Gruth Genrs no Ansk, Bows at no Suman Sprine, Seeks neither Place nor Applause: She, only Soks a Dearing.

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INO. C. BUNDY, BDITOR.

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BIOGRAPHICAL.

Biographical Sketch of D. C. Densmore, Mundane Editor of the "Voice of Angels."

BY HUDSON TUTTLE.

Mr. D. C. Densmore is one of the phe-Mr. D. C. Densmore is one of the phenomenal men cast up by the great agitation of the spiritual sea. He belongs to the present dispensation most emphatically, and has the rare modesty to acknowledge openly and always that he is of himself nothing, but the power behind and above him everything. The engraving presented will introduce his honest face better than any description. He is of the stuff martyrs are made, and one of those who bear the cross for the sake of that which they regard as true.

He was born in the town of Bowdoinham, Me, on the banks of the Kennebec
River, the 10th of April, 1818. That region
was then wild and thinly populated, and
the settlers had a hard time securing from
the untamed soil even a scanty living. His
father had erected a log-house in Harlem,
in the wilderness, miles from the nearest
neighbor, and his patient mother had no
other music than the cry of the owls and
howl of wild beasts, except that of her constantly increasing family, which rapidly
grew in numbers to sixteen, eleven of whom
were boys. were boys.

It was often difficult to secure the bare necessities of life. Society there was none, and life was an incessant struggle for existence. Amid such surroundings Mr. Densmore was ushered into the world, and there his earlier years were passed. The dull work of the farm was not pleasing, and he did not succeed in ingratiating himself with his father by the skill he displayed in his tasks of hoeing the corn or the
garden. He was eminently inventive, and
his mind dwelt on machinery rather than
using the hoe, which he wholly disliked.
His mother belonged to the Society of
Friends, and his father was a Methodist,
but joined the Society with his wife, and
Mr. Densmore was at an early age taken

Mr. Densmore was at an early age taken into that church. From his earliest recol-lections he has been subject to visions, prodid not understand until Modern Spiritual-

ism made them plain to him. ·When twelve years old he was sent to a neighboring town where he first saw a sailing vessel. It produced a wonderful im-pression on his mind, and he was selzed with an unconquerable desire to build one like it. He went home, and began carving one out of a pine log, twenty feet in length The young ship-builder had few tools,—ar ax, auger and chisel, but he worked the more assiduously. He secretly took twine from his mother's loom for cordage, and the sheets from his bed for sails, and the der the greatest difficulties completed his little coaft. When ready it was launched on the still waters of a pond, and proved a perfect success. Mr. Densmore says, Columbus discovering America was not prouder than he when sailing his vessel across the waters of that pond in the centre of the Maine forest!

The next summer he worked at a "card ing machine," and in the winter he attend ed a school at Providence, under the auspl ces of the Quakers. There he made fair progress, especially in mathematics. When he was perplexed over problems, he would dream them out, and in the class transfer from the phantom slate in his mind the figures to his material one. After size months at this school, he returned home, and work ed for the summer at the carding machine, and thereafter for several seasons. When seventeen, he began teaching a district school with marked success, and for several terms succeeding in giving more than usual satisfaction.

Maine is a nursery of sailors, and the young schoolmaster listening to tales of the sea, of wonderful adventures in foreign lands, and flair-breadth escapes, became siezed with the fever for adventure, and shipped on a whaling voyage to the South

Atlantic Ocean. It was a rough passage in the life of the backwoods boy, and getting the dislike of the third officer and the crew, as is usual, selecting some one to bear their ridicule, the lot of the unfortunate fell on him, and for a time they made life almost a burden. He, however, gained the good will of the captain, who, on his return, praised him so highly that the owners prevalled on him to go out again as third officer. An incident occurred in this voyage which indicates that he was constantly under the care of invisible guides, who had a purpose in his preservation. They were in a bay on the east coast of Africa, and parting their cable in a terrrible southwester; it became necessary to put to sea or drift on a lee shore. To get to sea it was necessary to pass a dangerous reef, and the entrance even in fair weather difficult, if not dangerous. It was dark, the coast almost unfor a time they made life almost a burden gerous. It was dark, the coast almost unknown, and a terrific hurricane blowing. Under these circumstances Mr. Densmore took the wheel. As he neared the reef he heard a voice say, "Luff!" Heabeyed, when again he heard above the roaring of the breakers, around and ahead, "Steady!" Then again, shrill and clear, "Keep her E. by S.!" and thus expecting every moment that the ship would crash on the recks, he heeded the voice as though it were an earthly pilot, and under its guidance the good gerous. It was dark, the coast almost un

ly pflot, and under its guidance the good



D. C. DENSMORE.

ship awang out to the rolling billows of the ship swung out to the rolling billows of the ocean. On his return he shipped as second officer for a four years' cruise in the Pacific ocean after the sperm whale. Before embarking he went to his old home, where finding that on account of threatenings of war, the owners of the whaler did not dare risk the venture, he concluded to consumrisk the venture, he concluded to consummate an engagement into which he had entered years before, by marrying Miss Rebecca F. Chapman. The fates appear to have been opposed to his happiness, for on the very day of his marriage he received orders to sail, and after only a honeymoon of six days bid his young bride adieu for a four years' absence. The voyage was an unusually successful one. He returned after thirty-eight months absence, and persuaded by friends and the pleasure of remaining at home, he purchased a farm and began farming. His utter inability for this busifarming. His utter inability for this business was soon apparent, and his first year's profits were but five dollars. He began the next year with renewed hopes, but the "voice" told him to go to Boston and leave the farm. In attempting to do this, he stranded at Bath, Me., and organized the "Bath Whaling Company," and as captain sailed the first whaling ship from that port. He returned with a full cargo, and selling and the interest again for a year war. out his interest, again for a year worked on his farm, which, as before, made a poor return. On this voyage among many simi-lar incidents, we gather one wherein the "voice" probably, by its warning saved the ship. It was at the close of a beautiful day, as they were sailing off the coast of Cape Hattaras, on the home stretch, and the officers and watch were viewing the glorious susset, which to experienced eyes gave no stan of a coming storm, when sud-denly the "voice" called, "Take in sail." For a time Capt Densmore hesitated, for he cautious, but looking carefully, he observed a red mist above the setting sun. He ordered the sails taken in at once, and encouraged the men by every means to haste, yet before all were secured, the most terrible cyclone struck them, and continued with unabated fury all that night. Had the gale struck the ship with all sails set, it would have been impossible for her to have withstood the shock. Many times on that voyage was the ship relieved from immanent danger by obeying the "voice

Farming proving ensuccessful the second time, he sold his land, and reduced to almost penusy, he engaged as directed by the "voice" in the lumber business. For a time he prespered beyond his most san-guine hopes, but in the end had everything swept away by unguardedly becoming se-curity. He was completely discouraged, but the voice assured him, and he became resigned. He found nothing better at the time, and that winter sat on the bench and time, and that winter sat on the bench and cobbled shoes for the neighborhood. Thus recuperated, he was ready by spring to engage in a new enterprise. He is not of the temperament that yields to defeat. He is elastic; irrepressible, and not to be baffled in the struggle of life. He engaged as ship carpenter, and from a green hand, in thirty-two days graduated as master ship-builder. In 1849, influenced by the glowing tales of golden treasures to be gained in California, he determined to seek his fortune there. It was in the rough times of the gold fever, and his adventures as told in his simple way, are interesting and amusing. He ver, and his adventures as told in his simple way, are interesting and amusing. He returned broken down with fever, but with fortune somewhat bettered, and again engaged in ship-building. Unfortunately, he had just become largely involved when the financial crash of 1855 overtook the commercial world. Vessels became almost worthless, and everything was swept away from him. This was no new experience. Mr. Denamore explains the matter by saying these ups and downs were educational and necessary for his progress. Those who desire to cavil might urge that the "voice" which often led him on the flood tide of success, ought to have foreseen and warned him against the causes of his repeated disasters. The objection, however, is not valid, for the "voice" could not be infallible, and

besides we read in Mr. Densmore's organization the cause. The "voice" came only at ation the cause. The "voice" came only at times of great emergency, and he was usually left to himself. Though evidently a man of no ordinary genius, he is deficient in caution and foresight, and the very reliance he placed in the "voice" served to weaken these essential faculties, and make him reckless and careless in undertakings which most men would have pondered over for months and entered on with great circumspection. cumspection.

In 1852 he became interested in Modera-Spiritualism. Although he had heeded the "voice," he had never referred it to disem-bodied spirits, in fact, does not appear to have given it any serious thought. He was invited to a circle at Mr. and Mrs. Bird's, a young couple, who by playfully sitting at a table, found to their surprise that it moved in answer to their questions, and becoming alarmed at the manifestations they received, sent for four noted infidels to sit with them, and endeavor to arrive at the cause of the strange phenomenon. Mr. and Mrs. Bird were strict church members and his father a deacon, and the family highly re-spectable. There Mr. D. witnessed for the first time the movement of the table, and was surprised to have it answer all his mental Questions relating to past events, correctly.

On returning home he went into the din-

ing-room, where a lamp was burning on a large dining table, and placed his fingers on it. To his astonishment the opposite end raised by unseen influences from the floor. This manifestation so completely surprised him that he went out and sat for half an hour in the dark, hoping he might see a spirit! But he saw none. He remarks, "Thus ended my first night with the spirits; and thus began a work that has engaged my close attention since, in many parts of the world, and which has caused me more real happiness and supreme felicity than all else combined, because it proved to me without a shadow of a shade of

to me without a shadow of a shade or doubt, the immortality of man; proved that death was only a change of residence.

To sum it all up, it proved, as Dr. Franklin said in a letter to a friend who was deploying the loss of his beloved sister, among other things in condolence, that "we are not really born until we die."

From that time he became an ardent investigator, and soon found that he was a writing as well as tipping medium. His skepticism was not wholly silenced, and at first he sat pretending to make the mani-festations in ridicule of the genuine. About two years after his first attendance at a circle he was suddenly brought to a knowl-edge of the truth. While sitting at the breakfast table his arm began to move in a strange manner, and he could not control

it. After a little while he became fully en-tranced by an Indian spirit, and went through the wild maneuvers of a savage through the wild maneuvers of a savage battle, gesticulating and talking in the Indian tongue with unseen hosts. This continued for nearly an hour, when he felt a keen pain dart through his heart, and he fell backward with such force as to jar the house. All thought he had broken a bloodvessel, and that he was dead. His lips were purple, face ashen and nostrill drawn together, precisely as though death had taken place. After a minute or so the influence left him as suddenly as it came.

After this he began to write mechanical-

After this he began to write mechanically and for a year constantly devoted himself to writing. At first nothing was produced but unintelligible hisroglyphics, but at length the writing became legible, and treated on a great variety of subjects.

About this time-he found he had the gift of healing by laying on of hands, and performed many remarkable cures. He next removed with his family to Buffalo, and engaged in building vessels for use on the lakes. He remained there two years, passing through many trying victisitudes on account of hard times, and scarcity of work and impaired health.

In 1858 he returned East, working in a After this he began to write mechanical-

In 1858 he returned East, working in a machine shop in Boston, and afterwards made two trips to Europe for the purpose of selling patented boot-crimping machine

were unsuccessful, and he came home poor. These repeated failures led his friends to the conclusion that he was a total failure as far as business was concerned, and wholas far as business was concerned, and wholly incompetent to manage anything where tact and a small share of common sense were necessary for success. His advocacy of Spiritualism assured them that he was demented and incapable of caring for him-For many years after this he engaged in various enterprises, sometimes healing the

and air-pressure clums. These enterprises

sick, at others working as a carpenter, a ship-builder, and under the direction of the "voice," undertakes the building of a steam-boat with only eighty-five cents in his pocket, and not only undertaking, but successfully completing the task, which to an ordinary includ would appear as stark madness.

The idea of publishing the Voice of Angels, written and edited by spirits, first occurred to him in 1870 while healing in Phil curred to him in 1870 while healing in Philadelphia. It was several years before this idea received practical form. When it was launched on the sea of journalism, the RELIGIO PHILOSOPHICAL JOURNAL gave it great assistance not only by the usual notices, but loaned a list of its subscribers, so that all its patrons might be able to judge of the merits of the stranger. As this is regarded by Mr. Densmore as his great life's work, I will allow him to use his own words, 'quoted from the closing page of "The Halo," a volume in which he quaintly parrates the strange events of his life, and from which I have condensed this brief sketch:
"Success in my present field of labor may

"Success in my present field of labor may "Success in my present field of labor may depend much upon myself; upon cheerful and persistent obedience to my employers, and upon my justice and charity towards all men and all spirits. The special work to which the "voice" now calls me differs from any that is generally known to be possible. Spiritualism has been furnishing a commentary on the statement that Jesus went and preached unto spirits in prison, which sometimes were disobedient. We have been learning that there are myriads of such spirits dwelling in the abodes of darkness, unrest and degradation; and that the kindred and friends of such ones, dwellthe kindred and friends of such ones, dwelling in higher and brighter spheres, and seeking to elevate and enlighten these lowfind great help when they can lure wretched one into compact with an embodied medium, for in his aura the two classes of spirits, the darker and the lighter, can come into sensible centact, and thus the better can start the worse up the ladder of progression toward heavenly peace and joy It is mainly as the instrument in such efforts that I am now employed; and a main purpose of the Voice of Angels seems to be to furnish our world with statements of the experiences and labors of spirits of all grades, and thus teach foortals what lies before them in the next life, and how they can now help in the deligerance of 'spirits' in prison.' Such is my solemn and philanthropic work. God and good spirits help me to perform it faithfully and well, and aid me to become fit day by day for higher and more efficient ser-vice both in the earth-form and in the realm of spirit!"

CHITICAL.

Prof. Wm. Denton continues his Criticism of "Nature's Divine Revelations."

Speaking of the time when the ichthyosaurus, plesiosaurus, pterodactyle and igu saurus, plesiosaurus, pterodactyje and igu-anodon lived, a time which geologists call the Jurassic period, Mr. Davis, in the "Di-vine Revelations" says, that "the whole agimal creation, at this period, properly cor-responds to two distinct classes—the lizard turtle and the turtle-bird." This is a most strange statement. There was living upon the earth at that time, as we know, radiates, articulates, mollusks, fishes, birds and at least twenty species of marsupial mammais. All these belonged to the animal creation, yet not one of them corresponds to what we could properly call a lizard-tur-tle or a turtle-bird. The radiates, mollusks and articulates, certainly did not; we might as well talk of star-fish and clams corre-sponding to lizard-turtles or turtle-birds. The fishes of that time were not allied to either turtles or birds, or at least none such have been discovered.

There were, however, many species of reptiles during that period, and if we are to find any animals corresponding to lizard-turtles or turtle-birds, they will probably be among the reptiles. In the Jurassic formation we find hundreds of species of reptiles, see reptiles, analogous land, representations. formation we find hundreds of species of reptiles, sea-reptiles—enallosaurs, land-reptiles—ignanodons and megalosaurs, bird-legged reptiles—ornithoscelidae, whale-like reptiles—cetiosaurs, fish-reptiles—ichthyosaurs, and bird-reptiles—pterosaurs. Yet none of this great variety of reptiles corresponds with what can be termed lizard-turtles or turtle-birds. If such animals existed at any time they are yet to be found; and a greater mistake could hardly be made than to say that the whole animal creation of that period corresponded with the lizard-turtle and the turtle-bird.

The Revelations also state that at that time "the atmosphere with its enormous density prohibited the formation of light bone, active muscle and tender nerve, and prevented entirely such chemical combinations as are necessary to render them light and active."

This is as incorrect as the previous state-tibut. Teamty species of small manufactors.

This is as incorrect as the previous state-cent. Twenty species of small mammals

have been found in the Jurassic beds, which range from the size of a rat to that of a rab-bit; so we know that the atmosphere did not prohibit the formation of light bone and active muscle. The mammals were in-sectivorous, and must have been active to catch the insects they fed upon. There are no facts known to the geologist that would lead us to believe that the pressure of the atmosphere affected animals differently from what it does to-day. It is certain that there were dragon files, flitting about at that time, for we have found them in a fossil

state; and the atmosphere that allowed of this could hardly have prevented the activi-ty of other forms of life.

In the same period we are informed (268 page) that "immense coral reefs were form-ed, extending from twenty to sixty miles, and being from three to eight miles in thickremarkable, but the thickness is enormous.

The greatest thickness of the Jurassic beds known to us any where, is less than half a mile; the reef-building polyps do not work at a greater depth they should be feet and at a greater depth than about 100 feet; and for a reef eight miles in thickness to form during the Jurassic period would require the bottom of the sea to sink to a depth of nearly eight miles, and this so slowly that nearly eight miles, and this so slowly that the polyps built upward at just the same rate as the bottom of the sea sank. We have no evidence of any subsidence of such a character, at any period of the planet's history, and the thickest reef of coral that is known to us in any period is not one twentieth of eight miles.

In addition to this we are informed that these vast reefs were made by animals so minute, that so of them could dwell within a drop of water. The smallest polyps that

a drop of water. The smallest polyps that assist in the formation of coral-reefs to-day are about one tenth of an inch-in diameter, and we have no reason to think that the reef-builders of the Jurassic period were any smaller than this; some of them we

know were quite large.

"The whole animal kingdom" in the cre-taceous period is said (278 page) to be divi-ded into three degrees: the saurian, the tor-toise and the mammalia. During the cretaceous feriod the waters swarmed with multitudinous forms of protozoans, radiates, mollusks, articulates and fishes; while several species of birds flew over the water and through the woods. All these were members of the "animal kingdom," yet they are neither saurians, tortoises nor mammals. How such an incorrect statement came to be made it is difficult to see, since we are told that in the same period the sea abounded with infusoria, which certainly cannot be classed with saurians, tortoises or mammals.

The inaccurate statements made by Mr. Davis in reference to matters with which we are well acquainted, and with which it would seem that he might have been even in his normal condition, are quite remarka-

On page 279, it is said that "chalk is known to be the carbonate of lime crystalized and sublimated, intermixed with various silicious substances existing in the coatings of the mollusks and estuaries." impossible, however, that anything of this kind can, be known, for chalk, though it is carbonate of lime, is not carbonate of lime crystalized and intermixed with anything. It is simply white sea mud, of the creta ceous time, largely composed of the shells of rhizopods, that swarmed in the deep ocean at the bottom of which it was deposited; nor has the lime of which it is composed been sublimated, for if carbonate of lime is heated when exposed to the air, the carbon is driven off, and we have quick-lime; if heated under pressure, with the air excluded, it cannot sublime, but, if the heat is great enough, it melts, and when it cools and crystalizes, forms marble. Nor is chalk intermixed with silicious substances existing in the coatings of morlusks and in estu-aries," for silica does not enter into the com-

position of moliuscous shells.

