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Truth fears no Mask, bows at no Human Shrine, seeks neither Place nor Applause: She only asks a Hearing.

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FAITH, THE GUARDIAN OF WISDOM AND LOVE.

An Address Delivered by Prof. J. R. Buchanan before the Brooklyn Spiritual Fraternity, May 21, 1880.

My theme to-night is Faith—not because it is popular, but because it is unpopular and needs its champions; as liberty once needed a Wilberforce, a Patrick Henry and a Thomas Paine, there are still nobler principles that need defenders to-day. Faith is a noble, redeeming principle, on which the great world tramples in cold heartlessness. It is the guardian of the historic truth of ancient religion and the defender of Modern Spiritualism.

Faith bestows the power of receiving new and wonderful truths with hospitality; and when new truths have been established by ample experimental evidence they have the same right to our faith—the same right to be received upon their evidence as the older sciences, which no one questions. Spiritualists have as good a right to demand the unhesitating reception of their demonstrated science as astronomers or chemists have in their departments; and they should never surrender that right for a moment to the opposition of the ignorant, the stubborn and unreasonable.

When the surgeon offers his professional services, he is not told that he must first dissect a human body before us to prove his anatomical doctrines.

When the astronomer would teach, he is not told that he must satisfy each pupil by showing every star with a telescope before his instructions will be received.

When the chemist would instruct the public, he is not met with a preliminary demand to go all through his experiments under the jealous inspection of the ignorant before they will receive his instruction.

On the contrary the ignorant who need instruction generally pay respect to the teacher whose study and investigations have qualified him to instruct them. The spiritual teacher should claim the same right as all other teachers, to be recognized as an expert and a competent instructor in matters which he thoroughly understands.

The faith in human science and integrity, which is freely given in physical studies, should be given as freely in the spiritual, and should be firmly demanded by enlightened Spiritualists. Faith is therefore the battle ground of Spiritualism, upon which we should intrude ourselves and maintain our right against all opponents—the right to common courtesy and justice!

Having condensed the statement of the ethical duties of man into fourteen commandments, corresponding to the plan of the human constitution, which we find in the brain, I take for my theme the eleventh commandment:

"Man shall confide in the benevolence, wisdom and power of God—in the worth of thy friends—in the truth of the true—in the excellence of humanity—in the worth of honest testimony—and thou shalt never wrong any one by unjust suspicion or jealousy."

This commandment covers a large area of duties—more than I can discuss at present—duties that are habitually violated everywhere—not only in business life and political life, but in the sphere of literature, scholarship, philosophy and religion.

Scholars and theologians habitually trample on this law unconsciously, and I am not aware that it has ever been fully developed or explained by any author. The conscience of mankind, including the most cultivated classes, has not been sufficiently developed, and cultivated to realize the scope of this duty or to demand its complete fulfillment, and it is quite probable that the exception I am to give may be considered too exacting by those who have grown accustomed to a lower standard.

Faith is the moral bond of unity between man and man, as well as the bond that con-

nects us with angels and with God. It is the bond by which the lower are drawn up to the higher, which makes ethical progress possible—by which human efforts are united in co-operation—by which peace and harmony are maintained, and by which civilization and advancement are made possible. Abolish the sentiment of faith, and man is cut off from God and heaven, being unable to realize their existence, no matter how much he may philosophize. Nations are speedily plunged into war because each regards the other as a dangerous enemy whose power must be crippled. Society is convulsed with the feuds which spring from mutual distrust, mutual slander and mutual aggression—and families are broken up by jealousy and discord.

The world's welfare and peace—therefore depend largely upon the development of faith, and one of the most fatal blows to religion, to spiritual philosophy, to peace, civilization and progress would be the blow that injures or shatters faith. The faith of which I speak is the sentiment of friendly trust and reliance between man and man, and not mere credal belief, which is often found where the sentiment of faith is signally deficient. One of the deadliest influences to repress the growth of religion, wisdom and peace would be found in a system of ethics so lacking in moral elevation as not to include a full development of faith.

In looking around us to-day we find that society is suffering from just such a system; and in looking back over historic periods we find that it has always suffered under the same repressive influence.

It may be claimed that the world has had too much of faith, and that it has been made too prominent and essential a matter by the church—being made essential to salvation without regard to a religious life. Certainly it has had too much of that kind of faith.

When Jesus insisted on the importance of faith he did not speak too strongly, but when the church insisted on faith, it was essentially wrong, and has been wrong these eighteen centuries, for it substituted a counterfeit of faith for the real faith which is so necessary to the world's salvation. The faith of the church is in many respects the opposite of the true faith. It is blind adhesion instead of faith. It is only theological glue, to hold men fast where they are planted,—and among Unitarian and progressive Protestant denominations it is hardly glue—perhaps only a weak mullage, which the rain of science washes out.

Secular adhesion receives nothing. True faith receives everything that is intelligible. The true philosopher according to Herschel "believes all things which are not unreasonable and hopes all things not impossible." Faith as to its location in the brain, is among the anterior organs of the moral region, which co-operate with intellect, while its opposite, dogmatic infidelity or suspicion, is located in the lower back brain, and the more thoroughly selfish, domineering, dogmatic and unreded the man, the more hostile his feelings toward his fellows, the less he has of faith or trust.

True faith has nothing fanatical, anything proscriptive. It is a strong genial friendly sentiment, which thinks no evil—which receives every one with open arms as a friend, and receives his suggestions in a friendly spirit, probing by all the intelligence or wisdom he can bring. If wise counsel comes from spirits—or if Providence has brought forth wise men or inspired men, and displayed miraculous powers in any age, faith receives the full benefit of all, for it enables us to believe that which we have not seen, by appreciating the value of evidence, and relying upon it.

Historical Christianity, must therefore, depend on faith for its reception, as the marvels of the Spirit-world to-day depend on faith for their reception—by those who have not witnessed them.

Faith recognizes the power and wisdom of God, and the vastness of the Universe and its laws—and hence keeps the mind perpetually in friendly relation to that world of intellectual wealth which has not yet been explored, and therefore in the right condition for reception and growth. Faith is the germ of growth—nip that germ and growth is arrested.

Without faith there would be no growth to a higher condition in ethics—no expectation of growth—our intellectual world would be a finished and stagnant world, and the efforts of the wise to enlarge the scope of our knowledge of the Universe, would be sternly repressed.

And this is a concise statement of history. The effort of the wise has always been resisted, and is to-day resisted with great power by human faithlessness; the faithlessness that resisted Copernicus, Galileo, Columbus and Gail, is to-day as rigorous as two hundred years ago, and it is the same faithlessness which resisted Jesus in Jerusalem, and stopped his career by crucifixion.

Faith wings the soul for its loftiest flight, it fills the race with hope and longings for the expansion of its career, and keeps it in continual growth.

It is not a transitory, but an eternal element of virtue and progress. A feeble faith would make one spasmodic effort to receive some important truth, and then rest motionless in its possession; and such has been the world's religious faith. Forced to receive some great truth, men then relapse into a torpor, which terminates their spiritual growth. But such a stagnant faith as this is a dead faith—of no value. The faith that clings to a religious truth and refuses to enlarge it, is not the faith upon which

progress depends, and cannot be called faith at all, except in the sense in which a corpse is called a man.

Stagnant faith would be as absurd an expression as stagnant light or stagnant thought. And yet the perpetual tendency of indolence, stupidity and animalty is to substitute that stagnant condition for faith.

The churches substitute stagnation for faith, and some Spiritualists, as they are called, would stagnate in some limited conception, making the same resistance to spiritual progress which they made to the first reception of spiritual facts.

True faith may be called the umbilical cord of humanity, which connects it with the Divine source of its perpetual influx, and maintains unceasing growth.

Every successive step in the unfolding of spiritual wonders, meets the same unreasoning resistance. Materialization was sturdily resisted, and what comes after materialization will be as sturdily opposed—by denying the veracity and competence of honorable witnesses; by refusing to rely on adequate testimony; by making groundless imputations upon good faith, and by demanding incessant repetition of what has already been fully established.

The demand upon faith—the demand for faith—will never cease, and the faithless class will ever be an incumbrance on human progress. The larger the area of thought and discovery, the larger still will be the circumference by which it bounds upon the unknown—the wider the area on what the marvelous is to be received—and the more marvelous, magnificent and incomprehensible will be the truths into which human intelligence is progressing.

The higher the intellectual development of any individual, the greater his philosophical capacity, the more he must be familiar with the marvelous—the more must his intelligence extend into the dim region of mystery in which common minds cannot follow him.

The great thinker, therefore, the leader of the age in wisdom, is necessarily one whom commonplace minds distrust and regard as visionary. But visionary as the discourses may seem, which penetrate the realm of mystery, it is only by such master minds that light and simplicity can be introduced into that area which seemed before all darkness and chaos.

All around the border lands of science lie the dark thickets and wildernesses of the mysterious and unknown, in which men of considerable mental activity wander without a compass or a plan, and bring back nothing that will enable another to explore. The man of philosophic genius explores, and from his surveys the world receives the intelligible sovereignty of a new dominion rescued from night and chaos.

It was faith that enabled him to make the exploration successfully, as faith in the north star and compass enables the mariner to reach new continents and islands in unknown oceans.

The power of philosophic expansion and progress, depends upon imagination and faith, as well as upon perception and rationalization. Imagination flashes like light through the universe to show the way, and faith bears aloft the soul with its untiring wings, without which it cannot rise from the ground. The career of the true philosopher is as different from that of the faithless scientist who knows nothing beyond his laboratory, as the flight of the eagle from the walk of the ox. For faith is pre-eminently the philosophic power, as the counterfeit faith of blind adhesion is the superstitious power, the enemy of Philosophy.

Hypotheses and reasoning which are entirely philosophic, seem to the faithless or skeptical mind as feeble and flimsy as the spiders web, but the eyes of faith recognizes their strength and validity, as the basis of still bolder projections—still higher structures.

Hence faith and philosophy go hand in hand, for faith is just as essential to philosophy as to religion. It is faith that lifts us to higher possibilities and those possibilities belong equally to the philosophy that explores God's boundless evolution, and to religion which lifts us into heaven, which is an infinite miracle of love and wisdom not to be realized without faith. The evolution of spiritual science, which is the union of philosophy and religion, demands the continual support of faith!

But there are many intelligent people who are so well trained in the methods and spirit of materialistic science, that they do not realize how different is spiritual science. When we are dealing in rocks, alkalies, and acids, we handle them as we please, we owe them no respect; they have no rights, and we learn nothing from them but by using our senses upon them.

But a friend is not a stone, and in all our intercourse with him we owe him friendship, faith and politeness. When we deal with spirits and mediums we are dealing with friends whose rights are equal to our own. We should approach them in candor, faith and friendship; and when we do this, both spirits and mediums respond by sympathy, and we shall rarely have anything to complain of. But in a promiscuous circle where distrust prevails the spirit of truth will not prevail, and the influences will not be favorable. Faith and candor are so closely connected that where faith is absent truth will often be absent also. Hence the very assumption that there must be no faith, and the medium must be treated as if disposed to fraud or as if he were a mere block, de-

stroy the very conditions that are necessary to pure and good results.

