this gradation of phenomena exists, all who honestly seek shall find. "Lo, at this table all are fed," and whenever I am inclined to condemn, I ever remember the poor widow in the seance, whose son Tommy had died but a little while previously. Tommy came and spelled his name by raps, and the over-joy-ed mother seized the table in her arms, and weeping over it tears of joy, went home happy. I have seen the hard man of busi-

ness bowed in tears as his wife returned and spoke to him words of comfort through some entranced medium, and the judge sit with radiant face as he communed with his child at the cabinet, while whole audiences have listened spellbound to the musical flow of words and the magnetic spell of the trance speaker. To each and all of these has the evidence come that there is no death, and why question the method? The great point is to get this truth, and any source whence it comes is sacred. However humble the instrument, the message makes it for the time being divine.

* * Such is the mission of mediumship: To hear the cry of the hungry-hearted, and bring to each the answer needed! Glorious nineteenth century! wondrous in its achievements in science, arts

drous in its achievements in science, arts and mechanics; wondrous in its diplomamacy, that is saving bloodshed among nations; glorious in all that tends to the elevation of man. Among thy gifts the first and best is angel communion. It is the incomparable gem in the crown of evidences of a future life. Before its brightness bows the intellect of man. It is already illumining the halls of science and the study of philosophy. Already are the great, as measured by earth's standard, borrowing its radiance to brighten their path. As it dispells the darkness of doubt the soul leaps to newer life, and with redoubled vigor man pursues his aspirations upward, onward, sunward. Those who, walking with bleeding hearts in the shadows of a great bereavement, with the soul-fibres all keenly sensitive from the shock of separation, step out into the glorious radiance of drous in its achievements in science, arts tion, step out into the glorious radiance of this reflected light of heaven, find the intel-lect dumb, but love knows its own. The severed ties are reknit and broken hopes resevered the are really and droken hopes re-stored. The path to heaven glows with angel steps, and beckoning hands point to a higher and better life, and death is trans-formed into a second and a grander birth. Ah! now because of this gift of medium-ship we know beyond all doubt that there is remion in that beautiful life beyond, and sweetly sang my companion, Mr. Vander-

cook, to you:-"Over the beautiful river. Over the beautiful stream. Darling, I'll meet thee forever, When fades life's flitting dream; Torn from my heart like a treasure, Thy gentle smile will cheer me here no

more; Over the beautiful river I'll meet thee When sorrow's cares are o'er. Over the river, over the stream,

Darling, I will meet thee, when fades life's flitting dream.

Torn from my heart, sweet treasure of love, Darling, I will meet thee, in thy happy home above."

Cruelty and Greed of Christian England in Hindostan.

Goldwin Smith, an Englishman of scholar-ly ability, now a resident in Canada, writes in the Canadian Monthly, a fearful criticism of British rule in India, called out by the war with the Ameer of Cabul. He holds the war with the Ameer of Cabul. He holds the war as a blow at Russia at the coast of Cabul, and says, "in every country but one the hearts of all who love justice and hate iniquity will be on the side of the Ameer;" and if he is beaten he "will be trodden down into the general mass of spiritless and hope-less serviced of the two hundred millions less servitude of the two hundred millions who own the sway of the Empress of India "-that is Queen Victoria. He shows that the terrible taxation is making the Hindoes poor, even to starvation. Of the late fearful famine in Hindostan he says: Whether it was 4,000,000 or only a million and a quar-

Whether it was 4,000,000 or only a million and a quarter of these wretches that died in the late famine nobody can exactly tell.

Twenty millions sterling England drains away from poverty-stricken India. Then, in a great famine, she gives back one sum of £400,000, and calls alpon the world o witness her immense generosity. The Indian Government provided relief, no doubt. But out of whose pocket? Out of the pocket of the Hindoo. He might have told how England had

crushed out the cotton manufacturers of Hindostan by prohibiting them from im-

Hindostan by prohibiting them from importing improved machinery, and how vast fields, once covered with cotton crop, have grown up to wild jungles—tiger-haunts instead of live growing lands. The opium traffic he boldly denounces:

Eight millions sterling a year are raised by forcing poleon, physical and moral, on the Chinese. The opium traffic he receive a trade licensed by Government.—Semi-civilized, but paternal, the Chinese Government struggles to save the bodies and souls of its people by keeping out the hellish drug. The British Government forces it in at the point of the bayonet, and has compelled the Chinese Government to permit its importation by a special clause in the treaty of Tientsin. Foolish persons appeal to the Indian Secretary, Lord Salishary, who professes to be pre-eminently Christian and High Church, against the continuance of the iniquity. Lord Salishary tells them that the traffic "is questionable in principle, but is bound up with our finance." All the wars with China have been opium wars, though under the pretext of "astional honor." In the hidsons annals of conquest there are things more feroclose; there is nothing more deeply vile.

His story of the treatment of Hindoos

His story of the treatment of Hindoos shows that the Indian on our western frontier is not the only victim of the cruelty of men from Christian hands:

Of a murder of a Hindoo by one of the dominant race.

Latel Right says that "it was committed in wanton recklemens, almost without provocation, under an impulse that would have been resisted if the life of the victim had been estimated at the value of that of a dog." Of another case he ways: "The other day a station-master, somewhere up the country, kicked a native who was, as he says, milking a gest belonging to the formine. The mative fell dead, and the local peace, without a word of commisseation for the native or his family, complished of the hardhalp of the station-master to up to Calculate in this warm weather to have the case lengthed lake."

In the Sarnow valualities of few warms ware.

In the Sepoy rebellion a few years ago. British soldiers toused Hindoo bables over Configured on Fifth Page.

NOTES, GERM-THOUGHTS, PRAGMENTS.

BY SELDEN J. PINNET.

RELIGION-INTUITION.

Question-How is religion possible to man? Answer-On the ground of three great ideas. First, an infinite spiritual reason and causation; and, second, of a representative divine or spiritual nature in man; and, third, of the inspiration of the second by the first.

The absence of either of these great fundamental conditions renders religion impossible to man. If the Deity be Zero, there can be no divine soul in man, no inspiration from God. If there be a soul in man, and no infinite soul, there can be no inspiration, no progress, no divine ideals of perfection to charm on to the spiritual levels. And if there be a God and a soul in man, and no vital connection between them, then, there can be no progress toward perfection, no transcendent ideas, nor march of man for the Morning Land, the New Atlantis.

Religion as a historic fact, then, involves these three great central ideas: 1st, God, the all in all; 2nd, a divine correlative element in man; and, 8rd, a vital connection between God and man.

Religion is a historic fact, hence the truth of these three great ideas:

Question -- But what power or faculty in us gives rise to the religious sentiment?

Answer-The theosophic or spiritual faculty. Question—Is this a cerebral or a transcendent spiritual

faculty? Answer-It is both cerebral and spiritual; cerebral for

it exists as an organ in the brain; and spiritual, for it operates most wonderfully and powerfully when "deep sleep" has fallen upon the cerebrum.

Question-Is it spontaneous and intuitive? Answer-It is.

Question—What is intuition?

Answer-Spontaneous direct and immediate perception and authoritative announcement of pure, impersonal and

eternal truth, and also of fact. Question-What is theosophic perception? Answer-The perception of the fact of the existence and nature of the Infinite Reason-the Divine Spirit; the inner

sense or consciousness of Deity, giving rise to the sense of dependence, the emotions of worship, adoration, and cheerful obedience to the divine sovereignty. Question-How can the theosophic faculty report the

idea of deity as the supreme sovereign and power of all things? Answer-Just as the eye reports the pure white light.

Question-How does the eye report light? Answer-By receiving it in motion on the optical ap-

Question-What is this optical apparatus of the eye?

Answer-Light gone into organic cerebral structure, else it could not be moved by the light. Question -- What is the law of all science?

Answer-All science is the explanation of the not me by the me; it follows that the ego itself must furnish the rule and law of explanation; that is, the laws of reason are thus assumed to be one and identical with the laws of the objective world. Science is the assumption that one substance and one power and one sovereign underlies the world of both matter and mind.

(Illustrate: Eyeless fish. Mathematics, etc.)

Question—But how can intuition reveal the principles laws or ideas of deity?

Answer-Just as the optical apparatus reveals the contents or colors of pure white light by analysis. The optic nerve is a bundle of fibres, each fibre reports one primary color, two or more combined report a compound color and all acting in harmony together, report the aum-total, the pure white light. So with the intuitions. The whole religious sense gives us the idea of Deity; each fibre gives one eternal quality thereof. Each nerve reports only its kind, and correlative power, as each is the product of that power.

General Thesis. Power is before form, function before organ, as God is before the world in the eternal order of procedure. Hence new organs may be added and new functions evolved ad infinitum, through immortal ages. Light moves the eye as force from without; it is previously in the eye as a form of force, then as unconscious force. strikes the eye as a conscious organ, and light becomes self-revealed. So with divine force. God is in us as aboriginal substance and power; then He moves upon us from without, as newly arrived power and substance, then this new force becomes function and organ, and so on for-

Food, drink, light, heat, magnetism, are new arrivals of our coeval substance; and the divine essence and power is their substratum.

Question—Is not this making Deity too common? Answer- No. God is the only universal Commoner, by virtue of being the only infinite substance. And this is not to degrade Deity, but to exalt eating, etc., to the character of holy sacraments. The necessary and inevitable is divine. To such ideas, all duties and all days, are and should be regarded as divine. Eating and drinking the divine substance, is the great business of eternal life, for only by thus absorbing and assimilating the power and essences, do we become divine in character and conduct. The perfection at which we aim-are aimed by nature-is attainable only on condition of our ability to contain and express the divine power and procedure in our character and lives. To the truly religions all functions are holy,

all duties divine, all work worship. This age is Transitional Republicanism; in Church and State. The age of absolute democracy is yet to come, After our ecclesiastical despotism and limited Protestantism will come logical Protestantism and spiritual democracy. Theology is not religion. A science of theology is not possible to supernaturalism.

SCIENCE OF RELIGION.

Religion is the soul of all human amelioration, progress, devotion, ascension, above the animal wants and horizon. Spontaneously we aspire, yearn for a nobler self. The heart yearns toward the heavens, as the needle quivers to the magnetic poles of the world. The soul aspires as planets revolve, givers run to the sea, as plants stretch their tendrils upward towards the light. Instinctively we stretch upward toward the great white throne. The revolution of suns is a falling toward their central orbs; the aspiration of the soul is a falling upward toward God, is the converse and correlative of falling suns. Souls rise as suns descend. It requires the weight and descent of the whole material universe, to balance the soaring upward of the soul. Nature thus keeps her balance perfect from age to age. Suns balance souls; systems societies, and the material universe in one scale, just matches with its gravity, the levity of souls in the other. If infinite mind evolved the physical universe, then mind first became body, physics. If mind becomes body, form, "matter," it must do so by descent, precipitation, condensation. What was at first ideal, mental, supersensuous, spiritual, becomes formal, concrete, visible, sensuous. Infinite mind descends into "creation," its body and chronology, only by "materialisation" of what was at first pure spirit; it accends through the spiritualization of body, again into pure reason, pure spirit. The two processes are equivalent and correlative. World-building is a descent of God to put eternal ideas under the limits of space and time; soulbuilding is the process of evolving an eternal archetype

of Delty, into a type of apiritual entity. World evolving is the infinite "mouraation." Soul evolving is the process of apotheceis of the divine humanity.

Religion gives the ideal model or archetype of the Supreme Excellence; while science shows the method and process of its attainments. Religion reveals the chief end of man, the divine purpose for man; science unfolds, the true and only method of the attainment thereof. The one issues the command to be perfect, "as our Father in Heav on is perfect," and furnishes the requisite and appropriate stimulus and tendency thereto; while science—the otherclearly discovers and points out the only path leading to those ideal summits of personal and social excellence.

Religion is the tendency toward perfection; science is the only true guide in the way. The one inspires to seek the heavens, the other makes us a star-paved and royal road through the skies to God. Religion does not tell how to go, and science does not tell us why we should go united they tell us how and why. Religion furnishes infinite ideals to charm us upward, toward the highest possible life. Scince opens the way through the wilderness.

ATTRACTIONS OF SUNBEAMS AND SOUL-BEAMS. Reasoning is the mechanics of the soul. It is the account the soul gives of what it knows, and not at all the authority therefor, or the substance thereof. The aborig-

inal materials of knowledge are turnished otherwise. The mind rises as power falls into it from the great deeps; and its motion upward is the correlative of the descent into it of divine power. The tendency of the soul is the reverse of that of the aboriginal currents of power. It feels the direction from which come those streams of nower, and instinctively follows up along their channels. We follow the sunbeams to the sun; we follow the soul-beams to God. In the analysis of the first we discover the metallic constituents of the god of our physical day; in the analysis of the second we discover the constituents of the divine reason—the eternal sun of our spiritual day.

Our souls are as adequate to find God, as are our senses to find the sun; and precisely in the same manner-by analysis. We climb up the sunbcams to the solar centre; we climb up on soul-beams to the spiritual centre. As rocks and trees are petrified sunbeams, so souls are petrifled beams of God, and the latter is in as vital sympathy with its source, as is the other.

Inspiration is spiritual power pouring directly into us from the fountain beads of creation, the reaction of which raises us up to the divine levels.

ILLUMINATION.

While reasoning the soul may awake and arise, the intuitions may become inspired and opened to new ideas from the great deeps of spiritual nature, and flashing suddenly and without warning, new light upon the understanding, may be mistaken for mere reasoning, mere induction in the ordinary sense. Before great problems which the mere intellect puts, the soul awakes to utter its oracles by sovereign power. Intellect is at first idiotic, a blank, it is merely the photographic plate of the soul capable only of receiving and registering impressions, but not a source and fountain of truth and power. It is naturally atheistic, doubting in order to prove. Some higher energy within us, must embosom the positive substance and element of truth. This higher power is the spiritual part, the divine element, the innermost essence of our being. Logic is only the science of evidence, and not of discovery; it comes after, not before, discovery.

SCIENCE—THE GOSPEL OF NATURE ACCORDING TO BAINT SCIENCE.

If God Le the soul and author of "creation" as theology visible record of divine ideas, and a direct revelation of the sovereignty, the wisdom and the will of God. And since science is the only possible interpreter of this revelation, it is the only legitimate and sacred gospel of God, It is the only demonstrable gospel. It is the most modest, humble, patient, reverent and salutary work of the human intellect. It is also the most noble, invigorating and enfranchising employment on earth, or even in the spiritual world. It is also a divine and sacred work. What can be more sacred than the study of that creation which is the embodiment of its maker's logic, of its maker's sovereignty, wisdom, beauty and love? If it be not profane for Deity to unfold, to evolve the world, it cannot be profane in man to study the world. The world is not accursed. as Christianity teaches. It is aglow with all the native splendors of divine love and beauty and power. * * To regard the external world as of divine origin, is to exalt science into a religious character, necessity and duty. If God unfolds the world, no child has any right to remain in contented ignorance thereof. Science is both a religious necessity and duty. A religious necessity, for it alone explains the divine laws and procedure and so indicates the divine will; a duty, because no son of God ought to remain ignorant of that will; in order to obey the divine laws, one must know them, and in order to know them, one must study them where they are, in nature itself. We can be saved only by the eternal power of immutable law. All things are under the reign of law. Obedience to it is life, health and happiness; disobedience to law, is sickness, sorrow, unhappiness, death. Hence the religious duty of scientific study.

NOTES ON SPIRITUAL SCIENCE.

Spiritual things have never been treated as subjects of science. They were supposed to be beyond the reach of all our faculties, in some mystical vision-land of unreal and unrealizable conceptions. Those notions are superseded by the late developments of Spiritualism, clairvoyance, magnetism, and finally of physical science itself. The tendencies of modern science are all toward the invisible realm of spiritual forces. Indeed all forces are seen to be so subtle as to escape the reach of telescope, microscope, and the crucible of the chemist. No researches of science have yet reached the seat of either substance or power; and until they do, how can it pronounce the basis of the world as either matter or spirit? Yet all its tendencies are toward the idea that all things are spiritual in their origin.

There is a spirit in man, and the inspiration of the Almighty giveth him understanding.-Job 32: 8.

As the body without the spirit is dead, so faith without works is dead also.—James 2: 26,

Then shall the dust return to the earth as it was, and the spirit shail return unto God who gave it.—Recl. 12: 7. He went and preached to the spirits in prison.-ist Pet.

NOTES FOR LECTURES ON THE RELIGION OF SCIENCE.

1st: Note the progress of ideas. Ideas rule the world of history. The mind is sovereign of societies. Government, commerce, agriculture, mechanics, art, science, cities and civilizations-all are the product of mind.