What can be meant by silicious substances existing in estuaries? The chalk was a deep sea deposit, and does not appear to have been formed where estuaries existed.
We are then informed on the same page
that the substance of lime transformed into corals by the infusoria, and redecomposed formed by condensation the beds of chalk.

It is not easy to tell what all this means, but it is easy to see that it contains incorrect statements. First, infusoria do not rect statements. First, infusoria do not form corals; they are made by polyps, which are radiates; and, second, chalk is not composed of corals; but almost entirely of shelis of protoza, called rhizopods; and, third, there are no indications, that since the mud and shells gradually settled to the ocean bed, that they have been either re-decomposed or decomposed, though the chalk has doubtless been condensed by simple pressure. pressure.

The mistakes made in this volume are not in reference to merely trivial matters; many of them show that the general ideas of the speaker were far from being in correspondence with the facts. On page 286 we are informed that "near the close of the new red sandstone, and during all the subsequent ages to the consummation of the tertiary, heavy frosts and snows, and enormous mountains of ice, prevailed extensively throughout the polar regions. And these frequently became suddenly melted into water, which flowed to warmer climates.

The consequence was the frequent and almost entire submersion of the whole face of nature. These occurrences are termed by geologists, 'inundations'—and the evices and the sequence of the state of the sequence of th

Continued on Eighth Page.

NOTES, GERM-THOUGHTS, FRAGMENTS.

BY SELDEN J. FINNEY.

BELIEF IN IMMORTALITY.

But Sir Wm. Hamilton and Herbert Spencer attempt to bring back this "ever present sense of real existence," this inevitable consciousness of an vactuality underlying all appearances," the one under the term "revelation," and the other under that of "belief," But if it be a "revelation," it is certainly the purest of all knowledge; for what does "revelation" mean but "made known," made clear, certain and definite? But if it be only a "belief," then I ask, in the name of all common sense, what is "knowledge?" That is the highlest-certainty from which we can not rid thought itself; and since, to use Mr. Spencer's own words, "the ever present sense of real existence is the very basis of our intelligence," I have only to ask, how can the superstructure be "knowledge?" When the "authority ' is a mere "belief," how can the resulting opinion be shown to be more than "belief?" I agree with Sir Wm. Hamilton; it is a "revelation," direct, immediate, certain and

But he is not consistent with himself on this point; for after admitting it to be a "revelation," he denies to it the character of real, natural knowledge. What is revealedis known; and what becomes known to us on the supreme authority of "revelation," is certainly the truest possible knowledge, "Supernatural" knowledge is not possible to us, for we have only natural faculties by which to know at all. 'And hence if this primal knowledge be a "reveiation." it must be in such mode as to touch and inspire our faculties. And so, while Sir Wm. Hamilton would say, it is a revelation made to us, I should say it was a revelation made in us The divine power, the infinite life and substance, must be in us and flow through us; we are made up ultimately of the supreme substance of absolute being, moved by the currents of the infinite life, conscious of the external and divine worlds at one and the same time. Hence the ideas of the finite and infinite, objective andsubjective, "material" and spiritual, rime and eternity, mortality and immortality, God and Numanity, soul and body. We live in two worlds at once, the absolute and relative, the physical and spiritual; and hence these antitheses of finite and infinite, relative and absolute. And since we can no more rid ourselves of the one than the other, of the "absolute" than of the "relative," each must be regarded as equally certain and authoritative with the

We are not, then, "cabined, cribbed and confined," within the limits of an ontological and spiritual vacuum, pumped void of all real divine substance, and power, and life; we are not by the laws of thought compelled to conceive the existence of an inconceivable and impossible "absolute," one which is implied by the relative, as in relation to itself, and yet at the same time as "non-relative," as out of all relation; one which is asserted to be the "real actuality underlying all appearances," and yet never touching or blending with those appearances at all; one whose existence is asserted to have an ever "present sense" as the basis of our intelligence, and yet one which our intelligence can never cognize or know, or be certain of; one which, while implied by the thought of the "relative" itself, forever escapes that thought, and all possible thought, and so leaves us but the ghost-haunted shadows of meaningless "absolute," out of all relation with his creatures; but we are in direct contact, by the very laws of thought, with the only possible infinite and absolute as he pri mordial substratum of all existence and of all thought. Natural inspiration, vital sympathy of man with the supreme spirit, whose constant, unbroken currents of power continually pour into us, is the only idea which can harmonize with the laws of thought, therefore. The "infinite" is no longer for us an unmeaning abstraction, a "fasciculus of negations," but the real basis of all thought, of all knowledge, as of all existence. As relative existence implies absolute being, so relative knowledge. or knowledge of the relative, implies absolute knowledge, or knowledge of the absolute. And further, it will be found, on close investigation, that we have as much knowledge of the infinite as we have of the relative; that we know as much about spirit as we do about matter.

This doctring of the "Relativity of all Knowledge" takes on another form in the philosophy of John Stuart Mill, and in the broken and purblind notions of Mr. Lewes, in his Biographical History of Philosophy. While Mr. Mansel and Mr. Spencer apply the doctrine to the spiritual and religious department of thought, Messrs. Mill and Lewes apply it to the sensuous or objective world. The first deny us all possible knowledge of spirit-of the infinite reason; the latter deny us all possible knowledge of "objective" "things as they are in themselves;" both together deny us all knowledge of the outer world of things -and of the inner world of absolute truth. We are shut up alone with our "perceptions" - cut off from all intelli-gible and intelligent intercourse with the universe-external and internal. All we know or ever can know is our "perceptions;" and these "perceptions" are only "particular modifications of the soul"-says Mr. Lewes; they are only modes of the action of our faculties, says Mr. Mill; and both agree that these "perceptions" are in no true sense "copies of the causes which produce them." If these notions are true, man is a muddle of the most senseless contradictions, and all our boasted "systems of metaphysics," as well as that much vaunted "positivism" and "positive science" are simply absurd because impossible.

To begin with Mr. Mill: "We see a thing as in place, not because the neumenon or thing is in any place, but because It is the law of our perceptive faculty that we must see, as in some place whatever we see at all. Place is not a property of a thing, but a mode in which the mind is compelled to represent it. Time and space are only modes of our perceptions, not modes of existence, and higher intelligences are possibly not bound by them. Things in themselves are neither in time or space, though we cannot represent them to ourselves except under that two-fold condition."*

· It is true that in the above passage Mill is giving a very clear statement of the doctrines of Kant and others, yet it is also evidently Mr. Mill's own opinion.

From a close study of Mr. Mill it will be found that he resolves all our knowledge "both the materials and sources," into self-knowledge; he denies us any access to qualities and bodies external to us; he shuts us up with and in our own sensations, ideas, and feelings. And yet this same author on the other hand leaves us to the conviction that, "though we know nothing but the phenomens of ourselves, we are nothing but the phenomena of the world." There is nothing original in the mind; all our "sensations" and "perceptions" are only the transformed phenomena of unknown and unknowable "things" external to us. He shuts us out from all intuitive, spontaneous revelations of truth from within on the one hand, and denies us any possible knowledge of external objects on the other. Our field of knowledge is thus reduced to the subjective experience of an outward world which it is forever impossible for us to cognize; and which we have no reason to believe exists. In the words of another, "In our author's theory of cognition, the non ego (the objects with out us) disappears in the ego; in his theory of being the ego lapses back into the non-ego. Idealist in the former, he is materialist in the latter."

We are thus, by our author, reduced to the confines of a middle ground, between two possible but utterly inscrutable and unknowable worlds-the objective world of phenomena-and the substantial world of real existence as it is in itself. Mentally we are in an absolute vacuum, vold of all real qualities and objects, yet constantly receiving "sensations" and "perceptions" and "ideas," by a mode of our minds-as if caused by cognizable objects and "compelled by our mental constitution to represent things as in space and time," which yet are not in space or time; that is we are compelled to lie by the very constitution of our

whole being-and the modes of our representative faculties. Now it may be pertinent to ask, how can Mr. Mill know that "things in themselves" are not in place or time-if, as he asserts-"things in themselves" are not cognizable by us? Is he not by his own assumption prevented from such a denial? How can be prove, by the use of faculties which persist in asserting "things to be in space and time," and to which he denies any-power of knowing things as they are in themselves, that things are not in space or time Can his logic thus lift itself out of itself-to know things beyond itself-which yet are not accessible to itself? If we cannot know things as they are in themselves-how can Mr. Mill assert them to be not in space or time? By the very asserted inability to know them at all is Mr/Mill precluded from denying to them as they are in themselves any attribute whatever. If we cannot know them at all, we cannot know them not to possess any given qualities sumption, he cannot deny them any qualities whatever. ney may possess all possible qualities for aught he has any logical right to deny.

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Let us have Test Conditions.

BY CAPT. H. H. BROWN.

Mediumship is the fountain whence comes the stream of our knowledge of spiritual things, and if the fount-ain be impure, can we expect pure waters? Let us reoice at the movements now being made to purify the fountain-head, that thereby all down the mountain side of mortal life whence trickle the streams, we may drink of pure water. But will the purifying be easy? Nay, dissensions, pain, tears and strife must of necessity accompany it. "And when the spirit had rent him it de-parted from him." And whenever it can reach a herd of ignorant, or selfish or over-credulous, or too confiding believers it will rush with them into the sea of contention and of error; but never mind; the true medium will soon "sit clothed and in his right mind."

But where is the blame? There is none, save unde-

velopment. Growth was necessary and time has brought The crop of frauds was the only thing, that, under the state we were in from the past religious authoritative slavery, could arouse in us those doubts that have created the demand for manifestations under such conditions as will place them side by side with other natural phenomena that form the basis of all science. The over-development of the religious in the mass of the people, renders them incapable of scientifically investigating in this department. There is a sacredness of the dead, a soul hunger for the loved and gone, out of which only rare souls could come to the cold atmosphere of reason, and place the phenomena of the scance side by side with that of the dissectingroom or the laboratory. It is for this reason that the greater portion of the reports of our phenomena, invaluable as they are as a means of creating discussion and calling the attention of the world to them, are nevertheless of but little scientific value, because of the maccurate methods of conducting seances and the careless, extravagant and exaggerated manner of re-porting them. The attention of the world is now called to the phenomena. Millions are convinced through their religious intuitions, by clair voyance and by their senses, of the truth. The recognition of some of the world's scientists has been won, and it is now time to build the scientific foundation and develop the ology of spirit. For we must remember the duality of man, and that the phenomena which satisfies his religious nature, may not satisfy his reason. The religious accept in love and rest. The rational demand proof, and then works. One feels in presence of phenomena. The other thinks.

For religious exercises the scance should be as quiet and with no more show of anxiety, care, test, conditions or suspicion than is the Christian's communion table. For scientific experiment or for proof, it should be as carefully watched, guarded and tested as are the chemist's experiments, though of course by different methods. Here arises the great division in our ranks. he rationalistic cannot barmonize with the religious portion and vice versa. It is the want of the recognition of these two uses of our phenomena and of these two classes, that causes the present misunderstandings Let us ever remember that, like all things else, Spiritualism is dual, and by its duality meets the needs of religion and science; the intellect and the emotion of man. The latter has held the superior place among the masses; now the former is struggling for a scientific recognition of spirit communion and spirit ology must balance Spiritualism. One a knowledge, the other a life; one phenomena and their laws, the other practical application of this knowledge to development of spirituality. Knowledge must arise from facts, and there must be no suspicion or doubt clinging about them, therefore, on this side of Spiritualism, for all physical phenomena there is absolute need of test con-

Demand on the mortal side will bring supply on the spirit side. This is the one important law in our investigation. But an ignorant demand as to details, will be very apt to be regarded by our spirit friends as an interference. Let our honest demand be only for undoubted phenomena under fraud proof conditions and those who control the manifestations will open the way for us to get them. I have no confidence whatever in the medium or the control, that refuses to sit for honest investigators under such regulations as shall render fraud impossible; but the spirits themselves best know under what conditions they can manifest, and must be consulted as to the conditions. There is ever a desire on their part to meet our needs, and they will find a way gladly, and as soon as possible, to satis fy our demands. As long as we are content with all the suspicious conditions that now aftend the cabinet and many dark scances, they will be compelled thus to work and to be satisfied with the religious growth they see as the result. It is our demand that gives them, the necessary positive earth condition in which to manifest.

There are no test conditions that will equal the proof given by manifestations themselves. Let hem be clear beyond the power of mortal hands or machinery, and there is no need of other tests. As for instance when in materializing our own friends come, in a clear light, are distinctly seen, remain long enough to be examined and submit to our investigations, their presence is proof; but as long as it is Washington, a Roman gladiator, or a Katle King, who are beyond the power of rec-ognition, and may be personations, we must have all the necessary proof in the conditions, in order to be convinced there is no imposition, and make the phenomena of any value to science. Religion may wor ship; spirituality may grow; intuition may be satisfied and even clairvoyance may see without test conditions. but reason gets no foundation from which to act, hence

Will the Spirit-world satisfy our demands? Will they allow us to test their mediums? If spirits love honesty and truth now as they did while here, Yes! My own experience, like that of Prof. Hare and Prof. crookes, is that honest mediums and spirit bands are in full accord with the desires of every honest investigator. These manifestations are for the purpose of convincing us of their presence and power; they must therefore be anxious to do all that shall insure their success. But notice, I said above honest investigators, and by this I mean, only a mind desirous of facts. A dishonest investigator, is one who anticipates nature, tells what can and cannot be done and comes with pre-

conceived notions that he prefers to facts and denies facts, if they conflict with his theories. Honest investigator, love truth more than pet theories or personal -junices.

These remarks apply only to public professional mediums for physical phenomena. Developing circles, home circles, and those where the medium's well known character, for honesty is sufficient guarantee for the sitters, should all be without test conditions, save such as are desired by the intelligences controlling the circles, but manifestations thus given, belong to the private lives of the cifcle and are of benefit to the public only as a means of stimulating investigation, not as basic facts of science. With mediums developed for public work, these questions only arise. These medi-ums belong particularly to the scientific side. I would as soon think of doing my courting in public as to get religious growth out of a public promiscuous circle. Going to them to be convinced, we have a right to de-

mand security from humbug.

But so much have our mediums suffered in the past from tests applied by those Ignorant of spiritual laws. and those who so many times lack common sense, that I do not wonder at their refusing now to be tested. I have seen blood and tears, as the result of so called tests; also long illness and great mental agony. Those ighorant of Spiritualism ought never to control the conditions of the most sensitive of all persons, -mediums. Intelligent Spiritualists in conjunction with the controlling intelligences of any medium, can ever come to some arrangements satisfactory to all. If such arrangements cannot be made with any professed public medium, these is one prerogative left us and that is, to let them severely alone, as the JOURNAL is now doing e some that once were often heard of through its columps.

The cry of injury to mediums and the interference with the manifestations, is one that is in itself true, where there is ignorant and careless demands, but is now only used as a cover for humbug and should no more be a barrier to the sifting process thus nobly be-

I regard the JOURNAL and all who support it in demanding test conditions as the true friends of honest mediums. He is their enemy who protects fraud. The atmosphere around us is full of the elements of fraud, lying, deceit, hypocrisy and erime, thrown off by men in their business dealings with each other, in their so cial relations and in their religious professions, and mediums, because they are human, partake of these qualities; but still more liable are they as sensitives to act under the influence of these elements which they absorb.: Against this they need our protection, and the best that we can give them is the magnetic power of our own honesty, and the psychological power of our wills demanding honesty in them. This will form wills demanding honesty in them. This will form an armor around them through which lying or tricky spirits cannot penetrate, unless let in by conscious or unconscious will or desire of the mediums. By the law of like to like, the medium drage tricksters in spirit-life, if he be one, or the reverse Is it any wonder then that those mediums who draw this class of spirits should cry out, and that their spirit friends also as of old exclaim, "Why hast thou come to torment us?"

The above is one of the most important thoughts connected with this subject, and all who know spiritual, magnetic and psychologic laws, will comprehend at once its great import. Demand honesty and you give the Spirit-world that force which they use to protect their mediums from dishonesty. Remember this! This leads to the legitimate conclusion, that the circle should be kept free from dishonesty, etc. "What you bring with you that you get," is the motto Dr. Mansfield gives a prominent place in his office. Spiritualists and mediums cannot too strongly impress this thought upon the circle of investigators. All persons come accompanied by a band of spirits like themselves; fraud, alsehood, licentiousness in the mortal sphere will have their corresponding spirit sphere. There will therefore ever be frauds in mediumship as long as the doors of the scance are thrown open to the promiscuous public on the payment of a price, unless the medium is protected by fraud proof conditions. Honest as men and women, they may in the positiveness of daily life protect themselves from the evil of their surroundings, but as mediums they must be negative to those spirits that control the seance, and if conditions are such that their own band cannot protect them from the intrusion of the undeveloped ones drawn there and given power by the emanations of the sitters, tricky spirits may con-trol. Against this the only precaution is absolute fraud proof conditions, and in demanding them we are demanding the protection the medium needs, from that sphere of humbug so liable to be drawn to them by both spirits and mortals. I have been satisfied for several years that much that is called and supposed to be only transformation, or oftener personation, through the organism of the medium, by spirits who cannot materialize, owing to the conditions of the medium or circle, or both; but as this is deception, there can no excuse be offered for it on the part of the spirits, but the unconscious medium may be pardoned if he or she has in no way encouraged the same. But if they prepare paraphernalia beforehand, we want no more to do with them. Let it be understood that the medium will personate or will be transformed, and the phenomena will be assigned its proper and valuable places and the medium respected.