If the thought of deception is entirely banished from the mind, and perfect harmony established, truthful phenomena will appear—good spirits will come and the phenomena will be of so decisive character as to be entirely satisfactory—not only more satisfactory but of a higher order than we can get when the medium is treated as probably a knave.

What some Spiritualists would recommend as the scientific method, is the opposite of the spiritual method. The spiritual method is to do all things in a christian spirit; to approach a medium in all the friendship and love that is due to a brother; and we cannot approach him in any other way without committing a petty offense and driving off good influences. The so-called scientific method is not scientific, but animal; it is to lay aside our religion, forget our fraternity, and enter the séance in about the same spirit in which we would enter a boxing arena—or the spirit in which a gentleman gets up at night, poker in hand to hunt a rat and maul its head—such a spirit is disagreeable to every refined nature. Even redneer visitors to the circle are sometimes depressed and made sick by the presence of these hostile skeptical cavaliers, and it often happens that good spirits are driven off—the phenomena are degraded, and imperfect; everything is on a low plane—low spirits come in—the medium is demoralized and educated into fraud—the spectators are demoralized, too, and the whole scene of suspicion and fraud is a vulgar nuisance that ought to be abolished.

I do not mean that we should take no precaution, where the medium is lacking in moral stamina, but I do say that where he is lacking in moral stamina, we make him a great deal worse by treating him as a rogue, whereas if we treat him as a gentleman and friend we develop his sense of honor, and we may get satisfactory phenomena without what are called tests; as, for example, that spirits shall come and speak behind a curtain when we know that nobody is there, or come into an apartment in an elegant costume that could not have been prepared, and then fade out of sight in our presence—or come with the plain features of the departed, and speak in a language which the medium does not know—or play upon the instruments which no human hand is touching—or write in the space between two closed slates or respond by raps and writing to mental questions. If no such results are to be had I would rather discard such a medium as worthless, than engage in hunting for phenomena in an atmosphere of fraud.

It is an unprofitable expenditure of time to devote ourselves to the exacting requirements of those who declare that they will believe nothing which is not seen and handled by themselves—who declare that all our personal testimony as to facts which we have seen and examined a hundred times, and all the accumulated testimony of thirty years, are false. When one assumes that position I simply say—"Sir, you have a legal right to be just as ignorant as you please, and I am not responsible for your education. If you choose to deny that there were such persons as Cæsar or Bonaparte or Washington, I would be sorry for you and merely recommend you to study history. If you deny the spiritual facts, which have been witnessed and investigated by tens of thousands and are just as certain as any historical facts, I am sorry for you and would recommend you to study the subject patiently, but I would not bring a man in your mental condition into the presence of a refined spirit or a worthy medium, and it would do no good if I did." We do not need such persons in the spiritual camp; for the man who stubbornly resists evidence in the beginning will always be a hindrance to progress.

Faith belongs to the highest conditions of life on earth or in heaven; and when we cultivate spiritual intercourse in the spirit of faith, it is pure and delightful. But if in the midst of our spiritual enjoyments when the soul is expanding in the companionship of the loved and lost, the ancient and holy, it feels the icy blast of jealous suspicion; there is a sudden paralysis of our heavenly nature, and we fall back toward materialism, gloom and selfishness—toward the wretchedness of a family circle blasted by jealousy. I deeply pity the Spiritualist, who is subject to such an experience, and has to wrestle in his own soul with the devil of distrust, suspicion or jealousy.

But faith without intelligence and philosophic thought is blind, as intellect without faith is helpless and cannot rise into the sphere of spiritual life and true causation.

The modern scientists, Huxley, Tyndall, Haeckel and the majority of our biologists, illustrate intellect without faith, unable to rise above physical facts; and the whole host of theological and psychological speculators with a few exceptions down to the Modern Spiritualists of the last hundred years, illustrate faith in various degrees of power, unguided by sound judgment and philosophy, wandering or flying boldly among the great mysteries of the universe, but marking no pathways, evolving no light and leaving only clouds and darkness.

fogs, without dispelling the mist, ninetenths of all the writers on theology, led by Aquinas, Duns Scotus and the Catholic Fathers, and nintetenths of all the writers on metaphysics, from Plato and Aristotle to Hamilton and Spencer—referring especially to such as Descartes, Liebditz, Spinoza, Malebranche, Schilling, Hegel, Fichte, Kant, Berkeley, Stewart, Cousin, Helvetius, Cudworth, and our own McCosh and Fiske.

My subject is too vast for one discourse, for it involves the whole progress of humanity from barbarism to civilization,—from atheism and materialism to religion; and from superstition to a divine religion; for a true faith carries the physical scientist into psychic science and philosophy and leads him to heaven—amid faith, it enables the atheist to realize Divinity—a true spirit of faith keeps a nation in continual progress under the effective leadership of its wisest and best, and thus brings it into the front rank, as Japan is advancing now. A true faith enables us to outgrow all the errors of the past by continually receiving truth from its worthiest channels, and thus leads men from the petrified errors of the church, to the higher life of true religion; and the true, strong faith so exalts, refines and enriches the mind, as often to bring us into the direct communion and instruction of the angels and of God.

But this is an ideal development which we seldom see. Everywhere we see men settled down as if petrified in the opinions which they imbibed in education. As they are deposited by their teachers, so they lie like the rock-strata of the earth, or like the rows of bricks in a building, and society, instead of growing like a tree or garden, exhibits for centuries its solid, unchanging strata of sectarian lodges and of theological and philosophical creeds, all dependent upon the institutions in which men are educated, organized and stratified. The most absurd notion or sentiment that can be imagined, if once established in men's minds, rests like a huge boulder on the earth's surface long after we have lost all ideas of its origin, as we see to-day the Chinese still persist in bandaging the feet of women into deformed and painful disease, and the Hindus persisted in burning widows until their British government interfered, and the so-called Christian world generally is united in trying by law to compel people to practice the ceremonies of a religion when they do not believe it.

To bring my vast subject into a compact and practical shape, I should point out the manner in which the duty of faith is habitually violated by all men. I say all men, because the number is so small of those who do not habitually violate this duty.

There are six conspicuous modes of violating faith, all pernicious and disastrous to human happiness,—the legal, the ecclesiastical, the scientific, the medical, the social and the spiritual.

The legal outrage upon faith is seen in all governments which enslave the people on the slender assumption that they are incapable of self government. A true republic is founded upon faith in humanity, and rigidly limits the operations of government to protecting the weak from the strong without any pragmatic interference with individual freedom. But the Jeffersonian conception of faith in humanity has never been fully realized by our people, and we have many pragmatic interferences with private right by legislation, as in laws to enforce Sabbathian usage, to regulate the interest on money, to control the business of the country by tariff legislation, and to restrict the freedom of the people in the choice of their medical advisers. I have spoken of these violations of right heretofore, and for the sake of brevity, I shall pass on from the legal to the ecclesiastical wrong.

If Jesus Christ was the founder and the only authentic unquestionable exponent of Christianity, he is still with his followers "always unto the end of the world," and the holy spirit is ever at hand to inspire men to a holy life and to give them power to do the wondrous healing works that were done by him. The gift of tongues, the gift of healing, the gift of prophecy, the gift of righteousness and a divine life sustained by inspiration were to be the fruit of sincere devotion in all time—open to all without distinction, who follow faithfully in his sublime pathway on which he hoped to draw all men up to him. But instead of this flood of divine radiance filling the currents of human life, a church which he did not found steps in between man and God and petrifies the whole Christian system into a mass of creeds, forms, ceremonies, power and pomp—allows the spontaneous utterance of the spirit—allows the voice of progressive science by the acquisition and the theological seminary—and pronouncing man deceased, so effectively walls out heaven from earth that Jesus Christ himself, if he should speak through mortal lips of purity and truth, would be repelled as rudely as he was in Jerusalem.

The pre-eminent faithlessness of the church, is seen in its debating both man and God, having no proper faith in either—man being charged with total depravity and God being painted as the most terrific embodiment of total depravity or malignity, that a morbid imagination could portray.

This faithlessness of the church has with many individuals—I am happy to say not with all, for a glowing theology cannot entirely hide the light of the New Testament, and cannot annihilate the religious impulses

Foreknowledge and Prophecy.

There are periods in the life of every one when he anxiously desires some communication or suggestion upon which he may confidently rely, for the forming of a right conclusion, or the adoption of a purpose which shall be actually wise.

If remembered well the emotions which were aroused when first reading the tale quoted by Fredrika Bremer in 'The H— Family,' in regard to the children. They had assembled in the church, and were entreating to know whether there was a God.

The eager question of the ages—"Who, whence and whither?"—antedates all the lesser inquiries. Its solution has been sought eagerly through all time. In the multiplicity around us all that can be learned is the onflow of events, a stream propelled by a lifeless force without aim, purpose or benefit from nowhere to nowhere.

The spiritual history of mankind has been characterized by incessant endeavor to break through this cordon of uncertainty. What has been denominated superstition has obtained ascendancy in human minds from the innate aspiration to know the mysteries of life and its relations to the universe?

The imputation of credulity and charity has been cast upon the whole subject of supernaturalism. Yet the fact has been overlooked that the very capacity to imagine the possibility of the thaumaturgical power, is itself evidence that they may exist.

The interior world has not been hidden from us by impenetrable darkness; the Supreme Being has not left himself without witness. Because we are unable to measure with our cups the liquid contents of the ocean, or to take its dimensions, it does not follow that the ocean is altogether beyond our knowledge.

The geologists instruct us that there have not been the catastrophes and miraculous changes in the physical condition of the earth, which had been supposed, but a steady progress from century to century, and age to age.

Stilling is, perhaps, the most explicit and one of the most truthful of modern writers on this matter. "It is very probable," says he, "that the inhabitants of the invisible world, and especially good angels and spirits, read in the tablets of Providence, and are thus able to know, at least, certain future events."

In this connection, Stilling has cited several concurrent predictions of the first French Revolution. One represented Admiral Coligny, the great Huguenot leader, assassinated in 1590, at the Massacre of St. Bartholomew, as busy at work in bringing about that event.

There is a prophetic faculty of the human soul, dormant while the attention is absorbed by the scenes of the external world, as well as during the period of immaturity and spiritual adolescence, but capable of being aroused when the time and the exigency arrive for its manifestation.

and true, as well as appropriate for the immediate time. Some may consider it a superior instinct; others suppose it to be a supernatural power. We constantly need, however, both discipline and experience in this, as well as in other faculties, for all our powers are limited.

"The spirit is our demon or divinity," said Menander; "it is placed with every man to initiate him into the mysteries of life, and requiring all things to be good." In this interior spirit consists our power to apprehend the truth in an immediate, direct and intuitive manner. The faculty of intuition is a power which the mind possesses by virtue of the nature which it possesses, kindred and even homogeneous with the Deity.

The intuitive faculty in its perfect development is the instinct peculiar to each of us, matured into an unerring consciousness of right and wrong, and an equally vivid conception of the source and sequence of events. We may possess these by the proper discipline and cultivation of ourselves.