The rise and progress of the spirit of rationalism is gradually changing the whole face of the world of opinions. Supernaturalism is rapidly passing away. Special providence has given place to the idea of the providence of the reign of law, -- creation, to evolution; and devils and witches peopling all the air, to our angel-friends and the laws of spiritual science. Few know what is going on around us. We live too near our own times to appreciate the genius of the passing hour.

THE CLASSVOYANT POWER,

MR. ANDREW JACKSON DAVIS WEEKS OF SYSTEMATIC FASTING.

Miss Fancher's Condition not Inconsistent with the Theory-Why the Clairvoyants Cannot Turn the Gift to Money-making.

Mr. Andrew Jackson Davis was found by a reporter for the Sun at his pleasant semi-rural residence in Orange, N. J. In reply to a question as to his opinion of the case of Miss Fancher, of Brooklyn, Mr. Davis said:
"Dr. Buchanan came nearer, I think, to a solution of the matter than anybody else has. I have not yet seen

Miss Fancher, but expect to do so very soon, and after that interview shall be able to talk more definitely. But I know enough about the principles involved not only to deem the condition claimed for her possible, but even probable.

"Have you had any similar experiences upon which to base your belief?"

"I have had a great deal of experience of my own and some observation of cases analogous to hers. The first thing that excites, the skepticism of the public is the fact that she is supposed to live almost without food. Well, now, I have been accustomed to enter the clairvoyant state for thirty-two years, and that state can be reached and maintained only by adopting what disease has forced her into, and that is something that physicians are generally not acquainted with. What we call the spiritual state has to be reached by a complete subordination of the physical organism-not by its sacrifice, but by making, as it were, a sort of stepping-stone. Well, the appetites are the impediments, the stumblingblocks on the way to that summit which must be reached, and they have to be got out of the way. I think it would be well, for the sake of the pious skeptics, to call attention to the case of Daniel, the prophet, which is a good illustration. They read in their pulpits from the book which relates his experience, and profess to be-lieve in it. He said he fasted three full weeks, took no meat, no wine, no pleasant bread, and, in fact, it was very nearly three weeks of voluntary starvation, according to his own account, and at the end of that time, he records, 'I, Daniel, had a vision,' etc. His fall-ing into a trance frightened the men about him; a great quaking fell upon them, and they were afraid and fied; but he had a vision. He saw and heard spiritual persons and things. Now, I undertake to say that Daniel could never have had any such experience as that unless he had abstained from food. I had to adopt a system of fasting for three months before I could begin my clairvoyant investigations, and during the progress of those investigations I have had to continue the system, though not to such an extreme degree.

"But do not professed medical experts claim that such visions as are superinduced by fasting to that extreme degree are nothing more than delusions of the mind, born of weakness of the body?"

"They do, but I will simply say of my own case that for the first two years of my experience I was continu-ally subjected to tests of the accuracy of my clairvoy ant sight. That was in the city of Poughkeepsie. My title at that time was 'The Poughkeepsie Seer." The proofs afforded by those tests were of the most palpa-ble and indubitable character, such as reading the title of a book placed among half a dozen others upon my forehead; telling the exact time marked upon the dial of a watch concealed in a person's pocket; telling what was in an adjoining room, or was being done there, and even what was in rooms on the opposite side of the city, rooms fitted and furnished like no others in the world, expressly to set conjecture at deflance and expose my deception, if I was guilty of any. No doubt was left of the absolute certainty of my possessing the power of seeing accurately in that clairvoyant state what could not otherwise have been known to me. There are several citizens of Poughkeepsie who would remember those experiments. Now my explanation Dr. Buchanan has touched upon scientifically, but the physicians are, I think, really in the dark-viz., the psychometric power in the human mind, of which he, I believe, has the honor of being the discoverer. He has elaborated a system of anthropology, with several branches, but I know of nothing in which he is so perfectly original as in his discovery and demonstration of that power, which is the ability to read the characters, views and thoughts of persons by mere contact with their writ-

ing."
Suppose you give me plainly your views of Miss Fancher's case?" I can explain my own case, and that will explain Miss Fancher's. This condition, induced by fasting or

disease, may lead to fancies, vagaries, hallucinations, if its not properly trained and directed. Dr. Hammond is correct enough when he confines his diagnosis of a disease to what I should call abnormal workings of that state; but if he should see a well-trained case of clairvoyance or clairaudience—that is, the power of hearing without the use of the physical ears—he would discover it was a legitimate action of the mind in that state. In physiology the cellular tissues are the natural generators, protectors, and feeders of all the mem-branes of the system and all the vital organs. There are thousands, yes, hundreds of thousands, of these lifegiving cells near the surface and through the system, and there are hundreds, if not thousands, of feet of nerves. These nerves are cooperators with the tissues as protectors and feeders of the entire membraneous and vital systems. Now I should call Miss Fancher's case, judging from my own, one of nerve and cellular tissue feeding, which makes the use of food by masti-cation almost entirely unnecessary."

"But is not food required to keep up the nerves and

tissues of which you speak." "Those tissues and nerves are the products of elements and essences that are totally unknown to chemists. The moment we come to that boundary we glide over into the spiritual. A cell cannot be organized without a potency that is exactly qualified for such a labor, and the nerve, in the same way, is a product of what is to chemists an unknown science, which our folks call the spiritual principle. Now that is what requires to be fed, not the tissue and the nerve, but those sences or principles which develop or evolve nerves and tissues, and those essences or principles can be received in various ways. They may be inhaled and taken with pure water, or milk, in very small quanti-ties, or they can be absorbed through the entire surface of the skin. And that is the case of a person in that high state of impressibility, which, from all accounts, seems to characterize Miss Fancher. No. a magnetizer, as I know-for I have been for several years magnetized twice a day—a magnetizer supplies that creative principle. A magnetizer fed by my vital forces, just as Miss Fancher is fed by breathing, and through the nervous system and through the skin. The magnetizer's force, by a process of assimilation, entered into my vital powers, and kept the heart beating and kept up a certain amount of bodily heat, so that my mind was entirely smancinated from the necessity my mind was entirely emancipated from the necessity of carrying out those processes in the body in which we are all constantly engaged, under ordinary conditions. In fact, the reason why many of us cannot com-mand our powers is because we are too much anchored to earth, or freighted, as it were, by those vital powers which consume our mental energies. As soon as the mind is emancipated from the necessity of keeping the bodily system from death, why, its inner sense are opened and strengthened, just as they are a few moments before death, in almost everybody's case. Hiss Fancher is on the border land of the other world, very many times, and whenever she is exactly there, she can hear sounds that are utterly inaudible to common ears, and can see sights that no human eye can discern. As she settles back down into her circulation, her muscies, and nerves, she drops out of what we call the lueid state, and becomes again a sick patient, and probably has some of her disagreeable symptoms, to alleviate which physicians have to be called in. Then the hysteris comes in. Now, I am telling all this, you understand, from the principles I am acquainted with by practice in my own case, and when I see her, I may

and some other details, which may enlarge my knowledge of her case." "Now, about the possible results, the ends to be attained by this clairvoyant and clair audient condition. People have a curiosity to know why, if it exists as is

claimed, it cannot be turned to some practical account-

claimed, it cannot be turned to some practical account. What have you to say on that subject?"

"There is something very strange about this emancipation of the mental from the physical. You become impersonal. Your appetites and passions are all at rest. That removes selfishness utterly from the mind as a motive of action. If the self-interest of the mind could be retained, a clairvoyant, might devote himself to all sorts of detective work, the finding of lost persons and property, etc. But when the high state of lucidity is attained, the person is really the resident of another life, and another world, and takes large and cidity is attained, the person is really the resident of another life, and another world, and takes large and unselfish interest in humanity and truth, and in the furtherance of noble principles. Petty, sordid interests are not simply subordinated; they seem no longer to exist. I do not know how it could be possible for a person in that state to devote himself to a selfish object. I think the condition is designed for and really adapted to the study of the truth of ideas, the furtherance of science, the development of philosophy, the ance of science, the development of philosophy, the spiritual education of the world, and is not adapted to common uses, those which many persons would call practical. That has been my experience with it. I know that when I was young I used to be visited by numbers of people who would ask me to look to see where money was supposed to be buried and other like service, and would promise me handsome rewards if I could serve them successfully. Well, I was a boy then, and could see no reason why I could not do so, since I achieved daily things quite as difficult, and the rewards offered tempted me, for selfishness was still in my heart to some degree, in my ordinary self. But I found that when I got into that inner life I could not convey there any such motives. All knowledge of such purposes would fade away from me. Although I tried to carry them with me, when I entered that inner life there was entire annihilation of them. I was another being; my powers were emancipated. The boy, with his selfish purposes, was gone, and in his stead was a man's mind, with the philosopher's maturity of thought and purity of purpose. I gave tests to prove to persons the existence of the power I possessed, almost every day during two years at least, and was thoroughly successful when my object was simply the demonstra-tion of the truth; but when the element of selfishness entered in, it prevented the accomplishment of anything."

"You spoke of training this faculty?"
"Yes; it is a science still in process of development.
There are now, however, a number of societies in Europe cultivating these extraordinary powers of the mind, and Dr. Buchanan has organized here a class of earnest inquirers after the truth in this direction. From their researches I have much hope. The German societies, notably in Leipzic and Breslau, promise to effect a great deal. Germans are thorough. They are very different from Americans as a people, in that they patiently seek the truth for the truth's sake alone, whereas our Americans wish to make everything immediately practical, subservient to some selfish end."

Are the Elements Elementary?

Under this head the London Times of Nov. 13, 1878, contains the following piece of information:

"At the meeting of the Paris Academy of Science last week, a note was read from Mr. Norman Lockyer, F.R.S., stating that he believes he has succeeded in proving that many of the so-called chemical elements are in reality not elementary at all, but compound bodies. M. Dumas, the accomplished French chemist, added that the conclusion reached by Mr. Lockyer is the result of three years' assiduous research, in which he has compared with the greatest care the spectra of the chemical elements with the spectra of the sun and other luminous celestial bodies. Mr. Lockyer announces that he will send photographs and other details necessary to convince the Academy, which, as he says, will desire proofs of a conclusion so extraordinary. If Mr. Lockyer can prove his statements, it will give quite a new aspect to chemical science. The result, however, will by no means be unexpected by many of the most eminent exponents of the molecular theory; indeed, it is held that all matter may turn out to be varied forms of one primitive element. We understand that a paper on the subject will be read by Mr. Lockyer at an early meeting of the Royal Society.

In connection with the above announcement it may not be uninteresting to our readers to peruse the following passages translated from Barnouf, which we find in Epes Sargent's "Proof Palpable of Immortality":

"The unity of physical forces is the point on which Science has its eyes now fixed. Materialism is not more eager than Spiritualism for the proof."

"Heat electricity light reagnetism chemical attractions."

"Heat, electricity, light, magnetism, chemical attraction, muscular energy, and mechanical work are exhibitions of one and the same power acting through

"All physical phenomena have one and the same pri-

mordial agent as their original generator." "Chemistry, by its theory of equivalents, is tending to unity. Few intelligent chemists now regard the elements ranked as simple as being simple any further than the present imperfection of our instruments compels us to class them as such."
"The substance of things evades all chemical testing;

and so the simple bodies of chemistry are themselves only forms, more or less elementary, the agglomeration of which produces compounds.

"If by the theory of equivalents these forms should be some day reduced to unity, chemistry will be entitled to infer, with some reason, the substantial unity of the

Compare these speculations with the above communication now made by Mr. Lockyer through M. Dumas, one of the most distinguished of contemporary chem-ists, to the Paris Academy of Science. "To reduce all this multiplicity of things to a single principle," says Sargent, "has been, and continues to be, the ever-recurring problem. In physical science, in astronomy, in chemistry, in a stronomy, in a In pronouncing his conclusion "extraordinary," Mr. Lockyer is right; but it is one, he will see, that has long been anticipated, nay, predicted by Spiritualism.

The London Times truly remarks that "the result

will not be unexpected"; and that "all matter may turn out to be varied forms of one primitive element."

"Thus is scientific thought," says Sargent (1875); "forever shadowing forth the hypothesis that matter, in its last analysis, must be resolved into force; and thus we find it is no chimerical dream to suppose that the define idea constitutes at once the assential forms and deific idea constitutes at once the essential form and the substance of things.

It should be borne in mind that Lockyer, Dumas, and the editor of the London Times are all far from being Spiritualists; but the new discovery, if it can be really proved, will tend to confirm the anticipations to which we have called attention, and to throw light upon some of those phenomena in Spiritualism which show that matter in its essence is something very different from what matter is as presented to our external senses.

According to Leibnitz (and there are few greater

names than his in philosophy) all substance is essen-tially a force. Active force is everywhere; it is the true principle of all corporeal phenomena; it is in the plant, in the animal, in the man, in the angel; it is in the earth and in the highest heavens; it is the fundamental life of all beings. And what is this force but an efflux from the central energy to which the universe owes its existence and its continuance from minute to minute.

"Things compound," says Swedenborg, "derive their origin from things simple; things simple from the Infinite; and the Infinite from itself, as being the sole cause of itself and of all things."—Banner of Light,

WHOse would be a man must be a non-conformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind. Absolve you to yourself and you shall have the support of the world,—**Emerance.

If we cannot lay the foundation, it is something to clear away the rubbish; if we cannot set up truth, it is something to pull down error—Macaulay.

Woman and the Household.

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

MY THOUGHT. A Thought came down from heaven, one night, When the earth was hushed and fair, It floated down to my eager sight.

This Thought, so rich and rare,-I clasped it, in thankful, still delight, To my Leart, with a wordless prayer.

It thrilled my veins like royal wine,

It stirred my inmost soul, At its trumpet tones, old thoughts of mine. Like soldiers at call of the roll, Came forth from my brain, and fell into line,-I gave them the best of my dole,

Ah! grand was the work these legious would do With a captain so wonderfully given, The wrong should be righted, the false yield to

By this Thought, which was born out of

And fell through the fathomless ether of blue, Like a star from the Pleiades seven. But they find, these conquering heroes of mine,

No empire, as weary they roam. From the southern palm to the northern pine; They make nor conquest nor home,

For who can know my thought is Divine? Each one seeks from heaven his own seal and

GENERAL NOTES. The first public meeting of the Woman's Church, of New York City, will be held sometime during this month.

In the meeting of the Church Conference at London, in October, Miss Whately, the daughter of the archbishop of that name, had a paper on "Woman's Work in the Church," which was the first essay ever given in that conservative body by a woman. Sunday meetings for women are held weekly in Boston. On Jan. 5th Mrs. A. M. Diaz was the essayist—subject, "Causes of

Lucretia Mott was eighty-six years old on the 3rd of this month. It is fifty-three years since she first began to speak as a Quaker

Mrs. Leroy, who was buried at New Rochelle, Jan. 3rd, was the daughter of the late Thomas Addis Emmet, the celebrated lawyer, and neice of Robert Emmet. She was eighty-five years of age.

Anna Dickenson returns to the lecture field, because she must earn a living. Her one lecture is entitled "The Platform and

At Berne, Switzerland, two weeks ago, an American and an Australian girl passed as doctors of medicine, and Mile. Lina Ber-ger, a young Swiss, took the degree of Doc-tor of Philosophy, after a brilliant examin-

The Baroness Burdett-Coutts is interest-ing herself in gathering clothing and money for the relief of the hundred thousand fugitives who have been driven to Constantinople from the district devastated by the

Capt. Boyton, who has saved the lives of seventy-one drowning persons, has recently visited brave Ida Lewis. Her salary as light-house keeper is not enough to support herself and her mother. She has sayed eleven lives in terrible risks yet Grace Darling, who has not done nearly as much, has been pensioned.

1da married some years ago, but did not live with her idle husband but a single

Every girl who passes through the Boston schools now receives three years' instruction in various kinds of needlework, and is capable of being an expert seam-stress. It is said that the benefits resulting from this instruction are seen in the improved appearance of the children's clothing in the schools, and are felt in thousands of homes.

 The New York Cooking School is to open on the 6th of January a class under the in-struction of Miss Juliet Corson, especially for teaching to the wives and daughters of working-men the principles of plain cooking. This department was opened March 13th, 1877, and was productive of such good results that the managers felt justified in establishing it as a permanent institution.

A regular monthly meeting of the New York Woman Suffrage Society, was held last evening at the rooms of the society. Mrs. Dr. Clemence S. Lozier, president, in the chair. After reports of special committees were received, Mrs. Emma Gates Conkin delivered the address of the evening. It related principally to the positions of the different temperance societies in regard to woman suffrage. She claimed that all the temperance organizations in this all the temperance organizations in this country, of which there are some six hundred, are in favor of woman's right to the

The letters of Mary Wollstonecraft to Gilbert Imlay, which Mr. Kegan Paul recently found among the papers of the Shelley family, are to be published in this country shortly by Roberts Brothers. Mr. Paul, who wrote the "Life of Godwin," published two years ago, has prepared the letters with a memoir of Mary Wollstonecraft, in which is told a characteristic story of Godwin, that strongly reminds one of "The New Paul and Virginia." Just before Mary died, an anodyne was administered to ry died, an anodyne was administered to relieve her from pain. It had an immediate effect. Turning to her husband, who held her hand, she said with a sigh of relief: "Oh, Godwin, I am in heaven." Godwin, even at such a time, was unwilling to admit that heaven existed, and calmly said: "You mean, my dear, that your physical containing are somewhat easier." ical sensations are somewhat easier.'