But if honest mediums need to be protected against a dishonest public, an honest public needs no less to be protected from dishonest mediums. Test conditions are our only protection against fraud, both on the part of the medium himself and also on the part of dishonest spirits drawn to him, by his own desires, and when we do demand these conditions, we must expect a loud outery from both-this class of mediums and their con-

But what shall be done with those mediums who have been detected in fraud and yet who have also given genuine manifestations? Let them suffer the same penalty of dishonesty that follows those, who in other professions, are dishonest, and that is, ever after to be suspected, and to find their genuine called false. The official who defaults can pever recover that esteem he has lost. The merchant who is detected in cheating once, is ever after mistrusted, and he who once is proved to have lied can never after be referred to as truthful. Other corroborative evidence is in each of these cases needed to prove the truth. In like manner a medium who once humbugs, must bring the corroborative evidence of strong test conditions, to convince his sitters of his genuineness, and then can never after be used by speaker or press as authority, and no Spiritualist can recommend a friend to him without fear of that friend being also humbugged, and save to the few who can be satisfied by condition fraud proof, and to those credulous enough to take anything of labeled "spirits," they might as well not be. This may seem to many harsh, but it is nature's justice, and to do less, is to place a premium on lying and fraud. As each sows, let him

reap, be it spirit or mortal, medium or sitter. Neither need we fear if we do not rally to the sup-port of partially fraudulent mediums that the Spirit-world will be without an instrument. Nay, as we purify and elevate mediumship on our side the veil, will they in thanks give us better manifestations, and this brings me to the last thought I have to offer now upon this topic, and that is this: Let us demand integrity and uprightness in our mediums. Let us culti-vate in our ranks a high sense of honor and that stern conscientiousness that will neither favor nor excuse in mortal or spirit wrong doing, and only recognize it as a perverted good to be righted. We have many such mediums already whose word is undoubted by those who know, only to respect them; and whose presence is a balm-breathing atmosphere of truth and love. This is the best test condition. A love of truth and an aspiration for the good, is the best protection a medium can have, and if obedient to the inner voice, or to the directions of their spirit friends, such mediums never

need to fear evil influence from spirit or mortal sphere.

Demand this, and demand will develop it in the mediums; but as long as we allow ourselves to excuse because the medium is negative, we rouse no will or desire in them for protection or strength. We must as a public, hold the mediums to honor by the psychologcal power of our demand for honor.

quence they have ever been very careful to speak truth through her, and the early desire for truth has been intensified by them.

Another, who for years held a very important place as a public medium, told me that after the circle was formed, she would leave her room alone and kneel down outside the door of the séance room and pray to he angels to only speak the truth and do the right through her, and the manifestations were ever in re-

sponse to that demand. Mediumship is sacred. The medium a sensitive, de-manding our love, care, charity, nay, all the best we can give, and in our learning how to care for them and in weeding out the bad among them, many good must necessarily suffer; but the best we can give them all, is an educated public sentiment that loves truth above all else; then as roses imbibe light and dew, so will these human sensitives imbibe the public honesty and truth, and there shall be no more fraud., Brooklyn, N. Y.

CALIFORNIA LETTER.

Daniel and Spiritual Manifestations Connected Therewith - Spiritualism and Materialism.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

From the fact of leaving Michigan in such haste, the many friends whom I served, and for whom I entertain feelings of tender regard, will no doubt be glad to hear a word from me. I left your office in Chicago, weary, worn and depressed, and hastened home to the death bed of my son. Although twenty-four hours too late to see him alive, I was thankful to reach home in time to see his tired form covered with flowers and laid away to rest. The funeral service, in the absence of any spiritual speaker, was conducted by J. J. Owen, of the San Jose Mercury, who after reading that beautiful poem from Lizzie Doien, entitled, "I still live," made some appropriate remarks from a heart full of sympathy and tenderness. The last word spoken, the last look taken, and our labor of love for twenty-three years was finished. We wanted him to stay; we thought we needed him in our declining years, but the angels took him to join our family in spirit-life. We do not repine, for the ties of affection are broken here, only to unite in a higher and better life in the Spirit-land. We have four in spirit-life, and two left. Only a little while and we shall all be united in a wider and deeper bond of love and affection. He died a Spiritualist, and for our consolation and comfort spirit manifestations occurred in our house several days before his death, and continued twenty-four hours after my arrival home, giving token of the life beyond, such as a heavy body falling upon the floor, startling every one in the house Doors were slammed and numerous raps upon the window glass, were heard. Electric lights were observed, and the spirit of a man, well known in this community, was seen and correctly described as one who had committed suicide in this house prior to my eccupation of it. This can be attested to by several reliable persons, some of whom are not Spiritualists. Thus the shadow and gloom of death has been lifted a little from our hearts by these physical manifestations of spirit-

Spiritualism in California, so far as the public work is concerned, is quiet. As for spirit manifestations and honest investigation of the same, I think there has never been so much as at the present. There are several new mediums in San Jose, one of whom has a wonderful phase of spirit power, which I will investigate, if I am permitted to do so, and give the result to the

JOURNAL, if found to be genuine. I am pleased with your criticism upon the inquiry of Mr. Wettstein, as to what spirit is. There has been much said to confuse the mind on that subject, as though a failure to define spirit, vitiated the fact of its existence. The science of the world has not been able to tell us, as yet, what matter is. Without making any dogmatic statement in regard to spirit, perhaps it is force, the soul of matter, inherent in it and unknown-only as it manifests. If so, spirit is life-force, not the product of matter; but the soul and base of matter, upon which it depends for every form of life and beauty. I cannot conceive of spirit separate from matter, nor can I know of spirit only by the attributes which it possesses. I know of matter by its attributes and the phenomena attending it. I weigh, measure and clas-sify it; I define and describe it as being white, black, red, blue, colored or colorless; long, short, rough, smooth, gross, refined, dense or gaseous. So also may I know of spirit or life-force, clothed with material substance and known by the phenomena attending it. But has science in defining matter, told us what matter 18 ? .- NO! it has only operates. Science cannot tell what matter is, and yet no one denies the existence of the same. So all at tempts to tell what spirit or life-force is, is fruitless and unprofitable; but to deny the existence of spirit, in the face and eyes of a monument of facts, proving spirit life and presence, is to me the highth of absurdity.

Now, Bro. Bundy, I am often asked, "Whither are

we tending? and what is to be the outcome for our cause?" To ask such a question, in the light of Prof. Milton Allen's elaborate article, under the head of "Notes on the Cause of Spiritualism in Michigan," would imply that the cause was in danger, and that Michigan was in a fearfully bad condition; but as Bro. Allen says, "Standing point is everything in the outlook." So I beheve, and to me the outlook is far different. I have not simply traveled through Michigan as my Bro. Allen did, but was constantly engaged for the last sixteen months, lecturing there; with the exception of twenty lectures delivered in Indiana, my entire work was in that State, and, in truth, I must say it is a most hopeful field. Friend Allen says the tendency is to degenerate into a materialistic Spirit-ualism. Pray, what kind of Spiritualism can thinking men and women receive to-day, but a Spiritualism which has something in it? Builders must have something to build upon, and bulld with. I know of nothing in the universe save matter and force, or matter and spirit. We claim for Spiritualism that it is a science; not a religion, but a substitute for religion. If a science, the proofs of it, must be found in the realm of science, and not religion, and the moral element in Spiritualism is evolved from the nature of its facts, and not from any supposed religious element in it. I do know that a vast number of our people are getting tired of trying to build something out of nothing; give us material, the more the better. Spiritualism, not like religion, takes root in the soil, not in the clouds. It embraces the whole realm of entities and possibili-Whosoever can and will, let him read in lines of light the gospel of nature. But some cannot read; others cannot understand correctly what they hear; and hence the speaker is often misrepresented in the use of words. There is a "mad-dog cry" of Materialism and Materialist constantly kept up by religious or superstitious Spiritualists, to divide and distract the people. It is not paradoxical to say, that Spiritualism is fast tending to a materialistic Spiritualism, which to me is not, as Bro. Allen says, degeneration, but a healthful and hopeful growth. He would have you believe ful and hopeful growth. He would have you believe that a deadly wave of Materialism is sweeping over the land, to mar and destroy. He tells us in the Jour-NAL of January 11th that Spiritualism at large, as well as in Michigan, is in a slough, and the reasons for its sad condition are a disbelief in it as a religion, and a disbelief in God as a real being; a general disbelief in the Bible, and in Jesus of Nazareth as a teacher, etc. the Bible, and in Jesus of Nazareth as a teacher, etc. He teils us that these are cardinal principles we cannot afford as Spiritualists to ignore. How differently we see things. What this spiritual teacher holds as cardinal principles in Spiritualism, the great majority of our people in Michigan and elsewhere, regard as dead corpses of the past, which only help to keep superstition alive among the people, and, for one, I am glad in my heart for the free thought element which prevents its falling into the rut taken by all of the isms of the its falling into the rut taken by all of the isms of the

It is thought by many as a terrible thing, because we cannot organize and be popular; to organize and popularize Spiritualism, is to destroy it. If it were a religion, that would be its cause; but, on the contrary, being a science, its facts make it a great diffusive force in the world, which asks for freedom to unfold.

DR. J. L. WORK

San Jose, Cal.

Woman and the Bousehold.

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

"We have come in search of truth, Trying with uncertain key, Door by door of mystery; We are reaching through His laws, To the garment hem of Cause. Him, the endless, unbegun, The Unnamable, the One, Light of all our light the Source; Life of Life, and Force of Force. As with fingers of the blind, We are groping here to find What the hieroglyphics mean, Of the unseen in the seen, What the thought that underlies Nature's masking and disgulac, What It is that hides beneath Blight and bloom and birth and death."

The "Laws of Life" is a magazine full of reformatory information upon hygiene, pubMshed by the Health cure company, at Dansville, New York. In the March number, is a letter from the pen of a young lady, giving an account of a lecture by Mrs. E. C. Stanton, from which we make the follow-

Last night I went to hear Elizabeth Cady Stanton. She has three beauties: bright, sparkling and expressive eyes; lovely white hair and perfect hands. Her face is full of humor and benevolence and takes your heart at once with its intelligence and motherliness. She began her lecture by saying that the girl of the future would be different from the girl of the present, in that she would be Healthy, Wealthy and Wise. Of course her first theme was the hygienic principle which should havesway in the future girl, and tight-lacing, munching between meals, and late hours, came in for their share of disapproval. It seemed as if there was no ambition se hard to arouse in our girls, as the ambition to cultivate fine physiques. The only hindrance to as rapid and vigorous mental growth in girls as in bots, was the ill-health of our sex. • • The time was coming when we should be as much ashamed of headache, neuralgia, dyspepsia, as we now are of burglary, perjuzy, fraud. Then the coming girl was to be wealthy because she would have skill, and power and ambition to gain wealth for herself. Medical work was already in her hands. The liberty of the medical work was already in her hands. ty of the pulpit and law-courts was fast

coming to be hers. As an instance of the illiberality which bas so long kept the pulpit a forbidden ground for woman's feet, the speaker told about a little experience of her youth. In the Presbyterian church to which she belonged, was a very poor, very virtuous, very promising young man, who longed most ardently to become a college-bred divine. So the good sisters of the church determined to gratify this praiseworthy desire. They sewed, and knitted and cro'cheted, and by their labors sent the youth to College and University, and kept him there till his course was completed. Then he came home in the glory of silk bat, fine broadcloth, side whiskers, and ministrial dignity, to make proud the hearts of the benevolent sisterhood, and the text for his first sermon was, "I suffer not wo-man to speak in church."

There were various places wherein woman's influence was needed, she said; in our prisons, our insane asylums, and our corner sidoons. The only way to reach these was through the law, behind which lay the ballot. At the Constitutional Convention, a few years ago, she was speaking to the high seign fors of the land on that question, when Mr. Greeley said, "Madam, I wish to call your attention to the fact that the bullet and the ballot go together. If you vote, you must be ready to fight."

"And so I should be, Mr. Greeley," was the reply, "in the same way that you fought during the late war, by staying at home and sending a substitute." Diligent inquiry made known the fact that two men in that whole august conclave bore the scratch of whole august conclave bore the scratch of a bullet, and one of these was grazed while hunting. * And there was more than me way of fighting. Of woman's ability, the sanitary commission bore proof. How many a brave woman walked over the battle field at the midnight hour, with none but God and the cold stars to watch her! Was she not as helpful to the poor soldier as she bathed his fevered brow, and dressed his wounds, as the man had been whose bulhis wounds, as the man had been whose bullet had laid him low? She mentioned the fact that in the Constitution as if formerly stood, the classes not empowered to vote, were, lunatics, criminals, negroes and women. By the fourteenth amendment, we are left alone with the idiots, lunatics and criminals. * In regard to taxation without representation, she said there is no such thing as representation by any substitute. If a woman were to be hung, would chivalrous man step up and say. "I'll be your substi-tute?" If a woman were condemned to serve out a prison sentence, did he offer him-self instead? Yet when it came to a question of privilege, men were quite willing to

I rather wondered why Mrs. Stanton paid so little heed to one argument which is brought to bear against Woman Suffrage, that it units woben for any thing else; that it robs her of that sweetness and delicacy which belong to her. But, as the last ringing sentence was ended, and the beautiful womanty face vanished from before us, there came to me a thought of how complete an answer to such argument was this wife and mother, whose face was not the less tender because it was strong; whose words were not the less musical because they were wise; whose life was not the less pure because it was public.

NEW YORK CITY NOTES. -

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The will of Mrs. Emma Strecker has just been offered to probate, in which she gives more than \$250,000 to various charitable as-sociations, asylums and hospitals in this

Government officials state that of the re cent large number of orders for investment in United States four per cent. bonds, at least one-third are made by women. It would be a just and fitting state of things for every one of our Federal securities to be taken and held by the 20,000,000 women of our country, inasmuch as these bonds are exempt from taxation, and women are deprived of voting and representation.

Some time since, it was proposed to erect a statue to Charles Sumner, in Boston, and artists were invited to send in models, for competition to the committee in charge. After proper deliberation, these Athenian fathers agreed upon the supreme excellence of one design. On opening the en color which was endorsed with a number corresponding with that upon the model, these medern wise men were astounded to find that, out of a large number of artists, they had given

the work to a woman -Miss Whitney. All the proprieties, human and divine, were, in their estimation, violated. Unfortunately, they could not withdraw their commendation, but they could their implied promise, and they did. Boston is saved!

New York is less saintly than Boston, and has allowed the statuette of Miss Whitney to be on exhibition at the Union League Club House. Nay, they are so heathenish as to admire it sufficiently to seriously talk of ordering a bronze statue to be placed in Central Park. A leading paper says, "It suggests a work of much higher merit than any which have been set in public places recent-These barbarians have also had the temerity to place upon the pedestal a sonnet which closes thus:

"Honor, a'l honor, to the sculptor's power, Whose head, beart and hand commemorate that bour.'

That was the hour when Sumper received a murderous blow from Brocks, after defending a race given to chains and slavery. The theatre of the Union League Club was filled to its utmost last Saturday evening, the occasion being an amateur theatri-cal performance for the benefit of Miss Sarah II. Leggett's Home for Business Women. Miss Leggett opened her Boarding House for Business Women, April 15th, 1878, at No. 61 Clinton-place. The building is large enough to accommodate thirty boarders, who, in addition to their board and lodging, have tree use of bath-room, parlor, library and piano, for the moderate charge of \$4 a week. Those availing themselves of Miss Leggett's home are engaged in such establishments as Stewart's or Macy's; and so successful has the experiment proved financially and otherwise, that Miss Leggett anxiously seeks to extend her ac-commodations. To effect this the sum of 85,000 is required, and as a beginning the performance was given on Saturday. GENERAL NOTES.

The late Mrs. C. C. Cook, of Davenport, Iowa, has left pearly \$100,000 to a Home for the Friendless, in that city. .

Syracuse is rejoicing over a Loan Exhibition, which promises to be a great success, It consists of Pictures, Pottery and Bric-abrac. The officers are all women.

Miss Blanche Nevin, of Philadelphia, has been commissioned by the State of Pennsylvania to execute the statue of Gen. Muhlenburg, for the Hall of Statuary of Washington, and has sailed for Europe to have the work finished in Italy.

The Misses Garrett, sister and cousin of the well known London physician, Mrs. Garrett-Anderson, are responsible for the recent fine art craze for the Queen Anne style of Decorative Art. These two ladies studied house decoration for several years with a leading London firm, and are now successful business women as well as artists. A New York friend who went to call upon one of them, was directed to a buildsome house whose furnishing she was overseeing. The lady found Miss Garrett on her back upon a scaffold, at work upon the ceiling which she was sketching for her workmen to finish in colors. It will be seen that she is not afraid of work, and that she earns her suc-

An American lady visiting in Hungary, is reproached with the boldness and forwardness of her young country women. In that country, girls are never allowed to see a gentleman, and cannot even cross the street, without a lady attendant. But the lady, after seeing young women, upon entering society, darking round dances, where the utmost freedom is allowed in their gauzy, immodest dresses, thought the reproach should be from the Americans to the Hungarians. There can be no question in regard to the moral value of a self-respecting free-dom, which is inbred in our young women. In too many cases, this does blossom into pertness and boldness, but it is an immature expression of an immature nation.

The census taker finds greater longevity among the Quakers than among any class or sect outside; which is consistent with the truth that harmony, order and the culture of the soul, conduce to health and happiness. Lady Anne Blunt, the grand-daughter of

Byron has published an account of the jour-neyings of herself and husband among the Bedouintribes of the Euphrates. Her interesting book is most graphically written, and tells of the hospitality they received from the sheik at the head of one of the tribes. He was one, of nature's noblemen in mind and body, gentle, strong and brave, and yet and taught heathen.

The Hungarians have euphoneous names for their girls. Charlotte becomes Sarolta; Mary changes to Irma; then there are Gisela, Etilka, Nadina, Ilona, Vilma and Yoland.

If every woman kept a small account-book, in which every expense was jotted down, it would go har toward disabusing her husband of the notion that a "woman neverknows where her money goes." She is saved from the possibility of over charges, and learns to keep a strict watch over all petty

An old lady of Holbrook, Mass., who has just passed away, was the mother of twen-ty-three children, only three of whom aurvive her. In her seventy-fifth year, she began to knit tidies, and soon collected such a number, that they were sent to Boston and sold. She was encouraged to proceed, and in the next fifteen years, until the period of her death, she had netted six thousand dollars from the sam of her tidies; fully one half the work having been done by her own hands. And yet, she began at an age at which people usually lay aside their work, if not their bodies.

Dr. Gray, superintendent of the Insane Asylum in Utica, states that the per centage of insanity among farmers' wives is greater than among married women of other class es. They are isolated and lonely, and their lives are very monotonous from the same round of work, year after year. Their hope lies in the spread and enlarged scope of Granges which made separate homes, members of a community of mutual interest and social life. It brings wholesome change, new incentives to labor and affords a necessary series of recreations and a new interest

Psychische Studien, a monthly journal of Spiritualism, published by Oswald Mutze, 2 Linden street, Leipzig, and Ernst Steiger 22 and 24 Frankfort st., New York. The February number contains articles from some of the ablest German writers and philosophers. :

The Herald of Health, published by M. L. Holbrook, M. D., 13 and 15 Laight st., New York, has in its March number several valuable articles on Physiology and Hygiene. A most excellent magazine for the family.

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BOOK REVIEWS.