Inside of this faculty consists all that really exists of prophetic endowment and foreknowledge. The past and the future are mirrored or recorded upon the ethereal tablet of the Supernal Wisdom, and as facts, are constantly present—a perpetual now. The person whose perceptions are vivified to the requisite acuteness may know them, and thus be able to predict what will occur.

It is not wonderful, therefore, that individuals, in clairvoyant and clairaudient moments, as when in trance, sleep, or imminent peril, receive warnings and even predictions from some of these denizens of another world. There is what may be termed a spiritual photography. The spirit is the camera in which facts and events, future and past, are alike fixed; and the mind becomes conscious of them.

Apollonius, the great theurgist of Tyana, sets this matter forth explicitly. "I take very little food," says he; "and this abstinent maintains my senses unimpaired, so that I can see the present and future, as in a clear mirror. The sage need not wait for the vapors of the earth and the corruption of the air to form plagues and epidemic fevers; he must know them later than God, but earlier than common men."

It is familiar with the memeric trance, clairvoyance, and even with levitation and luminous irradiations of the human countenance. He declared that there were spiritual beings of numerous orders intermediary between God and men, many being heroes and generals. Their presence extends over every thing; and they give intimation during the waking hours, and impart to the soul a wider perception of things, the gift of healing, and the faculty of discovering arts and new truths.

When supper time came, my wife had taken pains to prepare a nice roast of beef, and we had pies and cakes, and other things to make a very respectable meal. But it did not seem to suit our fastidious guests. They "never ate any meat." They thought nobody but cannibals would eat flesh. But they never touched, and our pies and cakes they thought unfit for food because they had a little shortening in them.

Well, we didn't have any lectures. I persuaded my distinguished guests that there was not a liberal sentiment there sufficient to make it profitable, and as money was what he wanted, and must have guaranteed to him before he commenced to lecture, I thought he would find a more lucrative field elsewhere, and he left the next day.

There are many eccentric, unbalanced, notional people among Spiritualists, who are constantly bringing their friends and the cause of Spiritualism into ridicule; and while they always think they have some "great mission," yet they are really doing the cause more harm than good.

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New York. Follies of Spiritualists. BY J. MURRAY CASE. NUMBER FOUR.

To the Editor of the Religio-Philosophical Journal:

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off of confiding Spiritualists, and bringing Spiritualism into ridicule—that is just what their "great mission" amounts to, and the sooner sensible people give such eccentric deluded fanatics the grand bounce (to use a western phrase) the better it will be for the cause of Spiritualism.

It may be considered by some that it is opposed to the advancement of the cause to expose the frauds and lay bare the follies which gather around it, yet we know of no other way to free it from these excrescences, which, if let alone, would soon utterly destroy it.

While we believe that often the Spirit-world uses mediums for the accomplishment of determined purposes, necessitating their guidance, great care should be used by the medium in reference to the power to which he surrenders his personality.

So far from encouraging Spiritualists should discourage these erratic mediums, who are little removed from the class of tramps, and bring disgrace on the cause wherever they go. They are so infatuated and inflated with egotism that it is vain to persuade or reason with them, and only by hard experience can they realize their true value.

Materialism on the Horns of Jupiter's Moons. "The place for materialism is in fragments on the horns of Jupiter's moons;" this surely must be exciting news to the scientific world, but it is even so, said the most conspicuous divine on this continent to the intellectual and theological aristocracy of one of the great literary centers of America.

It appears that Mr. Cook, having had opportunity to know that the leading universities of Germany are the "very foremost" institutions of the world, had sufficient respect for the opinions of their best professors to condescend to look into some of their recent works on Spiritualism, and has been respectfully examining evidence, and that is what has led him to give the opinion that materialism "is in fragments."

This frank acknowledgment, in the broad daylight of a noon lecture, by such a champion of orthodoxy as Rev. Joseph Cook, in the capital of Puritan New England, most certainly marks an important era in the march of Spiritualism. On March 31st, 1847, it was blindly rapping for admission at the door of an old farmhouse in Western New York, and on February 24, 1880, less than a third of a century, the striking contrast appears of a popular orthodox clergyman exhibiting to a cultivated Boston audience, elaborate scientific works illustrated by plates and diagrams by the best scholars of Europe, demonstrating the reality of phenomena which in so brief a time have over-affected the religious thought of the civilized world.

It is quite amusing to see how eagerly Mr. Cook in his sore dilemma, seizes on Prof. Crooke's unproved hypothesis of a psychic force, to make for himself a temporary resting place between belief in the manifestations and the most reasonable conclusions to be drawn from them. He is evidently in a bad way; having recklessly stepped into the strong current of this mighty psychic force, it must inevitably sweep him on to logical conclusions, of which he now perhaps little dreams.

There are many eccentric, unbalanced, notional people among Spiritualists, who are constantly bringing their friends and the cause of Spiritualism into ridicule; and while they always think they have some "great mission," yet they are really doing the cause more harm than good.

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lessly, and it will be interesting to hear him explain by his "axiomatic method," how this psychic force of a sensitive, or medium, can write good Greek (as was done at Leipzig University) inside a locked book aisle, when the medium is wholly ignorant of the language. Admitting the truth of Mr. Cook's seemingly childish supposition that this invisible, unorganized soul-force of a man can write through a solid slate, several feet from him without any contact, still his reason will force him to admit that some intelligent soul, in the body or out, must have furnished the Greek, and written it through the organs of the psychic.

Now since it has been proved as far as human sagacity and the five senses can prove anything, that, some, at least of the most important of the spiritual phenomena are real occurrences, in spite of Dr. Carpenter's "unconscious cerebration" theory, and Prof. Hammond's "big dinner and tight cravat" explanation, a multitude of other analogous statements can now be credited on far less positive proof than would otherwise have been required, and will be of great service in the approaching final generalization and investigation which must soon solve this absorbing spiritual mystery.

While we believe that often the Spirit-world uses mediums for the accomplishment of determined purposes, necessitating their guidance, great care should be used by the medium in reference to the power to which he surrenders his personality. A spirit so frivolous as to stand by a medium's elbow and refuse him this or that dish, equally healthful, or order garments seemingly for the purpose of making him odd and ridiculous, is not worthy of being obeyed, for beyond these superficial exactions there is nothing else.

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Woman and the Household.

BY MRS. M. POOLE. (Metuchen, New Jersey.)

"Life is toll, she lives, she only Who amid her daily cares Sees a mighty end upspringing Like choice wheat among the tares.

"She who patience gleams from trial, Strength from struggle, hope from pain, She twice lives—on earth—in Heaven, She who lives once, lives again."

The number of journals either wholly conducted by women, or containing departments edited by them, serves to mark the growing recognition of worthy work. Even such a conservative paper as the Evening Post of New York city, has a column "Concerning Women."

The educated, noble women of Prussia are far more practical and intelligent in their charities than are the women of our own country. The daughters of ordinary professors in colleges and universities seldom marry.

On the evening of Tuesday, May 18th, Mrs. E. L. Saxon, of New Orleans, gave a lecture on Woman's Work in Social Life, in the Reformed Church of Metuchen, N. J., under the auspices of the Woman's Temperance Union.

The following extract is from a letter by Mrs. Lucinda B. Chandler, Vineland, N. J., so favorably known by her work in establishing Moral Educational Societies a few years ago.

"In Boston, where I began, several lady physicians interested themselves, as did Mrs. Livermore and others, and parlor meetings were followed by more public gatherings, for two seasons. Then a society was formed, which has been maintained for five years, parlor meeting every week, and public meetings every month during the winter season.

"The story of the Egyptian civilization never grows old, and by whom ever told reads like a romance. The best part of Dr. Peabody's 'Travels' refers to his wanderings by the river on whose banks the civilization sprang into being which has in an almost unbroken stream flowed down to us.

"It was on a narrow tongue of land, bounded on one side by the Mediterranean sea, on other by the lagoons of woods, between the entrance of the Khiroth, or the Gulf on the west, and the sanctuary of Baal-Zephon on the east, that the great catastrophe took place. After the Hebrews, marching on foot, had cleared the flats which extend between the Mediterranean sea and the lake Sirbonis, a great wave took by surprise the Egyptian cavalry and the captains of the war chariots who pursued the Hebrews.

"It will be seen that the author bravely throws down the gauntlet to the miracle worshipers. In a note is an allusion to the Book of the Dead, with quotations therefrom, which will be of interest to the readers of the JOURNAL.

"Our friend from Berlin, Prussia, writes: 'The streets are wide and clean, the buildings strong, grand and built to endure forever. The city is nearly the size of New York. The statuary in public squares and arcades is very fine. I am compelled to admit the unequalled grandeur of all we see, though there is little show, and no display.

ers of the JOURNAL. This book is of unknown antiquity, but at least is older than the pyramids. It was a manual of morals and religious observances, and universally circulated among the learned Egyptians. Several copies more or less perfect have been preserved, and reveal the source of the inspiration of the Books of Moses. In the 12th chapter, the appearance of the spirit after death, before the Supreme Judge, is vividly described, and the numerous questions asked by the forty-two questioners recorded. Among many affirmations that the spirit must make in order to pass the ordeal are the following which evidently are the first sketch of the "ten commandments."

"I have not privily done evil against mankind. I have not told falsehoods. I have not done what is hateful to the gods. I have not murdered. I have not smitten men privily. I have not stolen. I have not been idle. I have not committed adultery. I have not corrupted women or men. I have not polluted myself. I have not blasphemed a god. I have not falsified measures. I have not cheated in the weight of the balance. I have given food to the hungry, drink to thirsty, clothes to the naked."

POEM ON THE MEXICAN WAR, by E. B. Holbrook. This is an address read before the veterans of the Mexican war at their reunion at Chicago, on the 11th and 12th of September, 1879, by the author who served during that campaign as a lieutenant. Judge Holbrook is well known to the readers of the JOURNAL, by his able articles, though few of them are aware that he is also a poet. The whole address is pervaded by a soul and deep feeling; not a few stanzas are of unusual excellence. We commend the following to the consideration of those who think the soldiers who stood between them and ruin, a wall of flesh and blood, shielding those they loved, should be satisfied with the poor pay and rations given them by the government their valor saved:

The faithful, honest citizen, who, not for gold, nor fame, Owe his country's call to arms to save her honored name, Who pledges life and fortune all against the fate of arms, Who hears no voice but Duty's call, nor heeds seductive charms— Who, more than he, returning home, should be remembered well! Who, more than he, as age creeps on, in homes of peace should dwell! Who, more than he, on dying couch, will bring the angels down! Who, more than he, enrobed above, shall wear the golden crown!" H. T.

DISCOVERY AND CONQUEST OF THE NORTH-WEST, with the History of Chicago, by Rufus Blanchard & Co., Wheaton, Ill. Published in monthly parts at fifty cents each. Part III of this able and trustworthy publication is at hand, and gives additional proof of the fitness of Mr. Blanchard for the task he has undertaken. Though the work is an accurate and reliable historical record, it is written in a peculiarly happy style, free from heaviness and interspersed with thrilling scenes incident to the settlement and growth of a new country. The book should be in the hands of every resident of the Northwest; it is finely printed, freely illustrated, and printed in superior style on heavy-toned paper.