Mrs. Fawcett, wife of the blind member of Parliament, Prof. Fawcett, says: "I think it will be a help to all those who wish well to the woman's movement, to realize how great and how important a change it involves. The idea of the subjection and de-pendence of woman, has, it is believed, to give way to a new ideal, in which woman, adorned with the grace of strength and freedom, shall regulate and control her own life and conduct, and become, in a better sense than they have ever been before, companions and helpmeets to men and their fel-

low-women. The change here indicated is hardly less than that involved in the passing away of the Foudal system, or than that which substituted the right of private judgment for that of sacredotal authority in religion.

It is a change which is now in process of accomplishment; perhaps it will figure in history as the great achievement of the nineteenth century, just as the Renaissance was the achievement of the sixteenth, and the revolution of the eighteenth centuries.

Miss Mary Anderson, in a talk with a newspaper reporter, at Louisville, Ky., a few days ago, was asked if the story that Sarah Bernhardt, the French actress, used to sleep in a coffin was true, and replied; "She sleep in a coffin continuously for three years. She does not do so now. I asked her why she gave up the habit. She said she had grown tired of it, as the coffin was uncomfortable. She said she wished to familiarize herself with the thought of death. I saw her boudoir during my visit to Paris. I saw her boudoir during my visit to Paris, The carpet was of black velvet, with flowers in silver, the furniture covered with black velvet, and the walls curiously decorated in the same fashion. A skeleton of a man whom she said died of love in Mantua, hung before the mirror, with finger pointing at its own reflection. In large bowls about the room rose-leaves were heaped, the fragrance that arose being overpowering. I could not remain in the room, it was so suggestive of horrible thoughts."

Mile. Bernhardt had better subscribe for the Religio-Philosophical Journal, learn something of the laws of progressive life, and, as a consequence, she would soon lose her fear of physical death.

It is cheering to be able to report that women are successfully opening new avenues of work.

At 666 6th avenue, in this city, reside two sisters, members of a refined and intellectual family, and themselves gentlewomen in every sense of the word. Together they opened the Everett Library several years ago, which was supported by up-town residents of the West Side. As the Misses Dailey formed the acquaintance of the most reliable people, they were frequently asked to recommend rooms, or boarders, to parties desiring either one or the other. So they gradually grew into the business without any forethought of so doing. It has assumed such proportions during the last few years that the sisters have closed the library, and devote themselves to a boarding directory and agency, to which they have added the real estate business, renting and selling houses on commission. They are so entirely unassuming, faithful and consci-entious, that without special effort, and in a depressing season, they have established a new and most excellent employment for women.

A lady from your own state of Illinois writes: "Your words upon the desirability of every girl's acquiring some pursuit by which she can support herself, if necessary, ought to be read by every parent in the land.

Our correspondent's own case is one directly in point. At the breaking out of the war, she was the centre of an ideally happy and refined home. The war swept all away. Husband and child, home and wealth went in a few months, and the poor mother was left pennyless, with one little child clinging to her akirts. to her skirts.

After awakening from the first daze of grief and desolation, she looked about to see what she could do, rather than be a pensioner upon friends. Always possessing artistic tastes, she happily studied art from a love of it. She turned to the pencil and brush and for years they have been her support, while the necessity of her exertion and the pleasure of her success, has been the greatest solace of her loneliness.

What wonder that she insists that the daughter blooming into womanhood by her side shall learn something by which she can be self-supporting-

The following is from a bright, young Massachusetts bousekeeper:
"I do not entirely agree with the statement, so often made, that the English are better housekeepers than American women. That one fact, alone, that their servants are better trained, know their places better, and do not expect to be President or Mrs. P., makes

it a thousand times easier to live there. "I would rather keep the accounts, be the overseer and practice my music, than do a second girl's work; be my own seamstress and look after our ordinary maid of all

"Does our trans-Atlantic neighbor show more skill and versatility than that requires? Yet thousands of women do more than that and have next, orderly therefore homes. yes, and more. They find time for a little reading, music and out-door and social life in addition. Of the two women; of the same means, I will wager that the American comes out ahead in the race."

Yes, my friend, she will, but probably broken down in strength and old before her time, because she has too great a variety of things to do, and because she is not properly prepared for her work.

The point, which was intended was, that English girls are better trained for duties than American girls, and so when care comes there is less wear and tear of body and mind. If it be cruel to place premature burdens on the young, it is equally so to thrust cares upon them at once without oth-er preparation than good sense and a desire to do right.

There is time, in intervals of study and play, for the daughter to learn the order and economy of every department of the household, by her mother's side. It will give her just the exercise she needs, and the lesson of affectionate helpfulness will be a link to

bind them more closely together.

And, further, should not our complicated way of living be so simplified that the wife and mother may have time for intellectual and spiritual growth?

BOOK REVIEWS.

THE BIBLE OF TO-DAY. A course of lectures by John W. Chadwick, minister of the Second Unitarian church, Brooklyn, N. Y.; 830 pages. G. P. Putnam's Sons, New York, publishess, 1878. Price, \$1.50. Sold by Jansen, McCluke & Co., Chicago.

Mr. Chadwick is a liberal and gifted clergyman, a post and a thinking scholar, un-like many who read much and think little. This solid and handsome volume is made up of lectures to his congregation. He says:
"My object is to condense into a single volume, modest in size and cost, the principal results of the best historical and scientific criticism of the separate books of the Bible, and of their mutual relations. **

If my book shall help even a few hundred becole to a better knowledge and appreciapeople to a better knowledge and appreciation of the Bible, a deeper but less super-stitious reverence of its incomparable liter-ature, I shall be satisfied;" and his closing words speak of the work as calling people "away from the average conceptions of the Bible, towards such as are a thousand times more reasonable, and suggestive, and inspiring." A book valuable, yet not infalli-ble or miraculous, or rather a collection of such books, is what he makes the Bible. An opening Chronological Table of Old Testament, Apochryphal and New Testament literature, and a list of the able critics and authorities quoted from the open work, and Moses, the Prophets, Histories, Psalms, Apochrypha, Epistles, Gospels and Revelations are examined, giving us great lessons mineled with hurrer averaged. mingled with human errors.

The prophets he treats as teachers of righteousness, and not soothsayers, their predictions relating to a near future, and conditional. David had courage and power, but was cruel and licentious, and his ideal of Deity, or "Yahweh," poor and low. Of Acts he has a poor opinion, as "a theological romance." Paul he exalts as earnest and able, and of largely inspired power, yet with faults and mistakes. The "man Christ Jesus" gave no supernatural revelation, but uttered truths germinal in all souls. The miracles are not satisfactorily treated, for no one except a Spiritualist can explain them rationally, as probable events in the realm of spiritual laws, as are like events to-day. Without a knowledge of clairvoy-ance and spirit presence and influence, the ance and spirit presence and influence, the best scholar and thinker is in the fog in trying to give the just and real character and gifts of seer and prophet and apostles, or to make their lives credible or consistent, their visions and angel visitations anything but delusion and vain imagination, or the gross deception of wonder-loving writers. This is seen and felt in reading this work, yet it is a good collection of the best modern criticism, and is written in no acoffing spirit, but with a reverent desire for truth that shall lead a larger religious life.

A NEW SYSTEM OF METEOROLOGY, Designed for Schools and private Students. Descriptive audexplauatory of all the facts, and demonstration of all the Causes and Laws of Atmospheric Phenomena. Vol. 1. By John H. Tice. St. Louis: Tice & Lillingston. For sale by Thompson, Tice & Co., 520 Pine st., St. Louis, Mo.

Prof. Tice says: "The fearful nature and awful grandeur of clouds, rain, hail, snow, whirlwinds, tornadoes, thunder and light-ning, forcibly impressed me from my earli-est childhood. Before attaining the age of four years, I inquired for their cause. My parents resolved these phenomena into the Ultimate Cause, God. Accepting this solu-tion, I wished to know how he did it, and why he did it? Not receiving estisfactory why he did it? Not receiving satisfactory answers to these questions, they became life problems to me." Although naturally inclined to the study of Meteorology, at every step of his investigations in the works on Physical Science, he met with errors calculated to blind and mislead the student, which he only overcome by tests and expeculated to blind and mislead the student, which he only overcame by tests and experiments, and carrying his investigations into the fields of science through explorations amid the wonders of nature therein contained. At every point his inductive questionings brought out deductive analogies: and thus step by step he was acquiring and building together the materials form a symmetrical system of Meteorology. The movements of the invisible atmospheric gases were studied through the movements of the visible in the ocean currents, thereby gaining largely a knowledge in both thereby gaining largely a knowledge in both directions. His work, so well done, was accomplished only by close application, penetrating investigation, the careful analysis of phenomena, and the correct arrangement of the facts obtained.

The manner in which these currents affect barometrical and thermometrical changes in certain localities is very clearly demonstrated in the diagrams introduced into this work. It may be said to be, as far as this volume is intended to cover the field, the most complete work on Meteorology yet produced. No student of the sciences should be without it.

Magazines for January 1879, not before Mentioned.

The Magazine of American History with Notes and Queries. Published by A. S. Barnes & Co. New York and Chicago. Contents: I.—Historical? 1. Birth of the Empire State—Formation of the first Constitution of New York, 1777, by John Austin Stevens, with illustration of Senate Chamber, Kingston: 2. The Globe of Vipius, by B. F. De Costa, with view of Globe, portrait of Pope Marcellus II, and text illustrations: 3. Oregon—the origin and meantrations; 3. Oregon—the origin and mean-nig of thename, by J. Hammond Trumbull. II.—Original Documents; 1. The Treaty of

Peace, 1783. Correspondence between William Jay and John Quincy Adams; 2. A Diplomatic Round Robin. Communicated by Charles Bruff, with a fac-simile. III.—Reprints: Early Proposal to annex the Valley of the Mississippi. IV.—Notes, Queries and Replies V.—Literary Notices.

Phrenological Journal, (S. R. Wells & Co. New York). Contents: Lorenzo N. Fow-ler, Phrenological Author and Lecturer, with portrait; Brain and Mind; The Study of Entomology; The Earl of Dufferin; A Fortune on a Brick; A good Figure; One of the Seven Ages; Color-Blind less; Butter; A sore Subject; The Hot Springs of Arkansas; Poetry; Notes on Science and Agriculture; Editorial Items; Answers to Correspondents, etc.

The Shaker Manifesto, (G. A. Lomas, Shakers, N. Y.) This magazine is an earnest advocate of the Shaker doctrines and is ably

The Humane Journal, Chicago, devoted to the humane treatment of dumb animals, is well illustrated and "speaks for those who

cannot speak for themselves." Babyland, published by D. Lothrop & Co., Boston, Mass., is for youngest readers and will as usual interest them.

Magazines for December, 1878, not Before Mentioned.

The Normal Teacher. (J. E. Sherrill, Danville, Indiana.) Contains interesting articles under the following beads: Leading articles Correspondence, Examination Department, Notes and Queries, Editorial Notes, Publisher's Department, College Department. The system of examinations is very thorough. The work should be in the hands of every teacher.

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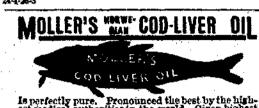
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ALFRED JAMES.

After being well Drilled by his Trainer, John Oakley, Fondly Petted by the Special Friend of Tricky Mediums, J. M. Roberts;

And Receiving a Professional Certificate from the Editor of the Banner of Light as "One of the Finest Medial Instruments."

He is Brought to Grief and Thoroughly Exposed by the Spiritualists of Brooklyn, New York.

The following communication from Mr. S. B. Nichols, the President of the Brooklyn Conference of Spiritualists and Chairman of the Committee on Spirit Circles and Medinms, will not prove pleasant reading to Spiritualists. It seems that another severe lesson was needed; and we treat the subject at length that it may be fully understood in all its bearings. We ask every reader to master the whole account. If it shall seem that we are severe in our comments, we admit as much, but claim that the case demands it, and we certainly shall strive to be

To the Editor of the RELIGIO PAILOSOFER CAL JOURNAL

On Thursday evening, January 2d, Alfred James, with his confederate or Factolum, John Oakley, held a materialization seance in the Upper Hall, 896 Fulton street, Brook lyn, New York. He came there by invita-tion of C. R. Miller, Esq. Some thirty persons attended the seance, including the writer. It was stated that the medium would place himself under test conditions. committee was appointed, consisting of Wm. R. Tice, Ex-Judge Wm. Colt, and Father Beeson. They were told by John Oakley, on going out with the medium to the anteroom, that they must not touch the medium or his clothes, as the conditions would be destroyed. He stripped to the skin and proceeded to dress himself. The committee, on their return with the medium, reported that they found nothing concealed. Mr. W. R. Tice, of the committee, stated that at the bottom of the medium's pants, where canvas is sometimes used for stiffening. they looked as if they were stuffed. The medium entered the cabinet in dark clothing. Singing commenced, and in a few minutes a form appeared, claiming to be an Oriental Prince, or this was Oakley's explanation. Six other appearances came out of the cabinet, all resembling in form, size, etc., the medium, all dressed in white, except one in dark material; one form which Oakley said was that of a Grecian Priestess.-The last form to appear was "Claudius," the Roman gladiator, who went through the farce of pounding the door to show his strength. After going back to the cabinet, it was announced that this form would lift the heaviest form in the circle. A chair was placed in the centre of the room, and Mr. Reeves, who took a seat in the chair, weighed some two hundred and twenty pounds. This form came out and put its arms around Mr. R., and tipped up or lifted the chair from the floor. Mr. Reeves, after the scance, said it was the medium.

The room was very dimly lighted, and the forms could not be seen clearly by those sitting ia the circle. The conclusion of those attending the circle generally was, that if the medium had no clothing concealed about him, or was not handed anything by Oakley, the materialization of clothing had been accomplished. The cabinet was made of materials furnished by the janitor, and was examined by the committee before and after the scance. The writer arranged for a circle for Sunday evening. January 5th, of which he would have the charge. At the circle, Sunday evening, some sixty persons were present, among whom were several of our mediums. These I arranged in the front row, so if any forms appeared they could tell if it was James or not. The committee selected, were Charles J. Warren, Thomas S Tice, and Mr. Douglas. I enjoined Mr. Tice and Mr. Warren both to make a thorough examination of the medium's garments. After they had been out a few minutes. Mr. Tice came to the door and said the medium would not let him examine the coat. and that he thought it was stuffed. I said to him."search it." and closed the door immediately: a scuffle was then heard. On opening the door, Mr. Tice had James crowded into a corner, and had hold of the coat. Others were admitted into the ante-room, and Mr. Wm. R. Tice had the cost in his hands. On examination in our presence, he pulled out the following articles: A long white silk gown reaching from neck to floor; three white silk scarfs; one dark silk scarf; three silk caps; two covers for moustaches; one long hair false moustache; one pair of lady's bair frizzles; one pair of long white stockings; two pair of silk slippers; one piece each of silvered and glit tinsel— all this concealed in the lining of a short mack cost or bloums.

I directed Oakly to return the money taken. What occurred in the ante-room the following note from Mr. Tice will explain: 'In reference to your request I will now try and state as near as possible what occurred in the ante-room with Mr. James. Mr. James at once took off his cost and laid it on the table. Then he took off his shirt, making the remark that he would not wear anything white in the cabinet. Next he turned up his red-flannel shirt and showed us that nothing was concealed there, then he divested himself of the rest of his clothing, laid his boots and drawers one side saying he would not wear them in the eabinet Then he put on his socks and turned his pants inside and out, and then the pockets also, although he did not wish us to handle them. We were satisfied fully that they were all right, and he then put them on. Then he took up his coat, turned first one sleave and the other inside out; then the pockets were served the same way. At this moment I reached out and felt of his coat before he could remove it, and asked the others to do the same, as I pronounced it stuffed. I think one other of the committee did reach out beside myself, to feel it. and probably did so; but at this point Mr. James jerked the coat from my hand and wanted to know what I was going to do about it. I jumped for the coat, pushing him to the corner, making the remark that I would know if it cost me the price of the coat. I was excited and how we got into the other room I know not. Next I saw that I had somebody to assist me, for my brother

got the cost from him: you know the rest. Yours fraternally, THOMAS S. TICE."

asked me or rather I told him the coat was

stuffed, and I wanted it. I was holding him

in the corner, and then with assistance we

The articles thus captured are in the possession of W. R. Tice, Esq. The writer, as Chairman of the Brooklyn Conference of Spiritualists, and Chairman of Committee on Spirit Circles and Mediums in our city for the past year, has had a good deal to do with mediums and the phenomena, and in the twenty-five years he has been a Spiritualist, has always demanded test conditions before endorsing any medium, public or private: when mediums have been thus tried and proved, no one has a firmer friend. I will say that I had no faith in James or his mediumship and that I consider John Oakley the brains of the concern and the greatest scamp of the two.