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Rev. Charles Beecher, of the well-known family of that name, has given the world his opinions of "Spiritual Manifestations." His views are, as they should be, independent; and he says:

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Mr. Beecher has the good sense, as an intelligent observer, to acknowledge the reality of the mysteries whereof he writes-the existence of something besides mere speculation and opinion in the phenomena of Spiritualism; in other words, that Spiritualism, ha this respect, is not the humbug that others, not so well informed and experienced, would make the world believe it is, He does not hesitate to insert in his book the tangible evidences of its supernatural or preternatural character. He proposes, as we understand him, to admit its wide-spread entity, its power to fascinate and deceive, and then attempt to reform the prevailing dogmas, intidelity and confusion to which it has given birth, until it shall become an element of Christian progress.

The work is very able and very elaborate, dealing with ancient mysteries and religions, suggestive developments and Biblical revelations. It is to be feared however, that the opiritualists, whom he advises, in behalf of the gospel, to make it an adjunct of the Christian religion, will hardly accept his suggestions, although it is known that they desire to perpetuate Spiritualism as a devotional religion, or as the foundation of a code of moral ethics. But they stumble (as Mr. Beecher will soon learn) over the doctrine of the atonement on the cross as necessary to their future happiness. This being the case, it becomes a religion without the principal element of Christianty to commend it.

In this connection, it is amusing to see with what variance of opinion intellectual writers dwell upon this subject. While Mr. Beecher is willing to admit the existence of supernatural inflhences upon the lives of men, the more practical, matter-of-16t philosopher, Joseph Cook, says: "I am he spiritualist. When I take as a guide a rat hole revelation, it will be when the clouds obscure the sun at noon." ("Heredity," page 209.) It is quite possible that he and Mr.. Beecher are reading opposite pages of the great volume of human life, and traveling

separate roads to the temple of Truth.

The work is very acceptably published by Lee & Shepard, Boston, and sold in Chicago by the Keligio-Philosophical Publishing House. Price, \$1.50 .- Chicago Even-

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CHICAGO, ILL., MARCH 22, 1879.

Still At It.

The Popular Science Monthly admits Dy George M. Beard once more to its pages, in its March number, in a series of articles, entitled "Experiments with Tiving human beings," the object being to show that there cannot be such a thing as a case of clairvoyance, and that all persons who believe in such a possibility are either dupes or fools. If they would only apply his wonderful nostrum, labeled "The six sources of Error," they would be saved from the mortification of being shown up as imbeciles by Dr. Beard.

This wonderful discovery of the "Six Sources of Error" is the great discovery of the age, if we may believe this Don Quixote of neurology. Zöllner, Wallace, Fechner, Crookes, and Butlerof have all been fooled and led astray in their investigations, because they did not have at hand as a guide Dr. Beard's expose of , the six sources of error.

At the risk of violating the discoverer's copyright, we have already published Dr. Beard's grand recipe for disproving clairvoyance-his six sources of error-"just six," he begs us to remember. They are: 1. The phenomena of the involuntary life in both the experimenter and the subject experimented on. (By which the Doctor. would seem to mean, be sure you are not psychologized, and be sure you know whether the subject is in a state of trance or not. Truly a wonderfully bright suggestion!) 2. Be sure the subject is not unconsciously cheating. 3. Be sure he is not consciously cheating. 4. Be sure some third party is not unconsciously cheating. Be sure some third party is not consciously cheating. 6. Be sure that chance or coincidence is not the sufficient explanation of the phenomenon.

There! Let the reader pause, and take breath, and consider. Such is the wonderful discovery of Dr. Beard, through ignorance of which all investigators thus far into these phenomena of clairvoyance, have been baffled or cheated. It remained for this Doctor's wonderful sagacity to unravel the mystery. Is it conceivable that a man of ordinary brains should thus divide by six the one obvious caution, don't be cheated, and then come before the scientific world with the claim that he had made a great discovery, by which clairvoyance and other supersensual phenomena could be finally disproved!

Here is what this confident gentleman has to say in regard to facts positively known to thousands of Spiritualists and investigators: "It is a fact capable of absolute proof that no phenomena of this kind have ever appeared in the world in any human creature, in trance or out of trance."

Here, what can be in the nature of things a mere opinion is put in the form of a possitive affirmation. If this is not enough to exhibit Dr. Beard as a mere charlatan and pretender to every man loyal to genuine sqience, then there are not lacking other proofs to confirm our estimate of him. The man's whole assumption is based upon a misconception, as appears in his own language. His deductive reasoning he tells us, proves the falsity of clairvoyance without any examination.

In the same city with Dr. Beard there is a man, Mr. Charles Foster, who in five minutes could prove to any persons in their' senses that he actually possesses the faculty thus oracularly dented by Dr. Beard, Instead of taking the trouble to test this fact, Dr. Beard falls back on his "deductive reasoning," and tells us that the thing is not because it cannot be. He says: "It is established as firmly as the Copernican theory, or the law of the persistence of force, that no human creature could have any such power, and therefore it would be unscientific to investigate any such claim."

And the leading scientific magazine in the country gives admission to mere assertions like this, and carefully excludes every paper that is offered, showing that there is abundant evidence to the contrary! The tupld and arrogant assertion would sweep away all the supercensuous facts recorded

in the Bible; but what of that so long as Dr. Beard and the Messrs. Youmans can make a show of being ultra-scientific and not to be fooled into the idea that Mr. Foster or Miss Fancher can do what they can't?

By the way, what is to prevent Dr. Beard's proving his position (that "no man has a power which every other does not possess") by showing that he has the expertness of the boy Mozart in music, or of the boy Colburn in arithmetic? Suppose he gives us a few poems, such as the Goodale children write; or strikes out a few inventions, such as Edison has given us. He will do much in this way to fortify his assertion. But it is all founded in a gross misconception of what is claimed.

"No human being," says Dr. Beard, "has any faculty different in kind from that conferred on the human race in general." That is the "deduction" by which he affects to disprove clairvoyance, and to be absolved, as a man of science, even from looking into its claims. Now nobody of any authority, supposes that the faculty of clairvoyance may not be latent, and capable of being developed, under conditions, in every human being; that is the very inference and theory of eva ery intelligent Spiritualist; and this admission at once disposes of Dr. Beard's "deduction;" dismisses it as inapplicable impertinent to the question, and of no account whatever in the discussion of it, since the deduction is founded on premises or derived from inductions, false and imaginary.

Because the musical faculty was so wonderfully developed in Mozart, or the mathematical faculty in Colburn, we do not suppose that there may not be something answering to a musical or arithmetical capacity in every human being; and so because Charles Foster, or Mr. Mansfield, or Miss Fancher may read what is enclosed in a folded envelope, we do not conclude that the same supersensual power may not be a part of the undeveloped psychical energies which are the property of every human being. On the contrary our Spiritualism is largely founded on this one legitimate assumption; and Dr. Beard has shown himself very blind and dull in imagining that "any faculty different in kind from that conferred on the human race in general," is claimed'by the many intelligent men of science, such as Gregory, Elliotson, and Wallace, who have satisfied themselves of the reality of the phenomenon of clairvoyance.

Dr. Beard's writings on this subject are o utterly devoid of the elements of positive science, that we should not regard them as worthy of serious confutation, were it not for the fact that he is permitted to re-iterate, month after month, his blunders and misconceptions in the Popular Science Monthly. No close and accurate thinker can be misled by his egotistical affirmations that he is an "expert," one of the five or six now living; that his "deductive reasoning" is more than a match for our well-attested, objective facts; and that his marvelous discovery of the "six sources of error-just six," will put an end to Spiritualism, somnambulism, mesmerism, and all kindred delusions. But as the readers of the magazine where his writings appear seem to submit meekly to all this false scientific show, we have gone a little out of our way to strip from it the grave robes under which the charlatan is concealed.

Frands in Materialization.

Our Washington correspondent, X, probably hit the truth when he wrote that he has been "constrained by evidence which he cannot resist without self-stultification," to believe that he has witnessed genuine materializations produced through the mediumship of persons who have been detected in fraudulent manifestations, according to testimony which he cannot discredit. He has been present at a hundred scances for materializations, and this is his conclusion; and with all this experience, and with his conviction that several tricky and unscrupulous mediums have nevertheless given genuine phenomena in materialization, he thinks that there ought to be fraud-proof conditions.

Where the medium is not restrained by a strict sense of honor, and is greedy for gain, it is obvious that there is a great temptation for him to simulate or help on phenomena when they are not forthcoming with promptitude. How much better it would be for serious investigators to pay a higher price, and get satisfactory conditions! As our experienced correspondent truly remarks: "If the spirits who control a medium cannot or will not submit to reasonable test conditions, then such spirits ought not to be encouraged to exhibit any more than a medium who is equally unreasonable," The example of Mrs. Simpson and some few other's shows that phenomena can be had under satisfactory conditions. Let such mediums be cordially and liberally encouraged; and let those who obstinately refuse to submit to conditions that are indispensable to a scientific conviction of genuineness, be let severely alone. There is something wrong either in their own disposition, or in that of their influencing spirits. In either case, we had better let them alone. A single word written under proper conditions by some supersensual force, or a single movement equally independent and placed beyond a doubt, is better and more satisfying to a sincere investigator than a hundred dubious materializations, in regard to which we have no abiding certainty.

In order to save us unnecessary expense, our patrons should send their remittances by drafts on New York, postal orders, or registered letters.

Psychometries and France Mediums.

May not the phenomena of psychometry throw some light on the analogous facts of trance mediums? The psychometrist takes a letter from some unknown person in his hand and receives certain impressions as to the character, mood and motives of the writer. Or the psychometrist enters an empty apartment and is at once impressed with a sense of some tragical scene that has transpired within it years before. Numerous cases of this gind are on record. Do they not show that matter may be the vehicle of reliquia of thoughts, passions, affections, left as spiritual impressions that may be revived, under certain conditions, and when brought within the sphere of a sensitive?

It does not require the theory of the actual presence and activity of disembodied spirits to account for these psychometric phenomena. Thoughts and emotions have left their impress, and they start into spiritual expression when the right force is brought near, just as invisible ink may be made visible by the application of heat.

Adapt now these considerations to the phenomenon of trance oratory. The medium may be also a psychemetriat; she walks through a library, and receives certain impressions from books, barely glanced at, perhaps, and hardly touched; these impressions are received unconsciously, that is, unconsciously by her normal cognitive faculty though not unconsciously by the interior, spiritual faculty, between which and the normal consciousness there may be, for a time at least, an impenetrable curtain. The impressions thus appropriated are stored up, to be brought forth on fitting occasions. And thus the girl Cora, or the boy Andrew Jackson, known to be uneducated, and normally ignorant of the subjects treated, excite astonishment by their fluent trance utterances and their acquaintance (often imperfect and fragmentary, however), with questions seeming to require profound thought and laborious med-

Does it need the theory of the agency of independent departed spirits, shaping the utterances of a medium, to explain a phenomenon like this? That there may be cases when a spirit speaks directly through a human organism, we do not doubt; but as the mortal himself is, in an abstract relation, a spirit, may not the utterances sometimes be simply such as come from his own spiritual powers that have appropriated psychometrically or sympathetically, from the thought-universe about us, what he uses as if it came from the inspiration of some independent, individual spirit?

A full discussion of these questions, may lead to important conclusions. The result may make it highly probable that the medium, innocently and unconsciously, often utters, as from the promptings of his spirit guides, what is simply the effusion of his own spiritual appropriations.

Swedenborg teaches that besides our normal, external memory, there is an inner, a spiritual memory, to which cling all the thoughts, impressions and recollections of the earth-life; even those of seemingly unconscious infancy not being omitted. Our facts fully corroborate this. They show that we make no proper allowance for the force and magnitude of our spiritual powers, separated as they are from our normal, external consciousness.

These considerations, if carefully carried out, would perhaps lead to the elucidation of some puzzling questions, such as,-If this is, Theodore Parker who is speaking, why does he not speak as well as he did in the earth-life? If this is Shelley, who is uttering this fluent doggerel, how does it happen that he has so degenerated as a poet? If this is Mapes who is speaking, why is it that he blunders so in his own department of science? If this is Raphael who is painting, why does he not give us something worthy of his former fame? If this is Mozart who is touching the keys, why does he not charm us with the execution that drew forth admiration from connoisseurs, when he was only seven years old in the earth-life?

All these, and many other enigmas in trance mediumship may be partially, if not wholly, explained, by the considerations which we have here only broached, but which may obviously be carried out in ramifications which will add great force to the hypothesis implied. They may also throw some light upon those instances of fraud, where the medium is apparently innocent of any conscious attempt at impos-

· The Taxation of Church Property.

On the 7th inst., Hon. Geo. E. Williams, member of the New York State legislature. presented to that body the petition of twenty thousand voters of that state, asking that the law exempting church property and ministers and priests from taxation, be repealed. Mr. Williams has also introduced a bill to carry the prayer of the petitioners into effect. Many more petitions are being sent in from-all parts of the state.

Dr. D. P. Kayner is arranging his bustness so as to devote his time to his profession as a clairvoyant physician and surgeon, as well as to the lecturing field. Would like to hear from societies wishing to engage speakers during the spring and summer, for pic-nic, grove and other meetings. The Doctor is well known as a successful practitioner, and is an able lecturer. Address him in care of this office or at his permanent residence, St. Charles, Kane county, Ill.

· Duty of Earnest Spiritualists.

If Spiritualists do not have their organized societies and churches to work through, they have at least the press, by which to make known their grand and vivifying facts. But do they properly estimate their duty in this respect? The Christian pays no trivial fraction of his income in contributing to the support of his church. The Spiritualist is for the most part exempt from this source of expense. Why should he not help on the truth, by helping to propagate it through the printed word?

There is not a spiritual periodical in the country that can be said to be liberally supported; not one that can yet afford to command the best talent that could be used to establish and verify our phenomena; co-ordinating and colligating them for the development of a positive and permanent see ence of psychology. Every sincere Spir ualist ought, then, to do something to enlarge the capacities of the spiritual press; something to enable it to take a prominent position among the intellectual and reforming forces of the day; something to fortify it in grappling with that coarse and paralyzing Materialism, which, assuming the tone and the credentials of positive science, is leading so many of the young and the intellectually dependent into negations fatal to a healthy estimate of this life, as the portal to another and a nobler.

As the Rev. Mr. Tyrrell has well remarked: "When material philosophy has convinced a man that he is but some transient phase of matter, soon to be dissipated into unconscigus nothingness, he sinks at once in value in his own estimation; all grand incentives to culture die out; for why spend time and tell to rear a costly temple which must to-morrow be laid in ashes? Why educate, polish and refine our sons and daughters for the companionship of worms?"

Such questions are unanswerable. The unbeliever may carp at them, and deny their force, but the ineradicable instincts of man's spiritue nature silently almit their validity, and echo the truth they involve.

Help us, then, friends of the truth, friends of a pure, unmixed Spiritualism, to extend our means of service; in short, to double, and more than double our circulation. This may seem like the sordid cry of self-interest. All that we can say to parry such an inference is, that if we have not given evidence enough of the singleness and earnestness of our efforts for the truth, irrespective of any financial advantage to ourselves personally, except as a means of increased ability to advance the cause for which we are battling, then heaven help us to wait for a more charitable judgment of our motives and incentives.

We want to give you such an organ that Spiritualists can point to it with pride as fulfilling in all respects their ideal of a good spiritual newspaper; prompt to repel all unjust assaults on our established truths; zealous in its elimination of all that is fraudulent and erroneous; intelligent and philosophical in all its inferences, deductions, and speculations; comprehensive in its scope and arrangement of materials; improved in its typographical appearance; and enlisting in its support all the best mind, here and n Europe, qualified by experie to deal with our facts, and carrying authority by the intrinsic character, cogency, andtruthfulness of their writings.

Help us, friends of Spiritualism, to get such a circulation as will empower us to carry out all these desired improvements.

What Some Representative People have Lately said of the Journal and its Work.

Capt. E. V. Wilson, a medium for various phases of spirit phenomena and well known from Boston to Galveston, in a late letter to

"I have carefully watched the policy of the Journal since you took the helm, and am fully satisfied that you are in the deep channel of public sympathy. * * * I fully endorse your demand that the phenomena exhibited to the public as spiritual, shall be produced under conditions rendering accurate observation possible and ing accurate observation possible, and un-der test conditions. I approve your policy toward mediums, knowing it to be fair and just."

D. D. Home, a medium widely known in Europe and America, the intimate acquaintance of many leading Europeans and known and respected by various crowned heads, writes us under date of February 13th, from Nice, France, as follows:

and I cannot tell you how proud I am of you. If my health ever is restored I will go to America just to take your true hands in mine."

The publisher of an influential monthly, in New York City, well-known in private life as a Spiritualist, writes:

"I am with you heart and hand. The course of the JOURNAL is the only safe and true way to lead Spiritualists out of the old superstitions inherited or acquired and brought with them into the ranks of Spiritualism. The JOURNAL is attracting the at-tention of, and rapidly acquiring a foothold among a class which has beretofore held aloof from spiritual papers."

Hudson Tuttle writes: "I want to speak my mind on the last Journal, dated March 1st. It was by far the best number ever issued, and the best number of any Spiritualist paper. I ever

Mr. Tuttle is especially well qualified to judge and to express a correct opinion. Well known as a medium and also as a scientific writer and author, whose works have been translated into different languages, his opinion will carry due weight:

From true, scientific Materialists; we receive letters of respect and encouragement. as well as from the leaders and preachers in

the liberal Christian denominations. Froma great hearted, noble minister, whose eloquent and convincing sermons have lead large numbers from the superstitions of orthodoxy, and whose loving words of cheer have lifted up thousands of depressed hearts, one who though born and beloved in England, is claimed with pride by Americans, we last week, in response to a marked copy of the JOURNAL sent him, received the following highly characteristic letter:

"Good FOR YOU! Never man in your ranks did half so well, that I know of. Brave it is and right."

Thus we might fill columns. - We only give these extracts as an indication of the successful work the JOURNAL, in its independent and candid course, is accomplishing . among widely different classes of thinkers. Such expressions of opinion from these sources are fraught with deep significance, and show to some extent the importance of the JOURNAL's mission."

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

Will D. Howard Hamflton please send his address to this office?

J. J. Steadman, editor of the Creston Weekly Gazette, Iowa, made us a fraternal call last week.

W. S. Hume sends a remittance to this office, but fails to give his post office address. Will credit when we know.

We have received an interesting communication from R. Lorimer, of Australia, which we will publish soon.

Subscribers not finding credit given within three weeks for payments, by change of time on the tag on their paper, should write to this office.