We have received from J. Fitzgerald & Co., New York, the sixth number of the Humboldt Library of Popular Science, viz: Rev. Charles Kingsley's "Town Geography," with an appendix by Huxley, "Coral and Coral Reefs." Price 15 cents.

Partial List of Magazines for June Not Before Mentioned. St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece—"The Home of the Herons"; Little Miss Stone; Apple-Seed John; Jack and Jill; Grandmother's Room; My Ship; How to Camp Out; Beadle Ainsley Doctors the Daddies; The Daisy Maiden; Two Famous Old Stones; The "West Wind"; Last Cruise; Al Lo; The Good Shot; Foreign Head-Dresses; Taking the Doll's Portrait; Lost and Found; A Summer Home for Poor Children; Wild Flowers; The Fairport Nine; More Chronicles of the Molibs; Something about Musical Ducks; Marion's Story; My Dear Old Friends; For very little folks—Jack-in-the-Pulpit; Young Contributors' Department; The Letter Box; The Riddle-Box. This number contains several complete stories besides an excellent selection of prose, poetry and a great many illustrations by fine artists.

Eclectic Magazine. (E. R. Pelton, New York.) Contents: The Deep Sea and its Contents; Metternich; Sham Admiration in Literature; Illusions of Memory; Artificial Diamonds; A Fable; White Wings; Back-sheesh; Days in the Woods; Three Angels; Mademoiselle de Marac; Letters from Constantinople; Poetry of a Root Crop; Anthony Trollope; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number is embellished by a steel plate engraving of Anthony Trollope, of whose life and work the editor gives a brief but appreciative sketch.

Andrews' Bazar. (W. B. Andrews, New York.) A magazine devoted to Fashion, Literature, Art and Society. This number is filled with fashion illustrations, and contains interesting literary matter. The publisher aims to avoid extremes and gives only those styles which are sensible.

The Phrenological Journal. (S. R. Wells & Co., New York.) Contents: Robert Collyer, with portrait; Gifts of Healing; Comparative Phrenology; The Physiologists and Localized Brain Functions; Popular Mistakes; The Pantheon at Rome; Henry Fawcett, M. P.; Unity of the Human Species; Rev. Joseph Cook as a Phrenologist; M. Godin, Founder of the Familistere; The Young Folks of Cherry Avenue; Milk as Food; False Exercise; Human Obligations; Poetry; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; Personal; Publishers' Department. S. R. Wells & Co., have removed to commodious quarters at No. 753 Broadway and invite their friends to call.

Magazine for April, Just Received. Free Thought. (E. C. Haviland, No. 1 Little George street, Sidney, New South Wales.) Contents: Mesmerism—Its Use and Abuse; John Tyerman; Spiritual Exposures; What is a Christian? Spiritualism; Review; Free Thought and Sin; Poetry; Science, the Free-Guard of Religion; All Psychic Phenomena not Spiritualistic; Abstract of Sermon; Correspondence. This number contains a portrait of John Tyerman.

BEWARE OF IMITATIONS. FRANK BAKER, S. W. OSGOOD, NOTARY PUBLIC. BAKER & OSGOOD, ATTORNEYS AND COUNSELLORS, ROOMS 13 and 14, TIMES BUILDING, CHICAGO.

MAKE HENS LAY. An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the Hens and Cows in this country are worthless. He says that the Hens and Cows are absolutely pure and immensely valuable. He offers to send you a list of the Hens and Cows that he has for sale. He will send you a list of the Hens and Cows that he has for sale. He will send you a list of the Hens and Cows that he has for sale.

HOW TO BE YOUR OWN LAWYER. For Business Men, Farmers, Merchants, and all who are interested in the Law. This book contains a full and complete course of law, and is the only book of the kind ever published. It is the only book of the kind ever published. It is the only book of the kind ever published.

DR. J. C. AYER & CO., Lowell, Mass. Practical and Analytical Chemists. SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.

A DISCUSSION BETWEEN E. V. WILSON, Spiritualist and ELD. T. M. HARRIS, Christian. RECORDED THAT THE REV. KING JAMES' VERSION, SUSTAIN THE TEACHING OF THE PHASES AND THE PHENOMENA OF SPIRITUALISM. Price 10 Cents.

ANNOUNCEMENT. THE VOICE OF ANGELS. A Semi-Monthly Paper. Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life. EDITED AND MANAGED BY SPIRITS. Now in its 3rd Vol., Enlarged from 8 to 12 Pages, WILL BE ISSUED AS ABOVE AT North Weymouth, Massachusetts, FROM THE TRADE IN ADVANCE, \$1.00. Low time proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimens sent free.

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Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. B. FRANCIS, Associate Editor

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CHICAGO, ILL., June 5, 1880.

Dr. Buchanan's Faith.

"Faith the Guardian of Wisdom and Love," is the title of Prof. Buchanan's lecture published in this issue. How faith can be the "guardian" of any thing, is a conundrum which few probably can solve to their own satisfaction, and unfortunately as it appears to us, the learned lecturer wholly fails to afford a solution.

When spirits produce materialized forms, write on slates and do other things of a like nature, we may have "faith" in a general way that such things are possible, and by that faith be inspired or impelled to investigate, but all the faith of the race from the beginning of the world cannot of itself fix the status of such manifestations and determine their origin.

No reasonable inquirer desires to treat a reputable medium "as probably a knave," and no one should know this better than a man of Prof. Buchanan's experience. That the physical phenomena of Spiritualism should be observed under conditions which render it of no consequence whether the medium is honest or dishonest, is a proposition no honest, intelligent man will deny.

When physical phenomena have been observed under conditions which render deception impossible and the report is published by investigators who rely upon those conditions rather than upon faith, to verify their observations, then the inquiring public is justified in exercising faith that the report is correct and that the phenomena were actually what they purported and are claimed by the investigators to be.

Last week we had the pleasure of a day's visit with Mr. Isaac B. Rich, of the firm of Colby and Rich, publishers of our esteemed contemporary the Banner of Light. Mr. Rich and his friend Dr. Jenkins, who is a director in the mining company of which the former is president, have been down in New Mexico inspecting their property.

They appear well satisfied with the prospect and anticipate a great future for that section. Bro. Rich, however, thinks that for the present his scalp is less likely to be lifted while following the ancient cow paths of Boston, than when picking his way through the canyons of the West.

Not a solitary vestige of an idea broods in these words. The only reason they were ever uttered, is because their author had never learned to think. If she knew how to think she would know that they convey no idea of any kind. They are absolutely unthinkable by any reasoning mind.

stalwart appeals for his red brothers may have saved his partner's life, if they have not saved the Indians. Victoria is entitled to our grateful thanks for his exceptional kindness in sparing Bro. Rich to continue his work in publishing spiritual literature and not forcing prematurely upon our brother the perplexing task the Bible tells us he would have had to encounter, when it says it would be easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven; or words to that effect.

After a couple of days passed in "doing" Chicago, Bro. Rich left for Boston, and has ere this gladdened the heart of his editorial partner with the numerous messages and presents from distant friends of which he was the bearer.

Mrs. Richmond's 'Thomas Paine.'

The Medium and Daybreak of London, republishes from the Spiritual Record a discourse purporting to have been given by Thomas Paine through the organism of Mrs. Cora L. V. Richmond. Being somewhat familiar with Thomas Paine's style which was, perhaps, that of the clearest and most pungent writer in the English language, we are surprised in wading through Mrs. Richmond's deliverance to find that it bears the same resemblance to Paine's mode of thought and expression, that smoke bears to a diamond. Both smoke and the diamond are said by chemists to consist of pure carbon. This resemblance is a strong one, for it is a resemblance in essential substance and a diversity only in the "organism" and accidents through which the substance is manifested.

Mrs. Richmond further informs us, "It is inspiration to state the truth." Verily we did not know it. We had supposed that inspiration consisted not in stating the truth, but in receiving some truth worth stating from supernundane sources. It may be strictly true that Mrs. Richmond has had four husbands. But is it inspiration to state it? If so we are ourselves inspired. Inspiration is thus put down very cheap. It would be a pity that any should lack. Even the pauper children at the county poor house who form a circle and sing—

"Nor you, nor I, nor nobody knows How oats, peas, beans and barley grows," are all inspired, for what they say is strictly true.

There is a habit in many minds of insisting that sufficiently fluent combinations of words to make their exit from the human mouth, without blocking up the doorway, must necessarily convey ideas. Mrs. Richmond's mission is to prove that this popular superstition is fallacious. She says:

We must all possess the complete philosophy of the universe in its least or smaller portion, that which belongs to the finite, or we falter against the inspiration that is intruded to save us. Reason seemed like inspiration once, builded and founded upon the structure of the ages; oppression grew strong and humanity pale and weak beneath its tyranny. Was this inspiration? No; we mistake the word; this was reason. There is no other name for human bigotry but human conclusion and selfishness. Nothing is born of human thought and purpose that is not in the groove and channel of human adaptations, and reason was mistaken for the goddess, the divine and sacred genius of human emancipation.

Mr. Paine, Almighty God has sent me expressly to tell you that if you don't repent of your sins and believe in the Lord Jesus Christ you'll be damned. "Pooh! Pooh!" replied the sick man, whose country had been the world, and to do good his religion: "Go away and learn better than to tell such lies. It's false. It's

not true. Almighty God would never send such a silly old woman on any such foolish errand."

A lawyer in Kansas, happened the other day to pass by where a client whose acquittal from a charge of murder he had recently procured, was engaged in an argument with another with a pistol. In the course of the discussion the client fired several shots at his new victim, from each of which the same lawyer would doubtless have labored to procure future acquittal, had not one of these shots missed its mark, struck a post, glanced in another direction, struck the lawyer himself and lodged in some vital point where it is probably now producing death. We are not widely celebrating for our belief in special providence, and we have often felt that if there was one, it never seemed to get around in time where pistols were used. In fact, Providence is about the slowest policeman we know, considering what it costs to support him; but in this case we are bound to acknowledge that he got around in time and did his work well. It may be a good thing to commute punishment for murder into payment of a lawyer's fee. We would go for it if we could be satisfied the same lawyer would get in the way of the bullet the next time his client goes a gunning.

A Benefit for Dr. N. Frank White.

A large number of gentlemen, of Washington, D. C., including clergymen, Members of Congress, officers and members of the G. A. R. and prominent citizens united in a letter to Dr. N. Frank White, tendering him a benefit "on behalf of various religious, benevolent, literary and social organizations to whose enjoyment he had so generously and so frequently contributed by his literary and dramatic readings and recitations, as a slight token of their appreciation of his services." A testimonial benefit was accordingly given May 27th, and was well attended. Dr. White is an ardent Spiritualist, and while occupying the rostrum his lectures were well received.

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

Mrs. E. L. Saxon's bright face enlivened our sanctum just as we were making up the paper for the press. She is here attending the Woman's Suffrage Convention.

Bishop A. Beals lectured at Watson, May 30th; May 31st and June 1st and 2nd at Monterey; June 4th and 6th he is to speak at the Charlotte Quarterly Meeting.

