

gruth Gears no Mash, Bows at no guman gbrine, geens neither Place nor Applause: She only Asks a gearing.

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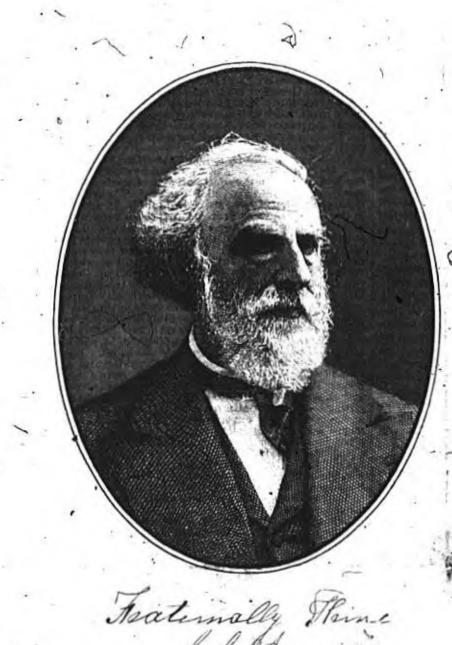
### ANDREW JACKSON DAVIS' COLUMN.

THE PRINCIPLES OF NATURAL SELEC-TION EXPRESSING THEMSELVES IN MOD-ERN SPIRITUALISM.—Spiritualism is now engaged in making history. As a conse-quence its external condition is elemental, incoherent and exceedingly uncertain. It is so far without form and void—at once-sub-stantial and shadowy—both present and afar off, impressing the common mind that it is compounded of about equal parts of realities and imagination. And yet, look-ing at Spiritualism.from my stand-point, it has already given definite and practical ex-pression to the principles of natural selec-tion. Not only is there a distinctly marked variety in the manifestations, but there is (at least to my mind) a strongly pronounced classification of the working advocates in the vineyard of the New Dispensation. And these events have come to pass spon-taneously. My meaning, I trust, will more fully appear as we proceed. 1. EDUCATIONAL SPIRITUALISM.— Thoughtfulness and time scholarship char-

Thoughtfulness and time scholarship char acterize this phase of the new movement. Foremost in America I behold, as the nat-ural representative and as the natural lead-er, our esteemed countryman, Prof. S. B. Brittan.

During an entire generation, nearly thir-ty years, this gentleman's personal labors and interests have been very intimately in-terwoven with the intellectual development and interests have been very intimately in-terwoven with the intellectual development of Modern Spiritualism. It bears somewhat of the impress of his constitutional digni-ty. Much of its literature has been fash-ioned and quickened by his educational in-fluence and, example. His intellectual clearsightedness and his acknowledged indral force have uniformly and persistent-ly tended to exalt Spiritualism, and espe-cially to rationalize its growth and its ap-plication in the general mind. He would cause Spiritualism to talk and write gram-matically; to dignify and magnify its worldly aspect; to study and systematize its methods; to take its position affirmative-ly as a power in society; to rest upon a philosophic basis, and to operate among men as a religious reformatory influence. He is, therefore, its natural leader accord-ing to the principles of natural selection; that is to say, he did not elect and work to place himself at the head of Educational

place himself at the head of Educational (resulting in rational) Spiritualism.



P. Blatvatsky. She N mentally and meta-physically adapted to present and main-tain the startling inaccuracies which consti-tute the foundations of this fascinating and pretentious movement. She waves her wand (metaphorically, in a large volume) over Earth, Air, Fire and Water, and lo! forth comes gnomes, sylphs, salamanders, undines. [See Jsis, vol. i. p. 29.] The Ka-balists call these "elementals," the forces of nature: which may be employed by the dis-the gradual formation of two bodies, two ballsts call these "elementals," the forces of nature; which may be employed by the dis-embodied spirits, whether pure or impure, to produce all the phenomena in dark sé-ances. "The eartbly elementaries ..." cunning, low, viulicitive ... are the leading stars on the great spiritual stage of *materialization*; which phenomena they perform, with the help of the more intelli-gent of the elemental creatures " [Isis, vol. i, p. 319.] These elemental creatures were never holpan, but the "elementaries" were never human, but the "elementaries" were smeet human—but now, having lost their personal immortality, they sustain the posi-tion of most abject servants to the intelli-gent forces (the elements) who come fike birds of prey out of Earth, Air, Fire and Water!

Wateri Upon the platform, beside this magnifi-cently qualified leader, we behold a few persons not unknown to fame; and there are also two or three of great natural pow-ers; and with mediumistic powers combined with accredited insuitation. Your detect ers; and with mediumistic powers combined with accredited inspiration. You first ob-serve P. B/ Randolph—the author of the "Magnetic Mirror," "The New Mola," "The Gbostly Land," etc. He has departed for the "better country." But he left behind him a variety of affirmations in the line of Magical Spiritualism. Next you notice the positive and uncer-tain but puginacious author of "People of the Other World," Henry S. Olcott, whose adoption and open advocacy of the meta-

the Other World," Henry S. Olcott, whose adoption and open advocacy of the meta-physical and magical dogmas of his queenly leader, is tantamount to (the same in fact as) a complete repudiation of the human spirit-origin of the materialization phe-nomena which he described as occurring at the Eddys. It is impossible not to behold also upon this platform, the talented and widely, popular author of "Art Aggic," Mrs. Emma Hardinge-Britten. In her efforts to propa-gate Magical Spiritualism we behold the il-lumination of her vigorous imaginative in-tellect. "White Magic" is presented in all its heavenly whiteness; and "black magic" is portrayed in all the lurid blackness of its alleged infernal origin. One volume of its alleged infernal origin. One volume of

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tion." From the foregoing, certain conclusions present themselves. In Modern Spiritual-ism these are two very marked tendencies —the gradual formation of two bodies, two forms of perceiving and expressing the new truth, evolved from the existing ocean of incoherent elements; one the Educational or Rationalistic, the other the Christian or or Rationalistic, the other the Christian or Inspirational, form of Spiritualism. And by the law of natural selection, or rather by natural election, each body will be sur-mounted with its true and most appropri-ate head. Spontaneously, and without the least personal seeking, without prearrange-ment and without premeditation, each movement is, or may be, at a moment's no-tice, provided with its natural LEADER. If nothing is said to touch the sensitive pride of "individualized" minds, they will gladly join the army to which they are attracted by disposition, by education, and by the force of sympathy. MI argumentation, concerning the de-sirableness of Organization, is just so much talent and time taken from the day of reali-zation. If you stop to argue the reasona-

situdieness of Organization, is just so much talent and time taken from the day of reali-zation. If you stop to argue the reasona-bleness of associated effort, then the able-bodied and clear-headed drones (who live luxuriously within the honey laden hive) will immediately begin to buzz about, and they will do all they possibly can to prevent your proposed work. But instead, if you will but call upon the queens and upon the army of workers to meet you in a free-speech Convention, then they, one and all, will spread their wings and fly to your side; and, as is usual, the fat drones will leisure-ly follow, because above every dhing they love their case and comfort; and thus, as naturally as water runs down hill, a prac-tical Organization can be achieved and its true leader recognized. At first, one body may be formed; afterwards, when the pres-sure comes, another will be natural. Logic of events is the only logic. Follow this line faithfully, and the conclusion will be reach-ed without a struggle. And yet it is my im-merceding the taken will be had the structure of the st ed without a struggle. And yet it is my im-pression, that, while Spiritualists with the opposing tendencies may organization-ally associate FOR WORK, and for purposes of mutual aid and comfort, the organization

those who naturally affiliate with these views-all those who, in their treatment and investigation of the phenomena and doctrines, may also be classified as scientific

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and philosophical-persons of importance, on both sides of the great ocean, some of them residents of the Summer land, and their names are: Hudson Tuttle, Robert Dale Owen, T. W. Higginson, William Denton, Giles B. Stebbins, Epes Bargent, S. J Einney, S. S. Jones, Wm. Lloyd Garrison, W H. Harrison, John Tyerman, T. G. Forster, J. R. Buchanan, R. Hare, R. T. Hallock, A. J. R. Buchanan, K. Hare, R. T. Hallock, A. E. Newton, John C. Bundy, E. D Babbitt, Wm. E. Coleman, A. E. Giles, George A. Bacon, R. C. Eccles, W. D. Gunning, D. Lyman, H. H. Brown, Cephas B. Lynn, M. B. Craven, Henry C. Wright, Lyman C. Howe, Lizzle Doten, Maria M. King, Augus-ta C. Bristol, Eliza W. Farnham, M J. Wil-Caxson, J. Wilmshurat, H. Tiedeman, P. C. coxson, J. Wilmshurst, H. Tiedeman, P. C. Mittra, A. Aksakof, Prof. Zoellner, Wm. Crookes, A. R. Wallace, besides a large company of influential believers in Spiritualism who are far less known to the public. For lack of space I omit the names of many distinguished women and men who naturdistinguished women and men who natur-ally gravitate to positions upon this plat-form. It may be that, for private reasons, and from strong special inclinations in oth-er directions, some may feel to reject their nomination in this connection. But this classification should be understood and ac-cepted only in the spost general sense. We pass on to consider another and most vital movement.

vital movement:

II. CHRISTIAN SPIRITUALISM .-- Since the beginning of this New Dispensation, there has occurred a very general shaking in the old world of dogmas, customs and institu-tions. The whole world has been essentially stirred and quickened by the omnipresent forces of the spiritual universe. In the turmoil, and amid the surging waves of this undefinable ocean of mysterious but in-telligent elements, many minds, while attached to the old anchors, or clinging with affectionate reverence to past sources of hope and faith, have opened their hands hospitably, and have thus grasped the dem-onstrations of modern spiritual intercourse. Of these the number is almost countless.

At the head of this very strong party in Spiritualism I behold the highminded and venerable Dr. Samuel Watson. The new world of phenomena is seen to be a contin-uation of the ald world of spiritual signs uation of the ald world of spiritual signs and miracles. Christianity opens its doors both behind and before the spiritual tem-ple. At the rear door the Patriarchs and Prophets enter, and sit down in the Chris-tian house with its "many mansions." while, stepping out at the front, you behold the Apostles and the Disciples march for-ward into the very bosom of Modern Spir-itualism. The problem of Modern Spir-itualism. The problem of Modern is solv-ed by the development of Christianity; and the miraculous characteristics of Christi-anity become plain and rational in the light of Spiritualism. And according to the law of natural selection, it seems to me that the natural leader, and the chief ex-equitive officer, is "the noble-bearted and clear-headed and anti-sectarian Dr. WatJ. S. Jones

tionate dignity upon the platform, you ob-serve many others-persons in both worlds, truly representative of religious experience, cultivation, influence and progress-Will-iam Fishbough, Allen Patnam, Wm. and May Howitt, J. M. Peebles, the pilerim, J. O. Barrett, Wm. Mountford, J. W. Ed-munds. William White, Wm. R. Alger, Wm. Brunton, Eugene Crowell, Charles Beecher, Mrs. J. S. Adams, Elizabeth Stu-art Phelps, Harriet Beecher Stowe, NelHe J. T. Brizhan, J. B. Ferguson, T. L. and Mary Gove Nichols, Fred. L. H. Willis, Benj. Coleman, A. A. Wheelock, John Murray Beear, Merman Snow, Henry T. Child, Em-anuel Swedenborg, John Bovee Dodds, Chas, S. Woodruff, Mary Dana Shindler, J. G. Clark, A. B. Child, Mrs. Southworth and truly representative of religious experience, G. Clark, A. B. Child, Mrs. Southworth and all the hosts of Spiritualists who yet main-tain, and who desire to maintain, recognition and fellowship among the several religious organizations.

The great moral forces of faith and hope acquire augmentation by the additional knowledge of modern physical manifestations of life and happiness beyond the tomb. tions of life and happiness beyond the tomb. The facts of to-day reinstate the mirasles of ancient times. The voice of an angel heard to-day gives fone and music and a delightful reality to every word spoken to the Prophets and Apostles. And Christian Spiritualism is triumphant only when it closes the chasm which has so long separated the old world from the new world of thought, activity and manifestation. It is not my thought that Christian Spiritual-ists are unfriendly to Educational Spiritulats are untriendly to Educational Spinilu-aliam, nor that they reject scientific or phi-losophical thought and progress. But they first and foremost gravitate to the Bible, and recognize Christ as "the corner stone of Spiritualism." Therefore, with affectionate reverence and with profoundest sincerity, these minds naturally gravitate to a more religious expression. They read and newly explain the Scriptures; they open their meetings with oral prayer; and they sing acred hymns.

III. RE-INCARNATIONAL SPIRITUALISM. -A mid the agitations of modern inspira-tion and thought, there walk forth many most questionable shapes and many subtile suggestions of possible doctrines. Under suggestions of possible doctrines. Under the quickening potencies of impersonal spiritual intercourse, the deeps of personal life are sounded, and the plarvelous elabor-stions of the sensitive mediumistic mind result in hypotheses the most inconsistent. And they also result in dogmas the most irreconcilable with the fixed laws and changeless order of the universe. But these thought-agitations must not be checked. The wildest vagars and the truest reality must be allowed to flow out and mingle with the elements of the yet unformed body of Spiritualism. At the head of this elemental revelation, or as the natural leader of Re-Incarnational Spiritualism, we behold our talented cour-

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And beside him, as he sits with affec- | trywoman, now residing in England, Miss Anna Blackwell. Her great intellectual grasp of problems usually uncongenial to society women; her analysis of questions which are intrinsically metaphysical and essentially occult; her sturdy attack upon popular errors, and her unyielding. adhesion to uncomprehended and almost unthinkable propositions, mark her as the bright particular sun of this new spiritual-istic system. And already she is attended by planets of various brilliancy and magni-tudes; and these are followed by a royal procession of moons, who revolve . very

near their primary. What a formidable galaxy shine out up-on the platform beside this, intellectually queen leader! The name of Allen Karded is familiar to every reader. The history of this movement is, this very moment, in the first stage of formation in our country. The bees are at work constructing the cells for the harvest of leavey. Not until the queens get through depositing their eggs, can the honey-lover venture to investigate the hive Let every able-bodied drone in Spiritualism perform his allotted mission; and then, after the workers complete their la bors among the multitudinous sweetnesses in our vineyard, we will carefully induce the bees to let us lift the hive and taste the production.

It is too early to count those who give ex pression to the varieties of dogmas includ-ed by the one word, "Re-Incarnation." The most noted and popular teacher in America is said to be Mrs. Cora L. V. Richmond. Of this fact, if it be a fact, there is as yet too little publicly known to form the basis of intelligent criticism. Almira Kidd has recently committed herself to this "metaphysical discovery" in a pair of vigorous volumes; and there are also a few distinguish-ed advocates in different parts of Europe; but the tales of facts and the affirmations are as yet too numerous, and the alleged ar-guments are quite too insignificane, to just-ify an attack from the scientific and philo-sophical stand-point. So we abide the de-

velopment of its history. MAGTCAL SPIRITUALISM.—The new life of the new world of spirit-intercourse has not yet consumed the globe; but mankind have frequently been threatened with the destructive fires of the most skillful magidestructive fires of the most skillful magi-cians. A mysterious magic Wand has been waved at Spiritualism--waved to and fro, to and fro, round and round, upwards and upwards, now inwards, now outwards, in-till the great iron doors of perdition seem-ed about to shut violently against every chance for immortality. Sinful and bru-talized humanity become "Elementary Spir its." [Isis Unveiled, p. 30.] Which term means the disembodied souls of depraved human beings who have lost their chance of immortality. The law of natural selection gives the world a conspicuous leader of Magical Spiritualism in the person of Mme, Helep

this character, with its apocraphal authori-zation, would not suffice. The public ap-petite was calling for further researches into the mysteries of occult spiritism. To feed this hunger the talented and too-ac-commodating lady produced "Ghost Land," with extracts from records of "Magical Séances," &c. But the unqualified assumptions of this school overweigh the plain fixing the ballast in the hold of this res-urrected "Fixing Dutchman," the first storm of criticism forced it over on beam end; and itasmuch as all its ballast and freight have fallen dead to one side, so it happens that the recovery of this craft known as Magical Spiritualism has passed beyond the bounds of possibility. V. PHENOMENAL SPIRITUALISM.-We

have noticed the distarbances and shakings up of the old world of thought, custom, dog-ma, institutions; but who would suppose that the rightful leaders and representatives are the Shakers themselves? Look upon the platform and take notice that the fore-most man (relatively to the public) is the tall, commanding, prophetic faced Frederick W. Evans. He is a representative of the idea that the Word can be materialized. was made flesh and dwelt among men!" In good and regular standing among the Shakers, a soit of traveling missionary member, is he who is known among us as "The Pilgrim." But so is welcomed every medium who, under the heavenly force, is en-gaged in the needed work of shaking the old world of beastiality, injustice, war, disase, misery and death.

Thronging the phenomenal platform, we behold a multitude of shakers of material ism both within and without the ecclesi-astical organizations. The law of natural election (or selection) seems to place the scepter into the hand of Hon. Thomas R. scepter into the hand of Hon. Thomas R. Hazard. He seens by mental constitution best qualified to sweep and to hold the field agains? all critical test hunters, who, too frequently, approach disguised with the garments of honesty, but who, nevertheless, at last are distinctly marked as alleged ene-mies of uncertain phenomena. Beside this determined leader, you behold persons, both mediums and their advocates, arrayed in the armor of war against materialism;--Charles, Foster, Henry Slade, Henry C. Gor-don, Nelson. Holmes, J. A. Bliss, James, J. M. Roberts, Danskin, Colby, James Burns, Billings, Fox, Morse, Wilson, Fairfield, York, Baxter, Seaver, Stansbury, Milten-berger, Vannum, Stevens; and to these may be added scores of well-known me-diums who supply manifestations of every phase of spiritual force and of every degree of convincing power. But I am admonished that we need not

But I am admonished that we need not stop to call the long roll. In every State in America, in many parts of Europe, in re-motest India, these mediumistic shakers are known, and their "works do follow them." Of course it is folly to imagine that the mediumistic shakers in Phenomenal Spiritualism are either preaching or prac-ticing the self-denying virtues of the theo-logical and religious Shakers who dwell to-gether in various peaceful families. Never-

of Spiritualism, per se, is an impossibility Hence a "form of faith" need not be instituted as a bond of union. .

> IN MEMORIAM. R. T. H.

Born at Milton-on-the Hudson, Nov. 26th, 1806; died at New York, Jan. 18th, 1879.

1.