B. F. Underwood gave three lectures this week, 18th, 19th and 20th, at Clayton, Ill.; is to speak in Quincy, Ill., March 22nd and 23rd, and at Monmouth the 24th and 25th

Giles B. Stebbins is to be in Lansing. Mich., from the 19th to the 24th, and at the Convention at Lowell, the 20th and 30th. Mr. Stebbins is doing a grand good work in

Miss Kate Kane, of the Rock County Bar Association, has been admitted to practice law in the Circuit Court of Milwaukee, Wis. Miss Kage is a student of the Ann Arbor

We would call the attention of the readers of the JOURNAL to the notice of the Mass Convention of Spiritualists, to be held at Cleveland, Ohio, the last three days of this month. Prominent speakers are engaged. J. H. Harter, of Auburn, N. Y., spoke in

Buffalo, N. Y., February 9th and 16th; in Cleveland, February 23d and March 9th; in Toledo, March 2d; and in Detroit, Michigan, March 16th. The Spiritualists in this section are waking up more and more and preparing for a glorious meeting in Cleveland, the 29th, 30th and 31st of March.

See the advertisement of a new edition of Epes Sargent's succinct history of Spiritualism, entitled "Planchette, or the Despair of Science." In England, as well as in this country, it has had a large sale, and has not yet been superseded by any similar history.

The friends in Leebville, Carroll Co., O., are arranging to celebrate the anniversary of Modern Spiritualism in that place, on the 31st of March, with fitting ceremonies. Dr. Joseph H. Burr, a veteran in the cause, and a resident of the place, will deliver the opening address.

We are receiving hundreds of letters congratulating Mrs. Simpson for her brave and heroic conduct in meeting the Globe-Democrat Committee, and wringing from them the acknowledgement that the manifestations did occur under strict test conditions, but our space will not permit their publica-

Mrs. J. P. Gibson is working to get up a lyceum at Shrewsbury, Vt., and the friends have been holding sociables and giving entertainments for that purpose, with marked success. Let the friends of Spiritualism in the different towns unite, and "go and do likewise," and much lasting good to the cause can be accomplished.

The Rev. John Welss, the essayist and lecturer, and a leader among the Boston radicals, departed this life in that city, March 9th. It is stated that Mr. Weiss of late has been engaged in writing a new book on the immortal life, but whether completed or not cannot be determined until his manuscripts are examined.

A singular and fatal accident occurred lately at Newbern, N. C. A big revival meeting was going on at the Baptist Church. A large number of the congregation got happy, and a young woman by the name of Alice Allison fell in an ecstatic fit, striking her head upon a pew, fracturing her skull. She died from the effects of the fall.

Elihu Burritt, widely known as "the learned blacksmith," passed to the higher life, March 6th, from his residence in New Britain, Conn., in the 60th year of his age. He mastered many of the ancient and modern languages, and wrote and published several books. A remarkable and self-made man, the result of determination, diligence, order and systematic application.

An eminent scholar and Spiritualist writing to the JOURNAL says: "Mr. Tice seems to have pretty thoroughly disposed of A. James' medial pretensions. If Paul was right in telling us to try the spirits,' who can say that you are not right in telling us to 'try the medium?' Or shall we take the ground that the latter are more entitled to exemption than the former? Hardly !

- About Party Names

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL: There are a great many people who call themselves Spiritualists, not because they believe or disbelieve in spirits, but because they wish to strengthen themselves by the use of a name that good people use as a doc-trinal cognomen. Under cover of a name that honest people sincerely love, these others push only a business of some sort. It may be quack medicines, or quack books, or quack "manifestations," or quack inspirations,—but whatever it is the motive is love of money. These people stick to you. You may expose and deride them, but they remain. In the end you are forced to recognize their existence by making a distinction between good and bad, genuine and false Spiritualism. Spiritualism.

The same is true of Christianity as a whole. or it is true of any and all of the various sects composing it. It is true of Mohammedan-ism, of Buddhism. It is true of all professions and of all business. The genuine is al-ways counterfeited. The good must bear the forced company of the bad.

"Even the virtues blush to find The vices searing their badge behind."

But nowhere in the world can there be found a more barefaced, brazen effrontery than that of the horse and foot, the rag tag-and-bobtail that follows the lead of such men as Mendum and Seaver and flaunt the stolen name of "Materialists." I will explain. These men publish a paper devoted to noth-These men publish a paper devoted to nothing. Their motto is "hew to the line." They draw their line in the middle and when they've got done letting "chips fall where they may," they have nothing left. That's all! Their inspiration is Mephistopheles, "the spirit that denies." They are true to themselves when they destroy whatever they touch. They adopted the name "inidel" years are beginned to the mane "inidel". years ago because it so completely expressed their creed. Believing in nothing, they could be faithful to nothing, and so correctly styled themselves unfaithful to all. If they would stick to that name the world could not be deceived in them. But they don't do it. The agitation produced by Theodore Par-ker in Boston led many men and women all

over the country out of the darkness of the old theological night, and in time there was a party, small and scattered, outside of the church calling themselves "Liberals." These people stood, not upon the old negations of infidelity, but upon the solid affirmations of Herbert Spencer, whose works were rapidly doing a great work among the thinking people of the United States. Gradually the term "Liberal" became possessed of such character as to make it a mark of temptation in the eyes of mountebanks, who, boasting of freedom of thought, were never guilty of being father to a thought higher than their own purse or vanity. The *Index*, the only freethought paper published in this country in English, took up the term "Liberal" and made it the banner-word of the unchurched thinkers. The infidels of the Investigator grew jealous, and at the very first opportunity opened war upon the Index for saying that it didn't like the name "infidel." Seaver again and again proclaimed his eternal devotion to it, and would have none other. But he couldn't break the hold of the name "Liberal." It survived, became quite strong, and the infidel man adopted it himself—he is a liberal now oftener than he is an infidel. But he has changed only in name. He is no more familiar with Spencer now than he was when "First Principles" crossed the Atlantic. The reader can see the application. Again, in late years, under the wonderful

spur of the English and German scientists, there has grown a sort of talismanic glitter about the word "materialism." Matter has been released from the dungeons into which theology had crowded, cursed and chained it, as they fondly hoped forever. And un-der this new inspiration has grown up a party of "materialists." And this party needs attention, People who are not familiar with it, are apt to suppose that it is all of one sort. Here again is an instance of where a name that properly designates a few, is forced into service to give a character to others which does not belong to them. I will explain: The students and experimenters who unlock and expose to our gaze and admiration the secrets of nature, are scientists. class of thinkers who are not experimenters take the results of the labors of the scientists and form a philosophy relating to the nature of things, their origin, their forces, laws, and destiny. This philos-ophy is called "Scientific Materialism." But the unthinking tworld dumps scientists and scientific materialists together and labels them all "Materialists" because, as they think the first work in things of the material universe and the other, taking up the discoveries of the first, affirm that matter is itself the alpha and omega, the soul and substance of all things, therefore they are all alike opposed to the commonly accepted doc-trines relating to the origin and end of things. That this is an error of judgment I need not maintain before those who are familiar with the true felations of science and religion. Then besides these scientists and scientific Materialists, there comes in the mass of superficial readers of science who, without knowing much about the issue, proclaim themselves "Materialists" merely because of the excitement of belonging to something new or because curiosity more than reason is aroused by the glamour of any name that excites the opposition of the clergy. I am making this distinction, no from any desire to cast any reflection upon the body of men and women who constitute the party of Metaglalists but merely

stitute the party of Materialists, but merely to show how things get mixed up. Although all who read science cannot be called scientific men, and this is the basis of the distinction between scientific Materialism and what is commonly called "Materialism," yet there is no body of people in the country more worthy of being called "thinkers," and even free thinkers, than these. I am showing you how, when a name has been made powerful and respectable by a class of people better than themselves, the old infidel school steals the name and attempts to monopolize it. In the last fifteen years a great deal has been done for the superficial spread of science in done for the superficial spread of science in this country through the publications of the Appletons. People have read the eminent authors of the old world, and the new as well, with ever increasing delight. And the consequence has been, as I have said, a rapid rise in value of the name "Materialist." And the Materialists are the young men and those who were young a dozen years ago. As a general thing they neither know nor care much about Paine, Volney and Voltaire, and Tom, Dick and Harry, whose effete books and pamphlets make up the stock in trade of the old infidel school and the life-long business of the Investigator.

The Materialists of to-flay want modern sci-

The Materialists of to day want modern science, modern thinkers and modern thought alive with the intellectual fires of the processing of ent time—and in that they show their good sense. Well, the end is, they are too powerful to ignore and so the infidel editor who told Abbot that he'd see him in Doo. Montroe's "l" before he'd give up the name "infi-

del," swings up his hat again and declares himself a "Materialist." But in this case also there is no change in anything but the name. Mendum and Seaver know no more about the teachings of modern scientific men than they do about Choctaw, not a bif. They are simply keeping in the current in order to keep on good terms with the greatest possible number and so get the greatest amount of money. As for teaching anything, the fact is they have nothing to teach. Their system is an eternal negation-what can

This should be borne in mind. Spiritualists become prejudiced against modern scientific thought from the manner of its presentation in the Investigator. The good writers in the Investigator are not scientific. They are mainly anti-theological, biblical or critical. Occasionally an article is quoted from Mr. Underwood that will come under the head of modern scientific thought; but tell me, ye winged winds, when, where and how was the scientific article ever published that came from the brains of Mendum and Seaver? Spiritualists should remember that in the Investigator they find only infidelity, pure or impure, and simple. It is just what it was forty years ago. For nearly half a century no new thought has ever found lodgment in the brains of the two men who have conducted that paper. The same old editorials are spun out year after year from the one, and the same old whine and begging for money from the other. Liberalism does not live there. Scientific Materialism does not call there, even. Nothing but the moss of age clinging to the gradually mouldering walls of a dead infidelity, can be found at the office of the *Investigator*. And when the old men who have supported it for years, in charity, have died off, it will die with them, unless the proprietor can coax them into giving money enough now, to bay Paine Hall and leave it so hampered that it wil be obliged to support a perpetuated skeleton I must leave a word of the character of infidelity and materialism for another letter. CHARLES ELLIS.

We learn that considerable excitement has been created in Utica, N. Y., on account of the decided stand that the Rev. S. P. Speaker, Presbyterian, has taken in opposition to Spiritualism. He has delivered six or seven sermons against our heaven-born cause, and has been ably replied to by that excellent trance speaker, A. A. Wheelock. Let the agitation continue; good will arise therefrom.

A correspondent writing from Rochester N. Y., says: "We have had another materialization humbug here, calling himself Foster; whether his right name or not, I do not know. Dorus M. Fox endorsed him most heartily. One of our people took him to his own house, fixed up a room on purpose for his use, and after one or two performances spoke highly of him all over town; but lo! at the next scance the Spiritualists exposed him completely. D. M. Fox had him established at the same house with himself. After the exposure, Foster and his wife had to leave town in a hurry, leaving some of their effects as security for board bill, etc."

To prevent the injurious effects upon the eyes from close reading, the Northwestern Christian Advocate recommends to stop reading "to roll a cigarette." Isn't this excellent advice, and well calculated to check the many evils, the bodily ailments, such as nervousness, liver complaint, dyspepsia, hypochondria, softening of the brain and paralysis resulting from the personal use or hereditary effects of tobacco? For a Christian journal to publish an article recommending a reader "to roll a cigarette," does not have the appearance of inculcating a reform from vicious and intemperate habits which we should expect from such publications.

THE VOICE OF ANGELS, published semimonthly at North Weymouth, Mass., by D. C. Densmore, is furnished for \$1.65 per year—8 cents a single number.

The Watseka Wonder is still doing the work of a missionary in circulating among skeptics and investigators. Ten copies for \$1.00; single copies, 15 cents.

The New Gospel of Health, by Dr. Andrew Stone, of Trox, New York, is an ex-cellent and useful volume—a good work in a family, furnishing a vast amount of important information. 519 octavo pages; \$2.50 in cloth, \$1.25 in paper.

Nora Ray, the Child Medium, is a fascinsting book of one hundred and seventy pages, written from facts woven together in the style of a popular novel. Once commencing its perusal, you want to read it to the end. Price, 50 cents.

Manomin: A Rythmical Romance of Minnesota; the Great Rebellion and the Minnesota Massacres. By Myron Colony. Two hundred and ninety-seven pages. Bound in cloth, for \$1.00. This work is written in a pleasant style, and is a very interesting volume, giving graphic accounts of many battles and incidents of the late war, and furnishing evidence of spirit control. .

Anniversary Celebration.

The Spiritualists of Lowell, (Mich.,) and vicinty will hold an Anniversary Osiebration of the birth of Modern Spiritual-ism, at Train's Half, Lowell, commencing Saturday, March 20th, at 20 thock, an closing Sunday evening, March Soth. Speakers engaged: Dr. A. B. Spinney, Rev. Chas. Andrus, Glies B. Stebbins, and Lydia Pearsall. T. A. CHAPMAN,

Michigan Spiritualists and Liberalists.

The annual meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Leasing commencing on Thursday, March Eth, and closing on Scholay, Mith, Among the speakers expected to be present five. Whiting, Mrs. Hary C. Gale, Mrs. H. M. Morse, Mrs. H. & Pearsall, Mrs. Hary C. Gale, Mrs. H. M. Morse, Mrs. B. Bisepard, Hev. T. H. Stawart, Rev. Chas. A. Andrus, Gles B. Bisabolina, Goo. Geor. Rov. A. J. Fishback, Rev. J. R. Burnham, and others. It is also expected that Mr. C. H. Dunning, Member for Michigan of the Executive Committee of the National Life rel-League, will be presume and present the claims of that organization. S. B. MCCHACKES, Socy.

Meeting

Mass Convention at Cleveland.

By authority and advice of Hudson Tuttle, in concurrence with numerous letters of prominent Spiritualists throughout the State, a mass convention of the Spiritualists of Ohlo will be held in Cleveland the three last days of March. Arrangements are now pending for reduced rate on the various railrosts. Dr. Peebles, Frof. Whipple, Abram James, Emma Tuttle, Dr. Cooper and other speakers will be present. Speakers, mediums and friends from all parts of the State are invited.

Thos. Leek.

Anniversary Exercises.

Our Society (The First Society of Spiritualists of the city of New York.) propose celebrating the 31st Anniversary of the Advent of Modern Spiritualism on the 30th inst., which while the heast Sunday in this month. The object of having it on this day, is to give the friends a better opportunity of particulating in its cerem thes. We expect to be present some of the ablest speakers in our ranks, and music both vocal and instrumental of rare excellence. The exercises commence at 134 p. M. at Republic Hall, 30 West Strd St. near Broadway. Admission, 5 cents. The celebration will conclude with a social rejunion and dancing on the following Monday evening. March 31st, at the same hall at S. R. M. Tickets of admission, 50 cents. We hope all of the friends will feel it a duty to be present and make it the most engloyable event of the season. cents. We hope all of the friends will reel it a usiy to ceent and make it the most enjoyable event of the season.

J. A. Cozino, Sec'y.

Business Motices.

An Anticle or Thus Menit.—"Brown's Bron-chial Troches" are the most popular acticle in this country or Europe for Throat Diseases and Coughs, and this popularity is based upon real merik 25 cents a box.

Consumption Cureo.—An old physician, retired from practice, had given him by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, throat and lung affections, also a positive cure for nervous debility and all nervous complaints. Havener the throat discountered in the conderful curative preserves to the conderful curative process. vous deblity and all nervous complaints. Having tested its wonderful curative powers in thousands of cases, felt it his duty to make it known to his suffering fellows. Actuated by this motive, I will mall, free to all who desire, this recipe in German or English with directions for use. Addréss with stamp nameds this paper, M. C. Rose, 154 Powers' Block, Rochester, N. Y. 26.3 15 sow.

Stop Drinking Vinegar.—How many young women who have inherited a pre disposition to women who have inherited a pre disposition to embonopoint have ruined their health by drinking vinegar to reduce their forms to graceful proportions. Allan's Anti-Fat is absolutely harmless. It promotes digestion, and accomplishes its work simply by preventing an undue assimilation of the fatty ingredients of the food. Excessive fatness is a vexatious burden, and there is no longer any excuse for enduring it, since Alian's Anti-Fat is an effectual remedy for this abnormal condition.

COLORADO SPRINGS, Col., July 15th, 1878.

BOTANIC MEDICINE Co., Buffslo, N. Y.:

Gentlement—I lost three pounds while taking one

Gentlemen I lost three pounds while taking one bottle of Allan's Anti-Fat. Yours truly, MRS. M. B. MIERS.

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Poices from the Beople:

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Augel of Death.

BY O. W. BARNARD.

In the morning of life when the Angel of Death, Comes into Love's household just to stop the sweet breath-

Like frost in the Spring-time that withers the flower.

The life of the loved one fades away in an hour.

Like the path of the cyclone when the Storm King hath flown, The hearts of fond parents are left bleeding and

torn; Like leaves of the flowers when the sunlight hath

Their bright hopes of promise are now withered

In the noonday of life when ambition and power. Like the Pyramids old to the heavens do tower-Then "The Angel of Death spreads his wings on

And the power of the mighty is a thing of the

Like the fall of the oak the great monarch of

Is the kuell of the mighty as borne on the breeze-And ambition and power are now thought of no more. When life's feverish dream lo! at mid day is over.

In the evening of life when the sunset is near, Like the gold on the leaves when the autumy is

Like the soul of the just in the glow of its sheen, When the Angel of Death hovers over the scene

Is the closing of life in the fullness of years, When the joyous spirit in its freedom appears, Now freed from the clay that has fettered its power

It enters the realms where the skies never lower,

'An angel of mercy is the Angel of Death, As he stands by the portal to watch the last breath Then waits at the river to ferry us all over: Lo! in mercy he comes to open life's saining door.

The "Medium! James and the Policy of his "Spirit" Guides.

To the Editor of the Religio-Philosophical Journal: The persistence with which Mr. Jonathan M. Roberts continues to defend Alfred James, since his last exposure, is truly amazing to one accus tomed to draw conclusions from evidence. Mr. Roberts, in his voluminous defense of James, admits that James "does not deny that, under what he regarded as spirit direction, he did, at times, when weak and exhausted, take into the cabinet with him a small number of articles, such as he supposed he was directed to do," and "does not deny that he did this secretly and under the mistakeh idea that this aid was necessary to enable his spirit guides to do what they aimed to do through him." He also admits that a few of the through him." He also admits that a few of the articles taken from a place of concealment upon the person of James, at the time of his exposure on the evening of the 23d of February, had also been concealed there (by James) when he entered the cabinet." Yet in the face of these admissions, he charges without a shadow of evidence, that most of the articles which Mr. Tice says he found hidden upon the body of James, on that occasion, were brought into the scanner room by Tice, in his were brought into the scance room by Tice, in his coat pockets, and were never in the possession of James. Nevertheless, he charges Mr. Tice with robbery in taking these articles away with him, after paying the price, etc., demanded for them by Mrs. James.