We are glad to learn that Spiritual Notes, of London, England, is growing rapidly in favor in that country. It is well worthy of an extensive circulation and patronage.

Albert Morton, San Francisco, California, has removed to 850 Market street, which is one of the best locations in the city. He has the JOURNAL for sale.

D. D. Home is at Montreux, Switzerland. He hopes to return to America after a while, but for his precarious health he would have done so ere this.

Mr. W. T. Montgomery, treasurer elect of Warren county, Miss., and an alternate delegate to the Republican convention, gave us a call this week. Mr. M. is a colored man of superior intelligence and fine physique, putting in the shade many a white delegate.

A Catholic merchant in Australia died some time ago, leaving seven thousand dollars to the Church "to deliver his soul from purgatory." The executor refuses to pay the legacy until proof shall be furnished that the soul of the dead really has been delivered.

H. B. Champion writes as follows from Philadelphia: "Our meetings are all that could be desired; hall crowded morning and evening. All our cottages are taken, with applications for some twenty more for our approaching camp meeting—indeed, all is promising for the future."

A. B. French lectures at West Grove, Jay county, Ind., on Sunday, June 13th, 1880. He will be in attendance at the National Nurses and Florists' Convention in this city on the 16th and 17th inst. He also speaks at the annual meeting at Sturgis, Mich., the 18th, 19th and 20th of June.

Hon. J. G. Wait of Sturgis, Mich., has been spending some days in the city, along with thousands of other transient visitors. Mr. Wait is well known to the Spiritualist public, for his public spirit and great interest in the cause, dating from the earliest days of the movement.

At the recent annual election of the Trustees by the Corporation of the United States Medical College of the City of New York, Mr. Andrew Jackson Davis was chosen as a Trustee of that institution. Of this prosperous college the distinguished surgeon, Prof. Robert A. Gunn is Dean, and Prof. Alexander Wilder, the eminent scholar and writer, is Secretary.—Oranges (N. J.) Chronicle.

After cartloads of Col. Ingersoll's lectures have been published and sold all over the country by different publishers who have compiled them from reports in the daily press for years without let or hindrance, the brilliant orator appears to have just thought to object. He has notified the parties interested that they have infringed upon his prerogative to the limit of his endurance and all "spurious" editions must be withdrawn from sale. Without discussing Col. Ingersoll's legal or moral rights in the case, we shall respect his wishes and decline to handle the objectionable documents.

Mme. Blavatsky and her fellow Theosophist are no longer subject to the espionage of the police in the cities of India. At first they were followed wherever they went. The government finding that they had no designs against the welfare of India, withdrew the watch, greatly to the relief of the pilgrims.

The total Catholic population in the United States is 6,143,232, distributed as follows: Eastern States 836,000; Southern States 883,000; Middle States 1,910,000; and Western States 2,514,232. The increase in the past twenty years has been upward of 3,800,000; that of priests 3,754; and that of churches and chapels 4,022.

We acknowledge the receipt of a fine photograph of Mr. David Duguid, well known for his drawings and paintings done under spirit influence. Mr. Duguid is now in the employ of a photographer in Glasgow. Mr. Hay Nibbet, well known for his generous efforts to spread a knowledge of Spiritualism and who published the Psychological Review a year at a dead loss, sends us his photo to add to our collection.

The New York Observer having pronounced the theory of evolution to be dangerous, the Cincinnati Enquirer says:

"So it is, in a theological sense, since it makes no provision for the fall of man, which is the keystone of the whole structure. If there was no fall, it follows that there is no necessity for the scheme of vicarious atonement. Orthodoxy should not touch evolution with a forty-foot pole.

Mrs. L. K. O., writing from San Francisco, Cal., says: "Mrs. Emma Hardinge-Britten has gone, but through her beautiful inspiration we have been lifted to a plane where we may grasp the hands of angels, and hepeforth go hand in hand with them. May the pure ones from near the throne of the Eternal, go with her in her holy mission, is the prayer of a thousand hearts in San Francisco."

Under the head of "The Wonders of Independent Slate-writing," a correspondent gives the following in Celestial City, a spiritual paper published in Brooklyn, N. Y.

"Mr. Phillips of 133 West 34th street, was the medium I called to see; I of course a stranger. After the raps had given signal of the presence of spirit friends, the gentleman took two small slates, placing one upon the other, requesting me to touch them as he held them upon my shoulder; when I could distinctly hear the scratching of the atoms of pencil placed thereon. In a few seconds his hand was violently shaken, the slate given to me, when I found a long communication including an extract from Longfellow's 'Palm-olive'—"

The Chicago Times says:

"Politically, things must be looking desperate, for the parsons have ordered prayers for all parties, seemingly uncertain as to which most needs them. In New York, the brethren of all denominations were asked, in view of the fact that nominating conventions of the political parties, in June 'will designate those citizens to whom the choice of the people for the chief magistracy of the United States for four years next ensuing will be restricted, to unite in making Sunday, May 30th, a special occasion for prayer that Providence will vouchsafe to guide and direct the conventions in the choice of men fit for the suffrages of the people.' There will be heathen of all parties who will think this past praying for. The outlook certainly isn't encouraging.

Under the heads, "Lady of Endor," and "Was She a Fraud?" two correspondents of the Geneva Times, Joseph Brett and W. H. Saxton, have come bravely forward to defend the character and reputation of a prominent woman in ancient times, as set forth in the 28th chapter and 7th verse of I. Samuel: "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and inquire of her. And his servant said to him, behold there is a woman that hath a familiar spirit at Endor."

In the Methodist general conference in Cincinnati on yesterday there was a lively debate over a proposition to consolidate the two southern church papers, as neither pays expenses. A majority of laymen favored consolidation and a majority of preachers opposed it. The vote was taken by orders, and resulted in a nonconcurrence (and no action.—Times, May 23rd.

We have received the 8th annual circular announcing the Cincinnati, Ohio, Industrial exposition to open September 8th and close October 9th. The Cincinnati Expositions are managed for and in behalf of the citizens of Cincinnati, who guarantee the management by a Popular Guarantee Fund, this year amounting to over \$100,000 which is subscribed by the public at large—they are held under the joint auspices of a board of fifteen commissioners, appointed equally by the Chamber of Commerce, Board of Trade and Ohio Mechanics' Institute, thus assuring to all visitors and exhibitors, that their interests will be supervised in a manner that will be worthy of the honorable record achieved by these expositions since 1870. Gold and silver and bronze medals, and cash premiums are offered in the different classes. For further particulars address the Secretary, Hugh McCallum.

Those who are looking forward to a vacation somewhere by the seashore, or among the mountains, during the coming season, will be pleased to learn that the recent litigation regarding Watkins Glen, N. Y., has been so satisfactorily settled that this most beautiful Summer Resort was opened for visitors on Monday, May 24th, under the management of H. H. Van Meter & Co.—one of whom is Wm. C. Longstrete, a wealthy resident of Philadelphia. The Glen Mountain House, which is undergoing a thorough renovation is ready for the reception of guests, and the management being amply able to make it all that can be desired in a first class Summer Resort, will spare no pains to render it as pleasant as possible for all who visit it.

Mrs. Emma Brigham, a lady who has long been identified with Spiritualism in New York City, and who made many warm friends in this city during her stay here the past year, lately met with a terrible accident at Hudson, New York. She fell backwards down the stone steps of her residence, striking the back of her head, from the effect of which she remained insensible for several days. Her life was despaired of by the physicians, but we are happy to learn that she is now rapidly recovering, having so far convalesced as to be able to write to her New York friends.

The Parliamentary Album and Political Atlas of Great Britain and Ireland for the general election of 1880, is to be published by J. W. Bouton, No. 706 Broadway, New York. The work will contain the portrait of every candidate, so far as obtainable, grouped according to constituencies, accompanied by a biographical notice and a reprint of his election address; the Parliamentary and other relevant statistics relating to each constituency; a careful analysis of the rival opinions of the press during the elections; plans of the old and new Houses of Commons, before and after the elections, each seat containing the name of the member of Parliament habitually occupying that seat. The editor is Mr. Bernard Crocroft, M. A., Trin. Coll. Cantab. F. R. I., F. G. S., F. S. A., etc., and author of the "Analysis of the House of Commons," quoted in the House in 1867.

The Physiologist and Family Physician for May comes to hand filled with valuable original and selected matter. The leading editorial, "Something about Marriage," will prove of inestimable value to every young person; it is full of sound moral teaching, and good advice. Mr. S. H. Preston contributes a lengthy and able article entitled "Fewer Children and Better." Mrs. H. N. Bush Ewell's instructive and timely lecture on "Physical Culture" is also in this number. The paper has in the past led a precarious existence, but those interested have now organized a stock company and we are assured that its future regular publication is certain. There is an inexhaustible field for such a paper, and rightly conducted, as we believe this will be, should appeal to the support of every one who desires to know how to live and take care of the body as well as the spirit. Price one dollar per year. Address, Mrs. Sara B. Chase, 206 West 34th St., New York City, N. Y.

Christian Spiritualism.

BY HUDSON TUTTLE.

Spiritualists have from the first been agitated over the question whether they were to be called Spiritualists, or "Christian" Spiritualists. The adjective was never considered necessary by any one, except as an "ear-mark" to tell the world that Spiritualism was christian in its character. Those who came out of the church, still wanted to retain a badge of respectability, just as they would, had they been bred in a Mohammedan country and received Spiritualism, have carried over the term Mohammedan to the new faith.

Years ago this wing of Spiritualism had magazines and papers of its own, but their lives were not strong and they died early. The new cause could not carry the adjective, and although it has been asked, "What's in a name?" the name killed!

We ask most earnestly, Prof. Buchanan, Mr. Kiddle, Dr. Brittan, J. M. Peebles and others, what they desire to convey by the term christian Spiritualism? When they say Spiritualism, do they not cover all its possibilities by that word? Do they wish to add to, or to describe, or to say that it is distinctly christian? If so, they pervert its meaning, for it is no more christian than it is Mohammedan or Buddhist. By exalting christianity and making a "corner stone" of Jesus, they set themselves directly across the path of advance marked out by great thinkers and scholars like Max Muller and others, who bring all religions, as evolutions of human thought, to one common level. Spiritualism should be the grand eclecticism which takes from all the best, the true, and carves over the portals of its temple the name of no worshiped God or priestly system.

Those who so earnestly wish the world to know that Spiritualism is christian, and on all occasions put forward the declaration, ought to go on with their descriptive adjectives. They should appear clear before the world, and describe the cause so fully that Mrs. Grundy will have no peg to hang a question on.

Once while lecturing in a Western village, the president of the society handed me a series of resolutions to read, which had been passed at a recent meeting of the members. It seems they had been accused of free-love and even of favoring Mormonism, and they thought it necessary to protest; among other resolutions beginning with, "Resolved, That we accept the teachings of Jesus in all their purity," etc., was the following:

Resolved: That we abhor the doctrine of social freedom and accept monogamy as the only true relation of the sexes.

Resolved: That we regard Mormonism as a crying evil which we earnestly appeal to the government to suppress.

