Ernth Genrs no Mask, Bows at no Suman Zhrine, zeeks neither Place nor Speinnen: The only Saks a Pearing.

VOL. XXIII

JNO. C. BUNDY, EDITOR.

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THE VANISHED CHUR-A CHDREAU-PICTURE

After the German.

BY MALCOLM PAYLOR.

'Tis in a forest dense and wild,
Deserted, silent all, and lone;
By human footsteps undefiled;
Save wind or falling leaf, no tone!
Where, by the one who has an ear
For spirit-sounds, low, yet sublime,
At intervals, so silvery-clear,
Is heard a church-bell's solemn chime.

No mind extant does memory hold,
Nor legend-lore pretends to tell,
What day, at first, in time, was toiled,
For orisons that holy bell;
Yet there, on consecrated ground,
Where Silence sleeps and shadows lurch,
Once pilgrims up a pathway wound
To where upstood the now-lost church.

When lone I sought the vanished shrine, And dreamed where man devout had knelt In worship of the One Divine, My passive soul an influence felt: With mind uplifted, heart at rest, Faintly I heard a ringing peal, That as thoughts heavenward left my breast Still plainer on my sense did steal.

My restless spirit soon was bound
By gyves of wondrous melody;
What power o'erwhelming me, so profound,
Is yet a hidden mystery!
It seemed that centuries of time
On Thought's swift pinion backward flew,
And lo! a scene of looks subline
I saw the rifted dark clouds through.

The sun streamed forth a flood of light, The azure sky smiled fair and soft, And there a temple stood upright, And there is temple stood upright,
And reared its regal form aloft;
Methought the clouds upheld it high,
Like arches spanning wide apace;
I saw its spire tower to the sky,
Till lost to view in ether-space.

The bell I heard with swinging scope The air with sweet pulsations thrill; No mortal hand pulled at the rope— The clapper moved by angel-will!
A tide of awe o'er me did come, And lifted me in eestasy, Till stood I neath the lofty-dome, And shook with joy, in upper sky.

The beauties of that temple-nave
The power of lips to tell surpass,
With light and shade on marble pave, Of column dark and painted glass; While sainted forms of martyrs, slain By sword and fire, in holy strife, And virgins white, a vestal train. Came up before me plain as life.

Afire with fervor, dumb with awe, I at the altar-foot knelt low, And, looking up, the roof I saw
With studding gems and jewels aglow;
But, once more lifting up my eyes,
The dome and roof were pushed aside, The veil was torn, and, magic wise, Was Heaven's portal opened wide,

What sights transcendent saw I clear,
Yet held in rapture's hallowed spell;
What glorious music charmed mine ear,
More grand than trump or organ swell—
'Twere vain for tongue to try to speak.
Who would this unknown mystery search,
Let him, in fervent spirit seek,
The spot where stood the vanished church.

## The Psycho-Physiological Sciences.

BY JOSEPH RODES BUCHANAN, M. D.

(From the Popular Science Monthly.)

There has ever been, and probably for another century there will continue to be an "irrepressible conflict" between those whose conceptions of Nature are limited by sensaconceptions of Nature are limited by sensa-tion—who recognize no existence but mat-ter and motion, who trace all that exists to material causes alone—and a very different class of thinkers, who trace causation be-yond matter, who discover causes that are not material (called spiritual), who believe that the Great First Cause (the Unknowable of materialists) is an infinite spiritual power or basis of all things, and who recognize in or basis of all things, and who recognize in man also a spiritual power of which they are conscious, widely different from mat-ter, partaking of the nature of the Divine, and, being a very positive entity—the greatest of all realities to us—destined, in accordance with the doctrine of the persist-ence of force, to a duration analogous to that

To the materialist, who finds in matter "the promise and potency" of all things, there is no higher object of reverence and love than the examples of men and women within his reach; there is no future life to compensate for the wrongs and sufferings of this, the triumph of fraud, or the unmer-ited agonies of disease and poverty; there is no apparent controlling purpose of benevolence or justice in the universe, but only a chance medley of strife, in which strong-handed selfishness is best rewarded, and when "man dies as the dog dies" the ac-count is closed, and the self-imposed mar-tyrdom of the loving hero appears a final

loss and folly.

To the Spiritualist, the universe has a deeper meaning, a nobler destiny. The wisdem of the infinite, which is unutterably beyond his reach, is a consoling reality,

and the little play upon this theatre, the life-struggle of threescore and ten years, is but the beginning, the gestation and birth of a career corresponding to our noblest as-pirations and our faith in the Divine be-

pirations and our faith in the Divine benevolence.

Man has such immeasurable powers of adaptation that a strong moral nature may exist under the gloomiest views of materialism, (which naturally tend to thepessimism of Schopenhaur and Hartmann), and sustain itself by its constitutional energy and buoyancy; but there are millions to whom materialism teaches the daily lesson that to "put money in thy purse" is the chief aim of life, and to riot in sensual pleasure on ill-gotten gain, until the candle burns out, is the best wisdom.

The glow of hope, the removal of anxiety, the exultation of happiness, the enlargement of sympathy and love, which thousands have experienced when they have passed from the dark nescience of materialism to the brilliant certainties of Spirit-

passed from the dark nescience of materialism to the brilliant certainties of Spiritualism, and learned the grandeur of human destiny—whether the change has been effected by emotional eloquence and historical argument in the bosom of the Church, or by scientific investigation and experimental inquiry in pneumatology, or by that direct perception of spiritual existence now enjoyed by a few (and destined to be enjoyed by all when the human race shall have attained maturity of development)—should satisfy any impartial thinker that the diffusion of spiritual knowledge is as noble and practical a form of philanthropy as a good man can labor for.

But, in laboring for these ennobling truths, he encounters a strong resistance in the animal nature of man, in the selfish and depressing character of our daily toils; and in the too great concentration of attention

in the too great concentration of attention upon physical sciences, to the exclusion of those in which a psychic element is found. The study of physical science alone is no better preparation for psychic studies, which employ different faculties, than the study of the counting-house ledger or the supervis-ion of a pork-house would be for the service of Parnassus

A recent publication from Dr. Carpenter, embodying two lectures on psychic subjects (mesmerism, Spiritualism, etc.), presents, in the most offensively exaggerated form, the pragmatic pretention of certain physical scientists to take charge of psychic investigations with an air of more than papal infallibility, and an emphatic notice to all the rest of manking not only that they are inrest of mankind, not only that they are incapable of such investigations, but that their opinions, their testimony, and even their oaths are not entitled to claim a feather's weight before the self-created tri-bunal of which Dr. Carpenter is the authorative mouth-piece.

The magniloquent insolence of such a proclamation would be amusing enough, even if Dr. Carpenter were, as he fancies himself, an expert of great skill; but when himself, an expert of great skill; but when he is dealing with a subject of which he knows far less than thousands of the most enlightened people, far less than many men of science who are his peers in intelligence and his superiors in candor and in philosophic habits of thought, his insolent assumptions of superiority and denial of their claims of recreits and intelligence whenever in converacity and intelligence, whenever in con-flict with his own theories, are all that his most unffiendly opponent could desire in order to demonstrate his utter unfitness for the task he has assumed.

Passing by his ludicrous claims to a boundless superiority over contemporary scientists who do not follow his lead, we may ask whether he has any claims whatever to be recognized as an expert whose opinions on these subjects have any especial value. Emmence as a physiologist does not imply eminence or capacity as a psychologist. It is true, physiology and psychologist. chology are coterminous sciences; but until recently their cultivators have kept as wide apart as the antipodes. Psychology has been prosecuted as if a man never had a body (and ultra-psychologists do not admit that there is a psychologists do not admit that there is a human body or any other material existence whatever), while physiology has been cultivated in the same ultra spirit of nescience, as if a man had no soul. So thoroughly does a feeble or a narrow mind, in fixing its attention on one subject, lose sight of everything else. Dr. Carpenter himself has expressly excluded the soul from the pale of science, which is the next thing to excluding it from cognition, and one of the most recent voluminous and learned American works on physiology excludes it entirely, and substitutes the physical action of the brain, as follows: brain, as follows:

The brain is not, strictly speaking, the organ of the mind, for this statement would imply that the mind exists as a force, independently of the brain; but the mind is produced by the brain-substance" (Flint's "Physiology of Man," Nervous System, p.

Thus physiologists generally regard mind as purely phenomenal—as something hold-ing the same relation to the brain as music to the violin, when the violin plays itself. If the relations of the brain to paralysis or to digestion are under consideration, such physiologists may be recognized as experts; but when its relations to a soul of which they know nothing are under consideration, we may very properly say to them. "We sutor ultra crepidam."

Of course, materialists cannot deny that mental phenomena exist, but to them they are simply the phenomena of matter. Dr.

Carpenter may even admit the existence of a soul beyond the pale of science—a quid-dity as distinct from the real soul as Spen-cer's "Unknowable" is from any conception of a God. Practically speaking, Dr. Carpen-ter is entirely in harmony with other ma-

Men of scientific culture, who have spent a considerable portion of their lives in prac-tical investigation and familiarity with the facts of mesmerism. Spiritualism, and other psycho-physiological sciences, are experts in the highest sense of that term, and can but smile at the insolence of those who, never having made a successful experiment on those joint operations of the soul and on those joint operations of the soul and body which constitute mesmeric, spiritual and other sciences, nevertheless claim, as Dr. Carpenter does, to be recognized as the oracle in matters of which his ignorance is both pitiable and ludicrous, having never, by his own confession, witnessed any of the innumerable facts demonstrating an extramaterial agency, which, during the whole of the present century, have been accumulated and diffused in all civilized countries, and among their foremost thinkers. His position is precisely that of the principal Professor of Philosophy at Padua, who refused to look through Galileo's telescope, and continued to teach the old theories. Nay, far worse; he not only refuses to see Nay, far worse: he not only refuses to see what is open to all men, but, as Horkey wrote what is open to all men, but, as Horkey wrote against Galilee, while refusing all fair investigation, and thus an example to "point a moral" for posterity—an example of the power of "dominant ideas" in a bigot—Dr. Carpenter repeats the same performance amid the higher enlightment of the present age, with a perversity and hostility of purpose which were never surpassed by the blind votaries of Aristotle. And as Horkey detected the trick in Galileo's telescope which made stars by reflected light, Dr. Carpenter too detects fallacies in the experiments of Prof. Crookes, whose temperate and candid reply places him in even a worse and candid reply places him in even a worse position than that of Martin Horkey. (See

Nineteenth Century for July.

In a question of the existence of certain iacis the honest withess who, without possession, investigates and follows up the facts wherever they are visite, is competent to instruct us; but he who carefully avoids coming into close contact with the facts, and while maintaining his mind in undisturbed ignorance, feasts upon second-hand gossip and stale calumnies, which he retails with delight, is hardly entitled even to a nod of recognition among honest in-quirers. When Home was in England, and gentleman of unimpeachable veracity and superior intelligence saw him lifted from the floor by the floor by an entirely invisible power, why would not Dr. Carpenter witness such an occurrence? When Slade was in England, of whom gentlemen of intelligence say that when a pencil was placed between two clean slates fastened together, which were left in full view of spectators in broad daylight lying on the table, messages were written on the inside of the slates, of a highly intelligent and appropriate character, why did Dr. Carpenter, if he possessed the sentiments of honor and love of truth which mankind generally recognize as com-mendable, refuse to make the simple and brief investigation which would have de-termined in an hour whether his theories and stale calumnies had any foundation or

not: The truth is Dr. Carpenter and men of his character care mainly for their own per-sonal infallibility; they seek only the vindication of their own theories, per fas et nefas and do not approach an experimental test unless they are permitted to interfere, and dictate some method of conducting experiments to hinder or delay their progress But when a simple experiment is proposed which cannot be intermeddled with, and which is completely and forever decisive such as the levitation of a table or a man to the ceiling, no one being in contact with the lifted object, or the production of writing upon the interior of two clean slates which the inquirer brings himself, firmly secured together, the pretentions dogmatist is very careful to keep out of reach, no matter how he may be importanted or challenged. He generally fortifies himself with a few contemporary of the second determination to temptuous phrases and a determination to see nothing of the marvelous.

The public that employs and patronizes men of science has a right to expect from them lidelity to truth and vigilance in seeking it—not cunning in evading or skill in calumniating true discoveries, followed by contemptuous neglect when their claims have been demonstrated. Such is the course pursued by some toward all discoveries in which psychic powers are involved There is a fossilized materialism in many minds, which has become a matter of blind feeling, utterly irrespective of facts or science, against which it is vain either to reason or to offer facts. In the last resort the skeptic declares, "I wouldn't believe it if I saw it myself."

Of this vicious state of feeling, producing an incapacity to reason correctly on certain subjects, we need no better example than Dr. Carpenter himself, as exhibited in this brochure of one hundred and fifty-eight pages, the substance of which may be condensed into four propositions. densed into four propositions:

1. History exhibits a great deal of folly, superstition, and ignorance, and a great many preposterous narratives of witchcraft and silly miracles, attested by many witnesses: therefore, in the present enlightened age, human testimony is of no value when it affirms anything out of the usual course

of nature (as observed by Dr. Carpenter), and the scientific testimony of Prof. Crookes and Wallace (reinforced by that of the eminent men and women in Great Britain, France, Germany, Spain, Italy, and the United States, whose numbers and moral and intellectual capacity would outweigh any Royal Society or French Institute), is of no more value than the most fanciful mediaval legends of Catholic saints, which science does not condescend to notice

2. Some individuals can be brought by a

2. Some individuals can be brought by a proper operator into a waking mesmeric condition of passive credulity and obedience of the voice: therefore we should be lieve ferybody liable to this condition, and believing nothing that anybody tells us which is different from the usual course of nature, as Dr. Carpenter understands it.

3. The usual course of nature under our own observation—we beg pardon, Dr. Carpenter's observation—is all of which nature is capable, and no new laws or agencies which Dr Carpenter does not know are to be expected or developed by investigation. Who ever a serts that any such laws or agencies exist, is to be regarded as a liar or a victim of hallucination; and, in fact, the chief phenomena of mesmerism and Spiritualism have been discovered to be cheats.

4. Mesmer advanced certain preposterous

4. Mesmer advanced certain preposterous and unscientific pretensions; certain mesmeric operators have made failures; and Dr. Carpenter affirms that he has several times

Carpenter affirms that he has several times failed to discover any clairvoyance in celebrated clairvoyants, and has detected some pretenders to clairvoyance as imposters: therefore, mesmerism is a delusion.

It is difficult to treat such a mass of absurdity and misstatement with the gravity and courtesy appropriate to scientific discussion. When a dogmatic adult insists on proving to us that the earth is entirely flat, he takes rank as a first-class bore, with Dr. Carpenter; and the only method of disposing effectively of such nuisances is that adopted by Mr. Alfred R. Wallace—a heavy wager to be settled by actual measurement of a portion of the earth's surface. If Dr. Carpenter had courage enough to endure the wager-test, he too might receive his quietus from Mr. Wallace. But there is no hope of that; the large reward offered in England, to any one who will produce cer-tain spiritual phenomena by physical means.

will never be called for. The first proposition may pass for what it is worth. If there are any who agree with Dr. Carpenter in his assumption that the superstitious tales of an ignorant age are as worthy of credence as the elaborate investigations of the most distinguished scientists-men whose testimony would be decisive in any court of justice where life was at stake—it is not worth while to reason with them. The assumption of Dr. Carpenter is slanderous against his distinguished scientific opponents; but its extreme silliness renders it entirely harmless to any but himself. The same argument would destroy the credibility of medical, surgical, and physiological works of to-day, because the medical records of former times contain much that is absurd and incredible much that is absurd and incredible.

The second proposition is but little better than the first. There is an unfortunate development of brain which makes or marks the constitutional and incurable bigot, to whom bigotry is philosophy. The Italian philosophers who denounced Galileo, and the Franch physicians who laughed at Harthe French physicians who laughed at Harvey, were as unsuspicious of their own men-tal defects as Dr. Carpenter. Could any-thing but the blinding impulse of bigotry induce a man of great intelligence, age, and experience, to confound possibility with certainty in this ridiculous manner—to affirm that because certain individuals can be mesmerized in the American manner, wide awake, but passive creatures of the operator's voice, therefore we should consider all men liable to this condition, and treat all testimony that contravenes our opinions of the course of nature as the testimony of helpless mesmeric subjects? By an exact parity of reasoning we may say certain individuals in every community have committed as might commit murder there. mitted, or might commit, murder: therefore, whenever we find any one dead, and do not know how he died, we may assume that the men or women who were in his vicinity murdered him.

But suppose Dr. Carpenter should witness a case of levitation, and have the honesty to report what he saw, shall we then hold him to be either a mesmerized dupe or a confederate knave—which would he pre-fer to be called? Dr. Carpenter may be sincere, but he speaks quite reverentially of the scriptures, although by his own declarations he must regard their miracles as shams which had never been exposed by a learned expert; and their spiritual phenomena, so analogous to those of the present day, as base impostures.

day, as base impostures.

The third proposition, considered as a work of art, is an ingenious compound of evil, on which his satanic majesty might smile in grim approbation. Dr. Carpenter's language is as follows: "My contention is, that where apparent departures from them (the laws of nature) take place through human instrumentality, we are justified in assuming in the first instance either fraudulent deception, or unintentional self-deception, or both combined—until the absence of either shall have been proved by every conceivable test that the sagacity of skeptical experts can devise."

experts can devise."
As for himself, he affirms that he has no other theory to support than that of the well-ascertained laws of nature; and fur-

ther, that it is quite legitimate for the inquirer to enter upon this study with that prepossession in-favor of the ascertained and universally-admitted laws of nature which believers in Spiritualism make it a reproach against men of science that they entertain.

If this be a true and honest statement of the case, there is no case in court for dis-cussion: Dr. Carpenter is a philosopher, and the Spiritualists are hopeless fools. By and the Spiritualists are hopeless fools. By what muddled process of thought he could bring himself to make such a statement, we need not inquire. There is not a scientific Spiritualist who would not repudiate the statement as calumnious. If the laws of nature can be violated, there is no absurdity or chimera which is not admissible; but instead of believing this possible, Spiritualists are the foremost of all men in insisting on the universal inviolability of all the laws of nature, extending their infrangible power not only over all physical phenomena, but throughout the equally extensive psychic realm (in spite of all metaphysical speculations to the contrary)—an extension which Dr. Carpenter has not affirmed himwhich Dr. Carpenter has not affirmed him-

Dr. Carpenter presumes that liberal thinkers must be at war with the laws of nature, because he thinks those laws incompatible with the new phenomena. The obfuscation of his mind is the same which has characterized narrow-minded bigots in all ages. The narrow-minded man cannot conceive two widely different truths at once and perceive their harmonies; he adopts one with zeal, and rejects the other firmly, bewith zeal, and rejects the other firmly, be-cause he thinks them incompatible. Narrow-minded men of course, bitter partisans, and the great majority of mankind from defective brains and irrational education, see only one aspect of truth and reject all oth-

Dr. Carpenter sees no truth in mesmerism and Baron Dupotet sees no reliable truth in medicine; Hahnemann rejected the entire accumulations of allopathy, and the old school indignantly rejected Halmemann's discoveries as popertities. A dector who administers three grain pills will not tolerate homeopathic pellets; and he who has discovered that infinitesimals will cure is often equally intolerant of the three-grain pills; and so they call each other quacks and impostors, in the same spirit in which Dr. Carpenter assails those who see more of the truth than himself, and are equally interested in psychic and physical facts. How long shall it be before the "survival of the fittest," or the improvement of education, shall give us a generation with brains enough to entertain two ideas at once?