He is not dead-he sleeps; and he shall wake-Wake to new joy, new triumph, and new power; Wake to receive his birthright and his dower. Soon will the everlasting moroing break. Soon will the mists and clouds his soul forsake, Aud there, mid leafy giade and sunny bower, Shall live each tree and bloom each sweet, bright

Lower He loved on earth, his heart's home to re make. We weep; but when for him that sun shall rise, We shall forget our grief and earth born pain, And watch the dawn with glad expectant eyes -That shall restore our dead to life again: As come bright birds along the summer skies, #As bloom bright flowers after the sumper's rain.

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I sing of joy, dear Father! all for thee. No sob of mine shall mar the angels' song; No tear of mine shall do thy spirit wrong. Did'at thou not know of love's eternity? Death hath but crowned thee, Death has set thee free

Thou art thyself-thyself, freed, great and strong, With all the powers which to thy soul belong, And visions which no earthly eye can see. We knew thy truth; we knew thy Leart of gold, Rich with its wealth of love for all mankind; Rich with its treasures of life manifold -Those hidden treasures bard to seek and find ... / In vain they tell me that that heart is cold: In vain, in vain, that those dear eyes are blind!

dill.

We know "He giveth his beloved sleep," And that for them a place hath been prepared. We who with thee our edithly love have shared Know well that Heavenly Love thy soul will keep. Roow well that Heavenly Love thy soul will keep. Rest, rest, beloved one, in sweet slumber deep— The sleep of earth is not to be compared With heavenly rest which hath thy spiritsmared, And called thee hence as shepherd calls his sheep. The pang of parting from thee imgers yet. The joy of meeting thee is yet to be; Forgive me if mide eyes be sometimes wet, Forgive me if these eyes be slow to see. When thou dost come we shall all grief forget, . For love, and life, and joy will come with thee!

· IV.

Thou hast not left us. No! Christ did not leave His loved ones lonely; surely He hash saN; "Where two or three in me are gathered Together, there am I, ye need not grieve, The Comforter shall come, ye shall retrieve Your losses; yes, and shall receive your dead." And thou who did'st in His own footstops tread Shall corre available are not but bulley. And that who did at in the own footstops tread Shalt cours again, we cannot but beliers. Yor these we know that death hath had no sling, No victory the grave, and blest art thou! Therefore for thee no dirges will we slag. But only lay red roses on thy brow: And all and shows of grief saide we fling— Those larger between these art will we many Thou can'st not leave us, thou art with us now! ELLA DINTL.

Feb. 6th, 1879.

The above poem from The Spiritualist (London) is to the memory of our esteemed friand, R. T. Hallock, M. D.

# RELIGIO-PHILOSOPHICAL JOURNAL.

# NOTES, GERM-THOUGHTS, FRAGMENTS.

#### BELIEF IN IMMORTALITY.

The true reply to Mr. Spencer, then, is this: Your "absolute" and "infinite" cannot exist. For by your argument for the "relativity" of knowledge, you put the absolute into relation with the "relative" by putting the "relative" into relation with it. And if the absolute be thus related, it is an actual or real existence, a "concrete infinite" in contact with "our intelligence," as the basis thereof. It cannot be conceived as an infinite if out of all relations, for this pushes it out of the reach of all intellection. "Our intelligence," cannot be based upon that to which it can have no relation. Hence there can be to us no such absolute as Mr. S. conceives. And why talk about the inscrutability of what cannot be known to us to exist? According to Mr. Spences's own argument, then, that "real

existence," that "actuality lying behind all appearance," which has the highest validity of all our "beliefs," (?) being the very basis of our intelligence, is, in fact, the Infinite Being, the actual substratum of all things, the original power, the primordial substance, the aboriginal existence itself. And here we reach a decent meaning for the word absolute. It means real reality, an actuality. Now in this sense our own existence is "absolute.", If we are at all, we absolutely are; if we exist at all, we exist as absolutely as God exists, while we exist. And so far as the mere fact of existence itself is concerned, the only difference between our existence and that of the Infinite, is in the matter of duration alone. It I live, or exist, ten years, I exist as absolutely, for that length of time, as God does. And if I am immortal, then my existence hereafter is the equivelant, in point of absoluteness, to that of God himself. The true meaning of "absolute," then, is real, actual, factual, not "non-relative."- In this sense, and this sense alone, has the word any meaning at all. Hence all things that exist, exist absolutely. That existence may be dependent, but it is, while it is, as absolutely as if /t were to continue forever. And further, since it is, it is composed ultimately, of an eternal substratum; that is, it is a dependent form of some ultimate and independent, or aboriginal substance.

The difficulty, in all forms of the argument for the "Relatively of all Knowledge," arises partly from a misconception of the nature of knowledge. Mr. Spencer confounds knowledge with mere "belief," and this confusion vitiates his whole essay. He says: "At the same time that by the laws of thought we are rigorously prevented from forming a conception of absolute existence, we are by the laws of thought equally/prevented from ridding ourselves of the consciousness of the absolute existence." He evidently does not mean, in the above passage, that we are prevented by the laws of thought, "from conceiving the fact of the absolute existence," for he is constantly arguing that the sense of such existence is the basis of our intelligence; but he does evidently mean that we have no complete knowledge of the contents of that absolute existence. In this sense we know nothing whatever, not even our own existence. We know that we are; but we have no complete and exhaustive knowledge of the contents and relations of our own being: We not only know that we are, but we know somewhat what we are. Are we to be told, that, because we have no exhaustive knowledge of our wn being, we do not know that we exist? Certainly not. Do we not conceive, completely, the fact of our own existence? And in this sense we conceive completely the existence of the "infinite."

If, as Mr. Spencer says, "we have an ever present sense of real existence," how is it that we do not as completely know the fact of absolute existence as we know the fact of our own existence? Mr. Spencer sometimes calls this sense a "consciousness," and at other times, "an indestructible belief." He says, "since the only possible measure of relative validity among our beliefs, is the degree of their persistence in opposition to efforts made to change them, it follows that this which persists at all times, under all circumstances, and cannot cease until consciousness itself ceases, has the highest validity of any." And he says this, in connection with and immedifter the saving: "Our consciousness of the uncon ditioned being literally the unconditioned consciousness, or raw material of thought." Is not here terrible confuision? If this "unconditioned consciousness," this "ever present sense of real existence," etc., is "the very basis of our own intelligence," why is it not the purest knowedge? Does "intelligence" rest on mere "belief ?" Are we to be told that knowledge of our own existence, is only a-"belief;" that we do not know that we are, but only take this fact on the authority of "belief?" Is mere "belief" an adequate basis for "our intelligence" What then is knowledge? If we do not know that we exist, to an absolute certainty, we cannot know anything whatever, for all other knowledge rests on the knowledge of our own existence. And can our consciousness of our own existence be more than an "ever present sense of our real existence?" If an indestructible consciousness be not knowledge, there can be no such thing as knowledge. By Mr. Spencer's own showing, we have a more certain knowledge of "real existence," absolute being, than we have of self, for he makes the former the basis of the latter. If the former is only a "belief," the latter, resting upon the former, is only a "belief" of second class validity. And thus Mr. Spencer's argument for the "Relativity of all Knowledge" becomes an argument for the utter impossibility of any knowledge whatever. The word ought to be banished from the language, if this famous argument is sound. The up-shot of the whole thing is to land us in utter skepticism, for we have a more certain knowledge of our own existence, and of "real" or absolute existence, than we had of the objective world itself. And if the first is not knowledge, but only "belief," what kind of certitude have we in the existence of anything ? But we may be told that we have only a relative knowledge of the objective world. I reply, the whole argument for the relativity of knowledge destroys the possibility of any kind of knowledge. What is the use in talking about relative knowledge, while no kind of knowledge is possible? If by absolute knowledge, is meant knowledge out of all relation with our minds, nobody pretends it. What could absolute knowledge of something infinite be more appropriately defined to be, than an "ever present sense of real existence ?" This is the full and complete definition of absolute knowledge itself. The knowledge that we sie, is as absolute as absolute can be And the knowledge of the fast of existence, is as complete as it would be if, added/to it, there were an exhaustive knowledge of all the contents of existence. We would not know to any greater certainty that we exist, if we knew everything else in the universe. The uneducated man has just as certain a knowledge that he is, as the educated man has. This knowledge, therefore, is in itself perfect, complete, and therefore absolute. It is absolute knowledge; it is very certitude itself. But there is an intrinsic absurdity in the very effort to show that all knowledge is "relative." No man can demonstrate that all knowledge is relative, except by con-trasting knowledge with the idea and conception of the absolute, that is, with an absolute knowledge. If mind be confined with the limits of the relative, it could not even raise the question of the relativity of its knowledge.

might as well expect the amphyoxus, or blind fish, to raise the question of the nature and character of darkness, Conceive a race of eyeless men, formed and living in darkness, as raising the problem of the nature and character of either light or darkness! They could not conceive of darkness, except by an experience of its opposite, light; nor of light, except by an experience of its boundaries. In the antire absence of one of these terms of experience and observation, no specific experience or observation of either would be possible. Darkness is a name we give to an experience of the withdrawal of light, and pre-supposes that experience even in its very name. Light, is light to us, only because it has been defined in our experience by being, bounded, and contrasted' with darkness. So with our knowledge. Our consciousness of the relative is the complement of our consciousness of the absolute, since the one pre supposes the other. Nor is our consciousness of the relative any more clear, definite, or certain than our consciousness of the absolute. The conception of relstive knowledge, implies the conception of absolute knowledge. The first has no significance except as contrasted with the other. Planted in a purely relative sphere, we never could have raised the question of the " Relativity of all Knowledge." But we have raised this question, and therefore are not cribbed in a merely relative world.

The very word "rela ive" convicts Mr. Spencer of a great fallacy. For is not this term significant of an opposite and absolute ! No man can prove anything to be relative, until he assumes or sets out with the standard of the absolute with which to compare it. Not only the existence, but also the churacter of the absolute, is assumed by the very effort to prove our knowledge relative. Our knowledge cannot be shown to be of a relative character until it can be contrasted with knowledge of an absolute character. And even Mr. Spencer and Mr. Mansel assume, and attempt to show that the relative has none of the characteristics of the absolute. Now how can this be done but by assuming that the character of the absolute is known. I cannot know my knowledge to be purely relative, until I discover that it contains none of the qualities of the absolute. And how can I do this, if, as Mir. Spencer assumes, I am utterly ignorant of the nature of the absolute? If to think is to condition, then to think relative knowledge is to condition it on absolute knowledge. Since relative existence is necessarily conceived as conditioned upon absolute existence, so "relative knowledge" is necessarily conceived as conditioned upon absolute knowledge. For are not the conditions and laws of existence the very foundations of all consciousness of existence? There must be a perfect correlation between mind, or consciousness and existence as such, for mind itself exists. And indeed, what is consciousness itself, but existence itself, with its substance its laws and its relations, arisen and arising into selfcognition. If these be, as all thought implies, an "actuality underlying all appearances," there must be an equal, an identical actuality underlying all thought, all consciousness. But to assert, as does Mr. Spencer, that, though all appearances imply an actuality underlying them, yet that that actuality is "non-relative" is to me a monstrous fallacy. "An actuality underlying all appearance," and yet not related to them !. It is too palpabie an absurdity to be indulged. To take Mr. Spencer's own argument, as quoted from Sir Wm., Hamilton. He says: "To be conscious of the absolute as such, we must know that an object which is given in relation to our consciousness, is identical with one which exists in its own nature, out of all relation to consciousness. But to know this identity, we must be able to compare the two together, and such a comparison itself is a contradiction." In this assertion he begs the whole question, by the covert assumption that things in their own nature, that is the absolute, are out of all relation to consciousness. How can Mr. Spencer or Mr. Hamilton know this until they understand the character of the absolute? Can a man determine that the "absolute is out of all relation to consciousness, when by his own showing, he knows nothing about the first, and but little about the second? He says: "We are required to compare that of which we are conscious with that of which we are not conscious, the comparison itself being an act of consciousness," etc. Here again the same unwarrantable

# A FRIENDLY REJOINDER TO DR. E. D. BABBITT

Principles of Light and Color"-Mrs. Richmond and Prof. Mapes-Spiritual and Material-Personal and Explanatory.

### BY WILLIAM EMMETTE COLEMAN.

Among the many articles of interest crowding the JOURNAL columns from week to week, the semi-occasional contributions of Dr. Babbitt are ever perused with pleasure and profit. A gentleman of cultivated and scientific attainments, his mind is yet attuned to the sublime harmonies of the spiritual realm, his vision ever open to catch the auroral beauties of the Aidenn Land as they flash athwart the spiritual relina of his clairvoyant ken. In him we have a fine blending of the material scientist and the spiritual seer; just such a combination as Spiritualism urgently needs. What a pity it is that in this particular he almost stands alone His "Principles of Light and Color" is one of the most important contributions to the 19th century literature In its peculiar field it is unique, though its foundation principles are not therein for the first time announced The duality of nature, the correlation of matter and spirit, "the positing of spirit as the positive principle of all power, just as matter is the negative principle, the existences of various grades of ethers-refined po tentialized substances-in combination with the various forces of nature, as light, heat, electricity, etc., such forces being not only modes of motion but substances as well,-all these conclusions, embraced in Dr. Babbitt's work, may be found in Mrs. Maria M. King's "Principles of Nature," the first volume of which was published in 1866. That stupendous work deals with the principles governing the universe in all depart-ments of being, material and spiritual; hence it only outlines the branch of research utilized by Dr. Babbiti His work, on the contrary, is devoted to the special field of light and color, which he has elaborated in a manner never before accomplished. These two works, " Prin-ciples of Nature" and "Light and Color," are the most important contributions to spiritual science the work has yet seen; and, in coming ages, when spiritual sci-ence and philosophy will be intelligently and diligent-ly studied, these two books will be standards in their respective fields. Most gladly do we welcome Dr. Babbitt's great work to the now diminutive library of ra-tional spiritual science, along with those of Davis, Tut-tle, Denton, King, Buchanam, Sargent, Moses, and, possibly, a few others

While I agree with Dr. Babbitt's idea that heat, light, etc., are substances as well as forces, I yet fail to con-cur with him as to the source of Mrs. Richmond's inspiration. Despite his belief that Prof. Mapes direct-ly controlled her, I most strongly doubt it. In addition to the errors stated by Prof. Denton, there were in that same Mapes lecture many other sad mistakes and non-sensical statements; and the same characteristics per-tain to her every lecture. I have read her lectures in England and America for years past, and I almost in-variably found them to be highly incorrect in detail, full of scientific blunders, and of gross inaccuracies historical and literary. Let a competent critic impar-tially analyze one of her lectures from beginning to end, and the result will be sickening, disgusting, to a lover of exact truth, of scientific accuracy. Every lecture of hers is upon the same plane of thought, and the same glaring inaccuracies pervade them all. Upon careful and thorough examination, her lectures are found to be a farage of ideal mysticisms, unreal senti-mentalities. semi-diluted Christianity, highly involved and meaningless sentences loosely and disjointedly strung together, scientific rubbish, historical nescience, and general literary untrustworthiness; all this being mixed with a few gleams of pure spiritual truth scat-tered here and there --spiritual truisms known to all Spiritualists of average intelligence. It is blasphemy against the cultured, wisdom developed spirits of, Parker, Channing, Wesley, Swedenborg, Mapes, etc., to fa-ther upon them such balderdash as is usually present in the rhetorico-poetic verbosity of her discourses and question-answerings.

In her assumption of Prof. Mapes as a "control," she has been peculiarly unfortunate, for on three several occasions has she been taken to task therefore. In a lecture a few years ago in England under Mapes' al-leged inspiration, she gave utterances, as usual, to sundry scientific blunders patent to every well-informed person. Being criticised therefor, she, at a subsequent lecture, in the name of Mapes acknowledged the error, and made the requisite correction. Again, two or three years ago, a published lecture of hers, by Mapes (?), was criticised very pointedly by Prof. J. R. Buchanan in the Banner of Light. He indicated various statements of hers as scientific nonsense that could never have emanated from Prof. Mapes; and showed that it was not necessary to call in any direct spiritual power to produce her lectures, her own mind, while in a selfpsychologized condition, being fully competent therefor. It is gross superstition to attribute such lectures as hers to the inspiration of any disembodied spirits, her own spirit, in the peculiar exaltation of the trance, being equal to their production. This accounts for her many extravagances, absurdities, and errors, they be-ing exclusively the lucubrations of her own uncultured and crudely trained mind in a partially-illuminated condition. Prof. Denton has recently, for the third time, exposed her pretentious assumptions to Prof. Mapes' inspiration; and I am sorry to see Dr. Babbitt lending his aid to bolster up her grandiloquent claims to be the mouthpiece of the various intelligent spirits vauntfully paraded before the world as her guardians and guides; not one of whom, I am certain, ever delivered a lecture through her, or ever was foolish enough to think of such a thing. Dr. Babbitt thinks I "swing a little to the material;" I regard him as inclining a little too much to the spiritual. I try to preserve the equipoise between the two. I believe in both equaliy; but, as we are now living in the material, the material can be more readily sensed and grasped than the spiritual. It is a good motto,-Never attribute to the supramundane what can rationally be accounted for on mundane principles." If Spiritualists would adopt this, instead of its converse which so many recklessly follow, "Never attribute to mundane causes that which can be produced by supra-mundane intelligences," the cause that we all love so well would rest upon a much more stable foundation than it does to-day; the folly, credulity, superstition, and fanaticism now infilling our ranks would be com-paratively unknown, and rational, scientific Spiritual-ism would be firmly intrenched in the heads and hearts of the spiritual multitude. Dr. Babbitt thinks that when my "love nature ripens Dr. Babbitt thinks that when my love nature ripens inder the sun of a few more years," I will be more valuable to the cause of truth than at present. Very true, not only with myself, but with all our workers, Dr. Babbitt, like many others, is misled by the charac-ter of some of my writings. My bold, merciless on-slaught upon erroneous theories and vicious practices bend them to record me as bitter vindetive deficient -slaught upon erroneous theories and vicious practices lead them to regard me as bitter, vindictive, deficient in love, sympathy, charity,—in all of which they are profoundly mistaken. Love is the central principle predominant in all my writings,—the mainspring of my every endeavor in the walks of literature. Love of truth, of right, of justice, of purity, of charity, of right thinking and right doing, love of all humanity, love of everything calculated to benefit the race, to make men and women better, happier, purer, wiser,— To be a severything calculated to benefit the race, to make men and women better, happier, purer, wise, such is the impelling motive prompting my every con-tribution to the press; and, in proportion to my love of the right and true, is my detestation of the unreal, the false, the evil. My detestation, though, extends only to the evil done, not to the evil doer. "No com-promise, with error and vice," is my standard, "but all mercy, charity, and love to the wrong thinker and the viciously inclined." Not a particle of bitter feeling, of malice, vindictiveness, retaliation, or ought thereto analogous, sways my soul against a single human be-ing in the universe; naught but kindness and charity moves me towards themselves personally, no matter how severe my denunciation of the speculative opin-ions or evil practices of those criticised by me. I would not do anything, knowingly, to injure them in any way or shape for all the treasures of the universe. "Every human being is my brother or sister, destined to enjoy the same immortal heritage as myself; and, because he or ahe may fail to look at things precisely as I do, or because he may give way to certain temptations beset. make men and women better, happier, purer, wiser,-

ting all of us imperfect, fallible creatures, shall I seek to crush him? Never! Expose the errors of his teachings or the evil consequences of his actions, as rigo usly and persistently as possible, but for him personally the broadest charity, the deepest sympathy, should be extended. The spirit of vindictiveness or revenge I loathe, as I loathe all trings weighing mankind down among the brutes; but justice, equal, exact justice, should at all times be done. "Be just before you are generous." True justice, however, includes generosity and charity, end it is but revenge and retaliation. I desire, now, once for all, to state plainly and truthfully, that not a particle of animosity or bitter feeling has ever animated me in my criticisms of Bros. Peebles, Hazard, Roberts, Bliss, Kardec, or sisters Richmond; Blavatsky, Conant, Blackwell, et al. If is their ideas or actions that are antagonized, and I have always been willing at any time to do aught in my power to advance their welfare; mental, moral, spiritual, or otherwise. As in the past, I will never cease, however, to wage relentless war upon all theories or courses of action deemed by me inimical to the interests of truth, justice, right-dealing, or right-thinking; and this without regard to the personality of those the as stoutly and unsparingly opposed, if in the wrong, as Hazard or Richmond. Fiat justitia, ruat exclum!