To Spiritualists all over the land I say, do as we do in Brooklyn, endorse no mediums until you have tested them in every way, and I am glad that this James was exposed by Spiritualists and not by outsiders.

S. B. NICHOLS. 467 Waverly Ave., Brooklyn, N. Y.

In order that the readers of the Jour-NAL may more fully understand this matter, we herewith give a brief account of this young man James and his development, which we gather from the files of the Banner of Light, that champion of the Blisses, Pickerings et id omne genus, and advocate of Hazard's plan for investigating spirit

The Banner for November 2nd, contains an editorial item of which the following is an extract:

* * * "Our thanks are due to Mr. Miller for thus acting as a guide in bringing us en rapport with one of the finest medial instruments into whose presence we have ever entered. * * * While we were at his [the medium's] residence, our friend Jonathan Roberts entered, and joined our party in listening to and taking down the messages delivered through the lips of the medial instrument."

The following is clipped from the editorial page of the Banner for Nov. 9th, 1878.

MATERIALIZING PHENOMENA IN PHILADELPHIA. We are privileged to make the following extracts from a private letter received by a friend of ours from a gentleman residing in Philadelphia, and detailing the results of a seance held on the evening of Oct. 28th in presence of the young medium Alfred James, (of 635 Marshall street, that city) of whom we spoke in our last james.

city.) of whom we spoke in our last issue:
The seance last night was unusually fine. There were nine materialized forms, and some of them exceedingly well draped in rich apparel of Orlental costume. Also, the Lady Countess of Gordon, a beautiful spirit, came out, as lovely as an angel, and accepted a rose from my hand, and promised on Friday evening to bring me a bouquet from

There was a Hindu Prince about eighteen vests of age who came out, and his dress was aplend around his waist was a broad silver belt, studded with jewels; his cap was of red silk, and diamonds fashed on every part of it. I was conducting the seance, and sat near the cabinet, and had the form between the cabinet and myself, and the light striking directly on them, so that I had a perfect view of all. When it is reflected that the medium is in reduced circumstances pecuniarity, it will be seen that the quantity of drapery clothing the forms, which would fill a Saratoga trunk, and cost much money, would be entirely beyond his reach, had he the intention to do otherwise than right.

"In conclusion I will say that the seance last night was the most wonderful and conclusive of the power of spirit forms to show themselves that

The reader will please note the significant fact that the above letter was written by the person conducting the seance, and who, it is reasonable to suppose, answers to the name of John Oakley.

On the first page of the Banner for Nov. 30th, Mr. Charles R. Miller uses over three columns of space in which to give an abridged narrative of two seances which he held with James, on the evenings of Nov. 3rd and 4th. Mr. Miller opens the account

My friend, Mr. John Onkley, a gentleman whose life has been devoted to educational pursuits, and who is held in the highest esteem by all who know him, is now temporarily residing in Philadelphia. Traveling through the country as Mr. Oakley's business requires him to do, he has visited many spirit circles, having had especially favorable op-portunities for investigating the materializing phenomens. Knowing this, and knowing that Bro. Oakley's distinguishing characteristics are soundness of judgment and clearness of percep-tion, I promptly responded to the intelligence contained in the following letter, sent to me on the 14th of last month:

PHILADELPHIA, Oct 14th, 1878.

DEAR MR. MILLER.—There is in this city a young medium of great power for materialization. His name is Alfred James, of rear 635 Marshall street. He has had only three months' experi once, but the spirit forms come from the cabinet and present themselves with a power, case and grace, that I have not witnessed elsewhere, except at Mrs. Miller's, Memphis, Tenn. But here at Mr. James's scance, the room has more light for close beervation than at other places. It is a wonder ful exhibition of spirit return to earth, and gives the most perfect satisfaction to all beholders

Yours for the great cause, Jso. Oakley."
I attended two of the James scances, on Sunday
and Monday evenings, Nov. 3d and 4th. On my
return to Brooklyn I wrote out a report of what I had seen, heard and witnessed. My report was read at the last Saturday evening Conference, and I herewith send a copy of the same to you for publication in the Busser of Light, having only in view the presentation to the public of facts of transcendent importance to the welfare and pro-

In the light of ordinary common sense, and especially in view of the Brooklyn affair, the following remarks by Mr. Miller are peculiarly refreshing, and also show beyoud the possibility of doubt, his entire qualification for investigation, and furnishing a report which would prove satisfactory at the Banner office and to Hazard, Roberts & Co.

Mr. James, before going into the cabinet, gave opportunity and invitation to all to make the closest possible inspection of his person, the cabinet, rooms and surroundings. This inspection was made, so far as cabinet and surroundings were concerned, to the evident satisfaction of all that there was no chance for concealment or trickory. So far as the person of the medium was con-cerned, not one of the dosen persons composing the cirs sould search him; his appearance and closely fitting apparel (excepting an old brown linen duster, which he put on in our presence) pre-cluded the possibility of hiding or concealing anything capable of assisting him in carrying out any deception. One person did, I believe, at young James' solicitation, search his pockets, but we all expressed ourselves satisfied with the frankness and perfect fairness of the medium, and he integrity of his surroundings.

Under such conditions as these, which our enthusiastic brother had been taught by the Banner columns would give the best results, he saw some eighteen "spirits" in the two seances. We copy his description of one of them:

Another full form presence came into our circle both evenings. This spirit remained with us on each occasion some eight or ten minutes, repeatedly going through and around (inside) the circle. His dress, belt and necklace fairly spark-led with jewels. In a most friendly and obliging spirit he came up to each one when requested, allowing us to inspect his dress, and handle his belt and necklace. At the Sunday evening scance he brought a handful of diamonds, in addition to

those that sparkled on and adorned his person.

This form described himself as "Radama, the on of the Rajah of Lahore." This youth, an Indian prince of only eighteen years, with his fa-ther, the Rajah of Lahore, (who lost his life in the y Rebellion) are members on the spirit side of this circle, and are constant attendants, though only Radama, the son, presented himself at our lunday and Monday evening circles.

On Sunday evening the young prince wore a silk head dress or long cap, having a heavy silk tassel pendant from the crown, which he permitted'to be handled, and the cap was passed from hand to hand around the circle.

On Sunday evening Prince Radama, richly dressed in the Oriental coatume, as he was stand-ing directly in front of me, and not more than one foot distant, called for pen and paper. Having note paper in my possession, I handed him a sheet with a short pencil. Taking the paper and pencil with a graceful bow of acknowledgement, he bent down on his knees, placing the paper on the carpet—with his left hand also resting on the carpet—and commenced writing with the pencil in his right hand. Radams remained in this position on the carpet, writing, I should say full ten minutes. When he had finished he rose up, handed me pencil and paper, on which was legibly writ-

ten: "Radams, son of the Rajah of Labore. Only dows now—soon comes the spiritual storm.

I interpret the brief message written and handed me by the materialized hand of Prince Radams, as referring to the "spiritual storm" which the manifestations are and have been show ering upon us for the last thirty years; and that the spirit manifestations are presently coming with increased and irresistible power: "Only dees now-soon comes the spiritual storm.

Probably Brother Miller feels quite cer fain by this time that his prognostication was correct, and that the "spiritual storm" has burst over his head sooner than he could have expected, though it is not just the kind of storm he anticipated.

In the Banner for Dec. 21st, 1878, on the fifth page, appears a most glowing account of another scance, written by John Oakley, in which he cunningly introduces the stereotyped bait for innocent suckers, in the following puritanical cant:

* * " He has often been insulted and slan-dered to his face in his own home; has been lied about in the newspapers of this city, by persons who attended his séances; and his heart has been almost broken by the persecutions of those who should have befriended him. His life since his development in the great gift, has been one of bitter experience in sorrow and almost despair from the "slings and arrows of outrageous fortune. Oakley further relates that after the au-

dience had sung,

Must I be carried to the skies On flowery beds of ease?

a spirit appeared, "dressed in a robe of white silk: which was, no doubt, the same robe found in James' coat at Brooklyn.

The oily Oakley also says in this narrative, that the seance was "sufficient proof of the power of spirits to utilize the body of the medium to demonstrate immortality? The italics are Oakley's, and the reader can now judge of the devilish glee which convulsed Oakley and his tool when they read that sentence in their Boston organ. It was indeed proof of spirit power, but of the spirits of John Oakley and Alfred James.

The Oakley-James "Spirit" Combination.

The critical reader will have no trouble in picking up the threads of the netarious plot from the data we furnish in another

It would appear that the ex-school teacher Oakley, was indeed, in the language of that level-headed investigator and Spritualist S. B. Nichols, "the brains of the concern and the greatest scamp of the two." Oakley in his travels over the country had gained from personal observation all there was to learn about the materialization business. He had become an expert in commercial spirit phenomena, and had learned that the more barefaced and fraudulent the manifestations, the more satisfactory they were to the psycho-maniacs who supported them.

Having found in James, a subject whom he could manipulate, he went to work to "develop" him into "one of the finest medial instruments' in the world, in double quick time. Accordingly, by dint of steady practice, in the short space of ninety days, he was able to materialize "spirits" of the most gorgeous hue and from every clime. He inveigled Mr. Miller into believing everything was fair and square, and through him drew the editor of the Banner of Light into the trap, getting just what he was figuring for, the endersement of that paper and the free use of its reading columns in which to advertise his show. Up to this point all had Jonathan Roberts and a few of the faithful

were only too giad to sound the praises of the new star. The Banner waved over the victorious combination, Mr. Miller had "Investigated" the merits of the medium in the manner he had been taught to be infallible, and had reported that all was as it should be. The auspicious time had now come when Oakley could begin to reap the reward of his arduous labors and gather in a harvent of gold.

But alas! for Oakley's hopes, his medium was about to be "persecuted;" the "slings and arrows of outrageous fortune" were to storm upon them; some of those people whom the Banner calls "Jesuits" were to be encountered, and the "biggest (spirit) show on earth" was doomed to a sudden and disastrous dematerialization at the hands of Brooklyn Spiritualists.

The soundness of the policy which we have steadily and persistently advocated in the columns of the Journal, never received a more powerful endorsement than from this affair. Mr. Nichols, it seems, is fully in accord with the Journal's policy, for he says "in the twenty-five years he has been a Spiritualist, has always demanded test conditions before endorsing any medium, public or private; when mediums have been thus tried and proved, no one has a firmer friend." Had our good friend Miller been equally cautious, he would have been saved from the unpleasant situation he now finds himself in; but he is not to blame, for he has received his schooling from those whom he supposed well qualified to be his instructors, and now that he finds out his error, he can readily learn better; though the lesson has been severe, it can be made most profitable to him and to the society over which he has so ably presided.

Mediums are rapidly learning what most Spiritualists already know, that the Relli-GIO-PHILOSOPHICAL JOURNAL IS their true and abiding friend and defender, and that in our war upon the vagabonds who have disgraced the noble calling, we deserve the hearty co-operation of every honest medium, Spiritualist and investigator.

It may not be out of place to add in this connection that we have no doubt that manifestations of the full forms of spirits do occur at present, as indeed they have in all past ages. We are just as free to assert that fully nine-tenths of what purport to be full-form manifestations are most flagrant deceptions.

'Honest Mediums Cannot Earn their Bread.'

Such is substantially the statement that comes up to this office from various quarters, particularly from New England and the Middle States: and the reason assigned is, that the fraudulent shows and counterfeit manifestations draw all the attention.

To a considerable extent the charge is tage; nothing less than a grand aggregation of materialized Indian princes, Roman glad- Laborers in the Spiritualistic Vineyard, and iators, ancient acrobats, with now and then a George Washington or a Jesus Christ, will "draw." Hence those honest, truth-loving mediums who can only offer messages from the friends gone before through the means of independent slate-writing, answering scaled letters, or through the old fashioned trance, are eclipsed by a horde of unconscionable rascals, several of the most successful of whom have committed penitentiary crimes. and none of whom, with two or three exceptions, could gain entrance into decent, reputable society; and the most lamentable feature in the whole matter is, that these human hyenas are petted, upheld, encouraged and battled for, by some of our spiritual papers, which mislead their readers into supposing that honest mediums are being "persecuted," and that mediumship is coming to be a hazardous calling.

An honest medium, a tender-hearted, virtuous woman, one who has traveled over the country from Missouri to Maine, time and time again, who has made more Spiritualists. probably, than any medium in the country, writes us this week from an eastern city, a long letter, which is one despairing, heartbroken, weary wail from first to last; we quote as follows:

"Fate has been so unpropitious, so dark and turbid for unfortunate me, that a greater part of the time I have drooped with a deadly unrest and pain in my heart that is unfathomable and incurable. It seems as though humiliation and bitter thoughts have crushed me seemingly beyond my power of recuperating. * * * All my life has been one long, troubled, feverish dream, full of trials, toils and temptations. God and loving angels know that I have been faithful and worthy of trust from the best of people; yet, if I had lived in open adultery with several gentlemen, and traveled the country over raising Cain generally, I should have been applauded, praised and petted without stint, and I should have the confidence and love of nearly all the upholders of Spiritualism: the exponents, the expound ers of the fair and beautiful truths of Spiritualism would hold me blameless."

Keep up a brave heart, you poor, crushed spiritl even in this hour of black despair the angel world is working for the welfare of yourself and all honest, truthful mediums. Because a little squad here and there make a great noise to keep their courage up, and to uphold people of immoral habits, it is no sign that Spiritualists generally approve of lax morals. We know they do not: the strict standard of truth and morality advocated by the Journal, is the standard of a yery large majority of Spiritualists. The days of the charlatens and mountebanks are drawing to a close. These pretenders are fast sinking into merited disgrace. Honest mediums are rapidly learning that the RELIGIO-PHILOSOPHICAL JOUR-NAL is their true and steadfast friend. The tidal wave has already set in which shall sweep corruption from our ranks, and open worked to Oakley's entire satisfaction; the way for the triumphant sway of honesty and virtue.

San Francisco-Decline of Church Attendance-Religio-Politics.

The San Francisco Chronicle reports a lecture of Rev. Dr. Woodbridge on "The alleged decline of church attendance," especially in the Presbyterian and other "evangelical" churches (what a comfortable way these goodly people have of giving themselves good names, "orthodox," "evangelical," etc.!)

He tries to make out that there has not been a decline for a long term of years together, yet is compelled to admit that there is now, and that "very many of the young people were caught by the secular tendency of the times, and whirled off into infidelity." He deplored the secularization of the public schools, and tried, by assertion, not fact, to show that the city morals had suffered in consequence. He regrets, too, that the State University of California is not under the influence of the sectarian clergy. and asserts that its morals are so low as "to attract the attention of the Grand Jury." He asserts (of course, being a D. D., his assertion must be true) that this university is seventy years behind the country at large, and good people are afraid to send their children there, lest they graduate infidels or drunkards." This clerical gentleman, with his divinity duly doctored, wants to defy the consciences and trample on the rights of others by compelling children of parents not orthodox to hear evangelical prayers and Bible reading in schools, and lacks in the common sense and the sense of justice that might make him see that such a course must make trouble, and that the home and the church give ample scope for religious teachings where no rights of others will be trampled on. But hereties have no rights which bigots are bound to respect. As for his charges against the California University, he had better put beside them the facts of the rowdyism, drunkenness ri-

Presbyterian college of this country. His talk is a part of the God-in-the-constitution and religio-political movement which needs watching. The bigot easily turns slanderer, as will be seen by Dr. Woodbridge's base words:

otous fights and disgraceful brawls in

Princeton College, New Jersey, the rigidly

"Of course, by and by, we will change all this. A turn in the tide may soon be ex-pected. The Sabbath-breakers and infidels are dying off rapidly, even while young. The wicked do not live out half their day, and the meek shall surely inherit the earth."

If this preacher means that church members live twice as long as other people, "orthodox" members of course-let him give facts and figures, and we'll publish them. That he dares not do.

Other Items of Interest

Can any one give us Prof. D. P. Howe's present addresss? If they can it will oblige

G. B. Stebbins will speak at Livonia Centre. Michigan. Sunday. January 19th. at 11 o'clock, A. M., for the Liberal League.

Mrs. Warner, wife of Major Geo., E. Warner the leading merchant of Onawa City, Iowa, and well known to a large circle of Spiritualists, has been spending some weeks in this city, and returned home last week.