The difficulty of Dr. Carpenter and arother narrow-minded people lies in the poverty of their conceptions. They have no idea that it is possible for no idea that it is possible for Nature to show her powers in any new way to which they are accustomed. Hence, the ascent of a balloon seemed miraculous to the ignorant peasants, who took it for the work of the devil; and the formation of a solid block of ice from water was a similar violation of Nature's laws to the Asiatic despot, who felt justified in treating the traveler as a liar who told him of it. Had Dr. Carpenter been his prime-minister, the traveler might have fared worse.

There is no better evidence of philosophic imbecility than a sentiment of the all-sufficiency of our present meagre knowledge of Nature. The proposition of Dr. Carpenter that all new, marvelous facts shall be treated as impossibilities, and the witnesses who, without any other motive than the love of truth, attest them at the expense of their own popularity, shall be treated as impostors (which means, made personally infancous and consigned to the mercies of antiquated laws) embodies all the impulses of quated laws), embodies all the impulses of stolid ignorance and malignity which have in past ages warred against science and innovation by prisons and by death-pen-

Every great discoverer introduces some-thing to human knowledge different from the usual understanding of Nature, and is, therefore, by the Carpenterian rule, a fit subject for persecution. The rigorous ap-plication of this principle would check progress by a war upon the greatest berefactors of mankind—those who lead them into essentially new ideas of Nature. The rule is therefore thoroughly satanic in its moral aspect, while in its intellectual character it is thoroughly stolid, being a declaration of war against the increase of knowledge in certain directions forbidden by the bull of the materialistic pope.

Considered as an appeal to that great tribunal, the public, this little volume is an extraordinary piece of insolence—what would be called at any judicial tribunal a flagrant contempt of court, entitling the applicant to summary dismissal and punishment. Dr. Carpenter not only pronounces the public, to whom his book is an appeal, incompetent to decide, virtually telling incompetent to decide, virtually telling every reader that he has no right to an opinion on what he has seen until Dr. Carpenter (or some one whom he recognizes as a colleague) has told him what to think: but he assumes, like a "border-ruffian." to expel every witness from court who testifies differently from himself. No matter how pure the character, or how lofty the intelligence, if they disagree with him they are falsifiers; but, as to all who agree, their testimony is valuable, no matter how contemptible its source.

To be Continued.

## IS THERE A CONFLICT

BETWEEN

DARWINISM AND SPIRITUALISM!

By William Ennette Coleman.

FRENCH SCIENTISTS

or nearly one-half. This corresponds, as regards nationality, with the general proportion of scientific anti-Darwinians; as it is an evident truth, that a smaller percentage of the scientific minds of France are favorable to Darwinism than of any other country. Probably six-fourteenths of the anti-Darwinian scientists may be found in France. The reasons therefor are several.

First.—We know that the French nation are, above all others, vainglorious, with the most extravagant ideas concerning the unrivaled superiority of France as a nation and themselves as a people to all other nations and peoples of the globe. Darwin is an Englishman, and the nation most generally accepting Darwinism is the German; which nations, the English and German, are, we know, very repugnant to Frenchmen, the German especially at this time. Had Darwin been a Frenchman, we should probably have seen his countrymen enthusiastic in support of evolution; but emanating from an Englishman, and warmly received by the Germans, they largely give it the cold shoulder.

Second.—The great scientist of France is Cuvier,—
of him they boast (and with truth), on account of his
masterly achievements in zoology and paleontology.
Cuvier was a pronounced anti-evolutionist,—what
would now be called an anti-Darwinian,—hence the
scientific world of France, clinging to Cuvier as their
national representative, necessarily oppose Darwinism.

Third.—The whole tendency of scientific research in France of late years has been in the direction of the collection and classification of facts in special departments of knowledge, in opposition to the spirit of generalization; and regarding Darwinism as a mere system of generalizations, they have rejected it. So thinking, when Darwin's name was presented for admission as a member of the French Academy of Science, shameful to relate and to the lasting disgrace of French scientists, it was rejected. This exhibition of national prejudice and shallow, unreasoning spite, is of a piece with the recent hissing in Paris of the great German composer, Wagner, confessedly one of the finest maestres now living; but being a German, French pride and vainglory could not brook his appearance in their capital city.

Nearly one-half of Mr. Peebles' famous anti-Darwinians are thus accounted for:—with respect, however, to one of the six, Gratiolet, it is well to remark, that his objections to evolution are now antiquated, as further researches in comparative anatomy and physiology, upon which Gratiolet's objections were founded, have completely disproved many of his most important arguments and theories; and, as Prof. Huxley remarks, no doubt Gratiolet "would have been the first to admit the insufficiency of his data, had he lived to profit by the advance of inquiry."

Despite the fact that a large preponderance of French scientists are not favorable thereto, a respectable minority, however, of independent thinkers, comprising such eminent names as Pouchet, de Candolle, Papillon, de Cazelle, St. Hilaire, Taine, Laurillard, Ribot, Rafinesque, d'Halloy, Clapavede, Naudin, Lecoq, Burdoch, Fries, St. Vincent, Poiret, and Mortillet, have taken their stand as defenders of Darwinian principles of evolution.

## GERMAN SCIENTISTS.

Among the illustrious fourteen names of Peebles, I note two, "Bauch, Weker, and their school," that indicate a Teutonic nationality. I must confess, however, that I am in complete ignorance of who "Bauch, Weker, and their school" are.

Helmholtz and Sachs I know, and Gegenbaur and Von Baer I know; but who are "Bauch, Weker, and their school"? A vigorous search of various cyclopedias and biographical dictionaries fails to throw the faintest light upon the attainments or the antecedents of "Bauch, Weker, and their school." "Their school" is manifestly so obscure and unimportant that but little is known of it, except by fervent anti-evolutionists anxious to rake up the names of every fifth-rate scientific man, living no matter how far back in the past, that has ever opposed the modern gospel of the derivational ascension of species and races.

Instead of these two unknowns, why were not some of the really noted and distinguished savants of Germany mentioned, with fame world-wide, spanning both continents? Verily, because they are, one and all, Darwinians; scarcely a single scientist of Germany of any note being opposed to Darwinism to-day. This is evidenced by the fact, that, a few years since, at the annual meeting of the Natural Philosophers of Germany (its National Scientific Association), Professor Helmholtz proposed that a vote by roll-call be taken upon the status of each member upon the subject of Darwinism; which being done, not a single vote was recorded against Darwinism, the vote being unanimous therefor. Where were "Bauch, Weker, and their school"? At the National Convention of the Scientists of Germany, B., W., & Co., if of any standing, should have been present; but, if present; they must have embraced Darwinism, or else were ashamed to place themselves on record against it, owing to the over whelming odds against them.

Among the more noted Teutonic Darwinians may be seen such names as Haeckel, Helmholtz, Von Baer, Gegenbaur, Vogt, Sachs, Moleschott, Schmidt, Bois-Reymond, Wundt, A. Mueller, Allman, Role, Braubach, Vetter, Fritz Mueller, Schleicher, Baumgaertner, H. Mueller, Schaafhausen, Brehm, Buechner, Von Buch, Unger, Wagner, Keyserling, Schvarcz, and Jaeger. These, I think, will probably offset the renowned "Bauch, Weker, and their school."

## English scientists—owen.

Three English scientific men are named as anti-Darwinian: Owen, Thomson, and Argyll. With regard to Prof. Owen, it may be said, that he has indulged in such "shilly-shally statements and slip-shod logic" upon the question of natural selection, that it has been a difficult task to place him. In several of his writings he used language which any one would take as plainly endorsing Darwinism; yet when charged therewith, he strenuously denied it, proclaiming his anti-Darwinism. Upon this point we find Darwin remarking, "It is consolatoryito me that others find Professor Owen's controversial writings as difficult to understand to and reeducile with each other, as I do."-Origin of Species, 1877, page XVIII. The following citations from his more recent utterances clearly indicate, however, his renunciation of his anti-Darwinism, and his present acceptance of the derivational origin of species:-"The result of extensive, patient, and unbiased inductive research has swayed me in rejecting the principle of direct, or mirsculous creation, and in recognizing a natural law as operative in the production of species in orderly succession and progression." "I deem an in-

nate tendency to deviate from parental type, operating through periods of adequate duration, to be the most probable nature or way whereby species have been derived one from the other."—American Journal of Science, Vol. 47, No. 189. These are undoubtedly Darwinian principles, all must admit. So much for Owen.

#### SIR WILLIAM THOMSON.

As regards Sir William Thomson, it will suffice to remark, that he is the author of the far-fetched and shallow "moss-covered fragment" theory of creation on this planet. In order to solve the great problem of the origin of life on earth, he advanced the hypothesis. that a moss-covered fragment from some other planet fell upon our globe, from which fragment life was instituted in the world. If this theory be true, evolution necessarily follows: as, if all life sprung from the few seeds and germs brought to the earth by this fragment, all higher forms must have been evolved from the few original forms produced from the fragment. By this reckening, Thompson would be a thorough Darwinian; but, as he is ranked as an opponent thereof, we presume he has abandoned his interplanetary theory of creation. Moreover, if the introduction of life on earth was so vast a problem, that, to solve it, Thomson was forced to bring life into it from another planet, did that lessen the difficulty of the origin of life in any manner? as the question at once arises. Whence did that other planet derive its life? and if from another planet, whence did the original planet derive it? The question of the origin of life remains the same, whether on our earth or transferred to some planet or world remote in space and time; and it seems aspecies of intellectual cowardice on Thompson's part to shirk it in the preposterous manner proposed by him. So much for Thompson.

#### ARGYLL—BIBLE-CHRISTIAN ECIENTISTS.

With respect to Argyll, who is an able and candid scientific writer, it may be remarked, that he is only a partial anti-Darwinian at best, and could readily accept Darwinism on the whole without doing very great violence to his existing opinions and writings. His anti-Darwinism is due solely to theological prejudice, he being a devoted Christian, zealously faithful to the revealed word as it is in Jesus Christ; indeed, I desire to call very particular attention to the circumstance, that all the anti-Darwinians alluded to by Pecbles are opposed thereto on religious grounds,-theological bias accounting for their antagonism to the evolution of man. Believing in the biblical myths of Adam's creation and fall, they, per consequence, reject Wallace's and Darwin's animal origin of man. A weighty argument truly for a Spiritualist to urge to Spiritualists as a reason for rejecting Darwinism!—the opposition thereto of a number of prejudiced Christian fossils, believers in special creation, the trinity, the fall of man, an eternal hell, and Bible-infallibility. These Christian zealots, believing the absurdities just mentioned, fail to accept Darwinism, because the Bible asserts, that God made Adam out of mud and Eve out of a rib; ergo, rational Spiritualists, disbelievers in all these fanciful, biblical legends, must reject Darwinism, and believe in special creation or some similar absurdity! When Peebles can produce à non-Christian scientist, untrammeled by biblical prepossession, free from all creedal subserviency, who rejects Darwinism, it will then be time enough to examine his arguments: but while he produces none but biblical believers as objectors to evolution, it is useless to waste time with their speculations and imaginings; their science being forced, on all occasions, to bend to their biblical views, which with them are paramount. Do, then, Bro. Peebles, give us somehing from antichristian, antibiblical opponents of Darwinism-if you can find any!

## PROMINENT ENGLISH DARWINIANS.

In contrast to the three English anti-Darwinians aboye, I invite attention to the following list of famed savants and thinkers,—each noted in his specific field of scientific culture, their works being the standards upon the subjects treated,-all of whom are Darwinians. Herbert Spencer, the most profound thinker of the age: Tyndall and Huxley, pre-eminent as physicists and naturalists; Lyell, prince of geologists; Lubbock, anthropologist and archeologist; Bain, psychologist; J. Stuart Mill, philosopher and political economist; Tylor, ethnologist and paleontologist; Jevons, logician, etc.; Lewes, psychologist: Dr. Hooker, naturalist: Proctor. astronomer; Galton, famous writer upon heredity: Bagehot and Cairnes, political economists; Bastian, physicist and naturalist: Maudesly, mental pathologist: Profs. Fawcett, Allen Thomson, and Clifford; Wallace and Darwin, naturalists; and Messrs, Grant, Matthew, Freke, Baden Powell, Mackie, Salter, Rupert Jones, Hutton Knox, Burke, King, and Blake. These men are, mostly, leaders in science and philosophy in England to-day, their names being as household words in all cultivated circles. Surely these can balance the three Bible Christians brought forward by Peebles.

## American scientists—Prof. Dawson.

Mr. Peebles submits the names of three American anti-Darwinian scientists: Dawson, Dana, and Winchell,—three as deeply-ingrained, dyed-in-the-wool, Bible-infallibility, vicarious-atonement Christians as can be found anywhere. Professor Dawson, however, is the most bigoted of the three,—indeed, of all Christian dogmatists found in the ranks of science, Dawson is, probably, the most inveterate, the most prejudiced, the most biased. He is a special pleader for special creation, attacking evolution and Darwinism flercely; besides, is the author of several volumes seeking to harmonize the Bible and modern science geologically and otherwise.

Mr. P. quotes nothing from Dana or Winchell; but he flings at us a foolish statement of Dawson, endorsed by Peebles, about Darwinism dying out, and men pointing at it in derision, wendering they could have ever believed it. Peebles neglected, however, to quote from Dawson that which he desires to establish in lieu of Darwinism; special miraculous creation, by the Jewish God Yahveh Adonai, of Adam and Eve, six thousand years ago! Cannot some better authority against Darwinism be found in America, than the trebly-Christianized bosh of Dawson?

## DR. SLADE.

We are in receipt of a letter from Dr. Henry Slade, dated "The Hague, Holland, 10th May," in which he definitely announces his acceptance of an invitation, formerly sent to him, to visit Melbourne immediately after the fulfillment of his Russian engagement. In reference to the latter, however, he intimates the probability of the Russian war interfering with its fulfillment, in which case he would be prepared to leave Holland en route for Melbourne, before the end of October. Dr. Slade is one of the most gifted and reliable mediums living, and to those who imagine that the Bowstreet conviction was the result of fraud or trickery on his part, we would recommend the perusal of "The Slade Trial and its Lessons," by the Rev. Stainton-Moses, M. A.—Harbinger of Light, Melbourne.

#### PROF. B. P. UNDERWOOD'S REPLY.

MR. EDITOR:—In the JOURNAL of September 1st appears an editorial, criticising quite vigorously some views on "Life and its Adaptations," presented in a lecture given by me some months ago, and a portion of which, as reported, was published in a recent number of the same paper. Having read this editorial with considerable interest, and believing some of the statements therein, which are offered as objections to my positions, are fallscious, I will, with your permission, give it some notice from a materialistic stand-point.

The JOURNAL says: "No man can despise philosophy without in his turn philosophizing in the very act.

The JOURNAL says: "No man can despise philosophy without in his turn philosophizing in the very act. Those Materialists who imagine that their views are in no way a product of philosophical speculation, but are a pure result of experience, of sound common sense-and of physical science are greatly mistaken."

I quote this sentence to approve it. Why was it made part of a criticism of my position? I certainly do not despise philosophy; Materialism and philosophy go hand in hand. I turn to the first page of Lange's prefound and learned work—"History of Materialism"—and find the first sentence runs thus: "Materialism is as old as philosophy, but not older." In a note the author says this sentence is directed against "those Materialists who in their turn despise all philosophy, and imagine that their views are in no way a product of philosophical speculation, but are a pure result of experience, of sound common sense and of physical science;" a passage between which and that quoted from the Jouenal, there is a remarkable coincidence both in thought and phraseology! Let me quote one more sentence from Lange: "The first attempts to escape from these contradictions [of Dualism] to conceive the world as a unity, and to rise above the vulgar errors of the senses, lead directly into the sphere of philosophy, and amongst these first attempts Materialism has its place."

In reply to my statement that, "Life, we have reason to believe is a form of material activity," the Journal says: "Now we have quite as much reason to affirm that all material activity is a form of life." Is this true? Material activity is involved, in the

Is this true? Material activity is involved in the very conception of matter. From the pebble to the planet, everything is in motion. The Journal will not claim that there is reason for believing there ever was a time when the substance of our globe, or of other worlds was not in a state of material activity. It prevailed when the earth was a globe of fire—when the solar water was a pebulous mass.

solar system was a nebulous mass.
What we call life has been evolved from pre-existent conditions; conditions that existed before animals or planets appeared. But matter at that time and before was in motion. Now since there is no evidence of a beginning of material activity; and since what we call life has been developed on this globe, which once, from centre to circumference was in a fiery, liquid state, and since life is some kind of an activity and is always seen in connection with some form of matter, the statement that life is "a form of material activity," seems to be sustained both by observation and correct reasoning. Material activity exists when there is no life, in the flery world—in the nebulous cloud. Why then say that "material activity is a form of life"? Why make the lesser include the greater, the special include the general? To say that there is a life everywhere, in the stone, in the diamond, in the burning charcoal, is to attach to the word a meaning not warranted by its connotations and contrary to common usage and recogniz-ed biological definitions. That what is called life, as manifested by animal and planet, is a form of material activity, is, at least, an intelligible statement. But to declare that life—which requires organism and environment, for it is utterly inconceivable without these two factors-is something of which all the manifold activities of matter are forms, is to make a statement which is not only unsustained by facts and analogies and utterly incapable of proof, but to me, at least, absolutely unintelligible.

The JOURNAL says: "According to Carlyle, the Prussian king, Frederick the Great, could not regard with patience, the dogmatism that would teach Atheism. 'For,' he said, 'it was flatly inconceivable that intellect and moral emotion could have been put into him by an entity that had none of its own."

The "Prussian king" is quoted, I presume, not because he is regarded as an authority in biological or psychological science, but because in the remark ascribed to him the Journal finds its own view briefly and pointedly expressed. The statement is founded on the popular error that effects must resemble their causes, that whatever is found in an effect must have existed previously in its cause; then life and thought on this globe imply life and thought in a cause that produced them. So said Frederick; so claims

the Journal.

Why not carry out the principle and say that calomel contains paralysis, and is like it, because this disease in man is caused by it; that man is a ticking animal because the watch, a mechanical production of which he is the cause, ticks; that—to use Mill's illustration—there must be pepper in the cook because there is pep-

per in the soup made by the cook.

What we call effects may have no resemblance to what we call causes. There may be in a resultant, qualities not manifested by any of its components; in other words, a substance may possess properties not exhibited by any of its constituent substances. Indeed new properties result from every chemical synthesis, oxygen and hydrogen gas united in certain proportions give us water—a transparent liquid which extinguishes combustion; yet oxygen enables bodies to burn with great brilliancy, while hydrogen is one of the most inflammable substances in Nature. Carbon and hydrogen are odorless, but when united they produce our choicest perfumes. Hydrogen and nitrogen are mild and scentless, but united they form ammonia, which is extremely pungent. Chlorine, a poisonous, suffocating gas, combined with a silvery metal, give rise to the salt we use on our tables.

