Ernth Genes no Mask, Pows at no Suman Shrine, Seeks neither Place nor Applause: She only Sels a Bearing.

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THE SOUL OF MAN.

Miss Fancher's Case in Its Belations to Science and Christianity.

A Lecture Delivered Saturday Evening, Dec. 28th, at Everett Hall, Brocklyn, N. Y., by Joseph Rodes Buchanan, M. D.

[Reported for the Heligho-Philosophical Journal y Clara E. Brockway, and corrected in the mainiscript

The purpose of my lecture is not to gratify the curiosity that seeks the marvelous, but to address the highest wisdom and the profoundest religious sentiments of my friends before me

The case of Miss Mollie Fancher stands The case of miss moine Fancher stands in the very centre of the battlefield of conflicting forces, where all that is spiritual and all that is grossly material are in an irrepressible conflict, which has religion, hope, philosophy and progress on one side—and on the other materialism, doubt, gloom and decrease. and despair.

There is so much to be said that I shall not give any detail of her case, which has already been so fully published, nor shall I dwell upon my own observations of the interesting phenomena in her case, which are

not known to the public, and which she does not wish me to mention.

She is a young lady of excellent character, of amiable and confiding disposition, remarkably developed in the ideal, sensitive, and constructive regions of the brain, so that if she had never been injured, she would have been a fluent writer, a skillful artist and a clairvoyant, giving to everything in which she engages an air of refine-

Disease has not evolved any new powers, but only given her a more delicate spiritual organization and nervous sensibility. The power by which she recognizes objects at a distance, or penetrates the characters of negacing is no execution to the language. nature, but simply the exhibition of a nat-ural power which belongs to several thou-sand persons in this city, and is no more abnormal than the musical genius of Ole Buil or Paganini, which would be equally marvelous in a nation that never cultivated

Whenever the psychic powers are cultivated and properly educated, when they are cultivated as generally as music, they will become just as common as musical genius; but no matter how common they may become, the educated and artificial ignorance of materialistic doctors will never admit their existence until one generation of these miseducated men shall have passed away [applause], for human nature is the same to-day as in the days of Harvey, when the whole generation of old practicing physi-cians had to die before so simple a matter as the circulation of the blood could be generally received. Medical schools have lost none of their bigotry in two hundred and fifty years. Hence they are behind the age, and instead of leading the public in advance, public opinion leads them, and sometimes pushes them. [Applause.]

If the gentleman who has made such an unfortunate exhibition of himself on this subject in the medical journals, had attended my lectures twenty or thirty years ago, if he was then old enough, he would have been sufficiently instructed to have exhibited his knowledge on this subject instead of his ignorance

My chief discoveries were made before Miss Fancher was born, and if they had been welcomed by the medical profession in New York, if the admired and lamented Dr. Forry had been permitted to advocate them in the Medical Journal, which he established then, instead of being silenced by Dr. Cheeseman and other bigots, there would have been in this city enough knowledge of the nervous system to have treated Miss Fancher properly at first, and saved her from her present condition.

The history of her case exhibits the un-conscious malpractice of educated ignorance, which cannot cope with such conditions because the knowledge of the nervous system which explains such cases and their treatment, has been carefully excluded from medical colleges, whose graduates, suppos-ing themselves well educated, are involved in darkness as to nervous phenomena and

psychic life. Materialistic ignorance speaks of her pow ers as abnormal—of semething that cannot possibly exist, because it exists in no one else, and is no part of the common endowments of humanity. But in truth the psychic powers which she exhibits have belonged to the human race in all ages; they are not at all as rare as eloquence, and though they are comparatively undeveloped, there are a number of persons here to-night who possess the same endowments as Miss Fancher, and some who could surpass

her in their exhibition.

The fact of Miss Fancher being alive when she does not consume a day's provision in a year—the fact of her passing five months at a time unable to eat anything, ought not to disturb or enrage physiclo-gists when medical records are full of simiar cases, forgetten now because the modern works carefully exclude all such facts in order to cultivate ignorance, so that the present generation of physicians know nothing about it; yet they do not exclude the authentic case of a Hindoo Fakir buried alive for ten months at Lahore, India, in 1888, reported by Capt. Osborne and Sir

Claude Wade, a case in which the man was kept in his grave while a crop of barley was raised and harvested over it.

Frogs have been found alive in solid blocks of stone as old as the hills.

The celebrated geologist, Dr. E. Clark, of Cambridge, England, found in a mass of chalkstone dug up from forty-five fathoms below the surface of the ground, living animals of the lizard species, which were reanimated when exposed to the sun, which must have been, from their locality, more ancient than the flood, and were, in fact, so old that they belonged to an extinct species.

The law, therefore, seems to be that in a state of absolute repose and suspended animation, no food is necessary, whether for one month, one year or ten thousand years; and when the soul is partially emancipated from the body, as in Miss Fancher, during a trance, the body is in that repose which absolutely requires no food whatever.

Why should a narrow-minded doctor object to Miss Fancher occasionally seeing nersons at a distance or knowling what

ject to Miss Fancher occasionally seeing persons at a distance, or knowing what they are doing? History abounds in simi-

The ladies in our Psychometric Society in New York, will often describe an individual and tell of his deeds long after he is

dead, and not think it anything wonderful.

These powers were frequently enjoyed among the ancient Greeks, and the greatest of ancient philosophers, Pythagoras, saw clairvoyantly the wreck of a distant ship

In the times of the apostles such facts frequently occurred, and in the house of the Danish astronomer, Tycho, I recollect the authentic biographical statement that a half-idiot young man, who often saw people at a distance, once laughed while he saw clairvoyantly a party of young men upset in a boat as they were coming to the is-

On the 17th of February, 1851, when Captain Austin and Sir John Franklin were in the Arctic ocean, Austin being near Cape Martyr, a Scotch woman, as stated by Prof. that time, giving the exact longitude, and it was published long before they returned, and when they returned from the voyage the statement was found correct. Is it not strange that educated gentlemen should turn their backs on ancient history and modern experience, to become the champi-

ons of ignorance? [Applause.]
In discussing these questions of psychic powers, clairvoyance, prevoyance, etc., I shall not condescend to meet them as though they were debatable novelties like the questions raised by spectrum analysis concerning which the parties stand on equal ground. We have that possession which is called nine points of the law, and he who assails us must make a clear, unanswera-ble case, for the burden of the proof lies upon him, and not upon those who maintain established science and established

That which has been in progress longer than the Angle-Saxon race, longer than Christianity itself, further back than Greek civilization, and older than the pyramids, is not in any way disturbed by the voluntary ignorance of a pragmatic dector, or

even of a score of colleges. [Applause]
The learned stupidity of the whole university of Padua, and all its co-temporary universities in Europe, did not affect the planet Jupiter and its moons, or Galileo's perceptions by the telescope; they did not hurt the infant science of astronomy, nor can colleges which are still faithful to their medizval spirit, still hostile to enlarged thought, do any harm in the end to that science of the soul which is older than all colleges, and dearer to the heart of humanity than all their physical sciences. [Ap-

plause.i For the science of the invisible is the science of the upper world—the science of man's true life and destiny, the science which leads us to the sphere of divinity the science which reveals the grandeur of that ancient religion which gleams upon us in supernal beauty from the thick darkness of antiquity, and thus by opening our eyes to the divine truth saves us from that soulfreezing gloom of that modern infidelity and Pessimism, which delight in the moral darkness of medical colleges.

In defending these ancient truths which are now enlarged and illuminated by modern science, I am not engaged in any very

In fact, we are much obliged to those pragmatic gentlemen who are so eager to display their ignorance by going beyond the limits of the physical sciences, in which they are skillful and respectable to assail the sciences which they say do not exist, but which have existed in various degrees of progress for thousands of years, and are to-day pro-gressing more rapidly than any other de-

partment of human knowledge.

The psycho-physiological sciences are new not only sciences in books but sciences in

Hundreds of skillful physicisms to day are using the higher powers of the soul in making the most accurate diagnoses of diseases and in recognizing the condition of patients at a distance, whose condition they des cribe often with greater accuracy than the physician of more external observation can realize when he visits them.

Bayard Taylor has just passed away, and the news came over the ocean that his physicians were mistaken in his disease—so the newspapers say... I do not know whether it is so or not, but this is the published state. ment. It is a tremendous mistake which

involves such a life as his in consequence of

involves such a life as his in consequence of the willful ignorance of the learned. If Bayard Taylor had been in correspond-ence with myself, his true condition could have been pointed out more correctly than it was by his physcians, and if any medical college wishes to test this assertion I am prepared to prove it. [Applause.] What I say of myself I could say of many other physicians.

other physicians.

other physicians.
Science does not shrink from proper tests, but ignorance and bigotry always do, always have. [Applause.] I have challenged investigation from the first.
In 1841 and 1842 I invited and urged an investigation by the leading medical college of the West at Louisville, the Faculty of which were lineal successors of the first medical Faculty in the West, of which my father was an honored member.
Soon after I urged an investigation by the

Soon after I urged an investigation by the Boston Academy of Sciences, under Jackson and Warren, and then by the University of Indiana; also by numerous committees, physicians and professors, and even as late as last year by the Kentucky State Medical Society.

I have done all that self-respect would allow, and have never had an adverse scientific report, but I shall never "crook the pregnant hinges of the knee." to obtain as a favor what I demand in behalf of truth by paramount right. But I shall ever meet the candor and courtesy of gentlemen by still greater candor and courtesy. [Ap-

If the learned materialistic bigot is to be If the learned materialistic bigot is to be believed, all who investigate and testify are lunatics. All the physicians who practice successfully the new sciences are knaves, and their patients are fools; and even the learned gentlemen of the skeptical French Academy are credulous fools, too, according to this New York and Brooklyn standard. The only authority is the Ego, who knows everything without observation by exercising the maryelous power of deduction in cising the marvelous power of deduction in

his "non-luminous inner consciousness." I see but little difference between the

born skeptics in psychology.

Their skeptical colored brother, Nov. Mr.

Jasper, knows by his inner consciousness and by deduction and by instinct, (as Dr. Beard calls it) that the earth is flat, and that astronomy is a humbug; and Dr. Beard says the profession know by instinct that although the Brooklyn physicians connected with the case of Miss Funcher, are among the most honorable and able men in the profession, still the whole affair is a humbug. There was another Jaaper in England of the white race who was so certain that the earth was flat as to offer a wager. The offer was accepted by that distinguish-The offer was accepted by that distinguished author in spiritual and physical science, Alfred R. Wallace, and the matter was actually decided by the measurement of a small portion of the earth's circumference in England, and the skeptic lost his wager, and his temper also. The English skeptic has a rival in this country, who understands has a rival in this country, who understands finance much better, and has a great deal more shrewdness than the Englishman. Dr. Hammond has no idea of losing any money in sustaining his skepticism, for he is not as thoroughly sincere as the Englishman was. He has had innumerable opportuni-ties during the last thirty years of testing every proposition which affirms the existence of anything but the matter and force in which he believes. Clairvoyance has been publicly displayed throughout this country as well as Europe.

Psychometry has been in public progress. thirty-six years. Hands have been materialized, and when grasped by the living have melted into air. Human forms have appeared in all the perfection of life, walked and talked with their friends, and vanished -faded out of sight while they were standing near; messages have been written on the inside of locked slates by unseen hands; flowers and birds have been brought into private apartments that were absolutely closed and locked; small objects have been seized and suddenly carried to great distances by spirit-power (in one instance from Memphis to Louisville, in about three hours); tables have been lifted to the ceiling with their furniture undisturbed, and persons have been lifted in the same manner; musical instruments, in full view, have been played on by unseen hands (this is in progress now in New York), and voices proceeding from vacancy have conversed in an interesting and most instructive and satisfactory manner; hands have suddenly appeared on a table, and written messages in full view then faded away; substances have been created and left with those to whom they were given; alarming noises have been produced for many weeks, and houses have been shaken as by an earthquake; mechanics and others without knowledge of art have been changed into skillful artists, and painted pictures of the dead whom they have never seen; blindfolded in the dark or blindfolded in the light, the medium of pirit-power has painted pictures with artistic skill and effect, and graceful combinations of color such as no trained artist ever could have produced in the same time. A German artist of renown two hundred years ago, "Jan Steen," has come in spirit to take the hand of a medium in Glasgow, and painted a factimile of one of his old and celebrated pictures. All the powers of matter have yielded to the spirit-power which makes and unmakes it, and thus proves that not matter but spirit is the Lord of the universe, for it makes matter and destroys it. It creates human forms in splendid clothing and ornaments of the most costly character,

and then causes them to vanish before our eyes; and that we may have some memento to prove the solid reality of the spirit that was with us, they dip their faces and hands in the hot melted paraffine, and when a mold is formed they vanish and leave a mold which could not have been produced in any other way, for the physical hand or head could not have been withdrawn from the mold without its destruction. Each mold is, therefore, a positive proof in itself of a spiritual presence, while the perfection of the cast taken in such a mold as that is beyond the sculptor's skill. What a wealth of demonstration have we had, profusely poured out, more than I can describe. Voices have been heard by many, singing most sweetly when all living lips were silent; voices have come to hundreds, to warn them of danger or to comfort them in disand then causes them to vanish before our them of danger or to comfort them in dis-tress. One of the most eminent physicians of New York owed his life, when young, to a warning spirit-voice. Human mouths have been inspired by

spirit-power to sing with supernal sweet-ness in languages they never knew, to speak of things they never knew, to speak of fu-ture events in prophecy, to speak of the condition, the life, the hopes, the wishes and the advice of our sainted loved ones in the spirit-world, and then to discuss matters of science and philosophy with a profound spirit-world, and then to discuss matters of science and philosophy with a profound knowledge never derived from books, and to pour forth the language of poetry, beau-tiful and lofty as if from the great masters of the lyre, a living miracle of intellectual power, which all the colleges of Europe and America combined might, strive in vein to America combined might strive in vain to equal. Would the poet laureate of Eng-land, would Longfellow, Whittier, or any living poet, dare to compete in improvised poetry with some woman of limited education whose lips are used by the immortals?

But as love and wisdom go together, the same great powers that speak in poetry, philosophy, song and prophecy, are mighty to do deeds of love—to heal when medical skill has failed-to heal both mind and body, and even when necessary to perform rations without human hands of which I have authentic testimony from a physicism to Ohio-fee all things are possible in that world of causes, where powers exist to which matter is but as a vapor to us, powers that spoke this living world into existence, powers that inspired Shakspeare to the immortal words in which he told us that towers, palaces, and temples, mountains, and the great globe itself, might pass away as the baseless fabric of

And all the time that this great revela-tion has been in progress—while ancient miracles repeated from age to age bear the most solemn attestations of any historic events, and these modern marvels of invisible power have been brought under the most skeptical scrutiny of thousands of scientific observers, graduates have been turned out of medical college blind as bats to all they do not wish to see; deaf as the adder and dumb as the post, they profess to see nothing, to hear nothing, for the simple reason that they wish neither to see nor hear, and take particular care to keep out of the reach of phenomena that they cannot

control. [Applause.]
If they had any genuine love of scientific truth in psychology, they would if they were skeptical have sought and confronted these facts, and either disproved or admitted their reality.

I have great respect for honest skepti-cism, however stupid it may be; but I have no respect for the honest species which shuns investigation, falsifies facts, and slan-

ders its superiors. Dr. Hammond, while shunning investigation, * for he dare not make any such of-fer to parties who are before the public, displays the malignant animus which is generally found in dogmatic and unscrupulous skepticism. He makes a cheap parade of a courage which he has not, and of a desire to investigate which he has not, by challenging a poor invalid woman, hovering between life and death, who has never come before the public, whose chief desire is to preserve her delicate sensibility from rude contact—challenging her to meet him and his friends—when he well knew that his challenge was in its very language an in-sult, and would be treated with the silent contempt it deserved.

To assail this delicate invalid with such charge of imposture because persons of the highest integrity and intelligence have stated what they have observed, is one of those acts of social outrage that may be tol-erated by what is absurdly called medical ethics, but which cannot be telerated by the Christian ethics which the world approves. [Applause.]

In this country, at least, offences against woman are not tolerated in decent society: the man who violates her person, if he is not suddenly hurried to a jall, will be hung by the neck in a spontaneous and irrepressible outburst or natural justice; and the man who grossly and wantonly assaults a woman's character may be sheltered by city police, but in regions less populous at the West and South, where private energy takes the place of the remoter magistrate,

** A gentleman who was an eye-witness of the fact informed the that at a seance in Boston on the 19th of Dec. nine periodis who were present each wrote a sentance on a caref which was then sealed up in an envelope. If no Jennie Potter, of 196 Castle street, Boston, took up seed the mine envelopes, and, after placing it on her foregoed, sead the writing convectly. The observed that one of the gentlemen had written his name se small as to mine it difficult to read it, which he had admitted manages. Dr. Hangmond, however, has not the slightest desire to meet Mrs. Potter.

he would not be called to the bloody responsibility of the so-called field of honor, because men would not place themselves thus cause men would not place themselves thus upon an equality with him. He would simply be treated as the hoodlum or the petty farceny vagabond, by a vigorous horse-whipping, and he would seek in vain for any damages before a jury.

I do not speak of this to recommend or approve of such a course but marely to

approve of such a course, but merely to show how the moral sense of mankind recognizes the baseness of an assault upon the angel nature that dwells in a lovely woman, of which we have so flagrant an example in the scandalous publication of Dr. Beard, in a medical journal, which I would not condescend to notice any further, as it is not worthy of a respectful auswer. [Ap-plause.] I do not recommend any punish-ment for bigoted, narrow-minded and deluded people. I would have them placed in an asylum for disordered minds, treated with profound respect and fraternal kindness, humored in their which, but brought into contact with refined and gifted women of intuitive genius, until their education was completed.

was completed.

It is not a question of veracity that we have to meet, for the veracity of those who have testified to the wonderful experience of Miss Fancher, has not been assailed, because it is entirely above attack from the most malignant, and the character of Miss Fancher harself is an far above reproach Fancher herself is so far above reproach that he who would assail it, simply covers himself with infamy.

There is, therefore, nothing personal in the real question. It is the same old question which has been the battle-ground of the ages—it is the old question between Theism and Atheism, between the living God and dead matter as the Lord of the universe—between glorious immortality and hopeless death as our destiny—between the immortal soul and the perishing carcass as the real man-for this is the ques-

tion which is forced upon us. A powerful and scientific party-strong and compact in its organization, with its or operations in medical colle with a host of ready writers, and an immense amount of easy self-confidence and authoritative dogmatism, has determined to annihilate the belief in anything and everything beyond matter and force, in which it sees "the potency of all things," and by which it traces man back to his monkey ancestor, and the monkey back to the slime of the ocean.

These wild and insane doctrines cannot be [conquered by reason, for they did not spring from reason. They sprung from the selfish, animal nature of man, which recoils from divine truth, which belittles moral responsibility, which stifles the conscience, narrows the mind, and determines that it will not be convinced, as Horkey said he would die before he would concede the discoveries of Galileo.