I would not read it; I said to the gentleman, "We have not reached quite that point when we are obliged to deny every floating rumor. Why did you not go on and rebut the whole list of accusations, and say:

Resolved: That Spiritualists are not horse-thieves, not murderers, not seducers and libertines, not drunkards, not perjurers, not lunatics.

Then, on the other hand, resolve that they are good, honest and truthful, and real christians, who only differ in name from church members, just as say Presbyterianism differs from Methodism?

Oh, no! we have not reached that abyss yet, and it is a pitiable spectacle to see men stand before the world and deny like school boys. We have heard of the useless fifth wheel to a wagon, but this "christian," as applied to Spiritualism, is more useless than a fifth wheel; it is a brake on the four good wheels. Spiritualism is christianity; it is Mohammedan; it is Buddhist; it is eclecticism; it penetrates wherever there is truth. Now shall we say christian, Moham-

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Mediums.

Webster defines a somnambulist as one who talks in his sleep; somnambulism, one who walks in his sleep; and somnambulism, sleep from sympathy, or by the process of mesmerism. The subjects of this influence are called mediums by Spiritualists, and to them all spiritual phenomena are attributed. There are numerous cases of natural somnambulism and clairvoyance, and the process of mediumistic development and of mesmerism, induces the same class of phenomena. It is evidently a spiritual intelligence controlling alike the medium, mesmeric subject, and somnambulist, and no responsibility can justly be attributed to person in that state. Physicians and medical writers recognize the condition as abnormal and irresponsible, and our courts take the same view and send the dangerous to insane asylums.

Before the advent of Spiritualism, or more correctly speaking, before the Rochester knockings, mesmerism was a subject of much discussion, and its advocates claiming it as the result of a real unseen power exercised by the human will on the subject. Books were published describing the various phenomena, with theories to account for the same, and giving instructions for the practice of mesmerism; and most eagerly for the relief of the sick, and for the cure of various ailments, notably among them were Dr. Dodd and Gilbert, and the Rev. La Roy Sunderland. Dr. Gilbert had a lad, perhaps fourteen or sixteen years of age, for a subject, whom he would put into a cataleptic state, in which he appeared as rigid and insensible as a log of wood, and then bring him out, apparently not injured. He gave his lectures in a long hall, and he would direct his subject to start at one end of it and walk to the other, but before he arrived there, and when the audience could all see his back turned to the Doctor, he would bring down his hand as if making a pass, when the subject would stop and stand paralyzed with one foot up in the act of stepping forward, until released. The Doctor caused a skeptical physician to sit by him and make the pass, and the same effect occurred.

The Rev. La Roy Sunderland gave lectures, attended by his daughter and a young man who was clairvoyant, for subjects, but his main dependence for rendering his lectures attractive was the sensitive subjects developed in his audience. He declared De Leuze's field theory and maintained that personal contact and passes were not necessary to produce somnambulism, and as evidence of his theory that the will power of the mesmerizer was sufficient. In a short time after he commenced his lecture, the impressive ones in his audience would close their eyes, rise in their seats and grope their way to the speaker's stand, where he would seat them, perhaps a dozen in an audience of two hundred. These he would exhibit for the entertainment of the audience, and so fascinating was the influence that persons naturally timid and averse to publicity, strangers to the speaker, would go night after night and be exhibited for the profit of the lecturer. Persons in his audience would write on slugs and wax, ballpointing, they wished him to induce, send it to him, and in a short time all of the subjects would enact the phantasm—whether to believe themselves in heaven talking with the angels, or picking and eating strawberries on the earth. The speaker declared they were hallucinated by his will, and he published a book maintaining that theory and calling the power Pathetism.

Other lecturers practiced in the same way, and each one's subjects had an individuality of manner; the subjects of one of them would rush up to the stand with great strides, over the arms of benches. Mr. Goodenough's were up hesitatingly. The subjects then, as the mediums now, seldom remembered what they did in that state. At first it was claimed that they heard no one but the mesmerizer when under influence, and usually it was so, but it was found that a stronger or more agreeable mesmerizer could by his will power get into communication with the subject, and take him from the first operator, consequently it was seen to be impossible to know certainly who influenced him.

At first, mesmerizers sat opposite their subjects, took their hands, and looked them in the eyes until they began to close, then made passes over the head downward until a sound sleep was induced; and then directed their subjects to look steadily at some object, and the effect followed. It was found by experiments, that the only essential condition necessary to produce the phenomenon, was susceptibility and passivity on the part of the subject. Passes and personal contact would intensify the influence, hence when sensitive subjects came much into the presence of a powerful mesmerizer, it was naturally impossible for them to resist the influence. An operator would direct his subject to do a specified act at some future time, and he would do it without knowing why, and also go into a state of somnambulism at a given time, unless there was some strong counteracting influence which prevented. Many practiced mesmerism for the benefit of the sick, and clairvoyants were developed who prescribed and obtained a large practice. Such persons and some others became independent of human influence in a measure, but not wholly.

The Spiritual manifestations, however, known first at the Rochester knockings, and followed by mesmerism, and public attention has since been occupied with the spiritual phenomena. Public and private circles were held for investigation and many phases of the phenomena were developed, the mesmeric predominating. Physical manifestations had not then been claimed by mesmerizers, consequently those were considered the best evidence that spirits of the dead came back to speak to us. Mediums came as lecturers, some claiming that spirits of the dead spoke through them. Emma Hardinge, now Mrs. Britten, Lina E. Child, and Mrs. Cora I. V. Hatch, now Mrs. Richmond, were much liked as lecturers. Revs. Adin Ballou and John Pierpont were converts to the spiritual philosophy and lectured some. Robert Dale Owen was said to have been converted to a belief in the christian religion by the spiritual manifestations, and became an earnest advocate of the same, and author of "The Debatable Land," with a preface addressed to the Protestant clergy by him; also "Footfalls on the Boundaries of Another World." Mr. Owen seems to have been a very diligent investigator of the many phases of spirit phenomena, for he was an attendant at the Holmes materializing séances when they were accused of enacting a masquerade performance by "materialized spirits," and he wrote an account thereof for the Atlantic Monthly. He was confounded, and he and other noted Spiritualists were so mortified and humiliated at the result, as to lose the highest use of their philosophy and common sense, and instead of searching into the cause why a medium should enact a phantasm, instead of going into a deep sleep, they at once set up a cry of fraud, which was echoed and re-echoed like wild fire through the whole country.

A susceptibility to the spiritual influence of the living as well as the dead, is that renders a person mediumistic, and if a strong skeptical mesmerizer gets control of the medium, a phantasm would be the natural result; or if for any cause a deceiving spirit was allowed control, the effect would be the same. But the cry of humbug and fraud only multiplied materializing mediums, who in turn have masqueraded sometimes, probably, but that, too, is a real phenomenon showing the power of mind over matter, and the skeptic gets what he calls for.

Whether somnambulism be naturally developed from childhood, or disease, or by what some call odd or psychic force, psychology, biology, pathetism, mesmerism or animal magnetism, when persons are in that state they cease to be responsible for their actions. Mesmerized persons and mediums have been known to be in that state for days and weeks in succession. They are not necessarily better or worse than other people generally. The Bible mediums committed sin, yet they were used to deliver the word of the Lord. In 1st Kings, 18th chapter, any one may read of the young prophet sent to cry against the altar of Baal, and remarkable physical manifestations occurred, which, when an old prophet heard, he went after him and by earnest persuasion and by lies prevailed on the young prophet, contrary to

his inspiration, to go home with the old one and eat bread and drink water; and immediately while yet at the table, the spirit of the Lord spoke through that lying old prophet. In the 3d Book of Chronicles, 18th chapter, 21st verse the Lord is represented as sending a lying spirit to take possession of and speak through all his prophets. Those prophets had no responsibility in the case. In all ages and among all peoples, mediums have been the windows of our earthly house, letting in the light, and giving us glimpses of the spirit-land; and in those times bringing us messages of comfort from those who have gone before us; and we ought to judge them kindly for our judgments will return to us. C. A. B. L.

Our correspondent has stated many truths, and clearly defined the nature of mediumship in its psychic phase, and had the subject been extended, would probably have filled up the questionable gaps that now appear. Thus while it is true that mesmerism, clairvoyance, somnambulism and trance all rest for explanation on the same psychic laws, it is not true that all mediumship is explainable thereby. The "materializations," the "raps," the "moving of physical bodies," is not thereby explained, nor can any mental phenomenon connected therewith, be referred to abnormal action or to insanity.

There are two great classes of spiritual phenomena, one of which our correspondent ignores in this explanation. Again, mediums being under control are not "responsible." "Those prophets had no responsibility in the case." "When a person is in that state they cease to be responsible for their actions." This is lamentably true in part, of mediumship cultivated as mere sensitiveness and passivity, but none the less dangerous and unenviable. Mediumship may be cultivated in another direction, and become a sustaining power. When we admit that there is no responsibility on the part of the sensitive, we open wide the doors to credulity and folly. Would it not be better to teach the laws of mediumship, and instead of sensitives being mere puppets to the will of any chance influence, incorporate their mediumship into their character, holding it for purposes of instruction as they would any of the senses? It may be said, in a general way, that we are not responsible for what we see or hear, and it is true that unpleasant words may drop unbidden on the ear, or sights on the eye, but our actions under the stimulus of these impressions, are ours, and these only hold us to account. It would be better to be blind than to have eyes that could only see immoral and degrading scenes; better deaf than to hear only words of vulgar import; better positive to all influences than be borne away a passive puppet to every influence, even if that influence be spiritual.

Lastly our correspondent seems to think the cry of "fraud" is unjust, that the mediums are magnetized by the spirits and made to perform. This is an explanation often made when pretended mediums have been caught personating spirits. Admitting that it is a true explanation, it affords one of the strongest arguments in favor of the observance of test conditions in all circles for "materializations" by entrancing the medium; and masquerading is a fraud, and should be exposed. Justice to the medium as well as circle requires strictly test surroundings; otherwise the observations are of little value.

Brooklyn, N. Y., Spiritual Fraternity.

One of the largest and best audiences assembled in our hall this evening, to listen to the new lecture of Prof. J. R. Buchanan, of the New York Eclectic College. Whenever the Professor comes to Brooklyn, his lectures attract the thoughtful and religious, as well as spiritual minded people, and while some Spiritualists do not seem to comprehend his earnest religious sentiments, they look back upon his forty years of labor in the cause of science and rational Spiritualism, with respect, and they pay homage to his pure life and noble work. Such men and such teachers, though we may sometimes differ widely from their expressed opinions, we reverence their firm adherence to our faith, and they by their personal lives offset the vile teachings of some who claim to be exponents of our philosophy, whose lives are impure and whose examples are pernicious. Dr. Buchanan seems to grow young in years, and his thoughts are expressed in smooth incisive sentences; he speaks very rapidly, almost too much so for the ordinary listener, and commands close attention to the close. His lecture occupied an hour in delivery, and was full of earnest, progressive ideas. "The subject," "Faith the Guardian of Love and Wisdom," was treated with a religious fervor, and found a sympathetic response in the souls of a large proportion of the audience. As the manuscript, by request, has been furnished for publication in the JOURNAL, I will not attempt to mar it by a brief synopsis.