Now why deny that carbon, hydrogen, nitrogen and oxygen, when brought into juxtaposition, under favorable condition, unite by virtue of their inherent properties and produce living protoplasm? What if it does manufest properties not seen in its constituent elements uncombined? Inexplicable it may be, but not more so than the fact that other compounds manifest properties not displayed by their constituents. Nor is our position affected by the question whether we have been able to produce in the laboratory, the group of conditions requisite for the formation of living matter from the elements with which we are familiar. When we see there is no parity whatever between the properties of the components and the properties of the resultant in chemical synthesis with which we are acquainted, why urge the absence of such parity between living matter and non-living matter as proof that, in the production of life, on the globe there has been something more than the material elements and something essentially different from them? If com-bination of material elements, under certain conditions have given rise to the properties of protoplasm, why should we have recourse to something outside of mat-ter to explain the properties and qualities of the more complex organism—even the consciousness and thought of man. Thus much in reply to the quoted remark of the "Prussian king," the petulant tone and unphilo-sophical spirit of which I do not stop to notice.

Again, "Seeing that life is always antecedent to organization, there can be no such thing as a gradual transition from matter to thought, unless we invest matter with spiritual properties."

As a matter of fact life is always associated with matter, and always corresponds in complexity with the complexity of material structure. Life is never "antecedent" to the combination of elements which manifest vital phenomena.

The phrase "transition from matter to thought" is a loose one, and fails to state accurately the materialistic position. It implies that thought is an entily, a substance to which matter may be changed, whereas thought is an abstract term, generalizing certain processes, and presupposes a physical basis, something that thinks, as the words beauty, virtue and goodness generalize certain conditions and involve the conception of something that is beautiful, virtuous and good. There can be no transition from the substance of a thing to its processes or qualities. There can be no transition from the substance of a

Wal means to declare there can be "no such thing as a gradual transition" from matter without thought to matter capable of thinking, I must, in the absence of evidence of argument to sustain the statement, pronounce it sheer assumption.

I hold, on the contrary, with Virchow that "a part of the sum total of matter emerges from time to time out of the usual course of its motions into special chemico-organic combinations, and after having for a while continued therein returns again to the general modes

continued therein returns again to the general modes of motion." And there is reason for believing that this change has been by "gradual transition." We may reasonably maintain with Herbert Spencer that "every kind of being is conceived as a product of modification wrought by insensible gradation on a pre-existent kind of being, and this holds as fully of the supposed as a constant of the supposed as a sense of the suppos posed commencement of organic life as of all subsequent development of organic life." Proceeding from the lower to the higher organic forms, from the struc-tureless clots of albuminous carbon to the most complex organisms. I find no force that may not, that probably does not, have its correlative in the material world. It is but recently any attempt has been made to apply the convertibility and persistence of force— itself but a recent discovery—to the intricate problems of sensation and thought, yet it seems to point unmistakably, as Huxley remarks of the progress of science in general, " to the extension of the province of what we call matter and causation and the concomitant gradual banishment from all regions of human thought of what we call spirit and spontaneity." "I believe," says the distinguished writer—whom I may be permitted to quote here, not as an authority, but to express my own views—"I believe we shall sooner or later arrive at a mechanical equivalent of consciousness, just as we have arrived at a mechanical equivalent of heat." But it is said we "invest matter with spiritual prop-

erties." I, on the contrary, am of the opinion that theologians and some Spiritualists divest matter, in
thought, of its noblest powers and capacities in order
to enhance the greatness of a being who is supposed to
act through it. In their estimation it is inert, powerless, contemptible unless stirred like the fabled pool of
Bethesda, by the potent touch of a Divine Spirit. Let
them restore to it the powers of which it has been
robbed in order to enrich a being whose glory has ever
been at the cost of the world and humanity, and possibly they will see less reason for maligning it. They
may then be able to see in it "the power and potency
of every form and quality of life." It will no longer
be mere dirt. They will see in it all those elements
and forces which, in their ever-varying forms, become
not only the air they breathe, the water they drink and
the food which hunger craves; not only the amethyst
and diamond, the violet, lily and rose-bud, but the ruby
lip, the love-lit eye and the majestic brain with all its

wondrous capacities and powers.

To assume that matter is incapable of manifesting vital phenomena, when it is always associated with, if not the cause of such phenomena, and then to assume that life and thought are the properties of spirit, the existence of which is also assumed, are not very satisfactory to one with whom conclusions, based upon induction, are of more value and validity than mere a artist opinions.

"The strict Materialist, we are told, must not be permitted to start with taking matter for granted, for he has no logical right to do this."

has no logical right to do this."

The existence of an external world is a fact of feeling woven into consciousness. It is below all proof. It can not be made more clear by logic. It can not be disputed without a violation of the first principles of thought. What the external world is, how much of what we see and feel is due to the colorings of our consciousness, how much belongs to the outer world and how much to the reaction of the organism, it is impossible to determine. That we have a right to take matter for granted is evident from the fact we can not pos-

sibly help believing in its existence.

But "matter is known to us in the second place only:

our first knowledge is of mind."
A correct statement, according to my view, would be that we know matter only through consciousness. But of what are we conscious? Of mind considered as an entity, an existence per sef By no means, we are conscious of feeling, perceiving, thinking, etc. What it is that feels, perceives and thinks, whether it be matter or "spirit," is not revealed by consciousness. It will not do to assume that that which feels and thinks is distinct or different from matter, then name it "Mind" and infer that matter is known to us "in the second place only." The fallacy of such reasoning is very evident.

The question is asked, "How do I know that either death or suffering is an absolute and unrecompensed evil to the brute or to the human being?"

Suffering and torture exist now and have existed through countless ages. This fact can not be blotted out; this cruelty can not be made less by any amount of happiness in the future. Looking through the sunny Claude Lorraine glass of Optimism, at the world with its scenes of carnage, misery and distress, will not make the pain and evil any the less. If animals devour one another in the bloody battle of life, if murderous death is ever on the earth, in the ocean and in the air, if par-asites prey upon higher animals, if drought and swarms of insects destroy our crops and rob us of the fruits of our patient toil, if the storm sinks the ship with its freight of humanity beneath the remorseless waves, if the volcano drives man from the most inviting spot of earth, and the globe itself opens its pitiless jaws and erushes thousands to death, if malaria poisons the air, if pestilence prevails, if patriots pine in dungeous, and martyrs expire amidst flames, if the mother weeks over the dead body of her babe, or dies herself in the pangs of maternity, if the world is filled with cruelty and crime and suffering now, and has been in the past, in order to prevent even a worse condition in the future. order to prevent even a worse condition in the future, or because a higher state can be reached only by ages of torture on this globe, and this is all directed by a being who is doing the best he can, then let us admit the horrible fact, and pity the weakness and folly of a being who can do no better. But let us not blind our eyes to the fact that evil, terrible evil, exists. "There is blood upon the handstill, and all the perfume of Arabia will not sweeten it." A being having the power, would prevent suffering, if he were good. The father punishes his child only because he, in his weakness and ignoes his child only because he, in his weakness and ignorance, is unable to make him better without the infliction of pain. Is God reduced to this necessity? Thus much even on the assumption of a future state not only for man, but for every animal that has been cruelly treated by man from the potato-bug and grasshopper to the dog and horse,—for every living thing that has experienced pain and the pang of death, from the smallest parasite to the largest monsters that have walked the earth.

The fact that millions of germs and eggs perish without development, is mot by the remark that, "For all we know the life principle or the spiritual principle (call it what you please) that originated the eggs, may be conserved in reservoirs, of which a Supreme Intelligence may have the control." In sober earnestness is this anything more than a mere supposition? Or does it help the Theist out of the difficulty?

Why introduce into the material world a million eggs only to leave her a dozen for development? Why cause some of them to be partially developed, some almost wholly developed into living creatures before taking them back into the spiritual "reservoirs?" Why allow some of them to become completely formed, with instinctive love of life, only to deprive them of existence in the material world?

Again, "In order to say that God's permission of evil is a proof either of imbeelity or of cruelty, we ought to be able to take in at a glance the eternal and the infinite."

I say with John Stuart Mill, "If in ascribing goodness to God I do not mean what I mean by goodness, if I do not mean the goodness of which I have some knowledge, but an incomprehensible attribute of an incomprehensible substance, which for aught I know, may be a totally different quality from that which I love and venerate—what do I mean by calling it goodness? and what reason have I for venerating it? To say that God's goodness may be different in kind from man's goodness, what is it but saying, with a slight change of phraseology, that God may possibly not be good." I say with Mill, "I will call no being good who is not what I mean when I apply that epithet to my fellow-creatures." I hold further with Prof. Piake,

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That it is impossible to call that being good, who, existing prior to the phenomena universe, and creating it out of the plent-tude of infinite power and foreknowledge, endowed it with such properties that its moral and material development must inevitably be attended by the misery of untold millions of sentient creatures for whose existence their Creator is ultimately alone responsible.

But rejecting the theory of a Supreme Intelligence, and recognizing that the earth and all its forms are an evolution without and all its forms are an evolution without any design. I see in nature no intentional cruelty, and I can accept the fact that many of the greatest evils that afflict man have been means by which his advancement has been promoted. I am not under the necessity of supposing that evils which the whole enlightened world would gladly remove if possible, exist by the decree of a being who in the twinkling of an eye could extinguish all pain and destroy all wrong, and bring peace to every aching heart.

peace to every aching heart.
"In Spiritualism," says the Journal,
"lies the solvent of all his—Underwood's—
difficulties; and no man can patiently and fairly investigate its phenomena without learning that these are substantially true.

Without offering here any comments on the claims of Spiritualism, I will only say that I have an extensive acquaintance among Spiritualists and am familiar with much of their best literature. I know that a very large number of Spiritualists, includ-ing some representative minds, are as un-able to reconcile the facts and phenomena of nature with the existence of Deity and have as little belief in such a Being, or of design in the universe, as myself. That Spiritualism—even if true as to the existence of man after death—solves problems that have been and yet are subject of pro-found thought and earnest discussion among

the breadest and deepest thinkers, I must be permitted to doubt.

The length of this communication adminishes me to lay down my ven. Recognizing your ability and admiring your liberality, while differing widely from you on some subjects, I remain, very respectfully yours,

Thornwite Mass

Thorndike, Mass.

#### Spiritual Convention of Western New York.

A quarterly session of the Western New A quarterly session of the Western New York Spiritualists' Association, was held in Lockport, August third, fourth and fifth, which was opened at two P. M., Friday, by holding a public circle in the Hall. The gifted trance speaker, Mrs. E. L. Watson spoke under spirit control for half an hour. In the evening, the meeting was called to order by Seaver, and the veteran, Geo. W. Winslow, of Kalamazoo, Michigan, was chosen Presiof Kalamazoo, Michigan, was chosen President; besides whom, Mrs. E. C. Woodruff, Mrs. E. L. Watson and Mrs. Gardner participated in the meeting. Mrs. Gardner spoke under the control of Robert Dale Owen.

At the election of permanent officers, D. M. Pettingell, Esq., was chosen President, and G. W. Taylor, Vice President. Mrs. Sa-

and G. W. Taylor, Vice President. Mrs. Sarah A. Burtis, Secretary.

The principal speakers were George W. Taylor, Mrs. E. L. Watson, J. H. Seaver, Mrs. Gardner, Mrs. E. C. Woodruff, Mr. Winslow, Joseph Walker, J. D. Buckland and others. The discourses were soul-stirring, and, coming as they did from the true spirit sources, could not fail to sink deep into the minds of all who listened to them. The meetings were enlivened by sweet music discoursed by Mrs. Goodman and the Clark choir from Yates. After passing resulutions of thanks to the officers, musicians,

s: lutions of thanks to the officers, musicians, citizens of Lockport and their inspiring guardians, they adjourned to meet in the same place Friday, the second of November

#### Convention of Spiritualists at Fowlerville, Livingston county, Michigan.

One of the most successful of the season of meetings held under the auspices of the Michigan Association of Spiritualists, commenced at Fowlerville, on Friday evening, August 31st, closing Sunday, September 2d. The meeting was opened by Rev. T. H. Stewart, agent of the State Association. Mr. C. T. Powers, of Fowlerville, was chosen President of the meeting, and Mrs. Mary C. Gale, of Byron, Shiawassee county, Secretary. Lecturers present, Hon. S. B. McCracken, Prof. A. B. Spinney, Rev. T. H. Stewart, and Mrs. McCain, clairvoyant physician. Fowlerville is a village of about twelve hundred inhabitants, about twenty-five miles east of the State Capital, on the line of the Detroit and Lansing and Northern Rail Road. The meeting in all respects has been an entire success. Saturday and Sunday evenings, the Hall was closely packed. There are a num-ber of active, earnest and influential Spiritualists in the village, and a goodly number have been present from neighboring villages and surrounding country. A considerable portion of the audience, however, has been made up of resident members of the orthodox churches, who have been most attentive, interested and respectful listeners, and upon whom a decided impression has been made. An orthodox minister interrogated some of the speakers, and afterwards ac-knowledged his belief in the fact of spirit communion. The choir was composed equally of Spiritualists and adherents of the orthodox faith, and added interest to the meetings. The entire occasion in fact has been one of harmony, courtesy and reciprocal good feeling. The cause in Michigan is upvard and onward, and all who participated will be strengthened by the new inspiration that has been shed upon them by the Fow-

lerville meeting.
MRS. MARY C. GALE, Secretary.

## Spiritualist Camp-meeting in Iowa.

From the communication of Maj. John Wilcox, the postmaster at Eddyville, and President of the State Spiritual Association of Iowa, in the Eddyville Advertiser, we learn that a camp-meeting was holden at Iowa Falls, September 13th, 14th, 15th and 16th, which was well attended, and proved a very enjoyable and instructive occasion. He says: Among the lecturers were four who had been Methodist ministers, and one had been a Baptist minister. One was Elder Asa Warren, twenty years a Metho-dist minister, and twenty-five years a Spir-itualist lecturer. Others had been Materialiats, Infidels or outsiders. The best of order and good feeling prevailed. The following synopsis is from the Chicago Times:
"The tenth annual convention of Spiritualists met here (lowa Falls) on the 13th, in camp-meeting. The attendance to-day (Saturday) was about two thousand. The platform adopted recognized modern Spiritualism as the true philosophy of life; advocates equality of the sexes, and equal pay for equal work, monogamic marriage, and the same rights in property in wife as in husband, advises local organizations of Spiritualists throughout the State, denounces Material-

ism, and places spirit above matter. The officers elected for the ensuing year, are President, John Wilcox, of Eddyville. Vice Presidents, Mrs. A. M. Swaim, of Fort Dodge, and Mrs. M. E. Bruner, of Belle Plain. Secretary, Mrs. Ella J. Skinner, of Des Moines. The prominent speakers were Asa Warren, W. Andrews, O. H. Godfrey, C. P. Sanford and J. Dunton; besides numerous mediums were also present. .

## Spiritualists' Convention at Binghamton, New York.

On the the 7th, 8th and 9th, of September, inst., the Spiritualists of Broome county and vicinity, held a three days' convention in Oak Street Hall, Binghamton, and organized the Chenango and Susquehanna Valley Spir-ituality Association. In this beautiful city of 20,000 inhabitants, located at the confluence of the two rivers whose names the society has taken, are a number of substantial Spiritualists; among whom is Bro. C. E. Leonard, who has erected on his private park the commodious hall which, with light and heat when necessary, is furnished free for all spiritual meetings. His grove ad-joining is also fitted and furnished for like gatherings in suitable weather.

The meeting was organized by the election of J. F. Deans, of Binghamton, President, and O. H. P. Kinney, of Waverly, Secretary. The early part of the meeting was spent in general conference and brief speeches in which many took part. Bro. Lyman C. Howe, of Fredonia, delivered two elaborate lectures each being from subjects furnished lectures, each being from subjects furnished by the audience. Bro. Howe is a host; inexhaustible in resources, and deeply profound in all his utterances. It matters little how old and stale the subject given may be, he seldom repeats himself, and always gives something new and interesting to his hearers. He was especially happy and successful in handling new and abstruse subjects at these meetings.

these meetings.

Rev. J. H. Harter, of Auburn, spoke three times, besides taking an active part in the conferences and in the business of the convention. He is the life, as Bro. Howe is the logic, of these meetings. He is alternately amusing and pathetic, causing tears and smiles to commingle in rather a paradoxical manner. He makes excellent points and tinges every thing with that warm humanity which enters so largely into his very na-ture and being. Bro. Harter is a small man what we can see of him, but his large soul reaches far outside of his material person,

reaches far outside of his material person, and inspires all around him with his own noble and kind feelings.

Dr. L. K. Coonley, of Vineland, N. J., well known throughout the country, gave three regular addresses, all on subjects given him while on the platform. The doctor is quite profound in his thinking, and very decided and positive in his positions. To speak to a subject without a moment's preparation, is a task few would care to imitate, but Dr. Coonley was remarkably successful on these occasions. He is an easy, ready and ropular speaker.

The writer hereof was called out, and oc-cupied for a brief time the attention of the people, and to their apparent satisfaction. We came to the conclusion, however, that an impromptu speech is best when prepared a little beforehand. 🤊

Excellent music added much to the interest and enjoyment of the occasion. At the close of the convention, a permanent organization was effected. Presdent, J. F. Deans. Vice Presidents, A. F. Mack, Mrs. E. C. Leonard, Mrs. H. P. Brown, Mrs. Boughton Hoyt, and Mrs. James Randall. Secretary, E. C. Leonard: Assistant Secretary, Miss Nellie Butler. Treasurer, Boughton Hoyt,

all of Binghamton.

Local vice-presidents were appointed in the various villages within the territory of the association, for the purpose of co-operating with the central organization at Binghamton. The following statement of the principles, object and methods of the association was unanimously adopted:

Susquehanna and Chenango Valley Spirit-ual Association-Principles.

We believe in and acknowledge God as the Infinite Father of all created intelli-gence; in humanity as one common broth-erhood; in the fact of spiritual inter-communication between the mortal and immortal spheres of existence, and in eternal pro

Object.-We seek, as far as in us lies, the physical, social, intellectual, moral and spiritual elevation of all classes and conditions

of humanity.

Methods.—We propose to do this by means of meetings, lectures, readings conversa-tions, publications, and all other legitimate methods and agencies proper to the purpoposes of this association.

The meeting may be regarded as a very profitable one, and the visiting friends feel under great obligations to the kind people of the "Parlor City," for their very generous entertainment during the period of the convention.

O. H. P. KINNEY,

### Secretary. October Magazines.

THE GALAXY. (Sheldon & Co., New York.) Contents: Administration of Abraham Lincoln; Wooing; Shall the American Girl be Chaperoned?; Strange Adventure of Lieutenant Yergunof; Testamentary Be-Lieutenant Yergunof; Testamentary Bequests and Requests; Unrecognized; Miss Misanthrope, Chapter XXXIV., to end; Naval Warfare, Guns and Armor; Pointe D'Alencon, a Story; Edwin Forrest, An Actor's Estimate of a Great Artist; Our Witch, a Legend of the Delaware; Life; Our Near Neighbor; Drift-wood; Scientific Miscellany; Current Literature; Nebulae.