In illustration of the foregoing—that the love principle is not deficient in me—the following excerpts from a remarkably accurate psychometrical delineation of myself, by Mrs. Ann's Denton Cridge, are pertinent: He is very benevolent, both individually and philanthropically. . He is decidedly candid and not sufficiently secretive; he is, however, cautious, circum spect, and quite conscientious. . Destructiveness is rather deficient; what he has is connected with the intellect, acting therewith rather than alone, the character of its action being thus essentially modified and refined." As Mrs. Cridge truthfully indicates, "My destructiveness is exhibited only in my writings, not in my general character." Mrs. Severance, in another delineation, says: "You are loving and devoted. Large conscientiousness. Your great desire now is to know the truth and live it. You have large benevolence; broad and generous in your nature; quite philanthropic in disposition." A phrenological chart marks Benevolence 7 (scale of 1 to 7) and Conscientiousness 6 in my head. A phrenological delineation says: "You are very conscientious; would be guided by and follow the right in all your actions; are too benevolent, are kind and sympathetic.

actions; are too benevolent, are kind and sympathetic. ...You lack destructiveness." I have some half dozen or more psychometrical delineations to the same general purport. I trust, therefore, that Dr. Babbitt and the other friends will, in future, not regard my humble efforts in the cause of truth as lacking the stimulus of the all-potential love principle, but rather that the innate love of humanity's best interests it is that urges me on in my opposition to all forms of error and vice, that impels me to endeavor to lessen, in some small degree at least, the prevalent folly, superstition, credulity, and criminality, with which Spiritualism and the world is cursed.

Leavenworth, Kan.

# . The Religion of Harmonial Philosophy.

#### BY MARY F. DAVIS.

The religion which lives at the heart of the Har-monial Philosophy, teaches that God is not afar off, but immanent in the soul of man; that he is not to be concillated and brought into near relation with us by stately temple walls and mighty organ tones, any more than by the unbroken solitude of the forest and the wild melody of waves on the barren shore. "When we have broken our god of tradition, and ceased from our god of rhetoric, then may GoD fire the heart with His pres-When the soul has arisen into a consciousness of this Presence, there is no longer need of holy days and ritual and psalm; the psaltery and sackbut may be laid aside, for the whole earth is vocal with songs of thanksgiving, and wherever man may tread there is God's holy temple. How sacred is worship when the soul has found its centre in the Infinite Nature. Silent aspiration, voiceless thanksgiving, speechless, but bound-less love ascend from its depths toward the primal source of being : an infinite trust in law, which is the mode of deific life, floods every avenue of thought; a holy calm pervades the inmost spirit; and the peace which passeth understanding or expression takes possession of the heart. At morning's dawn or in the still evening hour, when the high noon of fervid summer floods the fields with glory, or solemn midnight spreads her nyri society, in health or sickness, in ease or poverty, in joy or calamity, in robust health or at the hour of death, we may rest, "as the earth lies in the soft arms of the atmosphere," in perfect trust in that mighty spirit which pervades us and of which we form a part, and feel the calm of its wisdom and the flow of its exhaustless love. These are some of the emotions of genuine worship. The Harmonial Philosophy truly says, "The highest feeling is the delightful identification of consciousness with the Mother-and-Father Spirit of the Univercelum." Under this inspiration how life's desert blossoms into beauty! how the rugged paths are softened, how trivial appear the griefs which were crushing us into How beautiful is the face of Nature, how the dust! sweet and welcome the loneliest places, how sacred the mountains and valleys, how transfigured are all things in the light of God! The heart is healed of its long pent-up agonies, and the joyous life of the Summerand is begun on earth. What are the *acts* of worship with those whose re-ligious aspirations are thus fed, whose emotions are thus exalted, whose will is thus harmonized with the moving spirit of the universe! Do they consist of weekly devotions in consecrated places, of lip service at stated moving and consecrated places. at stated periods, of forms and ceremonies in sanctimonious assemblies, of wordy prayers, of "revivals" and "means of grace?" Nay. These true worshipers-carry their religion into all the activities of life. Every day of every week is a day of worship. Joyfully do they bare the arm and bend the back to the labor which is prayer, in the work-shop, in the kitchen, in the counting-room, in the nursery, on the platform, in the study and studio, on the farm or the white-winged ship, and where the busy shutle and the heavy hammer send far and wide the ringing chorus of industry. The higher acts of this harmonial religion are those which are the busy at the second The higher acts of this harmonial religion are those which spring from love of humanity. Love to man is the flowering of the spirit in which abideth the Divine Presence. Selfishness is swept out, and world-wide benevolence reigns in the sanctuary of the soul. In human eyes there is a light which the worshiper dis-cerns—a light betokening the indwelling presence. The volce of the child shapes itself to words whose sweet accents betray the informing, inspiring spirit which waits within the little form; the silent medita-tions of the aged show communings with the deen and tions of the aged show communings with the deep and hidden life of the Infinite. Wherever the form of man exists Deity is incarnated. The Universal Heart pours exists Deity is incarnated. The Universal Heart pours its living tides through every nature, and all the race are kindred. Fired by this consciousness, the soul sends out its loving currents to all other souls, as inevitably as the fruit-tree blossoms into spring-time beauty and ripens into autumn beneficence Very beautiful and holy is the love thus flowing to-ward the children of earth; very tender and saving is its impress on the unhappy and unfortunate. As the gentle showers give cooling, healing draughts to parched and barren places, and the warm sunshine fosters into life the dormant germs of vegetation till the desert blossoms as the rose, so holy-love descends upon deso-late hearts and sheds its beaming warmth into their dark and dreary depths, till the flowers of hope and trust and love spring up anew and crown the whole trust and love spring up anew and crown the whole character with beauty. As freely and broadly as the Spirit of Nature, the Infinite Good pours its streams of bounty and beneficence through the universe, so freely, so broadly does the heart that throbs with universal love send forth the word and works that help and heal and bless mankind.

# MARCH 15, 1879.

assumption is made, namely: that consciousness itself does not contain the absolute, the vary point in dispute. Turn the argument round and apply it to the relative. To be conscious of the purely relative, as such, we must know that an object which is given in relation to consciousness, is utterly different and distinct to and from one which exists in its own nature, out of all relation to consciousness. But to know this " difference" " we must be able to compare the two together, and such comparison is itself a contradiction." So, in order to prove the "Relativity of all Knowledge, it is required to compare that of which we are not conscious with that of which we are conscious, in order to be certain that no element or quality of the former can be contained in the latter. How can we know that 'the absolute" and relative are not identical, until we are able to distinguish the one from the other? And how can we distinguish them if we can know only one, and that one the relative? Will it be said, as by Mr. Mansel, "even if we could be conscious of the absolute, we could not possibly, know that it was the absolute?" I reply, on this system of logic; we can assert as much of the relative. Even if we could be conscious of the "relative," we could not possibly know it to be the relative, because it would be relative to us only as contrasted with something absolute; "and what is this" but "an admission that we cannot be conscious of the" relative "at all ?" . The same kind and amount of logic will prove that we are possessed of no relative knowledge, and therefore of no knowledge at all.

(To be continued.) Copy-right by H. Tuttle & G. B. Stebbins, 1878. Note from J. K. Jones.

I take great pleasure in reading the JOURNAL, because it partakes so freely of the independent western spirit; it caters to nothing, and is therefore adapted to the free and untrammeled supporters of Spiritualism. I, with others, feel the influence and support of the positive stand you have always taken in defense of true mediumship, and the honest exposures of mediumistic frauds. Leadville has a population of Fight thousand, among whom are people of nearly every nation, except Chinese, the miners being much averse to that class.

Chinese, the miners teng much average to that these. We have a few Spiritualists, perhaps more than we know of. Orthodoxy is represented by Baptist, Catholic, and Methodist churches. I feel sure that a good test medium would do well here, but as we are not organized, I could not promise direct support outside of myself as one of God's poor, but claim to be active in the good work and have some influence in connection with others in a private way. Our population is growing rapidity, offering fine inducements for business men of every class. J. K. J. Leadyille, Col.

'I AM convinced that without religious liberty there can only be fanatics and hypocrites; without the liberty of teaching, there can only be obscure oracles or immovable sophists; without political liberty, there can only be tyrants and slaves; without economical liberty there only be those who use others for their own purposes and those who are so used.—Castelar.

absolute, that is, with an absolute knowledge. If mind be confined with the limits of the relative, it could not even raise the question of the relativity of its knowledge. For it would, by the very hypothesis of relativity, be in relation with no absolute or contrasting sphere. You

"O brother man I fold to thy heart thy brother; Where pity dwells, the peace of God is there; To worship rightly is to love each other-Each smile a hymn, each kindly deed a prayer."

# RELIGIO-PHILOSOPHICAL JOURNAL.

# Woman and the Household.

MARCH 15, 1879.

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

"Not mine the hope of India's son," Of slumbering in oblivion blest, L'fe's millions blending into one, In blank annihilation blest; No! I have friends in Spirit-land-Not shadows in a shadowy band. Not others, but themselves, are the?

And still I think of them the same As when the Master's summons came; Their change-the holy morn-light breaking

Upon the dream-worn sleeper, waking-A change from twilight into day." [WHITTIES. . .

NEW YORK CITY ITEMS. The New York Exchange for Woman's Work, at 4 East 20th street, supplies a want

which has been long felt. It gives a market for tasteful or useful articles which can be fashioned at home by deft and busy fingers, where the material can be caught up in unemployed hours by women who have no avocation and by ne-cessity home-keepers. Many such have small incomes, or next to none at all; many have skill to do some things well, which are needed by those who have the money to purchase, and which they are glad to find in such a magazine.

About ten-months ago, a society of prac-tical women, feeling the pressure of necessi-ty which weighed so heavily upon many of their sisters, undertook the opening of these rooms. At first, they had thirty articles for sale, and the year's rent in the bank; since then, their receipts have amounted to over \$5,300, and the number of registered articles is more than 16,000.

These include every thing, from penwipers to paintings, embroideries, fancy work of every variety, lace, cake, and canned fruit. It is desired that useful articles should be made ornamental as well, when possible.

Work is received through a manager of the society, or a subscriber to the funds, to the amount of \$5.00. All work is subject to the approval of the managers.

A commission of ten per cent. on the price received for each article is charged, but this does not cover necessary expenditures. That is supplemented by subscribers, who join

from interest in the good work. The Exchange is entirely distinct from the Society of Decorative Art, which is friendly to its aims and workings. They take many things which are not acceptable to the former society, but which are both beautiful and salable.

In this way, they extend help to many in-telligent women, who are not artists, but who, by changed circumstances, find themselves compelled to do something which they can find a market for. It is to be hoped that many such societies

may be formed, on a smallef scale, in other ed. How often women say, "What can I do, to earn a few-dollars, for books, necessi-ties or charities? And if I could do any thing, where is the market for it?"

A glance at these rooms answers the question, and a sense of self-help which a woman in moderate circumstances feels, who is dependent on a husband or a father for every cent she has, is something marvelous, when she succeeds in earning a little by her own efforts

Besides, there is the appalling army of women, trained to no pursuit, with no defin-ite aim in life, and who by some exigency are dependent upon their fingers or their wits. These societies would open a cheering number of possibilities to such, who would find, in time, the bread of independence to be the sweetest they had ever eaten.

Philadelphia claims at least forty female physicians, ten painters and one sculptor. The ladies of Memphis, Tenn., have, originated entertainments, and receptions, the profits from which are to be used in purchasing books and papers for hospitals and jails.

Two women and one man were candidates for the office of State Librarian of Tenn. The man wrote a strong argument to show that no woman could till the place. Result -he received but one vote.

One of the courses of Cambridge lectures to women this term, is given by a lady, Miss Cross. Subject: English History.

Mrs. D. Skinner, this year, edits the An-nual Register of the Universalist denomina-tion in place of her sick husband, the former editor. From it we learn that there are twenty-seven licensed women ministers in that church.

Miss Julia Smith, of Glastonbury, Conn. still presents her annual petition for equali-ty before the law with other citizens of the State. She is the sole surviving one of the two sisters who have, for several years, re-sisted taxation without representation, and is over eighty years of age.

Boston has a Woman's Industrial Union, just established, at 4 Park street, which is open daily, containing a Reading Room, free to all. Its object is to increase fellowship among women, and supply situations for copyists, teachers, etc. It has a Committee of Protection to Woman, an Agency of Direction to Strangers, a Committee to receive for sale of articles of Woman's work, and a Registry for Higher Employments.

Miss Berrian, a wealthy maiden of Stamford, Conn., has bought, a new brick/store and dwelling in Main street, Stamford, for \$10,000, which to be used in the cause of temperance. The first story and store portion will be used as a reading room, and the dwelling part will be occupied as a temperance boarding house for the accommodation of young men who refrain from the use of intoxicating drinks, and others who wish to do so. It will be conducted under the immediate supervision of Miss\_Berriau.

The report of the minority of the Privileges and Elections Committee of the Senate, on the resolution proposing a "woman suffrage amendment to the Constitution," is signed by Senators Hoar, Mitchell and Cameron of Wisconsin. The report points out that the Constitution, the writings of Jefferson, the Virginia bill of rights, the Massachusetts bill of rights, and others, all asserted the equality of man, and that the experience of one hundred years has strength-d the hold of these principles upon the pop-ular conviction. The American people are committed to the doctrine of universal suf-frage and must stind by it. There shave been crimes, blinders, complications, and follies in the history of our Republic, but few of these things have been due to the extension of suffrage. The conclusion, then, is that the Ameri-

can people must extend the right of suffrage to women, or abandon the idea that suffrage is a birthright. The arguments of the majority report (submitted to the Senate last session), are then taken up and, answered at considerable length by the minority.

> BOOK REVIEWS. -

CHRISTIANITY THE SCIENCE OF MANHOOD. A book for questioners. By M. J. Savage. Bos ton: J. R. R. Oigood & Co. 190 pages.

Mr. Savage is a well known, able and liberal Unitarian clergyman, who does not fear science, but aims to reconcile evolution and religion, and who encourages the use of reason and conscience on religious subjects.

In this book, while aiming to show that Christianity includes the truths of all other religions, and is deeper and higher, he defines it as the science of true and noble life, and utters large and inspiring thoughts in clear. and eloquent language. He says: "The Christian should do the most he can to make his brain as perfect and powerful a machine as possible for the discovery and application of truth. And then he must use it to stimulate, lift up, develop and push forward the life of the world;" and in do-ing this he must not fear investigation, but desire it. This is "the age of criticism," and we need not mourn that fact, but use it for good ends. Christianity is "love to God and man." Would it not be well to wed love and wisdom, and so have a still larger ideal, even that of the Harmonial Philosophy ! Of immortality he says: "So universal has been this faith that perhaps it is entitled to rank among the intuitive beliefs of mankind." Not a strong affirmation, such as he would make had he studied the glad facts of Spir-itualism. Evidently inductive science has chilled him; yet it does not hold him cap-tive, but checks his interior growth, and limits his range of ideas

AIDS TO FAMILY GOVERNMENT: or from the cradie to the school according to Freebel. By Ber-tha Meyer. Translated from the second German edition, by M. L. Holprook, M. D. To which has been added an essay on the rights of children and the true or neiples of family government, by Her-bert Spencer. Pamphlet 208 pp New York: M. L. Holbrook & Co. 1879 For she by the Religio-Philosophical Publishing House, Chicago.

Dr. Holbrook, among all the good deeds for which he is famous, never did a better, than translating this valuable book. In Germany it has become a sort of a mother's bible; and is the most popular work on the subject of early training of children publish-ed during the contury. We could utter the ed during the century. We could utter no more heart-felt wish than that every mother in all our land might have this book, and make its contents the text for daily life.

What noble men and women might we expect from such perfect culture as this treatise suggests. The book, furthermore, breathes from every page the magnetism of earnest souls who have given their lives to this subject: Jean Paul Richter and Friedrich Fræbel, who have given a father's thoughts, and Bertha Meyer, who has added the warmth of a mother's love and intustive perception. The translator has performed his difficult task most admirably, and it is easy to perceive that he is in full sympathy with his subject and author.

Woman's Words, a paper of twenty pagea quarte, published in Washington, D. C., at one dollar per year in advance, by Mrs. Juan Lewis and Sarah A. Spencer, is devoted to the interests of woman and is ably edited. The Biographical sketch of Mrs. Charlotte Fowler Weils, shows what, woman can do when she has an opportunity and puts her abilities to the test.

The Shaker Manifesto, for March, is for sale at this office; price ten centa. It is pub-lished by the United Societies of Shakers, and expresses their peculiar views. Although esthetics in their religion, there is a high tone of spirituality breathing through all their writings.

