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Truth bears no mask, bows at no human shrine, seeks neither place nor applause: She only asks a hearing.

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JNO. C. BUNDY, Editor.

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NO. 5.

THE VANISHED CHURCH—A CHILDREN'S PICTURE.

(After the German.)

BY MALCOLM TAYLOR.

'Tis in a forest dense and wild,
Deserted, silent all, and lone;
By human footsteps undisturbed,
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-tale 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 lurk,
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 sublime
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 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 swaying 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 ecstasy,
Till stood I neath the lofty-dome,
And shook with joy, in upper sky.

The beauties of that temple-ave,
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 trumpet 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 BODES 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 sensation—who recognize no existence but matter and motion, who trace all that exists to material causes alone—and a very different class of thinkers, who trace causation beyond 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 man also a spiritual power of which they are conscious, widely different from matter, 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 persistence of force, to a duration analogous to that of matter.

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 unmerited 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 account is closed, and the self-imposed martyrdom of the loving hero appears a final loss and folly.

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

and the little play upon this theatre, the life-struggle of three score and ten years, is but the beginning, the gestation and birth of a career corresponding to our noblest aspirations 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 the pessimism of Schopenhauer 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 exaltation of happiness, the enlargement of sympathy and love, which thousands have experienced when they have passed from the dark necropolis 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 follies, and 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 supervision 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 pretension 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 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 tribunal of which Dr. Carpenter is the authoritative mouth-piece.

The arrogant 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 he is dealing with a subject of which he knows far less than thousands of 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 veracity and intelligence, whenever in conflict with his own theories, are all that his most unfriendly 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 special value. Eminence as a physiologist does not imply eminence or capacity as a psychologist. It is true, physiology and psychology are coterminal 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-physiologists 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 necience, 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:

"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" (Pflüger's "Physiology of Man," Nervous System, p. 327).

Thus physiologists generally regard mind as purely phenomenal—as something holding 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, "Ee tuor 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 quiddity as distinct from the real soul as Spencer's "Unknowable" is from any conception of a God. Practically speaking, Dr. Carpenter is entirely in harmony with other materialists.

Men of scientific culture, who have spent a considerable portion of their lives in practical 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 body which constitute mesmerism, spiritualism 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 what is open to all men, but, as Horke wrote against Galileo, 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 enlightenment of the present age, with a perversity and hostility of purpose which were never surpassed by the blind votaries of Aristotle. And as Horke 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 position than that of Martin Horke. (See *Nineteenth Century* for July.)

In a question of the existence of certain facts the honest witness who, without prepossession, investigates and follows up the facts wherever they are visible, 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 inquirers. When Home was in England, and gentleman of unimpeachable veracity, and superior intelligence saw him lifted from 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 commendable, refuse to make the simple and brief investigation which would have determined 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 personal 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 pretentious dogmatist is very careful to keep out of reach, no matter how he may be importuned or challenged. He generally fortifies himself with a few contemptuous 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 fidelity 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 reason, 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:

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 medieval legends of Catholic saints, which science does not condescend to notice.

2. Some individuals can be brought by a proper operator into a waking mesmeric condition of passive credulity and obedience to the voice; therefore we should believe everybody 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 asserts 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 and unscientific pretensions; certain mesmeric operators have made failures; and Dr. Carpenter affirms that he has several times failed to discover any clairvoyance in celebrated clairvoyants, and has detected some pretenders to clairvoyance as impostors; 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 *quid pro quo* from Mr. Wallace. But there is no hope of that; the large reward offered in England, to any one who will produce certain 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.

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 French physicians who laughed at Harvey, were as unsuspecting of their own mental defects as Dr. Carpenter. Could anything but the blinding impulse of bigotry induce a man of great intelligence, age, and experience, to confront 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 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 prefer 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.

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."

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 discussion: Dr. Carpenter is a philosopher, 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 chimerical 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 himself.

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 obtuseness 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, because 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 others.

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 Hahnemann's discoveries as nonentities. A doctor 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 other narrow-minded people lies in the poverty of their conceptions. They have 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 infamous and consigned to the mercies of antiquated 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-penalties.

Every great discoverer introduces something to human knowledge different from the usual understanding of Nature, and is, therefore, by the Carpenterian rule, a fit subject for persecution. The rigorous application of this principle would check progress by a war upon the greatest benefactors 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 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

DARWINISM AND SPIRITUALISM?