Sr. Nicholas. (Scribner & Co., 743 & 745 Broadway, New York.) Contents: Frontispiece, "Wait till we get there, darling."; Mother, (Poem); Gone Astray, (Concluded); "There's a Ship on the Sea," (Verse); The Little Girl who Grew Smaller; Two French Story-Tellers; Which had it?; "Now it's Your Turn," Picture; Hare and Hounds; Haroun Al Raschid, (Poem); Caught by the Snow; Autumn Poetry; A Century Ago; "Please Don't Touch Me," Picture; Italian Babies; His Own Master, (Concluded); The Revenge of the Little Hippopotamus, Verses; The Stars in October, November, and December; Bo-Peep, (Poem); "Oh, the and December; Bo-Peep, (Poem); "Oh, the Dutch Companie is the best Companie," Picture: For Very Little Folks: What the Parrot Taught the Little Girl; Jack-in-the-Pulpit: Moss-Pictures: The Letter-box: The Riddle-box.

SCRIBNER'S MONTHLY. (Scribner & Co., New York.) Contents: How New York is Fed; At Last; Nicholas Minturn, conclusion; A. Yankee Tar and his Friends; The Lesson; Hjalmar Hjorth Boyesen;
The Poets Art; Togas and Toggery; His
Inheritance; An Autumn Song; Christianity and Free Thought; Experience in PostOffice Appointments; Clematis; Ripe Corn;
June Chantry; Woodbines in October; The

Polyzoa; A Vintage Song; Topics of the Time; Home and Society; The World's Work; The Old Cabinet; Culture and Pro-gress; Bric-a-Brac. Most of the articles are

REVUE SPIRITE JOURNAL D'ETUDES PSYCHOLOGIQUES for September. (Paris, Rue DeLille, 7.) This number is filled with articles of interest.

PHRENOLOGICAL JOURNAL. (S. R. Wells & Co., New York.) Contents:—Rev. Joseph Cook; Aspirations and Realizations; Second Sight in History; John Sherman—Secretary of the United States Treasury; Light in Dark Places; Recollections of a Phrenologist; Peacemaker Grange; Fall of the Tronbadours; James Russell Lowell; The Nez Perces; Instinct; Temperance; The Teeth (Illus.); Opposed to Flesh Eating; The Economy of Forces; How to Dress the Legs of Children.

THE ECLECTIC. (E. R. Pelton, N. York.)
Contents:—Secret Societies in Russia; Victor Hugo; On some Astronomical Paradoxes; Round the World in a Yacht, part 11; Achilles over the Trench; Mrs. Siddons and John Kemble; The Fellah; Amalfi, Pæstum, Capri; Diamonds; Sea or Mountain!—Hints for Health-Seekers; Life and Times of Thomas Becket, part III; Veterans of the Grand Army Meeting Napoleon's ans of the Grand Army Meeting Napoleon's Ashes from St. Helena; Young Musgrave, chapts. XXII and XXIII; Good Manners; Under the Chestnut; M. Thiers; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number contains a fine engraving of M. Thiers, ex-President

THE NURSERY. (John L. Shorey, Boston, Mass.) This magazine is for youngest readers, and will be found very instructive. Most of the articles are illustrated.

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., 549 & 551 Broadway, N. York.)
Contents:—Bathybius and the Moners, by Prof. Ernst Haeckel; Molecular Magnitudes, by L. R. Curtiss; Simple Experiments in Optics, by Eliza A. Youmans, (Illust.); On Elementary Instruction in Physiology; Cosmic and Organic Evolution, by Lester F. Ward, A. M.; Pessimism and its Antidote, by Charles Nisbet; The Modern Piang-Forte, by S. Austen Pearce, Mus. Dod., Oxon; Snoring and How to Stop It, by John A. Wyeth, M. D., (Illust.); Mars and its Satellites, by Prof. Daniel Kirkwood; Huxley's American Lectures, by Prof. E. Ray Lan-American Lectures, by Prof. E. Ray Lankester; Specimens of Educational Literature, by F. W. Clarke, (Illus.); The Psycho-Physiological Sciences, by Joseph Rodes Buchanan, M. D.; The Decline of Party Government, by Prof. Goldwin Smith; Sketch of Prof. Jevons, (with portrait); Correspondence; Editor's Table; Carpenter on Spiritualism—Indications of Progress—The Decline of Parties—Further Astronomical Discoveries: Literary Notices.

ATLANTIC MONTHLY. (H. G. Houghton & Co., Boston; Hurd & Houghton, New York). Contents: The Queen of Sheba, chapters VIII, IX; The Procession of Flowers in Colorado; In Memoriam; A Night in St. Peters; Crude and Curious Inventions at the Centennial Exhibition, chapter VI; at the Centennial Exhibition, chapter VI;
Ten years in Early English; Some Rambling Notes of an Idle Excursion, chapter I;
A. Willow Tree; A. Counterfeit Presentment, Comedy III; Old-Fashioned Ghost Stories; Crickets; Echoes from an Old Parsonage; My Love Song. "Dear Love, let this my song fly to you;" The Contributor's Club; Recent Literature.

JOURNAL OF SPECULATIVE PHILOSOPHY for July. (W. T. Harris St. Louis, Mo.) Contents: The method of University Study, translated frm Schelling, Van Hartmann on the True and the False in Darwin-ism, by H. J. D'Arcy; Application of Mathe-matics in Psychology, by Hugo Haanel; Michael Angelo's; "Fates," by the Editor; The Life and Teachings of Spinoza, by Geo. S. Morris; Kant's "Transcendental Aesthe-tics," by David W. Phipps; Kant's "Anthropology," by A. E. Kroeger; Notes and Discussions; Book Notices.

## Paine and Voltaire.

Mr. Editor:—I have sent a letter to the editor of the New York Observer, of which the enclosed is a copy. Please publish the same in your paper.

Yours truly, R. G. INGERSOLL. Peoria, Ills., Aug. 31st, 1877.

It is with pleasure that we give space for the following characteristic letter from Col. Ingersoll, to the New York Observer :-

I have been informed that you accepted, in your paper, an offer made by me to any clergyman in San Francisco. That offer was, that I would pay one thousand dollars in gold to any minister in that city who would prove that Thomas Paine died in terror because of religious opinions he had expressed, or that Voltaire did not pass away serenely as the coming of the dawn.

For many years religious journals and ministers have been circulating certain pretended accounts of the frightful agonies endured by Paine and Voltaire when dying; that these great men at the moment of death were terrified because they had given their honest opinions upon the subject of religion to their fellow-men. The imagination of the religious world has been taxed to the utmost in inventing absurd and infamous accounts of the last moments of these intellectual giants. Every Sunday school paper, thousands of idiotic tracts and countless stupidities, called sermons, have been filled with these calumnies.

Paine and Voltaire were both believers in God-both hoped for immortality-both believed in special Providence. But both denied the inspiration of the Scripturesboth denied the divinity of Jesus Christ While theologians most cheerfully admit that most murderers die without fear, they deny the possibility of any man who has expressed his disbelief in the inspiration of the Bible, dying except in an agony of terror. These stories are used in revivals and in Sunday schools, and have long been considered of great value.

I am anxious that these slanders should cease. I am desirous of seeing justice done. even at this late day, to the dead.

For the purpose of ascertaining the evi-

dence upon which these death-bed accounts really rest, I make to you the following proposition:-First.-As to Thomas Paine: I will de-

posit with the First National Bank of Peoria, Illinois, one thousand dollars in gold, upon the following conditions:-This money shall be subject to your order when you shall, in the manner hereinafter provided, substantiate that Thomas Paine admitted the Bible to be an inspired book, or that he recented his Infidel opinions-or that he died regretting that he had disbelieved the Bible—or that he died calling upon Jesus Christ in any religious sense whatever.

In order that a tribunal may be created to try this question, you may select one man, I will select another, and the two thus chosen shall select a third, and any two of the three may decide the matter.

As there will be certain costs and expenditures on both sides, such costs and expenditures shall be paid by the defeated party. In addition to the one thousand dollars in gold, I will deposit a bond with good and sufficient security in the sum of two thousand dollars, conditioned for the payment of all costs in ease I am defeated. I shall require of you a like bond.

From the date of accepting this offer you may have ninety days to collect and present your testimony, giving me notice of

sent your testimony, giving me notice of time and place of taking depositions. I shall have a like time to take evidence upon my side, giving you like notice, and you shall then have thirty days to take further testimony in reply to what I may offer. The case shall then be argued before the persons chosen; and their decision shall be final as

TO CLOSE ESTATE.

of Nazareth;

A TRUE HISTORY

OF THE

Embracing his Parentage, Youth, Original Doctrines and Works, his Career as a Public Teacher and Physician of the People; also, The Nature of the Great Conspiracy against him, with all the Incidents of his Trugical Death, given on Spiritual Authority from Spirits who

> were Contemporary Mortals with him while on the Earth.-Given \_\_\_through the Mediumship of

## ALEXANDER SMYTH.

## PREFACE.

Under a cenes of duty which I owe to mankind, and especicliy to all these of the various Christian denominations, I feel myrelf impelled to fasoe this extraordinary book to the world. It purports to be Tur Ture History of Juscs of NAZABETH; being the first and only work in which is pertrayed the true character and works of that much esteemed and beloved individual. In it, he is divested of all the mythical serroundings and fabulous origin, as represented in all others. He is presented to the mental view of the present age as a natural man, whose traits of character were amiability justice, truthfulness and benevolence: who finally became a mortyr to his love and good intentions toward mankind. The numerous incidents and startling facts pertaining to this History are given on Spiritual authority by a series of clair audient communications and mental visions through the Me. dium and Author. The grouping of these characters, compiling the incidents, description of the scenery and illustrations, are given in the words and style of the Author, who has no other apology to make for any imperfections that may be found, than that he has done his best to make it compreheneive, important and interesting to all classes of readers. Some persons, not being favored with the new light of the age, will probably discredit its Spiritual authority. If so, that will not detract from the merita of the work; for all those who shall feel interest to peruse it, will find that everything therein stated in based man physical and moral facts and probabilities. In accordance, then, with the duties and engagements by which I am bound, I respectfully submit it to the public. May it be productive of its great design, in dispersing from the mines of mankind the dark clouds of superstitious errors -such being the wish of the Spirite, and of the humble individual who subscribes himself the Medica and Author.

CONTENTS.

Dedication; Preface; Introduction—The Medium's Spiritual Experience; Confession of Saul of Tarsus; Early History of Jesus; Saul declares his mind to Judas; John the Baptist at Home; Home of Lezarus—Martia and Mary; Jose and Mary's Declaration in the Garden; John haptizes in the Jordan; Saul in his chamber—The Conspiracy; Judas and Cosbi; Saul and the Sybil; Jesus in his Grotto—The Dream; Jesus at Nazarch; Bethissida, the home of Simon or Peter; Pisin of Genesarch—Jesus addresses the multitude; Saul and Judas—The working of the plot; Feast of the Passover—Jesus addresses the people; Calaphas, Gamaliel and Saul; Pool of Bethisda—Jesus teaches and heals the afflicted; The Beautiful Gate—Jesus discourses on the Sabbath; Jesus and the Samaritan woman—Interview with John; The Spirit Saul gives a general view of the travels of Jesus, his followers, his works, character and public estimation; The resuscitation of Lazarus; Jesus discourses with Modemus; Jesus defends the woman charged with adultery; Jesus portrays the Scribes and Phariscos; Scene at the Paiscs of the Sanhedrin; The assembling of Jesus and his followers: The entrance of Jesus and his followers into Jesus accused; Jesus before Pliate and Herod; Procession to Golgotha; The Jesus before Pliate and Herod; Procession to Golgotha; The Jesus before Pliate and Herod; Procession to Golgotha; The Jesus Before Pliate and Herod; Procession to Golgotha; The Jesus Before Pliate and Herod; Procession to Golgotha; The Jesus Before Pliate and Herod; Procession to Golgotha; The Jesus Before Pliate and Herod; Procession to Golgotha; The Jesus Before Pliate and Herod; Procession to Golgotha; The Jesus Before Pliate and Herod; Procession to Golgotha; The Jesus Before Pliate and Herod; Procession to Golgotha; The Jesus Before Pliate and Herod; Procession to Golgotha; Procession to Golgot

This book is one of the most intensely thrilling works ever published. It has always been read with unabated interest by every person who has taken it up. There is not a dry sentence in the whole three hundred and fifty-six pages. The absorbing interest created by the first few pages is evenly sustained to the last line.

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JNO. C. BUNDY. J. R. FRANCIS. Associate Editor.

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CHICAGO, ILL., OCTOBER 6, 1877.

#### RETROSPECTIVE-PROSPECTIVE-**DEFINABLE**

When the cause seemed on the high road to an early and grand success, when the Sun of Spiritualism scened with overpowering force to be grandly riding toward the zenith, there came across its path a wayward star, partialy eclipsing its rays and retarding its rapid progress.

As women looked about them and saw

their sex enduring evils almost unbearable, they sought a remedy; feeling the radical wrong underlying society, they blindly groped for a cure and wildly grasped the first presented. The powers of darkness combined to work a scheme to debase mankind; they needed an instrument in the flesh, for "man's worst enemy is man." They could find no man in whom the evil genius could be incarnated; they sought a woman and found her; they threw around her a subtle spell; they whispered in her ear words of flattery, promises of power, wealth, homage. They made her ten times more wicked than themselves. They said | answer came. Listen! We have shown you o her: Go forth! you will find all over the land pale-faced mothers, broken-hearted wives, forsaken homes. You will find thousands and tens of thousands of honest, earnest, thinking people, who are trying to solve the social problem, who know there are evils needing a remedy. Tell them society is ripe for it; tell them that instead of growing by slow degrees towards the fulfillment of higher law and better conditions; instead of following the great eternal law of evolution and progress in its slow, silent, but always advancing steps, gaining accelerated speed as the earth grows older, and gradually coming up higher; tell them, we say, that instead of all this, you hold within your charge the magic charm, the great panacea. Tell them the mission of disenthralling woman has been entrusted to you by the Spirit-world; that Demosthenes will guide your tongue to proclaim the way. Tell them the grand omnific words from which is to be evolved a force to burst the bonds of woman are Sexual Freedom. The woman listened, and listening she was lost: her brain recled with the mighty project; she believed she was the coming heroine. She registered a vow before the throne of the Prince of Darkness that she would make the grand word Spiritualism synonymous with social freedom; that she would, with the aid of his sable cohorts, grasp the helm of the spiritual craft and guide it to the land of Sexual Freedom. This woman then went forth and with all her crafty arts and seductive wiles, inherent and inspired. she opened her career. With oily tongue and impressive manner she beguiled the innocent and unwary. By every means, she forced the chains to bind the spiritual movement. Her efforts seemed likely to be crowned with success. Her teachings were carried by emmissaries into every nook and hamlet. Thousands came to tacitly accept her dectrines. Thousands of Spiritualists, made sensitive and susceptible by spirit culture to the cry of the oppressed, were led to believe that society was to be purified at once by her scheme. The calm, reflecting, far-sighted Spiritualists trembled and turned pale with fear. They saw their noble science and beautiful philosophy apparently about to be engulfed by this tidal wave, bestridden by demons. But the pure the wise. in the angel-world knew the outcome. They knew the cause was growing too rapidly in popularity for its own good, and needed checking; they felt and knew however, that the evil attempt to subvert its holy purposes would be overcome. They had been for long years preparing the instrument who should meet and hurl back this wave of licentiousness, this phantasm, this chimera leading only to infamy, or despair and

The guiding spirits of the angel world, thirty years before selected a young man who had grown up among the beautiful hills and granite rocks of the old green mountain State, one whose mind had ab-

the charnel-house.

tains and the unyielding persistency of the rugged boulders. They sent him forth into the then far West; they gave him a series of successful and diversified experiences vouchsafed to few. They prepared him by breadth of knowledge and wide experience for the task they had allotted him to do. When the propitious moment came, they took him to the most wonderful city of modern times, the greatest railroad centre, the greatest grain and provision depot of the world, and destined by them to be in time the great spiritual centre of the hosts of the Spirit-world engaged in elevating the human race on earth. They placed him in charge of that mightiest instrument of modern times, a newspaper. They projected before his spirit view a symbolic vision showing him the successes and trials through which the enterprise would pass and its final triumphant success, and which with their aid he was able to correctly interpret. He never faltered for one moment in the undertaking. When the enterprise was sinking beneath the wave of treachery or being engulfed in a roaring sea of fire his heart never grew faint. From each contest the Journal came forth with added strength and vigor until it had acquired the power needed in the coming contest.

The wise workers of the Spirit-world now counseled with their standard bearer. They said to him, the air is laden with portending evil, the people do not realize that they are warming a viper into life, you do not yourself realize the extreme emergency. We wish to show you another vision, we enjoin you to put on the greatest degree of receptivity and to so intensify the power of memory that what we show you will be written in your mind as with a pen of fire. He obeyed, and opening his spiritual eyes upon the shifting cánvass he saw, a strong man led by crooked and devious paths though the valley of darkness to reeking cesspools of sexual license, reaching which, he was bathed therein, and fainting, laid upon the fetid shore, his heart torn out and its life blood drank by the social vultures over hovering here for prey; filling the empty case with gall and wormwood the guide returns it to his breast, and tottering to his feet he blindly staggers on; his every fibre is now saturated with the loathsome magnetism of the queen of social freedom. As he struggles on through the valley he finds himself pricked and wounded by thorns which grow only in fields sown by the demons of license and unrestrained passion.

He, before whom this panorama has been unrolled, can endure no more: with averted gaze he cries to the angel world. Why must I endure this sight? Why? The a symbolic picture illustrating the practical workings of the social freedom doctrines upon the world. Spiritualism is about to be assailed; its progress for a long period of time is about to be stayed unless the enemy is conquered. An unrelenting combat with the aggressor is inevitable; such a combat as will in its virulence, sicken friend and vanquish foe. We have shown you this picture to strengthen you for the contest, to cause you more fully to realize the emergency; that you may fight for the preservation of society and of Spiritualism. He listened, pondered, was first convinced, and then resolved.

The Religio-Philosophical Journal fought the fight. The contest long and bitter is ended. She who once proudly rode triumphantly through the country as the heroine of the hour and deliverer of her sex has passed into ignominious oblivion; her poor dupes have learned the heartlessness of her pretensions, the vileness of her life, the utter selfishness of the woman. The noble men and women, the real and true reformers who lead virtuous self-denying lives and really and unselfishly desire to ameliorate woman's condition, now realize the fallacy of trying to make Spiritualism synonymous with another term. They have learned that whatever of truth was mixed up with the adventuress' pratings, should be worked out on its own merits, rather than by loading it upon Spiritualism. They have learned that while they have some light and can see a little way, they have yet much to learn. They have found that great revolutions in the life of the race require long periods of time; that the whole scheme of man's existence upon earth, is in the hands of higher powers. Having learned these lessons, they have learned wisdom, moderation, conservatism. With these people we have no controversy to wage; they are, as a class, content that the subject should be relegated to its proper sphere. We can unite with these honest, earnest, active men and women in the promulgation of our common cause, Spiritualism, with hearty good will; as we can with thousands of others who believe that the salvation of the country depends upon an unlimited issue of greenbacks or other thousands who feel that the country is on the verge of ruin and only resumption of specie payment can avert the catastrophe, or with the tariff and the anti-tariff man, the republican and the democrat. All can meet on the common platform of knowledge of the truth of Spiritualism, and a desire to advance it in its scientific, philosophic and religious aspects.