The animal nature of man is dead to any appeal to the conscience, narrow in all its ideas, and groveling in its conceptions, incapable of a lofty sentiment. Above all, it is distinguished by this, that it has no faith in humanity, either collectively or individually. When a man has lost his honesty and truth, he has no more faith in humanity. When he has lost all virtue, he has lost all faith, and is incapable of learning by testimony and reason. Like a mere animal, he must touch, or feel, or see, before he can

know. Faith is, therefore, the exponent of the moral nature, and the chief agent of human progress. It is by faith that knowledge is conveyed from nation to nation, from the old to the young, from the higher to the Faith is the ladder that brings down the wisdom of the angels and of God to mortal man, [applause] and brings the wisdom of saints, sages and herces into the hearts of their followers—the virtues and wisdom of the mother into the helpless

Faith is the bond that binds two souls in one, that maintains the family and upholds the state, that preserves the peace of the world, binding man to God, and the lower everywhere to the higher, so that they are drawn upward and onward by these golden bonds of the moral universe.

The animal nature is in perpetual rebell-ion against faith, and the whole power of scientific materialism in alliance with animalism, is therefore directed to the destruction of human testimony as a source of knowledge or a method of guidance for hu-

If faith can be destroyed, history is gone, eligion from the past is gone, inspiration is gone, man is like an animal, a mere creature of the senses, and every psychic fact, every marvelous fact that reveals the mysteries of nature and of the soul, is trampled down with brutal scorn, and every honest witness to such facts is crushed, if possible, by slander, scorn and malignity.

If this infernalism could possibly triumph in the extinction of religion and of all sciences that vindicate its claims, all who hear me know that it would be a terrible calamity to mankind. Against such a calamity, and against that destruction of faith which would bring it on, we should straggle with eternal vigilance (for we have to work against a powerful organization)—struggle for the preservation of faith.

Faith, hope and love are the secred trini-ty of virtue, recommended by St. Paul, and if he was no saint, but a vulgar impostor, as Materialism would make him, he con-tainly displayed in this expression a pro-

BY SELDER J. PINNET.

RELIGION --- INTUITION.

But what is religion? What is its mission and its hope? Answer: It is the accomplishment of the great and of man: vis.: That which is prescribed by the sternal and immutable decrees of infinite region, and not suggested by vague and transient desires. It is the highest and most harmonious development of all his powers, to a complete and consistent whole. Theology is not religion. Religion frees the soul more and more; popular theology emslaves it more and more; it obstructs knowledge by its creed; religion is the very soul of freedom. Religion is a powertheology a fossil of ancient thought. Religion is the art of true living; science the discoverer of the laws and principles on which a true life can be built up.

Religion aspires to realize all truth, all goodness and all beauty in actual life; science explains how that can be done, and points out the true pathway toward the heaven of our hopes. Science and religion are two elements of one whole life; two streams of one great tendency. Popular theology separates them; the Spiritual Philosophy unites them. True religion and true science are one. In the soul of man the aspiration for knowledge is one with. the aspiration for perfection of mental character. And yet we treat them as separate puranits.

God is one, truth one, and nature one; science and religion are one also. The unity of truth necessitates the unity of science and religion. The ultimate objective aim of religion is to find God, the Infinite Father and Mother of us all; the aim of science is to find the one aboriginal cause; one central goal as the end of each pursait. Hence religion and science are one.

The law of evolution and the reign of law, are the two great ideas of science. The first regards the universe as an organism, and not as a mechanism; the second regards the universe as governed in a natural, regular and unbroken manner, through the agencies of various grades of forces and laws, which are never set aside by any arbitrary caprice of God. The world is either an accident, or it is the product of unfolding intelligence. No third conception is possible. It is the product of mind or of not mind. Science is the assumption of the supremacy of mind. It seeks the reason of all things; and thus the assumption that things have a reason for being. Reason in man is permisnent, sovereign, supreme. What is true in one department of nature must be true in all. If mind were a mere effect, and not a cause, how is it that in the whole hutory of man, it is the sovereign centre of life? And how could it rise to such sovereignty in the very highest, realm of nature, if it were only a temporary effect and product of mere material forces? Are the mere incidents of development in one, and that one a lower realm of nature thus succeptible of becoming the very king and master of the higher realm? It were indeed a world of accident, if such could be the case. Think of it! Mind, the accident of the lower realm of life, unintended that is, becomes the master and sovereign of the higher! It is exalting effects above aboriginal causes. It is absurd.

Consider, too, the old notion of instantaneous creation, against the modern scientific idea of evolution. Does it require any less power to evolve the universe through vast reaches of time than to evolve it at once? Compressed into a moment, or stretched through eternity, the same amount of power is adequate to the production of the same results. It requires no more power to raise one thousand pounds, one hundred feet in a minute than in an hour or a year. Equal effects are products of equal power, is an and purpose displayed in nature. It will require just as much wisdom to adjust all the relations, order the career decorate the development and accomplish the purpose displayed in nature, though gradually worked out through vast sons of eternity, as if it were all done in a single moment. The measure of the power and mind in nature is not to be found in the time spent, but in the amount and character of the work actually accomplished. It requires as much mind and physical strength to build a temple in ten years as in one. The temple must be as completely conceived, if thought out in a decade, as if done in an instant, and it will be precisely the same in the one case as in the other. The temple will be the objective embodiment of the architect's thought. The great question is does the temple display mind? Is it the embodiment of ideas? Are its features, proportions, adaptations, evidence of purpose, of mental aim? If so, it is at once settled that mind conceived and executed it. It takes time, not for God to realize his ideas in his own reason, but to make them visible; to put them forth in creation into chronological order and system. God would still be God, if his ideas were not incarnated in visible creation, but no creatures could look upon the forms of the divine ideals but in created visbile shape.

Oreation is the spontaneous analysis of eternal reason. Piece by piece the divine mind unfolds itself in nature slowly; patiently and continuously and consecutively, that we may grasp the contents of the infinite soul, that we come at last into full communion, through its symbols, with the character of the divine reason. Nature is the mirror of God. It is the embodiment of divine ideas and aims. And after all since there can be no beginning to the divine reason, there can be no commencement to creation. Creation is not a completed event, but an eternal procedure, an eternal outrolling of divine ideas. Creation is simultaneous and cternal. It is an eternal going forth of God. We perceive it however subject to limitations, and yet we have never found a beginning in nature and we never shall. Ideas are the models of things, but they are eternal; genesis is not absolute creation—it is derivation, it is the going forth of eternal verities. There are no beginnings in nature in an absolute sense; the universe is eternal; not in this form or that, but eternal in process, in order, in career, and in systematic unity. Things, bodies organic and inorganic, souls, sons and planets seem to begin, but in what form soever they appear to day-we may rest assured that they are only transmuted torms of previous forces and substance. Each sunbeam is a transmuted form of eternal power. Power is one, eternal, exhaustless. Bodies and forces are its transformations before the senses. We are carried up to eternal power from each point of the infinite radius of nature. A stone, a star, a reptile, or a soul-when we seek its genesis-lifts us up toward "the great white throne."

Origin of species lands us in the ideals of deity. The life-ties of nature are vital, mental, spiritual. Consider the soul of things, whose ties of unity are not visible, but hidden under the crust and surface of things. Life lines are the invisible currents of spiritual power. Function before organ, force before function, power before force, ideas before power, and a transcendental and unitive reason before ideas, or rather as the essence, substance and constitution in which ideas are evolved.

Religion, then, aspires to make life complete, perfect, sweet sublime. Science shows how this can be done. Religion is aspiration after the realization of the ideal excellence: science slone shows how this can be effected; it notes the facts, discovers the laws, and points out and illuminates the pathway to the skies. The true system of salvation is yet to arrive, out of science alone can it come, and when it does come, it will upset all the old schemes of the church, and the rotter structure of false society.

The true scientiff managed of his relations is the only science of same tick.

Man, his organic moulties, food, drink, work, rest, marriage and parallels, society, sulture, inspiration, destiny these are the elements of scientific salvation. Consider them deeply, carefully, fully.

TER CREAT SPIRITUAL MOFRESHY.

It denies the "regeneration" of orthodoxy, that it may turn the attention of all to the necessity of a true, rightcous, and spiritual generation of souls. It destroys the law of comeion, that the soul may be a law unto itself. It transfers the aceptre of authority from matter to spirit, from body to soul, from idols to ideas. The soul weighs more than suns or whole systems of suns. It is more immense than the immensity it comprehends. It is greater than all the works of all the world, for these are only broken syllables from its tongue; fragments of its ideas; detached beams of its eternal beauty, far-fallen patches of its luminous photo-sphere.

ALL POWER IS SPIRITUAL.

The external world is only the form and ensemble or image of the ideal; ideas of spirit. Matter only a precipitation of spirit,

Souls contain the cosmical photography, etc. The soul surrounds itself with all beautiful and musical types, because it contains within itself all the archetypes of beauty and music. Its procession is the procession of suns and system melted up into thoughts, into consciousness. Infinite are its possibilities.

Education is the mightiest word in human speech; it signifies the limitless capacities of man, the measurcless attainments of all future ages; it suggests that perfection and truthfulness of character which constitutes the selfevident intention of nature, and in the empire of social life opens up the only royal road to an era of universal light, liberty, and love.

Will it be said, this is ideal; no nation or individual is so educated to day; nor does the best education we can now attain reach in sight of this ideal standard. Granted! I am bound to show merely that all true education tends to this result; that every step we take in this direction is a step away from darkness toward this light, away from crime toward this ideal virtue, and away from the age of the brute, and toward the age of the brain, the heart, and the angel in man. And who so ignorant, or so false as to deny it? I hold, that society is found to aim at the realization of its highest ideal; for in no other way can it advance. It is this ideal which has in so far charmed the world out of its savage estate; it is this ideal alone which has made possible the grandest heroisms of history.

Nature is economic of power; no gathered moity of it ever slips through her fingers; in each new-born generation it accumulates from age to age. We stand upon the pinnacle of a hundred centuries of human experience.

TRUTH

Truth is one since the Empire of Nature is a Universe -and not a multiverse. Being one, the present divisions of philosophy into fragmentary-patches-shows that real philosophy has not yet arrived. And indeed it is beginning to be said there is no possibility of real philosophy. This philosophic skepticism results from the want of unity of method from the setting up of arbitrary and unnatural divisions-parceling out into fields the great domain of the world, and isolating each field from all the others.

To affirm the personality of God, is to push one's self out of the reach of probing his existence; to utter a contradiction in terms, and becloud all science and philosophy in the superstition of ignorance and harbarism. To axiom. And so of the wisdom, order, beauty, harmony | probe the existence of a "personal God," involves the task of demonstrating the actuality of an infinite person, which a nullity. These terms are incompatible

It is assumed that the indestructibility of both "matter" and "force," is established; scientific men so assert; but if asked how it is established, they would find it impossible to answer, except by the employment of transcendental ideas. No experience, no experiment, no induction has yet made an exhaustive analysis of Nature's entire domain.

No conservatism can arrest the universal forces of the world; man cannot even permanently arrest the flow of the smallest stream, for the source is far above the earth in the open heaven; so with the currents of progressive power; they stream into us from every sun and star-and lift us toward their source in the far deeps of Siderial Empire.

Again, man is the product of the universe as a chenomenon, and is composed therefore by the truth. Since he is, he is substance, and all substance is eternal. Is not truth substantial? If truth be not a mere phenomenon, it must besubstance, for substance and phenomenon, being and appearance, exhaust the categories of universal nature. Under these two heads nomenon and phenom, all this are grouped. All facts, forms, motions appear under the one: all substance, power, being, under the other. No third part is possible. Truth then is either a neumenon or a phenomenon. If a neumenon it is eternal and infinite. If a phenomenon it is finite, passive, fleeting, transitory. If the first, it is God, truth, power; if the second, it is only a mere shadow or bubble rising to the surface of the sea and then sinking again into its infinite deep. See what follows: If a phenomenon only, and man he, too, only that then the latter may perceive the former, and both may perish in the very act of perceiving, and being perceived. But if man be real substance and truth only a fleeting show, man can survive the truth, is greater and more authoritative than the truth, and may survive while the truth perishes. But this too contradicts the funds. mental and intuitive faiths of man. If man be substance and truth be substantial too, then man may know the truth per se, for it constitutes the very essence and law of his knowing powers. Then see what follows this idea of truth. There are absolute truths, viz, the axioms of mathemetics, an illustration. Also the axioms of moral law, viz., goodness is the only virtue. Again the relative presupposes the absolute, the finite the infinite, and the contingent the independent.

We see the relative forms of truth through sensation, but not the truth itself. The outward world furnishes us with only the forms or images of truth of ideas, but not with the very substance, essence and spirit of it. External nature is a vast symbol or type of divine qualities, but the archetype thereof is the pure, the transcendent and the eternal vestige itself. If there be any divine spirit, there can be no "matter." And since truth is spirit, for only transitory forms of expressions of truth are found in the outside world. Life is light, light is God, God is truth. Heat, light, electricity, magic, nerve aura. We can find the fossils, forms of truth in the crust of the globe; but the truth and law of origin of type and species escapes the whole visible world. Nature as we see it, piece by piece, is but the broken features of the whole with, the whole mind of God. Buns and stars and systems are but broken lights of Thee Of Thou Infinite Wholeness, Holiness.

Could we at once take in a clear view of the whole cosmos, no broken features were seen; but this even externally done, would furnish us an unbroken image of the whole truth, not with the spirit, essence, life or substance of truth per se. The forms of truth only address our senses the very truth itself only our spirits; but broken lights are the rays of acience. The soul is greater than all science and can see truth, substance to substance, spirit to spirit.

> (To be confined.) Convertent by H. Tuttle & G. B. Stabbins, 1878

"Religion and Science"

To the Rolfor of the Religio-Prilappenical Journal: In a late issue of your paper (No. 12) which assumes, by its title and in fact, the philosophical and religious—and I trust scientific as well,—the three in can.—I see an article by Prof. Payton Spence, on "Religion and Science"; and its first sentence is, "Religion will eventually become a science, but in doing so, it will cease to be religion; and the argument to assign the proposition. be religion"; and the argument to see all this proposition follows at length.

Such a proposition is not acceptable to me, though (and it may seem quite curious that I have inle say) I can find but little fault with the statements made by way of argument. The error, whatever it is, and by in my opinion (as have a large proportion of errors in religious priemies) from a misconception, or misstatement, of what religion is. He proceeds thus;— "Alchemy lost its identity in chemistry, astrology gave way to astronomy, and religion, like both alchemy and astrology, being a system which is composed mainly of supposed facts and their imaginary relations, must pass away and be forgotten, just as fast as the real facts are discovered and their true relations understood"; and then comes a showing of "what will be the nature of that religion which having become adapted shall coose

that religion, which, having become science, shall cease to be religion."

Now, Mr. Editor, so far, according to my view, this is about all wrong. Alchemy never lost its identity in chemistry, in any sense that is here implied by this as-The word chemistry (simple Greek) came to be used for alchemy (Arabic and Greek) (al meaning the) at or about the beginning of the 17th century, for "short," or for tancy, or by chance, and not for the reason that there was any difference in the meaning of the words, or that the one imputed more science than the other. That branch of human learning that made soap ages age, under the name of alchemy, does it to-day under the name of chemistry. True enough, under the name of alchemy, it undertook things now deemed impossible; such as the discovery of a composition that should change cheap metals into gold. So, also, does it to-day undertake things that it does not accomplish, such as the burning of water for common heat and light; and, until it does, the world will say "impossible." In all this there has been from the first until now, a constant growth. The change of name has imputed nothing. In the same way the word psychic is now supplanting the word mental in metaphysics. In geography there has been no change of name; yet the first efforts at geography were as crude, compared with the present knowledge of the earth, as were the first efforts in chemistry, compared with those of the present age; and will the learned Professor say that geography has become a science, but in doing so, it has ceased to be geography?" If not, then all his argument comes from a casual change of name, and not of

But I have said that the error arises from a misconception of what religion is; I mean rather the true definition of religion. I am not willing to limit religion to that which is "wholly imaginary, traditional and unsulf or head with the same of the real," as he does; but I would extend it to that which is known in fact, and provable in a scientific way, as well as to matters subjectively assumed, deductively inferred, or attained by faith alone. I will give my definition of the term religion, and I insist that it is in accord with common use, notwithstanding it had once a more limited signification. That department of man that asks, in a spiritual sense, What am I, whither am I going, shall I exist after the destruction of this body, is there a Spirit-world, and what is it, and what my relationship to it, do spirits commune with mortals, and what imports their communications, is there a God, and what is my responsibility to Him, and questions of like character,—that department is his religious department; and the opinions he holds on these matters, constitute his religion. Now, science may as well invade this department as any other. Science may as well give proof of spiritual worlds as material worlds of their inhabitants as well as of the inhabitants of another continent, and of our relations with them. Say that until now we have supposed that there is a Spiritworld, and that spirits communicate, and yet the supposition rests under some clouds of doubt; but still we accord our life to that belief; and now science steps in and demonstrates to the senses that this supposition is true, and gives affirmative answers to all the other questions with proofs; and we come to know instead of believing simply without such proofs,—do we have any the less religion? The quality, true enough, is likely to become improved by the correction of errors before entertained. A great change is wrought, too, in quantity, if you may so speak; knowledge is added to weak faith, giving greater confidence. But it is religion still; more of it and better, but religion still. The same work that science does in every other department of human

ity is done and is to be done here. I suppose that I may admit, Mr. Editor, that this is rather a pet phrase with me, "Spiritualism is my religion," and I hope I may be pardoned, for this is my only chance to have any. This also is a favorite thought with me, that Spiritualism is a religion, distinguishable and better than others, in that it is demonstrable, scientific, philosophical; and I judge it is so with you as you float the banner inscribed "Religio Philosoph ical." We meet the world as religionists. We are written down as religionists. We capture them as religionists, and supplant their erratic creeds, dogmas and beliefs, by facts and truths, scientific and philosophical in that they are provable and reasonable. Spiritual-

ism is the more a religion, the more it is so sustained. I have taken occasion to give to my thoughts another form of expression; and the title shall be SCIENCE IN RELIGION.

Oh, when will bright Science, the true polar star, That beams o'er the broad fields of learning afar, Shine clear on the soul, and enlighten its vision?-Establish in reason its essence and power, Give knowledge for faith that may change every hour, And judgment for hope in some fancied Elysian?

Twin sisters there are, of some noble born-race. Pure, beautiful, rich in each heavenly grace; And 'tis said, from on high to the earth they descended. The future's bright glories one holds to the view; One teaches the heart that the pictures are true; And by them the two worlds are supposed to be blended.

With Faith and with Hope on the right and the left, This life cannot be of all beauty bereft. Nor will joy disappear under deepening sorrow; But rather will pleasure transfigure all pain, And shadows will change into brightness again. As the night is dissolved in the beams of the morrow.