BY WILLIAM KEMMETT 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.

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.

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.

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.

Nearly one-half of Mr. Peebles' famous anti-Darwinians are thus accounted for—with respect, however, to one of the six, Gratialet, it is well to remark, that his objections to evolution are now antiquated, as further researches in comparative anatomy and physiology, upon which Gratialet's objections were founded, have completely disproved many of his most important arguments and theories; and, as Prof. Huxley remarks, no doubt Gratialet "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, Papiion, de Cazeille, St. Hilaire, Taine, Lamillard, Ribot, Rafinesque, d'Hallo, Claparede, Naudin, Lecoq, Burdach, 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 encyclopedias and biographical dictionaries fails to throw the faintest light upon the attainments or the antecedents of "Bauch, Weker, and their school."

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.

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, Rolle, Braubach, Vetter, Fritz Mueller, Schleicher, Baumgaertner, H. Mueller, Schaafhausen, Brehm, Buechner, Von Buch, Unger, Wagner, Keyserling, Schwarz, 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 slipshod 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 consolatory to me that others find Professor Owen's controversial writings as difficult to understand and to reconcile with each other, as I do."

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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."

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.

ARGYLL.—BIBLE-CHRISTIAN SCIENTISTS.

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 prejudices, 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 Peebles are opposed thereto on religious grounds,—theological bias accounting for their antagonism to the evolution of man.

PROMINENT ENGLISH DARWINIANS.

In contrast to the three English anti-Darwinians above, 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 archaeologist; Bain, psychologist; J. Stuart Mill, philosopher and political economist; Tyler, 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; Maudsley, 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 Blaks. 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 fiercely; besides, he 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, wondering 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 treble-Christianized boob 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 Bow-street 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. Stanton Wood, M. A.—Harbinger of Light, Melbourne.

PROF. F. P. UNDERWOOD'S REPLY.

MR. EDITOR:—In the JOURNAL of September 1st appears an editorial, criticizing 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.

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 profound and learned work—"History of Materialism"—and find the first sentence runs thus: "Materialism is as old as philosophy, but not older."

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."

What we call life has been evolved from pre-existent conditions; conditions that existed before animals or plants appeared. But matter at that time and before was in motion.

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."

Now why deny that carbon, hydrogen, nitrogen and oxygen, when brought into juxtaposition, under favorable conditions, unite by virtue of their inherent properties and produce living protoplasm? What if it does manifest 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.

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.

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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 entity, 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.

MAL 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 of motion." And there is reason for believing that this change has been by "gradual transition."

But it is said we "invest matter with spiritual properties." 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.

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 inductions, are of more value and validity than mere a priori 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.

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.

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 se? 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.

The question is asked, "How do I know that either death or suffering is an absolute and unrequited 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.

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.

The fact that millions of germs and eggs perish without development, is met 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."

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?"

Again, "In order to say that God's permission of evil is a proof either of imbecility 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 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?"

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RETROSPECTIVE-PROSPECTIVE-DEFINABLE.

When the cause seemed on the high road to an early and grand success, when the Sun of Spiritualism seemed with overpowering force to be grandly riding toward the zenith, there came across its path a wayward star, partially 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 to 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 disenfranchising 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 reeled 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 subtle 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 forged the chains to bind the spiritual movement. Her efforts seemed likely to be crowned with success. Her teachings were carried by emissaries into every nook and hamlet. Thousands came to tacitly accept her doctrines. 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 chimeric leading only to infamy, or despair and the charnel-house.

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 absorbed the lofty spirit of his native moun-

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 canvass he saw, a strong man led by crooked and devious paths through 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 his life blood drunk by the social vultures ever 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 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 overtaken gaze he cries to the angel world. Why must I endure this sight? Why? The answer came. Listen! We have shown you 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 adventures' 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 leeches, jackals in human garb who are yet tainting the moral atmosphere and despoiling the grave of Sexual Freedom to satiate their uncharitable 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 the burden and heat of the fight; he whose

discipline and experience enabled him to early grasp the situation, to strike the strategic 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 cast 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 slate 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 slate-pencil 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 (Wetherbee'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 slate-pencil 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 daylight 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 others, all of whom got the independent slate-writing through Watkins under the

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 he but realize the full significance of what is produced through his exceptional and highly sensitive organization.