The few human vampires and lascivious Leches, jackalls in human garb who are yet tainting the moral atmosphere and despoiling the grave of Sexual Freedom to satiate their unearthly pangs, will, in time, pay the debt of nature, and in the meantime their names will never foul the fair pages of this paper. Spiritualism has wiped this stain from off its fair escutcheon. He who bore sorbed the lofty spirit of his native moun- the burden and heat of the fight; he whose

discipline and experience enabled him to early grasp the situation, to strike the strategetic point, who knew the black flag must be raised, and no quarter asked, has well performed his allotted task; and when he could do no more, when his time for work on earth was ended, the Spirit-world took care that he lost no time in beginning his work from the "other shore," and to-day, freed from the imperfect environment of the flesh, he labors on without cessation.

We stand in his editorial shoes, with all the material aids possessed by him, and with no ambition other than to serve the cause of Spiritualism with zeal and discretion; with a firm determination to tell the truth as we understand it without fear or favor; never to be wheedled by friend or bullied by foe. We ask you, one and all, kind readers, to aid us; we ask you frankly to have confidence in us; we ask you to aid us by your immediate and constant support You can each and every one of you procure new subscribers with but little exertion.

Resolve one and all to aid in extending the circulation of the paper which carries for its motto "Truth wears no mask, bows to no human shrine, seeks neither place nor applause she only asks a hearing." Stand by to spread the RELIGIO-PHILOSOPHICAL JOURNAL broad east. Stand by to east the line of knowledge, hope and comfort to every fellow voyager down the turbid stream of time, that none may be wrecked for want of aid and that finally we may all reach the port of the Spirit-world, prepared by knowledge and upright lives to put on the white robe of purity and return to assist those left behind.

## MR. CHARLES E. WATKINS.

Our readers will readily recognize this name as that of a person who commenced his public career in the West as an exhibitor of spurious spirit phenomena; who approached a Methodist minister with a proposition to "expose" Spiritualism, and who made a flying professional trip in company with Taylor, alias White, Blanchard, Huntoon, and whom this paper so thoroughly exposed that he had to find a new field to "work."

Whatever bad, reckless things this young

man may have done in his day, there seems to be no escape from the proofs he gives of wonderful medial power. We have the most abundant and conclusive testimony as to the independent state writing got in his presence. Hundreds can testify to this, where the conditions precluded every supposition of trick, "prepossession," or illusion. Mr. T. Timayenis, a Greek gentleman and professor, connected with the Collegiate Institute at Springfield, Mass., got independent slate-writing in modern Greek in a message from one of his ancestors, all the accents rightly placed, and the letters rightly made. Mr. Ferd Anderson, mechanical engineer, a Swede from Karlstad. Sweden, and Swedish commissioner at the Philadelphia Centennial Exhibition, got independent slate-writing in Swedish. S. P Kase, Esq., of 1,601 North Fifteenth street, Philadelphia, writes, that while he held the slate in his own hand at arm's length from himself, a crumb of slate-pencil having been placed on the slate's surface, he got several messages-having first satisfied himself, of course, that the surfaces were clean. Mr. John Wetherbee, of Greenville street, Boston (well-known to Spiritualists) says he got the "fairest, squarest, most irresistible proofs" of independent slate-writing through Watkins, that it is possible to get under any conceivable conditions. He bought two fresh slates, bored four holes in their wooded rims, placed a crumb of slatepencil between, put twine through the holes and tied the slates together, held the slate (as yet untouched by Watkins) out in his hand, and got a message from his (Wether bee's) father-in-law, Mr. Beals, late of the Boston Post.

Mr. Epes Sargent, the well-known writer on Spiritualism, of 68 Moreland street, Boston, who visited Watkins September 18th, 1877, gives equally emphatic testimony as to the genuineness of the slate-writing phenomenon in presence of the medium. Mr. S. writes: "The conditions were my own, and I exacted all that can be conceived of as giving absolute certainty to the phenomenon. I brought my own fresh slate, in pasteboard covers, bought at the bookstore of Nichols & Hall, Bromfield street, ten minutes before; I saw that Watkins did not touch it further than to put a bit of slatepencil on the surface; I held the slate out in my left hand, while Watkins was at least three feet distant, and the noon-day sun was shining into the room; and, under these simple conditions, I got the independent slate-writing, accompanied with astounding proofs of clairvoyance three several times. I then took two slates belonging to Watkins, cleaned them thoroughly with a wet towel put a crumb of slate-pencil between, held them out in my left hand, and in less than ten seconds got a message of fifty-four words, signed by the name of my brother George. You might as well try to reason me out of my conviction that I saw day. light to-day, as to reason me out of these facts. You may prove to me that Watkins is the worst fellow that ever lived, a trickster and an imposter, it would not affect one jot the knowledge I have of what I got under the fairest possible conditions."

Equally emphatic are the assurances from Mr. John L. Shorey, of 36 Bromfield street, Boston; Mr. James O. Sargent, of Cedar Square, Boston: Dr. J. Mack, of 7 Montgomery Place, Boston, and some one hundred pages, and make a volume of over dred others, all of whom got the independent slate-writing through Watkins under the involve a large additional expense in the first of January.

conditions substantially described by Mr. Wetherbee and Mr. Epes Sargent.

The effect of our exposures of Watkins' tricks in the early stages of his career evidently taught him a severe lesson, and he learned from dear experience that "honesty is the best policy," and adopting a better course, his spirit band were enabled to develop his latent medial gifts. We sincerely hope that Mr. Watkins, possessing these splendid medial powers in such force, will resolve to carry himself henceforth uprightly, honestly and fairly before the world. He has a splendid career before him, would be but realize the full significance of what is produced through his exceptional and highly sensitive organism.

But investigators have also a duty to perform. They should remember that these phenomena are accompanied with great nervous and physical prostration and wear and tear to the medium; that mediums have to live-be fed and be clothed, like other people; that they are often very poor in worldly respects; and investigators should not grudge the paltry two or three dollars that may be asked for the satisfaction of getting such irresistible proofs of spirit action. For five months of the year Watkins is incapacitated from using his extraordinary powers. Let investigators remember this, and be charitable and reasonable. Watkins has now a lovely, pure-minded, noble little wife, who is taking excellent care of him, and, under kind and generous auspices, he will, if his health is spared, do great things towards the scientific establishment of the phenomena of Spirit-

Iowa Doctors Want Some Law.

Eternal Vigilance is the Price of Liberty.

Iowa is to have a law passed to prevent healers from practicing the healing art, at the next session of the legislature. Petitions are now in circulation for that pur-

What shall be done? . Answer: Support no man for any office that is in favor of such legislation, especially for the legislature. D. N. HENDERSON.

Talleyrand, Iowa.

P.S.—To THE EDITOR OF THE JOURNAL: Sound the alarm, for Iowa is to be enslaved as Illinois, now is, as the regulars have many of their fraternity before the people of Iowa as candidates.

We publish the foregoing request with pleasure, and trust the people of Iowa will not sign any such petitions, and thus write themselves down as — well, as what Dogberry pined to be written down. In reply to Dr. Henderson's intimation about us poor slaves of Illinois, we would say, nobody has as yet felt the shackles, and the only action thus far effected is to create jealousies among the heterogeneous conglomoration who aspire to be recognized as "regulars," Whenever they desire to make an issue in this State on the constitutionality of the law, let them commence on a spiritualistic healer who treats by the laying on of hands, and he will with the aid that can be afforded him, give them such treatment as will make them sick enough of their pet law. That there should be a law making it a penal offense for any person not familiar with the properties of drugs to prescribe or dispense the same, or for such ignorant and unskilled person to hold himself before the public as learned in the science and practice of medicine, all good citizens may agree in theory. As to whether it could be made to work when put in practice is open to grave doubts. But when any legislature attempts to so far trespass upon the inalienable rights of the people as to say their constituents shall not enjoy their private opinions as to how their soul or body shall be saved or guarded from ill, and that people who believe they can cure by laying on of hands, as Jesus did, shall be debarred the privilege of imitating the meek and gentle Nazarene, then that legislature should be taught a lesson to be forever re-

membered. The remedy for all iniquitous legislation lies in the hands of the people. Let every man do his duty at the primary meetings and at the polls, and the days of these pot-house politicians, these truckling knaves of effete schools of theology and medicine, will be relegated to their proper vocation behind the bars of a reformatory institution, or earning their bread literally by the sweat of their brow. When every American citizen shall know his duty as a citizen, and do it, then we may look for honest legislation. Then the days of professional dead-beats, like B. F. Allen, Winslow, Spencer, Myers, and others in the financial world and the whole raft of vultures in other fields will be numbered. As our correspondent tritely says, "Eternal vigilance is the price of liberty."

## The American Spiritual Magazine.

We take great pleasure in noting the success of the above named journal, edited by Rev. Samuel Watson. He proposes to enlarge it again next year. He says:

It is our purpose to make the Magazine one-third larger next year. We have not the space we need and must have to accom-

plish the object we have undertaken.

We are compelled to reject articles we would gladly publish if we could. We would write more ourself if we had room for it. We began with no subscribers, but the number has continued to increase to the present. We made one enlargement at the commencement of the second year. We now want to make a much greater one at the commencement of our fourth year. This will give us

publication, which should meet with a corresponding addition of new subscribers. Will not every friend of our enterprise make an effort to enlarge our subscription list? For three dollars we will send all the back Nos, of this year and all of next year.

#### Prof. Buchanan.

Prof. Youman, one of the ablest defend ers of Materialism, has no reply to make to Prof. Buchanan's cutting charges against Dr. Carpenter, except to say that they are vituperative. If they are, Dr. C. and his friends will have to endure a great deal of that kind of vituperation. They have already had a superabundance from Mr. Wallace and Prof. Crookes. Mr. Wallace uses even stronger language than Dr. Buchanan when he says that, "in every case Dr. Carpenter misstates facts;" that his book abounds in "complete misrepresentations," "examples of ignorance," "loose and inaccurate statements," "expressions calling for strong animadversion" on almost every page, and "reckless accusations," which he cannot characterize without using language which I should not wish to use.

The trouble in this matter is not that the charges are vituperative, but that they are just and thoroughly proven. Wallace and Buchanan have proved their charges and expressed plainly the verdict of all enenlightened and impartial minds upon Dr. Carpenter's malignant but feeble lectures. Dr. Buchanan moreover intimates that he might carry the war into Africa and show the unreliability of Dr. Carpenter even as a medical physiologist. If Dr. Carpenter's writings contain many such blunders as that in which he exalts starch so far above animal food as the means of sustaining life in artic climates, his reputation in science will be but ephemeral, and it will be an honor to Spiritualism to have him counted among its opponents.

#### Laborers in the Spiritualistic Vineyavd and other Items of Interest

Lyman C. Howe, the veteran lecturer, is to hold forth at Blooming Valley, Pa.

M. L. Frost, Mrs. Frost, and several others send their endorsement of Thomas Cook, who is lecturing in Minnesota.

The Free Thought Journal, published at Toronto, Canada, and edited by Messis. Cooke and Hargrave, is just what the Liberalists everywhere require. It has an able corps of contributors.

Dr. J. H. Rhodes, of Philadelphia, is reported to have given some fine tests of spirit-presence, at public meetings of late.

Bre. W. H. Terry, of Melbourne, writes us that Dr. Peebles did a good work in Australia, and left very many warm friends behind him.

T. H. Stewart will visit East Saginaw, Mich., Oct. 6th and 7th; Bay City, South Saginaw, the 14th and 15th. Speaking of the work in Michigan, he says: "The work goes bravely on. After the first of January, I shall be able to enter some other State as Missionary." He hopes to hear from correspondents soon at Kendallville, Ind.

The Bangs sisters (physical mediums) contemplate traveling west as far as Denver, via Kansas Pacific railroad, returning by Union Pacific, if sufficient encouragement is given to warrant such a trip. Friends please open correspondence at once with Miss Lizzie Bangs, No. 9 South May street, Chicago.

Send the JOURNAL to your friends for three months-only forty cents.

Dr. C. P. Sanford, State lecturer, will answer calls to visit any place in the State of Iowa, and receive subscriptions for the JOURNAL. He will heal the sick as he goes and thus demonstrate the powers of the gospel he preaches. His address is Iowa City, Iowa.

The gifted and inspired speaker, Lyman C. Howe spoke to an appreciative audience last Sabbath, at Pine City, N.Y., and next Sunday he speaks at the "Temple of Reason," a spiritual church near Townville, Pa. His permanent address is Fredonia, N. Y.

This paper may be found on sale at W Houkin's bookstore, 36 South Clark street; at Phillips' on Madison street, and at various news stands in the city; also at Mrs-Richmond's lectures on Sunday.

S. H. Todd, Esq., formerly of Batavia, Ill. and later of Wisconsin, was in the city last week; he talks of making Chicago his headquarters in the future.

The Journal is now sent thirteen weeks to trial subscribers for forty cents, being hardly the cost of the blank paper.

Mrs. Richmond lectured at Elkhart Lake. Wisconsin, last week. This week she lectures at Quincy, Illinois.

The Inter-State Exposition now in full blast in this city, brings thousands of strangers here daily. All the roads run excursion trains at stated times. The enterprise is not only a source of pecuniary profit to the stockholders, but such has been the skill and care of Mr. Reynolds, the talented Secretary and general manager, in conducting the exhibition, it is a source of real profit and pleasure to the visitor. As it is now nearing its close, all who desire to visit the city should not delay.

Among the numerous happy guests at Mrs. Richmond's last: "Friday Evening," were Mr. and Mrs. E. M. Welch, of St. Paul. Minnegota.

Who will send us the largest list of three months' subscribers? We can tell by the

#### Epes Sargent, the eminent author and Spiritualist, is spending a few days at Saratoga.

Already the three months' volunteers begin to report.

The amount of research shown in "Isis Unveiled" is simply astounding. One of the most competent authoraties in the country, a gentleman who is familiar with carefully prepared works and handling them constantly, says, the index to this work is one of the best he ever saw, adding greatly to its value.

Dr. W. L. Jack, of Haverbill, Mass, will be in Boston two days of each week during the coming winter, of which due notice will be given.

Mrs. Hollis and her friends have the pleasure of frequently witnessing some striking and unexpected phase of spirit phenomena at her seances. Last week, in the presence of a private circle who meet with her once a week, the music of a guitar was heard in the room, and during the singing kept the accompaniment. There was no guitar in the room, and Mrs. Hollis says there was none in the house, nor has ever been, except as materialized by her spirit band.

The People's Champion is the name of a new advocate of greenbacks lately started at Fon du Lac, Wisconsin, with Rev. J. O. Barrett as editor. Bro. Barrett is an enthusiastic worker in any cause he labors

Dr. A. B. Spinney, of Detroit, president of the Michigan State Association of Spiritualists, called on us last week. We notice that Bro. Spinney receives the commendation of the press wherever his professional duties call him. The Bloomington, Ill., papers speak highly of his medical lectures, and his audience passed a series of flattering resolutions. Dr. Spinney and wife remained with us over Sunday to attend Mrs. Richmond's lectures.

Query:-Has the spiritualistic column in the Boston Sunday Herald permanently dematerialized, or are the conditions unfavorable for its full development at present?

Dr. J. H. Rhodes, of 250 North Ninth st., Philadelphia, is a hard working zealous Spiritualist. His advertisement appears in another column this week.

Isis Unveiled.—This great work by Madame Blavatsky, is now upon our counters for sale. It consists of two royal ectavo volumes of about fourteen hundred pages, bound in cloth. Price \$7,50.

It is indeed curious how chirography, will play havec with a man's name. In Prof. Denton's communication, "Senator Longiteld" occurs for Senator Garfield.

Forty cents secures the reading of this paper for thirteen weeks for trial subscri-

The Bangs Sisters have returned from a very successful trip in Iowa, and will hold seances at No. 9, South May street, Wednesday, Friday and Sunday evenings.

One night last week Bastian and Taylor had over forty earnest investigators at their circle, showing that the interest in their seances is not decreasing.

Mrs. H. Morse gave us a call last Monday on her way to Joliet to lecture.

## The Banner of Light.

This noble exponent of modern Spiritualism enters upon its forty-second volume with the issue dated September 29th. It constantly improves with age, and yearly opens up new avenues of usefulness. Under the able and discreet editorial management of Brother Colby, the Banner occupies a field peculiarly its own, and which probably cannot be so satisfactorily filled by any other publication. Though differing widely in some respects from the Religio-Philo-SOPHICAL JOURNAL, the two papers have always, and we trust always will have, the same common object in view, and side by side work in peace, love and harmony, the better to aid in the exposition of Spiritualism and the uplifting of the race. The Banner is for sale at our book store, and we shall be pleased to receive subscriptions for it when it may be a matter of convenience to send the same through our hands.

## What's in a Name?

Evidently the oily tongued granger who cajoled an innocent editor into loaning (?) bim money thought there was much, especially in that of a reputable citizen. We with pleasare give place to the following letter:

MAQUOKETA, IA., Sept. 23d, 1877. MR. EDITOR:—I see in the JOURNAL of the 22d inst., an article headed "A dead beat, and his name is 'Tozer.' Ben Tozer lives near Nashville, some eight miles from Maquoketa, a well-to-do farmer, and known for miles around as an upright, honest and straight-forward man, and an out-spoken Spiritualist. His friends here feel hurt to think he should be thus assalled. I think if he had been to Chicago within the last three or four years some of us would have known it. No doubt you have been swin-died by some scoundrel paiming himself off as Ben Tozer; but you can never make his neighbors and friends believe it was Ben Tozer. I have not seen him for two months and he has no knowledge of my writing this. Mr. Tozer is a thick set man, I should think weighing 180 pounds, and some fifty-six or fifty-eight years old. I think if you have any acquaintance in this section, and you will make the inquiries you will find I you will make the represent him truly.
Yours truly,
H. M. ARNOLD.

The man described in the above letter, we believe an honorable gentleman, and he certainly is not the man who depleted our wealth. The tramp who appropriated Mr. Tozer's name is a man about thirty-five years of age, dark complexion, about five feet eight inches in height, looks like a farmer, or agent for farm machinery.

#### DIRECTORY.

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

Mus. C. Fannie Allyn, Inspirational, Stoncham, Mass. Wm. Alcott, Inspirational, Buckland, Franklin Co., Mass. Wm. H. Andrews, M. D., Iowa Fang, Ia., care of E. Higgins. Mas. M. C. Allie, Inspirational, Derly Inc., Ve. Mrs. Hauma Hardinge-Britten, 118 W. Chestor Fark, Beston, Jones A. Bliss, 192. Ogden St., Philadelphia.