The Kirographer and Stenographer a quarterly magazine devoted to reform in orthography and to stenography, has a branch publishing house in this city. Price fifty cents per year, or fifteen cents per aum ber. E. B. Parke, P. O. box 104, Chicago

The Young Scientist, a practical journal for amateurs, 170 Broadway, New York. Fifty cents a year. It is clear, terse and practical in its instructions, adapting them to the capacity of youths who desire to at-tain useful information in the arts and sci-

Heaven Opened, or Messages for the Bereaved, from Our Little Ones in Glory, through the mediumship of F. J. T., London, price one shilling; and, Spiritualism in the Hible indentical with Modern Spirit-ualism; price two pence. London: F. J. Theobold, 13 St. John's Road, Lewisham High Road, S. E.

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A lady while walking in a crowded and fashionable thoroughfare recently, was gar-oted by a thief, and a valuable diamond torn from her ear. The thief ran down a side street and escaped, but was subsequently captured.-

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It ladies will persist in wearing rich jew-eless on the street, they may expect to be-come the prey of the reckless and desperate, in the present state of society. And if ever valuable ear-jewels are to be worn, it should be in the drawing room, among friends and with fitting accessories. The taste and pro-priety of estentatious dreas in promenading must, before long, be questioned by thought-ful women ful women

We are shocked at heathens who mutilate their noses, in which to insert hoops of gold or ivory, and send missionaries to convert them. But, then, mutilated ears are quite another thing, and are evidences of a high state of civilization.

Mrs. W. Astor has spent \$1,500 this win-ter, in clothing one hundred and twenty or-phans and paying the expenses of sending them to good homes in the west. In all, she has devoted nearly 87,000 in caring for more than four bundred and fifty children. They than four hundred and fifty children. They are removed from vagabondism in the city, and placed where they can become useful members of society. This is done through the agency of the Children's Aid Society, which has, during the month of January, sent out three "companies" of children, two to the West, and one to the South, to be pro-vided with homes and employment. The society provided for two hundred and sev-enty:two children in that way, and one hundenty two children in that way, and one hundred and eighty-five more were furnished with homes and employment without being sent away.

The people of this city will meet with an The people of this city will meet with an irreparable loss in the proposed retirement of Mr. O. B. Frothingham from the platform of the Independent Society, which meets at the Masonic Temple. He intends going abroad for needed rest, after twenty years of labor, which have produced an incalcul-able, wide-spread influence over public thought thought. But, like the sunshine and the dew, it has

But, like the sunahine and the dew, it has been such a natural, constant, equable in-fluence, that the mass at large accept the blessing and forget its cause. Even narrow bigots, who oppose the teachings of natural religion, have been gainers by his profound and noble utterances upon all topics which touch human weal.

touch human-weal. His unfailing inspirations, if destitute of the enthusiasm which marks the Seer with open vision, are remarkable for their sus-tained, wise, grand and logical statements of Everlasting Truch, to which his loyal na-ture is devoted. During twenty years these statements have grown stronger and broad-er, and have been enunciated with a fresh-ness of application, which causes wonder at his unflagging power. May he return to a city which not able to comprehend the value of what it loses by

to comprehend t

limits his range of ideas. Through chapters on Religion and Manhood Identical; Christianity true Manhood, Defects, of Other Theories, To Doubters, To the Churches, etc., he utters his convic-tions with earnest sincerity, gives food for thought to his readers, and commands our respect. .

MIDNIGHT MARCHES THROUGH PERSIA. By Henry Ballantine, A. M., with an introduc-tion by J. H. Seelye, D. D. Maps and illustra-tions. Pp. 207; 12mo. Palce, \$2.50. Boston: Lee & Shepard.

This is a sumptuous volume in its type, paper and binding, and its contents are as interesting as a romance. The next thing to traveling is reading the narrative of a traveler who has the rare faculty of carry-ing his reader with him. Mr. Ballantine

traveler who has the rare faculty of carry-ing his reader with him. Mr. Ballantine -was of American parentage, though of In-dian birth, and by his thorough knowledge of the Oriental people and languages, was well qualified for the great journey he has so graphically narrated in this volume. He left India on the "7th of May, 1875," proceeded across to Southern Arabia, up the Persian Gulf through the heart of Per-sia, along the entire length of the Caspian sea, up the Volga river, through Russia, firted Finland, across Sweden and Eng-find, and reached New York on the 25th of October, after five and a half months of constant travel, thus accomplianing a dis-tance of ten thousand miles. In this great journey he was accompanied by his wife and little child, and they bore the hard-ships of the desert, the terrible heat of the plains, and severe cold of the mountains, and the storms of the sea, bravely, and es-caped un scathed. Mr. Ballantine traversed the deserts with-

Mr. Ballantine traversed the deserts without escort, among tribes whose trade is robbery and murder, and yet escaped, while heavily escorted caravans were mercileasly plundered. .

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The sub clarity, are suborbids, does not seek to make claim Beiritualism, the suthor holds, does not seek to make claim as a salvatory agent "upen which we can cast the burden of our-clast it only enlightens our minds, makes clear our duty, and points us to the way in which we can elevate ourselves; and if, with this knowledge, we fail to walk righteously, the greater

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## MARCH 15, 1879.

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LOCATION

03 and 04 LaBalle street. Northwest corner of LaBalle and Washington streets. CHICAGO, ILL., MARCH 15, 1879. The Ides of March.

.Some fifty years or thereabouts before the first wall of the infant Jesus fell upon the ears, and gladdened the hearts of the little band of anxious watchers gathered in a Judean stable, there lived farther to the west in a country washed by the same sea whose waters broke against the rugged hills of Palestine, a sensitive, who was used by the Spirit-world as an instrument for sending communications to farth. This medium was influenced to give a solemn and earnest warning of impending danger to the foremost man of his country; a great statesman and writer as well as the greatest of soldiers. Though the prophecy of deadly violence on a specified day was vehemently uttered and strengthened by other messages portending evil, the intended victim paid no heed. Deeply absorbed in advancing the interests of his fellowmen and his country, he was oblivious to personal danger.

The ides of March had no terrors for this strong man, who had been accustomed to see all obstacles vanish at his approach, and who had passed to mature life unscathed. The 15th of March, 44 B. C., saw this man stricken down at his post of duty by the hands of traitors whom he had fed and protected.

We do not wish for a moment to be understood as drawing any comparison or likening the two men who were victims, but we desire to note the striking coincidences between the warnings and final assassination of this old Roman and the warnings and final tragic ending of the life of a man who stood among the foremost in his field

ed him to the stairway, shook his hand warmily and bade him good by. Fifteen minutes later the strong and venerable form of the editor lay lifelees; his spirit had been ushered into another world. A few hours later and he again made friendly use of Dr. Mansfield's hand, but OI how changed were the circumstances. The day before he had stood facing the medium in all the vigor and power of a strong and mature manhood; now he stood, beside him freed from his mortal body, seeking to send back to his friends through the hand of Dr. Mansfield messages of counsel and comfort; in this he was eminently successful.

The sudden departure of Mr. Jones under such trying circumstances naturally filled the minds of the .JOURNAL's friends with gloom, and apprehension as to the future of the paper. The present editor had no fears; he was upheld by a mighty spiritual power and had received such timely warning as in some degree prepared him to endure the trial.

The first issue of the JOURNAL after Mr. Jones' departure contained a salutatory over the present editor's name, of which the following is an extract:

With the hearty endorsement of leading men in our ranks, (already received) and the active and cordial co-operation of the large list of subscribers and friends, which I feel assured I shall receive, I shall continue the publication of the RELIGIO-PHILOSOPHICAL JOURNAL, and increase the mighty power for good it already wields. . The JOURNAL will advocate the Philoso

phy of Life, so dear to Mr. Jones and so ably taught by him. It will make the same determined war on all evil, either in or out of the ranks of Spiritualism, that it always has. It will continue a warm, and active friend of honest media, giving them all the aid and support in its power. With the increased facilities already partly consummated, the JOURNAL will come to you, dear readers, with augmented powers to aid you in our common struggle for the good, the beauti-ful, the true. I have no personal animosito satisfy, no feuds to perpetuate; I shall heartily give the right hand of fellowship to all who are honestly striving after truth and light, howsoever widely I may differ with them in opinion. That expressive motto of which Mr. Jones was the author-"Think for yourself and express that thought, 'ree thought will give us truth," will be mine.

How well the present editor has, by the help of the Spirit-world, been able to fulfill his promises and meet public expectations, the steady support of old subscribers, the increasing list of new ones and the almost unanimous approval of the representative Spiritualists of America and Europe attest.

### An Uncandid Judgment.

The committee appointed by the Globe-Democrat, of St. Louis, to test the medial claims of Mrs. Simpson at the recent trial, invited by herself, after admitting that fresh flowers were produced under the conditions accepted by them, endorse the remark of one of the committee in these words: "It was a very clever piece of leverdemain.

This shows how much justice one may expect from bigoted skeptics in submitting a supra-physical phenomenon to their investigation. Baffled, cornered and confounded by the result, they resort to pure mendacity, and put, in the form of a direct

with the report of his committee. We do not propose to use space to show up the Globe Democrat's mendacity in detail, but will here offer as evidence in rebuttal a communication from Mrs. Simpson published in the Chicago Times of the 25th ult:

ed in the Chicago Times of the 25th ult: Permit me to lay before your nomerous readers the facts with reference to "A Spiritualistic Contest." copied-from The St. Louis Globe Democrat. In your issue opinis morning, and thereby correct the statements therein which are evidently made with the intention to palead the public with reference to spiritual manifestitions in general and my mediumship in particular. These state-in fact and do not corroborate the report of My, McCul-lagh's own committee, of which the following is the glat:

"After a bri-f delay, owing to the absence of some lady members of the committee, a satisfactory arrange-ment was arrived at, a lady of unquestionable veracity having consented to act in conjunction with us. The process of disrobing was performed in this lady's pres-ence alone, and when Mrs. Simpson smerged from her private chamber the was clad in a double blanket fur-niebed by the hotel. From her chamber she passed to a closel, where she was locked in alone until raps were heard at the door, then one of our committee unlocked it. Examination proved that at her feet in the closet larg on which were three plaks and one azaila, and the supposed medium assented to be in a state of ex-treme physical exhanditor. The appearance of the dow-ers was fresh, and ng doubt can exist as to their being real. After a bri f delay, owing to the absence of some

A. B. CUNNINGHAN, Jonn W. McCellagu, Joun D. FINNEY. Committee." · - ...

cepted. Subscribed and sworn to before me on the day and at the place first mentioned. Notary Public, (Commission expires Feb. 56, 782. In further corroboration of this I have the following

In further corroboration of this I have the following letters: "GLOBE-DEMOCRAT,' February 15th, 1879.—My Dear Modame: The bearer, Mr. A. B. Cunningham, will rep-resent me in the matter between ug. All arrangements made by žim will be ratified by me. "Yours," J. B. McCullaon," In accordance with this arrangement I responded to the following letter to meet their committee, and gave the seance as per previous arrangement and understand ing with Mr. McCullagh and his representative: "Orrice of The ST. Louis Evanued Name." Flexe be at the parlors of the Planters' house at 3 o'clock and have your committee there. Hooms for the seance have been secured at the Planters'. Mr. McCullagh's com-mittee will be there prompily. Yours truly, "A. B. Cunstmonias." The above will show that they made their own ar-rangements for the seance and that I compiled with those arrangements and fulfilled to the letter my part of the proposition.

rangements for the sence and that I complied with those arrangements and fulfilled to the letter my part of the proposition. The challenge of the reporter is only a gasconide in-tended to cover his rout. He well knew that after his insulting and vilifying report that I would not defile myself with his presence, much less accept a challenge from one who uses his place as a reporter to asperse and deride what he lacks the brains to comprehend or the manilness to honestly represent. To his statement that "money speaks." I answer: Yes money speaks for those whose only pricciple lies in their pockets. From past experience and the injustice attempted to be done in this case I think all right thinking and hon-orable persons will sustain me in refusing a challenge from, any such source, as it is very evident no fair trial is intended to be allowed by the challenging party. I would respectfully ask that in this connection you append the report of the committee selected to act with the committee between by Mr. McCullagn and to repre-ent my interests in the test senace, which was publish-ed in the Good Democrat the day following the report of his committee.

After a few moments Mrs. Simpson appeared envel-oped in a blanket, accompanied by the lady who exam-ined her, and proceeded to a closet at the opposite side of the room, which she entered and was locked therein. Parhaps two minutes thereafter there was a rap on the Furnage two minutes inercatter there was a rap on the door of the closet, and, upon opening it, there was found upon a tray, which had previously been placed upon the floor of the closet, four fresh, natural flowers, viz : three carnetion pinks and one azalla. The closet had been carefully examined previously by both committees and was entirely empty. The lady who diversed and exam-ined Mrs. Simpeon states that every opportunity was afforded her by Mrs. S. for a free and thorough examin-ation of her closing and mercen without reare

support them But suppose the Infidel has better goods at better rates, show me the Methodist who will not patronize him. Such there may be, but most of them have. more common sensy than their adviser in his Christian Advocate.

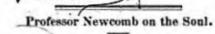
Now comes the great stroke of most Christian ostracism, so delightful in this professed disciple of Him who "ate with publicans and sinners." Here it is:

prioricans and sinners. Here it is: Secondly, Christian people should not recognize these infidels as members of goad and respectable society. If the libertine could be given the same position in so-clety to which the woman is staigned whom he has de-based and reined, the grog shop keepse placed under the same han as the men are under whom he has made drunk and the infidel held up to the scorn that he holds sacred things up to, there would very son be a veto put upon the work of each of these classes of persons; bat so long as they are made respectable by our person. al association with them, and by their being admitted into good society, so long will their works not only re-main, but also gain fiver.

Never ask Infidels to help build Methodist churches. Of course not. Never ask them to attend church fairs and ay cheap goods at dear prices. That would "make them respectable, by personal association." Another thing is not named, but logically follows: Let none but orthodox Christians hold office. Give us "God-in-the-constitution," and heretics have no rights which professed Christians are bound to respect. What a mingling of nousense and cruel bigotry in this attempt at social ostracism! .If any one, Infidel for Christian, violates\_good manners and good sense by low ridicule or contempt of honest opinions, let him pay the penalty, but this is another matter. The Advocate closes by good addice:

Thirdly, in view of this ridicale of sacred things, by infidels, it is the special duty of Christian people to prove the reality of Christ's religion by lives of special views and purity. We very much doubt whether Christianity is in as much danger from its professed enemies as from its professed friends. Our impression is that Christianity suffers less from these direct attacks upon it than it does from the indirect attacks through the inconsisten-cies of those who profess it.

Let us emulate all in "lives of special virtue and purity," and let us hope that our brother of the Advocate will learn that lesson of Jesus: "A new commandment l'give unto you, that ye love one another," and stop his poor efforts to estracise people for homat opinions.



In a recent lecture, entitled "The Course of Nature," Prof. Simon Newcomb, President of the American Association for the Advancement of Science, made these remarks: "So far are we from forming any conception even of our own souls as sensible existences, that no question affecting them, even now, is a scientific one." "The soul can neither be seen nor in any way be made evident to the senses of others."

We find an apt reply to these declarations of a pseudo or defective science, in an excellent little work by Loring Moody, entitled "The Problem of Life and Immortality." We quote from it the following passages :-

### Spiritualism - Free Thought -- Mutual Respect.

THE RELIGIO-PHILOSOPHICAL JOURNAL is devoted to the advocacy of the Spiritual Philosophy, and of natural religion, to making known the valdable and inspiring facts of spirit-presence and manifestations as proofs of the immortal life of man, to sustaining honest mediumship, to practical reform, to orderly and decent freedom of thought and speech, and to that sanctity and equality of private judgment and individual conscience which demands the total separation of Church and State,

It does not advocate Catholicism, or Methodism, or any form of sectarianism, but is opposed to them all, yet would sift out and keep the truth they have. It does not advocate Materialism, but opposes that also, yet-atins, to make its opposition so frank and fair as to command the respect of honest and fair materialists. The sincere or inquiring orthodox believers or materialists who will state, their views and feelings. fairly, and pay respect to ours, is welcome to due space in our columns. If they do not manifest a spirit of mutual respect we can find better use for our space than to fill it with their productions, unless we occasionally admit them as illustrations of bigotry. Spiritualism teaches the supremacy of mind over matter, the presence of a supreme mind in all things, the dual nature and being of man, his fleshly body perishable with death, his spiritual body and the life within it immortal and chiefly living beyond the grave. Materialism teaches "the potency of matter." the negation of a supreme mind, the total end of man, soul and body, at death. They are unlike and opposite. The death of one is the life of the other. Materialistic science is the bitter foe of Spiritualism. Its advocates in England did their worst in vain efforts to punish the medium Henry Slade, and writers of like views in this country, in the Popular Science Monthly in New York, and elsewhere, are unjust and intolerant to the facts and ideas of the spiritual movement. Materialism is the external philosophy of things, limited by our outward and physical senses; Spiritualism is the interior philosophy of things, including the outward and the sensuous, but recognizing a supersensuous realm, wide and wonderful, yet real and natural. Its facts respond to and verify that inner light which tells of immortality, while Materialism cries, Put out the light! Honest men hold these opposite views, and all honest and fair men we aim to respect, yet we stand for Spiritualism, recognizing their right to stand for their views, and joining them for freedom of 'thought and speech.

As in the JOURNAL, so in public meetings and organized efforts. Let the Spiritualists stand for Spiripatism, and put its ideas and facts in the front, but let them have orderly freedom of speech for all, orthodox or materialists, on the basis of mutual respect; without that there is no possible unity. Our criticism has been, and is, that this vague and indefinite effort at unity in socalled Free-thinkers' conventions, results in developments of bigotry, materialistic and orthodox, and in slighting pity or rude contempt of what is sacred and divine to all earnest Spiritualists. This ground of ours, and of able men and women in-our ranks, who stand by us, is not "sectarian Spiritualism" or, bigotry, but simple common sense and consistency, and the broad toleration based on mutual respect. We observe that our Michigan friends call their State meeting for "Spiritualists and Liberals." This is wise and well.

of action, in our own day and in the ranks of Spiritualism.

S. S. Jones was a man of ability, indomitable will and large experience; his whole soul was absorbed in his intense desire to promulgate the truths of Spiritualism, and to uplift humanity. Thus zealous and active he attracted about him, among many well deserving, others who were treacherous. With his eye bent upon the goal and his mind filled with the greatness of his purpose, he failed to heed the repeated warnings and prophecies which had come to him from different mediums for years.