FRIENDS WHO APPROVE the policy of this paper, and who wish to relieve Spiritualism from the possibility of such disgraceful episodes as the Oakley-James affair, will actively aid in increasing the circulation of the JOURNAL.

Dr. Wm. Wiggin leaves here this week for Grand Rapids, Michigan. The Doctor is a powerful healer, and fine developing medium. His many Chicago friends will miss him. See his advertisement in another col-

Just as we go to press we learn that a meeting will be held next Monday evening, January 20th, at the residence of Mrs. H. H. Crocker, No. 461 W. Washington St., at halfpast seven o'clock, sharp, to organize a Spiritual Conference. Those friendly to the investigation of Spiritualism, are cordially invited to be present, and take part in the proceedings.

LEO MILLER.—A correspondent, inquires about this miserable vagabond whose name we had hoped we would never have to defile our columns with again. The villain deserted Mattie Strickland, as every body knew he would, leaving her with a child and no means of support; where he now is we do not know, but no doubt he is still plying bis nefarious practices.

There is now a prospect that the people of Chicago will soon have an opportunity of listening to the well-known Kansas lecturer. Hon. H.D. Mackay, of Leavenworth, as arrangements are being completed for him to deliver his famous lecture, entitled, "The Great Conflict," or "The Conflict between Science and Religion," about the 22nd or 23rd of the present month.

Brother T. H. Stewart, of Kendaliville Ind., who has for some years done effectual. work for Spiritualism in Michigan and Indiana, has been appointed missionary for Minnesota, by the State Association. Mr. Stawart passed through Chicago en route to his new field of labor last week, and gave us the pleasure of an hour's interview. He seems filled with earnest zeal for his work and with his long and varied experience it would seem that he is a good man for the work and we shall hope to hear satisfactory reports of progress under his fostering care.

P. C. Mills, of Boston, Mass., has spoken on Spiritualism one hundred and twenty-five times since a year ago last October. He would like to lecture in New York State during Feb. ruary; in Ohio, Indiana, or Michigan during March and April. His terms are such that almost any place can engage his services. Would like to have calls that would give him a small remuneration. Address as above, No. 7 Montgomery Place.

"THE SOUL OF MAN." is the title of an able address by Prof. J. R. Buchanan, lately delivered in Brooklyn. Dr. Buchanan mailed us a corrected report of the lecture on the third inst, but owing to the confusion arising from the burning of the Chicago Postoffice the manuscript did not reach us until the ninth. And the press of matter on our columns will delay its publication for probably two weeks.

A TOUCHING TRIBUTE.

The first number of the Penn Yan Mystery (N. Y.) is one that cannot fail to be read with deep interest. It is published by Leon and Harriet Lewis, both persons of considerable literary note. Mr. Lewis states that his wife, Harriet, died last May. He is now carrying out their original plans. He says:-

As in all the work of the future I am substantially carrying out the thoughts and ideas and plans of our past, it is eminently proper-it is even inevitable-that the association of our names in everything should remain unchanged. My wife remains the soul of all I am, and all I shall ever accomplish, and I know it is right to preserve all existing ties and relations unbroken. Shall I go a step further? Shall I say to you, reader, that death is only a change of states and not of relations? that those we call "dead" are the only truly living? that the soul goes on in its new life from the point where it leaves this present existence? Shall I sug-gest to you that all the wonderful material conquests and discoveries of the past few years are only a dull suggestion of those higher spiritual conquests and discoveries which are now bringing the worlds nearer together? Would the avowal seem strange to you that my wife is as much my wife today as before the great shadow descended upon us? Would it revolt you to be told that she is still near me? That the head of my golden-haired darling rests nightly on my bosom? That we are still toiling together, that the dear voice still commands and instructs me, that her new life and light flows over every page of this publication? That her great heart and brain are as active as ever for the good of the race?

Religion and Science.

In a recent number of the Journal I find the following passage in a communication entitled, "Religion and Science:"

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

re are many thousand differing definitions of the word religion, and as the writer of the above has made a new definition, it would seem somewhat idle to criticise his assumption that religion has got to be thrust out of the world. If, as he says, religion is merely "a system composed mainly of supposed facts and their imaginary relations, then no one will go into mourning at seeing it thrust out. But, I take it, most thoughtful persons have a very different idea of religion from this. To them it is the very culmination of all truth and all knowledge; it is a science flushed

with emotion. When Kepler, as one of his grand discoveries flashed upon his mind, knelt in devout thanksgiving and awe at the realization that he was "re-thinking the thoughts of we hardly believe he would have been in a mood to admit that science is, or can ever be, the death of religion. It all depends upon what notion one has of religion, and what faculties he has for feeling it.

So when one says: "Spiritualism can never develop a religion in any sense," it all depends upon what one's Spiritualism is. One man's spiritual proclivities may lead him into very bad company and into a very low sphere of thought. Another's may surround him with all uplifting influences; may lead him into the very holy of holies. To say that Spiritualism can never "develop a religion in any sense," is about equivalent to saying that human and angelic thought can never develop a religion in any sense. There is no scientific force in the affirmation. It is pure dogmatism, entitled to not the least scientific respect.

One mind may see in facts very different "relations" from those that are suggested to another mind. The thought that forced a Kepler down on his knees might be wholly barren and unsuggestive to a Gradgrind. In Spiritualism we find only what we bring, the vision and the faculty for finding. To those who really know its phenomena, it is as much a science even now as astronomy or chemistry. So far is science from killing out religion, on the contrary, as Newton, and Kepler, and Copernicus found it, religion becomes all the more religious the more it advances in absolute science. Are we to suppose that as physiology, an-

thropology, the laws of parentage, heredity, etc., are developed, the natural affections of the human race must die out? Yet such a proposition would be quite as philosophical as the notion that as Spiritualism becomes a science, the religious faculty must die

Religion, pure and undefiled, is not the child of ignorance; the more we know and feel, the more truly and purely religious we shall become. On from the time of Copernicus, science has been revealing to us new marvels, and widening our conceptions of that inscrutable Power, who

"Lives in all life, extends through all extent, Spreads andivided, operates unspent."

Can the growth of a scientific Spiritualism lead us, any more than the growth of the sister sciences, to a less reverent and adoring sense of that Supreme Mind whose thoughts it is our discipline here, like Kep-

ler's, to "re think!" Let no one fear that as man advances in knowledge, he will grow less religious, less loving, or less aspiring. All history and all human biography prove just the contrary. It is the "shallow draught" that intoxicates the brain; "but drinking largely sobers us again." It is the half-way, the second-hand philosophers, who find science and religion AFOLLONIUS. st variance.

CHILDREN'S PROGRESSIVE LYCEUM, CLEVELAND, OHIO.

Annual Election of Officers and Report Yesterday.

Yesterday the regular services of the Lyceum were omitted so that the officers might be elected for 1879. Mr. Thomas Lees, the conductor, after two years continuous service, begged to be excused a "third term." The dryness of the election was bridged over by the singing of the Cleve-land Harmony Quartette, composed of W. E. Cubben, Frank A. Doyle, George Hen-nings and J. T. Cook, who rendered four or five pieces in excellent style.

After hearing the reports from the various officers, Mr. Thomas Lees read one, being a digest of the others. During the ballotting much enthusiasm was manifested, the little ones heartily enjoying their annual

rights.
The officers elected for the year are:
Charles Collier, Conductor; Mrs. Emelie
Van Scotten, Guardian; Mr. Hatcher, Musical Director; George Benedict, Secretary; G. G. Wilsey, Treasurer; Mrs. York, Libra-rian; Wilbur Olds, Maynard Wilkinson and

Charles Watson, Guards.
Mr. Lees, on retiring, delivered a fine valedictory.—Cleveland Leader, Jan. 1879.

Continued from First Page.

the Himalaya rocks on the points of their bayonets, the ferocity of the Christian exceeding that of the pagan. As Lord Elgin said, the massacre at Delhi by Nadir Shah, a moneter crime, was exceeded in cruelty by the British reign of terror in that city. The banners of that English army were blessed in London by an Archbishop in the name of the Holy Trinity, and went across the ocean to fleat in the Indian air over these bloody crimes.

Millions of English people know nothing of these things, or disapprove of them, but the "powers that be" in church and state, do know, and obey the greed of British trade and the robber-brutality of British conquest in upholding them. No marvel that Gold-

win Smith says: Win Smith says;
People wonder that Christianity does not make more way in Hindostan. The converts are few. Yet the religion of Jesus of Nazareth prospers as much as it could be reasonably expected to prosper in partnership with the pride of conquest, the insolence of race, fiscal extortion, massacre, and blowing away from gons. The preachers themselves are imperial. Lord Eigin found reverend gentlemen out-Heroding even lay terrorists in the ferocity of their sentiments at the time of the mutiny; and he says that, if he were to pursue a numane policy in China, the loudest outcres against him would be raised by the missionaries and the women.

This is the last outcome and exhibit of the "Christian civilization" of which we hear so much. Is it any wonder that infidelity and atheism abound? Give us a nobler and more humane civilization, a finer spiritual culture, a higher reverence for man, and more fraternity of spirit. Let this be the work and aim of the spiritual dispensation.

G. B. STEBBINS.

Meeting

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

Notice of Meeting.

The Liberals of Saranac, Mich., will hold an anniversary meeting at Bhaw's Hall, Saranac, to commemorate the birth of Thomas Paine, on Jan. 29th.
A good time may be expected. Come and bring your wife, Good speakers and music in attendance. Bu Order of Com.

Married.

MARRIED-New York, Jan. 5th, 1979, at No. 2 Van Nest Place, by Dr. S B. Brittan, Mr. Gaston W. Fowler and Mrs. Maria S. P. Swain, of Lydn, Mase.

A New Year's Marriage—Miss Edda Hyrel for years a schollar and recently a leader in the Cleveland Lyceum, was united in marriage to Mr. Gwo. Welleamson, also of this city, on New Year's day, thus insuring a happy one and no mistake. Mrs W. is one of the oldest members in the Lyceum and as a child was one of our sweet-at sing rz, she is now, and has been for some time, our "Prima Donus"—her intentions on her return from the honeymoon, is still to continue in the Lyceum; in fact, (s. 3-7-3-3) Mrs. Van Scotten, our newly elected Guardian, has appointed her Assistant-Guardian.

Ausiness Antices.

Ir you want delicious corn bread, make it with Dr. Price's Cream Baking Powder.

Mrs. D. Johnston, Artist. No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty.

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not an-

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"But Ise tired of the kitty,---Want some ozzer flug to do:---Writing letters, is 'ou mamma? Tant I write a letter too?

Not now, darling; mamma's busy; Run and play with kitty now. "No, no, mamma, me write letter-'Tan if you will show me how."

I would paint my derling's portrait As his sweet eyes search my face, Hair of gold and eyes of azure, Form of childish, winning grace.

But the eager face was clouded As I slowly shook my head, Till I said, "I'll make a letter Of you, darling boy, instead."

So I parted back the tresces From his forehead high and white, And a stamp in sport I pasted Mid the waves of golden light.

Then I said, "Now little letter, Go away and bear good news," And Ismiled as down the steirence Clattered loud the little shees-

Leaving me, the darling hurried Down to Mary in his glee: Mamma's writing lots of fetters--Ise a letter, Mary, sec."

No one heard the little prattler As once more he climbed the stair, Reached his little cap and tippet, Standing on the entry stair.

No one heard the front door open, No one saw the golden hair, As it floated o'er his shoulders In the crisp October air.

Down the street the baby bastened Till he reached the office door: "Ise a letter, Mr. Postman; Is dere room for any more?"

"Tause this letter doin to papa; Papa lives wiz Dod, 'ou know; Mamma sent me for a letter— Does 'ou fink 'at I can go?"

But the clerk in wonder answered, "Not to-day, my little man." "Den I'll find an ozzer office, Tause Limust do if I tan."

Fain the clerk would have detained him, But the pleading face was gone, And the little feet were heatoning By the busy crowd swift on.

Suddenly the crowd was parted, People fied to left and right, As a pair of maddened horses At the moment dashed in sight,

No one saw the baby figure, No one saw the golden hair, Till a voice of Irightened sweetness Rang out in the open air.

'Twas too late, a moment only, Stood the beauteous vision there: Then the little face lay lifeless. Covered o'er with golden hair.

Reverently they raised my darling. Brushed away the curls of gold, Baw the stamp upon the forehead, Growing new so icy cold.

Not a mark the face disfigured. Showing where the hoof had trod; But the little life was ended-"Papa's letter was with God.

CURED BY JESUS.

How a Young Girl, Lying at Death's Door, was Persuaded to Get Up and Eat.

WATERVILLE, N. Y., Dec. 30th, 1878.—News reached Waterville this morning of considerable excitement in Deansville about what was said to be a remarkable cure that had just been effected in that village. The case, as reported, was so un-accountable that many regarded it as little short of a miracle, and the circumstances entire were so peculiar that your correspondent has taken the pains to learn from David W. Barton, the father of the sick girl, the story of the cure. The parties con-cerned are reputable and well known, and are not Spiritualists. Mr. Barton says that his daughter Gertie, aged about fourteen years, has been sick for several months with a chronic disease of the stomach, which has builted the physicians. Lat-terly she has been under the care of Drs. Munger and Alleu, of Waterville. For the past fortnight she has been running down, and has not taken any nourishment in nine days. Mrs. C.T. Pooler, wife of the ex school commissioner, a lady who claims to be a "Perfectionist" in religious matters, had incidently remarked to her husband that she believed she could cure Miss Barton. "Why don't you do it?" was the reply. "The time has not yet come," said Mrs. Pooler. Yesterday, after the regular visit of the physicians, Mrs. Pooler started up, and went to the house of Mr. Barton, entering rather unceremoniously, and made her way into the room where the sick daughter was in company with her nurse, Mrs.

Hatheway. "Yesus Christ has sent me here to cure you." said Mrs Pooler; "do you want to be cured?"

The somewhat wild appearance of the comer startled all parties in the house, and the event it was feared, would prove fatal to the sick girl Mrs. Pooler grasped the hands of the invalid, shook them violently, and permeated her with what Mr.Barton terms "mesmerlam," or "magnetism," and, after the measurers flutter, told her to get up and eat. Though she had not been able to take a particle of the most simple nourishment for days, she roused, dressed herself, and has eat-

en hearty meals since.

Miss Gertie is about the house to-day for the first time in some months, has to day eaten a hearty dinner, and is comparatively "a well girl." Her home has been visited by many to-day, but only a few have been allowed to see the convaisa-

cent girl.

A leading Spiritualist remarked this afternoon that Mrs. Pooler had effected the cure "by the essence of Spiritualism," but there is not one of the parties concerned but what is opposed to Spirit-malism, and deny any association with what are called spiritual manifestations. The case is at least a remarkable one, as the decesse of Miss Gertie had been expected hourly—indeed, the rumor of her death had reached Waterville yesterday, Dr. Munger states that the disease was as above stated, but that the case is not more surprising than other cures on record. He says her pulse

was good yesterday, and that he made the remark that all that was socied for her recovery was an ability to take nourishment. The story of her recovery was not, in view of her recent condition, credited in Waterville till the testimony of Mr. Barton was secured. The case is on every one's lips, and Mr. Barton is a happy man, though at a loss to account for the sudden transition.—Correspondence of the Utica Herald.

The German Sages—Scientists and Philosophers are Coming!

To the Editor of the Religio Philosophical Mournal As Professor Zoeliner in Leipzig and some of his fellow Professors have taken active steps to investigate the spiritualistic phenomena, by exact experimental methods, we may expect some good results from their united efforts, and also an increase in number of other scientific investigators of the direction. in this direction.

Three of the German sages, however, have been our true friends for several years, and have em-ployed their highly cultured minds and intellects in promulgating and advocating our philosophy. The names of these gentlemen are: Franz Hon-mann, Professor of Philosophy; Maximilian Perty,

Professor of Natural History; and the famous son of a world-renowned father, Immanuel Hermann von Fichte, Professor of Philosophy.

The last named gentleman was born July 18th, 1797, and is the author of a large number of scientific works of the very highest order, of which works are the Characteristics of Modern Phil "Materials for the Characteristics of Modern Philosophy." "Ontology," "Speculative Theology," "System of Ethics," "Anthropology," "Psychology," and "The Immortality of the Soul," are the most important. His last work bears the title: "Modern Spiritualism, its Value and Delusions. An Anthropological Study, 1878."

An Anthropological Study, 1878."

The following is a translation of the concluding remarks of this book, as I find them in the September number of the Psychic Studies: (A German Spiritualistic monthly journal)

J. A. Heinsohn.

What Modern Spiritualism teaches as a faith and result, is very old and ever new, because it is evidently indelible in mankind. This, I think, has the service of the service of the praceding chapters. at least been exhibited in the preceding chapters. The causes that have turned the pretended educated away from this faith, are by no means theoretical irrefutable arguments against its possibility; such negative arguments, which are tenable,

do not exist.