My object, however, in writing this short com-munication, is not to show the fallacy of Mr. Robert's defense of James, nor to defend Mr. Tree theory put forth by Mr. Roberts teaches, admit-ting it to be strictly true. If a medium is some-times directed by his "spirit guides" to take into the cabinet, concealed upon his person, articles to be used in decking out the forms that are to appear, (whether materialized spirit forms or the medium's own form), then the said "guides" are principal offenders, and the medium is a mere accessory to the fraud. Does not this fact (ad. mitting it to be a fact), present the strongest con-celvable reason for demanding of all material izing mediums, strict fraud-proof conditions? It presents a double reason for demanding such conditions, viz: To protect the medium from being made the involuntary agent of fraudulent spirits, and to protect his patrons from being imposed upon. After the admissions of Mr. Roberts as above mentioned, is it possible he can longer insist that no conditions are to be demanded, except such as are prescribed by the spirit guides of

Washington, D. C.

Materialism and Licentiousness.

The Index says: Last Sunday afternoon, Mr. B. F. Underwood made a brave and much-needed address at Paine Hall on "Liberalism—the Genulne and Spurious." . He lust-ted on the necessity making a broad distinction between liberalism and the various crude, loose, and licentious theo-ries which shelter themselves behind its name. He was especially plain-spoken with regard to "free love," and the sttempt of its advocates to force it under false prejenses upon the liberals as a body, and to make them responsible for their own demoralizing utterances. While very carefully abiliating from all reflections upon individuals, he read extracts from two prominent exponents of "free love" which exposed the sickening and abominable character of their teachings This courageous protest against vile tendencies which must soon make the very name of liberalism a stench in the land, unless these tendencies are stoutly and openly resisted by all those to whom that name stands for a higher individual and social morality, entitles Mr. Underwood to the profound gratitude of every secent liberal throughout the country. The straggle is only begun; it must go ou. The result will be either the indignant repudiation of this "free love" iniquity by the liberaless a whole, or else their meek submission to fit and their unprotesting endurance of public-representatives whose lives are too often as infamous as their principles. The battle thickens, and the ladez, calls upon all who love the liberal cause to speak and act undanntedly in lit defense against treason that would betray it with a kiss. This courageous protest against vile tendencie

Testing Mediums.

I do not wish to encrosch too much upon your time, but I would like to propose a new kind of cabinet for materializations, made as follows: Construct a wooden frame work covered with heavy wire cloth, with one door, having a small combination clock-work lock. Let this cabinet be made portable, just large enough to admit a chair and person; then when you wish to test the genuineness of a medium, place him or her in this cabinet, which shall be within another common one. But the lock for the amount of time you wish to confine the medium, and wait results. The cabinet could be placed in the center of a goom and blankets hung up around it, thus being open to scrutiny from all sides. Who will dare give this test of their powers? What think you of it, Mr. Editor? The Jouanaz furnishes me more food for solid thought than any other paper I ever read.

The Brooklyn Spiritualists on the Alfred James Imbroglio-An Unqualified Endorsement of Mr. W. R. Tice's Action in the Matter.

To the Editor of the RELIGIO PHILOSOPHICAL JOURNAL

Just previous to the last Alfred James expose Just previous to the last Airred James expose in Philadelphia, the particulars of which have been published, the Spiritualists of Brooklyn en masse, sent a card to the Banner of Light, which, in the most unqualified terms, sustained and vindicated the course of action pursued by Messrs. W. R. and Thomas S. Tice, in bringing to light the surreptitious practices which were indriged in the conduct of James' cabinet performances. This was considered due to Mr. W. R. Tice, especially in view of the gross and offensive manner in which he had been assailed by a little equad in Philadelphia under the manipulations of the well-known James A Bliss; styling themselves, The First Spiritual Society of the Golden Rule (?), they passed with due and pretentions formality a series of resolutions which the Banner of Light published. Jonathan M. Roberts, who had also wilfully misrepresented Mr. Tice, was quoted largely by-the Banner.

These imputations on the integrity of Mr. Tice were declared in the card of the Brooklen Spirit delphia under the manipulations of the well-known

were declared in the card of the Brooklyn Spirit-ualists to have no foundation or instification, in fact, or in common sense. Mr. Chas. H. Miller, the president of the society, was said to be 'he only Brooklyn Spiritualist whose unbounded charity and almost unreasoning benevolence led him to cling to the hope that some explanation could still be made which would be favorable to James. But Mr. Miller also emphatically endorsed Mr. Tice's statements, as well as his problity of character and sincerity as a Spiritualish For some reason, the Banner of Light has failed to notice or rublish this card, while storrent of invective is still being poured on Mr. Tice through the same channel It is, therefore, but just that the public should know that his friends and brother Spiritualists who know him best, have not been indifferent, or failed in their duty. It is not their fault that they have not been heard from more prompt-

As an addendum to this card, the following statement from the writer was also forwarded, which seems to have been consigned to the wastebasket of the editorial sanctum:

"I very cheerfully endorse the foregoing just tribute to the sterling worth of the Messrs. Tices. Having been present with them in perhaps as many as seventy seances, I can speak with certainty of the courtesy, fairness, and honesty of purpose, which uniformly marked their conduct at these circles. I hold them to be conscientious and vigilant inquirers, who have too much respect for the positively ascertained truths of Spir-ltualism, to tolerate, excuss, or justify any un-mistakable fraud which may be attempted under tits assumed guise. They have always proved themselves to be charitable and forbearing in doubtful cases, but always outspoken and earnest in their advocacy of true and tried mediums.

I will add, as a matter of opinion, that it is fully time that Spiritualism should be purged thoroughly, not only of conscious impostors, but also of the more innocent, but no less mischievous self-delusions of those who confound the symp-toms of various nervous disorders and certain sensorial exaltations and excitements, with the man-ifestations of spirits other than their own. An-other needed reform is, that Spiritualism should be emancipated from the leadership of those who are too easily misled by these deceptions, whether conscious or unconscious. An unreasoning cham-pionship of personal hobbies and crotchets, that have no legitimate relation to Spiritualism proper, is also a standing represent to spiritualish property. It is in the assumed garb of one of these intruders that we would naturally look for the mythical "Jesuit" emissary so often alluded to, and not in the ranks of self-phised and honest investigators, where the machinations of such a supposed enemy would be comparatively harm-

The first group of basic, scientific facts which enable us to trace the spirit in its process of gradual unlinking from its mortal habitation, until at the total death of the body it assumes a continu-ous, independent and individual existence, are truths beyond question.

The second group of phenomena, which are be-lieved to relate to the subsequent action of those disembodied entities, so that they can return in visible, substantial form, and be recognized and identified by their living friends, I consider to be still matters of cautious inquiry. They cover an Timmense field of investigation, and are of so sub-tle and varied a nature as to require the most intelligent analysis and the most patient research.
MATTHEW HOWARD.

Items of Interest from Philadelphia.

To the Editor of the Keligio-Philosophical Journal:

The young and talented lecturer, Mrs Elizabeth Watson, I Titusville, Pa. in consequence of sickness, was compelled to cancel her engage-ment for Murch with the first Society of Spiritual-lats of Philadelphia, Pa. Cephus B. Lynn, who had filled the rostrum for February and had gone to Boston, was recalled to officiate for Mrs. Wat son during the month. The non-appearance of Mrs. Watson was truely a great disappointment to many who had promised themselves a rich treat by listening to her fine inspirational discourses. We hope that her sickness will be of brief dura tion, and that soon she will be restored and able to renew her labor in the lecture field, for which shè is so eminently adapted.

I would say for the benefit of your New London correspondent and others, that Laura V. Ellis and brother, in their test circles, invariably have the audience select the committee, who tie the form-er with strips of new muslin. The cabinet stands on pedestals on the stage, in full gaslight open to the inspection of all. The hands are tied and fastened to a staple at the medium's back, the neck is fastened to a ring screwed in the cabinet, back of the shoulders; the feet are ited, and the ends of the cords left hanging in full view of the audience. In this helpless condition, a drum is placed on the medium's lap, the doors of the cabinet are closed, and instantaneously the drum is mouth organ, while a gag is in the mouth of the medium . The masculine voice of Blake is con-stantly heard within the cabinet, giving instructions or cracking jokes, while the various mani-festations are given; no matter when the door of the cabinet is opened, the committee always find the medium securely tied, and every knot undisturbed. The careful tying of the medium, the ra-pidity of the manifestations as given, the mascu-line voice of Blake, which the medium could not possibly simulate, are, in my estimation, indisputable evidences of spirit presence and power.

I wish that every Spiritualist, who, takes, stock in materializations without test-conditions, could have witnessed the pfle of trappings taken from the body of the pseudo-medium, James, found wound round his legs, arms and whole body. The quickly formed committee were all clear minded Spiritualists, whose eyes would not close on fraud, and who were determined to do their duty, no matter who got hurt. This should convey a lesson to those simple minded good souls, who are ever carried away by too much false sympathy, to the detriment of their reason and good common

We owe the Journal a deep debt of gratitude for keeping its columns ever open for the advo-cacy of pure Spiritualism and honest mediumship, though a lecturer here, (Rev. Dr. Taylor), recent-ly avowed his fear that the JOHNAL has sold out to Catholicism. I pray that we may have more of this Catholic spirit, until there is no-room left for these poor vile wrecks of humanity to ply their nefarious trades. A free press, a clear field, and truth will ride triumphant over every error!

All honor to the true and tried flower medium, Mrs. Simpson, who so nobly vindicated her character recently, against all opposing obstacles. She has won laurels of fadeless value, and made friends that will stand by her in every day of darkness, and men and angels will call her blessed; ness, and men and angels will call her blessed; enclosed you will find my pittance in her behalf, but too feebly expressing the earnest sympathy I have Tor her welfare. I wish it was more; thus may the good Journal stand by every houest medium, until the right comes uppermost and justice is done.

JOHN A. HOOVER. SPIRITUALISTS IN COUNCIL.

Their Meeting at Breylogle Hall.

[From Lockport (N. Y.) Daily Union] The Spiritualists of Western New York met in Convention at Breyfogle Hall, Lockport, on Saturday, the 15th ult, at 2 o'clock P. M., the occasion being their regular quarterly meeting

George W. Taylor, of Erle county, was elected president, and A. C. Woodruff, of Orleans county,

The afternoon was devoted to a conference, G

W. Taylor, Mrs. Watson, Mrs. Woodruff, Mrs. Greenhow, Mrs. Gardner, Mrs. Fellows and Mrs. Botsford participating.

At the evening session of Saturday, Mrs. Emma Taylor, of Johnson's Creek, and G. W. Taylor gave addresses.

Mrs. Taylor said she was almost a stranger to the platform, but she, nevertheless, seemed per-fectly self possessed, and was listened to with close attention and evident satisfaction. Her voice and manner were easy and natural, which be-speak-and accompany the well-bred lady on or off the platform.

the platform.

Mr. Taylor denied that solrhuslists rejected Christ, or repudlated the Bibls. They believed in individual, uninfluenced judgment upon all questions, accepting only what was in consonance with right reason, giving the preference to individual interpretation to that of Dr. Adam Clark, or any other learned D. D.

or any other learned D. D.
Sunday forenoon, the first hour of the session

Sunday forenoon, the first hour of the session was given to a conference, after which a lecture, occupying over an hour and a half, was delivered by Mrs. Watson. Mr. Greenhow, Mrs. Fellows and Mr. Isasc Allen spoke in conference.

Mrs. Watson's discourse was pronounced one of the ablest and most eloquent in manner and matter, ever delivered in this city. Her voice is very magnetic, and under perfect control, and in some of her impassioned utterances, she reaches the highest flights of eloquence. As a lyceum lecturer, she would doubtless prove immensely popular. However little or however much there may be in the doctrines of Spiritualism to attract the general public, this representative must be scorded by common consent, and by competent judges, a very high place as a power to stir the feelings and sway the judgments of men. Her discourse was an effort to show how we may overcome evil with good in the training of children, in mitigating the discordances in the martiage of children in mitigating the discordances in the martiage. riage relation, and in elevating the criminal classes. Her language was of the purest, and without manuscript or note she never hesitated for, or miscelled a word, speaking always with great rapidity and many times with such pathos that there was not a dry eye in the house.

Sunday afternoon the speakers were Mrs. Woodpilf, Mrs Gardner and Mrs. Botsford. Mrs.

Woodfulf spoke half or three-quarters of an hour with chasteness of language and beauty of il lustration. She disputed the idea that physical manifestations furnished the only evidence of immortality—that this was the positive affirmation of the soul, and that most men whose lives were spiritualized and less devoted to material things, might through their inner consciousness

realize this great fact.

Mrs. Woodruff alluded to meeting here, in Lock-port, a fallen girl whom she had known when a child, and whose mother she had known. Mrs. W. said, "What could I do for this girl? I could not ask her to go and live with me in my own home. I could only say: God keep you and help you, for I can't.'" After this address, a lady of Cayurga, Co, Mrs. Botsford, told of her experience, years ago, in saving a fallen girl She first tried to find a refuge for her in an orphan asylum and in a home for the friendless but could not People. home for the friendless, but could not. People said, take her to the poor house; but the speaker refused and finally kept her in her own house and took care of her through her illness and afterwards, till the girl married respectably, and now lives, happily in a house of her own. Since that time the speaker has had a deepening impression that she must do something for the fallen, and she now intends opening a home for such, and pro-poses to be a counselor and mother to aid them.

Mrs. Gardner, in a last hour's address, in a quiet, lady-like manner, animadverted on the use of tobacco and spirituous ilquors; referred to some re-markable spiritual manifestations, and demanded more sympathy and better opportunities for so called fallen women.

Mr. Greenhow is an ex-Methodist millister, and related some of his experiences as a medium and trance speaker in the pulpit, while asleep as it was called, before Spiritualism was heard of. The meeting closed with another lecture from

Mrs. Watson in the evening, delivered to crowded house. Her subject was the "Uses of Suffering," and her audience, evidently in full sympathy with her, gave the most eager attention to gens, and no abstract of the lecture would do'it justice.

Communication from Michigan.

The close of the old year found me again at this city, to fecture during January for the good peo-ple of Battle Creek. My meetings were very suc-cessful. A growing interest was manifested by an increasing audience. The cause of truth is on the march here, and at no mean pace. We are to celebrate the Thirty first Anniversary of Modern spiritualism at this place. A good time is suited pated. At Vicksburgh, this State, the good work is being well carried forward, as a result of earnest efforts of our good and faithful Bro. R. Baker. I was to have spent the month of February la boring with the good people of Sturgis, but sick ness prevented. I hope, however, to be able soon

to resume my work. I am very surry to see Minnesota so far in the

Dackground, as regards our spiritual philosophy. Only a little concert of action and a slight degree of interest is wanting, to put Minnesota first on the list of reform States. The means and talent are already within her limits.

Many Spiritualists who have been priest-ridden until their shoulders are galled, as soon as they free themselves from that burden and the fear of hell, think of nothing farther. They take no spiritualistic journals, and care nothing about dissemitualistic journals, and care nothing about disseminating the truths that gave them freedom. The rest of imprisoned humanity may plod on in their mental blindness and spiritual slavery, for all of the efforts of these Spiritualists who are satisfied with self-freedom. We should not rob ourselves, but divide as far as we can. We are all moved by the cord of sympathy at the sight of hunger of cold, but the spirit may be starving in the prison of superstition and theology, and yet we are not moved to action. If all have not the gift of tongues, they have the power of action. We can at least canvass for some spiritual periodical. When we compare the efforts of the churches with those of Spiritualism, the wonder is that we gain as rapidly as we do; but truth is mightier than mythology, and will in the end prevail.

Toil on, friends, you may not enjoy the ripe fruits of your seed time here, but the law of com-

pensation is immutable. Great will be your re ward when from your home in the Summer-land you behold poserity in the full enjoyment of the pleasures won by your sturdy blows. Let us join heart and hand in the good work of freeing souls, and the bright angels will assist and bless. I hope you may long continue to drive the owls of theology to their dark holes, and spread truth broadcast among the starving multitudes.

David Weeks, of Wauseon, O., who for 15 cars devoted himself to preaching the gospel and then because too honest, renounced his old faith and became a zealous Spiritualist writes: "I am too much overjoyed for compilments or forms, for I have just received the glorious news of the vindication of Mrs. Simpson. Nothing equid be more complete. I am more than ever in favor of test-conditions. Let us have a less number of mediums, and have them honest. For one such as mediums, and have them honest. For one such as Mrs. Simpson can chase a thousand, and two put ten thousand to flight. . . Let the conditions be made so perfect that deception shall be driven to the wall, and the true harmonial philosophysend its light over that army, terrible as legions with banners, marching in triumph over the dogmas of designing priesteraft. . . I once loved and is all candor taught the fearful doctrine:

"Repend to be desired." There or here."

"Repentor be damned, Turn, or burn," and verily thought I was doing God's service, but now I don't propose to appologize or compromise with doctrines I have tested and found worse than use less. I know, too, that I am a better and happier Dr. Coombs Disagrees with A. J. Davis on the Origin of the Plague.

In reading the number of the Journal of March 1st, I saw an article by A. J. Davis in regard to the Black Plague, and as I differ from him in opinion I would be pleased to have you insert in your valuable paper my views.