Beyond the short earth-bounded range of our eyes, Far away in the depths of ethereal skies, It is thought that they open a star-begemmed portal To a world where the spirits, translated from this, Shall dwell in pure wiedom, shall revel in bliss,

In freedom unbounded, in being immortal. But as man goeth down and is seen here no more. Dark doubts will advance, like the mists to the shore From a clouded, untraversed, mysterious ocean: If the soul is still living, why will it not come To guide the poor wanderer on to his home,

And requite his sad longings, his faith and devotion ?" What is this that I see, what is this that I hear? feel that some Heavenly presence is near.

And a light the far hills and the clouds is adorning! Tis the voice of the loved that have passed from the

Tis the bright light of Science that pierces the gloom,-

Of Science that comes as the sun of the morning! The veil of the future is parted in twain! No more shall our vision reach forward in vain To the regions of being beyond the dark river. Faith glides from our trust as we feel that we know: Hope falls to express what assurance can show Of the life that shall be, and its glories forever.

Rejoicel as this sun marches on in its might, Our doubts fade away as the mists of the night, And in Knowledge we stand for the right and for

His beams shall expand us in wisdom and love, Till this earth shall become like the Heavens above In its joy, in its peace, in its uses and beauty. EDMUND S. HOLDROOK.

Chicago, Jan. 5, 79.

A NEW SPIRITUALIST SOCIETY.

Minutes of a Meeting Held at the Parlors of Mrs. H. H. Creeker, 461 W. Washington Street, Monday, January 18th, 1879.

On motion of Col. Vallette, Judge Holbrook was ap-

The meeting being called to opier, the Chairman invited those present to state the object of the meeting.

Col. Vallette stated the object of the meeting to be the formation of a society for the discussion of spritual philosophy and investigation of sprittual phenomena. na, and read the following preamble and resolutions drafted by the Committee appointed at a previous meeting:

PREAMBLE.

WHEREAS. There is in the city of Chicago a large number of individuals who have been convinced beyoud the possibility of a doubt of the truth of Spirit Communion, through manifestations of Spirit power and intelligence, and an equally large number who are anxious to gain this knowledge, none of whom are attached to any society or practically cooperating for the investigation and governs advanced to the tenths of investigation and general advancement of the truths of

the Spiritual Philosophy; and,
WHEREAS, Profound thinking minds everywhere are
coming to the conclusion that the only true method of
arriving at a knowledge of the Unknown is by systematically pursuing the analytical investigation of known facts which lead in that direction, and open up the way that conducts mankind into the temples of spirit-

ual knowledge. And, WHEREAS, While we are living in an age of progress which embraces not only an advancing knowledge of Science and Philosophy and our relations and duties to our fellow-men, but, also the relations which our lives here bear to the future, or purely spiritual lite, we realize that we cannot fulfill the obligations incumbent upon us as rational beings, unless we take steps to advance the spiritual growth of mankind and assist the general progress of the race, and demonstrate

our earnestness by practical works.

THEREFORE, To the end that all who earnestly accept or seek to ascertain the fact of spirit manifestation and communication, may, by united action, conference, investigation and counsel advance our knowledge of spiritual things and thereby aid in benefiting mankind, do hereby adopt the following motto and articles of organization: MOTTO.

Investigation and free thought will lead us to the

ARTICLES OF ASSOCIATION.

ART. I.

Name.

This association shall be known as the Spiritual Conlerence of Chicago.

Objects of Organization.

The objects which the members of this society have in view in organizing, are in general terms, to investigate the phenomena of spirit influence and control, the discussion of spiritual philosophy and the attainment and promulgation of knowledge upon these subjects as means of promoting the welfare and happiness of all mankind.

ART. III.

Membership. This Society may receive members on such terms as its By-Laws may provide.

ART. IV.

Officers. The officers of this Society shall consist of a President, Vice-President, Secretary, Treasurer, three Trustees, and such other officers or agents as may be deemed necessary, and whose duties, in general terms, shall be agents in other similar organizations, when not specifically limited, or provided for by the By-Laws of this

ART. V.

Amendments. The articles of association of this Society may be amended by a two-thirds vote of all of its members. at a regular society meeting, provided the proposed amendment has been submitted in writing at a regular

meeting of the Society, at least one week before the ART. VI.

By-Laws. By-Laws, not inconsistent with these articles, may be adopted and amended at any regular meeting of the Society, by a two-thirds vote of all the members present: provided, that not less than fifteen members are in attendance which shall constitute a quorum. A less number shall have power to adjourn from time to time

until such quorum shall be obtained. ART. VIL Restrictions.

Any amendment of, or addition to, these articles of association, which shall provide for a creed, articles of fatth or platform of principles, except as stated in article 2nd, shall be utterly void and of no effect, any provision in these articles for the amendment of the same, to the contrary notwithstanding.

ART. VIII. Officers-How Elected.

SEG. 1—The first board of officers may be elected on the day of organizing the society, without formality. All subsequent elections, shall be held in accordance with the By Laws of the Society. Officers shall hold their respective offices until their successors are severally elected, and enter upon the duties of their offices. SEC. 2—A failure to elect any officers, or all of them when provided by the By-Laws, shall in no wise affect the organization, but officers then in office shall sever-

ally hold over until their successors are elected and enter upon the duties of their offices. ART. IX.

Vacancies-How Filled. Any vacancy which may happen by death, resigna-tion or otherwise, of any officer, may be filled in such a manner as the By-Laws may provide.

ART. X. Powers of the Society.

The powers of the Society are unlimited, except by the provisions of these Articles of Association; the By-Laws of the Society, and the Laws of the land, and except that no political, sectarian, or other question not relating to the objects of this organization shall be considered or discussed.

After the reading of the above it was moved and seconded that the preamble and resolutions be adopted.

Moved and seconded that this meeting be constituted a committee to canvass for members among their friends and to meet on Monday the 20th inst. to report progress

Moved and seconded that a committee of three be appointed to select a suitable room for meetings, etc. -Carried.

The Chairman appointed Messrs. Harmount, Vallette and Kayner as the committee.

Moved and seconded that the thanks of the meeting be tendered to Mrs. H. H. Crocker for her kindness in

giving the use of her parlors.—Carried.

Moved and seconded that the meeting adjourn to meet again on Monday, January 20th, at 7:30 P. M., at same place.... Carried.

name place.—Carried.

The following named persons then affixed their signatures to the proceedings: Edmund S. Holbrook, H. F. Vallette, J. W. Harmount, A. J. Colby, Mrs. H. H. Crocker, O. A. Bishop, Mrs. Bettie York, Mrs. J. W. Harmount, D. P. Kayner, C. L. Barber, Mary M. Barber, Marion Ellis Clapp, John W. Clapp, John Holbrook, John W. Free, T. J. Matteson, O. S. Matteson.

Woman and the Mousehold.

BY HEATER M. POOLM. [No. 151 East 51st street, New York City.]

THE COOPER UNION.

The women of this country owe an unlimited debt of gratitude to the venerable Peter Cooper. The grand building devoted to "Science and Art," which stands at the intersection of Eighth street and Fourth avenue, in New York City, is a monument of his wise benevolence toward his young countrymen.

This property was finished and transferred to the trustees in the year 1857, at a cost of \$630,000, to which has since been added \$783,000, beside the income of the endowment of \$150,000 for the support of the Free Reading Room.

A system of day and evening schools has been maintained during eight months of of every year, in which more than 3,500 pupils have been taught the rudiments of science and art. The free reading room has had a daily attendance averaging 2,500 in number, and free evening lectures have been given by competent professors, two or three evenings every week.

The Trustees say in their report: "The Cooper Union grapples with all social and industrial problems in a very radical way, by promoting the power and the means of their solution rether them decreatizing." their solution, rather than dogmatizing upon theoretical methods. It aims to educate the industrial classes into intelligent skill. as a necessary antecedent to their prosperity and happiness. It regards some form of productive and skillful labor as adapted to all capacities, ranks and conditions of men and women; not only as a resource against sudden destitution or the accidents of fortune, but as promoting individual independence, happiness and true endeavor. Accordingly, this institution offers its advantages to the rich as well as the poor; to those independent of paid employment, as to those who are so dependent. * * * The Cooper Union cannot be regarded merely as an eleemosynary institution, but as illustrating a great idea-the union of productive labor with the refinements, the training and the education that make human life worthy and happy. * * Its principle underlies republican institutions and true progress in civilization—the education of the indus-trial masses."

It must be borne in mind that there has never been the least charge made to those who reterve instruction, or who partake of any privileges of the Union, save in the small, yearly class of art amateurs, by ladies

who prefer to pay for instruction.

The report further says, most admirably, that "the dignity and safety of woman involves the integrity and progress of republican institutions. * * The necessity of self-support is as imperative on many women as on men. Skilled employments and industrial arts of many kinds, are better adapted for women than men."

The number of admissions to the Art School for women, during the last year, was three hundred and forty-five, and about twice that number were reluctantly refused for want of room. In Wood Engraving and

Telegraphy there were eighty-eight more. The school has departments in drawing painting, photography, wood engraving and

normal teaching.

The instruction is ample and thorough. In fact, the training is so severe, technically, that only fifteen girls were sufficiently far advanced to take lessons in painting.

Many of the pupils are preparing to be teachers and others are fitting for invention and Design, especially for carpets, wall paper, etc. In fact, industrial design is becoming a special feature in American art and twelve of last year's pupils made permanent engagements at the close of the school year. It is gratifying to learn that the purpose of this noble school of art, in furnishing every student with independent employment, has commenced, in many instances, while the pupil is still under tui-tion. Nine in the Antique class of drawing, earned \$1,915; ten in the Normal class, \$8,-289; and thirty-three in Photography, \$2,-352. These, with others in different branches of art, earned for themselves about \$11,000 in one year. Some of the pupils, with won-derful industry, have obtained the money for their support, while at work, by teaching, and the sale of pictures. The Decorative Art Society has been to them a patron and a stimulus to labor.

GENERAL NOTES.

Pottery painting has been introduced into the list of art work here during the last

Miss Susan N. Carter, the able editor and compiler of books upon art, is the Principal of the Woman's Art School, while R. S. Gif-ford, Wyatt Eaton, and J. A. Weir are names sufficiently well-known to be guarantees of the high standard of work which will be required.

Charity is of value, as it gives training or fits its object for independence. Then what a grand example is this of true beneficence, to the rich men of our country

The Sorosis of Jacksonville, Ill., has held its tenth annual meeting.

Mrs. Anderson, the walkist, has demonstrated that a woman can possess an immense amount of strength, pluck and indur-

A woman's socialistic benevolent society has just been organized in New York City. It began with fifteen members.

Senator Sargent's two daughters have both studied medicine, and the elder having been graduated is practicing her profession at the Freedman's Hospital in Washington.

Mrs. Martin Evans Lewes would not at first sight attract special attention, for she is small and slight in person, blue-eyed, gray-haired and plain. But presently one discovers that she has the sweetest of sweet voices and the loyellast smile in the world Among the persons receiving calls on New Years's Day in Washington, was Mrs. Bruce, the bride of the colored Senator from

Mississippi. A large number of Senators, Representatives, and other public men paid their respects, and were received very gracefully by Mrs. Bruce. The tribe of Oldtown Indians, in Maine

is said to have lost, under the influence of education, almost all traces of its native character. A letter written by one of the Indian girls of Oldtown to a family in Belfast, is reported to have been conspicuously good, both in composition and scholar-

Mrs. Susan C. Waters, artist, of Bordenton, N. J., makes the painting of animals, particularly of sheep, a specialty. She is very successful, and copies of her pet animals are widely circulated.

There are county jails in the land, where neither woman attendant or matron has charge of the female inmates, including the inside and convicts. In the name of de-

cency and humanity, women ought not to rest, while their weak, suffering sisters are subjected to the care of only male officials.

The Sherburne Women's Prison, in Massachusetts, is officered throughout by women. Governor Rice, in speaking of its successful management, says, "The power of love that is exhibited by the officers of the prison, wins the admiration and affection, even of the dull-minded and cold-hearted criminals. It cost \$309,000, but it is worth more than three millions as an example to ali mankind."

"I am almost seventy-one," said Mrs. Myra Clark Gaines to a Washington correspondent, the other day, "and expect to live till I am a hundred and fifty. I come of a long-lived race. One of my aunts lived to one hundred and lifteen;" and seeing the correspondent scrutinizing her hair, "It isn't dyed," she said, "and it is very abundant, falling below my waist."

The Governor of Connecticut says, in regard to woman suffrage: "The cry of 'taxation without representation,' has had great influence in the history of America. Connecticut, true to its traditional love for fairness, so long as colored men were not allowed to vote, exempted their property from taxation. Will you do this for women? I leave you face to face with the question.

John Jacob Astor has erected a new building on Mulberry street, New York City, and presented it to the Protestant Episcopal Mission Society. Its cost was about thirty thousand dollars. The house is to be used as a temporary refuce for wemen and children, who may remain as in-mates for at least a week, while the society endeavors to obtain employment for them, or restore them to their friends. Half orphans under sixteen years of age, will be received for a longer time, and in the "Day Nursery" children will be taken care of in the hours that their mothers are at work.

Polygamous marriages have ever been a great barrier to woman's progress and elevation. Founded in religious belief and practices, these marriages are enslaving thousands of our sex in Utah, and have sought the protection of the Supreme Court of the United States, under the clause of the constitution which declares that "Contrary shall make an law respecting the second gress shall make no law respecting the establishment of a religion, or prohibiting the free exercise thereof."

This high tribunal in a recent decision pronounces strongly against polygamy—and the Chief Justice's opinion is: "Religious freedom cannot be construed freedom to commit acts immoral in themselves, or inconsistent with the well-being of socie-

A society woman of New York City has written a book upon spirit communion, entitled "Do they love us still?" which is freated with entire respect by the press. Mrs. Cornelius W. Lawrence, widow of the late mayor of that name, draws her data in proof of the spirit's return from the oldest histories extant. The Bible, Socrates, Johnson, Franklin and Wesley, give a strong chain of testimony, and she closes by communications made to herself and to other mediums.

Venus Anadyomene is still worshiped by the inhabitants of Cyprus, says Prof. Hall In June a beautiful young girl is taken out to sea, accompanied by a fleet of decorated boats, where she is thrown into the waves. As she rises, she is joyfully rescued and carried to land. There she is crowned queen of the day, and a period of revelry tollows. The innabitants believe that venus was a real person, and that this custom has been handed down from her life-time.

Mr. Wagstaff presented a petition signed by George William Curtis, Peter Cooper, Henry Bergh, J. W. Simonton and a large number of other prominent citizens, asking for the enactment of a law granting widows an active voice in the settlement of estates in which they are interested, and that they may serve as administratrixes conjointly with executors named in a will and that they may have the sole guardianship of minor children. The petition was accompanied by a bill making the provise accompanied by a bill making the provisions asked for, and both bill and petition were referred to the Judiciary Committee.

BOOK REVIEWS.

THE YOUTH'S LIBERAL GUIDE; for their Moral Culture and Religious Enlightenment, by Prof. H. M. Kottinger, A. M. Translated from the Revised German Edition. Milwankee; Trayser Bros. 1877.

Section First gives morals in examples; and Chapter First contains selections from many of the ablest writers, which are not only very readable, but convey an idea of morals in the stricter sense; while Chapter Second is devoted to Public Rights and

Section Second teaches the doctrine of Duties and Rights, including the Moral Faculties, Ethics, private and public Rights and Justice.

Part Second treats of Religious Enlightenment and while presenting many valuable ideas and imparting important knowledge with reference to the histories of religious, he tortures all his ideas into an argument against man's revealed immortality through spirit return and communion and attempts to make his logic all lead to the blank fields of annihilation in the deserts of Material-ism. Such a negation of all the hopes and aspirations of mankind can not stand in the light of the spiritual revealments of this age. Modern Spiritualism, supporting the ancient Spiritualism in its living witnesses of a continued existence, can not be rendered nugatory by dogmatic assertions or logi-cal deductions based on false premises. The hope of mankind does not constitute a fact, but a fact revealed substitutes knowledge for hope. Such are the precious facts of spiritualism when stripped of all fraud and there are enough of them to defy all Materialistic scientists to disprove or overthrow.

Aside from this damaging tendency we should like to see the work in the hands of our youth, but to our mind this is a fatal

THE ETHICS OF SPIRITUALISM. -- We have here an effort to base a system of morals upon the constitution of man. The author upon the constitution of man. The author scouts the idea that man has ever had any higher estate than the present, and needs no other redemption than he is certain to obtain by his inherent susceptibility of infinite improvement. In Spiritualism and its teachings of the future, the author seems to find more authoritative lessons of morality than are to be derived from the experience of the past. We are asked to listen to a voice. To us, we frankly admit, no voice from beyond the confines of this world has ever made itself audible. In the words of the poet, the author "hears a voice we can-not hear."—Magazine of American History

years standing, has, in connection with his attention to Spiritualism, per se, made a specialty of critical biblical study. His "Biography" of Satan and Sixteen Crucified Saviors" were valuable and timely works, and his recent "Bible of Bibles" fills a niche in antitheological literature till now unoccupied Many works have been published critical of biblical defects and Christian shortcomings, but none, it is thought, embracing so extended a field as has been herein covered by Bro. Graves. In addition to a cursory examination of the other sacred books of the

THE BIBLE OF BIBLES, by Kersey Graves

Kersey Graves, a Spiritualist of many

world, he has embodied in sixty-six chapters a resume of the defects and peculiarities of the Hebrew Bible in its many varied aspects,-in nearly all directions. Its table of contents, as advertised in the spiritual journals, sufficiently indicates its full and comprehensive import. Probably in no other book can there be found so large and varied a collection of the distinctive weak points, crudities, immoralities, contradic-tions, etc., of the Christian scriptures; and it may be appropriately termed, in one sense, a thesaurus of anti-Christian argu-ment, of anti-biblical facts.

One of the most valuable and suggestive chapters in the work, is that upon the hundred and fifty errors of Jesus Christ, Could Christians be induced to carefully read this. as well as the others in this excellent work, there would be, in some directions at least, a fearful shaking up of the "dry bones" of orthodoxy, to the manifest advancement of rationalistic truth. We hope that this crowning work of Bro. Graves' will be utilized by the liberal public as a valuable missionary agent capable of doing much good in opening the eyes of their misguided evangelical neighbors. Let it be widely circulated. We learn that the first edition is exhausted, and that its incidental errors, common to all such extensive compilations, will all be corrected in subsequent editions.
WM. E. COLEMAN.

Leavenworth, Kan.

EVOLUTION EVOLVED: a Part of the Problem of Human Life Here and Hereafter, containing a reylew of Darwin, Huxley and Hacckel. By Wilford. New York: Hall & Co., Publishers, 234, Broadway, 1878.

This pamphlet, of about one hundred and fifty pages double column octavo, contains the concluding chapters of "The Problem of Human Life." In this the author, who is hid behind the nom de plume, "Wilford," attempts to annihilate the entire teachings of Evolution. That he should discover in the writings of Darwin and others some erroneous statements or propositions in regard to their theory of evolution, is not to be wondered at, any more than we are led to wonder at numerous erroneous argu-ments and conclusions drawn by "Wilford" from his own false conception of the meaning of their statements, and his dealing sturdy blows at his own misconstructions.