In September, 1876, spirits, through the mediumship of Mrs. Jennie Potter, of Boston, prophesied to the present editor and his wife at separate interviews, both being unknown to the medium, that Mr. Jones would pass to spirit-life within a short time. On the 9th of the following February the writer called on Mrs. Potter, when a scene transpired which will never be forgotten by him. This medium is generally controlled by her sister, a very sweet and gentle spirit, remarkable for her good humor and cheerfulness; on this occasion the control, Alice, suddenly stopped in the middle of a sentence, with an exclamation of fright; the medium's face assumed a look of terror, and she exclaimed :. " Do you recollect what I teld you last fall about Mr. Jones? Well! he is coming over here very soon. O! I dare not tell you hew soon." Covering her face with her hands and shuddering, she continued: "He will be sitting at his deak writing and he will come over here just like that !" -here she withdrew her hands from her face and snapped her thumb and finger together; and was so overpowered that some time elapsed before she could regain her composure. The sitter took out his note book and wrote down the language just as it fell from the medium's lips, and now has the notes

Failing to take the precautions advised, and never dreaming of danger from the hands of those he had fed and sheltered, Mr. Jones fell at his post by the assassin's pistol, on the ides of March, A. D., 1877.

On March 15th, two years ago, a few minntes before one o'clock in the afternoon, the late editor of the JOURNAL having had a long and very pleasant interview with Dr. J. V. Mansfield and Dr.D. C. Dake, ushered those gentlemen into the office of the writer. A few minutes later Dr. Mansfield took his leave,-Dr. Dake and the writer having already gene-Mr. Jones accompani-

affirmation, what they can by no possible means, according to their own confession, know to be a fact. The medium having disappointed them by her wonderful success, under the sinister circumstances, and surrounded by the antagonistic spheres of a committee of three hoping and expecting to see her fail, they chivalrously wreak their anger on her by an attempt to blacken her character, and to deny the genuineness of the phenomena, for the explanation of which they offer no scientific hypothesis, but only a blank, unsupported assertion, wholly out of keeping with the honorable fulfillment of the condition of the investigation.

Such is the justice which Spiritualism may expect from ignorant and incompetent investigators. . It is not their skepticism with which we find fault, but it is their cowardice in resorting to a faise and gratuitous assertion through fear of being thought either credulous or not sagacious. They know, every one of the three, that the accusation of "legerdemain" against Mrs. Simpson is a pure evasion and a wholly uncandid declaration; but instead of saying, as they might have been justified in saying, "Though we have no means of explaining the phenomenon except by mere guesses, yet we cannot help thinking it.was accomplished by legerdemain,"-instead of qualifying their sentence by some such words as these,-they resort to an outright affirmation, and utter a mean and dastardly charge, having in it not the first show of foundation in experiment and in truth.

The Globe-Democrat editor finding public opinion was setting against the conduct of his paper in this case, has continued his efforts; to\_cover up the conditions of Mrs. Simpson's original proposition, and bewilder his readers with pointless and mendaclous assertions, in order to hide his defeat and justify his action. In the St. Louis Times-Journal, of the 3rd inst., there appears a fair statement of the policy of the RELIGIO-PHILOSOPHICAL JOURNAL in its treatment of mediums and phenomena; also extended extracts from our editorials on Mrs. Simpson's mediumship and the dastardly treatment accorded her by the editor of the Globe Democrat.

This honorable and courteous action of the Times Journal again placed the much worried McCullagh on the defensive, and the next day he rehashed in a column article the same old stock of falsehoods and subterfuges, which he originally published

Alton of her clothing and person without reserve. Mrs. Simpson has, in our opinion, certainly fuldled all that she promised to perform in her challenge to the Globs Democrat.

JOHN B. GRAY.

According to the clear and straightforward statement of Messrs. Gray, Robbins and Bain, who made their report after due deliberation, of whom only Mr. Robbins is a Spiritualist, Mrs. Simpson "accomplished all that she promised to perform in her challenge to the Globe-Democrat." She fully exonerated herself from the stupid slanders of the reporter for that journal; and she vindicated her claims as a medium for a phenomenon of a very peculiar and interesting phase, The production of flowers, though strongly attested in the cases of Mrs. Guppy, Mrs. Thayer and others, has often been disputedt and we rejoice that we have now a medium like Mrs. Simpson who can show to the world, under test conditions, that it is demonstrable. We think she may fairly expect from all earnest investigators a liberal encouragement, so long as they can rely upon the perfect genuineness of the phenomena in her presence, and can be permitted to satisfy themselwes by strict conditions that there is no imposture or delusion, voluntary or involuntary, in the case.

#### The Duty of Christians to Infidels.

The Michigan Christian Advocate copies from the Herald and Presbyter some suggestions on the subject giving them its Met odist endorsement:

The present course of infidels, in advocating and ad-vancing their bellef, is one that calls for a certain kind of action on the part of those who are followers of Christ. The means a adopted to impress infidel ideas and bellefs upon the minds of the unguarded public, are of such a nature that they must be met in a peculiar manner. Men of his class, having abandoned, to a large degree all argument, either because they have been vanguished in its presentation, or because it has failed to have the de-sired and anticipated effect, have drawn the sword of ridicale.

Doubtless Spiritualists are included in its condemnation. Where and when have our writers or speakers been "vanquished" in argument? or who has vangdiahed that solid talker, Underwood? It is these theological dogmatists who fear fair argument, and so give poor advice, as follows:

It is our purpose to mention a few of the special du-ties required of Christian people, in view of the nature of these stacks. First, they should coase to patronise these uses thus op-erate apartmet Christianity. In regard to the financial support which they receive by our patronage, the lass they have of it the less means they will have with which to advance their scandalous notions.

That is right; get up Methodist signs over stores and shops, and let the brethren

very partially explored these regions. Confining their investigations wholly to the material, they have come to the conclusion that the spiritual and unseen are not only unknown, but unknowable. And yet ontward sense instructs as largely in those things which lie beyond its limits. And a little examination will show us, that all art, science, law, are invisible and insensible; and are known to us chiefy, if not wholy, through their rela-tions to the visible and sensible; that in all things, the unseen and spiritual governs and controls the seen and material. very partially explored these regions. Confining their

Herein we have a full and scientific reply to the assumptions of Prof. Newcomb. Like some other narrow scientists whom we could name, he would limit the operations of Nature to the seen ; setting down all beyond as the supernatural, Spiritualism is fast teaching us that this is a blunder; and hence the anger with which half-way scientists regard it. They see that if it is true, they will have to:go to school again.

The late Prof. De Morgan, the celebrated English mathematician, well illustrates the position of those partial scientists who would relegate to the realm of the supernatural all evidences of psychical powers in man, and thus find an excuse for pot looking into them, We commend his remarks to the attention of the conductors of the Popular Science Monthly, as well as to Prof. Newcomb.

Monthly, as well as to Prof. Newcomb. The natural philosopher, when he imagines a physical impossibility which is not an inconceivability, merely states that his phenomenon is against all that has been, hitherto known of the course of nature. Before he can compass as impossibility, he has a huge postniate to ask of his reader, or hearer, a postilate which nature never tanght; it is that the future is always to agree with the past. How do you know that the sequence of phe-nomena will always be? Answer: Because it must be. How do you know that it must be? Answer: Because it always has been. But then, even granting that it al-ways has been. But then, even granting that it al-ways has been. Answer: I feel my mind com-pelied to that conclusion. And how do you know that the bearings of your mind are always towards truth? Because I am addition. answer is never given.

Nothing is really more unscientific than the assumption of Messrs. Newcomb, Youmans, and others, that the phenomena of Spiritualism are outside of nature and therefore not subjects for scientific recognition or inquiry. In this, as De Morgan truly as serts, they assume a "huge postulate" and try to pass it off on their readers as a valid scientific reason. It is no such thing. There are certain phenomena in Spiritualism just as verifiable as certain facts in pathology or in chemistry. It is because, these half-way scientists see that they will have to give up many of their pet hypotheses, if Spiritualism is true, that they manifest such a dead ly, unscientific opposition to any fair and patient investigation into our facts.

John S. Mellon writes us that Mrs. Simpson more than complied with her agreement with the Globe-Democrat committee, and thanks us for the stand we have taken in defending an honest medium.

. == Forgiveness a Pagan as well as a Christian Virtue.

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A Nebraska correspondent writes us that a a clergyman in his place "said in the pulpit that no other religion in the world taught the forgiveness of sin except the Christian religion." This clergyman must be an ignorant man,or so prejudiced that he will not tell the truth. In either case he is unfit to teach the people. He falls into the narrow and pitiful method and spirit of evangelical Protestantism, and so claims that all religious except Christianity are false and wicked, a claim impossible to uphold. Far better and more noble is the idea that all religions are, in their origin, the efforts of men to find and follow the truth, and that all are liable to become corrupted by creed-makers and designing priesthoods, so that we find truth and error mingled in all, but really the foundation of ethics and morals about the same in pagan and Christian systems. There is a spiritual fraternity of all mankind, the same truths are in all souls, more or less developed, and we must broaden our thought and seek and accept them in all religions, and in every age and nation. Inspiration is not the partial gift of any race or people; it is not in any one book, and cannot be limited .

"By latitude or longitude, By mountain range or sea."

There is no principle of morals in the Bible that is original in that book, or that cannot be found in older gospels. To show this would need more space than can be given here, but so much as is needed to answer our correspondent it is easy to prove.

We take from our book-shelves a valuable volume: Chapters from the Bible of the Ages, a compilation of the best parts of the great gospels of the religions of the world, by G. B. Stebbins, of Detroit, and find this from Buddha, some six or seven hundred years before Christ, Buddha said: "A man who foolishly does me wrong or regards me as being or doing wrong, I will return

A. ROBBINS, GEO. BAIN, R. C. SIMPSON. Yours for truth and justice,

# MARCH 15, 1879,

# RELIGIO-PHILOSOPHICAL JOURNAL.

to him the protection of my ungreeding love; the more evil goes from him, the more good shall go from me. \* \* \* He is the strongest who patiently endures injury. . Let a man overcome anger with love; let him overcome evil with good; let him overcome the greedy by liberality, and the liar by the truth."

These teachings of the spirit and practice of forgiveness, are held in reverence by more than three hundred million Buddhists to-day. Of course they do not live up to them, but where is the Christian church or nation Hving up to the maxims of Jeaus? We have wars, law-suits, selfish strife and retaliation among the modern professors of Christianity and forgiveness of sins, is a rare virtue among them.

We quote from the same book a saying of the Chinese sage, Mencius, a disciple of Confucius: "Benevolence subdues its opposite as water subdues fire," and find a word of the old Persian Zoroasters "Reply to thine enemy with gentleness."

In the light of these noble precepts the clergyman's assertion has no historic foundation, and his narrow and proscriptive spirit is rebuked by the grand old pagans, even as it is by the loving kindness of the Nazarene.

# The Fickle Fays.

An enthusiastic but very green correspondent boils over in a column article to the Inter-Ocean, explaining how the notorious Anna Eva Fay and her delectable manof-all-work were exposed while giving a public scance to a large and fashionable audience at Rockford, Ills. Had this zealous writer been familiar with the columns of the RELIGIO PHILOSOPHICAL JOURNAL and other spiritual papers, he would have known that the slippery Anna Eva and her factotum are not recognized by Spiritualists and have no standing among investigators of spirit phenomena. The people who patronize such Punch and Judy performances, expecting to see what is advertised, are not Spiritualists. but those who are wholly ignorant of the subtile laws and conditions under which the phenomena may occur. The public should understand that any person, whether it be the mendacious Anna or her old-time errand boy and pupil, W. Irving Bishop or other equally untrustworthy mountebank, who advertises to exhibit the wonders of spirit phenomena from the platform of a large hall to a promiscuous audience, is trying to obtain money under false pretenses. The Inter Ocean's correspondent says :--

Dr Phillips informs us that he has made's study of Spirituallem for twenty years, and knows and can do any of theightricks

We will not stop to criticise the language of the writer or of Dr. Phillips, if it was correctly reported. It is not at all unlikely that the Doctor can perform all the tricks / We hope he can, and that he will show up every trickster he comes across. If, however, he means to be understood as asserting that all so-called spirit phenomena are fraudulent, and that he can duplicate them in "forty minutes," he can either learn his error or earn a hundred dollars by coming to Chicago and trying his hand at it. We will place the money in the hands of the editor of the Inter-Ocean to be delivered to Dr. Phillips, if he can duplicate by trickery certain phenomena which we will exhibit to him in the presence of the editor of the Inter-Ocean, Dr. Phillips to produce the manifestations under the same conditions as those under which he observes them; and he may have forty hours to practice after witnessing them before he makes the attempt. An impartial account of the whole affair to be published in the Inter-Ocean.

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Mr. and Mrs. Young, of Clinton ave., Brooklyn, gave a reception to Capt. and Mrs. H. H. Brown and Mr. Vandercook last Wednesday evening. Among others present were Mr. and Mrs. A. J. Davis,

MR. D. D. HOME has, we regret to learn, been quite ill all winter, owing principally to the atmospheric changes, says our correspondent, who adds that "the weather at Nice" has been horrid all winter.

Mrs. Mary Severance, of Whitewater, Wis. is one of the finest psychometers in the country. We have letters from many well-known Spiritualists and public men. who attest to the correctness and value of her readings.

MR. AND MRS. WAY, who are ment'oned in connection with the alleged exposure of Mary E. Huntoon, at Beebe Plain, deny that there has been any exposure, and say that the medium has held no scances at the place named. "Somebody has blundered."

Mr. E. A. Gage, of Evanston and Chicago, whose face has for years been a familiar one to Spiritualists, was last week suddenly called to join his spirit-wife and friends. Mr. Gage had given much attention to the phenomena, and was well confirmed in his belief.

Our patrons will please bear in mind that only drafts on Chicago or New York should be sent in payment for the JOURNAL, as checks or drafts on any other place cost us twenty-five cents for collection, which, though a small sum individually, amounts to hundreds in the aggregate.

Dr. Brittan, in a business letter to us, says; \* \*, \* "You have already learned that the earth has closed over all that was mortal of my dear wife. I have a million souls around me, but"I am alone. No one can ever know what the absent one was to me, or realize how earnestly my soul goes out after her risen spirit."

Lyman C. Howe lectured in Owego, Tiqga county, N. Y., March 9th. Will speak in Binghamton the last three Sundays of this month. He has April for a vacation to visit home, and will lecture at convenient points for that month, returning to Binghamton in May. He reports the cadse thriving in that section. 0

Mr. Stainton-Moses, our valued English contributor, in a private note accompanying the advance sheets of "Spirit Identity," speaks of having met and renewed a former acquaintance with Mrs. Hollis-Billing. He compliments both Dr. and Mrs. Billing highly, as, of course, we in America know he must to do them justice.

A LARGE AMOUNT per day for the next forty days should be received at this office, to square up outstanding accounts due the estate of Mr. Jones. Let each do his level best, and if the whole amount cannot be sent at one time, remit a part. One old subscriber sends us from St. Louis 89.45, and says we probably have not five debtors among all our list but who 'are better able to pay than himself, yet he cheerfully makes sacrifice in order to do an act of justice and support a paper which has done so FOR AN IRDITATED TURGAT, COUCH ON COLD, "Brown's Brow-hial Troches" are offered with the fullest confidence in their efficacy. They maintain the good, reputation they have justly acquired. 25.cents a box.

A WOMAN'S LODIC .- "It is uscless to take med-icine. I shall feel better to morrow. Besides, I Icine. I shall feel better, to morrow. Besider, I need the money to get that lovely new hat. My old one is such a fright, and people will look more at my bonnet than they will at my facer. I will, wait till I feel worse before I spend any money for medicine." The new bonnet is purchased, and fifty other feinible necessaries in the form of rib-bons, laces, brooches, etc. Meanwhile the lady's face becomes every day baler and thener and her oon, laces, troocnes, etc. Meanwhile the lady's face becomes every day paler and thinner, and her body weaker, until disease has gained so firm a, foothold in her system, that the most thorough, and offlimes a long and tediods, course of treatand offilines a long and tediods, course of treat-ment is necessary to festore her to health. Ladies, attend to your health before; you even think of apparel. A fresh, blooming face in a plain bon-net is much handsomer and far more attractive, to your gentlemen friends, than a pain wore, diseas-ed face in the most claborate and elegant hat your milliner could devise. Dr. Pierce's Favorite Prescription is everywhere acknowledged to be the standard remedy for formale convolutes and the standard remedy for female complaints and weaknesses. It is sold by druggists. 20.9

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

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

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# DIRECTORY.

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

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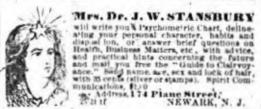
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Isyed. R. N. BOTSFORD. . Att's for Administrators.

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

J. Madison Allen is lecturing, with success, at Atlanta, Ga.

We will publish Dr. York's "California letter" in our next issue.

Col. Eldridge has been lecturing in New Orleans to fair audiences.

We will publish an account of Lockport-(N. Y.) Convention, in our next issue.

Giles B. Stebbins speaks at Mishville, Berry Co., Mfch., Saturday and Sunday, March 15th and 16th.

B. F. Underwood lectured in New York Saturday evening, March 8th. He is on his "westward way" again.

Hon. J. B. Young, of Marion, Ia, gave us a call last week, and reports increased interest in Spiritualism in Iowa.

Mr. I: D. Crawford, formerly of the St. James Hotel of this city, is now chief clerk of the Invalids and Tourists' Hotel, Buffalo, N. Y.

Those who desire to obtain "Rules of how to form Circles, with Hymns," should send to Jas, H. Young at 285 Gasquet street, New Orleans, La. Price 15 cents.

William Howitt, of England, well known as an abthor and a Spiritualist, presed to spirit-life from Rome on the 3rd inst. We shall speak more fully of him in a later issue.

Mr. E. W. Wallis lately delivered an able trance address, in England, on this subject: "The Present Times: Commercially, Politically and Religiously Considered, and What is the Likely/Outcome."

The Christian Register says: "The naughtiness of Princeton College boys has at length found a rational explanation and fair excuse. The college is controlled and largely patronized by old school Presbyteri-ans, and it can be proved by their unanimous 'confession' chat all their children are totally depraved."



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#### RELIGIO-PHILOSOPHICAL JOURNAL.