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 Spiritualism.

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 purpose.

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.

D. N. H.

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 pinned 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 conglomeration 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 remembered.

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 truly 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 accomplish the object we have undertaken.

We are compelled to reject articles we would gladly publish if we could. We would write more ourselves 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 fifty-two pages, and make a volume of over six hundred pages, for the small sum of two dollars, postage paid. This will necessarily involve a large additional expense in the

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 defenders 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 enlightened 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 arctic 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 Vineyard 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 Messrs. 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.

Bro. 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. Hopkin'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, Minnesota.

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

Voices from the People.

Gene.

I had a dear friend once, Who was ever kind and true; Together we went, together rejoiced, Nor contention our friendship knew.

Al, yes! I might have known Of such a true friend the worth; But half the world I did not know, Till that friend was called from Earth.

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

—DR. D. ANDRÉ DAVEN.

HAVE ANIMALS SPIRITS?

Dogs that are Genuine Prophets— Their walling for the Dying and Dead—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 darkness.

The Detroit Free Press gives some interesting accounts 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.

At dusk the shadow of death had 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, lone-some howls startled the watchers so suddenly that none of the men could move from their chairs for half a minute.

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, Brown'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 eclipse of the Sun will be visible in Virginia, May 27th.—we know that the events will occur as set forth.

themselves, influence dogs to foreshadow the event by diabolical howling; To angels in the higher spheres, the destiny of individuals and nations are as an unsealed book; in fact for every important event there is a prophet; seek and find the same, 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 midnight revivings, 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 advancement.

What is the Significance of Dreaming? A night very seldom 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.

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 little ground; in fact they now seem to have the advantage.

Ohio, (according to the Age) who was killed Tuesday, July 26th, by the fall of a bridge upon which he was at work over the Little Miami at Linwood, Hamilton county, Ohio.

The Spirit Home.—You are doubtless aware that there is a home in the Spirit-world prepared for each human spirit.

J. H. Lewis, of Ossawatimie, Kansas, writes: I have been staying with Mr. L. Chamberlin for some time. Mr. Chamberlin is a 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 development.

Win. Wiggins, of Chicago, Illinois, writes: Our JOURNAL commences its 23d volume under auspicious circumstances; it presents to the eye, a very neat specimen of typographical art.

Swedenborg on Death.—To the Editor.—Dear Sir: I have just read your issue of the 1st inst. who's initials are J. C. states that Swedenborg says the soul is not separated from the body at death, until two days after the last agony.

Speaking of death, Byron says: The great difference between the happy and the unhappy is that the former are afraid to contemplate death, and the latter look forward to it as a release from suffering.

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.

Elmer Wynn, of East Moreland, N. H., writes: I have always admired the JOURNAL's candid, honest frankness in speaking of frauds, deceivers, etc., never trying to cover up any deception.

There was Thomas H. Weller, of Cohocton

was practicing deception, it should not mention the fact, what would the world think? Mrs. Bennett, of Boston, had her place for concealing a confederate, and for weeks she fooled the good people of Boston with her bogus spirits.

New Names.—John Marple, D. D., of Toronto, Ontario, Canada, writes: In your issue of the 28th inst. is a short article on "Animal and Vegetable Magnetism" copied from the Medium and Daybreak in that article the writer says, "Bro. Barrett objects to the term 'animal magnetism.'"

T. Jenkins, 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 Minneapolis, Oct. 19th, 20th and 21st.

Don You Can't Jingo.—"You won't be fine the hat, don you?" said an old negro preacher to a young convert.

Don You Can't Jingo.—"You won't be fine the hat, don you?" said an old negro preacher to a young convert.

Brief Mentions.—Rev. Chas. A. Andrus, of Grand Rapids, Mich., writes: "The JOURNAL is one of the best papers in the world."

Ancient Music—Spirit Power.—Dr. Burrey in his history of music, gives the following account of ancient instruments: "The Egyptian flute was only a cow's horn with three or four holes cut in it."

Muscle 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 ascribed everything it can not understand to God.

J. I. Janney, 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.

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 Herald 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 sympathizers with those in distress.