He has doubtless found out ere this that it is far easier to attack the illogical premises set up by another author than it is to write a work not open to criticism. In his arguments upon the premises of these authors in their support of Materialism, he has wielded a strong pen, and displayed great tact and force. In that doctrine he discovered the real weakness of the evolutionists, and his blows in that direction have been effectively delivered. But we cannot help concluding that like the materialistic evolutionists, the author has at-tempted too much in defense of his pet theory of "creation," and in bending everything to that end has himself overshot the mark. Rowever, it will be used by the ciel gymen as one of the strongest arguments in defense of the Mosaic Cosmogony. It is embellished with portraits of six prominent

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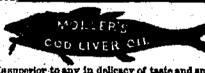
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CHICAGO, ILL., JANUARY 25, 1879.

A Shepherd Afraid of a Wolf.

One would think that of all men the faithful, sincere Christian clergyman, would be most eager to investigate the phenomena giving evidence of supersensuous powers in man. Called upon twice a week to read from and expound Scriptures dealing largely in records of such phenomena;-to preach the great doctrine of immortality, and enforce it by all the proofs accessible to the most studious research,-it would seem as if such a teacher, if really in earnest, would hall with joy every fact in human experience having a bearing upon the subject of spiritual faculties and existence.

Especialty in these days, when men, trained in the physical sciences, are coming forward one after another to throw doubt. by their speculations, on the fact of another life beyond the present-to rule out spirit and Deity, and make blind, objectless matter the all-in-all in the universe .-- one would suppose that any person, claiming to be a religious teacher, and making it his duty to qualify himself to answer all antagonists, would solicit light from all quarters. even the most unpromising and humbly, but courageously explore all sources from which a ray of truth may emanate.

Such, however, are not the views of some who set themselves up as shepherds in the spiritual sense. The Rev. Wm. H. Strout, a Methodist clergyman of Lockport, Ill., writes us as follows, under date of Jan. 6th,

"Please do not send me any more of your papers, and I will admit all the phenomena you can prove—only while you call it Spiritism, I shall call it demonstration—that's all the difference.

Respectfully,
WM. H. STROUT.

There would seem to be some little inconsistency in this polite message. Does Mr. Strout mean to say: "I will admit all the phenomena you can prove, only don't send me the proofs by sending me your paper?" Such is all the meaning we can get out of his words; and they involve a contradiction not suggestive of a clear head in the writer.

So, if our facts are proved, they mean demonism, and not spiritism, according to the estimate of the Rev. Mr. Strout! A theological teacher ought to know that the Latin word damon means simply a spirit: and that it is modern conventional usage only that has given the word the added meaning of an evil spirit. But taking the word in this, its narrow sense, we do not quite see why the fact that our phenomena are from evil spirits rather than from good. should absolve a religious teacher, a pastor. or shepherd, from studying the phenomena, and drawing from them what light and information he can for the protection and guidance of his flock.

Is it nothing in these days, when a Sadducean philosophy seems to be undermining all religious convictions, to prove that there are such entities as spirit in the universe, even though they be bad spirits? Is it not a fair inference that there may be also good spirits, though the latter may not be privileged to communicate with such poor mortals as do not have the title of Reverend prefixed to their names?

This demonphobia, in which Mr. Strout would find his excuse for not manfully facing the facts, what is it but the refuge of intellectual cowardice and laziness? 'Are there not many thirsting and anxious souls to whom the proof even of "demons" would be an awakening and a joyful fact? If evil spirits may encamp about us, may we not rightly hope that the good are not far off, and may sometimes intervene to guide and to guard?

Such an excuse as that offered by Mr. Strout for dodging the stupendous and pregnant facts of Modern Spiritualism, cannot be admitted as coming with any force or propriety from a Christian clergyman in the last quarter of the nineteenth century. If there are "demons", then it is directly within the line of his professional duties to find it out: to trace the mischief that they are doing; to analyze the phenamena and to keep his flock informed as to what is going on in the world of spirit as well as in the world of matter. Plainly this is the duty of one who sets himself up as an ex-

pounder of spiritual truth. There is no escape from the conclusion. We hope, therefore, that the Rev. Mr. Strout, instead of shutting his eyes and crying out "Demonism!" "Send me no more papers!" will manfully gird up his loins, put on all his intellectual and spiritual armor, and go forth to meet the powers of evil, and help baffle their malignity.

We have had enough of these pusillanimous shepherds. It is time that they realize that this is not the age for skulkers. that the intellect of all vigorous thinkers is fully aroused, and that those teachers who would keep pace with it must come forth from their closets and their cushions, and prepare to struggle, not with chimeras, but with proven facts.

The demon that is doing most harm in the world is the demon of intellectual laziness. Pharisaism and pride; the demon that would lead a man to rest content with his immature opinions, as if they were the perfection of all possible truth, and to give the cold shoulder even to facts that threaten to disturb his torpor. If the clergy of America expect to retain their influence, and promote the religious culture of the people, they must not raise the demoniac bugbear, but come out manfully and grapple with the live questions of the hour, even though a legion of "demons" stand in the way of their manifest duty. Shall a follower of him who, by his strenuous, intrepid will, could cast out devils, now find an excuse for their inaction in a miserable dread of what they call "demonism?" O, ye blind leaders of the blind! get eye-salve, and let not your discipleship be a mere mockery and contradiction of the spirit in which he, you profess to regard as your exemplar, worked!

PHYSICAL PHENOMENA.

Hints to Investigators and Mediums.

1. An honest and consistent medium will, in his own interests, desire that the tests of the phenomena shall be so stringent as to preclude suspicion or doubt. He will wish to have such conditions as no mere impostor can submit to.

2. Phenomena occuring in the dark should always be accepted with caution; but there are conditions which even darkness does not vitiate: for instance, where the medium comes, unattended, into a room with which he is unfamiliar, and while his hands and feet are held, musical instruments are intelligently played on and independent hands are felt. But the hands and feet should be grasped before the room is darkened, and, if released for a single moment on any plea whatever, the light should be struck and the conditions again resumed in the light. Never trust to the sense of feeling alone in such

8. To establish extraordinary facts, the proofs must be extraordinary, and this the medium, unless he is either a simpleton or an impostor, will admit and act up to.

4. A medium known to be unscrupulous, mendacious, or tricky, should be trusted only where the phenomenon is of such a character that it would be unreasonable even for the most unbending skeptic to deny its occurrence. For instance, if the investigator is allowed to take his own locked slate, untouched by the medium, and to hold it out in his presence, in broad daylight, and if under these conditions there is produced a written message, especially if it indicate the possession of knowledge only to be obtained by abnormal means, e. g. by clairvoyance, the test is irresistibly strong. This has been repeatedly done.

5. Conditions, however, ought to be so stringent that nothing is left to depend on the assumed good character or respectability of the medium. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion, but only by actual knowledge. Faith cannot become a factor in the problem. The experiments of Hare, Varley, Crookes, Zoellner, Barkas, and especially those conducted in London by the Research Committee of the British National Association of Spiritualists, prove that absolute scientific verities can be arrived at in Spiritualism by patient investigation.

6. Where a medium has been repeatedly tested by all the investigators present, of course there can be a relaxation of stringent conditions for familiar phenomena, but not for any new ones.

7. It is hard to state generally the absolute test conditions for all cases. We have given two examples for particular phenomena. Investigators must exercise their reason in fixing absolute conditions.

8. Where several investigators are present, it often happens that the responsibility of scrutinizing closely, is so divided that no one person gives to the medium's movements all the attention required. Each thinks that his neighbor will make up for his own deficiencies, and that in the aggregate there will be certainty. This is a delusive supposition; and so the most successful results (as in the case of the slate-writing phenomenon) are often obtained where only one investigator is present with the medium.

9. Investigators who are jointly investigating, should consult together in advance of the sitting, and each take his particular share in the general scrutiny. Impose such conditions that it shall matter not to you, in a scientific respect, whether the medium is honest or dishonest.

10. When you have had one successful scance, before publishing it to the world as conclusive, try another, and still another. varying the conditions if possible, but not making them less stringent.

11. Distrust the medium who would have you think that he must have his own particular room, because of its "magnetism," for his manifestations. The genuine medium will almost always let you choose your own place for a sitting, provided there are no obvious objections to it. Investigators should carry with them the most harmonious personal conditions possible, and approach the presence of the medium with a feeling of kindly interest. Absolute test conditions should be imposed upon mediums for physical manifestations without subjecting such mediums to physical injury, pain or discomfort.

.12. Cut out 'these hints, submit them to the medium, and learn from him or her what objections, if any, he or she may have to any part of them. Give not too much credence to excuses for modifying strict conditions. Surely if any person is directly interested in having conditions that shall carry conviction to the scientific mind, it is the genuine medium himself.

13. It would be well if every recorded sitting were held (1) in light sufficient for exact observation; (2) without a cabinet or means of concealing the medium from view. Private investigations need not be so fettered; but should not be recorded for the public.

Asking Aid from the Public.

Each year we receive a number of requests from those who have been so unfortunate as to lose their property, and trom others who have never been fortunate enough to have any, urgently demanding that we open our columns as a medium through which they can appeal to the public for help. These good people never dream, apparently, that there is any thing presumptuous or out of character in their request. Since the inception of the movement for raising a thousand dollars for Bro. Peebles, we have received several letters from different people, some of whom we never heard of before, and who are not subscribers, all telling tales of misfortune, and asking donations from the spiritualistic public.

We only wish we had a "Big Bonanza," or a "Comstock," from which we could satisfy these good people, but as we have not, and do not believe in using the Jour-NAL for the purposes required, we beg that these requests may not be sent us in the future. There are rare exceptions like Bro. Peebles' case where asking for assistance in this way, may be permissible and all well enough. If a man or woman has worn out in the public service, or made some great sacrifice for the public good, then the public owes them a debt. We know of several for whom a fund ought to be raised; lecturers and mediums who, in days gone by, have made many hearts leap for joy, with the newfound knowledge of continuous life and spirit communion, and who are now eking out a drecarious existence. There should be a large and permanent fund raised for this specific purpose, and only the interest thereof used from year to year.

Those Hints.

Some months since we published a few suggestions intended to facilitate accuracy of observation and certainty of genuine manifestations. These suggestions were prepared with much care and thought by some of the most able and experienced Spiritualists, and met with general approval. Since their first publication, we have been constantly in correspondence with those best able to advise, both in this country and Europe, seeking to perfect them still further: as the result, we have made a few unimportant changes in the language to meet objections raised, but substantially the "Hints" remain as first published. Among others who have endorsed them, are Prof. Wm. Denton, Samuel Watson, W. E. Coleman. Giles B. Stebbins, Dr. N. B. Wolfe, Mrs. E. L. Saxon, Hudson Tuttle, Stainton-Moses, of London; Lyman C. Howe, Mrs. Maud Lord-Mitchell, Mrs. R. C. Simpson, Dr. D. P. Kayner, Prof. Milton Allen, Mrs. O. A. Bishop, Mrs. H. H. Crocker, and Mrs. Kate Blade. The last ten mentioned are themselves me-

These hints are not put forth as mandatory, nor in a spirit of dictation; they do not prescribe how the manifestations shall occur, but only aid in determining whether they are man-made, or are really spirit phenomena. Recent events show their wisdom and the absolute necessity of having some guide. We hope all lecturers and mediums, and in fact every reader, will study them carefully, and then without delay write us a candid opinion. There can be no conflict of interest among honest Spiritualists in the study of Spiritualism, though there will of necessity be differences of opinion.

Flower Manifestations.

So much uncertainty usually attaches to this phenomenon, that we take unusual pleasure in publishing well authenticated accounts of its occurrence. In December a seance was held at the residence of Messrs. Tuttle and Lewis, on Ashland avenue, for the benefit of the Peebles' Fund. As the Society for which he was lecturing, feltanxious to assist, and was too poor to do so. this plan was hit upon, and Mrs. Simpson, of 24 Ogden avenue, was invited to give her services.

In the presence of a parlor filled with friends, and in bright gas light, under strict test conditions, fresh flowers were brought to several in the room. The delight of the recipients was unbounded, and all present feit that, unlike many entertainments for charitable purposes, this one had been worth far more than the admission fee,

Rev. Charles Caverno's Rejoinder.

To ter Editorof ter Religio-Prilosoffical Journal: I intended to reply to your comments on a note of mine to you, published in your is-sue of the 28th ult., at once, but have been compelled by other duties to delay.

A careful re-reading of your editorial this

morning, however, makes me less desirous to say anything further on the matter than had been before, because in the main your comments are satisfactory to me

That I went beyond the letter of your enquiry in what I wrote, is true enough. That any wit of mine, either natural or acquired, escaped me in this course, I deny.

I deliberately took the step for the very purpose of securing such an answer as you made, or such answer as you might feel warranted to make. That you make the answer you do, is a matter of devout thank-

I did not mean—I do not think my language so committed me—to charge all Spir-itualists with laxity of morals. But I did want to know whether some very glaring cases of immorality, which I knew to be de-fended as warranted by Spiritualism, were representative of the system or not.

If you say such cases are simply barnacles and not of the timber of your ship, I am glad to be apprised of the fact, and you doubtless are glad of the chance to enlighten

It is, perhaps, to my discredit that I did not know better the unrepresentative character of these cases. It is cheering and invigorating to have you state as powerfully as you do, that the force of the large body of those who believe in Spiritualism is to be be counted on the side of the grand old morality of Christianity in which Goethe says, "The race has a culture-conquest, which it is at no price to give up." We are making brave headway when Spiritualism casts its barnacles.

I grant that these immoralities have no necessary connection with the facts of Spiritualism. The facts asserted may be true, no matter what may be the moral states of those who uphold them. A philosopher could make this distinction. But popularly it would not be taken.

Christianity did suffer in popular estimation because of the false attitude of professors numerous enough to give the impression of representative character on many of the matters you mention. Again, I see no necessary antagonism between the facts of Spiritualism and orthodoxy. And what has surprised me is the ready assumption on both sides that there is some necessary antagonism.

I have no "theological predilections" which foreclose my mind to the facts of Spiriutalism. I have no prejudice, theological or otherwise, against those who hold to the possibility of communication with the piritual world. I am not yet convinced of the actuality of such communication. But now that we are comparing views and attitudes, I must say that I am unable to account for the assumption, which all Spirit-ualists with whom I have been acquainted seem to make, to wit, that I am so preju-

I do not think that my Sabbath services tend to idiocy or immorality, but I find that it is only necessary for a man to get a tincture of Spiritualism, to become con-vinced that he has a call not to hear me preach.

Now can you tell me on what meat it is that this our Cæsar hath fed that he hath grown so suddenly great? C. CAVERNO.

Lombard, Ill., Jan. 8th, 1879. We give place cheerfully to the frank and liberal letter of Mr. Caverno. His first brief

reply seems to have been of a tentative character, intended to draw us out, and make us define our position. Having done this, he now admits that the immoralities charged upon Spiritualism have no necessary connection with it. He says: "I see no necessary antagonism between the facts of Spiritualism and orthedoxy." If he would substitute for orthodoxy the phrase, the religion of Christ, we

would be swift to admit the truth of his remark. The orthodox notion of the resurrection of the physical body is as directly opposed to the teachings of Spiritualism as it is to all the facts of positive science. There may be some other orthodox notions which, if Spiritualism does not disprove, it at least regards as not in harmony with its general facts; but on this point opinions may vary. Most of the early fathers of the church and the Christians of the first three or four centuries, were evidently Spiritualists after the modern type. That is, they believed in our phenomena. Tertullian was evidently acquainted with them, and believed that the soul-body was an electro-luminous organism, a refined, ethereal materiality, Luther, Melanethon, and even Calvin believed in our phenomena. Orthodox Catholicism, even at this day, admits them, and the traditions of the church are full of well-authenticated accounts of instances of levitation, clairvoyance, stigmata, apparitions, etc. So it would seem, that orthodox Christians have been at the same time confirmed Spiritualists, notwithstanding the inconsistency of associating it with a quasi belief in the resurrection of the earth. ly body,

If Spiritualists are not attracted by the preaching of the Rev. Mr. Caverno (which if we may judge from his writings appeal to all cultured thinkers) it must be, not because of their Spiritualism, but because they have been so much under the influence of modern scientific thought that they do not regard Christ as the incarnate Deity. but a human being spiritually endowed above other men.

"Upon what meat doth this our Cresar" (the modern Spiritualist) "feed?" Such is Mr. Caverno's question; and the reply is very simple. If he is an earnest, truth-seeking man, not lacking in the emotional and the devotional faculty, the modern Spiritualist will find his intellectual food in the thoughts of all great thinkers, whether Christian or anti-Christian. He will get light from Julian the Apostate, as well as from Constantine the devotee; from Plato and Socrates, as well as from Pascal and Butler: from the Brahminical writings, the Hebrew and Christian Scriptures; from gious rights should sign it.

Shakespere and Shelley, as well as from Watts and Montgomery. In short he is an eclectic like the honey-bee, and will seek his food wherever sweetness (or truth) can be found. If he does not seek it under the Rev. Mr. Caverno's pulpit, we do not doubt he makes a mistake, and will be a loser thereby; but his range, it will be seen, is very wide, and indeed he does not even hesitate to take these lines as his motto:

Search where thou wilt, and let thy reason go To ransom truth, even to the abysa below.

His confidence in immortality having almost the force of absolute knowledge, he is not open to that objection brought by Mr. Leslie Stephen, one of the leading atheistic writers of the day, against our church-going people. The only remarkable fact about the modern sentiment in respect to immortality (says Mr. Stephen) is "The degree in which the language used by believers betrays the absence of reasoned grounds of conviction and the vacillating and indefinite nature of the conception attained."

We fear there is some reason for this objection; but it has no force if applied to the Spiritualist. May it not be that one motive which leads the latter away from orthodox churches, lies in the fact that he does not hear the great truth of immortality there treated in a way in harmony with his own high convictions; that the associations brought to the subject of death are not such as are congenial with his feelings and his knowledge; and that the views even of the Supreme Being are not strictly such as Christ most dwelt upon; which other great spiritual teachers have held; and to which the broad facts of Spiritualism offer nothing in the way of dissent.

Significant and Encouraging.

The justness of criticisms of this paper, together with those of Prof. Denton, Dr. Buchanan and Epes Sargent, which we have published, seems at last to have been acknowledged. We notice with pleasure that in the heading to the last lecture of Mrs. Richmond, printed in the Banner, the name of the distinguished spirit purporting to control is omitted. The same feature is noticeable in a lecture which her friends have printed here, and the announcements in the Sunday morning papers lately read: "Mrs. Richmond, trance lecturer, will speak," etc. We congratulate the medium and her advisers on this display of their good sense and reason. This step, like many others which have finally been taken by the Spiritual press, and some of the mediums, indicates progress. The JOURNAL has been strenuously opposed, when it has from time to time pointed out the weak places in the conduct of the great Spiritual Movement; but we have the satisfaction of seeing its suggestions adopted one after another. In time. we think all Spiritualists will see that the course of the Journal has done honor to the wisdom of those both in this and in spirit life who assist in directing its policy.

A Word to Healers in the State of Illinois.