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Capt. H. H. Brown, Inspirational, Battle Creek, Mich. Br. J. K. Bailey, care of Religo-Fidiosophical Journal, Chilogoph. E. P. Beat, Inspirational, Granger, Dunn Co., Wisconsta, James Cooper, M. D., Bellefountaine, Ohio.

Geo. W. Carpender, M. D., Trance, South Bend, Ind.

G. C. Castleman, Rhob Noster, Mo.

Mrs. M. F. Croes, Trance, W. Hamstead, N. H.

Kobert Cooper, 918 Washington at, Boston.

C. W. Cook, Warsaw, Ill.

D. Bean Clark—address care Religio-Philosophical Journal, John Crapsey, Inspirational speaker, Heron Lake, Minn.

Lura A. Crapsey Inspirational speaker, Heron Lake, Minn.

Lura A. Crapsey Inspirational speaker, Heron Lake, Minn.

Lura A. P. M. Davis, Inspirational, Sauth Lowell, Alabama, Dr. Geo. A. Fuller, Sherborn, Mass.

Kersey Graves, Richmond, Ind.

Miss Lessic N. Goodell, Inspirational, Sauth Lowell, Alabama, Dr. Geo, A. Fuller, Sherborn, Mass.

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Kersey Graves, Richmond, Lura, P. J. Sherman, M. J.

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ddie Ballon, Spirit Artist, 44/5 6th st., San Francisco, Cel
Anthony, 322 Fairmount ave., Philadelphia.

A. Bishop, Test, 214 W. Randolph st., Chicago.,
A. Carnes, trance, 229 Northampton st., Edecton,
I. Fout, 783 Fulton st., Chicago.,
D. Hower, Eldota, Jowa. Miss M. A. Carnes, trance, 229 Northampton St., Ecsten, John J. Fout, 783 Fulton St., Chicago, Mrs. A. D. Howes, Eldors, Iowa.

Mrs. M. J. Hendes, 207 Kearney et., San Francisco, Cal, Mrs. C. Halleday, test medium, Memphis, Mo.

W. L. Jack, M. D., Hayerhill, Mass.
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Healers.

Healers.

J. E. Briggs, 121 West 11th st., New York.

Babbitt, D. M., Science Hall, 141 Sth st., New York.

Bushnell, 459 W. Randolph st., Chicago.

L. O. Buckin, 363 W. Maddison st., Chicago.

L. O. Buckin, 363 W. Maddison st., Chicago.

A. Bishop, 456 W. Randolph st., Chicago.

A. Crooker, Magnetic Physician, 5525 W. Emileon ct.

V. Kison, North Laming, Mich.

Wm. B. Fahnestock, Lancaster, Penn.

Gredley, 35 LaGrange st., Boston.

J. C. Howes, Marahalitown, Lows.

I. Henderson, magnetic healer, Talleyrand, Yowa.

Wm. R. Joseelyn, Santa Cruz, Cal.

V. Jeweit, Snephetd Home, Vt., Spirit Magnetic Physician

Mary L. Jeweit, Clairvoyant and Trance, Bergand, Vs.

T. J. Lewis, 48 Waverly Avc., Brooklyn, N. Y.

B. Dr. M. Lewis, 30 Williard Place, Chicago.

John H. McFarran, 384 Wabash Avc., Chicago.

T. Ormshee, care R. P. Journal (see avdt).

T. Ormshee, care R. P. Journal (see avdt). C. Ormsbee, care R. P. Journal (see avit).

L. Parson, 1027 Mt. Vernon st., Philadelphia,
L. Parson, 1027 Mt. Vernon st., Philadelphia,
Riodes, M. D., 239 N. Sth at., Philadelphia,
Rose, M. D., healer, 230 Perry at., Cleveland, O.,
rew Stone, M. D., Troy, N. T.

P. Sanford, magnetic healer, Iowa City, Iowo.
E. Thompson, 272 W. Mt dison st., Chicago.
Oct. P. O. Box, 2,398, St. Louis, Mo.,
Wilbur, 347 W. Washington at., Chicago.
A. G. Wood, 222 W. Stik New York.
Walsh' 853 W. Madison at., Chicago.
White, Magnetic Healer, 521 16th at., Washington, D. C.
el White, 7th and Olive sts., St. Louis, Mo.,
iam Wiggin, 55 S. Ashiand avenue, Chicago.

Madiness.—Physical Manifestations

Mediums-Physical Hanifestations. Basilan & Taylor, 190 E. Adams st., Chicago, Mrs. C. B. Billas, 1927 Ogden St., Philadelphia, Bangs Suters, 10 May st., Chicago, Mrs. Mary Hollis, 24 Ogden ave., Chicago, W. E. Stedman, Courtiand, Illa. Mrs. Annie Stewart, Terre Haute, Ind. Dr. E. J. Witheford, 231 W. Madison st. Chicago.

## Business Actices.

Ir the testimony of eminent chemists is of any value, Dr. Price's Cream Baking Powder is the only kind that should be used.

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### Physio-Eclectic Medical College. CINCINNATI, O., Sept. 10th, 1877.

TO ALL WHOM IT MAY CONCERN: We, the undersigned citizens of Cincinnati. O., are personally acquainted with Dr. Nicely, and have visited the Physio-Eclectic Medical College (of which he is the Dean), and most cheerfully recommend the College and Dr. Nicely to the Students of Medicine.

The rooms for demonstrating Anatomy, Physiology and Surgery are well supplied with apparatus, Anatomical Models, Charts, Manikins, Skeletons, etc., the finest we have ever seen.

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DR. PRICE'S Unique Perfumes are as fresh and sweet as the flowers from which they are made. and cannot be improved. Truly splendid.

## A Proposition from Dr. Taylor.

If the friends of human progress in any given community of 10 to 20 thousand inhabitants, with a goodly number of Spiritualists and Liberalists, who by a combination of effort could furnish a hall and pay a small salary for work in the cause of mental freedom, will correspond with me, I will be glad to make arrangements to serve them and

mental receion, will correspond with me, I will be glad to make arrangements to serve them and the cause of truth by bringing with me a reliable test medium, and conducting services on Sundays and week-day evenings of the following character, to-wit: Morning and evening discourses, with prelude of music, elecutionary readings, recitations, etc., from the celebrated poetic and prose writers of the present and past; an occasional dramatic entertalment, etc.; free conferences in the afternoon, and seances during-week evenings. By this method a large and permanent congregation may be built up at small outlay to the same, as I should open an office for the treatment and cure of chronic diseases by a combination of methods adopted by no physician in America, except myself, so far as I know, to-wit: The Votsum Cure; the Health Lift; Red, white and blue sun light baths; the electrical instruments of different kinds; the Coone Generator; Vital Magnetiem, or Spiritual Healing; and a judicions use of water, air and the most reliable medicines. Thus might we establish a most valuable center of work and we establish a most valuable center of work and

we establish a more sidiress, usefulness. Please address, T. B. Tatlor, M. D. No. 81 West State St., Trenton, N. J.

J. V. MANSFIELD, Tear Medium-answers sealed letters, at No. 61 West 42d Street, corner Sixth ave., New York, Terms \$3 and four 3 cent stamps. Register your letters.

Mrs. Clara A. Robinson of \$71 Michigan arenue, Chicago, is controlled by a band of Spirit Physicians, who treat through her magnetically, all forms of chronic diseases; curing, where the vital organs are not too much impaired. They also, diagnose disease through a lock of hair, for parties at a distance. Refers (by permission) to prominent families in the city, whose names will be given upon application. Office hours from 10 to 4. Terms—Board and treatment \$15,00 per week. Treatments by the week \$6,00. By the month \$20,00. Medical examination (by letter or otherwise) \$2,00 invariably in advance.

Subscriptions for the new works on the Phone. menc, Philosophy and Present Position of Spirit. ualism, which "M. A. (Oxon)," our English cor. respondent, proposes to issue when a sufficient number of names is secured, will be received at the office of this paper. The author is a talented gentlemen, and we do hope his work will have a large sale in this country. These who intend to subscribe for the contemplated work in this country should send their names at as early a moment as possible, in order that the author may know what to depend upon.

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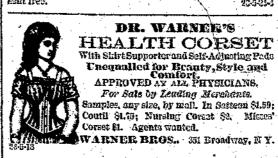
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# Poices from the People.

Gene.

I had a dear friend once, Who was ever kind and true; Together we wept, together rejoiced, Nor contention our friendship knew. And many an hour of bliss we spent, In the aweet content of our love; And I sometimes think that love of ours Was sent, a bleat gift, from above.

Ah, yes! I might have known Of such a true friend the worth; But half the worth I did not know Till that friend was called from Earth. But God and the Angels knew it, And led that poor soul away From earthly chaos and derkness To the light of endless day.

If mankind would be fraternal, Giving holy kindness swav. Life on earth and life supernal Would be heaven all the way!

#### -Dr. D. Ambrose Davie. HAVE ANIMALS SPIRITS?

Dogs that are Genuine Prophets-Their wailing for the Dying and Bend-Thoughts and Suggestions Thereon.

Sometimes animals are not only very intelligent. but they seem on some occasions to be prophetic: indeed they foreshadow the future, when the same to human judgment and reason, is total derknéss. Dark eloués prophesy an approaching storm; the barometer is generally correct in its predictions; the Weather Bureau has its storm signals to warn the mariner of an approaching tempest; Prof. Tico foreshadows the coming of a cyclone; the migration of birds indicates the change in the season; electrical disturbances often tell the mountaineer to prepare for the future carthquake or volcanic cruption; the hones of the goose at a certain season of the year will tell you of the coming winter; in fact, every climatic change is heralded in by hundreds of. prophets, if we only know where they are, or understood their language. Nor will we confine the same to animals. Every death—we will make no exception-is wisely foretold by some propheteither man, animal, or thing. "I know somebody is going to die here," said a friend to us once. The mirror had fallen from its fastenings and smashed into a hundred fragments. "Tknow somebody is going to die in our midst," was said to us again shortly after. The canary bird had escaped from the cage while the door was fastened, and no one could see how it was possible for it to get out. Strange to say, in a short time the remark was again made. "I know somebody is going to pass away from our midst." Some shelves had fallen down, on which were dishes. Strange, a doath did soon occur. If we only knew it, every death is forcelindowed.

The Detroit Ives Press gives some interesting account of prophetic dogs: It appears that a few years since the father of a lady living at present in the western part of Detroit, Mich., was taken seriously ill. Before the doctors had fairly decided that the case was dangerous, a strange dog entered the yard about midnight and set up a mournful howling. There were half a dezen people stirring around the house, and the dog was at once driven away. He returned in half an hourand repeated his howls, this time almost under the sick man's window. The patient was awakened from sleep by the noise, and as the watchers started to drive the dog away he said: "I shall be a dead man in less than three days!" The strange brute could hardly be driven out of the yard, much to the wonder and amazement of the watchers. The putient was much worse the next morning and he lost no time in making his will. The doctors, purses and friends made light of the dog's visit, and readily invented a number of excuses for his howling at that particular place and hour. "That dog was warning me to prepare for death!" was the Arm reply of the patient, and further arguments only annoyed him. At dark the shadow of death bad crossed his face, and it was plain that his hour had come. An hour before midnight the strange dog reappeared, coming as softly as a spirit, and his long-drawn, lonesome howls startled the watchers so suddenly that none of the men could move from their chairs for half a minute. The dog refused to be driven away this time. When clubs and stones were hurled at him he would run around the house or across the grounds and return as soon as pursuit ceased. It was in summer, and the windows of the parlor, in which the man was dying, were raised to admit the air. Just at midnight the dog, which had been clubbed away five minutes before, bounded into the room through one of the windows, uttered a blood-cardling howl, and then dashed out of the open door. The effect on the watchers may be imagined. It was several minutes before they recovered from the shock, and when they turned to the bed they saw that the man was doad. The dog did not utter another how after leaving the partor; indeed, he at once disappeared from the grounds and was never seen again. And here is another case: Two prominent citizens, living near each other, were drowned at the mouth of a river by the foundering of a yacht. Almost as soon as the news had reached home a dog belonging to one of them set down on the lawn between the two houses and gave utterance to the most pitiful howle. The people about the houses sought to coax him away from his position, but he refused to notice them. Pointing his nose from one house to the other he howled so dismally that the gardener was finally ordered to club him away. When the bodies reached home they were met by such howls from the dog as made some men tremble. It would be idle to advance any theory or ask others to. The case has been simply and truthfully stated, and a score of witnesses can be had

Indeed, these incidents must be read with interest by every reflecting mind. When the Astronomer prophesies that on May 6th, 1878, Mercury will pass over the Sun's disk; that in 1879 Brorsen's comet, will pass its perihelion about the first of June; that in 1882, May 17th, the sun will be totally eclipsed, the phenomenon being visible in Egypt and Persia, and that in 1900 a total oclipse of the Sun will be visible in Virginia, May 27th, we know that the events will occur as set forth. Mathematics, the barometer, and a careful observation of electrial and magnetic changes, make men prophets, in regard to certain occur. rences. Clairvoyance steps in and predicts the events of life; spirits, high in spirit life, seeing that death is to occur, for reasons best known to

to substantiate every statement.

themselves, influence dogs to foreshadow the event by dismal howling! To angels in the higher apheres, the destiny of individuals and nations are as an unsealed book; in fact for every importent event there is a prophet; seck and find the some, among men, animals, or in nature.

#### SPIRIT-LIFE, ETC.,

#### The Different Spheres and Progress of the Spirit.

Could the spiritual sight of mortals be opened,

they would see the earth peopled by a class of

spirits, many of whom are still seeking their old

habits of vice and shame, taking delight in mid-

night revelries, as when they were in the mortal form. Do you ask why is this? I answer, it is the law of life. Like attracts like, and where there are no high aspirations there can be no advancemont. These spirits must be educated, raised out of such conditions; and who are best fitted to parform this work? Those to whom they are attracted. The Spirit-world is endeavoring to impart instruction to those in the spiritual spheres. But it is a difficult matter to convince a spirit who occupies a lower sphere, that there is anything higher than the place they now occupy Something must be done to awaken the spirit and leave an impress that there is something better in the outstretching future. The conditions of those in the first and lower spheres is so much like their earthly houses and associations that many will not be convinced for a time that they do not nossess the physical form. The spirit form is so natneal and so nearly allied to the old casket, that it is at times difficult to satisfy the more ignorant that they have changed conditions. Those in mortal form to whom this class of spirits are attracted. possess the power to elevate the spirit of the doparted friend. If you have been in the habit of indulging in the intoxicating cup, let the spirit see that you have reformed, When he comes into your magnetism he perceives not the portumes of alcohol arising, to influence the appetite, and it leaves an impression. Thought and reflection follow, and then he is led to listen to the voice from the higher spheres, which says "come up higher." If the spirit once begins the ascent, there is no turning back. When they reach a position where the mind can perceive the conditions of those below them, both spirits disrobed, and those still in the habiliments of elsy, and reflect that they have advanced in the scale of mentality, their souls are filled with thanksglving and praise, and there is joy in heaven that another has come up out of the lower conditions of ignorance and is now clothed with intelligence. They move on from one sphere to another. Spheres in Spirit-life I will designate by conditions, that those who are not familiar with the expressions used, may not be led astray. The first sphere is the earthly condition, where material objects attract and enlist the energies of the mind. In this second sphere, material things the mind. In the second sphere, material things have in a measure ceased to retain the attention of the mind, and the interest in them is gradually weakcuing. In the third sphere, all that is of material nature has been swept away, and no longer has any effect or influence upon the spirit. It was this sphere which Paul visited, where only things of a spiritual nature are experienced. To a spirit in the first or lower spheres, conditions in the third sphere are shrouded in mystery. All that is there experienced is of a spiritual nature, that to a mind not unfolded would be incomprehensible. The forms of speech; the occupation of spirits are all upon a higher plane. There cannot be any di-rect assimilation. Those in the first must advance by growth to such a condition that what is of a higher nature may be comprehended. These spheres and conditions constitute the heaven and hell in Spirit-life. There are many spheres and conditions. 'Tis like stairs; step by step the spirit ascends, while far in advance may be seen a faint reflection from the wisdom or higher spheres or conditions, beckening the traveler on and up the towering heights to the Spirit-world proper, which is a definite world or planet, inhabited by spirits who have gained admittance there through the observance of the law, and a desire for spiritual advancement. It is optional with the spirit wheth er they remain in the first spheres or ascend to higher ones. There is no law that compels any to advance, but the demands of the law must be met ere any pass beyond the first stages or conditions. The hope of heaven is a power that buoys up many souls while they struggle amid the conflicting scenes of the carthly existence, yet they know not what their heaven is—whether on a spiritual planet, or whether they are to again take on a form of mortality and live, as has been said of Adam and Eve, in a garden decked with all the beauties of nature. The Christians' heaven is a city inclosed by a wall, having entrance to its broad avenues by gates of precious stones, all pointing to the predominance of material interests as the desire and object to be attained. Little spirituality can be observed in either theory, yet spirituanty can be observed in chart incory, yet the Christian nations claim to be the only people who are possessed of knowledge that is of any benefit to the spirit when left to travel its own way. You ask where is the Spirit-world, de-tine its location? I ask you to define the location of the planet earth. You say it is in space The Spirit world is in space, as objective to the spirit, as the planet earth is to mortals. There can be no difference. The laws that govern the planet earth are for the object of Spiritualizing it. This work is in process. You see it not, because you cannot see spirit; yet in the fullness of time the planet earth will become a spiritual world, in-habited by spirit forms. Not a material form will be known upon its surface. Through the law of life, time will bring this realization, as it has with other planets. Mars is a world of itself. Material life does not exist there, yet the planet is peopled. Jupiter is inhabited by a similar race of spiritual beings. Where are they located? In space Where and what is space? This yest unknown realm no man or spirit can know.-John Murray, a epirit. in Olive Branch.

## What is the Significance of Dreaming?

A night very seldem passes that I do not have more or less dreams—sometimes as many as five or six. When waking from them they are generally vivid, but, much less so in the morning, only the skeletons remaining. Others are retained in their main features several days and then becom-ing less and less distinct, fade away. Unlike many dreams we hear of, they do not seem to be pro-pietle of anything, although in one or two in-stances only they have seemed to be of that character. Some of them relate to living persons of my sequaintance—seldom to the dead—and there again I find myself in mixed companies of strangers. I seem to be made a witness to and often an actor in a manner of scenes and incidents; some of them being indicrous and unaccountable in the extreme. I rarely witness scenes of a frightful and revolting unture. On some occasions, however, I have witnessed personal altercations and cruelty that made me shudder while dreaming, and after waking. Many dreams are very pleasant and delightful. On a few occasions I have actually designed that I was a constant. ly dreamed that I was dreaming, and that what I was witnessing or doing was a dream. I dream of seeing persons I have known only by name or reputation but never naw. I witness scenes and places and perform acts that never entered my mind before I find most identical waters and mind before. I find myself riding in wagons, and boats on water, and traveling among old rulus, and the most varied scenery on land and water. I and the most varied scenery on land and water. I see birds, horses, catile, flowers, forests, fields and streams, and often go fishing, generally with fair luck. What does it all mean? Is it an effortily spirit friends to develop clairvoyant powers of the brain or a clearer spiritual sight? This dream problem seems to me to be one for the most advanced and scientific persons in the Spirit-world to clucidate, through some well developed medium, of whom they can get perfect control to clearly express their ideas. Will not some of them do it.—A Truth Seeler.