# Qunck Factories.

by sheepskin. Druggists' apprentices, country school masters and boys from farm and shop con-

stitute the great majority of the students. Prac-tically, no educational standard is required for

their admission. That they can pay their fees is sufficient. The standard which obtains among

them is evidenced by the fact that, though every tolerable high school is now dubbed a college, but

seven out of the one-hundred and twenty seven referred to were collegiate graduates. Their average attainments are little; if at all, higher

average attainments are nittle; if at all, higher than are acquired at the average country school. They are attracted to the medical school by the fact that there is no educational standard pre-scribed for admission, and because of the brief at-tendance required and the certainty of obtaining adminute that the protection of the prosphilities that

a diploma. It is not among the possibilities that these young men can by attendance upon the "lectures" be transformed into doctors of medi-

cine, unless that degree be intended to cover all

Ignorance. The lectures, doubtless, may be a valuable aid to the student. They might, if the courses were properly extended and elaborated, be rendered an aid almost invaluable. But the courses are ar-

ranged, not to graduate physicians of high rank, but to supply the market demand-to attract students who desire soonest and most cheaply to get their diplomas. These courses are, conse-

quently, neither through nor comprehensive. They are constructed with a view to galloping

the student through his studies within the brief terms of these schools, and with the multiplicity

of fectures the cramming system is reduced to a bald sham. When commencement day is reached

diplomas are distributed with rare impartiality

among the boys who can raise the requisite fee, and they go forth from the schools doctors, bear-ing the little knowledge so full of danger, and very liable to be filled with a corresponding vain conceit to redouble that danger. That medical science can be mastered in such fashion, or that

fit to be trusted with the administration of drugs,

Of all the sciences, none requires more arduous study, patient observation and research and intel-ligent application; and it is criminal for any man

ingent application; and it is criminal for any man to attempt to practice without having thorough-ly mastered it. It was for the protection of the emmunity against murderous ignorance in the medical profession that the medical practice act of this state was passed. That is was passed at the instance of the faculties of the medical col-bars. But hatened of helps outsities to protect

leges. But instead of being operative to protect the public against that deadly ignorance, it was, at the instance of those faculties, so drafted that it protects all the ignorance ground out by the

schools. No physician who holds a diploma is re-quired to submit to an examination. It is enough

that the sheepskin has been conferred upon him It is only the practitiouers who do not hold diplo mas who are required to submit to an examina-tion and the risk of being denied license to practice until after they have attended "lec-tures." The law bears indications of having

tures." The law bests indications of naving been framed in order to force quacks to pro-cure and pay, for the diplomas which any quack can get by attending the "lectures" and paying his fees. But, however that may be, the medical schools themselves, by their action with regard to this law, have fetched into prominence the importance of such legislation as will in some

measure, at least, protect the public against igno-rance and charlatanism in the medical profession.

And now, if that protection is not to be denied, it is season for the legislature to protect the public

against the ignorance and charlatanism result ing from that ignorance which the medical

schools are grinding out at such appalling rate.

are subject to such control by the legislature as the protection of the public matrice of the protection of the public matrice of the public matrix and the protection of the public matrix and the protection of the protection of

condition, necessarily implied, that such diplomas be issued only to those who, by thorough study, shall have qualified themselves to practice medi-

These schools are chartered by the State, and

cannot be decently pretended.

ignorance.

Poices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HABMONIAL PHILOSOPHY.

Parson Smith's Prophecy, Oct., 1777.

BT EMMA TUTTLE.

It was more than a hundred years ago, While the battle smoke of the British hung Between the earth and the autumn sky. Like crape o'er October's glories flung.

Burgovne was doing his frightful work; 'His Indian allies were banqueting; Wild tales of terror and bitimr defeat Seemed the only tidings there were to bring

All cheeks were blanched when the story came Of the murder and scalping of Jane M'Crea,-How the Red-face went to her lover's side

With her scalp-lock reaching below his knee The days were burdened with dread suspense, The nights were broken by watch and ward, For God seemed looking away from the world,

And his angel watchers asleep on guard. In young Connecticut, Sharon town, The clouds hung heavy, but Parson Smith Repaired to his pulpit one Sabbath morn To read God's word, and give cheer therewith.

A Sabbath quiet lay over the town, But it seemed like the trembling hush of fear, Not Ged's sweet rest, and he wondered much That he could be keeping such hearty cheer.

The people gathered. The text was read: "The morning cometh, the watchman saith;" The hopeless eyes from the benches plead To learn the grounds of the good man's faith.

Had he heard good news? Were the dangers less ?

Was the balmy promite in wisdom dealt? No, naught had he that was new to tell-Only the strange, new faith he felt.

He could not cancel the country's woes; The heavens were starless to human eyes, But he could see, by some subtle sense, The flash of our armies' victories.

The Sharon prophet; waxod strong in speech; His voice rang full without doubt or fear :---"The morning cometh! its brightness bursts! This hour shall you see fulfillment-here!"

He closed the Bible in self-amaze; The church grew still as a deep grave is. Both preacher and hearers seemed to wait With slient souls among mysteries.

The hush was broken by clattering hoofs, A rider came galloping out of the north! The sharp, swift strokes of his horse's feet Betokened tidings of weighty worth.

Straight through town to the meeting-house Dashed on the horseman, drawing rein At the door. Up the alsle rang his armied heel Till the pallid ceiling rang back again.

What tidings? All were aghast and dumb As the messenger mounted the pulpit stairs, And Parson Smith-how his fingers shook The letter!-his faith left unawares.

"BURGOYNE HAS SURRENDERED!" the preacher read,

In a choking voice. But they caught it clear, And sobbing in thankfulness fell on their knees. "The morning cometh!' its light is here."

And that is the prophecy Parson Smith Made, more than a hundred years ago, In old Connecticut, Sharon town,

And it came to pass. Thank God it was so!

#### The Laws Begulating the Practice of Medicine-State Boards of Health.

The so-called medical "colleggs" are again grinding out their annual grist of boyish igno-rance, equipped with diplomas which, under the law of lilinois, are a license to practice medicine, and license any ignorance under their cover to experiment upon human bealth and life Already one of the schools has sent out one hundred and twenty-seven raw youths to dose and do for suffer-ing humanity in the dangerous fashion character-istic of the rah ignorance that comes of a little Every winter, with the meeting of State Legis. latures, we have a forward movement towards regulating the practice of medicine," and form-ing "boards of health," whose objects are also to, ing "boards of health," whose objects are also to, "regulate the practice of medicine," the regu-lators being regulars, and the ultimate object to crush out freedom of thought and opposition-schools in medicine. When the American Medi-cal Association devised the method, the end was clearly in view, and this end was the object of the movement. It is not charity for the "dear peo-ple," who are such lambs that they require pro-tection, but the desire to have the feast of lamb all to themselves. latic of the rash ignorance that comes of a little learning. Numerous other "collegea" are prepar-ing to turn out like grists; and few things add ing to turn out like grists; and few things add more to the solemnity of the Lenton season than the solemn prospect of what death dealing igno-rance will so be set loose upon an unprotected public. That ignorance is too dense to be hidden by shearakin. Ornweista to themselves. We have been taught to believe that this was a

free country, and that freedom of private opinion and of action was guaranteed all citizens, but an experience of twenty dive years in the practice of medicine assures, me that there would be neither freedom of opinion or action in medicine, if our opponents could have their way. Our readers have had some experience of this, and they will hardly want to put their interests in charge of "boards of health."

You can not make a people virtuous, happy or prosperous, by legislation, and you can not pre-vent a man's taking patent medicines, lobelia emetics, vapor bathai doctoring himself, or employing a doctof that he fancies, any more than you can force him to be bled and take calomel and blue pills. Try to force all men to have "regu-lar" physicians, and you, will have a result that will astonish some people. State boards of health have no use that I can

state boards of health have no beg that I can discover. They do not and can not look after the health of the people, or provide sanitary measures to prevent disease. Large cities, and even towns, have such boards, and they are all sufficient. County officers keep the registry of births and deaths, as they do of marriages. There is nothing therefore for them to do but to look after the physicians, and see that they go through certain

forms of registry. All old physicians (ten years), whether gradu-ates or not, are recognized by law; all who have had less than this time are forced to attend col-lege and procure a diploma, or pass the examina-tion of the board. It is said that this protects the people against uncousiled practilioners, but we people against unqualified mactitioners, but we doubt it. Of the old practitioners who get in free, there are some very feeble brethren, and of the graduates there is a bost that are worse than pat-ent medicines. Indeed, if I had to take my choice between the ordinary regular country doctor and the patent medicine vender, I should take the lat-ter a hundred to one, and feel very much safer with my life.

medical ass almost invariably has a sheep. Your skin, and very frequently this is his principal stock in trade, unless his self-conceit counts. He has a routine of R's with which he punishes the unfortunate souls who fall into his hands, and those who live through it he flatters himself he cures, and those who die are credited to Providence.

Do not understand me to say that a medical education is not a good thing-the more the bet-ter-nor that a diploma testifying to it is not a good thing. But unfortunately the two do not go together. I would rather trust the common sense of the people in employing those whom they had found successful in treating disease, for success is the best evidence of metit.

We want no law to drive students into our college. As people learn more of themselves and of medicine, they will demand higher attainments from physicians, and the demand will be met by better students, and more thorough instruction in medical colleges. Let these things right them-delves; they will without the interference of law-makers. The people (dear lambe) are abundantly able to protect themselves.

Good law-makers, let things alone, and let people physic themselves, or choose their physicians as they please. Look after the morals of the land, provide abundant nets for lawyers to catch the unwary, talk loudly and long of economy and taxes, provide ways and means for spending the publis-money-in fine, do every thing else but bother your heads about physic. It would be just as sensible to look after preachers as doctors, and preschibe the kind of theology and who shall

administer it, as to look after our profession. • If any one doubts the facts stated, I stand ready to prove by statistics, that your diplomated regu-lar doctor has a mortality in his practice from two iar doctor has a mortality in his practice from two to ten times greater than would have occurred if no medicine had been used, and the patients had simply rest good food, and good nursing. When, therefore, the law miskers wish to protect the lives of the people, they would do well to look af-ter these persons.—Eclectic Medical Journal.

A Strange Circumstance.

# Report of the Omro, Wis., Meeting.

To the Editor of the RELIGIOPHILOSOPHICAL JOURNAL It is with a great degree of pleasure that I attempt to give you a report of our quarterly meeting at this place, which closed on Sunday even-ing last. To say that, if was a glorious success would be but a faint expression of the reality. Owing to the hard times, it was thought by some to be a hazardous undertaking to attempt to hold a quarterly meeting in mid winter, but the Spir-litualists and liberals of Omro and vicinity know no such word as fall, and the success of the effort proves that whatever may be the condition of our cause in other localities, here it is grandly alive,

cause in other localities, here it is grandly alive, with fair prospects of a permanent existence. The meeting was called, to order on Friday evening, Feb. 21st, and after a short time spent in general\_conference, C.-W. Stawart spoke on the present status of Spiritualism and progressive thought. His remarks were well-received by a fair audience. On Saturday morning the meeting was called to order by President Lockwood, of Ripon, and in conference the subject of spiritual ratios was discussed, Prof. Lockwood-comparing the mind to a musical instrument whose strings al-mand in cutor by the subject of spiritual ratios ways vibrate pitch and quality. He said that when he heard an individual converge he could always tell his degree of culture, and mental and moral quality, because his convergion was simply a vibration of his mentality. After con-ference Mr. Stewart took up this subject, and handled it with his accustomed skill and energy of thought, elaborating the subject with many fine illustrations.

In the afternoon the conference hour was employed in discussing the questions of suffrage and temperance, followed by a lecture on Finance and temperance, followed by a fecture on Finance by Prof I. R. Sanford, of Fond du Lac, editor of *The People's Champion.* His remarks were well re-ceived. In the evening a large party assembled at the hall, and indulged in the "Poetry of Mo-tion," as cording to Terpsichore. Sunday morning dawned bright and pleasant, and a good audience assembled at the hall. The quartient as the sheat of the silicity of the second s

question as to the right to criticise character was discussed, eliciting many fine thoughts, after which C. W. Stewart gave a lecture on "Faith, Hope and Charity," which in breadth of thought and beauty of expression has never been surpass-ed in this place. He held his audience spellbound while the burning eloquence flowed from his line combining the music of the rippling rill with the force of the mountaid torrent.

In the afternoon conference the right of the in dividual to commit suicide was discussed, after dividual to commit suicide was discussed, after which President Lockwood gave a lecture on "Mental Energy," in which he bridged the chasm between Materialism and Spiritualism, to the complete satisfaction of a large and appreciative sudience. Of Prof. Lockwood too much cannot be said in praise. His motto is, "Thoroughness," and whatever he does, is done in that manner. A deep thinker and logical reasoner, he handles ev-erge authors with that cool wat foreible manner. subject with that cool yet forcible manner

ery subject with that cool-yet forcible manner which characterizes the true cholar. The evening exercises were occupied with a re-citation of Poe's Raven by Hrof. Sanford, and the closing lecture by C. W. Newart on "Judgment, Heaven and Hell." The expenses of the meet-ing were met by voluntary contributions, more than enough being raised for the purpose. Bo you see that we are neither dead nor sleep-ing, and we expect to have a still better meet-ing in June at this place. This success is due.

ling in June at this place. This success is due, first to the persistent persoverance of our peo-ple and the efficiency of our presiding officer, and secondly to the effort to build up our cause by harmonious and peaceful means. Da J. C. PRELLIPS,

Sec. Northern Wisconsin Association of Spiritualists.

#### 18 The Cause in Minnesota.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL As Treasurer and ex President of the Minnesota Spiritual Association, I wish to state some facts to the Spiritualists of Minnesota. Bro. Thomas H. Stewart was employed by the/Executive Board for the term of one year. He entered upon his duties about the 10th of January last; he labored one month faithfully and well, and the result is he was obliged to return home perfectly discouraged for the want of co-operation and support. Con-sequently the trustees of the Association were obliged to put their hands down deep in their pockets, and remunerate our brother for his time and labor spent, as he did not receive but very lit-tie except what he obtained from the Executive Board and Bro. Flower, of St. Paul. Such is the situation and condition of Spiritualism in Minne. sots. Unless there is more united action, and more interest taken in the best of all causes, Spiritualism, by the Spiritualists of the State, the Executive Board will take no further action in putting a State agent into the field, until there are sufficient numbers who are willing and anxious to sustain one Spiritualism and its philosophy is a living reali-ty, and it can be so demonstrated by every son and daughter of humanity, by investigation. Their numbers are many in this State. Three years ago there were over seven hundred members to the Association, and I'make the assertion without fear of contradiction, that there are more than three times, that number of Spiritualists in the State to-day Now, how many of that number are willing to send in their names and the amount they are willing to pay for the support of a State Mission. ary? All such are invited to send in their names to the Treasurer, Silvanus Jenkins, Farmington, Dakato Co., Minu., who will keep a correct ac-count and registry of all names and all money received, and report the same in the JOURNAL and in the Banner of Light. Now, brethren, the public success of Spiritual-Ism in Minnesota, depends enlirely upon your efforts. What say you, one and all, shall it go up or down? Piease reply. . . B. JENKINS.

# Humbugs only charm where they are cultiva-ted in the name of feligion.

Notes and Extracts.

Our actions are like the Aerminations of verses, which we rhyme as we please.

The whole fabric of modern thought is interpenetrated with the teachings of Spiritualism. Stone throwing by spirits is as real as ta-ble-turning, but is outdoor instead of indoor exer-

Who knows that there is such an element as pure spirit, wholly independent of all co-relations with matter?

The London Spiritualist says: higher the type of men, the greater is their ca-pacity for efficient organization.

"Life is real, life is carnest, And the grave is not its goal; Dust thou art-to dust returnest

Was not spoken of the soul."

Somnambulists and clairvoyants were largely consulted in Paris recently, in attempt to discover what would be the winning numbers in the lottery.

We do not expect a man to appreciate the beauty of a landacape, if the man has been blind from birth; and if God, did not write his moral law in each human soul, Bibles and preachers would be useless.

Nothing in Spiritualism is eternally velled in mystery; and if there is anything which will not bear the clear searching rays of reason and intel-lect, we will bring it forth to the sun, and find wherein the mystery lies.

The London Spiritualist says: "The food which is taken into the system attracts el-ther high or low spirits; and mediums should be particularly careful of what they eat and drink before giving séances.

It is a mistaken idea that in conscious mediumship the medium is controlled by the spirit. The spirit does not take possession of the medium, but the medium is simply overshadowed by the spirit, and more or less influenced.

The fact of a future life being demonstrated so clearly, proves that may is possessed of a secret power not found in any other form of being. It is the possession of this power that salses man from an animal to the stature of a god.

It is impossible for spirits to produce manifesttions unless a medium is within a certain radius, just as it would be impossible to send a telegram unless the battery were powerful enough, for, without electricity, the wire would be of no serv-Ice.

We know very well that the most compact aub. stance is liable to be evaporated into the invisi-ble, and may return to a tangible state, so that the boundary line between the material and the spiritual may not be so very marked or abrupt as ome suppose.

Spiritualism is a divine revelation for the benefit of scientific and other skeptics, showing us clearly what is the real essence of religion and truth, teaching us to distinguish clearly between the "wheat and the chaff" in religious doctrines of every description.

Remove the blinding palsy of cultivated ig-norance and organized envy and error, and let the people see face to face with nature, and the de-gravity so long nursed in theological schools will soon yield to the divinity within, and cease to charm and chain the millions.

"O Helper! O Healer! whoever thou art, Let love, like an angel, abide in thy heart. Let mercy plead low for the sinful and wrong, Let might, born of justice and right, make thee

strong; Then help shall descend at thy call from above, And peace in thy bosom shall rest like a dove."

It is claimed that every-medium is distinguished by a color, and that color indicates the particular spirit or sphere of his surroundings, and corre-sponds to a sphere in the Spirit-world to which all the spirits controlling him must come; the dark colors indicate lower forms of development, and the lighter colors indicate higher forms of development.

Spiritualism, being cosmopolitan in its elements, aims and objects, embraces all shades and conditions of mankind, and weaving out of these variegated threads, beautiful spirit form that is both useful and ornamental-useful to the world of humanity as a messenger, a guide and protect-or, and ornamental because possessed of all the qualities that are required to beautify and adorn the mind.

"The swful shadow of some unseen power Fioats, tho' unseen, among us."