A movement is now on foot to procure the repeal of the odious Medical Law of the State of Illinois, which clothes a "Board of Health" with more than autocratic powers. This will involve a considerable outlay for printing, postage and incidentals, and the Finance Committee have decided to make a call upon all interested in its repeal, to assist in defraying the expenses. There should be no delay in this matter. Healers and Spiritualists generally, who desire to retain their civil rights, should take hold of the laboring oar now, to prevent their abrogation by the insidious workings of this law to deprive them thereof through an irresponsible Board of Health, clothed with arbitrary power to operate for the emolument of a few builders of colleges at the expense of the people's right. Remittances for this purpose may be sent to the editor of this paper, and they will be duly acknowledged. You have no time to lose and should do all

"We Want Fuller Information."

Mr. S. B. Nichols, president of the Brooklyn Conference, furnished our Boston cotemporary with a letter similar to the one published in the Journal last week, giving full details of the Oakley-James expos-

The editor of the Banner declines to publish the letter, but mentions it in an obscure way, and says, that with Mr. Roberts, "we want fuller information upon the subject." This flippant and supercliious way of treating the Brooklyn people is exactly in harmony with the course pursued towards the Lowell friends some months ago, and is characteristic of a partizan organ, but not of a newspaper. Such a policy may be the proper one to build up a strong and bigoted faction, but we hardly think it calculated to advance the great interest of Spiritualism.

DEVOTIONAL SPIRITUALISM.—In reply to a number of letters complaining that we sometimes omit this feature of the Jour-NAL, we would say that the crowded state of our columns is our excuse, and we hope hereafter to avoid the omission of what has come to be looked forward to by many as the most valuable portion of the paper.

Petition for Repeal.

We will send to every applicant, a blank petition to the Illinois Legislature, praying for the repeal of the odious medical law. Vedas, and the Koran, as well as from the | Every citizen who loves his civil and reli-

ANDREW JACKSON DAVIS' COLUMN.

RISING AND FALLING OF HUMANITY'S PROGRESSIVE LIFE.—It is the acme of joy to ride up on the inflowing tide; but who can control his sorrow, his spiritual depression, when the power slips down and ebbs away? Children in years, like the youthful in intellect, are joyous and happy when sparkling prosperity lifts them onward. But all true philosophers, or those who see the laws of Nature aright, can practically and will cheerfully harmonize themselves with the drift of the inwrought Divinity. "The dying of an ancient religion, which in its day has given consolation to many generations of men," says Prof. Draper, "presents a mournful, a solemn, spectacle to the thoughtful mind." But if that thoughtful mind had been unfolded in the knowledge of the harmonial principles of germination, progression, development, disorganization, and re-presentation upon a higher and superior stage, its possessor would realize nothing sad, nothing disheartening, but, instead, the whole mind and all its deepest affections would rise into the superior condition of harmonization, practical adoption, enlivened with the melody of thanksgiving and gratitude.

I am not a profound admirer of the budstage of fruits and flowers; rather give me the completed work of the tree, and let me have the perfect fragrance of the unfolded rose; although I know that, having reached the climax of perfection in one direction, both fruit and flower will quickly decline

and disappear. Why all this weeping over dying dogmas? Why mourn the departure of once revered and beloved religions? Poets meditate over the decay of the perfection of ancient inspirations. Artists walk backward to find what they contemplate as the highest and most perfect embodiments of human genius. College-bred ministers quote ancient Scriptures as the only infallible communication ever made from God to mankind.

All this rejection of the present, all this clinging to and worship of the past, is evidence that the era of superficialism has fully dawned. But the superficial is indispensable to the enrichment of the profound. The subsoil is developed and prepared for future harvests by a plentiful use of patent manure upon the outspreading surface, followed by the undergoing plow, guided by the hand of one who can look beyond the present bar-renness and behold the great harvests of the future.

There is a primeval and universal law-the way of an unchangeable Divinity in the constitution of Nature—which works to and fro, up and down, rising and falling, by which potency every world is born, advanc-ed, refined, matured, destroyed. Every religion, every system of government, every form of inspiration, every phase of mani festation, is evolved by this law, and by this same principle everything is forced to subside, is degraded, is prostrated, is dematerialized, and is finally made the foundation for a different, and, in many particulars, a superior development.

When that which begun in the spiritual descends until it is sought no longer by the spirit, but is hunted exclusively by the bodi-Iv senses then the tide begins with energy to ebb, and the life-imparting divinities are taking unto themselves wings. The universal hunger for the superficial—an appetite which refuses the less palpable food of the inner universe—will become more de-graded the longer it is gratified. Spiritual-ization is the high flowing flood title of the divine life unto humanity; but "materializdownward drift of the sea; and lo! the shores thereof will be strewn with multitudinous wrecks. Over all this change the croaker will croak; the children will cry aloud; the disappointed will how! with anger; the misdirected worshiper will mourn and tremble; the ambitious will turn to rend the temple; the selfish will flee into the herd of frightened swine; the indifferent will suddenly awake to what might have been; but amid all, and through it all unmoved and unchanged, will stand the true seers of nature, the harmonial minds, full of culture and refined affections for truth—these, and such only, shall pass through the fiery furnace, and come out without even the smell of fire upon their

REV. CHARLES BEECHER ON "SPIRITUAL MANIFESTATIONS."—This morning I held sweet communion with the "thoughtsphere" in which and from which was born this latest living word of Mr. Chas. Beecher. Like Emerson, like Mme. Guyon, like Goethe, like Swedenborg, and like a goodly number who shall here be nameless, this truth-lover entered into the most sacred Penetralia of "Arabula"—and his book, for the most part, is the beautiful first born of his intellectual de-personalization.

Man's spirit knows not itself through the acquirement of the intellect. In this respect the most eminent scholars and the biggest fool stand upon an equal footing. If anything, the fool, as to the conviction of the presence of God in the inner world, is the wiser scholar.

Mr. Beecher starts upon the spiritual thought-sphere with a reverent sense of the Father "filling his inner sky with light, life, and love." Spiritualists, of the materialization school, have little practical knowledge of "Arabula"—the interior impersonal spirit of all-giorious, uplifting truth; but all those who, without descending to sensuous-ness, have "entered into the kingdom," do naturally (intuitively) take in and comprehend the everlasting teachings of the spirit. In this true impersonal sense, from the

inner world of conscious spirituality, Mr. Beecher regards the Spiritual Movement as "a house hold religion, which is rapidly ex-tending thoughout Christendom." The famlly circle among Spiritualists is the same as family prayers among Christians. Observed from the stand-point of an inner world flowing its forces and personalities into this world, the movement called Spiritualism, is a legitimate consequence of a principle of progress which is common to the entire

The clear-seeing mind of Mr. Beecher discorns the "admixture of incongruous elamenta' which exist in the movement, and which some of us are laboring to reform, and to direct into better phases of operation. He frankly says his volume is designed "to aid those who are endeavoring to turn the movement in right directions."

turn the movement in right directions."

We welcome this friendly arm with joy.

"Heaven, Earth, and Hades," in the movement should be fully explored; their ruling laws and conditions should be fully ascertained; then "spiritual manifestations" may be obtained, and instituted and and annual conditions. be obtained, and justly classified and appropriated, tree from the fraud and jargon which now bar mankind from the benefits of the true and harmonious.

The Citizens League, a new paper, is published at No. 148 South Clark street, in the interests of temperance, at two dollars per annum.

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

L. Underhill, of Concordia, Kan., will answer calls to lecture. Study those Hints, and if they agree with your judgment, adopt them as your rule of

action in your investigations. Professor Wm. Denton has been lecturing nearly every night this winter to good audiences.

SPIRITUAL NOTES, the latest venture of our friends in London, is edited with great fairness and independence.

Our thanks are due to Laura De Force Gordon, for a copy of her illustrated pamphlet-"The Great Geysers of California, and How to Reach Them."

The ladies of East Milton, Mass., gave Mr. Vandercook a reception New Year's Eve, and presented him with a line resewood

Mediums who approve of the Hints will do well to paste up a copy in their reception room with their written approval, so that callers may read.

Dr. Peebles after lecturing several even-

ings and one Sunday in the Unitarian church, Toledo, Ohio, went to Sturgis, Mich. He speaks during February in Cleveland, Hon. H. D. Mackay has arrived in Chi-

cago, and is making arrangements to lecture in the city next week. His great lecture on "The Controversy" is drawing crowded houses wherever he appears.

HAZARD comes to the rescue again, in the last Banner with another three-column narrative of his materialized family. Such a plaster will hardly heal the Oakley-James blister.

Professor Denton commenced a course of six lectures in Boston, Sunday evening, January 13th. Subject of first lecture-"True Science the basis of true religion." The Boston papers say "It was treated in the lecturer's masterly manner." He expects to lecture there until May or June.

PATIENCE! We have a long list of fine articles filed for publication; the pressure is so great that our friends will please be as patient as possible, and above all do not refrain from sending the good things you have; the time will come for them, and if we have them on file, so much the better.

"Dr." Arthur Edward's attention is invited to a communication on our sixth page; headed "Methodist Divines vs Spiritualism." It is written by an old acquaintance of Mr. Edwards, who is able to contribute still more interesting items about the ambitious "Doctor."

OUR HEARTY THANKS are hereby tendered to the numerous friends who write us such encouraging words of cheer, and aid us with their substantial support. We would be glad to publish more of these letlers, but space forbids. Our friends may agaired their offerts ore both in our office and the Spirit-world.

Capt. H. H. Brown will speak for the Brooklyn, N. Y., Spiritual Society the Sundays of February. He would like to arrange for hall or parlor lectures on the week-day evenings of that month, anywhere within twenty-four hours' ride of New York City. When desired, Mr. Vandercook will accompany him, and sing his original songs at each lecture. Address till Mar. 1st, 135 Grand street, Jersey City, N. J.

Charles S. Wilson, of the Chicago Bar, son of Hon. Isaac G. Wilson, has published a critical examination of the proposed amendments of the patent law, in which he clearly shows that the inventor is to be not only deprived of the rights heretofore granted to him, by the monopoly sharks, but is also to be taxed out of existence by annual payments to the government. The progress of our country in the arts and sciences, and our consequent position as a nation is largely due to the inventors, who as a rule, at best, are illy paid, and the proposed law cannot fail but strike at the root of national prosperity.

The Spiritual Conference of Chicago.

This new organization starts out under very favorable auspices. The following officers were elected on last Monday night: Col. H. F. Vallette, president; Hon. E. S. Holbrook, vice-president; John W. Clapp. secretary; Theodore Williams, treasurer. Executive Committee-T. Ormsbee, J. W. Harmount, H. H. Jackson, M. D. The first public meeting will be held at 3 P. M., on Sunday the 26th, in the lecture-room of the Athenseum building, No. 50 Dearborn St. Judge Holbrook will deliver an address. Seats free, and all are cordially invited. The proceedings of a former meeting will be found on another page.

THE OAKLEY-JAMES EXPOSURE, -- An important supplementary statement from Mr. Nichols, confirmatory of his letter last week, is received just as we go to press, and will be published next week.

The funeral services of Wm. Wittenmeyer, lately deceased, took place at his late residence on Fullerton avenue, the 17th Inst. Dr. E. W. Stevens officiated, delivering an able and eloquent address. We were promised particulars in reference to his life and death, but none have been furnished.

Meeting of Liberals in Hall at 112 West Madison street, Sunday, at 1:12 r, m., Brut speaker and subject to be object by the andience.

Notice of Meeting.

The Liberals of Saranae, Mich., will hold an ambiverous meeting at Shaw's Hall, Saranae, to commensorate the birth of Thomas Pains, on Jan. 19th.

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

"Notice."

The Van Buren County Association of Spiritualisis and Liberalisis will hold their quarterly meeting at Breedsville, on Saturday and Sunday, the first and account of February. We are anticipating a good time. Come one, come ali.

S. G. Sheffer, Prest.

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TH": FAT MEN'S CONVENTION.—We can see some pleasure, if no reason, in the convening of a haby show, but we confess we could never see the slightest cause, reasonable or otherwise, for a fat man's convention, unless it be the fact that mis-ery loves company. For fifty or a hundred men, whose several weights range from two hundred to three hundred pounds, to hold a convention simply because of so much surplus avoirdupols, is absurd to say the least. It becomes doubly so absurd to say the least. It becomes doubly so when we reflect that obesity is a disease. What would we think of as many persons emaciated by consumption holding a convention to compare their relative weights. There is but one ground upon which we would advocate another fat man's convention, and that is that they will meet to discuss the merits of Allen's Anti Fat, the only known remedy for obesity. It is seen and reliable known remedy for obesity. It is safe and reliable, Sold by druggists. 25-31.

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PART II.

PART II.

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The Brain.

These letters are all fresh, and foll of most valuable suggestions from men and women who have schieved fame; and to rest them is next to sitting and talking with the writers. Not one of the eletters but is worth, the price of the book. Yet there are 28 of them. Frice, \$1.50; postage, \$ cents. For sale, wholesale and retall at the Religio-Philosophical Publishing House, Chicago.



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itve remedy for these diseases.

To designate this natural specific, I have named it

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The term, however, is but a feeble expression of my high appreciation of its value, based upon personal observation. I have, while witnessing its positive, results in the special diseases incident to the organism of woman, singled it out as the adman or crowning zem of my medical enter. On its merits, as a positive, sate, and effectual remedy for this class of allocases, and one that will, at all times and under all circumstances, act kindly. I am willing to stake my reputation as a physiciant and so confident am I that it will not disappoint the most sangular expectations of a single invalid lady who uses it for any of the altiments for which i recommend it, that I offer and sell it under a POSTIVE SUAKANTEK. [For conditions, see pampilet wrapping bottle.]

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ache, discharge falling into throat, sometimes profuse, watery, thick in others, a dryness, dry, watery, water, weak, or inflamed eyes, stopping up, or obstruction, of the mast passages, ringing in ears, deathers, hawking and congleting to clear the throat, discrations, scale from ulceravoice aftered, masal twang, offensive breath, impaired or total deprivation of sense of smell and taste, discrations, mental depression, loss of appetite, indigestion, enlarged tonsils, tirking cough, etc. Only a few of these symptoms are likely to be present in any case at one time.

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produces radical cures of the worst cases of Calarrh, no matter of how long standing. The liquid residedy may be anusind, or better applied by the we of Dr. Fixmen's bouche. This is the only frem of restration of the infection man better applied by the we of Dr. Fixmen's bouche. This is the only frem of restration to silvented High Ur and PREFECTLY APPLIED to all parts of the iffected mand passages, and the chambers or cavities consummicating therewith, in which sores and slows frequently exist, and from which the catarrial discharge generally processes. It was in pleasant and easily anderstood, from december accompanying each matrument. Dr. SACES Catarria Remedy cures recent attacks of "Ook in the Med?" by a few applications. It is mid and pleasant to use, containing so strong or caustic dying or poisons. Catarria Remedy and Dunche out its designed.

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Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Awakening, or the Angel Visit-

by Mas. E. R. Mughes,

That wild glad dream of love is over, That hollow hope forever past. Yet'round it's ashes there doth hover A charm too beautiful to last. The augels saw it's rising splendor, Shed by the glory of it's beams; They softly whispered, "Oh, remember Life's hopes are ever fading dreams!"

Soft as the balmy dows of even' These bright ones flitted to and fro; My cup of bliss was dashed and river, Ah! then they came to soothe my woe. Like gaure tints their garments shining Their eyes a softer, deeper blue, They sweetly said, "Your sad repining Has called us here to comfort you" Your idol by a vice o'ertaken A vice that rains soul and brain: While you, poor stricken lamb forsaken Shipwreeked on life's rolling main, Look up, the black clouds now are breaking,

There's something bright in store for you,

For in this world are many shadows, But sunbedme chase the clouds away. While sefter, greener grow the meadow, When suns and showers together stray, Affliction ofttimes proves a blessing, A nobler, truer life is born. Wealth, honor, station, win caressing Which flees us when the heart is toru.

Your soul shall find a sweet awaking

As flowers unfold 'neath falling dow.

And oft we miss life's sweetest treasure When we pursue some selfish aire, For Providence will heap the measure, Of those who seek the golden grain. Behold, the barvest now is ripening, Soft winds are recking on the leaves, Sunshine around your pathway brightning, Go forth and gather in the sheaves.

Do carnest, work with firm endeavor, Where vice its victims doth control, Till overy kindred tie dissever, And peace emancipates the soul. Tell them the story of a city, Where their condition saints deplore, Where God supreme in love and pity Awalts their manhood to restore.

Toll in the golden field of progress, Wave vir ne's flowery banner wide; Peace your heimet, truth your fortress God and conscience be your guide. Lo, the heavens are bending o'er us, All bright with rosy dawning day; Angels will chent in joyful chorus. "Bweet halielulahs ground your way."

Methedist Divines vs. Spiritualism.

The great Methodist church ower its existence primarily to the phenomenal element of Spiritu-alism. John Wesley's mother was a medium, and the old Wesley parsonage at times fairly rang with the tread of unseen forms. No Methodist doubts the truth of the exciting story Wesley tells of these phenomens. Wesley's mother seeing, as she did, into the spiritual world, was enabled to impress her personality on the minds of her sons, who in an age of skepticism never faitered in their religious bellef.

To day, when Materialism intrenches itself behind the advanced fortifications of scientific thought, when intelligent men everywhere, in church and out, are beginning to doubt as to whether, after all, one form of belief in a future life is not about as good as another; that all are mythical; that it is impossible to obtain any positive evidence that we are to live after death-at such a time some of the leaders in the Methodist church come boldly forward and deny all positive evidences that attest great spiritual truths, and attempt to cry them down by foul means and

But who are the men engaged in this business? First, there is Dr. Alfred Wheeler, of the Pittsburgh Christian Advocate. Personally, Dr. Wheeler is a pleasant gentleman, aincere in his belief. When he writes about Methodism, he writes intelligently, for it is a question he fully under-stands. Dr. Wheeler, though comparatively a young man, is without doubt the ablest among young man, is without doubt the ablest among the editors of the "advocates." When, however, Dr. Wheeler comes to write of Spiritualism, he goes beyond his depth, for he is an intense sectarian; when he seeks for truth, he seeks only within certain prescribed limits. As he never has studied the phenomena of Spiritualism, he, of course, knows nothing of the subject, and hence when he writes, he only makes himself appear ridiculous to those who have examined, and know the ground on which they stand.