There was Thomas H. Wellard, of Coshocton

Ohio, (according to the Age) who was killed Tuesday, July 24th, by the fall of a bridge upon which he was at work over the Little Miami at Linwood, Hamilton county, Ohio. He had a singular, prophetic dream on the Saturday night previous, which he related on Sunday. He dreamed that while at work on the bridge it fell and he was killed. He was not on the bridge Monday, but on Tuesday when he resumed work his dream became a reality. A man in England dreams of a weight resting upon him, and the next day his head is crushed to pieces. There is a deep significance in some dreams; others are the result of a disturbed condition of the physical organization. The man who dreamed that his feet were reating in the crater of Vesuvius, affords an illustration; he was sick and the nurse had put his feet in hot water, and during the process, he fell asleep, and dreamed the above dream. A lady in Yorkshire, England, dreamed that she saw a cosch suds lady in it almost lost in the river. She was alarmed. in it almost lost in the river. She was alarmed, at the thought, and to arrest any calamity placed vigilant sentinels on the ford for two nights. On the second night Lady Campbell, a Scottish High-land proprietor, was crossing the river in a car-riage, and the vehicle was overturned by the force of the stream and her life placed in the utmost danger, when the servants on watch came to her assistance and saved her life.

Indeed, there is a deep significance in some dreams, as you will notice by the above facts. The effects of the organization on dreams are sometimes very curious. Alf. Manry had a friend experiment on him, by employing appropriate sensory stimuli on his organs of hearing and touch while he was asleep, immediately after which he was to be aroused so as to record the dream at the time. When his lips were tickled, he dreamed that a pitch plaster was being torn from his face and lips; when a pair of tweezers was made to vibrate near his ears, he dreamt of bells, etc. This arises from the fact that the sensations carried to the mind, are not correctly weighed or analyzed just as distance and appearances will often deceive a person when awake.

The Spirit Home.-You are doubliess aware that there is a home in the Spirit-world prepared for each human spirit. That home is prepared by the bountiful Father through his loving angels, and it is adapted to the wants and to the requirements of the spirit who is to inhabit that home. But there are many spirits who are unable to enter their spirit-home when they leave the mortal form. They are too gross, too material; their lives on earth have been too sensual, and their morality has been too low to enable them to enter the abodes of blessedness. These are they that go out darkly from your earth, who throng in crowds around your haunts of vice and misery; these are they which are ever ready to lead you into temptation, and who, sad and unhappy them-selves, seek to make others so also. But there need not be any dark spirits in the universe any longer, there need not be one dark spirit leave your world, if you would butembrace the glorious gospel of immortality; there need not be any thought of vice, one scene of misery, one pauper begging his bread in the street, one child hungry, one soul starving for the living bread which cometh down from heaven and is perfect love, if you would, each one of you, endeavor so to fulfill your work in the earth-plane that you shall be enabled to take a bright and beautiful place in the Spirit-world—W. J. Colville, Inspirational Speaker.

J. H. Lowis, of Ossawatomie, Kansas, writes: I have been staying with Mr. L. C. Chamberlin for several days. Mr. Chamberlin is a firm Spiritualist; his oldest son is a good medium for the raps; a younger son, Byron would make a fine writing medium, if he would sit for developement. Byron has been entranced two or three times, but his mother, Mrs. Chamberlin, thinks that it would be injurious for him to sit for development. What do you think?

We don't think there would be a particle of dauger, if the directions of the spirits were followed.

Wan. Wiggin. of Chicago, Illinois, writes: auspicions circumstances: it presents to the eye. a very neat specimen of typography. Its columns are, as of yore, very pithy, enterining and instructive and certainly do great credit to its

We propose that the Journal shall continue to improve. Why not? Do we not live in a progres-

sive age? Swedenborg on Death.-To the Editor.-Dear Sir.—An anxious inquirer in your last issue, whose initials are J. J. C., states that Swedenhorg says the soul is not separated from the body at death, until two days after the last agony. He says, can any Spiritualist confirm this statement? I feel happy, Sir, to forward you the following paragraph out of Swedenborg's "Future Life," No. 445:—"When the body is no longer capable of performing its functions in the natural world-corresponding to the thoughts and affections of its spirit, which are derived from the Spiritual world, man is said to die; and this occurs when the respiratory motion of the lungs, and the systolic motion of the heart cease. Nevertheless man does not then die, but is only separated from the corporeal frame. When, therefore, these two motions cease, the separation of the spirit from body takes place instantly. The respiratory mo-tion of the lungs and the systolic motion of the heart are the very bonds, on the breaking of which the spirit is left by itself; and the body, being then destitute of life, grows cold and putrifies." When the above motions of the heart and lungs have ceased, a resuscitation takes place, or a withdrawal of the spirit from the body.—John Edmundson, in Medium and Daybreak.

Speaking of death, Byron says: The great difference between the happy and the unhappy is that the former are alreid to contemplate death, and the latter look forward to it as a release from suffering. I think of death as I believe do most people who are not happy, and view it as a refuge where the wicked cease from troubling, and the weary are at rest. There is something calm and scothing to me in the thought of death; and the only time that I feel repuguance to it is on a fine day, in solitude, in a beautiful country, where all nature seems rejoicing in light and life. The contrast then between the beautiful and animated world around me and the dark, narrow grave, gives a chill to the feelings, for with all the boasted philosophy of man, his physical being influences his notions of that state where they can be

The Turks and Prophecy.—The Turks don't seem to be very easily subdued, notwithstanding the numerous prophecies that have been made that the Russians would easily triumph. So far the Turks have lost but little ground; in fact they now seem to have the advantage. Here are the Turks, says the Age, a mere horde of shep-herds and warriors, who neither spin, nor weave, nor cast cannon, nor invent breech-loading rifles, nor build iron-clads; and who are in civilization immeasurably inferior not only to Europe but even to their own Christian subjects. Yet not only have they been able, through military power, to maintain their political supremacy over those Christian subjects for four hundred years; but they are able also, at the end of these four hundred years, to enter a war with places forlified and pro-visioned in the most approved modern style, an bundant supply of rifles and cannon of the heat 1877 patent, an army clad in civilized uniforms and drilled on the same principles as the German, English, or French, and a fleet far superior to that of their adversary, though the latter happens to be the greatest empire of Europe.

Elliet Wyman, of East Moreland, N. H. writes: I have always admired the Jouenal's candid, honest frankness in speaking of frauds, deceivers, etc., never trying to cover up any de-ception, even though it might be one who had gained a notoriety as a public medium. In read-ing the Jouanar of the 18th of Sept. Invi., relative to the Bliss exposures and in your remarks under the head of "Untrustworthy persons who are me-diums—our duty." I think all who read the noble sentiments you express should feel to thank you. You say: "We only wish the entire spirityou. You say: "We only wish the entire spirit-ualistic press had the courage to publish the truth regardless of mere policy." The old adage of "flonesty is the best policy," is true in its highest sense in dealing with Spiritualism."

One mission of the Journal is to expose fraud! Supposing, when fully convinced that a medium

was practicing deception, it should not mention the fact, what would the world think? Mrs. Bennett, of Boston; find ther place for concealing a confederate, and for weeks she fooled the good people of Boston with her bogus spirits. Spiritualists must look out for such villainous transactions.

must look out for such villainous transactions.

New Names. John Marples, D. D., of Toronto, Ontario, Canada, writes: In your issue of the 8th inst. is a short article on "Animal and Vegetable Magnetism" copied from the Medium and Doubresk. In that article the writer says, "Bro. Barrett objects to the term animal magnetism." It is not my intention to write a long letter in reply to either Bro. Barrett or the writer of that article; but simply to present the quintessence of the four spirits that are in existence. 1. Electricity is the anirit of the inert matter. 2. Electricity is the spirit of the inert matter. 2. Magnetism is the spirit of animated nature. 3 Pneumatessence is the spirit of man and of angels.

4. Eloharnach is the apirit of tion. rneumages-sence and Eloharnach are newly coined words and I know there is a strong feeling against modern writers using new words, but especially against making new words. However, I believe the subject in this case demands it. The above I think will help solve the difficulty of the varied spirits in the unii. Eloharnach is the spirit of God. Pneumates.

Any fool, as well as a wise man, like this crudite divine, can coin words. We might as well call his theology, Dunccology; his sermons, Somnolesentology; his ideas of God, Nonsensology; his opinions of the future, Moonshinology; his sentiments on creation, Liarology, and his whole life as a Divine, Barnumology, and his religious writing as Humbugology. There, how do you like our words, my good and talented friend?

To Jonkins, of Farmington, Minn., writes To the Spiritualists of Minnesota and North-west Wisconsin: As President of the State Association of Spiritualists of Minnesota, I would most earnestly invite all the Spiritualists and Liberals of the above mentioned localities, to attend the Annual Convention, to be held at Minnespolis, Oct. 19th, 20th and 21st. Come up to the Convention, friends. Let us step upon that great humanitarian platform to which our duty calls us. Friends, let us arise and shake the dust from our feet, and having found out a more excellent way let us having found out a, more excellent way, let us proclaim it under all circumstances, even upon the house-top if necessary. For over twenty years, I have been a student of Spiritualism, and to me its truths grow brighter and brighter. I am informed by our State Missionary (Thomas Cook), that the friends in North-west Wisconsin are desirous of joining the Minnesots Association. Come right along, friends; we will extend the right hand of fellowship. Join issue with us in all that pertains to the welfare of humanity. It is expected that J. Frank Bexter will be with us, from Winchester, Mass. All Liberal papers, please

Don You Cam't Jine.—"You won' to jine the ban', do you?" said an old negro preacher to a young convert.

"Yes, sar, I wan' to jine."
"Well, sar, do you believe Gerliah, a pickeninny
little shaver, slewed a great big man called David dat was longer dan de Center Market, wid a peb-ble dat war no bigger dan a huckleberry? Eh?" "No! I don't b'lieve nothin' like dat," was the

"Den you can't jine."
"Well, den I bleves it. Go on wid de katakize."
"Well, den I bleves it. Go on wid de katakize." "Do you bleve," continued the deacon, "dat dar war a man called Joner who swallered a whale and kept it down a awful long time before he spitted

"No, sir; can't make me bleve dat." was the respouse. "Den you can't jine."

"Well, now, by Jingo, I bleve dattoo. Go on wid de katekizo." "Do you bleve dat dar war a man named Delilia; and dat a shemate called Samson got down in de cellar ob a great big house what weighed mor's de Centennial, and lifted it kerslap out ob de world?"
"Don't bleve nothin' ob de kind," was the indig-

nant reply. "Den you can't jinc."

"Don't want to line. I don't bleve dat fish story you jist told me, cither." There was no further katekize."-Ex.

Brief Mentions.—Rev. Chas. A. Andres, of Grand Repids, Mich., writes: "The Journal is one of the best papers in the world." Mrs. S. F. Link, of Little Falls, N. Y., writes: "We are more than ever pleased with the Journal." Daniel Sipe, of Zimmermanville, O., writes: "I am a constant reader of the Journal.; like it better than all other religious papers I read." George Richardson, of New Haven, Conn., writes: "I had no idea your paper was so good; if I had I would have subscribed for it long ago." David Peck, of Saranac, Mich., writes: "I pray that you may be helped from on high, so that the dear old Journal shall advance in its teachings under your control, as it has in the past." Brief Mentions. - Rev. Chas. A. Andrus, of troi, as it has in the past."

H. G. Wood, of River Falls, Wis., writes: I cannot get along without the Journal. The Journal, as an exponent of the Spiritual

Philosophy, will keep up with the times, making such improvements year after year, as this progressive age demands.

Aucient Music-Spirit Power. - Dr. Burney in his history of music, gives the following account of ancient instruments: "The Egyptien flute was only a cow's horn with three or four holes in it, and their harp or lyre had only three strings. The Grecian lyre had only seven strings, and was very small, being held in one hand. The Jewish trumpets that made the walls of Jericho Jewish trumpets that made the wans of Jericho fall down were only ram's horns; their flute was the same as the Egyptian; they had no other instrumental music but by percussion, of which the greatest boast was the psaltery, a small triangular harp or lyre with wire strings, and struck with an iron needle or stick; their sackbut was something like a bag-pipe, the timbrel was a tamborine, and the dulcimer was a horizontal harp with wire strings, and struck with a stick like the psaltery. They had no written music, had scarcely a vowel in their language, and yet according to Josephus, had two hundred thousand musicians playing at the dedication of the Temple of Solomon.—Ex.

Music is gradual in its development, the same as everything else. When an ingenious Yankee carefully arranged delicate wires where their presence could not be easily detected, when the wind touched them, they "sang," and ignorant savages said that their God was making music. Ignorance ascribes everything it can not understand to God; what is true of the savage prevails to a great ex-tent among the various religious denominations. Such music as the ancients produced, if Mozart could have been inflicted with it, he would have become insane. In regard to the falling of the walls of Jericho—the incident might have happened as related. When Mrs. Richmond was asked the question.—Is it true that Sampson slew a thousand Philistines as stated in the Bible, she said:
"Persons inflict injury, and mutilate others with
a more trifling instrument than that mentioned in the Bible. If such is the case with the simple speech of man, we don't know but what warriors could fight battles with the same weapon. So far as the incident referred to in the Bible is concerned, we have no doubt that spiritual power could convert that weapon into an instrument to repe an enemy; it would not be the instrument itself. but the power accompanying it." Of course, might not a power accompany those trumpets and cause the wails of Jericho to tumble down also?

J. I. January, of Waverly, Mo, writes: I have a proposition of \$100 for any one who will answer written questions. If you know of any medium who can do so, please let me know. I have not yet got the proposition in writing; but the man who made it says he will sign such paragraphs.

There are many mediums who can do so; conspicuous among the number are J. V. Mansfield and R. W. Flint, of New York.

A Good Suggestion.—The Boston Reald suggests that the rivalry of the sects be to see which can turn out the best specimens of men, the best citizens, the best husbands, fathers, neighbors, the best helpers of the needy, the best sym-pathisers with those in distress. Should the va-rious Christian bodies do this, it might be disap-nointing to the professional theologian—the mere politing to the professional theologian—the mere philosopher of religion, but how much better for the world the blindest can result see.

Every time you tell a falsehood, you darken your spiritual nature.

Im Spirit-life there is no chance to "lie behind your neighbor's back."

Human beings are like atoms; some attract, thile others repel When a spirit ascends to a higher sphere the outer clothing of the soul must be left behind.

"Fure whitemess," says a spirit, "Is absolute knowledge;" rather obscure thought.

If the soul wishes to progress, all selfishness must be banished. He who does a wrong to another, will eventual-

ly feel the same wrong himself. A vote of thanks to God, heads an article in Com-mon Sense. No doubt the vote pleased him.

Mediumship is simply a condition of the physical organization taken in its entirety. The materialized form presented may be a mere shell, fashioned for temporary use,

He who can't control his auger, is a staye to a demon, dark and devilieb. Frank T. Ripley is a medium for answer-

If everything moves in cycles, when will the sun of Spiritualism set? Who can tell? Sampson was undoubtedly accompanied with spirit power when he pulled down the temple. John Wetherbee says that modern Spirit-

ualism means phenomenal Spiritualism John H. Egyleston, of St. Joseph, Mo., would like to have Maud Lord, or some other materializing medium visit that place.

H. A. Reed, of Spring Lake, Mich., would like to correspond with a middle-aged lady, who is a good clairvoyant.

There is a Recording Angel in each nature, that takes a brush and blackens the soul each time a person practices deception. Don't be alarmed, if your pathway in life is dark and dismai; the future will give you your

inst deserts. "Good deeds" are the currency in spirit-

life; hence spirits don't cave to help you to a large amount of gold on this side. If an angel should come in rapport with a cir-cle of thieves, he would feel like stealing in spite

Colonel Ingersoll says that he had rather

be a slave than be guilty of enslaving and oppressing others. How to Make the best of both Worlds, would be a good subject for spiritual lecturers to con-

The Christians have the Father, Son and Holy Ghost, as a trinity; the trinity of Spiritualists is composed of Spirit, Soul, and Body.

The red, blue and yellow colors combined produce one—white; the spirit, soul and body united produces one—man! · The spirit body is composed of spiritual atoms:

when they disentegrate, the soul can ascend to a ligher sphere. Advanced spirits can no more enter the

sphere of some persons, than you can enter a dense and lurid cloud of smoke Dishonesty and intense skepticism on the part of any circle, will invariably cause disorderly manifestations with any physical medium.

The man who curses another causes a dark cloud to collect around his spirit. Your bad wishes come home to roost always.

It is better to think kindly of enemies; and by so doing, you heap coals of fire upon their heads; if not in this life in the next. The running stream purifies Itself: do the same

each day with your own running life, and verily your reward shall be great.

Mediums are often prompted to commit fraud by being encircled with the dishonest ele-ments of the sitters. We have not a fire test medium that can en-

dure the same test that the three did who were cast into the flery furnace. Phenomenal Spiritualism answers its pur-

pose; if it did not lead to something higher and better, it would be worthless. He who expects to get advice from spirits that will enable him to reap a fortune on the "Board of Trade," will in the end, "slip up."

Wonder if Tom Paine's feelings were hurt when he learned that his old farm was to be sold under foreclosure of mortgage? Guess he has an inheritance in Spirit-life that satisfies him.

A Knock-Down Argument. The knocking down of Wheatley, Protestant, by Whalen, Catholic, when engaged in a religious debate! That was proselyting with a vengeance.

Fewer paupers in Japan in proportion to the population than in this country. That shows a better government, a more efficacions system of religion, and a higher grade of morals.

Longfeliow, the noet, says: "The soul of man is audible, not visible. A sound betrays the flowing of the eternal fountain, invisible to man." He is a Spiritualist but disowns the name.

Elementary spirits have been seen by Catheriae Woodforde, of England. Some of them were like little hobgobius. Our head aches in trying to settle this question—such countless assertions. The antagonism of a skeptic often thwarts the action of the spirits; just as disarranging the keys of a plane, would prevent the musician from giv-

ing expression to only discordant sounds. The will-force extends beyond the physical organization, and when rendered positive by down-ight meanness and skepticism; it will have a bad influence on any medium when sitting for tests. . Revival Song.—The following are two stan-zas of a song which is very popular among color-ed worshipers, and which is often sung at revi-

I shake de dus' off ob my feet, An' walk barefoot on de golden street, I know my hide's chuck full of sin, But I know old Peter will let me in.

Den, rise, children, rise up in a crowd, An' shout an' sing to the angels loud; An' fix your eyes on de lan' ob rest,

Kase hell am hot as a hornet's nest. What of the past, present, and future? The achievements of the past and the possibilities of the future, blend in the present. Let each aspiring

mind take advantage of both. Life is a stream; oh! how putrid some of them are. A bad wish, an unholy thought, hatred or ill will, will cause its hitherto clear water to become

darkened. A spirit says: "Hatred being love's opposite, is darkest of the darkened group. It branches of revenge, envy, jealousy, and forms part of every

unholy passion. Mrs. Emma Hardinge-Britten says that her connection with Spiritualism has extend-ed over a period of eighteen years, and she has on-ly known where two Spiritualists became insane.