"While yet a boy I sought for ghosts, and sped



Prof. Ayrton lectured last week at the Royal Io. stitution, his subject being, "The Magic Mirror of Japan." In Japan there is, ha said, an absence of house walls, interior and exterior, the house consisting of a roof supported on only a few posts inclosing very little but empty space, and sliding screens alone divide off compartments. Why, in this comparative absence of all that we should call furniture, does one article pertaining to the furniture, does one article pertaining to the ladies' toilet-the bronze mirror with its Mand-hold so prominent a position? This mirror is usually circular, from three inches to twelve inches in diameter, made of bronze, and with a bronze handle covered with bamboo. The reflect-ing face is preparely more or has conver pollabed ing face is generally more or less convex, polished with a mercury amaigam, and the back is beautifully ornamented with a gracefully executed raised design. Some for the rustic population have also polished letters. The explanation of the fact that the mirror is al-

most par excellence, the entire furniture is found in the elaborate head-dresses of the Japan ese ladies and the painting of their faces, and partly from the bellef that as the sword was "the soul of the Samouri," so is the mirror the "soul of woman.". It therefore constitutes the most valuable of all her possessions, and two mirrors form part of the trousseau of every bride. The characteristic qualities of the mirror must, it is believed, be in accordance with the constitution of the possessor, and "second sight" is resorted to in the selection of a mirror. But why is the mir-ror so important in the imperial palace, where the court ladies, still preserving the fashion of old days, comb back their hair in the simplest style? Why does the fortune teller, instead of looking at "a girl's paim, regard the reflection in a mirror? Why, instead of referring to the book of the re-cording angel, does the Japanese Piato bring be-fore the boatman his evil deeds reflected in a mirfore the obtained why does the mirror hold so important a place in Japanese temples? The mirror ranks far higher ind apanese history than has been sup-posed: if in fact, takes the place of the cross in Christian countries.

posed: it in fact, takes the place of the cross in Christian countries. The Ayricon read the myth of the origin of the worship of the mirror. The main points in it are in the second second second second second second second potential of the mirror. The main points in it are in the second second second second second second potential of the mirror. The main points in it are in the second second second second second second potential that here is a practical second potential that here is a presence of the second second second suggression making an image of her more beautiful than hereelf. The Japanese Vulcan the goddess had to be appeared. The whest of beautiful than hereelf. The Japanese Vulcan is goddess and should. "Here is a deity who surpasses even your glorr." Woman's cur-out, and while admiring herself in the mirror was caught and dragged out by a rice rope. The na-tional traditions have it that this sun goddess (amatersau o mi Kam), sending her adopted (amatersau o mi kam) her and the apprited (amatersau o mi kam), (

Ome of the oldest and best known Spiritualists writes: I want to speak my mind on the last Jour-mai, No. 26. It was by far the best number ever issued, and the best number of any spiritual paper I ever saw.

shall have qualified themselves to practice medi-clue. -The schools are annually issuing diplomas to men who have not qualified themselves by thorough study, and whose studies in the schools, as the faculties cannot but know, have been most superficial, and not such as to qualify anybody for practice. It is season the legislature revoked these charters or compelled the schools to faith-fully discharge the trust confided to them as to is-suing diplomas. The courses in the schools are notoriously superficial. The terms are too shortfor even the superficial course to be fairly studied The examinations are a farce.' The fool of the class invariably receives a diploma. The remedy is obvious. The schools should apply it them. selves. If they do not, the legislature should take proper action to compel it to be done. The course of study should be made thorough. The terms of study should be very much lengthened in order to enable students to master the course. The ex aminations should be made bona fide. Such reform would make a diploma signify more than that, the holder had paid certain fees and for a very limited period fistened to lectures which he had not time to digest, and which, in themselves, were mere outlines, designed for soudents who were to be rushed through the course. The charters of the schools which refuse to conform to all these requirements should be revoked lic health is already too much endangered by quacks, and schools which are but mills to grind out quacks should be closed.—*Chicago Times.* 

### Another, Contemptible Fraud.

Mrs. Huntoon, the celebrated Spiritualist of the Eddy family, who has been giving séances at Derby Line for the past two weeks, was exposed at Beebe Piain. P Q, Tuesday night. When the spirit of the 'big Indian" appeared it was grab-bed, and proved to be Mrs. Huntoon. She was ac companied by Mr. Way and wife, of Burke, Vt., who begged pitcously not to be exposed to the public, and offered to refund the money which had been taken at the door.-*Rulland* (Yt.) *Puper*. You will see by the above euclosed slip, cut from our Rulland. paper that Mrs. Mary (Eddy) Huntoon has been caught in Canada during one of her materialization humbug exhibitions. The success of the exposé is probably due to the fact that she was not very well protected by Mr. Hun-toon, who meanly sits near her to meet with per-sonal violence any attempt to seize the material. that she was not very well protected by Mr. Hun-toon, who usually sits cear her to meet with per-sonal violence any attempt to selze the material-ized spirit (Mrs. Huntoon). At Pieasant Lake, in Massachusetta, laat fall, a woman caught her in the dark, and called for a light, saying, "I have got Mrs. Huntoon's arm." No sooner said then she was struck by a strong arm, which caused her to lose her grasp. The Eddy séances have always-been guarded in the same manner, by accomplices who had abundance of physical force and disposi-tions that dare. do suything. Many of their exhi-bitions, especially the Indian war fances, with the use of swords and revolvers, were of such a savage and belsterous nature, that most investi-gators would sit quietly with fear and trembling during the darkness. Usually the guards of the castle, and the over credulous and easy victims, would be placed on the platform or in the front row, with the usual instruction to "take hold of hands, and not let go, as that will destroy condi-tions.". I suppose the era of general common sense will never come to Spiritualists as a class, any more than to other people. P. T. Barnum used to say, "The majority of people will pay more for humbug than for genuine honesty." Nuwman Wazza. Rutland, Vt., Feb. 27th, 1879.

NEWMAN WEEKS. Rutland, VL, Feb. 27th, 1879.

B. B. Eby writes: I am well pleased with your paper, and heartily indorse the course you have taken. May good angels help you sift the tares from the wheat.

Mrs. S. Grabb writes: I have been a regu-lar subscriber to the JOURNAL for over eight years, and I consider it the best paper in the world.

Salt Lake City, Feb. 14 To the Editor of the Religio-Philosophical Journal:

Can you spare a little of your valuable time to consider the following statement? On the 4th February, I had a loved daughter pass over the tiver, her husband being five hundred miles away. Her last words were, "My poor old man will never see me again." I summoned him by tolegraph, and on his arrival, he stated that before he received the dispatch, he was impelled to rise from his seat and turn to the door on two occasions, as If to embrace her. On the evening of her death, we held a social circle, when I was controlled by an Indian, who said that my papoose had gone to see her brave. But now comes the most particular part of my statement: On the arrival of her husband, he, with three relatives, went into the room to see the remains of his wife, and while standing viewing the body, with his head resting on the shoulder of his brother, tears were seen to on the shoulder of his bronger, tears were seen to gusb from her eyes, and upon being wiped away, came again and again, and the eyelashes had the wet appearance of those of a living person, who had been weeping. This occurred five days after death, and when the body was frozen for preserva-tion. On the following morning the bushard and On the following morning the husband and tion. alster in law were standing in the hallway, talk ing of his loss, when two heavy and distinct sobs were heard. Perhaps I had batter state that the deceased

wife was not a Spiritualist; nor is her husband. WM. PINNOCK.

We are free to confess that some portions of the above letter are, to us, highly improbable; but the writer is vouched for in the strongest terms, by trustworthy men who have known him well for many years.

H. L. Ends writes: I cannot deny myself the privilege of saying to you that the first page of your last issue, No. 26, is worth a whole year's Watson's article on "Spirit Life." The same may be said of H. Tuttle on "Perihelion Piagues;" but the best of all is A. J. Davis on the "Black Death." the best of all is A. J. Davis on the "Black Death." This should be printed in every paper in the land, in large letters, If observed and put in prac-tice, it would, in my estimation, benefit the world more than all the doctors between the poles. But what most surprises me is, that such minds like your honorable self, Dr. Watson and Tuttle, af-firm the possibility of spirit materialization and dematerialization (1). I have been a confirmed Spiritualist for more than half a century, and have held converse with spirits, and feel certain of its absolute reality. But I see not how any one with a mind of the caliber of those named, who have given any attention to philosophy, can af-firm the possibility of the contact of contradic-tory substances, let alone that, of one becom-ing the other,—but that spirits do appear, so as to be seen, felt and heard, is not to be disput-ed. The mistake lies in the seer supposing the spirit has, for the time being, become matter, in order to make itself manifest to material senses, when the truth is (and this is what we want), the whole the sense is in the median set of the sense of the sense of the spirit has in the inclusion of the second the second second the second second the second second the second second second the second when the truth is (and this is what we wani), the whole change is in the medium, who, for a time, is so conditioned by spirit power as to enable him or her to discern and converse with spirits.

Prot. R. G. Eccles writes: Unfortunately there are but few men anywhere, who can keep a cool, clear head in the investigation of medium-ship. They are usually either too credulous or too incredulous. It seems impossible to get them to combine care, candor and indifference, to all sorts of theories when investigating.

J. G. Havris writes: I do love the JOURNAL, and think that all who read it will be greatly ben-effied. It has completely unprejudiced my mind, and made me a free thinker. I bless the day the first number came into my hand

Farmington, Feb. 28th.

#### The Rev. Charles Beecher on Sparitual Manifestations.

The New York Herald says it is "likely to caute ome commotion in orthodox circles in spite el the author's explicit declaration that he speaks for himself"

The Danbary News says: "Mr. Beecher's book is principally occupied by an explanation of Christian dogmas made from a Spiritualist's point of view, and is exceedingly fair and perfectly perate in tone. He shows no more favor to the conclusts among Spiritualists than the most de-vout deacon might, but he explains away a great

mapy of the hard problems in Christlanlty." The Publisher's Weekly says: "Spiritualists will be glad of such reinforcement as he brings to their cause, which has had hard luck for many months past; and intelligent people not Spiritual. ists will gladly listen to a man of mind and char-acter like Mr. Beecher."

#### Astonishing Manifestations.

Dr. E. W. H. Beck, of Delphl, Indiana, gives an account of the wonderful manifestations given through the mediumship of a young gentleman. finely educated, and every way reliable, residing there. The manifestations are: Independent slate writing; writing on the inside of a double slate, long communications being given; the pre-sentation of spirit messages when least expected, dropping apparently from the belling of the room. From the report which Dr. Beck furniahes us, we From the report which Dr. Beck furnishes.us, w judge that the Spirit-world is determined to give the people what they most want-indisputable proof that spirits can and do communicate.

JOURNAL'S pages for almost ten years; we cannot very well be separated now, for the cause was never dearer to me than at the present, and the JOURNAL'S pages never shone with greater brilliancy. It always bring food that is satisfying to the hungry soul and attempth to the weary spirit. May the powers that be for good still bless, and prosper ft. Ruth A. Sawyer writes: I have perused the T. Warris writes: I have been a re

your paper for nearly eight years, and think it has done more for the advancement of our glori-ous cause than all other books or papers published. Nuthamiel Ladd writes: I am one of the oldest subscribers for the JOURNAL, and I can't do without it.

Thro' many a likening chamber, cave and ruin, And starlight wood, with fearful steps pursuing Hopes of high talk with the departed dead. I was not heard; I saw them not."

-Sheller

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Methinks I feel new strength within me rise. Wings growing, and dominion gifen me large, Beyond this deep; whatever draws me on. Or sympathy, or some connatural force, Powerful at greatest distance to unite With secret amity things of like kind By secretest conveyance

-Milton's "Paradise Lost," Book X.

The London Spiritualist speaks as follows of a scance: The chief test the public would care to know about was that a materialized hand took the hand of Mr. Serjeant Cox, drawing him upwards, until he was obliged to stand with his feet on the top of the table to follow it. He then placed his hand against the ceiling, and asked the materialized hand to tap it while there. After a delay of a minute or two this was done; the sitters on either side of the medium testified that at that moment they were holding his hat ds

"How wonderful is death! The wakener of the soul! His eyes are full of sleep, His heart is full of love, His touch is full of peace, Gently the languid motion Of every pulse subsides. Gliding from out the body he has worn, Without a jar to break

The mystic strain of harmony that winds. With sense-dissolving music through the soul. We are at liberty!"

The following extract from Africa (p. 187),edit-"The savage's cardinal virtue is his devotion to his family, a feeling reaching beyond the limits of life and the visible world. The members of the same family, and even of the same tribe, are bound by ties of the greatest fidelity one to the other. Towards others they may show themselves treacherous, dishbnest, and ruthless; amongst themselves they are ever kind, loving and true. The dead are often burled in the house occupied by them when alive. Their kingmen do not look by them when alive. Their kinsmen do not look on them as bodies devoured by worms, but as an ethereal spirit hovering around their hearths, and still liging in association with them. Hence the custom of setting some food or a bowl of paim wine apart for their deceased relatives; for the African balls set that in the food is a double a could as African believes that in the food also dwells a soul that the spirit of the departed can partake of, while the matter itself of their nourishment, like the bodies of men, falls a prey to corruption. Tell him that the souls of the dead dwell in spaces Tell him that the souls of the dead dwell in spaces far removed from earth, and he laughs at you with a conscious feeling of superior wisdom, and re-lates of ghosts seen by him at night, and of mys-terious sounds which have reached his ears. Knows he not, moreover, that the dear ones are in his midst? Is he not persuaded that he lives in their very presence? Hence he feels no sense of loneliness; when he has no human fellowship the ghosts of the dead are at his side, and he sings to them of his joys and his sorrows."

A. Timour or an Attils towers unapproachingly above his horde; but the last great struggle in which the world has seen the Gromwell was not a hero, but an intelligent and united nation. And to whatever age they may belong, the greatest, the most godlike of men, are men, not gods; they are the offspring of their age; they would be nothing without their fellowmen. J. M. Mill.

Beauty is truth, truth, beauty; that is all I know on earth, and all ye need be know. Plate.

# MARCH 15, 1879.

# RELIGIO-PHILOSOPHICAL. JOURNAL.

	MARCH 15, 1879.	RELIGIO PE	ILOSOPHICAL	JOURN AL.	D V
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Sciences, and their Assailants. Being a response by Alfred R. Wallace, of England ; Prof. J. R. Buchanan, of New York ; Darins Lyman, of Ymshing ton ; Epril Sargent, of Boston ; to the attacks of Prof. W. B Carpenter, of England, and others. Pp. 216. Paper 50 ets Postage, 5 ets. This pamphlet contains unanswership arguments against the fails lows and dogmatic assertions of Prof. Carpenter and abouid he read by all who desire to investigate the percho-physiological sciences.

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# RELIGIO-PHILOSOPHICAL JOURNAL.

#### DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritaalists.

# NUMBER THIRTY-FIVE.

[The thinkers and seers of all the ages have een laid under contribution in this Series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or complied. These articles are prepared by a competent scholar, whose wide research and great attainments well fit him for the task, and entitle his labors to the highest consideration. It is to be understood that in publishing what ap-pears under the above head, we do not thereby,

The facts of Spiritualism are not peculiar to the 10th century. All ages and all na-tions have known them; but never till now have they been investigated in the light of a calm and fearless science. The Bible is full of those facts, and its pneumatology can be fairly understood and fully accepted only in co-ordination with the kindred phenomena of which we now have knowledge. Why are our facts still discredited by so

cessarily, endorse it all.-ED. JOURNAL.]

many physicists in view of so much testi-mony? Nay, why are so many clergymen regardless of the pneumatology involved in the Bible? Is it "because they seeing, see not: and hearing they hear not, neither do 

since, to Natural Religion, as though even a thought of it were disloyalty to "revelation," "and yet actually the Scriptures themselves assume it. It was not Christ, but Timothy, who claimed for Jesus that he had abolished death, and brought life and immortality to light. The doctrine of immortality was then held by the whole Jewish nation, excepting the Sadducees. Christ presupposes the fact of this belief. The reality of demoniacal possession was assumed by him. Soothsaying is not vouched for by the Gospel, but the reality of it is presupposed. When Jesus says, "He that hayn ears to hear, let him hear," he presupposes some kind of "spiritual understanding" in the minds of some, at least, of his hearers. Ah! we should more easily believe in a

life to come, if the present life were to us the wonderful thing which it ought to be We lose the fine sense and the nice relish of the mystery that invests us here. Hence our inaptitude and our insensibility. And hence the faculty of a right spiritual sympathy is blunted in us and enfeetiled.

The Hebrew and Christian Scriptures are full of corroborative proofs of the facts and phenomena from which we deduce our convictions. Channing, who wrote before Modern Spiritualism had appeared, declares that the true view of heaven which the Scriptures give,—that which reason sanc-tions, and that which we can most power-fully realize, is, that the transition to the spiritual world will not essentially change our nature. He says: "We shall be the same beings as on earth; we shall retain our present faculties, our present affections, our love of knowledge, love of beauty, love of action, love of approbation, our sympa-thy, gratitude, and pleasure in success. We shall probably, too, have bodies not very

different from what we now have." He further says: "It is possible that the distance of heaven lies wholly in the veil of flesh which we now want power to penetrate. A new sense, a new eye, might show the spiritual world compassing us on every side. In an important sense our departed ones may be present; for what do, we mean by presence! Am I not present to those of you who are beyond the reach of my arm, but whom I distinctly see? And is it at all inconsistent with our knowledge of nature to suppose that those in heaven, whatever be their abode, may have spiritual senses,-organs, by which they may discern the remote as clearly as we do the near ?"