Dr. Edwards is an entirely different type of

Dr. Edwards is an entirely different type of man. Edwards never writes well on any subject. He is a man of little culture and less force. Unlike Wheeler, Edwards has but little interest in any truth, other than as it affects his personal welfare; that is to say, his pocket. When he ob-tained his position as a writer on the Western Christian Advocate, he was not a clergyman prop-er, but what is called a local preacher, and one of small capacity at that. But he was shrewd, and what he lacked in ability as a writer, he more than made up for in his ability as a schemer. When the Mothodist General Conference was in session in Chicago, he pulled the wires that defeated his chief, the Rev. T. M. Eddy, in securing a bishopric; indeed he went further, for he was the means of preventing any election of bishops

The Rev. Dr. Reed was elected to the editorial chair of the Advocate, the Rev. Urish Heep Ed-wards at that time not feeling strong enough to allow his name to be used as a candidate. During the next four years Edwards log rolled with the prospective candidates of the coming General Conference, and so artfully did he manage that his efforts were crowned with success. It was the first instance in the history of the church in which a lay preacher had been able to grasp so great a

This brief sketch of Edwards may be of interest to those who are curious to know more of the little man who is using one of the church papers to misrepresent Spiritualism. Edwards is a politician, not a preacher. His business in life is to pull wires. As a reformer his chief work is to help Edwards. He never writes anything down unless he thinks it will write him up. There is an ob-jective point to his interest in this spiritualistic jective point to his interest in this spiritualistic question, and that point must be Edwards. He is working to hurt or to help somebody, the result of which is to help himself. Edwards has no more "religion" than a tom cat on a back-yard fence. The little man has a God, but that God's name is

As an old Methodiat, the writer knows what he is talking about, and is bound to tell the truth now that he has become a Spiritualist. Chicago, Jan. 1879.

The Egyptians believed that every spirit passes at death to Aminthe, the dim region of the under world; in which an account was solemuly taken by Osiris, of its actions and words.

Medicine for the People.

BY J. STOLZ, M. D.

Let "Young Physic" step to the front, and bold-ly and fearlessly proclaim its principles. The war inaugurated by the old school against medical freedom, should be fairly and equarely met by the people. So long as medical bigots are permitted to exist in a land dedicated to the "free and the brave." truth is hand cuffed, and we are in danger of a medical aristocracy and one-man power. Whence the right to pass a law regulating medi-cine in Illinois? At least this law has assumed such unnatural proportions, that it largely infringes upon the rights of American citizenship. I ask again, does the constitution of the United States delegate such power? It is plain that it does not, and the higher courts will not sustain

In the spirit of American freedom, the state of Illinois has no right to say what kind of a physi-cian the people must employ, or what kind of medicine they shall take, any more than what they shall say in their prayers, or what they shall eat or read. This law has already created a number of suits, which will cost the tax-payers quite a large sum. Then there is a board of officers to support, which is composed of doctors whose bussupport, which is composed of doctors whose bus-ness is thereby advertised at the expense of the public money. This is called a "Board of Health," but it is faisely so named, for in place of endeav-oring to disseminate a knowledge of physiology, and also inspiring a spirit of scientific inquiry, harmonizing the people as one family, they are velying like a pack of hounds, trying mainly to narmonizing the propes as one taming, they are yelping like a pack of hounds, trying mainly to hunt down those who date proclaim their inde-pendence. Dr. Rauch, the president of the State Board, said to a friend that he was endowed by the state as a medical detective. This means that he is to dictate and enforce medical bigotry.

he is to dictate and enforce medical bigotry.

Those who do not administer poisonous medicine, are not considered "doctors" by this board of "regulars," who, like the "dog in the manger," being ignorant of the higher laws of the practice of medicine, will not allow such persons to practice in the profession. Let us state this in another sense: Those who use mainly electricity, hygiquic measures animal magnatism amiliant. gienic measures, animal magnetism, spulight, water, food, in a word, physiological means of cure and a little common sense in the treatment of their patients, are not considered physicians, and are not therefore allowed to practice medicine in the state of Illinois. Again, those who do not belong to some medical society, or believe that disease is of divine decree, and physiciaus of divine appointment, though they may have graduated from a duly chartered medical college,—are

not considered respectable medical practitioners.

Once more, all who teach the people physiology, anthropology, or physical and mental hygiene, by public lectures, in connection with the profession of medicine, unless endorsed by some med-ical bigot who presides over some society of "regas their president, are decried by them, and those who ape their sayings, as unworthy of sup-

This same spirit of, "I am right and you are wrong," is at this present time so largely manifested by both the orthodox churches and the arrogant self styled orthodox school of medicine, that on last Thanksgiving day a Rev. Dr. Rice said in his sermon that "those who do not believe in the immaculate church of Jesus, have no right to enjoy a turkey dinner on that day.

The Rev. Joseph Cook sarcastically said in a

sermon, a few weeks since, that "nearly all of our scientists, both in this and the old country, had not received a university education, hence none not received a university education, hence none of these are reliable authority, and should never be quoted as such." This same theological bigot said in his Lake Bluff harangue, that "all reforms should be conducted by the church of Jesus;" and yet it was this same class of mushroom philosophers who cried, "Away with him, crucify him, for he has no university education," and they would to day be the first to build another gallows on which to ham Jesus, if on his second appearance he to hang Jesus, if on his second appearance he does not come through some popular channel suited to the whims of Joseph Cook & Co.

From this stand-point "Young Physic" has no right to breathe the free air of heaven, unless the regulars of "Old Physic" give permission by law. These "regulars" are so ignorant of true sci ence and the laws of nature-which I shall be able to show—that they think it is an evidence of greatness to try to "bulldoze" and willfully mis-represent those who have brains enough to take a step in advance, if truth demands it; or by brand. ing all who dare to be independent as impostors and irregulars.

Infallibility is what they claim; To force it upon the people is their aim.

The highest aspiration of the true gentleman and lady of a republican country, is a fair and open field in the investigation of all departments of doubt, ever willing to adopt the new to morrow if that of to day is found to be false. Young Physic asks no more. The free thinker in medicine is quite willing to stand on his own merits, to be measured by an impartial public on equal footing with the creed-bound representative of the old school, unprotected by law.

It is evident that the "regulars" dars not meet our representative men and women in open field in the race for the principles that the public will patronize and sustain in practice. This they tried about thirty years ago, when a general revolution in medicine was brought about by the reformers and now they well know that if they sttempt free and open discussion of the merits and demer its, true science being allowed to decide, they would come out at the little end of the horn. So now their only salvation is in a strong law by which all independent thinkers may be tried and

condemned. The object of the old school is to keep medicine a secret, to again lock it up as of old, and, if pos-sible, to connect medicine, religion and the state, and thus establish an aristocracy which will keep the working man from rising above a menial po-sition in society. Their greatest study is to keep the people in ignorance, and build up places for the worthless students of medical colleges at the average of the lives and health of the people expense of the lives and health of the people.

How humiliating to the American people to know that the same spirit which actuated the bigota of the dead past, that persecuted hundreds and thousands of the world's most noble men and women, who honestly labored for the good of hu-manity, are still thrusting the danger to the hearts of those who choose to differ from them.

STATE OF NEW YORK.

Petition for the Repeal of Church and State Laws.

EDITOR JOURNAL:-The New York State Liberal League Committee are making arrangements to get a full and complete canvass of the State for signatures to a petition, of which the following is

TO THE LEGISLATURE OF THE STATE OF NEW

YORK: We, the undersigned, citizens of the State of New York, petition your Honorable Body to repeal the present laws of the State that exempt church property and "Ministers of the Gospel and Priests' from taxation.

MAMES. BESIDENCE. Will you, Mr. Editor, allow me to request, through the Journal, each of your subscribers who reside in this state, to assist us in this work? Headings to petitions, like the above, on application to me, will be supplied to any one desiring them. In this state there are many millions of dollars invested in church property that is oxempt from taxation, and many thousand minis-ters and priests who are each exempt from taxation to the amount of fifteen hundred dollars, This is an injustice to all non-Christians that we desire to rid the state of and in this effort we should desire to rid the state of and in this effort we should have the sympathy and aid of all housest persons who believe in the Golden Rule, whatever may be their religious or non-religious opinions.

H. L. GREEN,
Chairman N. T. State L. L. Committee.
Salamanca, N. Y., Dec. 24th, 1878.

J. B. Pressey writes: Go on, brother; I am with you. The Journal is the best paper in the United States. I love to read the Journal, above all other papers published, and I bless the day it first came into my hands. I am pleased with the method you have taken to put down frauds. It is a misfortune that the position you have assumed was not taken by journalists years ago.

THE WOMAN'S CHURCH,

Official Ammountcoment by the Council.

The introduction of this new organization to the public requires a brief explanation of its ori gin and purposes. A group of ladles (about thir-ty in number) belonging to the scientific and rery in number, baconging to the scientific and religious association, founded by Prof Buchanan,
called the "Psychometric Society," having become
deeply impressed, not only with the higher religlous and scientific truths developed in the society,
from profound investigation of the science of man,
but with the duty and necessity of living up to the highest dictates of wisdom and religion, have agreed to co-operate and sustain each other in an advanced movement for realizing, if possible, a

higher, purer and wiser religious life.
The doctrine of divine wisdom and love, embodied in the philosophic lectures of Prof. Buchauan, point to a higher condition of humanity than the world has ever seen, which, we believe, is not vis-ionary, but practicable and capable of being parrealized at present.

As the first and immediate duties of those who justly conceive the divine laws and feel their obligation, the members of this society desire to establish the "Woman's Church," as proposed by Mrs. A. H. Adams, to be followed, we hope, hereafter by many church societies of divine love and wisdom, in which both sexes shall be united, and the principles of divine love, as now understood, become a reality. It is the belief of Prof Buchanan, based on profound science and philosophy, that women are peculiarly qualified to lead in philanthropic and religious movements. Hence, the Psychometric Society was formed of women; and in accordance with the same policy, it was thought best to initiate a new religious movement by establishing first a Woman's Church to litustrate the highest religious ideas.

The object of the Woman's Church is to em body religion instead of theology—the Divine Spirit instead of the human dogma. All churches heretofore conducted by men have been churches of doctrine, developing doctrinal differences, re-sulting in discord, sectarianism, hatred and war. The precept of Christ (John xill.), that his disci-ples should be known by their loving one another has never been extensively realized on earth; for not only do rival sects engage in religious wars, but members of the same sect, belonging to different nationalities, are ready to assail each other's lives whenever commanded by political rulers.

We wish to put an end to discord and war, which we consider incompatible with religion, and to unite all under the divine banner of love, un folded in Jerusalem over eighteen centuries ago. And as the sphere of love is the sphere of perfect freedom and toleration, we shall use the same freedom of thought and expression which we accord to others; and we ask the co-operation in this church of none but those who can be tolerant, and kind in thought and deed, and who in-tend to lead such lives that the world shall be better for their baving lived in it.

A church should be founded on the divine love which unites, and not on the doctrines and speculations which divide, and which are not relig ion, and are not Christianity, if Christ is its foun-der and exponent. In founding a church on doctrine, instead of love, we trample on the teachings of Christ, as they have been trampled on for

nearly nineteen centuries. The Woman's Church, therefore, has no creed It simply professes as its law of life, "Thou shalt love thy neighbor as thyself;" in which loving law all professing Christians may unite, as well as the sincere followers of other religions; and not only they but the scientists and specialized. not only they, but the scientists and speculators who have reasoned or forced themselves into ig norance of all divine and heavenly things, bi who have not jost the inherent religion, which belongs to the inner chambers of the human soul. True religion should not repel the scientific and free-thinking, for religion no less than science demands that we should ever diligently and freely seek the highest truths through every possible channel—through nature no less than inspiration. for nature is itself an inspired volume, in which there can be no deception. The freest of all homes of free thought should be found in the heart of a true church. There should the true reformer and the true philosopher and their most congenial

The members of the Woman's Church extend the hand of love and friendship to all denomina-tions in religion—to all who believe in duty, and also to all who are lost in darkness and doubt, but who seek to find the road that leads to happiness here and hereafter.

They beg the co-operation of all who are actu-ated by love and duty in the sacred purpose of the Woman's Church, to realize the kingdom of heaven on earth in every way that is possible to sincere and carnest souls, whose constant prayer "Thy Kingdom come, thy will be done on earth as it is in heaven." Our song shall be, "There is a land of pure delight," and our effort shall be to find, to beautify and to lubabit that land on earth as well as in heaven. New York, Jan., 1879.

Missionary Work,

Ferhaps it may be interesting to Spiritualists, and instructive and convincing to those not familiar with the grand principles of our glorious philosophy, to give a few jottings of travel and labor, since my report last summer. I have been most of the time "on the wing," trying to give the bread of life to the wretched, hungry, starv-ing poor, who have not received nourishing spir-itual food from cushloned, frescoed, carpeted gospel-shops of to day. If He, whom the churches call master, should walk into some of these costly structures, in the simplicity of Palestinian life, he would be picked up as some straggling vagrant, and remanded to the nearest county house. Oh, for the love and faith that walked with weary and blistered feet, over Judean hills, and under Judean skies, to gather the lost sheep into the fold, of the faithful shepherd. In most places the masses are ready to hear what the immortal world teaches of the beautiful beyond. In some places the religious teachers preach against Spiritualism, and try to keep their people from hearing and receiving demonstrations from the leved coest; in other places shut the churches, halls, and even school houses against us. We are tried as by fire, but the work still gees on. My field of labor in the past has been Gaines, Byron, Grand Blanc, Civile, Mungerville, Pewsmo, Maple Rapids, Elm Hall, Dushville, Fulton, etc. In most places full houses greeted me. I sell our spiritual books, and take

names for spiritual papers, etc.
Last September Mrs. A. Bigelow, of Flint, Mich.,
and myself, made a visit to New York, to the home
of Mrs. Mary Andrews, the noted materializing
medium at the Cascado, and there under favorable test conditions, saw spirit forms, heard spirit voices, music-box floated over head in mid air. voices, music-box footed over head in mid air, without mortal contact, etc., etc. Mrs. Bigelow, my friend, received a number of visits from her husband, who passed away of cancer several years ago in Michigan. He conversed freely and cordially with her, and was fully recognized. Her father materialized and showed himself to the great joy of his daughter. The writer received many valuable tests of spirit presence and received. joy of his daughter. The writer received many valuable tests of spirit presence and power, which gave renewed strength to push the battle for purity, and truth. Then we spoke in Auburn, Corfu, and Darlen, N. Y., to good audiences. I have this to say, in closing, the cames of Spiritualism is ateadily advancing and galaing new victories? how can it be otherwise? The bonds of live and sympathy are not sewered by death. The hearts of the race go out in pulsating love to the dan mans gone before, and on the magnetic rivers swiftly glide, at even-tide, into our homes and hearts, if we only bid them welcome. So, dear brothers and sisters even-typhore, let us take new courage and work for everywhere, let us take new courage and work for the "Good time coming." MRS. MARY C. GALE. State Missionary, of Michigan.

J. J. Morse says in Spiritual Noise, of London England: "The pamphlet entitled the Watscha Wonder gives a fully detailed account of the marvelous possession of a young lady named Lurancy Vennum, by a spirit daughter belonging to a neighboring family. An abstract of the case has already been published, but it has now been issued in pamphiet form, and sent out to tell its own wonderful story, by the publishing house of the RELIGIO-PHILOSOPHICAL JOURNAL, of Chica-go, U. S. By the way, the above journal reaches and regularly, and as an exponent of vigorous free thought and western enterprise, it stands fore-ment in excellence and power. It has many warm friends in this country.

Michigan State Convention of Spiritunlists and Liberalists.

At the coming convention which takes place in Mead's Hall, Lansing, Michigan, from March 20th to the 24th, the Executive Board desire to make it the most important and interesting session over held in the state.

To aid us to accomplish the aucess, we shall hope and expect the hearty co-operation of all

Spiritualists and Liberalists thoughout the State as individuals and societies. Hence we now advise that in every district where there are a few liberal or spiritual thinkers, they will convene and choose a delegate to represent them at the State meeting, that we may know who are representative men and women, and call them to our aid in the choosing of committees and officers. and in the choosing of committees and officers.

To all Spiritualists, mediums, and investigators of the phenomena of Spiritualism, we would say that we have arranged to devote Thursday—day and evening—commencing at 10 A. M., to the discussion of all forms of spiritual phenomena, experiences of mediums, reliability of spirit communications, the good and evil effects of mediumship, public and private scances, light and dark ship, public and private scances, light and dark

circles, etc. We desire also to invite the friends throughout We desire also to invite the friends throughout the State that have spirit paintings or other works or phenomena purporting to have been produced by spirit aid, to bring such works, paintings, etc., the day before the convention, to have on hand for exhibition the days above named. Speakers, mediums, believers and opposers of Spiritualism, are invited to be present Thursday morning, and discuss, prove or refute this phenomena of Moddiscuss, prove or refute this phenomena of Mod-ern Spiritualism. Hope all lovers of this truth will feel that they are especially invited to come forward and give the reasons why they helieve in future existence, by demonstrating the same. Come prepared to give short, pointed tests,

speeches and experiences. From Friday morning until Sunday evening we shall try to interest and instruct the people by speeches from the best speakers in the liberal and spiritual ranks. We do not expect to be able to give every speaker that may be present, time to give a full discourse, but we carnestly request all of them, or those wishing the endorsement of the Board, to be present, that we may arrange for further work, and more efficient organic action and missionary labor throughout the State. Not only do we intend to give a feast of soul and

flow of reason, but we desire to see much important business discussed and arranged for. The project of locating a camp ground where a month's meeting may be held each summer, is an important one, and we wish that the friends throughout the State, knowing of any good point near a lake and railroad, would communicate with J. M. Potter, Lansing, Mich., who is Chairman of that committee. Another very important feature of the convention, which will tend to harmony and enjoyment, will be the inspirational singing by Mrs. Olie Child, from Greenville, and Blahop A Beales, of New York. Their singing needs no words of praise, for to hear them is to be lifted from out the material into the spiritual; out of the gross and selfish into the realms of love and

purity. We have also secured the services of Wm. A Fuller, of Jackson, who will act as stenographer during the session. Last, but not least, a memorial service of Geo. W. Winslow, of Kalamazoo, will be held on Sunday from 10 to 12 A. M. Out worthy brother, and one of our directors, passed on to the higher life, December 21st, 1878, at the ripe age of 70 years. He has been a Spiritualist since 1851; never in public or private life acting otherwise than consistent with his glorious reigion, an ornament to society, and a blessing to humanity. We had no more carnest worker in the State. His council has been a pillar of strength for our State Board. He always acted from his highest ideal of right. No coward, by pocrite, or egotist, loving truth, purity and right above all things, kind and charitable, yet firm and heroic. He died as he lived, calm, happy and firm. The speakers for the service as friends of the de-ceased and representatives of Spiritualism, are Giles B. Stebbins, Mrs. L. A. Pearsall, and Mrs. R. Shephard. Also a short memorial poem by Asa A. Stoddard.

Now, friends of the cause of truth, whether marefalist, liberalist, orthodox or Spiritualist, come up to our State Capital and view the fine new State House, and let us reason together for the best good of humanity, and the redemption of truth wherever found; until a religion of science and morality—not bound by creeds—shall bless our State.

bless our State. A. B. SPINNEX,
President State Association Spiritualists and

What Shall It be Called?