This plague that is at present accourging the old world, as A can see, is brought about by the uncleanliness of the people, who throwing off decomposed matter all the time, the atmosphere becomes impregnated with the spores of disease, and

comes impregnated with the spores of disease, and they re inhale it in their own homes. I do not see it, as A. J. Davis says, as coming from a direct condition brought about by scrofula or syphilis, for where shall we find one that is not more or loss tainted with scrofula in some form or other. It is true the symptoms are somewhat similar in some respects to syphillis, but in looking over some respects to syphillis, but in looking over some of our medical works, and among others I would mention Curtis' Theory and Practice,—Beach's American Practice, Dunglison's and others, and the English Edition of Thomas Hauke Tanner, they agree with me as to its causes from a scientific stand-point. If your readers will refer to the report on "Quarantine by the Genthia Board of Health," page 37, London, 1849, the will find the following:

"The plague is now a disease exclusively of eastern origin or occurrence. The sanitary condition of Egypt is in many respects the same as it was a century ago. Dr. Mead in assigning the reason why Cairo is the birth-place and cradle of the disorder, says Cairo is crowded with numbers of inhabitants who live poorly and nastily; the streets are narrow and close, and the heat is stiwhich at the overflowing of the Nile is filled with water; in the decrease of the river this canal is usually dried up, and the people throw into it all manner of filth, carrior and offal. The stench which arises from this and the mud together, is intolerably offensive and from this source the intolerably offensive, and from this source, the plague constantly springing up every year, preys upon the inhabitant, and is stopped only on the return of the Nile, the overflow of which washes away the load of filth. In Ethiopla the swarm of locusts are so prodigious that they sometimes cause a famine by devouring the fruits of the earth, and when they die, create a pestilence by the putrofaction of their bodies. The ciliuvia which arbes from the immense quantities of putrefying animal substance, combined with so much heat and moisture continually generates the plague in its intensest form, and the Egyptians of old were so sensible how much the putre faction of dead animals contributed toward breeding the placue, that they worshiped the bird lbis from the service that it did in devouring great in the service that it did in devouring great a miners of serpents, which they observed injured by their stench when dead as much as by their bite when alive. But most authorities now agree that the place where the plague originates, is Egypt, from whence it is imported into other countries, and the only means to avoid the plague is by having towns and cities in a thorough. It sanitary condition, the people being perfectly clean and all secretions in good order, living in clean and pleasant houses, where the sun shines at all times " at all times '

The changes produced by the planetary system, cause so many new diseases at the present time that our most eminent physicians are at a loss to know how to treat them. Again, looking at it from a spiritual stand point, it is a change the world has to undergo to purify and bring it into a more spiritual condition; this change is just as essential to the spiritual growth of the human plant, as the pruning and grubbing is to the vegetable kingdom, to get away all of the superfluous growth and gross particles of man's nature. In about a period of one or two hundred years, the earth is visited by some scourge, depopulating a great portion of it, and when re inhabited we find a higher type of men developed; and to my idea these things have been going on since the voice of man began, and will continue until the human family has become more and more spiritualized and brought into a close rapport with the angel world. As this progressive condition goes on, there will be a higher and more perfect communion with the spirit spheres, and as man develops the change called death will be hardly percepti ble to the one in which it takes place As the higher unfoldments of spirit life continue upon this plane, we shall then see our loved ones walking with us the same as when clothed upon by the fleshy form, and death will be remembered

MRS. DR. ADELAIDE COORDS.

St. Paul, Minn.

Mrs. Simpson, the Medium-More Light Wanted.

approving of your bold stand against fraud in all its forms, I take the privilege to address you on a subject which is to me and a great many Spiritu ali-ts, of great importance, namely, the late test of Mrs. Simpson in St. Louis. I am a regular subscriber to the Globe Democrat and your JOUR NAL, and so have had a good opportunity to read both sides of this test controversy, and if you will allow an honest investigator to ask a few ques tions you will do a great good to the cause. Be-fore I give my questions, I will state a few facts regarding my own experience. Last January I was in your effice, and I obtained the names of good test mediums of you, and among them Mrs. Simpson was highly recommended. I called on her at 10 A M. and obtained a séance. I was given the privilege to examine the small room and its contents, and I must say that I could not find any thing that looked deceptive, and I had tests in broad daylight, consisting of bringing flowers, independ ent slate-writing and exhibitions of clairvoyant powers, that gave me the fullest satisfaction. I re-ceived assurances from Mrs. S. that she did not

give any tests only in the light. When her test scarce in St. Louis was denounce when her test scattee in St. Louis was denounced by the Globe Democrat. I took strong grounds in favor of Mrs. S., and was certain that she would nail the lie to the wall; we all know the result. Now comes my questions: Why did Mrs. Simpson perform her flower test in a closet instead of in the light? slate writing and clairvoyant tests, under same conditions as she gave them to me and hundreds of others in her own house at Chicago? I am of the opinion that if she had done so, no committee would have given any doubtful report; but the conditions, under which the test was giv en, gave those skeptics an opportunity to crawl out of a hole (the closet) which is of great importance to an investigator. I am like the Jour MAL, I love daylight, and as Mrs. S. claims that she don't want darkness, she was in duty bound to give St. Louis the benefit of her daylight powers before a full committee. If you or Mrs. S. can throw any more light on these questions, you will oblige an earnest investigator. INVESTIGATOR.

If the writer of the above has closely studied the St. Louis affair, and read what has been printed since his questions.were sent us, he has had most of them solved. Mrs. Simpsoh, as we proved in last week's paper, performed all she had promised at St Louis so far as the flower test was concerned, and it was the Globe-Democrat's fault if there was no opportunity given for slatewriting. Mrs. Simpson is daily giving scances, as usual, in broad daylight and under test condi-

B. A. Cleveland writes, that a Prof. (?)
Robins had been at Harpers, i.a., pretending to
expose Spiritalism, and says: "He was an expert
at rope-tying and that was all." He then writes:
It is strange to me that Spiritualists will continue
the rope-tying performance, when many of the
slight of hand practitioners can do the same thing,
and then go about boasting that they have exposed
Spiritualism. If all that is written by such men
as Hudson Tuttle, Dr. Peebles and Dr. Watson, is
true, there is enough in spirit communion without resorting to the tricks of mountebanks, juglers and slight of hand performers. I think that if
a good lecturer on Spiritualism would come
through here, we would give him a good hearing.
I am a Materialist, but would be happy to know
that spirit-life, as explained by mouern Spiritualism, is true.

Dr. S. A. Thomas has written for publication a lengthy answer to the "open letter" addressed to him by Dr. York. Thus far both sides have had a hearing, and we cannot devote the columns of the JOURNAL to the continuation of a personal controversy. In his conclusion Doctor

Thomas refers to his personal efforts as follows: I lectured from last March to the middle of July, with increasing audiences, revived the ly-ceum, and added new members to the organiza-tion. Can Mr. York say as much? and here I desire to place myself square on the records. I am a Spiritualist. I was born out of Materialism, and I wish to say that, in a doctrinal point of view, there is no harmony between them; one teaches annihilation, eternal death; the other teaches the immortality of the soul, eternal life and progression beyond the grave. Materialism says, "Look down into the earth you cannot rise as a stream higher than the fountain from which you come, which fountain is the earth." Spiritualism says, "Look up, for the fountain from which you spring is the universe, not only of matter, but spirit and matter."

Am experienced Washington Spiritualist writes: I will say in regard to Mrs. Lowe, (formerly Kerns) that after having attended probably not, much less than a hundred of her seguces. I believe her to be thoroughly honest, and have had the most indubitable evidence of the genuineness of a vast number of the most wonderful manifesta-tions produced through her mediumship,

D. D. Belden writes: The Journal suits me I am much gratified at the position you have taken to necting testing mediums.

A. J. Davis to Capt. Brown. -The former writes to the latter as follows: "Very profound-ly do I say 'Amen' to your 'Authority of Truth,' in-a late issue of Religio Philosophical Jour-NAL. You touch the very bottom of the widespread weakness and wickedness among one kind of the common human race. But when will they heed the laws and counsels you clearly express?

Notes and Extracts.

The spiritual philosophy reaches up to the

It is probable that the grandest spiritual teach-

ings of antiquity have never been committed to Who knows that there is such an, element as pure spirit, wholly independent of all co-relations with matter? b

Christ said the kingdom of heaven was within; and at another time he said, "In my Father's house are many mansions,"

It is said that a dog dreaming by the fire will yelp and move his legs as if he were hunting a real

instead of an imaginary rabbit. The God of the Old Testament is only a huge and imperfect man, notwithstanding that infinite attributes and divine perfections are secribed to

him in words. Religion teaches that one God is the impartial Father of the great family of mankind, and has in His love and wisdom made suitable provi-

The Yondon Spiritualist says: "Spiritualism has taken root at Cape Jask, on the borders of the Persian Gulf, and in one of the hottest regions on the face of the earth."

Men differ in their honest opinions and it is natural that they should. Just as much as colored glass will cause anything light to be tinged with whatever color the glass may be.

The microphone proves the presence about us of innumerable waves of sound, so slight as to be inaudible to us. It reveals to the ear a new world, as the microscope has opened a new world to the The infidel that discards all that is in the Bible because he finds some contradictions in it, is

as inconsistent as the bigot that swallows the whole indiscriminately because he finds some There is much in the Bible that accords with reason and common sense, and when we use the reason that God has given us, it is a duty that we

owe to ourselves, that we Except the good and refuse the other. We do not expect a man to appreciate the beauty of a landscape, 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. Spiritual truth is the same to-day as it was a million years ago, or what it will be a million of ears hence; and thus the exact process or means

by which spirit operates to produce certain re-sults is the same in all times and in all places. We know very well that the most compact substance is liable to be evaporated into the invisible, and may return to a tangible state, so that the boundary line between the material and spir-itual may not be so very marked or abrupt as some suppose.

It is a matter of history that men have been known to take a deep interest in a cause that at the time rendered them liable to censure and osracism, and in the support of the principles involved, they have sacrificed wealth and even suf-

The little that is known of true religion by mankind is what they have learned within their own souls. The fountain is there, and all the acare streams from the central reservoir, and these are numberless. Since Spiritualism has revealed the fact that

life is a continuous stream, it has also revealed to maskind that every act performed, whether good or bad, is recorded in the book of memory, to be opened every day, that you may know just which ade the balance stands. Always say a kind word if you can, if only

that it may come in, perhaps, with singular op-portuneness, entering some mournful man's dark-ened room like a beautiful firefly, whose happy circumvolutions he cannot but watch, forgetting his many troubles.—Helps. The Medium and Daybreak says: "There is an

army of earth-bound spirits constantly attacking all who are in any way subject to their influence, and were it not that men are protected by co-horts of bright ones from the exhalted spheres, it would be impossible for man to maintain his posi-tion at all."

Spiritualism must become a power for good to the world. It must be accepted by the world as one of the powers for good. Opposition was encountered, on every hand, not alone from the Christian, but the Materialist arrayed himself in his scientific armor, and hurled his feeble rea-sonings against the philosophy of a continuous

The God of Moses is declared in words to be omnipotent, yet as was often frustrated by his feable creatures in the attempted execution of his purposes; omniscient, yet he was ignorant of some things, and had to employ such means to obtain information as we have to resort to; omnipresent, yet he had to visit certain places to satisfy himself as to the accuracy of strange reports which had reached his care. which had reached his ears. .

Was George Combe a Medium?—At page 181 in first vol. of the "Life of George Combe," it is stated that he considered his "Essay on Responsibility" as an effusion, rather than a scientific paper. Writing about it to the Rev. Dr. Welsh, 11th February, 1826, he says: "Right or wrong, it was the spirit of inspiration that produced it, for it poured forth in torrents from the peu, at the rate of four and a quarter pages of my close MS. per hour, without premeditation, and almost without requiring a word of alteration in the style."

true, there is enough in spirit communion without resorting to the tricks of mountebanks, juglers and slight of hand performers. I think that if a good lecturer on Spiritualism would come through here, we would give him a good hearing. I am a Materialist, but would be happy to know that spirit-life, as explained by mourn Spiritualism, is true.

I. Bell writes: I am delighted with the improved tone of the Joyanal.

When Jesus dared to think for himself, and struck out a line of teaching and acting peculiar to his own rare genius, though he said he "came not to destroy," yet the more discersing among the Jowish Rabbis detected the elements of revolution in his teachings, and saw that his system foreboded the destruction of much they held dear; and therefore they hugged Moses and the prophets closer to their hearts than ever,—awpre by Jerusalem as the city of God, and cried out against the noble Nazarene, "Away with him, cracify him!" When Jesus dared to think for himself, and

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WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY

dences of such are received from the mani-festations of the diluvial deposits."

But there are no diluvial deposits known to us till after the deposition of the tertiary beds, and it is certain that from the time of the new red sandstone, to the consummation of the tertiary, the polar regions were in no such condition as the Revelations represent. The Jurassic period was between the new red sandstone and the tertiary, yet Dana says, "The facts favor the view that the climate of the Arctic in the Jurassic period was at least warm, temperate." Well might he say this, for both ichthyosaurs and teleosaurs have been found in Jurassic beds from six to eight degrees north of the polar circle; so that instead of mountains of ice existing there, the climate was in all probability tropical.

Even as recently as the maccene tertiary vines, maples, walnuts and the magnolia flourished in the north of Greenland, and many species of trees, such as grow in temperate climes as far north as Spitzbergen, so that even then the polar region could not so that even then the polar region could not have been in that frigid condition, which the Revelations represent it to have been in from the new red sandstone to the close of the tertiary; indeed we have no deposits that can with propriety be referred to a glacial or icy time till the close of the Ter-tiary period.

On the 289th page it is said that in the Tertiary period enormous icebergs were carried by bodies of water and crossed the surface of the whole earth, and then great currents of water are said to have formed the diluvial strata.

No diluvial strata have been found south of 35 degrees north latitude, except in the neighborhood of high mountain summits, and none date back to a period as ancient as the Tertiary. If icebergs had ever swept over the entire face of the earth, evidences of their operation would certainly have been left, but no indications of any such extraordinary occurrence have ever been

"Water," we are informed on the 298th page, "it is known to chemists is only a con-densation of the same elements that compose a great part of the atmosphere, and-which would in reality be very inflamma-ble, but that their combined condition makes them unsusceptible." In truth, how-ever, no such thing is known to chemists. It is utterly impossible to form water from the elements of the atmosphere,—water being composed of oxygen and hydrogen gasand the atmosphere of oxygen and nitro-with a small proportion of carbonic gas. Nor are the elements composing the atmosphere inflammable, either combined or uncombined.

On the 306th page are statements in re-ference to the trees at the commencement of the present era, which are entirely con-trary to facts, as they are known to the ge-ologist. "Thus, we are informed that the pine, in the form of an exogenous plant, ex-isted at the commencement of the present era; and this at subsequent periods assumed the form of a more perfect pine, with its modifications of cedar, hemlock, spruce, dogwood, and mountain rock-oak." The pines are not regarded by botanists as true exogenous plants, and they have existed since the Devonian times. The dogwood cannot be a modification of any pine of the present era, for its leaves as well as those of the oak have been found in the cretaceous

deposits of the United States.

The maple is said to be a modification of the oak, which "assumed its character about 00 years after the red oaks became established. These pass gradually into the higher forms of the same class, such as the birch, the chesnut, the butternut, the hickory, the sassafras—and into the simpler trees, such as the ferns and palms."

Ferns date back to the Devonian period: palms to the Cretaceous; where also we find the oak, the maple and the sassafras; and the order of their development must therefore have been widely different from that given in the Revelations.

The mastodon (page 311) is said to have existed about 2,500 years, and then became extinct. The mastodon first appears in the Miocene, continues through the miocene, pliocene and glacial periods, the whole time certainly including more than a million of

years.
We have (page 312) a very strange statement regarding the formation of amber. There was a certain condition of the sea at one period in which by a strange and peculiar chemical process substances were united together and ultimately became condensed and were thrown by the waves upon the shores. Such substances are now termed amber. These contain very minute insects, being transparent and beautifully crystal-

Amber never was formed in any such way. It is well known to be fossil gum, which exuded from trees in the tertiary time, flowing down their trunks and enveloping leaves, mosses, lichens and insects, which are frequently found within it. This gum having been buried has in time been transformed into amber and is obtained by digging in the beds where it was deposited or picked up on the shores of the Baltic, where it has been washed out of the place of its original deposit by the waves.

The Revelations declare that "some portions of dry beach land were entirely covered with these crystallized substances and presented a beautiful pearly white appearnce." Amber is not a crystalline substance, it is neither white nor pearly white; and it is quite certain that the gum from which it was formed was not crystallized, and it is quite improbable that it was of a pearly white color; so that nearly the whole statement regarding amber is incorrect.

Michigan Doctors' Law-Protest of G. B. / . Stebbins.

The following remonstrance was presented to the Senate and House at Lansleg. March 12th, laid on the desks of each member, and a copy presented to Gov. Creswell. It needs no commendation, as its array of fact and argument tells its own convincing story. Let all read it, and let every Michigan reader push in remonstrances to their Legislature without delay.

REMONSTRANCE AGAINST THE PASSAGE OF A BILL TO PROTECT THE PEOPLE OF MICHIGAN FROM EMPIRICISM AND QUACK-ERY; OR ANY LIKE LEGISLATION.

To the Legislature of Michigan, in Senate and House assembled:

On behalf of many of the people, who request and authorize me to represent their views, I respectfully but earnestly remonstrate against the passage of "A Bill to protect the people of Michigan from empiricism and quackery," now before you, holding said bill, or any legislation of that kind, to be unjust and unwarranted interference with the rights of the people. Its more

fit title would be "A Bill to protect licensed physicians in the exclusive privilege and monopoly of curing or killing scientifically, and to prohibit the people from choosing their own physicians or healers, and paying whom they please for their services." Such bills have been defeated again and again by your predecessors in former legislatures. by your predecessors in former legislatures, and it is to be hoped you will follow their wise example. Doubtless there are skilled and good men among physicians of various schools. Let such have all due respect, and win fairly all success that skill and persist-ent effort may command, but let it be in a fair field, and with no favored and unjust

In this State, as elsewhere, I find the efforts for such legislation do not begin with the people, who are to be protected, as it is claimed, but with the professional class who suppose they are to be benefited. A copy of the Michigan Medical News for December, 1878, published in Detroit by a society of allopathic physicians, is before me, -a professional magazine, circulating almost wholly among physicians. Its leading article is on medical legislation in Michigan, and I learn from it that such legislation had been previously urged, and it had been suggested "that physicians should exact a pledge from candidates for the legislature, that they would support it," that physicians write them that "many members are so pledged." Is this true, gentlemen of the Legislature? If so, "we the people" would like to know it.

This article says no "schools" of medicine This article says no "schools" of medicine are to be distinguished, but it must be seen that "every practitioner is properly educated in the fundamentals of medicine." What are these "fundamentals?" A physician of large practice, who was a brigade surgeon in the army, and has good professional reputation in this country and in Europe, said to a reporter of a Chicago newspaper.

paper: If we are to have a medical law, and the State intends to be consistent, it should se-lect one mode of practice and suppress all others; but now there are opposing systems, one saying to the other,—'you let the pa-tient die from depending on small pills and infinitesimal doses, while these retort by accusing the other side of 'killing the patient by the empirical use of large doses of poison.' The State says: 'You are both right, gentlemen; go on and kill by law?"