The causes are rather principally to be found in the difficulty to harmonize that faith with the partly, still yet dominating philosophical theory of an abstract Spiritualism, which same theory, although obsolete, and scientifically abandoned for the present—involuntarily continues to operate as a dim tradition. This unjustified aversion, however, can hardly maintain itself, for a length of time. That the now ruling theoretical and practical Materialism will offer a vehement protest, is self-evident, but not of much importance. do not exist. test, is self-evident, but not of much importance, for Materialism possesses no authority for those who take a serious and unprejudiced interest in

the spiritualistic problem.

Chiefly and fully justified do the reasons of doubt consist therein, that even now, at the average stand-point of psychological science and its dominating schools in general, there is a want of sultable points of connection for the understanding to discern by a firm criterion in those new in-tricate problems, the reliable from the problemstical-the semblance from truth. Nevertheless I have tried to show in this treatise a possibility for an entarged or improved psychology, the psychi-cal phenomena of Modern Spiritualism, because they adjoin themselves uncalled for, and in fact confirm the former results.

But from the nature of psychological researches these results can only be applied to the psychical realm. The physical secondary phenomena which likewise have come forth, are out of reach for psychological, critical examination.

From other sources we may expect succor or derision, and it may be in place here, to offer a few words of instruction.

Those physical spiritual manifestations exhibit in their characteristic nature an unmistakable analogy with the well-known common ghost phenomens, against which the common intelligence, up to the present day, has shown a steady disinclination, however, without being able to extrapate this belief. For such apparitions continue, obtruding themselves upon us, mostly unnoticed, at least concealed. Paople do not like to speak about it. Being facts they certainly require a reasonable explanation; but not one rendered in the common way of free thinkers, either denying the facts, or explaining them in some silly manner; for all such explanations have become ridiculous. The recently discovered physical spiritual phenomena and those known long ago, are in remarkable particulars analogous to each other—where the old is unexpectedly confirmed by the new and vice versa—and indicate a power of the departed to materialize: that is they possess the will-power with a discernible intention to produce sensuous changes in the external world, which is entirely antagonistic to all puristic conceptions of a pure

abstract spirituality of the future state
This materialization at will is quite analogous
to the accustomed one produced during the life
time of our physical body; but the modern materializations are appearing under new—not yet discovered conditions. I think in no wise can it be denied that the investigations of such charac-teristic facts would be one of the most important discoveries schieved in the present age, if they are substantiated by means of amplified, varied experiences and also verified by an exact delini-ation of their nature, and exterior or outward conditions. Therefore I do not dispute the substantial value of the mediumistic explorations in the least for a division of work commends itself in the nearly immeasurable realm of facts which Spiritualism comprises; partly to sift the ethnographical material, and otherwise to establish equally the psychical and physical facts by a critical investigation.

But the new science of a transcendental physics (as I will call it in the interim) which the physical facts require, is only in its first uncertain beginnings, and still much burdened from an incomplete and problematical hypothesis; so that I would consider it a very hazardous experiment to found at all the decision about the value or truth of Spiritualism, solely on these results obtained. It is of importance here to avoid that which I have styled a round-about-way, and secure that which in the main points is aiready firmly estab-lished. These are the physical facts and their cor-responding results. It is the ratification of the belief in immortality of the soul, by means of the evidences of psychical experience. And the present treatise has no other aim except to place the reasons for this belief, and likewise for critical principles of their judgment, in this new light. The questions, however, which Modern Spirit.

ualism thereby causes are of a decisive nature, not only for science but for the worth or unworth of the entirety of our present existence. Then what may be adopted for a conviction in this great fundamental question, will also decide, with what character, and with what energy of the will we may be prepared to meet the moral obligations of life, entirely abstractedly from considerations of future reward or punishment. Then it is now known that we have seized our future destination

aiready here in earth-life. Thereby we find that the saying: "memento mort" (which has long since become trivial) has been transmuted into the much more serious one: "memento vivere," which means: "Remember that you may rest assured to live hereafter;" but that the future state is a continuity of the present one to be left, and will be affected by all earthly ex-periences and by its fundamental sentiments, whether pleasant or grevious. Certainly is this a serious revelation of Spiritualism, at a time in which mankind has long since become accustomed to displace the care for the future from their daily rontine, with regard to their interest.

But just for this reason should Modern Spiritualism become a monitor and stimulator for us to re-call anew the long neglected, and to regain in another more matured form, the faith that has been to our ancestors a firm and abiding assur-ance of their life. And in such a serious affair, with such pressing wants, no one should keep slient, who may have come to a conclusive con-viction by means of a free science. The sentiment of this obligation has induced me to go beyond the wouled sphere of quiet researches and to offer an unpresuming opinion about an important prob-

lem of the culture of the present age! So did I judge last fall, after having read the re-ports about Mr. Slade and his experimental scan-ces at Berlin and Leipzig. I could—for reasons sufficiently explained in the preceding—attribute

to them only a subordinate value with regard to the deeper founded spiritual signification of Spir-itualism, independently from the further question —which seemed to be for others the main point— whether those exhibitions were mixed with fraud

Since that time, quite unexpected but in an in-dubitable manner happened to come the turning-point for the judgment of Mr. Slade, which, how-ever promises to become decisive for the cause of Spiritualism in Germany. The meritous accom-plishment of this revolution we do owe to the enregy and circumspection with which Professor Zoellner in Leipzig, has conducted the investigations during the presence of Mr. Siade at that place, assisted by celebrated fellow-Professors and friends, to watch the experienced phenomenal facts, and hereby first of all have removed all depicts, that the experience of Siade being a freed. double; that the accusation of Slade being a fraud, had no foundation, but that the experienced phenomena were underiably real facts. Professor Zoeliner has furthermore contrived new experi-ments and methods of investigation and has hereby enlarged the narrow horizon of former experiments and therewith added to the former simple facts, a series of entirely new experiences, which also have become verified by other parties.

In the May number of Psychic Studies, he declares: "I will withhold for a later publication in

clares: "I will withhold for a later publication in my Scientific Treatises," the description of additional experiments which I have experienced in twelve seances held in the presence of Mr. Slade, namely in the presence of friends and fellow-Professors, whose names I am authorized to divulge: Professor Fechner, Professor William Weber, the celebrated electrician from Gottingen, and Mr. Scheibner, professor of mathematics in the university of Leipzig—who became fully convinced of the observed facts, which preclude all impos-

of the observed facts, which preclude all impos-ture or prestidigitation."

In the same number of that monthly paper, a Dr. Nichols from Cambridge, England, relates:
"That he also has succeeded in getting several times the 'knot-experiment' in presence of the medium Exlinton, and the same may be repeated

under the same conditions."

I should think that such corroborations of testimonies from investigators, who were in no con-nection with each other, would ultimately con-fute effectually with us the shallow protests of rusty prejudices, which still—yet without real ob-jective reasons—try to prevent the earnest inves-tigation of such phenomena, or at least try to retard them; while other cultured nations of our globs have siready granted to them a literary suf-frage. That besides this, the entire question involves the important signification at the present time of a high degree of physical culture. This, I trust has been made apparent in the previous chapters to all those who possess at the same time an unbiased, and active, searching mind."

What Good?

BY MRS. M. J. WILCOXSON.

Mountains of gold bring no real joy to the mi-ser. Anxiety with its scorpion-lash scars his coun-tenance, and leaves thereon the history of a hardened soul. Every footfall arouses his active sus-picions, and "Nature's sweet restorer, balmy sleep," files his poor blighted brain! The epicure, sleep," files his poor blighted brain! The epicure, who sifts the market to glean his coveted rarities, who sifts the market to glean his coveted rarities, who stimulates both tasts and appetite to enbance the momentary gratification of one fieshly sense, goes down to his grave burdened with disease, and at last is led like one of old, to exclaim, "All is vanity!" So with the libertine, and so it is with every kind of debauchery.

We live in a world of sense, but how seldom do mortals stop to reflect upon the proper or improper use of their senses? And yet, to minister to the senses, seems to be the great object of all our efforts. We will not presume to state what proportion of the race live almost entirely upon the plane of carnal or fieshly sense, and what propor-

plane of carnal or fleshly sense, and what propor-tion live in the constant atmosphere of the higher senses of benevolence, generosity, good-will to man, and finally, those aspirations which open to them the realms of spiritual sense. But the question, "What shall we eat, what shall we drink, and wherewith shall we be clothed?" Is the ruling question with seventy five per cent, of the human race. And this must be a very moderate compurace. And this must be a very moderate computation. I more than half suspect, when doubters put to me the everiesting question, "What good has spiritualism done," that they have never contemplated the subject from a plane above that of mere carnal or fleshly sense. They look upon it as possessing no value beyond that of ministering to the short-lived and imperfect enjoyment of our physical state. What does not come within the physical state. What does not come within the range of mortal sight, hearing, touch or taste, they cannot realize—and this may be perfectly natural. They cannot understand the higher, finer manifestations of the principle, simply because they have never known the mighty convictions that recent the soul when consistent the second state. tions that possess the soul when once it has been schooled in spiritual growth and experience. They know the full value of temporal wealth, while to the joys of spiritual wealth they are ut-ter atrangers. They may be measurably convinc-ed of the reality of certain phenomens, which their reason cannot account for, except as from an unseen intelligent source, but the value there-of rests upon the measure of temporal good it brings to them. If it yields them a profitable revenue, through which they may be richly clothed, fed and furnished with what will gratify the physi-cal senses, in a word, if it will make them rich above their fellows, without labor, and bring them a life of inglorious ease, they will not trouble you with this suspicious question, "What good has it done?" On the other hand, if it brings them good in dollars and cents, they are fairly plethoric of praise, provided they have courage to brave the popular ostracism, and not deny their Christ

openly.
But, as a rule, not one in a score, who sacks the good in Spiritualism from a material basis, lives to make any permanent fortune by it. They must be very short sighted and unwise spirits indeed, who, having power to accomplish it, would lift from the shoulders of humanity the toils and dis-cipline of honest labor—which in its worth and value far surpasses any other form of wealth. The producer, with his healthy muscle, his clear headed skill and capacity, his sun burnt face, his brawny arms, and stalwart form, possesses a wealth within himself, that all the mines of earth can not buy, and could angels or gods invest or frame a method by which the whole human race could be redeemed from the bondage (rather say freedom) of labor, not many ages would elapse ere the brightest, most civilized portions of the earth would relapse into barbarism; and it would prove the greatest curse that could be visited up-on our world. Aye more, its effects would be immediate and summary, carrying death and desola-tion into every corner of the earth. It requires no uncommon intellect to work out the problem with its dire effects. Who would till the ground, rales food for the millions, spread the sails of commerce, build up the great highways of life and thus promote and facilitate knowledge in all other departments, which immovably stand upon the fundamental basis of a universal Labor System? How frequently, in both public and private dis-cussions, have I had both men and women urge upon me as a medium, the great good "that might-result, could mediums, through their clairvoyant powers, or by the aid of spirit seers, lay bare the buried freasures of the earth, and scatter far

and wide to the poor of every name, the golden ores that now lie useless. Poor as I am in this world's goods, the bara possibility of such a scheme has ever been revolting to me. Such influences are invariably distressing and inharmon-ious. The result if possible, making no respect of persons, I have shown to be ruinous. Nor can I think it would be less so in individual cases, and to select the few, as the favorites of Heaven, would be an act of injustice, and the same dire wrong upon which the old despotisms of the ages were founded. What we most want now, is first, a love of and then a ware and distributions. were founded. What we most want now, is first, a love of, and then a more equal distribution of labor, and a corresponding legitimate distribution of "legal-tender" will inevitably follow. It is not gold or aliver, or government bonds, which constitute wealth, they are simply a material or physical endorsement of it. Wealth is so much of personal capacity—the ability to produce, not to consume. It is skill, in this or that department of mechanics, of art, genius, etc. It is the measure of producing, or constructive especity. It is the mark and measure of the man, woman, or child mark and measure of the man, woman, or child who possesses it—from blind Tom to Edison, the inspired inventor. One brain, like that of Edison,

christendom, who have stolen their neats in popular society, but never earned them by a true equiv-It is the passion for occaping honest labor, and

carries with it more wealth than all the anobe of

the passion for getting rich by some sort of a speculation which lice at the bottom of our present distress—a plethors on one hand, a dearth on the other. A consequent spirit of envy and dis-trust, a spirit of hatred and revolt has been rapidly gaining ground, till many reformers and Spirit-ualists cry out, "What good has it done?" of the greatest revelation ever vouchsafed to the human ace; simply because they have not resped a ma-

terial fortune by its direct agencies.

Well, my friends, suppose I could have one or two requests granted, viz: a million of dollars in solid gold, subject to my own disposal, minus the possessions I have acquired through this blessed revelation; or the the unshaken convictions, the inward joys, the knowledge, though broken and fragmentary which Spiritualism has brought me, minus the millions of dollars in gold, which do you think I would accept in preference to the other? Spiritualism has robbed death of all its educated power over me. It has revealed to me the reality of a continuous life beyond the grave, and in a world where the soul has every facility for accurring information and when the soul has every facility for acquiring information and upon every subject that interests the human mind. It shows me that death is merely the removal of the soul to a high-er state of conditions, in which it must of necessi-ty-become clothed in more ethereal raiment, adapted to the wants and necessities, the laws and uses of that higher state. I shall not then be dependent upon the depth of my material purse to hear the great masters in oratory and song, in science and philosophy, and for the want of my extra fifty cents be shoved off back of the reserved seats, but there knowledge will flow like a river, full, free and gladsome; where no high, no low, no bond, no free, no Jew or Gentile will be subject to the money distinctions of this narrow plane of being.

Aye, mind hath not conceived, nor hath it entered into the heart of man to imagine, even the giorles of that higher world to those whose Spiritusi perceptions have become quickened. The million of dollars without aught of this glorious revealment, would bring blank despair—it would chain my feet to a cold and sordid life—the icy grasp of mammon would freeze every higher aspiration of my soul, nor could towen use my clittering pile: for every spiritual promoting at glittering pile; for every spiritual prompting sti-fied, every generous impulse hushed, naught but this, night and day, a million of gold, to mock my fears, and petrify all generous feelings. I con-ceive that no hell can surpass such a state!

"Oh, but this is mere word-painting—it is exaggeration," says some one—"a person may own a million of dollars and be a good Spiritualist." Certainly he may be a good man and own a hundred millions. But it has been my object to contrast the two—material and spiritual wealth. "The love of money is the root of all evil." And seldom does it fail of its long train of evils, corrupting the very sources of virtue, honesty, integrity. "Come with me, and I will show you what is good," says an ancient counselor. Come with me, and I will show you what is both good and sweet to the soul. It is to me the most precious of all wealth. It is the pure gold that can never fly my grasp. It is the riches, that divided increases; that scattered as the sands upon the sea-shore, is the solid mountain that can never be removed. "Ob, but this is mere word-painting-it is exegthat scattered as the sands upon the sea-shore, is the solid mountain that can never be removed. When the body is weak it gives strength to the soul; when clouds envelop me, the bright dazzling sun of promise edges them in bands of consolation. I lay me down to rest my aching flesh, and a gentle, fanning, magnetic influence falls upon me, as perceptible as the warm or cold air, the gentle zephyr or rushing wind. My spiritual senses are quickened and lo, sweet angelic faces beam into mine, white soothing, noble words of beam into mine, while soothing, noble words of eloquence fall upon my ear. And sometimes strains of music, far sweeter than any earthly tones I ever heard, all combine to prove "There is no

Then I could tell you how they have sometimes even saved me from pecuniary lose; how they have found me kind friends and home; and how for years by coincidences and confirmations they have defled all skepticism, all doubt and uncertainty. "I know, and therefore do I speak." I know that my dear ones live. I shall join the innumerable company. I shall meet the noble, goodly army of heroes, martyre, patriots and sages of all time. I shall receive my just reward for every all time. I shall receive my just reward for every good act and in time outgrow all my imperfections of mortal life. My spiritual wealth will not diminish, but increase with every worthy effort of mind or body. No mortal hand or tongue can harm me. God is good. Divinity relgneth, Dear reader, may you too live to possess and enjoy this great good; and "a happy New Year" to you all.

Ejection of Evil Spirits.