The antagonism of language used by Spiritualists, ought to be corrected, and a uniformity, so far as possible, be adopted. It is not confined to those upon the earth plane, but extends to communicating spirits, exemplifying the fact that early teachings and habits are very difficult to outgrow. The terms which I would call the attention for speakers and writers to, are "soul" and "spirit." One class of speakers and writers use One class of speakers and writers use the word soul as expressive of the spirit's external, or outward organization, or body, while the other class use the same word to express directly the opposite: "The internal and highest principle or element of man." Hence we have to look at the context to ascertain what each speaker or writer means, and not unfrequently their meaning remains uncertain. Those who have been trained under the teachings of the church, most frequently use the word "soul" to express their highest ideal of man, but at the same time will use the term "spirit-body" to express the exter-nal. Mr. Davis, in his great "Harmonia," used the words "soul," "spirit" and "mind" assynonymous, which was undoubtedly correct in the collective sense in which he used the terms, as he wished to embrace all there was of man after the death of the body. All claim that the spirit, or soul (which ever you may call it), has an external form in which it dwells. Now is it more correct to use the word "soul" to express that form? or is it more proper to use the word "spirit?"

Uniformity of language is desirable, and the sooner Spiritualists can adopt uniformity, the better. For myself, I should prefer to begin at the base of the pyramid, and go upward to the apex. Thus: body, soul, spirit, the body being the external of the man upon the earthly plane, and the soul the outward or external upon the spiritual plane, or the spiritual body being the soul, and not the spirit the external or body of the soul. Dr. Poebles, in his lecture (published in the Banner, Nov. 23rd), takes the latter position, al-Hance, Nov. 23rd), takes the latter position, although he makes use of the term "spiritual body." He also quotes Paul's language: "I pray God to preserve you, body, soul, and spirit:" but to use Paul's words in support of his position, he must transfer soul from the middle term (as Paul used it) to the spex of his pyramid. We all admit the divinity of man, and the question is, the most appropriate words to express the internal being and the external organism of a spirit.

A little thought upon that subject may produce

A little thought upon that subject may produce unity of expression. Phalanx, O., Dec. 7th, 1879

Am Oriental spirit says: "My experience, rightly or wrongly, has led me to this conclusion, that apirits out of the flesh are excessively like spirits in the flesh; as in the flesh there are learned, ignorant, prejudiced, concelted, self-sufficient, selfish and despetic spirits, so out of the desh we find spirits displaying exactly the same qualities, with his exception only, that out of the fiech, somer or later, after due expiation, spirits see what it is difficult to make spirits in the flesh see—that is their own deficiencies and shortcomings."

Spiritual Notes, of London, says: Two new books and a pamphlet have recently come to hand. The first bears the title of "The Ethics of Spiritualism: a System of Morat Philosophy," from the pen of Hudson Tuttle. It is a most excellent little work, that doesn't trouble to knock down other people's opinions but tells its own tells to ready and plainly. It seeks to found a system of merals based on and claims from man's en. iom of morals based on and rising from man's entire nature. Such an effort was much needed and no one better was fitted to accomplish it than

> He who has a truth and keeps it, Keeps what not to him belongs, But performs a selfish action, And a fellow mortal wrongs. --Anon.

Notes and Extracts.

Easiliner frequently displayed the power of prevision. He was also a healing medium. Each soul is itself the production of the In-

finite Mind or is self created. Of all enemies to human progress superstition s the most formidable.

Next to the Hindoos, the Egyptians were the most distinguished for their attention to religion. A medium in a trance is no more answerable for his actions than he or any other man is answerable for his dreams.

""In this life," says, a spirit, "I am not advanced as I might have been if I had cultivated the art of peace instead of the art of war,"

A duty to set men thinking, and cause them to investigate, so that they may find out the difference between Spiritualism and Christianity. Physical phenomena when unaccompanied

by intelligence simply appeal to the faculty of wonder. **Progress** implies growth, and growth and progress are the secret of a vitality, which keeps everything fresh and healthy.

"The Guardian Angel is the combined in-fluence which all lower forms of spiritual life re-

The Vedas, represent souls "as emanations from the Supreme Soul of the universe, a portion of the Divine essence."

Mesmerism in itself is not only a great teacher of the relations between the organic and pay-chical, but is a health reformer.

Let us take example by the past, acting with wisdom, knowledge, and reason in the present, by so doing, providing safety in the future. **Can the finite the infinite search-Did the blind discover the stars?

Is the thought that I think a thought, Or a throb of the brain in its bars? If these raps, kicks, thumps and gentle noseoullings do more than preaching has ever been able to do for the outcasts who want evidence, the balance is in favor of the undignified efforts. As Gautama Buddha was only a reformer of his country's faith, and no mere originator of opin-

lons, he may have thus developed in his sermons the ancient creed of Egypt. If one chance to be born in Scotland or elsewhere, and brought up in the creed of his fathers, is chance then to decide the truth or falshood of his beliefe?

The Rev. Father Dubois, missionary, has also said: "Justice, humanity, good faith, compassion, disinterestedness, in fact, all the virtues were familiar to the ancient Brahmins."

The London Spiritualist says: "In America, during the past four years, inconclusive cabinet scances have given ten or twelve most violent pub-lic blows to the movement, far worse than any blows given by its enemies."

Prince Bismarch says: "I can not coneive how a man can live without a belief in a revelation, in a God who orders all things for the best, in a Supreme Judge from whom there is no appeal, and in a future life."

The Berlin doctors treated Bayard Taylor for dropsy when his complaint was one of the kidneys. Yet Berlin is the place where young American physicians are most auxious to finish their studies.

It needs but attentive perusal to demonstrate that the Bible is not entirely an original book; none of the customs which it enjoins are its own they are all found in the more aucient civilization of Egypt and the East. Two Hindoo women, it is said, drew near to

Christna, and poured upon his head perfumes or ointment (as we read in our New Testament, Mary Magdalene did to Jesus), and they worshiped him. Scientific theories are never meant to be a true explanation of facts, but are only devised as being the most convenient method found (for the

time being) for connecting them together and subjecting them to calculation. Astronomy itself has been recently discovered to have imperfect formulas, and the absolute distance from the sun to the earth, and the absolute speed of light, do not seem likely to be ever

ascertained with absolute accuracy. Ome thing is clear to us, that the spirits out of the flesh take not only a very lively interest in what is going on at the present, but also form a tolerably correct notion of the present position of

affairs. Spiritualism is quietly undermining the traditional ideas of the future state, which have been and are still accepted—not merely in those who believe in it, but in the general sentiment of the community, to a larger extent than most good people seem to be aware of.

Man forms his ideal of God on the summit of his highest aspirations, his highest feelings of what is noblest and best in himself and his fellow men, he extends and intensities these qualities till he makes of them the attributes of Divinity whom he worships. Physical manifestations of a higher order

are usually accompanied with evidences of a con-trolling intelligence outside the medium, which speaks or writes as the case may be, and explains when necessary the mode and object of the phenomens. The London Spiritualist, says: "As materialization phenomens progressed, and heads and buste, and full forms were materialized, drapery

and ornaments covered them, and at last the time came when the spirits gave away cuttings from their clothing, and the fabric was always found to be machine-made." The Church, despite—the restrictions which it places upon free thought and individuality, through all the centuries has been, and still is, the

home of many noble, clear-sighted minds, who behold, away beyond the rugged headlands of theology, the still and peaceful waters of religious truth. Preading on the footsteps of George Combe, and as a logical outcome, we have the "Harmonial Philosophy" of Andrew Jackson Davis, a further consideration, and from a more interior standpoint

of the nature of the man and his relations, not only to the external sphere, but to the spiritual future. That wishing well had not a body in't Which might be felt; that we, the poorer born, Whose baser stars do shut us up in wishes, Might with effect of those follow our friends, And show what we alone must think, which never

Returns us thanks." Four of the most distinguished scientists of Four of the most distinguished scientists of Germany, after giving the subject careful and thorough investigation, have publicly avowed their conversion to Spiritualism: Zoeliner, Fechner, Scheibner, and Weber. They were all projudiced against Spiritualism. Their course will have immense influence in stimulating investigation by scientific men in all parts of Europe.

If man could hear from any distance, what of conversation? If he could read thoughts, what of friendship or love? If he could move about through a more effort of his will, what would become of his life, which anybody could take with impunity? And if he could read the secrets of the future, the joys thus foreseen would no more be joys, and misfortunes expected would polson every inute of his existence.

The London Spiritualist says: "My advice to Mr. Williams and other public mediums is this: Hold no public circles where men may come and go, and spirits may play tricks, with or without the cognizance of any one. Keep to private en-gagements and the recommendations of friends, and of those who understand something of the subject, and try whether by this course a new and more truth-inspiring class of manifestations may not be evolved."

Guardian Angels.

Not only in the quiet night,
Not only in the busy day,
Not only in the busy day,
Not only in the morning's light,
Or when the daybeam fades away,
But, sliently, as our ray bright,
Come those departed from thy sight,
To follow where thy footsteps stray,
At morn, at noon, and evening grey,
With love illumed and joy bedight,
The visitants from heaven's height,
The Guardian Angels of thy day.

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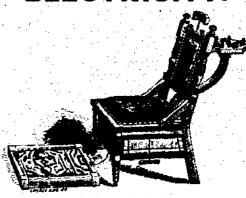
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Continued from First Page. found knowledge of the ethical nature of

Teach your son the maxim of Walpole. that every man has his price, and every wo-man, too, and if he does not become a knave it will be only in consequence of innate excellence. Teach him that maxim of knaves, that human testimony is worthless, and you break down his sense of honor and undermine his veracity.

The obvious drift is, if all men lie, I can lie a little also; if all men steal, I will steal too; if all men can be bought, I, too, will sell myself for a good price. This ethical falsehood, which has obtained so strong a footbold among many professors of many medical schools, and has debased medical science by the reckless rejection of attested knowledge, is below the "moral" of even the gambling-den, for there is a sense of honor among gamblers on which they can rely. [Applause.]

The doctrine of the invalidity of human

testimony, as presented by the skeptical philosopher, Hume, was an ingenious sophism, which might even captivate good. men; but the doctrine of its entire worthlessness, presented now in certain medical journals, is as far below the skepticism of Hume as the assassin is below the honorsble soldier.

Establish this animal skepticism, which destroys all faith in human testimony, and you paralyze progress, and establish the permanent martyrdom of original genius. To deny that the human soul is capable, when sufficiently released from its material bonds, of witnessing facts occurring at a distance, simply shows the ignorance or stubboraness of the denier. Dogmatism naturally runs into delusion, and refuses to be undeceived. The Frenchman (if I recollect rightly his name was Prudhomme) who denied the existence of the giraffe, was so devoted to his theory that when the giraffe came to Paris he would not go to see it. [Applause.] This sort of chronic skep-ticism affects the mind as chronic rheumatism affects the body, making the joints so stiff that ultimately they cannot be moved, and its effect is as ruinous as paralysis. Chronic, aggravated skepticism is as paralyzing to reason as idiocy itself, and ought to be treated as a mental disorder—the beginning of dementia, for it produces both ignorance and delusion, and sometimes manifests itself in unconscious falsehood, but always by suppressing facts and show-ing a hostility to those who bring the facts which it dislikes. [Applause.] What excuse can there be to-day for any

intelligent man to deny the transcorporeal power of the human soul, unless it be the same excuse as for colored brother Jasper denying the rotundity of the earth? In a question of human power or human possibility one fact is as good as a million. Whatever man has done is a possibility, and depends on a power in the constitution of man, which some men possess in a high degree. but which all men possess in some degree, and will be realized when the human race

is adequately developed.

Not one man in twenty millions can shoot a flying ball like Dr. Carver or Bogardus, but that does not diminish its credibility. The phenomenon of transcorporeal vision is much more common than that of shooting flying balls, and out of many thousand in-stances I select only two of the most famous -occurring during the fire at Stockholm, in Sweden, and the murder of Percival, by Bellingham, in the English Parliament, on the night of the 11th of May, 1812.

In 1756, Swedenborg was in Gottenburg— t the house of William Castel—this was three hundred miles from Stockholm. It was on Saturday evening when a great fire broke out in Stockholm, which he saw and described in its progress and extent during the time it was burning. Next morning he described it again to the Governor, and on Tuesday the royal courier brought the full confirmation of his statement. For this we have, in addition to other testimony, the statement of the eminent philosopher, Kant. Swedenborg watched the progress of the fire as if he had been on the ground, and was very much excited. He saw that a friend's house was burned down, and his own was in danger, but at eight o'clock be exclaimed, "God be praised, the fire is ex-tinguished the third door from my very house," all of which was strictly true.

When that murder occurred, Mr. Will iams, living near Redruth in Cornwall, saw it in a vision. This vision would be called by some a dream, because it came during his sleep, but it roused him up with a con-viction of its reality, entirely different from any mere dream. It was a clear, realistic perception of a murder in all its details, which overwhelmed him and made him which overwhelmed him and made him talk of it all the next day. He saw the man and Mr. Percival; he saw the pistol shot and the falling man, and when he visited the House of Commons he recognized the spot and described the details of the murder, the dress of the men where Bellingham stood when he fired, where Percival was when he was shot, and where he was when he fell. Mr. Williams saw the man in the lobby shoot Mr. Percival with a pistol, and he shoot Mr. Percival with a pistol, and he knew that the man shot was the Chanceltor, whom he had never seen. The intense realism of the fact agitated him so that he woke up and talked about it with his wife. He tried to sleep, and saw the same murder again, and again woke up. Again he tried to sleep, and again he saw the same scene so real that he tried no more to sleep, but rose and dressed himself between one and two o'clock. He was talking of this all the next day, and at night. When he was talking about it to Mr. Tucker, of Trematon Castle, in his own house, his son, Mr. Michael Williams, galloped up from seven miles away, and brought the first news of the mur-der of Chancellor Percival by Mr. Belling-ham. If Mr. Williams had been an eye-witness in the lobby when it occurred, he would not have been more exact and positive and minute in his statements, for he saw by the vision of the unclouded soul more perfectly than he could have seen it by mortal eyes just as Mollie Fancher, lying in her bed with her eyes closed, sees more with her closed eyes than others can with their eyes open, while she writes her letters and executes her wonderfully beautiful specimens of constructive art.

The critical spectator may ask why, if Mr. Williams saw the murder, he did not, like others who see things with their eyes, see it just at the moment, and then when it was over cease to see it as a past fact—why did he see it three times?

There in that you have one of the grandest lessons of psychic science. The soul has est lessons of psychic science. The soul has just such an amount of the Divine, that it is not limited by time or space. Omniscience and omnipresence belong to God, and just in proportion as we become God-like we show that power. It is the function of the religion of Jesus Christ to elevate man into godliness or godlikeness, and wherever it exists in reality and not in counterfelt, in power and not in feebleness, it does exalt humanity, it does make godlike men—men who prophesy, men who see interior truths

—men who see Christ as he is, and feel him in the soul, men who have faith in him and who vindicate the truth of all his superhuman promises, when he said those who believed in him should do the same works that he had done; men in whom he dwells as he promised he would, and who are therefore strong like him to encounter martyrdom if he need be, strong like him to con-fute the doctors of a false philosophy, strong like him to preach and teach regeneration to a selfish and benighted world, whose intelligence is too limited to comprehend the divine life and truth, and who never rise above demanding some petty signs and won-ders which they cannot comprehend when they see them. [Applause.] Mr. Williams saw that murder three times

for the reason that in the emancipated and fully developed person the soul relieved, whether by development or disease, rises above the limitations of time in proportion to its rank in development—rises above the limitations of time as the vision of the condor extends above the Andes, and sees events not only in the present but in the past and not only in the present but in the past and in the future as clearly almost as in the present—just as far as its horizon extends—and its horizon widens in proportion as that soul rises higher in spiritual development. "Nearer, my God, to Thee," is the song that leads to higher wisdom as surely as the Marseillaise Hymn led to the battle of freedom. [Applause.]

The astronomer looks along the grooves and fixed pathways of time to an eclipse or occultation one thousand years to come. but

occultation one thousand years to come, but the prophet needs no mathematical grooves

the prophet needs no mathematical grooves to guide him to the future. Through all the thick complexities of multitudinous events, movements and persons, kingdoms, wars, revolutions, pestilence, storms, earthquakes, planetary and spiritual forces, he sees that which will be and that which has been.

The world is now approaching that age of adult maturity in which it may begin to comprehend its past and future. The child knows nothing of its own origin. If he is told that he was picked up in a cabbage patch or brought in through the window, he believes it; when the mind is developed, he learns that he was born. learns that he was born.

So the human race has been amused with boyish fables, in all lands, about the mode of creation, which it was not prepared to comprehend; but of all the Santa Claus stories of human origin the most preposterous tax on our credulity is that of the skepous tax on our credulity is that of the skep-tical medical philosophers, who say that man originated from the monkey, and who give some slight proof of it by their monkey philosophies, which ignore the soul, and mon-key ethics, which make every man and every woman a liar. [Applause.] We may begin, I say, to comprehend some little of the mystery of creation and the mystery of Christ, for the divine influx is pouring into humanity, and all the past will in time become as luminously visible as the

in time become as luminously visible as the stars in the sky. There is nothing which shall not be known—nothing which can be hidden. The Christian shall see Christ as he is to day, and as he was on the cross, for he is a comforter, forever coming to those who seek him; and I know this as a matter of positive science which I am willing and fearless to proclaim before the skeptical

world of scientists. It is only of late that I dare speak thus, for my mind has been overloaded with the cares of earth and the realities of the present moment, and I had reserved to the later period of life the scientific study of man's er period of the the schenche study of man's supernal relations, for I had never had time or inclination to pursue the long and intricate historic and theological route, and I knew that there was a better route for me, and I have found that better way. I have found the indwelling God-power in man, the inner vitality, the divine spark that ex-ists in all. I find there is a grand faculty of intuition, which is God-like knowledge and which reveals all things in proportion to its

In cultivating this divine power in those around me, I find that we have access to all the secrets of human character, to all the mysteries of human disease, to all the secrets of nature—the power and value of medicines, to all the mysteries of physiology —of life, of mind, of life in the body and life out of the body. So great is the enlight-enment thus reached that I think that in other centuries, when I am bodily gone, the development of this divine light in human society, and the sudden development of an unlimited amount of science which will fol-low, and of religious truth which will ac-company it, will be considered the very beginning of true civilization, for to me the entire vast and the entire present is a realm of barbarism, in which we are struggling for the light, and in which the angelic nature of man is struggling to unfold itself, aided by that supernal help from God, from Christ, and the ministering spirits, which is ever ready for those who seek it.

Oh, my friends, do your souls sympathize with the dark past in its ignorance, its cruelty and its ever-recurring martyrdom of the wise and good? Do you sympathize with the present in its worldliness, its shallowness of thought and poverty of soul, or do your souls reach out for the interior wisdom and the overflowing love which shall make the Fatherhood of God and the Brotherhood of Man a jubilant reality?

I long for that reality. I have longed for it from childhood when I retired to the orchard to pray; and now I believe it will be realized, and I beg you to join with me in an effort to realize that Kingdom of Hea-ven on earth which begins whenever two or three are gathered together in Divine Love to work for the redemption of humanity.