"In a free country an attempt to build up an establishment of doctors, is opposed to the spirit of the country. It is simply es-tablishing by law a 'trade union,' and protecting at the expense of the people, a set of monopolists.

Harvey lost his medical practice by dis-covering the circulation of the blood, and declared he could not get a physician over 40 years old to believe it. Jenner was made a victim by the "profession" for introduc-ing vaccine for the small-pox. When Lady Mary Wortley Montague introduced inocu-lation from Turkey into England, a governmental commission of four physicians, watched its operation on her own daughter, and such was their incredulity, and even unwillingness it should succeed, that she dared not leave her child with them a mo-ment. These discoveries were not in the 'medical fundamentals" of that day. The profession adopted them at last.

In 1831 a commission of the French Academy of Medicine, after six years ex-amination, reported unanimously that the physiological and therapeutic phenomena mesmerism were well established; and that one somnamoule announced, months in advance, the day, the hour, and the minute when his epileptic fits would return; and another indicated the hour of his cure, is advance, both being correct. Yet I be-lieve the academy did not even deign to publish the report of their own commission. I know s lady, the wife of a distinguished public man, who told me she was permanently cured of partial deafness and affection of the ear by magnetic treatment; and could bring many cases of such cures. All this is outside the "fundamentals of medicine" to-day, and is even scoffed and ridiculed by professional gentlemen. Perhaps physicians may ask:

"Why turn These pages of intolerance over?" My answer is:

"That in their spirit dark and stern Ye haply may your own discover."

Jesus healed the sick by laying on of hands, and said of his disciples: "They shall lay their hands on the sick, and they shall be healed."-Mark xvi. If Christ or Paul were in Michigan trying to do good to sick bodies and souls as of old, and this bill were a law, they would be fined or impris-oned, and probably, as they had no large salary, or regular doctor's fees, Jesus and the great apostle would be in a prison, and the people protected from their imposition!

This is not a question of "schools" or methods, but of the right of all to heal as best they can, and the right of the people to employ whom they please. Apply the idea of this bill to religion. The Methodists are a strong organization. Suppose they should say, (I beg pardon of the intelligent Method-ists for making the supposition, even for argument sake), "give us a law under which no man or woman shall speak or preach on religious subjects, unless in accord with the fundamental principles of Christianity as the churches understand them." So absurd a thing cannot be done under our constitution. Doubtless danger and error some times comes from our large liberty of dissent, but the benefit is far greater, for "truth, above all things, beareth away the John Milton made a magnificent argument two centuries ago, in England for "the liberty of unlicensed printing." It might well be read by you all gentlemen, and its great principles, its eloquent words, and its glowing love for popular rights, might all be turned toward the liberty of unlicensed healing, and the ending of all unlicensed healing, and the ending of all such class legislation as this bill proposes.

Pass this bill, or any one like it in idea and it either becomes a dead letter, as such acts are partially elsewhere, or it opens the way for expensive and protracted trials in courts, where, at last, they will be ruled as void and unconstitutional. In Byron, Genevoid and unconstitutional. In Byron, Gene-see county, New York, Mrs. Tuttle, an esti-mable lady, greatly respected, has practiced as a clairvoyant 30 years. When a medical law was passed in that State, a petition was got up, without her knowledge or sugges-tion, and signed by 1,200 people in that coun-ty, many of them influential persons, that she might be allowed to practice. An able lawyer said to her, "Let me take your case into the courts and we can break down the law." A very hornet's nest was broken into the courts and we can break down the law." A very hornet's nest was broken over the heads of the doctors, but, fortunately for them, an eclectic society gave her a diploma, and all was quiet for a time. An intimate personal friend of mine in southern New York is an "old school" physician of thirty years honorable and large practice. I asked his opinion of their medical law, and if he would inform of infringements of it. He said: "The law is

absurde A certain margin of people will be gulled, law or no law, but the great body of the people must, and will, and ought to judge for themselves, and select their ow n healers. If a doctor of any school ha brains, and character, and pluck, he will get practice; if he lack these he has no business to ask for laws to help him and his like. Such laws prop up weak men, and are unjust to the people. I would not stoop so low as to inform of violations of

This bill proposes protection from "em; piricism", and "quackery." "I am sick of learned quackery," said Dr. B. Water house, medical professor in Harvard University twenty years. Dr. Hartmann of Vienna, says: "Most practitioners evince nothing but the rudest empiricism, under the name of science," Dr. Andrew Combe says: "As often practiced medicine is made so much a mystery, and is so hearly allied to quack ery, that it would puzzle many a rational looker-on to tell one from the other;" and Adam Smith, the illustrious author of "Wealth of Nations," declared that, "The great success of quacks in England has been altogether owing to the real quackery of regular physicians." If this bill is to be a law, we shall need another to protect the people from "regular" empiricism and quackery, the great lights of the procession being witnesses.

"Oplum increases the nerve force."-Prof. B. T. Barker, M. D. "Opium diminishes the nerve force."-

Who shall decide when doctors disagree? Dr. Ramage, Fellow of the Royal College of Physicians, London, says: "The present system of medicine is a burning reproach to its professors, if, indeed, a series of vague and uncertain incongruities deserves to be called by that name.

Magendie, the great French lecturer in Paris, said to his students: "Medicine is nothing like science. Doctors are mere empirics when they are not Christians

The eminent Prof. Valentine Mott, M. D. testifies: "Our remedies are unreliable." Prof. Willard Parker, M. D., says: "Of all sciences, medicine is the most uncertain. Dr. McClintock declares that "Mercury has made more cripples than all wars combine ed;" and James Johnson, M. D., F. R. S., ed it of the Medico Chirurg. Review, writes: "I declare as my conscientious convictions, founded on long experience and reflection, that if there was not a single physician, surgeon, man-mid-wife, druggist or apothecary on the face of the earth, there would be less ickness and less mortality than now.

Such testimonies I might multiply ten-fold. They are not brought to show that all physicians are fools or knaves, and their services valueless, but to prove, by their own testimony, that they have no high claims to such exclusive skill and science, as to be fit to judge for all others. I may fitly close them by a word from Dr. Benja-min Rush of Philadelphia, pre-eminent for high reputation among the medical faculty. He testifies emphatically against all such class legislation as this bill proposes. "Conferring exclusive privileges upon bodies of physicians, and forbidding men of equal alents and knowledge, under severe penalties, from practicing medicine within certain districts,—such institutions, however sanctioned by ancient characters and names, are the bastiles of our science."

Gentlemen of the legislature, on behalf of a multitude of the people, I ask that you build no such bastiles in our free state.

While this is not a question of schools or methods, it may be well to bear in minu that the main originators and supporters of the bill are of the allopathic class, who opposed and defied the voice and vote of the legislature for years in their desperate efforts to keep the homeopathists from any part in the medical department of the state university. Better abolish the medical and legal departments of that universi ty, and enrich and enlarge its literary and essentific and industrial advantages, than educate physicians there, at the cost of the people, who shall arrogantly claim the privilege of depriving their educators of their inalienable rights.

In Iowa a bill like this has been defeated. In Wisconsin but a month ago, such a measure was indefinitely postponed in the assembly by a large vote. In Massachusetts a like effort of the medical profession has been twice, defeated. In Illinois, where such a law was passed two years ago, a vigorous effort is now being made for its repeal. Will you pass a bill which the intelligence and sense of justice in the people will rebel against? Have you any right, constitutional or moral, to do so My right (or that of any person) to choose my own healing methods, and the right of the person I may employ to be fairly paid no law can take away or interfere with. It is a part of my inalienable rights "to life, liberty and the pursuit of happiness." Re-spectfully, yet frankly, I must, say, I repudiate all such protection as this bill deceitfully proposes.

A protest against the Wisconsin medical aw, laid on the tables of the legislature at Madison this winter, well says: "An estab lished medical monopoly would be like an established system of religion, without tol-eration to other faiths. It would be a step backward in this enlightened age of pro-We want no monopoly in the business of healing the sick."
In the Daily Madison Democrat, Feb. 26,

1879, it was well asked:
"Is there a member of this legislature who could rise in his place, and solemnly declare that he is wiser than the whole body of his constituents, numbering several thousand; that they are so besotted with ignorance, so totally unfit to select proper physicians for themselves and their families, that it becomes imperatively necessary for the legislature to enact and the govern-or to approve a stringent-law, with its pen-alties of fines or imprisonment, for any, save a favored few,—and hence literally compelling all needing medical relief, to apply to this favored class?"

The same writer gives a striking evidence of the bungling cruelty of medical practice and law in England:

and law in England:

"An instance of an arbitrary act compelling the people of England to vaccinate their children, has just been announced. A worthy and observant man, who had lost two of his little ones by the impurities of vaccination, refused to run any further risk in that direction on his remaining children; and is now, in consequence, incarderated in a loathsome prison, and languishing there, for simply refusing to endanger the lives of his family by obeying an unjust and ar-bitrary law."

Able pleas were made before the commit-tee of the Massachusetts legislature. Rev. C. W. Emerson, of Chelsea, a leading cler-gyman, said he "wished to speak to his par-ishioners, who would be cut off from priv-ileges long enjoyed. He thought more cures had been performed outside the medical profession than within it, and believed that certain men had natural gifts, and could prescribe remedies which had succeeded

hen those of the regular school bad falled . The bill grow out of the fact that the people were becoming too intelligent to suit certain physicians who wanted to get rich rapidly. The best diploma in the world was the diploma of success. It was an inhuman bill." A. E. Giles, of Boston, an able lawyer, said: Regular doctors of divinity and licensed preachers have as much legal right to an exclusive oversight of the souls right to an exclusive oversight of the souls of the people, as regular doctors of medi-cine and certified practitioners to a control over their bodies. * * I was myself given up by doctors twenty years ago, to die of consumption, but regained my present health by treatment outside the profes-sion." Mrs. Crafts and Mrs. Ricker protested in behalf of wives and mothers. Such arguments and statements decided

the case, in both these legislatures, and de-

feated the unjust measures proposed.

I trust they may have fike effect with you—if indeed any argument be necessary to convince a body of intelligent legions on so self-evident a matter.

Much more might be said, but this must suffer be nowed and for those whom I

suffice. For myself, and for those whom I represent, I respectfully, but earnestly protest against this bill, its details and its principles, and against any like legislation, and hope and trust that it may share the fate of its predecessors in this state.

GILES B. STEBBINS. Detroit, Mich., March 7th, 1878.

The Doctors Want More Law.

The West Chicago Medical Society have started a measure to enable the "favored class" to add still another burden to the one already laid upon the tax-payers by the State Board of Health. They now ask for still more "legislative protection," as the following will show:

VITAL STATISTICS.

CHICAGO, March 15, 1879. DEAR SIR:-At the last meeting of The West Chicago Medical Society, the resolution given below was discussed and adopted with great unamimity. We hope that you will take an early opportunity to secure its consideration by your local or county medical society, and also by the State Medical Society.

Cal Society.

NORMAN BRIDGE, M. D.,

President, West Chicago Med. Soc'y.

W. T. BELFIELD, M. D.,

Resolved, That in the opinion of The West chicago Medical Society, it is the duty of the State Board of Health to procure an amendment of the law relating to the collection of Vital Statistics, securing the incorporation of those sections of the New Hampshire and Connecticut laws which provide for the compensation of persons who make returns of births and deaths, at the rate of twenty-five cents for each birth or death returned and recorded within the limits of the State.

REASONS FOR THE PASSAGE OF THE AMEND-MENT.

1. The State has no right to compel the services of any one without compensation.

2. The constitution of the State of Illi-2. The constitution of the State of Illi-nois forbids the taking by the State of the property of an individual for any purpose without compensation. Art. II, Sec. 13: "Private property shall not be taken or-damaged for public use without just com-

pensation."

Now the present law requires a physician to use his own stationery, to pay his own postage, and to use his own time-all, valuable property-for the benefit of the State, but allows him no compensation whatever. It even imposes a fine upon him for disobedience in this matter. The whole thing is clearly contrary to the express provision of the Constitution quoted above

3. It may be urged that this requirement involves no greater hardship than is experienced by clergymen, who are compelled to make returns of the marriages by them

4. Nor cast it be justly urged that these statistics are for the benefit of physicians.

* The Government—that is, the people whom government represents,—is the party most largely benefited by the collection of vital statistics; hence the expense of their collection should be defrayed by a tax, bearing equally upon all citizens of the State.

Why not compensate a man for lost time, stationery, etc., in figuring up and paying his taxes? The State certainly cannot compel him to waste his time and means for nothing!

Certainly the members of the Legislature should grant these "favored doctors" all they ask. They have not laws enough yet for their protection; grant them anything they desire; the people have no rights except to be dosed and taxed.

"Lay on McDuff, And damned be he who first cries hold! enough!"

Mr. John R. Robinson, an old resident of this city, having come to Chicago in 1856, and who is well known among the fraternity, by his long connection with railway publications as editor and publisher, has been tendered and has accepted the position of Northern Passenger Agent of the Galveston, Harrisburg and San Antonio Railway, with headquarters in this city. Mr. Robinson has been for the past twenty years connected with the press, and his extensive acquaintance among pastenger and station agents, as well as with the traveling community throughout the Western country, will aid in bringing before the public the advantages and beauties of the road he represents. Many of the towns on the "Sunset Route," are already well known as resorts for the Northerner who wishes to escape the rigors of our Northern climate, and it needs but a little printer's ink well disseminated to make them famous. San Antonio is noted for its freedom from all pulmonary complaints, its atmosphere is as pure and balmy as that of Italy, and the water so clear and sparkling that fishes may be seen sporting at the bottom of deep streams. This city as well as Luling are well known as winter resorts. The climate of the latter city is like that of San Antonio, and in addition to the great value of its waters is the mild and invigorating atmosphere which alone will restore health to a system that has become weakened. Inflammatory rheumatism, indeed, inflammatory diseases of all kinds, yield in the use of its waters.

Myron H. Colony, formerly of Keene, N. H., is perfecting at New Haven a number of warlike inventions, among them being a sub-marine torpedo, and a bomb, both of which are loaded with nitroglycerine, and can be arranged by internal machinery to explode at an appointed time; a rifle, from which one hundred and twenty rounds may be fired more rapidly than from a needle-gun or Winchester rifle, a repeated pressure of the trigger, while the weapon is at the shoulder, being all that is necessary to. discharge it; a gun with thirty-six bores, from which nine hundred rounds can be fired in a very short time; and a singlebarreled gun which is discharged eighty times in succession by one man with slight exertion. Mr. Colony is backed by Dr. J. H. McLean, a St. Louis (Mo.) capitalist, who has donated one hundred thousand dollars to the enterprise. Mr. Colony is the author of "Manomin, a Rythmical Romance of the Great.Rebellion" and the "Minnesota Massacres," through which he was made to suffer, and it is not strange that his fertile genius should turn to the invention of destructive weapons. A few copies of his "Manomin" are yet for sale at this office. Price, \$1.00

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10:10 a m*	Pacific Express	*3:40 p m
9:15 p m+	Omaha and Night Express	17:00 a m
9-15 p m*	Stoux City and Yankton Express	14:50 a m
10:30 a m	Bloux City and Yankton Express Dubuque Express, via Clinton	12.40 p.m
9:15 n m+	Dubuque Express, via Clinton	1740 A TO
5:45 p.m.	Sterling Express.	1. 100 A III
Pulman	Hotel Cars are run through, between	hicago and
Omana, or	the train leaving Chicago at 10:30 a. m	. No other
road runs	hese celebrated cars west of Chicago.	
	FREEPORT LINE.	
7:30 a m*	Maywood Passenger	*7:45 a m
7:30 a m*	Maywood Passenger	*7:15 a m
7:15 & m*	Freeport, Rockford & Dubuque	. *3:10 p m
	Freeport, Bockford & Dubugue	*5:30 a m
12:00 m*	Kimburst Passenger	*1:45 p m
4:00 n m*	Reckford and Fox luver	*10:45 a_m
4:00 p m*	Lake Geneva Express	*10:43 # On
5:15 p.m*	St. Charles and Algin Passenger	*8:45 a m
5:30 p m	Lombard Passenger	*6:45 a m
Auto & ver	mander of a minimal of contract contraction	5 *7:00 pm
		2 1 100 Pr see

6:15 p m* Junction Passenger...... 1 *8:15 a m NOTE.—On the Galena Division a Sunday passenger train will leave Elgin at 7:30 s.m., arriving in Chicago at 10:15 s.m. Returning, will leave Chicago at 1:15 p. m. MILWAUREE DIVISION. Depot corner Canal and Kingle streets.

100 p m; Milwaukee Express. 100 p m; Winnetka Passenger (daily) 110 p m; Milwaukee Night Express (daily). MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT WISCONSIN DIVISION.

500	Depot cor	ner Canal	and Kinzle	streets.	
\$:00 a m;	Green Ba	Express	polla Expre		*4:30 p m
5:30 n m*	Woodst/	ed Minne	apolla Expre		4.00 pm
4:45 p.m*	Fond du l	AC PRESCE	ger		10:45 a m
5:40 p m*	Despiaine	S PARREDE	er	*******	*7:30 a m
9:30 p m*	St. Paul	n Passeng nd Minne	er. spolis Expre		8:19 A III
10:00 a m	LaCrosse	Express.,.	point mape		4:00 p.m
9:00 p m	LaCrosse	Express.;		****	[1:00 a m
9:00 p m+	Winona	nd New U	lm	*******	1300 P III
2:00 p m;	Green Ba	and Mar	lm. quette Exp	·	16:45 A III
"Except Monday.	Sunday.	†Except	Saturday.	#Dally.	(Except

CHICAGO, BOCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. Ticket and fre'ght'office, 56 Clark street, Sherman House.

BLUB ISLAND AND WASHINGTON HEIGHTS. All meals on the Omaha Express are served in dining cars at 75 cents each.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

Leave.

12:30 p m* Kansas City and Denver Past Express.

yia Jacksonville, Ill., and Louisiana.

9:00 a m* Springfield, 8t, Louis and Southern Express, via Main Line.

9:00 a m* Mobile and New Orleans Express.

9:00 a m* Peoria, Burlington and Reckuk Past Express.

9:00 p m: Springfield, 8t, Louis and Texas Past Express, via Main Line.

9:00 p m: Peoria, Rebulus and Burlington.

9:00 a m* Chicago and Paducah R. M. Express.

12:30 p m* Streator, Wenous, Lacon and Washington Express. ton Express.

Jollet and Dwight Accommodation

*S:40 p m

EXPLANATIONS OF BEFFREE COM. Daily excess Except Saturdays. 1Daily. Except Mondays and Sundays. Through Sundays and Sundays and Sundays and Sundays only.