Dr. Holmes thinks one of the three wittlest Bostou sayings is this: "After all, the feeling that she is well dressed brings a peace of mind to a woman which religion cannot give." Tommysom has well said:

How pure in heart and sound in head, With what divine affections bold, Should be the man whose thoughts would hold. An hour's communion with the dead. A medium who will practice deception while in

the normal state, should be closely watched when entranced. The communication will generally consist of one-eighth truth and seven-eighths falsehood-just truth enough to mislead you.

As the single ray of light piercing the air over the eastern hills indicates the approach of the sun and the giorious beauties of the day, so did the simple rap indicate the dawn of Spiritualism, and the ushering in of a more glorious era.

The pure and unassuming actions of the simple-minded people of the world reveal spiritual possibilities beyond themselves, and the little things of life make far more of life's happiness than is often conceived of.

Mira. Suydam, the fire test medium, to prove that she does not produce this insensibility by any artificial or chemical means, will allow any chem. ist to wash her arms and hands in any preparation he may think available to test the genuineness of the phenomenon.

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Reported for the Rultingo-Philosophical Jounnal. Question:-What is mediumship, and how best

Answer:--We are always glad to discourse on this subject, since so little is understood concerning it, even among Spiritualists. In ancient times mediumship was supposed to be a divine and special gift conferred by the Infinite upon certain persons chosen for that purpose; especially was that the case among the Hebrews, who regarded the prophet and seer, or any one endowed with spiritual gifts, as especially appointed by the Most High. Notwithstanding this, it was believed that races of prophets were born, and that a succeeding generation might inherit the spiritual gift of their fathers, and that by fasting, prayer, abstinence and morality in life, the gifts of the spirit could be highly encouraged and cultivated. Indeed, it was a special ordinance under the Mosaic law that those desiring to practice prophecy or spiritual gifts, should have certain seasons of fasting and prayerwithdrawing themselves from the world and communing with spirits, while those who desired to prophesy or possess any gift whatsoever of spirit import, were withheld from the usual pursuits of life, and specially observed the required conditions until the gift reached its some. This was not only practiced among the Jews, but among the Oriental nations—the Persians, the Egyptians, the Chinese, and all those who practiced the different orders of magic in the East, through those special observancesfasting, incantations, prayer and such other severity of life as denoted that the physical should be held under subjection and vanquished; indeed, in a material age, when the senses largely proponderated and when in physical power existed the standard of strength, it required this severity and careful abstinence to possess any spiritual gift. It was through the cultivation of this ascetic test and severe self-immolation that the gifts of the spirit could be perpetuated, and that from father to son the gift of prophecy, of healing and sooth-saying, could be handed

The Magi in the East consisted of a separate and distinct order, devoting themselves to such lives as secured the unusual visitation of spiritual gifts.

Among the different orders that prevailed in the East, those liaving the greatest powers of divination and practice of wonders of magic, were those who lived according to the standard laid down through teachers. and that referred to a spiritual mode of life; and the disciples devoted themselves to the practice of those arts and forces that best encouraged these gifts; but among the nations of the West owing to their lack of communion and unity with other races, the external incubus resting upon them, the power has declined.

Among many nations of the West since the advent of the Christian religion, there has been a decline, owing to the fact that mediumship has not been generously recognized, and that & so-called divine order of priesthood has been cultivated at the expense of mediumistic gifts.

The first apostles of the Christian church were Spiritualists. They taught as they were led; they had gifts of the spirit, spontaneously developed, and those they encouraged and so cultivated as to make them almost spontaneous. Under the priesthood there were schools established for instruction, and the spiritual gifts were thereby suppressed. Ever since the inauguration of priesthood under the evangelical dominion, spiritual gifts have declined, but still exists in the Roman Catholic Church, where so much attention is bestowed on the separate schools of life. Apart from the world many instances of spiritual gifts have been developed in a singular and wonderful manner.

Mediumship is not new, and has no particular consequence except in the light of modern' Spirifualism, which simply has given it a name; has given to modern thought and modern times some philosophical explanation of that which was once supposed to be miraculous or providential.

The truth is that all human beings are mediumistic in degree, and possess certain spiritual gifts. They may be influenced unconsciously. You are aware that spirit influence may flow in the usual channels of life without any interruption of the daily occupations, manifested in various degrees and according to condition. The great difficulty is, human beings have thought that spiritual mediumship could exist with the usual intervention or interruption of the common persuits of life. It may in degree, but when fully established, you will not be permitted to exercise it, if continually interupted.

When the spirits desire to communicate or administer to you, give way entirely: you will then be seized upon by some direct control, and your life changed into their channel. There are two distinctions to be made in the manner of inspiration or mediumship. Inspiration is more a natural influx of spirit life into your own life through the usual channels of study, pursuits and occupations of mind. No one could be musician, poet, painter, artist, chemist, geologist or anything pertaining to human science, without being assisted or inspired. No one can excel in any gift with out an influx from the spiritual kingdom; in proportion as your own spirit is active, so do you invite the assistance of the spiritworld; therefore while you may desire per- and behind that filmsy veil you expect the ation, and as soon as the evening came

fect freedom, the Spirit-world has not the alightest wish to rob you of it.

An atmosphere of Spirit-life surrounds you, giving you power, enlightenment, and other desirable assistance. How often you refer to the works of a genius as an emanation from his mind-still the result is none the less the work of inspiration. The high gift of genius is inspired, and the spirit of the artist is in constant communion with spirits in the line of his thought and profession. It is no discredit to be kindly assisted and advised by the angels. If you have that gift of genius, it is divine, and the aid that you will receive is of greater import than not to be assisted, but simply stand alone in the universe.

Inspiration also descends undoubtedly in a marked degree upon those leaders of religious reformations, and in time of revolutions, showing that while emanating from Spirit-life, it flows in accustomed channels; like the breaking away of the overhanging snow on the mountain side, it finds the channel all worn and prepared for its reception, and on it moves in glorious triumph; so inspiration seeks the accustomed channels of human thought, and diverging in various ways gives free use to all the powers of the mind, sometimes overflowing the valleys and producing the blessoming or flowering out of human life.

Inspiration generally comes in the direction sought—through the same channel that the aspiration flows: and these most susceptible to the control of spirits, will be the ones who are regarded as mediums. It is true, however, concerning mediumship, that no especial temperament, no particular class of persons, no select rank in life, no degree of culture, causes a preponderance of mediums; mediums are found in all conditions of life; in every grade of temperament and degree of culture, and the reason is, as we have stated, that all human beings are more or less mediumistic; among all classes are found some who are especially gifted-have a particular gift of mediumship; so that those most susceptible of the control of spirits in any inspired direction, may be found, perhaps, to be the prevailing type of temperament of physical sensitiveness. Those who are susceptible to influence, or instruments for giving forth manifestations called physical-will be found to be a prevailing type; while those who are accustomed to heal or are artistic, will be found to vary according to the gift and its

exercise. The order of mediumship must include all manner of temperaments. For every grade of mediumship there is found to be adequate expression in temperament; and for every shade of variation in mediumistic gift, a corresponding shade of difference in organization. Mediumship is a direct controi of an outside intelligence, influencing the brain; such a one is considered a medium in contradistinction to the one inspired in the usual channels of life. Such a medium is possessed, is taken control of, is the absolute instrument of the controlling intelligence, but may, or may not be used in accord with daily avocations of life. Mediums who are thus chosen, entirely taken possession of by spirits, are as rare in mediumship as those signally gifted in music, poetry, or other arts. You cannot have perfection in all things. One in a thousand can have genius in music, poetry, sculpture or any particular line of art, as the rule at the present time. There will come a time when genius will not be the exception, but the rule; but those especially adapted to spirit control, and have been especially selected because so adapted, form the exception, while there is a large multitude among Spiritualists and among those who are peculiarly or slightly gifted in a degree.

All people may become mediums in some degree, as all may become musicians to a certain extent; may partially comprehend art. and will, or can, perform artistic works of merit. But for the most part, we would only advise those to cultivate mediumship who have it in some marked manner, it being part of their nature from childhood, and who are naturally very susceptible to control, and whose condition and position in life is well calculated to invite the higher orders of spiritual intelligence, and who cannot only receive benefit themselves, but confer it on others also. It requires such conditions for mediumship that you might be required possibly to give up everything else. It rests with yourselves whether this gift of mediumship exists sufficiently developed to warrant you in giving up the other pursuits of life. If such control of Spirit-life and such condition of mediumship or mind, would not flow hand in hand with the usual vocations, and if the latter cannot be given up, do not seek it, for there would be an antagonism between them.

The condition of mediumship is one of intuition: the condition of the usual pursuits or avocations of life, is one of positiveness and except content to relinguish them and surrender your brain to the influence of others, you cannot be successfully controlled. We don't advise you to choose mediumship in a trifling degree; it interferes with life; it leaves you midway between one and the other.

There are some who say, "Oh, yes, I would like to be a medium, but don't wish to exercise the gift unless I feel like it." If you are a channel of spirit communion, it does not naturally follow that you are to be consulted. "Oh! yes, I would like to write poetry; but, then I would want to write when I pleased." Then you are not a fit instrument for the poetic form of inspiration. "I would like to discourse eloquently, but do not wish to be known as a medium,"

Spirit-world to make a clear pathway and discourse eloquently when you are ashamed to be known as a medium! "I would like to heal the sick, but do not wish to be recognized as a healing medium." There are many who possess this power, but deny it; but it generally recedes in exact proportion to the denial, and it is the permanent possession of those who are neither afraid nor ashamed, nor unwilling to be an instrument of spiritual gifts.

Dabbling in mediumship, having it to-day and discarding it to-morrow, asking your friends in for curiosity to see what you can do and then propound trivial questions seeking to write for mere amusement, and holding the pencil to see if spirits will converse with you, then seeking also to control it by your own will and pervert it into a selfish channel, desiring these gifts for mere trivial occupation and pastime, and then say to the Spirit-world, when the channel is once open, "We don't want you to intrude upon us all the time." When the floodgates once are open, when the mind, brain and nervous system, are fashioned and chosen for spirit control, the stream cannot be turned backward without injuring the instrument and without destroying the floodgates of spirit power.

The first signal of the telegraph denotes that some one is summoning you to hear the message. Should the wire then be cut, the nation might be deluged in blond. Messages passing to and fro, crossing ocean and continent, are held sacred except by barbarians: The messages passing between the Spirit-world and this is of no trifling import; but if the current be destroyed, or the wire cut, or line of communication he seeks be controlled for selfish purposes, it interrupts that which otherwise would have been a blessing, and causes a disaster.

Mediumship is a God-given power, but it exists in accord with the laws of nature, and as sacred as that which exists in any direction or department of life. Songsters, those endowed with the divine gift of music, are almost held sacred, and parents sacrifice everything to the cultivation of the voice which so delights the multitude. Mediumship in various states is the sole communion between God and the outward world of mind. Through spirit revelation from angel messengers, ministering spirits, God has revealed himself to man, and through the innermost spirit, through mediumship, the divine gift of prophet and seer in time past, the word of truth has been spoken. Through mediumship the divine mission of Christ was outwrought in the world, and in its full degree, and through mediumship the great Messiahs of the East have revealed their light, wonder workings, to the early nations of men. Through mediumship prophets and seers in dungeon cell have beheld visions, and been unlifted from darkness by the power of the Through mediumship Socrates spoke with the demon and talked with the gods, holding high and lofty converse concerning immortality to a degree that death was without terror, and he went down in silence with the song of immortality in his soul. Through mediumship the early Christian apostles wrought their wonders, healed the sick, taught in unknown languages, interpreted tongues, had the power of prophecy and eloquence, conferred upon them. Through mediumship the early Christians could sing songs of triumph in torture, and have visions that foretold them of the triumph of life over death. Through mediumship the reformation was outwrought. Luther holding converse with angels and devils, and he thereby worked out through the troubles, scourging and corruption of the Roman Catholic Church. Through mediumship John Wesley held communion with departed friends. He recognized guardian spirits and angels as being those who once lived. Through mediumship Swedenborg held converse with angels, visited the spheres of spirit life, gave as far as possible an illustration of those visits by explanations, philosophy, and picture, in what is now called the New Church. Through mediumship George Fox and the Quakers were led into communion with spirits, and by direct control they spoke and nealed the sick. Through mediumship the Shakers were unfolded and withdrawn from among the people of the world that prophecy might be given to them. They were controlled; they spoke in tongues and healed the sick. Through mediumship and direct revelation modern Spiritualism has come unbeckoned and uncalled for by men, the spontaneous development of the gifts of the spirit that exist waiting only for recognition. Through mediumship all knowledge that you have of the other world must come, either through yourselves or some other human being. No other pathway for the world of spirits. By their encouragement, by their recognition of this power, by being considered as a portion of the inheritance of man, you may make your pathway doubly clear. The spirits have met you half way. They trouble the still and turbid waters of human thought. They descend, and if you expect them, give them encouragement and recog-

Among your children are mediums. Their gifts are suppressed in childhood. They see visions, and in consequence are placed under the care of the doctor and in later years sent away to school, thereby counteracting the influence. If, instead of this, the the gift was recognized; if it were encouraged, as you encourage the gift of song, poesy and all other divine arts, their lives would blossom out, and your homes would be made constant receptacles of apirit visit-

nition.

straightway some one from the family altar, would stand in your midst. Btraightway out of the empty air the form of an absent one would appear, and you would not feel them dead but near by. If you prize this gift, hold it as sacred as any gift of life. If you knew how largely your life was influenced by it, instead of blindness, ignorance, dispute, strife and contention, you would sit still in silence waiting for it in your midst. With cheerfulness, aspiration, hope and prayer, you would wait the visitation of your spirit friends, as you would wait for the benediction of the morning or evening. Mediumship can be encouraged by the same method that you encourage other gifts. Give room for it, and it will naturally expand. But when nine portions of every twenty-four hours, is employed in seeking that which will sustain the body, and the other portion in pandering to the appetite, there is little room for the proper exercise and development of the spiritual gifts. Not only six days in the week, but every twenty-four hours is employed in the pursuit of wealth, or in seeking such pleasures as gold can only buy. Under such adverse condition, where is there any chance for spiritual growth?

Converse with the denizens of the world of spirits, can not be purchased with goldit is not to be found in resort of public amusement. It is not found in drink, nor in food more than that which sustains the bedy; nor is it found in costly dwelling; but it dwells in the wish, the desire, willingness of the spirit to hold intercourse with spiritual beings, and the peculiar adaptation of organism to those visitations. Nor must you decide, nor say, "I would desire to be a medium like such an one;" you must however, be content as you are. The perfeet gift will unfold in its own degree. The rose and lily do not complain that one is not respectively the other. The violet, however humbly does not seek to become the lily or

If you desire spiritual gifts, seek that one for which you are best adapted, as one sole condition of perfect mediumship; to be perfect in degree, you must be content; don't interfere as the matter proceeds. If, after all, life is a preparation for spiritual existence, if in the possibilities of Spirit-life, consist your inheritance, food, clothing, and shelter sink into insignificance compared to the gift which alone you must follow. There is no danger that the body will starve or the outward being cease to assert itself by the pursuit of that which is highest and best. Go by the wayside; you will not perish with hunger. Those seeking your gift, may scorn you, but the ministering powers of angels will sustain and uplift you; the soul would be fed and the spirit enter from obscurity into the light of the spiritual state. This is not the state of mediumship to-day, but it has been. There is no knowng what nersecution might do to-day. if not for the laws of humanity, that give no priest power to persecute for conscience sake, those seeking the higher life. But society still holds the inquisition, and the rod is lifted over those in the pursuit of light. So you must expect of whatever shall come. The highway robber stands at the doorway of life to rob you of all external peace. This highway robber comes in many forms; comes in the form of an outlaw; sometimes in the form of peace; sometimes in the most lovely methods of human existence. If you don't have the gift of the spirit you run the gauntlet after all.

If you have the spirit gift it abides beyond the earthly existence, and beyond whatsoever human society or injustice can ver do against you; therefore with all due deliberation and encouragement of these gifts that bring blessings, we still say never triflingly seek for mediumship, but with the consciousness of its solemn import, and for a vehicle for spirit communion that, in a measure, must be your life-work.

## Alfred B. Safford.

DEAR SIR: My letter comes freighted with sad tidings—sad tidings to the friends of Spiritualism here and elsewhere over our prairie State. Alfred B. Safford is dead. Generous, whole-souled, liberal-bearted friend and brother, he is gone, and we shall miss him sorely. His friends and acquaintances here and in his adopted city of Cairo, will recognize his loss as irreparable for he will recognize his loss as irreparable, for he was, indeed, the man of two cities. A long letter from his old home lies before me, and the writer's expressions of regret and respect are many. From this source I heard much that I did not know of his staunch devotion to our cause. The writer describes his home, his collection of curious and beautiful things, and tells of the spirit-pic tures he had in his possession, and of the many who remember with thankful hearts many who remember with thankful hearts that to A. B. Safford they owe the bleased fact of their knowledge of the truths of Spiritualism. A copy of a daily paper, the Cairo Bulletin, accompanied my friend's epistle. One entire page, almost, was dedicated to "memorials" to our departed brother, but not one word from the Spiritualists or the Christians. "Egyptian darks ualists or the Christians. "Egyptian dark-ness," most truly, must reign there, when a town of the pretentions of our Illinois Cen-Railroad terminus sees nothing for such a man as A. B. Safford beyond the grave. And yet, to their shame be it said not one line or word in all the love and gratitude and respect shown him, is said of his soul's whereabouts. Nor is he so much as assigned a soul, or a resting place of any kind. Spiritualists could not do this—would not; and Christians would not rest him in Abraham's bosom—consign him to heaven or hell. The Materialists are true to their colors, and are simply oblivious to his existence anywhere, or of any kind.

Shame on you, Spiritualists, that you raise no hand to say one word for so good a man! And shame on you, Christians, that you say no word to rescue from annihila-tion one from where kands you have re-ceived unbounded benefits. Spiritualists of Chicago, arise in your might, and tell the story of his beautiful life here—of his higher, more beautiful life in the Spirit-world. Very truly yours,

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An Opinion from the Lone Star State.

The Religio-Philosophical Journal is one of the ablest papers published in the United States, which is attested by a musfer roll of over twenty thousand bona-fide subscribers. It circulates among what is known as "free-thinkers," and Spiritualists who act independent of the slavish ritual of sectarian creeds. Col. Bandy's style is one peculiarly his own. Vigorous and free, he devotes his great talents to the cause of the millions who are now struggling so bravely to throw off the shackles that have enslayed them too long. The JOURNAL numbers among its contributors many of the most eminent writers in the United States and Europe. Send for sample copy, and if you admire independent journalism in the true sense of the word, you will subscribe for the Religio-Philosophical Journal. - Daily Cresset. Denison, Tewas, June 29, '77.

Extract from a Letter from J. William Fletcher, London, Eng.

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