Dr. Samuel C. Dake, who has recently located in Brooklyn, said: "I have been much pleased to-night, in listening to the very instructive and able lecture of Bro. Buchanan, and also gratified to meet with you, and while I will not detain you now, as your chairman has announced I am to speak to you at your next meeting and give some personal experiences in my life history, let me say that I am in full harmony with the fraternal feeling which is so eminently the characteristic of your meeting. Such meetings, conducted and controlled by a spirit, all us all to live our beautiful faith, and when such a noble speaker of the evening, gladly bring their best thoughts to give expression here, it shows a deep and abiding interest in your work, and also, a warm sympathy, which must encourage you greatly."

W. C. Bowen said: "I feel reluctant to speak at all to-night, but what I agree with the able lecturer is the fraternal spirit that marks his address to-night, but you all well know that I am classed as a materialist, one who, first of all, looks to right and noble living here in this world. I have faith in the ministry of loved ones gone before, because they come to us and demonstrate beyond question the continuity of life, and hence I have faith to believe that I, too, shall continue to exist as a conscious individualized being beyond the grave. As to the divine love that the speaker has showed to you so beautifully to-night, I may differ widely from him, but if we all strive to live our best and noblest thoughts in the life here, this divine love must teach, permeate and aid us in such aspirations. Spiritualism is clearing up much of the fog and errors that theology has entailed upon humanity, and we have much to hope for in the near future."

Judge P. P. Good, who sails for Europe next week, said: "Spiritualism is commanding the attention of the intelligent, the thoughtful and the religious in a larger degree than at any time in its history, and it behooves us all to be guided by the wisdom of the lecture to-night. When we have such standard-bearers to hold up the pure banner of our faith, we can feel strengthened in our own life work, and accept their duties and responsibilities with new hope, new strength and courage."

Major Hopkins was the last speaker; he said: "I cannot add anything at this late hour to the thoughts that the speaker has expressed to-night, but I would say a word or two as to what modern Spiritualism has done and is doing for the race. It has destroyed the hell of theology, with its lurid flames of sulphur; it has cast the picture of an orthodox heaven to vanish before the revelations that come like the dew of heaven upon a parched earth; it tells of a world of progress, of individual accountability and responsibility; and not only have we a faith that reaches out to the eternal verities, but it demonstrates by actual facts these problems which have perplexed thinkers, philosophers, teachers and scholars alike in every age and in every nation, and its results so far are grandly beautiful, and its inspirations beneficent and uplifting."

Our meetings are increasing in numbers and influence, and many strangers gather with us; notably this evening, quite a number of young men and women, who thoughtfully attended to the various speakers. Among the young present was Mrs. Parker, for many years an active

worker in the good cause at Lowell, Mass., and Mrs. Booth, a medium of Lynn, Mass., both stopping temporarily in Brooklyn. They expressed themselves as much pleased with the tone and character of our meeting. Mr. Henry Powell, the slate-writing medium, was also present. A large package of the JOURNAL of May 15th was received for distribution, and were eagerly taken by the large audience and carried to their homes, and the hearty thanks of our fraternity is tendered to Col. Bundy for the many courtesies extended to us. Our next meeting is to be an "Experience Meeting," which are always interesting. Dr. Dumont C. Dake, has been invited to give some of his remarkable personal experiences, and we hope to have a pentecostal feast of good things. On Friday evening, June 4th, Mrs. Hope Whipple is to give us a new lecture, "The Gospel of Humanity." Mrs. Whipple has a fine, dignified presence, and is one of the clearest and ablest thinkers that have ever addressed us; Mrs. Whipple is president of the Ladies' Social Congress that meets in New York City every Wednesday afternoon.

B. B. NICHOLS, 467 Waverly Avenue, Brooklyn, N. Y.

William Ellery Channing.

In a late issue, the JOURNAL contained an erroneous statement to the effect that Dr. Channing preached many years at Richmond, Va., without raising his voice against slavery; the article also referred to The Index as authority therefor. Desiring always to do exact justice we now by way of correction publish The Index's article:

The Nation says explicitly what ought to be heard, now that Channing is pressed upon public notice too exclusively in the way of eulogy to be justly judged. Alluding to Charles T. Brooks's new General Memoir, it says: "Dr. Channing's rationalism, the anti-slavery movement are stated perhaps with candor, but without taking account of all the facts; and nothing could better reveal the want of robustness which kept Dr. Channing from hearty co-operation with the Abolitionists than the following sentence of his biographer's (p. 145): 'And what a dulness or wishfulness implies, not to recognize the rare greatness of the man, who, with such a native craving for the calm atmosphere of meditation, deliberately, at the command of conviction, sacrificed his ease and comfort to the turmoil of social and political conflict—the greatness of a man who, with all his deep and long and thoughtful thought, still remained impotent.' He led alone, with the meekness of a little child, by Divine Providence, even though its instruments were men whose ways and manners often shocked his taste and his sense of christian justice.' This apology for a christian minister, who had seen slavery in his youth in Richmond, who, having preached for more than thirty years (1805-35) in one pulpit, on the publication of his first work on slavery in the latter year was disowned by his society, 'so little had he done to prepare them for even the moderate views he expressed, and who took this step only after the most impassioned appeal he dwelt upon them, till he became impatient.' This apology is nothing less than grotesque. Mr. Brooks is here rebutting Mrs. M. W. Chapman's deprecatory remarks on Channing in her Memoirs of Miss Martineau. He does not conceal, he admits, the justice of the rebuke administered to Channing by his co-sectary and spiritual peer, the Rev. Samuel J. May, in 1834, a whole year before the appearance of the work just referred to, and which elicited the confession: 'I have been silent too long.' Mr. May reports that the Doctor's objections, 'if they were as well founded as he assumed them to be, lay against what was only incidental, and not an essential part of our movement. He dwelt upon them, but truth be said, he was impatient.' This account with Mrs. Chapman's general statement, in a footnote having reference to a religious topic, and so not quoted by Mr. Brooks: 'He (Channing) constantly needed the admonition of the French statesman conveyed in his definition of a betise: "C'est oublier la chose essentielle." It is a useful lesson to teach that neglect or unwillingness to aid a righteous and struggling cause in its difficult beginnings is not forgotten or condoned by posterity even in the good."

Inspirational Message by Mrs. A. Bailey.

Preachers preach long sermons to enlighten the minds of those whose spiritual nature has not been illuminated, and politicians recite their harangues upon national matters with wonderful and astonishing rapidity, but neither the preachers or politicians seem to do any good so far as the welfare of the people is concerned; the same old ruts that have always blocked the wheels of progress and civilization, still exist there; the barriers that stand in the way of an increased activity of all the powers and forces of human life, are not so formidable as they once were, but this is not owing to any services either of the before mentioned parties have rendered the government or people. The fact is people have been duped too long by the clergy and politicians, and if they had spent more time in investigating and finding out what the facts are for themselves, they would have been far happier and better off in every respect. One of the greatest virtues of life is to become self-reliant, self-sustaining, able to look beyond the prejudice of other minds, able to lay aside your own, and quietly and calmly examine the facts and weigh all matters with a just balance of reason and common sense, unperturbed by the opinions of the world about you. It is time principles ruled men; if they did there would not be so many weak-kneed, unsophisticated and unlearned among you, but there would be men such as the hour demands, men great and mighty in their principles. This nation is not ready to honor or prize, not by any means. Error is making some gains, but truth is closing in upon it, and her and she will be finally overtaken, the right shall win the day at last; but how much of combat there will be, remains to be seen. The spread of intelligence will hasten on all things toward peace and prosperity.

H. A. Boyd writes as follows from Denver, Col.: "Mrs. Miller is growing in popularity as an independent slate-writer. Many have starting tests who visit her for the purpose, getting communications from their departed friends. Mrs. McGee's patrons are very warm in their praise. It is claimed that she has been very successful in locating mines. Mrs. Gosner, the remarkable clairvoyant, with whom Dr. Fahnestock experimented several years ago, (an extended account of which appeared in the RELIGIO-PHILOSOPHICAL JOURNAL at the time), has for a good many years been a resident of Denver. She is very quiet and unassuming, but occasionally sits for friends. She says her clairvoyant powers for mundane affairs have never been so good since Dr. F. sent her off on journeys to the moon and stars. Several Spiritualists here who are in a fair way to become bonanza kings, are ambitious to build a grand spiritual temple in Denver, and there is one among them, who is not going to carry out his design if successful. One of two circles are reported as being very interesting to the attendants, rappings, materializations and other phenomena being heard and witnessed by all. Prof. Straight, the spirit artist, is still successful in his line, but has of late been developed as a healer, and it is reported that he is doing a good work."

H. Fisher writes as follows from Bement, Ill.: "E. V. Wilson lectured at this place on the evening of the 11th, and at Cerro Gordo on the evenings of the 12th and 13th, holding a séance at the latter place in the afternoon of the 13th. His tests in nearly every instance were complete and convincing, but the usual orthodox has been put in circulation. Mr. Wilson gave my step-daughter, who was wholly unknown to him, a test during his lecture here, which made a marked impression on her. I have no doubt of Mr. Wilson's honesty; the tests given through him are unexplainable, except upon spiritualistic theories."

T. T. Williams, M. D., writes: "In something like five years, sixtings will return and the honorable and well merited E. B. Jones I have on every occasion found you to give entire business satisfaction, and in the conduct of your paper it meets my approbation. If spiritualism be true it is able to stand without being backed by fraud. If not true, the sooner it falls the better."

Mrs. H. K. Brown writes: "I like your paper, and long as you give us as good reading as we have had for two years, I shall take it and pay for it in advance."

A MISCHIEVOUS GHOST.

The Annoying Franks of a Detunct Railroad Engineer.

An exchange tells the following story, which we also learn from a Cairo correspondent is current there. We do not vouch for its truthfulness:

The railroad boys are pretty badly worked up over a reputed ghost at their round-house in Cairo, and some of their stories are really startling.

Eighteen or twenty months ago an engineer named Johnson was run over by a Cairo and Vincennes engine, No. 4, near the round-house, and the *Asbestos* of that vicinity claim that they have frequently seen Johnson's spook, and have had other evidence of his presence on earth. Employees who have met it have interrogated the shadow, thinking it a human being, only to see it vanish through a solid brick wall, and to reappear in the form of a solid brick wall.

The spirit of the defunct engineer does not confine himself to harmless tricks. Two wipers went down into the fire-pit for the purpose of drawing the fire out of engine No. 4, the same machine which caused Johnson's death. While they were scraping out the fire the engine suddenly started forward, cutting off their retreat from the hot pit. They yelled piteously for help, but the only answer was mocking laughter.

The engine then slowly crawled back to its proper position, and the men, glad of their freedom, rushed out, swearing vengeance on the trickster, but a colored man under a light.

A colored man undertakes to stay by himself in the round-house all night, but no sooner had he become comfortably ensconced than mischievous every possible nature began to play around his head. Pieces of coal, crow-bars, spikes, hammers, etc., filled the air, and Mr. Negro vacated, concluding that he was not proof against iron in the form it was being pushed at him.