Spiritualism is a demonstrated fact. The investigations of all the years since 1848, have proven beyond all doubt the occurena, to which the general voice of civilized men in all ages of the world, have given a name equivalent to our word spiritual. The physicists of our day who presume to pronounce upon these facts without long, patient and persistent investigation, are guilty of nothing less than charlatanry. As well might a savage pre-sume to utter his sarcasms against the possibility of the telephone or the telegraph, as for a Carpenter, a Lankester, or a Haeckel, to tell us that the phenomena testified to by hundreds of careful lavestigators in our day, do not occur, have never occurred. A competent investigator must not only have the scientific faculty, in a high state of cultivation, but the faculty of recogniz-ing a fact; even though it be a spiritual one, when it comes up under such conditions that it admits of no solution known to our physical science. The highest cognitions are inever reached by the mere exercise of the knowing faculty on whatever subject exercised. Imaginative force has helped much. Instincts and aspirations may be higher than external knowledge. Many things are known only by being felt; all yi tal forces are fundamentally unknowable; but they exist not the less because would-be philosopher B., or would-be philosopher C., has no machinery with which to measure or control them. As with the question of a spiritual enti-ty, so with the question of theism, the phys-icist, with his scientific blinders on, taking in no side view, is unfavorably disposed for real knowledge. He is all eyes and all fin-gers; and confessedly neither with the fleshly eye can one see God, nor with the fieshly finger can one handle him. And so it comes about that a physicist, when left to the mangre resources of his own science of externalities, may come not to believe in mind at all, and of course to deny the diine existence. Let him Torture nature as he will, strike out all sorts of flashing electricities, pry curiously into the secret spring work of vital machinery by menstrons vivigections, yet he cannot lay his finger on God. There is, therefore to him no God—nothing that he can lay his finger on; therefore nothing at all; and he can only talk about laws and forces, and an eter-nal blind struggle of the stronger, to supersede the weaker. Such is the sad fashion by which, the study of mere physical science, unelevated by a high religious philesophy, runs into the blank vacuities and blind fortuities of atheism. It must always be so. No pyra-mid ever stood upon its apex, and no rea-sonable explanation of a reasonable world can be evolved from a tabulation of mere externallites. The kingdom of true knowl-edge, like the kingdom of heaven, is within. edge, like the kingdom of heaven, is within. No philosophy worth the name was ever arrived at by external induction alone. The spiritual theory is the only rational comple-ment of our spiritual facts. By induction dead shells may be gathered, but the life of the soft-bodied creature which inhabits the shell, is produced by the living power of Divine Reason, the soul of this mysterious-ly-ordered world, which eludes all micro-

### scopes to behold, and defles all pincers to

grasp: Never have I truly seen you, nor you me We have only seen the manifestations of each other. Each of us, in our real self, answers to the common idea of spirit; we are intangible. Are we not, then, even here and now, spirits that are sliaped into a body, an appearance? This is no metaphor it is a simple scientific fact. O heaven! it is mysterious, it is, awful, to consider that we not only carry, each, a future gliost within him, but are, in very deed, here and now, ghosts! ۴.

RECITÀTIONS.

Oh. for a faith that will not shrink

Though pressed by every fee! That will not tremble on the brink Of any earthly woel -

A faith that keeps the narrow way Till life's last hour is fled, And with a pure celestial ray

Lights up a dying bed!

Lord, give us such a faith as this,

And then, whate'er may come, We'll taste even here the hallowed bliss Of an eternal home.

**O** everlasting Light

Shine graciously within! Brightest of all on earth that's bright,

Come, shine away my sin! -

O everlasting truth, Truest of all that's true,

Sure guide of erring age or youth. Lead me and teach the too!

O everlasting Strength! Uphold me in the way;

6

Bring me, in spite of foes, at length, To joy and light and day.

#### ADDRESS.

Infinite Power, whom men call by various names, but whose grandeur and love no same expresses, and no words can tell; Cause of causes, conserving Providence to we lift our thoughts to thee, and each. would be conscious, if but for a moment, of the sunlight of thy Presence, that we may commune with thee and thy beloved, and fill our souls with exceeding comfort and a rénewing strength. We thank thee for all the revelations of thy wisdom and thy love, whether in the visible universe or in the soul of man; and should much seem to us, dark, enigmatical and not to be explained, give us that sense of .our limitations, that power of reason, that inward light, which shall quicken our faith and enable us to see

through all clouds the tokens of thy agency. Father of the universe-our father! If we have but thee, we are rich indeed, though all that the world calls riches may fail. If we have but thee, we may pass through dark and rugged ways, and falter not, though want and death may threaten. If we have but thee, we are exalted, though all men look down upon us. If we have but thee, death itself cannot rob us of our joys should it even tear our cherished ones from our arms. For death is thy angel messenger; he takes them to thee, and in the bosom of thy love we shall find them again. If we have but thee, we possess all things. Help us, we pray thee, to attain to an in-spiring sense of this, and of the great truth which thy bounty has made so clear to us-the fact of our immortality. Amen.

#### HYMN.

Come, ye disconsolate, where'er ye languish Come, at the mercy-seat fervently kneel; Here bring your wounded hearts, here tell your anguish,

Earth has no sorrow that heaven cannot heal.

ow of the desolate, light of the straying. Hope of the penitent, fadeless and pure; Here speaks the Comforter, tenderly say

ing, Earth has no sorrow that heaven cannot cure.

#### INVOCATION.

Condicts of opinion will exist until we are educated to know what we are. A sci-entific education is the great need of the age, and the only means to redeem humanity from disease, dishonesty and strife. We require an education to teach us the out-lines of the laws of being, and the science of life in every department of our nature, before harmony can exist. Ignorance and selfishness have caused all the miseries upon this earth. Arrogance is the weapon of ignorance, and ridicule is a cheap substitute for argument. To deny that whick we do not comprehend, is simply self-deception. It would be more modest and profitable for those who are determined to know nothing but what they can discover from their own stand-point, to investigate matters which they do not comprehend, than to insult those who know what they affirm. The writer is unknown to Miss Fancher,

and also to those who have appeared in this controversy. He does not wish to appear in any way except as an advocate of the truth as regards a delicate spirit which is suspended between two states of existence, against the assaults of crude minds who boastingly preclaim their ignorance in ev-ery line they publish. Nor can they have a rational conception upon such an exalted theme until they can comprehend the laws of psychology, of which thousands of intel-ligent minds have had more or less knowledge for centuries. There is no effect with-out a cause, and anything which is con-trolled by a law, requires conditions to be complied with in order to insure appropriate results. Under the psychological conditions present in the case of Miss Fancher, the spirit is in an extremely sensitive state, and shrinks from all rude contact. The interference of one materialistic positive mind would so destroy the harmony of any such sensitive organization, as to render all fair experiments impossible. Independent clair-voyants can read sealed letters, and if you give them a relic of any person, no matter where they are, or whether dead or alive, they will describe all their characteristics. They are not confined to time or space. Any one who attempts to limit the immortal spirit, knows nothing of its subtle nature there are instances recorded in all sacred and profane histories of carping individuals, who were finding fault with those who posseased knowledge, which they themselves could not comprehend. The world is physically, mentally and morally sick, and there are no adequate remedies in existence to meet these deplorable conditions; nothing but knowledge, wisdom and moral integrity can produce harmony on this discordant earth.

New York.

### Evolution.

The emphatic language of my Brooklyn lecture in reference to materialistic evolution, might possibly strike unpleasantly those who have been interested in the phi losophy of evolution. I would take occa sion, therefore, to say that I do not object to the recognition of evolution as the law of nature, but only to the materialistic view, that evolution comes solely from matter and force, as maintained by Haeckel and a

large, increasing number of scientists. Evolution is both spiritual and material. Matter itself appears to be an evolution or creation from spirit by methods not yet un-derstood, and all living organization of mat-ter requires a life force or spirit power for its commencement and maintenance.

Obviously the spirit or life of a germ determines its entire career as a plant or ani-mal. Its whole nature and capacity are immutably fixed in the beginning, subject only to modification by surrounding influences but not to transmutation of species.

Geology establishes the successive influx of life or spirit, in the successive development of various animals, showing that creation is by influx and not by instantaneous dat. There remains only the question whether in each successive influx the primal Pity our frailties, O Lord, and help us to germ of the animal was formed by the divine energy from the inorganic element, or any nonvital material, or was exercised upon conceptional germs by infusing therein a higher form of life. The latter appears to me the most ration-al supposition, and if so, it may not be unreasonable to expect, when materialism disappears from colleges, and human intellience approaches more nearly the divine, that new forms of animal and vegetable life may be introduced on the globe by means of human, spiritual and divine agency. I am confident, indeed, that we have not yet reached the apex of evolution in man; but that a higher humanity will be found on this globe some centuries hence than anything we have at present-as far beyond the average humanity of to-day as we are beyond the ancient lake-dwellers and caves dwellers of Europe. Anthropology shows me how this is prac-ticable, and if the most enlightened portion of the race were to be gradually segregated in a suitable location, it would not require more than one century to realize it. True religion is the most potent factor of human evolution and it is for this reason that I am giving especial attention now to the presentation of enlightened Christianity-the light to guide, and the power to imped human progress, as a false Christianity provement. In this progressive movement, Christians (of the churches), Spiritualists and scientists, may harmoniously combine, for true roligion is the essence of harmony.

### Lessons in Psychical Development.

A course of five lectures upon the above topic, will be given by Capt. H. H. Brown, in Everett Hall, Brooklyn, commencing Tuesday evening, March 11th, and continue on each succeeding Tuesday till completed. There will be an address of one-half hour ach, and the remainder of the evening will be filled with questions by the class and answers by the lecturer, thus enabling each to obtain the information personally needed. Mrs. Brown will devote the last portion of the evening to clair yoyant tests. The titles of the lessons are as iollows: 1. Mediumship, Claifvoyance and Psy-

chometry. Their relations, and should we develop them ?

2. Individual Development. Why am I not a medium, etc. "Enter into thy closet?"

8. Circle Development, Wit Mirections and cautions in the formation or circles. 4. Dangers of Mediumship. Undeveloped

controls, obsessions, insanity, etc.

5. Review of the preceding and, a discussion of the benefits arising to the individual and society from the development of our psychical powers. The circle as a reformatory agent, etc.

Capt. Brown will give his course of "lessons" in Chicago if a sufficient number desire to attend the same. Terms for the course \$50 and expenses, and it is proposed to raise this by charging one dollar per course for tickets, and twenty-five cents single admission. -

### Michigan Convention of Spiritualists.

.At Lansing, the friends are to canvass for all possible entertainment for persons from abroad in private families. The Edgar House can entertain about forty, and is opposite the Lansing House; the Everett House can take nearly fifty persons, and is some eighty yards south of the Edgar, toward the Peninsular depot. Both are good places, and we trust both, and many private house, will be full from March 20th to the 24t , through the four days of the State meeting.

Those of our friends making remittances for renewal of subscription to the JOURNAL, who do not find within three weeks thereafter a change in the date on the lag of their paper, should notify .us at once by postal card of that fact, that the matter may be investigated immediately.

C. Fannie Allyn has been lecturing in Carthage, Mo.; left there the 11th inst. for Topeka, Kan. She will speak there and at Kansas City until she starts East to fill an engagement in Philadelphia, in May. She is already engaged to lecture in Moberly, Mo., on her way. She has been working up a Sunday progressive lyceum and ladies' aid society in Carthage.

Mr. Emmett Dinsmore favored our office with a call last week, during a brief visit in town. Many of our city readers had the pleasure of making his acquaintance while he was a guest of Mr. and Mrs. Richmond about a year ago, and will recollect that he kindly spedt considerable time and labor in strengthening the hands of the society in its transfer to a more commodious location.

MRS. KATIE FOX-JENCKEN is preparing' an autobiography which will soon be published. She denies the statement which has been the rounds of the press, that the house in Hydesville where the rappings first occurred, was previously haunted, and says that after they left it, no rappings were ever heard there. Margaret and Katie were then scarcely five and seven years old. Both these. distinguished mediums object to dark séances, and will not give them.

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# Modern Spiritualism,

REPLY BY REV. A. A. WHEELOCK, UTICA, N. Y.,

To a sermon on Modern Spiritualism, preached Sunday even-ing. Oct ber 20th, 1878, by Rev. C. H. GARDNER, Rector of Trinity (Episcopal) Church, Utica, N. Y.

In this pamphlet of 38 pp., the objections against Spiritual-ism and the denunciations hurled against its be inversare met and asswered. The Rector is defeated, routed and all his strong coints captured and his batteries are turned upon himself. It should be generally circulated as a mesionary tract. Single copies, 10 rents: 20 sopies, \$1,00. For sale, whols-sale and retail, by the Religio-Philosophical Publishing House, Chicago

## HOW TO MAGNETIZE

Magnetism and Clairvoyance A PRACTICAL TREATISE OF

THE CHOICE, MANAGEMENT, AND CAPABILITIES OF SUBJECTS WITH INSTRUCTIONS ON THE

METHOD OF PROCEEDURE. BY JAMES VICTOR WILSON.

This is a work of more than ordinary meril. If contains more valuable matter on the subject of Magnetism or Mee-merism and the psychic laws relating thereto presented in a concuse and practical manner than any work we know of. Every one investigating the psychic phenomens should get a dread this little book. 101 pp. 46mo. Price 25 cents. For sale, wholesale and retail, by the Beligio Philosophical Pab-lishing House, Chicago.



MARCH 15, 1879.

find thy pardon for our offences in our own emancipation from all sin and wrong. Give us the comforts and the hopes of a religion pure, rational and undefiled; a religion so large as to take in God, immortality and the spiritual world; a religion that looks with charity on all, throws down no man's altar, and thinks harshly of no man for his sincere convictions. Lead us into thy truth, and let us be partakers of thy love. Amen.

# MOLLIE FANCHER.

Communication from Dr. A. Johnson.

To the Editor of the Religio Philosophical Journal:

As the public mind has been agitated in regard to the singular phenomena displayed by Miss Fancher, with your permission the writer desires to make a few remarks, concerning that somewhat extraordinary case. Every truth of this class which has been presented to the world, has been cruci-fied a thousand times before it had a respectful hearing. In the barbarian ages it was death to promulgate truths which were not recognized by the leading factions, but, thank heaven, to-day the rack and thumb screw are not in vogue, though the same intolerant spirit of vituperation is still in existence among the bigoted. The world, thus far, has been in combat between truth and error, and untold millions have been slaughtered to appease the spirit of revenge. Even in this day of our boasted knowledge and civilization, the whole world is in a state of unrest and conflicts are everywhere appar-ent on account of superficial attainments. Profound truths are not comprehended by the multitude, and hence these controversies now in progress concerning the case of Miss Fancher. After the mind of the public has been thus far agitated in regard to those psychological phenomena, we have a right to ask, how is it that these material-istic minds have so wasted their time as to deny, at this late period, that wenderful fac-ulty of clairvoyance which has been known to millions of intelligent persons all through the ages, and all over the world? Those in-tellectual gentlemen who are walking encyclopedias of facts without knowing that they have souls, ought to know that they have undeveloped faculties, which, if prop-erly unfolded, would render them capable of comprehending the intuitional nature of man. They should be reminded that man is more than a mare animal that there are is more than a mere animal, that there are two distinct entities involved in his nature, and when we can draw a just line of distinc-tion between the animal and spiritual nation between the animal and spiritual na-tures, we shall be more modest in our afirm-ations and denials as to what may be possi-ble or impossible to an unfolded human soul. All the possibilities of heaven and earth, either latent or developed, are centered in man; he is the crowning flower of divinity. and therefore should not be shut up within the narrow sphere of the five material senses. An intuitional soul lives an inner life, which the external intellect cannot comprehend.

J. R. BUCHANAN. 1 Livingstone Place, New York.

#### Work, Mjchigan, Work!!

Let every Michigan reader turn to the JOURNAL of March 1st, find on page five article, "Read and Act," etc., cut out or copy the form for a remonstrance against a doctors' law, and get it signed soon and send to his member of the legislature in Lansing. They are good up to the defeat or passage of the bill, but it may come up any day, so hasten your work. It is important. Defeat this plot for a doctors' monopoly and the prohibition of our-mediums and clairvoyants from healing the sick. ,

MR. WM. R. TICE, of Brooklyn, has kindly furnished us with a carefully prepared report of his three seances with Alfred James in Philadelphia. We would like to make room for the report, but as it would take over three columns of space, and we have already anticipated it quite fully in our two previous lisues, we do not think best to give it space. Our last week's report covered all the essential points.

UNITY commenced its second year in March enlarged, with new form, type, publisher and management. Although many of its contributors are Unitarians yet its aim is declared to be unsectarian. Robert Collyer is to have his " Table Talk " appear regularly in every number. It is published semi-monthly at 75 Madison street, Chicago, at \$1.50 per year.

J. Madison Allen lectured in Knoxville, Tenn., Jan. 19th, 21st, 23rd, 25th, 26th, 30th, and Feb. 2nd, 7th and 9th, awakening much interest, especially by the clairvoyant testreadings' at the end of the lectures. Held two meetings in one of the churches, in the other the subject was denounced. Spoke in Chatanooga, Feb. 16th; in Atlanta, Ga., Feb. 23rd, and is speaking there the Sondays in March for the Spiritual Society, with a public scance once a week, and private sittings. Will make farther engagements North and West for spring and summer.

A large and enthusiastic audience greeted the Rez. John Tyerman, at Doughty Hall, London, Eng., Sunday evening, February 9th. He took for his subject: "Spiritualism as a Destructive and Constructive System." The Medium and Daybreak says: "The audience was largely composed of experienced sitters in the spirit-circle, mediums in various degrees of development, some of them valuable and respected workers, and altogether of that self-sacrificing section of the spiritual army which is found in the front when duty calls or love impels. Some had come great distances, notwithstanding the rainy and cold state of the weather."

E. V. Wilson will lecture in Springfield, Mass., the 16th/23rd and 24th inst. He will debate in Hartford, Ct., with the ex-Spiritualist, Rev. Dr. Uriah Clark, now of the Methodist Church, on Tuesday, Wednesday, Thursday and Friday, March 18th, 19th, 20th and 21st. The question is:

Resolved, That the Bible, King James Version, sustains and parallels Modern Spiritualism, in its phases, phenomena and teach-

Mr. Wilson will lecture in Philadelphia, the Sundays of April next. Will lecture week day evenings in the country when desired. He expects to visit all the Western States during the summer and fall. During May and June, he will accept calls and fill engagements in Western New York, Pennsylvania, Ohio, Indiana, Michigan and Illinois. Societies desiring his services can address him at Lombard, ill.

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CHICAGO, ALTON & ST. LOUIS, AND KANSAS CITY & DENVER SHORT I Union Depot, West Side, near Madison street Twenty-third street. These diffees at 111 Rando	LENE and
Leave. 12:30 p m* Kansas City and Denver Fast Express. via Jacksonville, Ill., and Louisiana.	Arrive
9.00 a/m*Surfugfield, St. Louis and Southern Ex-	.0:35 p m
9:00 a m* Mobile and New Orleans Express.	7:50 pm

9:00 a m\* Mobile and New Orleans Express. 9:00 a m\* Peoria, Burlington and Keokuk Fast 8:00 p m? Springfeld, %t. Louis and Torns Fast Express, via Main Life. 9:00 p m? Porta, Keokuk and Burlington. 9:00 a m\* Chicago and Faducah B. R. Express. 12:30 p m\* Strastor, Wenona, Lacon and Washing-ton Errors. \*8:40 p m 7:00 + m 7:00 + m 3:35 p m 19:10 a m 5:00 p m\* Joliet and Dwight Accommodation

J. C. MCMULLAW General Manager. JANNE CHARLYON, General Pas

Except Saturdays. Thereas arous. - Dally encopy Except Saturdays. Theily, IExcept, Mobilays, sturdays and Sundays. Thereast Sundary and Sundays anity. - Frencessors and Saturdays, of JExcep