Josephus says: "God also enabled Solomon to learn the skill which expells demons, which is a science useful and sanative to men." In giving the particular account, he relates how his countryman, Eleazar, drew them out through the nose of those possessed, in the presence of Vespasian and his soldiers, by the use of Solomon's prescription. Antiq. B 8, C.2, S.5. We are also told by travelers, that there is scarcely a village in Syria in which there is not some one who has the credit of being able to cast out evil epirits. Yet with all ancient and modern testimony con-cerning the reality of their existence, we find that where science and intelligence predominate over superstition and credulity, those obnoxious creatures do not abound. *

In admitting that certain individuals were anciently possessed of demons, or evil spirits, that could be cast out by human means, as Christ ad-mitted the Jews did (Matt. 12: 27), and seven of which he cast out of one woman—the question arises to know what went with the devils when they were cast out? Had they power to enter other persons without their consent, and thus act to their injury? The testimony is conclusive that they required a corporeal abode after being ejected from their transient habitations, and not over-fastidious about what kind of a one it was, as shown by the request of the legion in possession of the Gadarene maniac. While the swine found them so uncongenial to their feelings that the whole herd rushed into the sea, and perlahed in its waters, we are left to wonder whether the poor devils also found a watery grave, or whether they embraced the opportunity of entering the final tribe, and thus subverting the fisheries of

According to Moses (Deut. 32: 17) the Israelites formerly sacrificed to devils, and according to Paul (I Cor. 10: 12) the Gentiles did likewise; but whether they worshiped the same kind of di-abolical entities that caused such consternation among the Gergesene pork merchants, we are without means of ascertaining. If so, the corrol-lary is that the Jewish and Pagan conception of these psychic beings was at variance with the primitive Christian view, which sacreligiously consigned them to desecration. So much change does the human mind undergo in the course of religious evolution, that the delfical excogitations of one age, or nation, are liable to be in antagon-ism to those of another. Thus the Lord and Sa-tan were sometimes theologically confounded. 3

Sam. 24: 1, and Chron 21: 1.

Calmet says: "We commonly hold that devils are in hell, where they suffer the punishment of their deeds;" while Jerome and other patristic fathers supposed that evil spirits existed in the air, between earth and heaven. The latter as any point is more retional than the special of the says of the sair sair. sumption is more rational than the apostolic idea that they inhabited lunatics by the thousand and Magdalens by the seven, acting to their moral and physical detriment until expelled by theur-gic means. If evil spirits had power to enter-into the bodies belonging to the souls of others, it would inevitably inaugurate a reign of demon-

When commenting on demoniscal possessions at the close of the Mosaic dispensation, Dr Nean-der says: "The sway of demonism was aign of the approaching dissolution of the Old World. Its phenomens—symptoms of the universally felt discord—were amongst the signs of the times that pointed to the coming of the Redeemer, who was to change that discord into harmony." His argument seems to be as applicable now to show that the present development of what orthodoxy monism-otherwise called Spiritualism r-indicates a dissolution of the apostolic dispen-sation. If so be, it is to be hoped that it will re-sult in changing that "discord into harmony." which was not realized by the Redeemer's first advent. M. B. CRAVEN.

C. Famule Allym writes: I am giad that you are denouncing frauds, but I know what it costs. Our philosophy and knowledge are too secred to be cast into the hands of a faith that allows impostors the same chance as genuine medi-ums. "Truth without fear" should be our motio. Your paper, I find, is halled by many here with

Notes and Extracts.

Many instances of matter passing through matter are recorded.

Religion should sauctify, society ennoble, government regulate, and education culighten all industrial occupations.

There is no law so evident and well attested the world of spirit as the law of attraction and

Spiritualisms is the "key to life and all its mysteries;" it sweeps away the cobwebs which priestcraft has woven around religion.

We are told that Jesus, at twelve years of age, sustained an argument in the temple that astonished the Jewish doctors; but what argument? Heaven is to those who do what is right, and sell for those who do what is wrong and omit do-

Jesus taught that God is to be regarded as a loving Father in Heaven; that God is a being of love, not hate. Let us take example by the past, acting with

wisdom, knowledge and reason in the present, by so doing, providing safety in the future. Mr. Monck, a medium in England, says: "I am much obliged to faischood for having put truth, angels and God on my side."

Every house must have its foundation, every structure its base, every active force its reactive power: every soul its body, and every heaven its firmament.

When the law which operates in spiritual manifestations is better understood, questionable and apparently fraudulent phenomena will disap-The next great requirement of the time is, thorough unselfish unity of feeling in reference to every movement which can be made for the ad-

vancement of Spiritualism. "In the exercise of my own mediumship, the more stringent were the tests demanded, the more ingenious were the spirits' modes of satisfying in-

quiry," says Mrs. Emma Hardinge-Britten. In this book, "The Bible in India," we see whence Moses exhumed his Pentateuch, that is the first five books of the Bible, of which he is

considered the author. Does it not appear strange to any thinking mind that Moses, when he ascended the mountain to converse with Jehovah, forbade any one in Israel to follow him on pain of death?

Prof. Huxley believes that there was a time when the earth itself produced protoplasm, which was quickened by electricity, or other natural ampendanceus combinations of elements or forces.

Religion, that link binding God and man, can only truly work by love. God and man can he bound by no magnetic sympathy other than that of love. The divine perfections can only embody and reveal themselves, can only exist, in a perfect hu-manity, in human ideas, affections and works perfected by a regenerative education, discipline,

ôrder aud culture. There is not a sect amongst the thousand and one subdivisions of Christianity, but what has grown and flourished in the atrength of an organ-ization, and under the combined force of united

action. We need not be surprised at the early Christians worshiping Jesus as God, considering his moral character was so excellent and markedly superior to the diagnosis of the Godhead as drawn by Moses.

With what judgment ye judge ye shall be judged: aud with what measure ye mete, it shall be meted to you again" (Matt 7:2),—that is, God and his angels will deal with us just as we deal with others.

A writer in the Revue Spirile makes the suggestion that a vessel may be wrecked through malign influence, where the helmsman happens to be a medium who can be controlled by spirits in spite

The time is approaching when the possession of mediumistic power will be estimated at its true value, and when those who possess it, if not already in a position to be protected by a good family or social status, will be placed above the temptation to "seeist" or dissimulate. In comparing the work of the Hebrew with that of the Hindoo legislator, we may without fear consider the world's beginning according to the Vedas and the written traditions of the

Hindoos, which the Bible has but reproduced with very slight modifications. Mr. Wm. Crockes, devisor of the radiometer and discoverer of thallium, editor of the Quarterly Journal of Science, and one of the certifiers of the reality of the materialized spirit, Katie King,

has just been elected to the Council of the Royal The loftlest ideal eyer pronounced in relation to humanity by the deepest thinker, is a possible realization for the most degraded, for there was within one and all a latent element of goodness that only waits the proper time and fitting opportunity to express and prove the kinship of

mankind with God himself, Am Oriental spirit says: "My experience, rightly or wrongly, has led me to this conclusion, that spirits out of the flesh are excessively like apirits in the flesh; as in the flesh there are learned, ig-norant, prejudiced, conceited, self-sufficient, selfish, and despotic spirits, so out of the fiesh we find spirits displaying exactly the same qualities. Life may still be a magnificent experience. as one of Tennyson's heroines sings:--

"Yet pull not down my palace towers that are So lightly, beautifully built: Perchance I may return with others there, When I have purged my guilt."

The London Spiritualist speaks as follows of cabinet séances: "Genuine manifestations are given under such suspicious conditions at cabinet séances, mixed perhaps in a very few cases with actually fraudulent performances, that we have been writing down this class of occurrences for half a year, and think that cabinet seances should be published only when the tests have been severe.

Holding, as the Spiritualist does, to the belief that there is no supernatural, and that the present is ours to use and enjoy, to gather from it its richest blessings, that we may make the best of this life to fit us for the life to come, there is nothing so soul-inspiring and happiness giving as a day spent in communing with Mother Na-

"For aught my eye can discern, Your God is what you think good— Yourself fisshed back from the glass, When the light pours on it in flood."

A writer in the Medium and Daybreak says: Whenever we are aware of the presence of low influences and unprogressed souls, concealed, it may be, like the lurking snakes which infest earth's fairest paradises, let us strive to lead such into the sunlight of God's love, whose genial rays. shall awaken them from their torpor, and by bringing them to a better mind enable them to cast off their slough of worldliness and selfishness, and from that time forward live new lives, caring for others' good, and themselves no longer ignorant or unmindful of the powers of the world

Louiss Andrews says: "I have seen, just across a table, when sitting with filade, a spirit face with long curly hair (the falling treases perfectly paipable, and feeling like any soft, fine hair) with drapery so gossamer like, and so curiously inwrought with threads and figures in gold and silver, and with a chaplet of roses, so transparent and ethereal, that not a doubt was left on my mind of the besutiful, mobile face, the flowing hair, the exquisite drapery, and the lovely flowers ebbing, all slike, wrought by spirit power: all of them together making, for the moment, a substantial, and therefore visible, representation of that which in likelf could not be seen by mortal

Val. Speed writes: On entering the new year, I wish you the strength of a Hercules in order that you may be successful in making the philosophy of life sufficiently, clear to thousands who have in times gone by looked upon Spiritu. allem with distrust. I am glad to note that in discussing points, the Jouanan does not criticise in a haughty and implous manner, but respects
the views of its adversaries, and extends the hand
of charity and good will to all. In pursuing this
course the Jodanac will gain the confidence and
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To members of the various learned professions we expecially commend this narrative. We believe the history of the case as herein told to be strictly true. The account is given in a modest, unassuming way, with no attempt to exaggerate or suisays; it could have been made far more thrilling and yet have remained within the bounds of truth. It will be observed there is no chance for the witnesses to have been honestly mistaken and to have thought they heard and saw that which in fact they did not. Either the account is in exact accordance with the facts or the author and witnesses have willfully prevaricated. The evidence which we publish herewith as to the credibility of the Rolf family, could not be stronger; and the reputation of E. W. Stevensla equally good; the publisher has known him for years and like implicit confidence in his veracity.

The case of Lurancy Vennum is not by any means an isolated one, and there are others which in some respects are even more remarkable. Yet on account of its recent occurrence and the facilities for investigation, we believe this case deserves and demands the careful, candid, unbiased consideration, not only of professional men, but of all who are interested, either as advocates of a future existence or as disbelievers therein.

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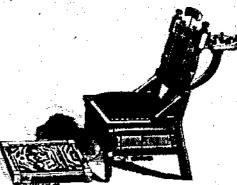
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REPLY BY HUDSON TUTTLE.

I regard the lecture delivered before the First Harmonial Association of New York December 4th, and recently published in the Journal, as one of the most remarkable articles, in many respects, published in its columns for a long time. As the founder of the Harmonial Philosophy, Mr. Davis cannot be blamed for pushing its claims; yet in this instance, we fear he has done so to the injustice of Spiritualism; not intentionally for our beother is most just 15 the ally, for our brother is most just. If the occasion were not so urgent, I should be silent, but it seems to me that he has made a vital issue, and further, that he has done so vital issue, and further, that he has done so needlessly. He has made it appear that a vital antagonism exists where there is no necessity of the least discord. We always regarded the Harmonial Philosophy as an other name for the Spiritual Philosophy. Brother Davis gave it that name, and they who received it at his hands, preferred the characteristic title he gave it; at the same time that of Spiritualism seemed to us to be broader and more comprehensive, for it expressed all that Bro. Davis' title conveyed and a great deal more; it drew the line sharp and deep between Materialism and the view of nature opposed to Materialism.

Bro. Davis says, comparing the two:

Bro. Davis says, comparing the two:

"Both sides have many things in common.
Each party would, if they could, rescue mankind from the pit of Materialism. Alike, they welcome the light and beauty of the approaching day of man's physical, mental, social and spiritual redemption. They equally aspire toward the discovery and establishment of the immutable principles of truth. They mutually believe in the freedom of reason, in the sacredness of personal life, in the practical results of science, in the ministrations of art, in the unbroken progression of the race, in the triumph of life over death, and the demonstrated im-mortality of the individual."

Where there is the entergrism? It is

Where, then, is the antagonism? It is thus stated: "While harmonizing in essentials, Modern Spiritualism and Harmonial Philosophy directly antagonize in the sphere of public uses. They stand opposed to each other on the adaptation of means to ends." I confess to ignorance of the exact meaning of this phrase, but I have gathered up from the context of the whole lecture, what may be, however, a false one, a conception of the

First, Bro. Davis narrows Spiritualism down to its lowest expression, and then makes war with his definition. He says:—
"Very soon it becomes clear, and with an amazing distinctness, that the first and last, and all that goes between, of Modern Spiritualism, is summed up in the one word, Manifestation." Here, he says, "the Harmoni-al Philosophy makes its first unmistakable protest. And why? Because its mission is to the interior life of the whole humanity; to discover and apply the immutable prin-ciples of truth; to develop the true savior of divine love in each human spirit; to unfold the intuitions until they bloom with the immortal flowers of will and wisdom; in a word, its fundamental objects are two: (1) the harmonization of the individual, and (2) the harmonization of society; which, in the perfection of development and realiza-tion, would be an answer, and the only possible answer, to all prayers for the establishment of the kingdom of heaven on earth."

And is not just this the mission of Spiritualism? Wherein is there a single variation?

Then as to the means, he continues: "The means prescribed by Harmonial Philosophy for the attainment of these ends, are, first of all, light and strength and encourage-ment from the celestial sources, either me-diately or immediately, through the culture of the private spirit; through the discov-eries and progression of science; through the inventions of deep thinkers; through the inspirations of artists, poets, musicians, and all sincere writers; and, lastly, through the instructions which may be received by mediums directly from the hidden fountains of love and light. These sources of life and intelligence are forever hidden from outward gaze; for they are inmost, within the spiritual universe, the home of all.

Are not these the precise teachings of Spiritualism? By implication, Bro. Davis would be understood that Spiritualism does not teach by any of these methods. His quotations from the constitution of the British Association of Spiritualists, from Partridge and Newton, all show that he would be thus understood, and the same is made conclusive when he says:

'The builders have rejected the 'cornerstone. It is rejected day by day, whenever a spirit communication is substituted for the intuitive dictates of reason; the cornerstone is 'rejected' every time public or private duty is neglected to listen to tests, or whenever an hour is spent fruitlessly in dark circles, which hour might have been devoted to some needful friend, or spent with a wise book.

To this last sentiment every Spiritualist will say Amen! Spiritualism places reason first and brings to its tribunal every spirit-ual manifestation and communication, precisely as it would test the sayings or writings of mortals.

grant that this is not always true; that the superstitious reverence for, and belief in, the infallibility of spirits, overpowers reason, but no one for a moment justifies this, on the contrary, all Spiritualists condemn it. Perhaps, also, the attendance at circles is sometimes carried to extremes. What does this show! That all circles should be condemned? This would be a most illogical conclusion. Were there no circles, had there never been any held, were there no mediums, what would be known of Spirit-ualism? Can Bro. Davis or any one tell us how we are to arrive at the facts of the next state of existence, except through medium-ship? Perhaps ne will say through what he calls the "Superior State." While I recog-nize the possibility of such a state, in which the spirit arises to the consciousness of spiritual things, I know that it blends so inseparably with spiritual influence that it is impossible to separate the two. Does not the evidence of man's immortality rest on spiritual influence of man's immortality rest on spiritual infl it communications? and every accurate con-ception of the future life on the same? Science set itself to the task of defending Materialism; religion failed to meet its at tacks, and almost hopeless man turned to the "manifestations." They reassured his sinking hopes, revived his faith; gave him knowledge! What if he does go wild with joy! What if he does for a time yield to the fascination of a voice which dispels the gloom of annihilation with eternal life?

If a man were lost in the blackness of a cavern, and when hope had utterly failed, should see the light stream down through a cleft in the hitherto impenetrable darkness. would you blame him for giving a cry of joy, and neglecting everything else for the one purpose of escaping into the sunlight? The condition of the man who has no hope of immortality, is like that of the one in the cavern. When the possibility of spirit com-

munion dawns upon his mind; when he realizes that the dear ones he consigned to the grave as to oblivion, live and love in the Great Beyond, it is enough to blot out for the time every other emotion, and render tame and inconsequential the objects of the temporal life. But in time this will be righted, for so far from the "manifestations," being all of Spiritualism they are found to be only its basis; the rough-newn blocks on which its beautiful temple rears its exquisite columns. The evidence of man's future existence depends on the "manifestations," and having demonstrated this grand principle the aspect of nature is completely changed. Hence the spirit intelligence which dictated "the Arcana of Spiritualism," begins that work with these definitions, which I think have never been gainsaid:

"Spiritualism is the knowledge of every-thing pertaining to the spiritual nature of man; and as spirit is the moving force of the universe, in its widest scope, it grasps the domain of nature. It embraces all that is known, all that ever can be known. It is a cosmopolitan eclecticism, receiving all that is good, rejecting all that is bad." And again in explanation (page 437) Spiritual-ism comprehends man and the universe, all their varied relations, physical, intellectual, moral and spiritual. It is the science and philosophy, underlying all others. It reaches to the beginning of the earth, when the first living form was created; for even then man the immortal was foreseen, and the first living form was created; for even then man the immortal was foreseen, and the forces of nature worked only in one direction—that of his evolution. It reaches into the illimitable future, borne onward by man's immortality. Would you narrow its domain to the tipping of tables, a few raps, the trance of mediums? You might as well represent the vast Atlantic by a drop of water, the glorious sun by a spark of fire, as to represent Spiritualism by these phenomena. Yet these are not to be spoken of lightly. They are the tests of spirit identity of which the world has long stood in need; acwhich the world has long stood in need; accidents of the mighty gulf stream of Spiritualism sweeping past the Promontories of

the Ages, an accumulating flood of ideas and principles." Who are Spiritualists? "Those who believe in a continued future existence and that departed spirits communicate with man, however else they disagree are Spiritualists; but only as they cultivate the noble faculties, and harmonize their lives, are they entitled to the name in its highest meaning." Can the Harmonial Philosophy furnish any

thing better in the "sphere of uses"?