Every time you tell a falsehood, you darken your spiritual nature. In Spirit-life there is no chance to "lie behind your neighbor's back."

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

Who who does a wrong to another, will eventually feel the same wrong himself. A vote of thanks to God, heads an article in Common 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.

John Wetherbee says that modern Spiritualism means phenomenal Spiritualism. John H. Eggleston, of St. Joseph, Mo., would like to have blond hair, or some other mortifying medium visit that place.

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 dismal; the future will give you your just deserts.

"Good deeds" are the currency in spirit-life; hence spirits don't care to help you to a large amount of gold on this side. If an angel should come in rapport with a circle of believers, he would feel like stealing in spite of his wings.

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 consider.

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

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 coils 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 elements of the sitters.

We have not a fire test medium that can endure the same test that the three did who were cast into the fiery furnace. Phenomenal Spiritualism answers its purpose, 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 Whately, Catholic, when engaged in a religious debate! That was a resolution with a vengeance.

Longfellow, the poet, 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 Catherine Woodford of England. Some of them were like little hobgoblins. Our hand 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 piano, would prevent the musician from giving expression to any discordant sounds.

The will-force extends beyond the physical organization, and when rendered positive by downright meanness and skepticism; it will have a bad influence on any medium when sitting for tests.

Revelation Song.—The following are two stanzas of a song which is very popular among colored worshippers, and which is often sung at revivals: I shake do' dust off ob my feet, An' walk barefoot on de golden street, I know my hide's chuck full ob 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 lam' ob rest, In case 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 purify some of them are. A bad wish, an unholily thought, hatred or ill will, will cause its littler clear water to become darkened.

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

Miss Emma Harding-Britten says that her connection with Spiritualism has existed over a period of eighteen years, and she has only known where two Spiritualists became insane.

Dr. Holmes thinks one of the three wildest Boeton sayings is this: "After all, the feeling that she is well dressed brings a piece of mind to a woman which religion cannot give."

Tommyson 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 mortal 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 glorious beauties of the day, so did the simple ray 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.

THE ROSTRUM.

Important Questions Answered by the Control of Mrs. Cora L. V. Richmond, at Groves' Hall, Chicago, Sept. 16, 1877.

Question:—What is mediumship, and how best developed?

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 prayer—drawing 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 acme. 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 observances—fasting, 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 preponderated 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 down.

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 having 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 East, 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 Spiritualism, 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 pursuits of life. It may in degree, but when fully established, you will not be permitted to exercise it, if continually interrupted.

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 without an influx from the spiritual kingdom; in proportion as your own spirit is active, so do you invite the assistance of the spirit-world; therefore while you may desire per-

fect freedom, the Spirit-world has not the slightest 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 blossoming or flowering out of human life.

Inspiration generally comes in the direction sought—through the same channel that the aspiration flows; and those 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 control 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 relinquish 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," and behind that filmy veil you expect the

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 flood-gates once are open, when the mind, brain and nervous system, are fashioned and closed for spirit control, the stream cannot be turned backward without injuring the instrument and without destroying the flood-gates 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 blood. 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 be 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 uplifted from darkness by the power of the Spirit. 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 healed 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 recognition.

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 gift was recognized; if it were encouraged, as you encourage the gift of song, poetry and all other divine arts, their lives would blossom out, and your homes would be made constant receptacles of spirit visitation, and as soon as the evening came

straightway some one from the family altar, would stand in your midst. Straightway 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 gold—it 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 body; 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 perfect 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 rose.

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 knowing what persecution 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 ever 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-hearted 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 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 learn 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-pictures he had in his possession, and of the many who remember with thankful hearts that to A. B. Safford they owe the blessed 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 darkness," most truly, must reign there, when a town of the pretensions of our Illinois Central 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 annihilation one from whose hands you have received 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, Chicago, Ill.

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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 muster 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 enslaved 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, Denton, Texas, June 20, '77.

Extract from a Letter from J. William Fletcher, London, Eng. EDITOR JOURNAL:—I am favored with seeing your valuable paper, as it comes regularly to hand and seems to be meeting a demand long since felt.

The Author and Healer, E. D. Babbitt, writes:

Allow me to congratulate you upon the earnest and broad and kind spirit which the JOURNAL displays from number to number.

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