The late exploit of the deceased engineer—at least his ghost is the act accredited—might have put the Cairo and Vincennes Railroad to considerable expense, and sent more than one life into eternity. Last Monday, as the engineer and driver of a Cairo and Vincennes engine in the Cairo yards were sitting in a building eating their dinner, steam in their engines being shut off, the machine suddenly started up the line and was out of sight in a jiffy.

It went howling over streets and road-crossings, and did not slack speed till it reached Mounds City, five miles distant from the starting point, where it came to a dead stand. Those who witnessed the stop, testify that no one jumped off the engine, nor did any one see the occupant of the cab during the flight.

Fortunately, however, the engine did not meet with any obstructions on the run, or the consequences would indeed have been terrible.

These are only among the hundreds of incidents related by the railroad boys. There is evidently something amiss, and if the company does not do something to appease the obstreperous defunct, it is not an easy matter to conjecture what the consequences will be. The skeptical "pooh-pooh" the ghost story, but the railroad boys think something wrong.

Cosmopolitans.

To the Editor of the Religio-Philosophical Journal:

Perhaps it is not well known among the many Spiritualists of the great metropolis that we have an order of "cosmopolitans," composed of Spiritualists, organized for general co-operation, mutual benefit and protection, and concerted action when necessary, in the defence of the promulgation of the principles of the order, which are: 1. Political equality of the sexes; 2. Universal national schools; 3. secular national governments; 4. absolute religious liberty.

It is unnecessary to state the desirability of the adoption of such principles, as a mere statement of them is sufficient for the intelligent reader. The principal object accomplished by such an order is the provision of place and conditions where the full-fledged and the timid especially, may feel at perfect liberty to express their true sentiments on these and other important questions.

It is a condition of eligibility to membership that the applicant shall be a "believer in actual spirit intercourse between spirits and mortals." To this extent he or she is expected to be a Spiritualist, and a person of good character.

Besides this object of opportunity for exchange of congenial thoughts and feelings on vital questions connected with the philosophy of life, here and hereafter, its members are entitled to pecuniary benefits in sickness or distress, and proper attention and respect in case of demise.

For social and business reasons the divulgence of the names of the members is prohibited. Without disclosing secrets I may say, that the "good of the order," apart from the regular order of business, consists of a variety of interesting excursions, literary and musical, circles, relation of personal experiences in physical and mental phenomena, etc.

The first lodge, instituted here about a year since, meets in the lower part of the city, and like its name—Acorn, promises growth and strength. In fact many of its best members are now preparing to institute another lodge further up town, for spreading the cause, and for the accommodation of many who live nearer the center of the city; and when its existence becomes known through the medium of the JOURNAL, and other wise many of its desirable friends will seek admission. Persons desiring further information, with a view to membership, can call on or address me.

J. F. STRYKER, 87 Leonard street, N. Y.

"FOLLIES OF SPIRITUALISTS."

The Absurdity of J. Murray Case's Position Demonstrated.

To the Editor of the Religio-Philosophical Journal: Brother Case says in his last article: "Trance mediums who profess to speak in a perfectly unconscious state, will speak nothing superior to their mental state, culture, and that their thoughts expressed in trance are the same that are advocated and believed in the normal state."

I must dissent from the above, and ask Brother Case to explain to me the following cases: My sister and sister-in-law, both private mediums, I have seen entranced and converse for a half hour or more in Spanish, when neither of them speak or understand a word of Spanish. The control of my sister-in-law was a Spanish lady, music teacher, and my sister's control seemed to be a pupil, and the conversation was conducted in music.

2d, My sister is almost daily controlled to diagnose disease and prescribe medicine, giving medical terms fluently, although in her normal state she cannot give a single medical term.

3rd, A young man, a mechanic who frequently visits at my house, and who is entranced, will deliver a prayer or speak upon some scientific subject, whereas in a normal state it is utterly impossible for him to deliver an intelligent prayer, or speak on scientific subjects. Again, he and I will frequently discuss some subject, and he dissent from my views very emphatically. He will at once come under control, and endorse the views which but a few minutes before he rejected and combated. So much for the present. Will Brother Case explain this to me?

Yours, for Light, HOOVER PARVER.

John A. Hoover of Philadelphia, (Pa.) writes: "The course that the JOURNAL is taking with regard to materialism I truly appreciate. Spiritualism in its highest aspect may be termed the sphere of the soul; materialism is without a soul and denies its existence, hence these are two extremes propositions that can never unite, and today there is much bigotry and hate against Spiritualism in the ranks of materialism, as we could possibly see to where else. Spiritualism has a definite meaning and heavenly mission, and among the furthest out in the wilderness of error to whom Spiritualism makes its appeal, is that dark kingdom in the heart of materialism. My advice is no entanglement with such a hopeless groundless heresy; it is the nightmare of the damned, the skeleton of the household! Spiritual societies should employ no speakers who are not practical Spiritualists, and for evidence of eternal life flowing through every fiber of their nature."

Materialization.

To the Editor of the Religio-Philosophical Journal:

Your able correspondent, W. E. Coleman, makes in your issue of the 15th of May, an offer of \$500 for any materialized matter that remains to stay. I do not claim the award, but I am entitled to it. I visited the barber shop yesterday and had some of my superfluous hair cut off, and to all appearances it is likely to stay here as long as I do. Mr. Coleman must know that I am a spirit and that I materialized that hair out of the air and food that I consumed, and surely he is philosopher enough to conclude, that all the powers I possess here over matter, will not be lessened by my transfer to a higher sphere; both he and I know that they will be increased, and the conclusion is inevitable, that the powers that I exercise here will go with me to the Spirit world, and if I can materialize here to stay, I can there, only in less time, and this that seems so marvelous, is after all but a very natural operation of law.

A. MILTENBERGER, St. Louis, Mo.

An Offer to a Materializing Medium.

To John H. Mott: We, the undersigned, will deposit \$200 in the bank on the following conditions, viz.: After you take your seat in the cabinet, allow us to sprinkle four half an inch deep over the floor of the cabinet and to sew your coat sleeves fast to the chair, so that we may know you are secure, and if the manifestations go on as they did the night we were there—without breaking the threads in coat sleeves or leaving footprints upon the floor of the cabinet—then the above amount (\$200 in cash) will be paid to you (John H. Mott) by us.

Respectfully, etc. H. H. TRISTAR, H. C. RICE, Spiritualist. Memphis, Mo., May 21, 1880.

R. B. Hall writes: "I have taken the JOURNAL for six or seven years, continuous subscription. It has become a household necessity. May its prosperity increase as its merit deserves."

Notes and Extracts.

The works performed by Jesus did not cause a thousandth part of the commotion that Spiritualism has done.

If there be any pleasure in contemplating the change called death, it is most decidedly on the side of Spiritualism.

Man's attention was first called to the power which he possessed of mind operating on mind, by the force discovered by Mesmer.

The world is growing wiser, and as the light breaks in upon the consciousness, mankind sees a necessity of thinking right as well as acting right.

Human beings are growing better and better, and all the work that any humanitarian is required to perform is to endeavor to show men how to be good.

Teaching that we see God as literally to-day in all matter as we see our friends in their bodies, it makes the universe warm with the glow of hope.

Perhaps the greatest misfortune which could have come to Spiritualists, and certainly to mediums, is the apparent dishonesty to some extent, pervading their ranks.

A common belief in China is, that the souls of the wicked or undeveloped spirits have to return to the earth-life to expiate their offences in animal or human forms.

Give that ye may receive, for the Lord loveth a cheerful giver. If you have any good thing, let others enjoy it with you. It will enhance your pleasure in witnessing theirs.

A tract published by the A. T. Society, says "the wicked in hell utter as many blasphemies against God as the happy souls in heaven shout hallelujahs to his praise."

It will be seen that in order for man to become a truly religious being, he must place reason in advance of revelation, for man began to reason before any revelation was given to him.

When you throw down all the sectarian and materialistic bars, and recognize that Deity is the spiritual parent of the whole human family, then fear vanishes and true happiness begins.

The only department in human life and experience in which men will submit to dogmatism and arbitrary rulings, is in their religious, and hence a few are willing to yield the platform to the scientist, and accept his theories as a finality.

At the hour of death, the dying Chinese are brought to the door of the house that their spirits may the more conveniently take their departure. The dying are also dressed in their best clothes, as if they were imagined that their ghosts might wish to wear away the ghosts of their garments.

Spiritualism differs in some respects from the teachings of Jesus. He said his kingdom was not of this world. He advocated the idea that happiness was not attainable during the earth life, but in some other sphere. The experience of the world does not support this theory.

All inventors, all philosophers and scientists have the organ of reason largely developed. The natural tendencies of their minds is to reason out and prove whatsoever may be presented entire, objective and subjective—only the Christian disregards his reason, and that mostly upon the very theme before which all others sink into insignificance.

Every unbiased mind must see that justice and fair dealing are entirely ignored in this scheme of salvation, as the red-handed assassin is swung from the gallows into perfect peace and happiness to a certainty, if he accepts; while the eternal fate of his victim—well, a berth in hell if he did not happen to have repented ere the fatal blow!

It would make man a dependent and not an independent individual being, if he were to sell himself to be fed without putting forth an effort to procure his daily food; he would become as a dog that licks the hand of his master who feeds him, and then seeks some remote corner where he could lie down in idleness, waiting for the coming of another day, with its God given supplies.

At an early age Chinese children are engaged to be married, and if on some day, the marriage still takes place. At the proper age the young Chinaman is solemnly married to his departed spouse—his spirit-bride. On the other hand, if the young man dies, his spouse remains always a widow, living with his parents. If it happen that the two engaged both die young, they are all the same married to each other after death, with the same ceremony as if they were in the bodily life.

Science, though beneficial in some sense, can not be considered as beneficial in all cases. So far as it relates to the knowledge of material objects and things, it is of infinite value to the world of mankind; but when it arrogates to itself the right to decide questions of a spiritual nature, of which its most studious advocates is ignorant, and does not admit as belonging to the realm of possibilities, then science becomes a stumbling block in the path of human progress.

'Tis but a few months since two parties were warring kingly powers in their respective positions. Both were men who had known what it was to be poor, but having gained a certain position in the world, they, in a measure, had forgotten their earlier days—they had become the owners of vast estates, and I might say, they were owners of men. These two men passed from your world to ours, and what do you suppose is the respective positions they occupy? They are not now the controllers of vast enterprises. These were earthly matters. They left their spirituality when they became their golden race. They have become poor again. They have been compelled to retreat their steps to where they diverge from the path of interior method. A few days following the demise of the last of these two prominent individuals, there came to our world a spirit form, poor, weakly and dejected. For years she had toiled to gain an honest livelihood; but the millionaire knew her not. She might have shared the smiles of the gay set and fashionable, but at the sacrifice of honor and virtue. In spirit life, what are the respective positions of these three persons? The poor woman has become the instructor of hundreds of pupils. She, like Mary of other days, chose that good part which neither God nor angels, could take from her.—Spirit in *Our Avenue*.