Now I will not, in order to make the light of Spiritualism brighter, decry the work of the Harmonial Philosophy! I want no antagonism between them, and I think none is possible because both are so nearly alike, sufficient difference cannot be found on which to base contention. Spiritualism is the Harmonial Philosophy and a great deal

After making the most disparaging quotations in regard to Spiritualism, Bro. Davis continues:

"If you will contrast the literature of the Harmonial Philosophy with that of Modern Spiritualism, you will at once perceive that the list of the former is all for the development of the kingdom of heaven on earth.
Contrast these, my Brother, and you will
confess that something has really been accomplished. The five volumes of the 'Harmonia, for example, contain instructions for the full and complete purification of the body of all diseases, and of the mind of all discords. The laws of life and health; the laws and conditions of mental growth; the laws and methods of spirit culture; the laws and degrees of spiritual intercourse; the laws and philosophy of true marriage, and perfect parentage; the laws of religious evolution in the Pantheon of Progress; the origin of life on the earth, and the laws of immortality; the opening of the gates of heaven, and the voices of the angels ascending—all these, my Brother, not to mention the other volumes, cannot fail to aid the in-dividual and the whole humanity on the path toward universal health, harmony, love, peace, goodness, truth, and spiritu-alization. But do Spiritualists take unto themselves such or similar helps? This question should be answered in the light of

I will answer in the light of truth. Spiritualists do "take to themselves such and similar helps," They read all the five vol-umes of the "Harmonia," they read all of nmes of the "Harmonia;" they read all of Brother Davis' books, and regard him as he is, a living fount of inspiration. At the same time they do not "contrust" his Harmonia with the books of other writers, but place them side by side. True, "something has really been accomplished" by the "five volumes of the Harmonia," but not all. The works of Epes Sargent, Dr. Crowell, Judge Edmonds, J. M. Peebles, Wm. Denton, Emma Hardinge-Britten, Morse, Home, S. J. Finney, J. R. Buchanan, J. H. Von Fichte, Robert Dale Owen, Howitt, Zöllner, A. R. Wallace, Crookes, Hare, Brittan, Babbitt, Graves, Coleman, and a host of others each Graves, Coleman, and a host of others each and all in appropriate spheres have accomplished something for human advancement; breaking the shackles of superstition or diffusing knowledge. We cannot take the "Harmonial Philosophy," and spurn all these great thinkers, some of whom, are influenced by spiritual intelligences, and in their

way, as inspired, as Bro. Davis, is in his.

The Harmonial Philosophy has one advantage: its literature is almost, if not quite, vantage: its literature is almost, if not quite, exclusively from the pen of one man, A. J. Davis, and it may be appealed to as a whole, while the literature of Spiritualism is formed by contributions from imnumerable sources, both spiritual and mortal. Of course it has endless variety, and all grades from the highest walks of knowledge to the most absurd nonsense of credulity and ignorance. From this mass, often conflicting, we are to gather the golden portion and discard the chaff and rubbish. This is precisely what is done with the writings with which the is done with the writings with which the press daily teem. The valueless are cast into the waste-basket of the world. If the utterances of trance mediums are florid. vapid, meaningless, no one is injured, and perhaps this precious faculty of impressi-bility, after a time, will become rightly un-derstood, and an important educational fac-

In conclusion, we say with our beloved Brother, "Verily, a house divided against itself shall not stand," but we make this exception: "Our house" is not divided and it shall stand! Nor is it built on sands that will and wave shall wash away. It rests on the solid foundation of the metarial on the solid foundation of the material world, and its dome overarching the universe, is illuminated by the light of the spir-

itual spheres. The "manifestations" are simply a series of facts. They prove that man exists beyond the grave. We may pause here, just as countless generations before Newton's time paused at the fact of the falling apple. His mind went beyond the fact. He seized the principle underlying all these innumerable facts, which lies at the foundation of the universe. In like manner the thinking Spiritualist seizes the fact of the manifests.

tions and thereby unlocks the secrets of the epiritual universe. Look at it. Take the basic proposition-

MAN IS IMMORTAL.

What follows? Life is a continuity. The time old questions asked by child and sage: Whence? For what? Wherefore the mighty stream of human destiny? is solved. All science is brought to bear on the first ques-tion, all on the second, and the third is or will be answered by the infinite possibilities of the human soul, in interminable ages of its future progress.

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Indigestion, an American disease.— Physiologists and medical practitioners well know that indigestion is the conspicuous malady of American civilization. Life in this country is a life of business. Repose or self-government at the table, is out of the question. The custom is, provide a large quantity of food, regardless of its variety and wholesomeness, bolt it with ravenous haste, wash it down with an excess of fluid, then jump up and hasten away to some in-tense intellectual or brain-busy work. The results are: A universal unrest physically and mentally; a general irritability of tem-per; fretfulness and adiabolical impatience; moral irregulation and an ungovernable moral irresolution, and an ungovernable temptation to self-murder, or the commis-

temptation to self-murder, or the commission of violence upon others.

But this physical indigestion is tenfold more manifested by the American mind. Nothing is studied, except in cases where close application is a necessity of acquiring daily food. The habit of rushing through a wise and thoughtful book as though it were a dime novel, is universal. Then the reader will with unblushing composure and not will with unblushing composure, and not without pride, say that he has read (and of course mastered!) the volume, and is impatiently waiting for another equally eloquent

and profound. Ten years ago in Philadelphia, I was told by friends of the children's lyceum in con-vention assembled, that the "Manual" was used up as to its contents, and that another book was needed to keep the children and adults interested. My reply was, and is, the lessons and topics suggested for elaboration by leaders and groups, between the pages 60 and 76, were absolutely inexhaustable, because many of them were absolutely unanswerable, because the answers were unknowable in the present stage of human knowlege. The profoundest philosophers of Europe have not yet settled "What is life?" "What is matter?" "What is spirit?" etc., etc; and yet ten years ago, the Spiritualist teachers and officers of the Lyceums
had used up the "Manual," and by convention decided that something new was required to keep alive the awake ned interest.

Mental indigestion was and is the malady;
resulting in bloat and in a knowing sense of resulting in bloat and in a knowing sense of having swallowed a vast quantity of important matter. One symptom is spread-eagleism; another is a feeling of great in-dividual importance; but the worst of all is a miserable hysterical conviction that

there is nothing more to learn. On page 72 of the "Manual" you observe a series of questions for Leaders to solve in conjunction with the members of groups. One very faithful and conscientions friend of Education, Mr. A. E. Newton, with great care and particularity of detail, prepared a little volume, covering many of the topics on page 72, entitled "Questions of Children about themselves." He promised in that little work to produce another yet more adlittle work to produce another yet more adjustify the additional outlay of labor and capital. Nothing more in that direction has come from him; hence we conclude that his first effort was swallowed without due mastication; that indigestion has super-vened; a disatisfied bloat distends the intellectual receptacles of his readers, and of course "Enough is as good as a feast.

Would it be presuming to prescribe for this habit of physical and mental indiges-tion, a remedy? Let us try the experiment. Take less in quantity, of better quality, eat reverently, and masticate like the mills of

THE LORD'S CHURCH IN HEAVEN.—Twenty-one years ago, Mr. T. L. Harris, a most talented and poetically inspired gentleman. sought to kill out "Harmonial Philosophy", by soughtto kill out "Harmonial Philosophy" by establishing upon earth the "Lord's Church in Heaven." And he sat about the work with great eloquence and much enthusiasm. He wrofe, he said, direct from sources of highest intelligences. When he published poems or hymns, he said: "All of them were the result of the presence and them were the result of the presence and direct influence of the Angels of the Lord's Church." (See Spiritual Devotion, page 6.) And moreover he said that his idea of the true priesthood was that of a class of men "who are led in all things by the Divine— who labor to unfold the interior truths of the Scriptures," etc. In one place he elo-quently says: "I doubt not that I shall ful-fill the task which is given me to do. I aim to combine the functions of the priest and

Every one who, during the past twenty years, has followed the outgoing and in-comings of Mr. Harris is aware of his great comings of Mr. Harris is aware of his great success, in a very limited circle, as performing Priest. He has written like a poet and practiced like a Priest. The Angels of the Lord's Church in Heaven have done their very best by him; yet he is, influentially speaking, performing the part of special God-sent messenger upon an exceedingly cramped stage. The opposition theatres are too much for his Lord, his Angels, his God; and in fact they are too strong for God; and in fact they are too strong for anything that is his. But the world is large, and there is plenty of room for many saviors, both male and female. Humanity is rather tired of the show; but any "star" can command quite an audience.

A DENOMINATIONAL FALSEHOOD.—Looking over the 8th page of the *Hanner of Light* (January 8th.) I read these sentences: "The Religio-Phil sophical Journal whose mission lately seems to have been to stamp out fraud even at the expense of stamping out Modern Spiritualism, * * * but I think the Religio-Philosophical Jour-

think the Religio-Philosophical Journal will come to grief first."

The hurtful point sought to be made is, that this publication (the R. P. J.) is an opponent of Spiritualism, and as such all Spiritualists should see to it that the paper is crushed out and killed as soon as possible. The barefaced injustice of the accusation is only equal to the evil suggestion of the denominational spirit, which invariably sets upon everything, and denounces everybody that ventures a reformation within the sacred circle. Examples of this spirit are remembered in all religious history. Luther, because he proposed to reform Luther, because he proposed to reform abuses in the Roman Catholic church, was set upon by the assembled powers. On a small scale witness what Harvard College did against the gifted medium and cultured man, Dr. Fred. L. H. Willis. Who does not recall the columns of denunciation in the Universalist papers against S. B. Brittan, Wm. Fishbough, J. K. Ingalis, J. M. Peebles and R. P. Ambier? And who, among Modern Spiritualists, does not blush

with regret and profound shame at the unjust and hitter criticisms printed in their leading organs against D. D. Home, because he published "The Lights and Shadows of Spiritualism" It is all nothing but the same old denominational spirit expressing itself through one-sided and unjust minds. Instead of honestly halting before the new criticism, asking afresh the exection, "What is Truth?" the evil spirit of denominational bigotry and intolerance mounts the platform and howls, "He is a Jesuit "He is stamping out Modern Spiritualism" "Let him not be read! "Don't buy his books!"
"Don't read anything he may write and publish! And above all, let his newspaper come to grief!" Well, let us work and wait, and see how it comes.

PERSONAL AND CONFIDENTIAL.—It is un-Personal and Confidential.—It is understood and agreed that this "private" and strictly "personal" paragraph shall be kept anug and secure within the household of faith; that is, it is to go no farther than your confidential friend, who will straightway communicate the same, with suitable enlargements and appropriate embellishments, to his confidential friend, and the latter to his bosom chum, and thus you and latter to his bosom chum, and thus you and I will keep the matter strictly between ourselves! The secret, which is too good to be suppressed, is this:

While on a visit in the western counties of New York last summer, where we had of New York last summer, where we had the great pleasure of renewing many sweet friendships, one day I noticed a sad, regretful look upon the countenance of a valued acquaintance. "What makes you look so sorrowful?" I asked. He observed me mournfully for a few moments, and then, in a subdued whisper, said, "Well, I suppose if you don't know it now, you will hear of it before long." My curiosity was fully aroused. "I do not understand you," said I, "What I refer to," he replied with a tremulous voice, "is what your brothera tremulous voice, "is what your brotherin-law (C. M. P) told me during his last visit here." He hesitated. Kept still. Looked sadder and more sympathetic toward me. Then he continued: "He said he had been studying Mrs. R.'s lectures and absorbing her teachings fully; and, among other profound discoveries, he had been informed by her that your (my) mission or work was done!" A short silence. Then he added: "Your mission was to prepare the way. "Your mission was to prepare the way. But now the really New Dispensation was coming in; and the new savior was to be a woman!" At this critical spot I inquired, "Do you know who my brother-in-law said or intimated was the new feminine savior?" The gentleman's reply to this was prompt and without obscurity. But who she is, or who she is to be, is left to the brilliant imagination of yourself; in all confidence, mind you! You can also, if you please, imagine my

great relief. My esteemed acquaintance still looked depressed and dissatisfied. Whereupon I proceeded to encourage his kind heart. I said (and this, by the way, is just what I say to you): "A mission is something I never claimed above the legitimate work, however humble, of the least of my fellow-laborers in the thought-vineyard of these times. This claim of a special and personal mission from heaven to earth, is a bad symptom. The mind, so claiming, is either deficient in true intelligence, or is en-dowed with an excess of self-esteem and imagination; and the claimant is not overmuch troubled with what in old times was called 'conscience.' Therefore, when you next see my brother-in-law, please inform him that A. J. D.'s work or mission, is not finished, but that in common with his fellow-laborers, both women and men, and children, also, he will continue to employ his senses, materially and spiritually, to the end that error and unwholesome theories may be overcome by the TRUTH, as it is in nature, reason and intuition."

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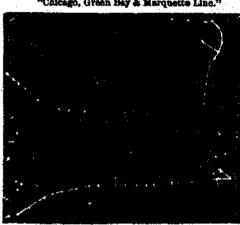
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Leave.	Pacific Express	Arrive.
::15 p m+	Sloux City and Yapkton Express Omaha and Night Express	*3:40 p.m.
:15 p m	Sloux City and Yankton Express Dubuque Express, vis Clinton	46:30 a.m.
:45 p m*	Dabuque Express, via Clinton Steriing Express.	*11:00 a m
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7:30 s m* Maywood Pamenger 7:30 s m* Maywood Pamenger 9:15 s m* Freeport, Rockford & Dubtique... 19:15 p m* Freeport, Rockford & Dubtique... 19:00 m* Elmhuret Pamenger... 4:00 p m* Lake Geneva Express... 5:15 p m* St. Charles and Elgin Pamenger... 5:30 p m* Lombard Famenger... 6:15 p in Sunction Passenger..... NOTE.—On the Galena Division a Sunday passenger train will leave Eighn at 7:50 a.m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

MILWAUKEE DIVISION. Depot corner Canal and Kinzle streets. MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT

WISCONSIN DIVISION. Depot corner Canal and Kinzie streets. 9:30 s m*Green Bay Express ... *5:30 p m
10:30 s m*St. Pani and Minneapolis Express ... *4:00 p m
8:30 p m*Woodstock Passenger ... *9:55 s m
4:45 p m*Fond du Lac Passenger ... *9:55 s m
5:30 p m*Barrington Passenger ... *77:30 s m
6:30 p m*Barrington Passenger ... *8:15 s m
9:00 p mt St. Pani and Minneapolis Express ... \$7:50 s m
10:00 s m* Lacrosse Express ... *4:00 p m
9:00 p mt Lacrosse Express ... \$7:00 s m
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TILCON, AIGH C	I MANA AND STATE Y	muniba dun.	OIR! W GHIC	7000
00 a m* Sp 5 p m; At 20 p m; Ni 01 p m* Co 46 s m* Co	nii, via Main I ecial N. Y. Ex lantic Express, v lehour Accom lehour Accom	press, via Air , delly, via Air ia Main Line , modation , modation	Line	*5:40 m 11 *8:30 m 11 *1:50 p 5
20 p in t Co	lehour Accom	modation	********	TICAGO

KANSAS CITY & DENVER SHORT LINE. Union Depot, West Side, near Madison street bridge, and Twenty-ibird street. Ticket office at 122 Bandolph street.

Leave.

12:80 p m* Kanesa City and Denver Fast Express.

12:80 p m* Kanesa City and Denver Fast Express.

13:80 p m* Kanesa City and Denver Fast Express.

14:80 p m* Kanesa City and Denver Fast Express.

15:00 a m* Springfield, St. Louis and Southern Express.

15:00 p m; Boria, Burlingies and Kookuk Fast Express.

15:00 p m; Springfield, St. Louis and Texas Fast Express, via Main Line.

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