I know that human nature is weak and dependent. I know my own weakness well; but 1 also know that there is a law of growth—and the law of growth is the law of love. I know that as we love we grow upward, and take hold of the divine law by our side as the frail vine takes hold on the oak, and rises aloft. I know that as the soni rises it comes into a heavenly sphere and realizes that communion of saints which was an article of Christian faith and acquires a strength which was not its own; and thus we grow in moral elevation, in intellectual power, in wisdom, in happi-ness, in truth, in all that renders life desirable to ourselves, and renders our presence desirable to our friends.

If it be true, then, that in the noblest development of the human soul it rises above the bonds of the flesh, and comes into sympathy with its elder brothers who have laid seide their bodies, and risen into a higher and freer life—if it be true that by thus rising into the eternal sunshine of the divine ing into the eternal sunshine of the divine world the energizing radiance of the divine being may penetrate and develop the soul, as the material sun does the material flower, and if this be the predestined development for all mankind in future ages, to which the entire mass of humanity is slowly moving on as the systems of suns or stars are mysteriously drifting in the stellar space, it must be that the gifted and highly developed beings in all past time, who have risen far above the common level, and who have been our guides, prophets, and who have been our guides, prophets,

teachers, heroes, martyrs, saints, poets and true philosophess, have realized this influx from the upper world, and they must have borne their testimony to its truth and pow-er; and if they have thus taught us we shall certainly find it more instructive and interesting to listen to their wise and in-spired language than to read the dull commonplace thoughts of the rich, respectable and well-dressed people who have never had a moment of poetic inspiration, who have never done deeds of disinterested heroism, who have never entertained a thought beyond the mediocrity of their own times, but have ever resisted progress, and gathered in mobs, or in legislative bodies to resist the progress of science and true religion, making martyrs of the great and good, formerly by the sword, the dagger and the dungeon, but now by personal influence, social conspiracy and wholesale slander. [Applause] There are millions of such today—the stubborn, dogmatic infidel, the supercilious literati, the hopeless, suicidal German, French and English pessimists, the rabid anarchists, who would overturn all social order, the shoddy capitalist, the drunken sensualist, the thoughtless ignoramus, the avaricious trader, the cunning thought beyond the mediocrity of their own amus, the avaricious trader, the cunning hypocrite, the godless, religious bigot, and the cold, narrow-minded materialistic doctor, who are organized by their common instinct of selfishness and animality to resist the influx of the highest truths.

Let us turn away from this poor mass of half-developed humanity to listen to the

half-developed humanity to listen to the words of the great and good.

For two thousand years, and for an uncounted period of earlier time, the great and good have borne testimony to the Divine world, which is above the material, and therefore invisible to the material eye, from which they have drawn their inspiration, in which they have seen their friends, their relatives, and their ancestors, and in which they have found the unutterable presence of a Divine Power unseen to human eyes—a vast and benignant presence man eyes—a vast and benignant presence from which they derived the spirit of love, that made their faces radiantly bright, the spirit of duty that sustained them in every rial, the inspiration that guided them wisely in dark hours, that filled them with energy and strength when battling for liberty, that gave to their voices the power to move the human soul, and to their pens the power to trace the words that never die in the memory of mankind.

All great religious heroes or teachers of true religion belong to this mighty army of the Lord, the cloud of witnesses, who if I could summon them here to-night would warm and overwhelm the coldest nature; and I am well assured that eyes more clearand I am well assured that eyes more clearsighted than mine do recognize here to-night
the majestic form of the Father of his
Country,* who is personally interested in
our progress—in all that is being done in
the development of spiritual science. He
looks to that to save his republic—which
has already come so near a wreck—from
rushing on the breakers that have wrecked
all prior Commonwealths. [Anolause.]

all prior Commonwealths. [Applause.] If human intelligence or human testimony be worth anything at all, and it is supreme in politics, in history, in business, and in courts of justice, where it determines right and wrong, life and death (it is supreme everywhere except in medical schools), it overwhelms us with its mighty mass not only in the Bible, but in the religion of all races, in the Buddhist and Brahman, Mohammedan and Jewish, in the Chinese, Arabian, Greek, Roman, Scandinavian, and the Indians of North and South Americaeverywhere man recognizes something above himself—something to be loved and adoved—a realm of life which he expects to reach and in which a virtuous life will be rewarded.

It is not the debased and ignorant, but the wisest and best in all lands, who cherish religion as something exquisitely sacred and imperatively true. This religion affirms a Divine Creative Power and a realm of spirit-life which is continually interacting with our lives, and exercising a beneficent influence. You cannot shut out this interaction without destroying religion itself, for if God exists he is a power to operate on man, and if souls exist at all in the spirit-world they must have some intercourse with their surviving, much-loved friends on earth, and the communion of souls must be as great a reality as Divine love and inspiration.

There may be a form of Christian relig-ion that is destitute of Spiritualism, but it is only a form, an effigy, a skeleton, or a car-cass. At best it can only be compared to a barren figtree that cumbers the ground.

There may be a Spiritualism that is destitute of religion, and that is another cold effigy—the cold, dry bones of science, that rattle without life.

Spiritualism without religion becomes an ignis fatuus, wandering over the morass, leading us into occult creeds, intellectual discords, malignant magic, speculative vagaries, metempsychosis, sensuality, fortune-hunting, egotistical ambition, and wild mystifications that run along the border-line of insaníty.

Religion was presented in the life and teachings of Christ and the apostles with a brilliant affluence of Spiritualism and spiritual power, suited to all nations and ages. Let the cold and decaying forms of the Protestant Church, dying in faith and dying to love, but yet not dead and not destined to die, be revived by the ancient Spiritualism of the church, splightened by modern spirof the church, enlightened by modern spiritual science, until the apostles can look upon it as a worthy successor to primitive Christianity. [Applause.]

And let the lifeless form of Modern Spiritualism be filled with the life and power of Divine Love and the presence of Christ until it becomes the chosen instrument, conquering skepticism and winning the modern world to enlist under the banner of Divine Love. [Applause.]

Let us not be ashamed of these glorious principles and truths in the presence of the scotling materialist, but ask him if he has ever known matter to originate life—asi him if the origin of life is not beyond his knowledge, and is not always from prior life, and is not life itself a spiritual reality, a power that is not matter, and, therefore, is spirit, and is he not not stulti-fied by his own theories? for all action comes from force, and force is not matter, but spiritual or immaterial power; and what is matter itself in the last analysis but force? and what can organize force into forms of wisdom and beauty but intelligence ! and what better name can he give to the Infinite Intelligence that organized an unlimited universe but the name that all men use and enlightened men adore.

Let us not be slient or reticent in the presence of the hollow-hearted Pharisees who ask if you believe inspiritual communication and who profess to have a respectable kind of religion that keeps Heaven at a safe and il-limitable distance. Say to these Pharisees:

*) After the close of the lecture one of the most cultivated and gifted ladies of Brooklyn informed me that she had seen the form of Gen. Washington standing by my side during the lecture; and a spirit of peculiar loveliness at its close.

Oh, my poor friends, you have never yet learned the nature and power of true religion. If your spirit-friends do not approach you, it is only because you are living on too low a plane. If the humbler spirits in rank, who are nearer and dearer to you personally, cannot or do not approach you, how can you expect the higher spirits to come? How can you realize the "communion of saints?" What special claims have you on Christ or What special claims have you on Christ or on the Great Father? If you are living so low and so dead that even your own fiesh and blood cannot reach down into the darkness of your soul, most assuredly Jesus Christ does not visit you. You may think that a denominational connection is enough. but if you are beyond the circle of the light and love of Jesus Christ you are no part of his church, and you will realize this unhap-py fact when death draws aside the curtain

py fact when death draws aside the curtain of eternity.

It is time that those who cultivate Spiritualism, which is subordinate as well as religious, but is paramount, should respect the dignity of their position as the teachers of a benighted society. Speak the truth with dignity and love, but do not hesitate to speak it to all who need it.

Tell them, too—for these poor Pharisees do need some consolation and encouragement, being generally deficient in moral courage—tell them that religious Spiritualism is not the doctrine of the ignorant, the credulous and the eccentric, but is and has been the doctrine of the wisest and best—not only of crowned heads in England and France, of lords and ladies, philosophers and scientists of to-day, so numerous I will not undertake to mention them, but of the great poets, such as Milton, Danté, Tasso, Petrarch, Boccaeio, Young, Cowper, Bailey, Petrarch, Boccacio, Young, Cowper, Bailey, Browning, Wordsworth, Coleridge, Rogers, Hemans, of Schiller, Goethe, Zschokke, and of the great artists, such as Michael Angelo, Raphael, Benvenuto Cellini, and many others, for all that is best and highest in litera-ture derives its highest qualities from spiritual inspiration. Never was a medium more overwhelmed with spiritual visita-

tions than the immortal poet Tasso.
It has been the doctrine of the men whom the Christian churches delight to honor, while they neglect their teachings, just as they neglect much of the teachings of Christ. I do not say all churches, all Christians, do this, but I do say the church is full of paralysis and gangrene, and needs all its interior vitality to recover, and I think all real Christians will agree with

Who led in the most modern revival of religion with the greatest success? John Wesley, Charles Wesley, Whitefield, and Fletcher, all Spiritualists in the fullest and completest sense of the word. Who does not honor their memories, and agree with Dean Stanley in their pre-eminent merit? And why were they religious leaders? Simply because they lived, like the apostles, in the atmosphere of Spiritualism.

One of the most interesting of all the narratives of spiritual power and spiritual rappings, is John Wesley's narrative of what happened in his father's house. They were honest people, and therefore they were attended by honest spirits, and when a spirit was rapping loudly to attract the attention of Wesley's father, he thought

attention of Wesley's father, he thought possibly his son Samuel had died, and had come to him in spirit, so he said. "If thou art the spirit of my son Samuel, I pray thee knock three knocks, and no more."

The spirit immediately ceased knocking that night, for his son was not dead. At other times the spirit would follow his mother and his sister Nancy all about the house in the dartime, when they were not house in the daytime, when they were not afraid, and sometimes kept up such noises at night that they did not get to sleep till one o'clock.

These spirits (says Wesley) always came to the family to give warning when any cal-amity was about to occur. Wesley was a full believer in all spiritual phenomena, and worked wonders on the sick by prayer and

laying on of hands.

Whitefield did the same in a still more wonderful manner, and the great Coleridge rebukes the ignorance of those who discred ited these spiritual truths. Bishop Watson, in defending Wesley against the skeptics, in defending Wesley against the skeptics, said, "It is only in modern times that this species of infidelity has appeared, with the exception of the Sophists of the Atheistical sect in Greece and Bome, and the Sadducees among the Jews." Whitefield was the most wonderful man that ever occupied the pulpit, for he was a channel of divine power. There is nothing in the plain, dry language of his sermons to account for their power, but he accounts for it himself when he says that when he was sick and in agony, "I felt a divine life distinct from my animal life," and that healed him, and enabled him to go out and preach.

I assure you, my friends, in all the sincerity of scientific truth, that this divine life is a reality. It was the divine life which enabled the greatest Spiritualist England ever produced, the founder of the Quakers, George Fox, after he was mobbed and beat-en nearly to unconsciousness, to rise up miraculously healed and go on with his work. It was this spiritual power which enabled him to predict the defeat of the Turks' when advancing in Austria, and two years in advance to predict the great fire of London, and enabled his followers to predict that it was near. When Thomas Ibbit came to London and proclaimed the impending fire, the second day of his proclamation the fire broke out—Sept. 2d, 1866—and in four days destroyed thirteen thousand two hundred houses, and turned out of their homes a hundred thousand people.

When I reached this point in writing my lecture, the hour for coming over to Brooklyn was so nigh that I was compelled to finish abruptly these references to the great

and good.
Who does not honor that great Spiritualist, Father Oberlin, who lived in continual spiritual communion with his wife? Who does not honor that lovely Spiritualist, Lady Huntington, the right arm of Wesley?

Who does not honor Richard Baxter of the Saints' Everlasting Rest, and Isaac Watts, and the brave and tender John Knox, of Scotland?

Who does not honor the beloved Fen-elon and Madam Guyon? Who does not honor Joan of Arc, and the

brave, inspired and miraculously-led Cevennois in the mountains of southern France: the Camisards who, in defense of religious liberty, with only two or three thousand men, in a desolated country, confronted and defeated for ten years the royal army of Louis XIV—an army of sixty thousand men? There was the power of the Lord, a divine inspiration that gave them a guid-ance and a knowledge of the movements of their enemies, giving to their arms a su-perhuman energy in battle?

Who does not honor those old Spiritualists, the great Luther, and Melancthon, and Calvin, and the saints and martyrsand venerable fathers of the Christian Church, all of whom were in various degrees of en-lightenment sometimes dark, but always

clear on the essential facts—Spiritualists in the true sense of the word? Who does not honor such names as Swe-

denberg and Plato, and the wise men of Greece, Pythagoras, the greatest of all mas-ters of ancient philosophy and science; Zo-roaster and Buddha, the founders of the great religions of Asia?

Who does not honor the Disciples and their Master, and in the face of such an illustrious array, what rational man would not feel ashamed and self-condemned to stand up against religious Spiritualism in all the insolence and ignorance of a monkey philosophy!

It has been believed by some that religion is necessarily allied to ignorance, darkness, superstition and bigotry, but that was false, adulterated religion. True religion is the world's enlightening power, and it shall be my pride and joy to demonstrate this

Material science and material work are the beginning of human knowledge. When science is piled up mountain high it looks abroad with comprehensiveness, and be-comes philosophy; and when philosophy at-tains its highest development, reaching out and comprehending all things, it becomes wisdom; and when wisdom is touched by divine illumination it reaches out still further, and penetrating all things, becomes universal sympathy; and when universal sympathy is warmed and strengthened by divine influx it becomes divine love, the creative and regenerative power. This progress from science to divine love is by the power of spiritual religion, which blends all wisdom and all love in one divine life, which is the life of the true humanity; and oh. my friends, I long to clasp your hands in the brotherhood of that life!

In a few weeks we shall attempt to realize that life in the city of New York, with but limited confidence in ourselves, yet with firm confidence in Divine aid; and I shall be glad to give the hand of brotherhood to all who may earnestly aid us in this great movement. [Applause.]



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:45 p m* Sterling Express	
Pulman Hotel Cars are run through, between on the train leaving Chicago at 10:30 a. m	hicago and
and runs these celebrated cars west of Chicago.	. Tak dedect.
FRENPORT LINE.	e di ser

	FREEPORT LINE.	
7:80 s m* 9:15 s m* 10:15 p m* 12:90 m* 4:00 p m* 5:15 v m*	Maywood Passenger Maywood Passenger Freeport, Rockford & Dubuque Freeport, Rockford & Dubuque Kimburat Passenger Hockford and Fox River Lake Geneva Ravrees St. Charles and Rigin Passenger.	*8:10 p. m *6:20 a. u *1:45 p. m *10:45 a. m *10:45 a. m *8:45.a. m
	Lombard Pas enger	6:45 a D 7:00 D H 8:15 a D
will leave I	on the Galena Division a Sunday pas Eigin at 7:50a, m., arriving in Chicago will leave Chicago at 1:15 p. m.	eenger-trali at 19:15 a. ut

MILWAUKEE DIVISION.

Depot corner Canal and Kinzie streets.	
8:00 a mathilwankee Fast Mail	*4:00 p m
8:30 a m Milwaukee Special (Sundays)	4:30: p.m
10:00 a m Milwaukes Express	*7;45 p m
5:0) p m Milwaukee Express	10:30 2 30
1:0) p mt Winnetka Passenger (daily)	tann ban
5:03 p m Milwankee Express. 1:00 p mt Winnetka Passenger (daily) 9:10 p mt Milwankee Night Express (daily)	40:40 W III
MILWAUKEE DIY'N LEAVES WELLS ST	. DEPOT
11:30 a. meilake Forest Passenger	2:20 pm
11:90 a m* Lake Forest Passenger	2:20 pm
11:30 a m*iLake Forest Passenger	2:20 pm *2:00 a m *7:15 pm
11:90 a m*¡Lake Forest Passenger	2:20 p m *2:00 s m *7:15 p m *8:25 s m
11:90 a m* Lake Forest Passenger	2:20 pm 29:00 a m 7:15 pm 48:25 a m
11:30 a m* Lake Forest Passenger	2:20 pm 29:00 a m 7:15 pm 48:25 a m
11:90 a m* Lake Forest Passenger	2:20 pm 29:00 a m 7:15 pm 48:25 a m

TIME IN THE STREET AND THE PROPERTY OF THE PRO	L. TO TOD ## TITE
WISCONSIN DIVISION.	
Depot corner Canal and Kinzie streets.	
9:30 a m*iGreen Bay Express	: *6:30 p m
10:00 a maist. Paul and Minnespolis Express	! ₹4:00 D E
8:30 p mª Woodstock Passenger	*0:55 a m
4:45 p m Fond du Lac Pamenger	P10-45 a m
TAND DIE TROUBLE DESCRIPTION	47/07 1 20
5:40 p m* Desplaines Passenger	1 -0.32 - 40
9:30 b w. Bellington Language to transcription	.0115 m m
9:00 p mt/St. Paul and Minneapolis Express	1 14 400 at 100
9:00 p m + St. Paul and Minneapolis Express 10:00 a m - LaCrosse Express	Į *4:00 p m
9:00 p mt LaCrose Express	l 87:00 £ m
10.00 a west Winone and New Illm	44.00 nm
A.Dr ATTENDED MAN AND THE CONTRACTOR AND	17.00
9:00 p mt Winone and New Ultn	31.00
9:00 p m; Green Bay and Marquette Express	TOMO WIT
*Except Sunday. †Except Saturday. ‡Dally.	• екжсері

LAKE SHORE AND MICHIGAN SOUTHERN.

7:35 a m* Mail, via Main Line	Arrive.
2:00 s. m. Special M. Y. Express, via Air Line 5:15 p.m.; Atlantic Express, daily, via Air Liut	*7:40 p n
9:30 p mTiNight Express, Via Main Line	*5:40 a 1 *8:30 a 1
5:40 p m* Colebour Accommodation	1:50 D I 5:80 D I
CHICAGO, ALTON & ST. LOUIS, AND	-

Union Depot. West file, pear Madison street bridge, and Twenty-blid street. Ticket office at 122 Randolph street.

AVE.	Kanses City and Donver Fast Express.	ATTIV
, b.m.	vis Jacksonville, Ill., and Louistans,	***:*** *
l a m	Springfield, St. Louis and Southern Ex- press, via Main 1128.	*7:66 p
a m	Mobile and New Orleans Express Peorla, Burlington and Keckuk Fast	*7:05 p
) v mt	Express	*2:40 p
im a C	Express, via Main Line Peorla, Keckuk and Burlington	7:00
) i m•	Chicago and Padacab R. M. Express Streator, Wenous, Lacon and Washing-	\$:35 p
) pm°	Jolist and Dwight Accommodation	3:35 p

McMultin General Manager. James Charliton, General Passenger Agent.

EXPLAUATIONS OF REFERENCE. Dally except Sundays. Except Bondays. IExcept Mondays. IExcept Batteries and Mondays. Texture Fundays and Mondays. Sundays only. Thursdays and Seturdays only. of sturdays and Seturdays only.

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