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ROMANCE AND GENERAL REFORM

Earth Wants no Ask, Grows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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THE ROSTRUM.

The Experiences of Hon. Robert Dale Owen in Spirit-life, given through Mrs. Cora L. V. Richmond, at Occidental Hall, Chicago, July, 22, 1877.

Reported for the RELIGIO-PHILOSOPHICAL JOURNAL.

INVOCATION.

Infinite Parent, our Father and our Mother God, to Thee and to Thy perfect love, we ever turn. The universe is fraught with the effects of Thy love. Thy presence is made manifest in all life and in all things. The flower sheds its sweet perfume because of the life given by Thee; through Thy laws of manifold beauty, the Universe trembles freely with Thy love. Oh! let the soul of man, conscious of his relationship to Thee, aspire to a knowledge of Thy life. Let Thy love be poured out upon the world until everywhere earth's children shall be made glad because of Thee. Let life survive death, and glory abide beyond the tomb, prevailing in the midst of men and things, until there is no darkness and no more death and sorrow. May the ministering light of the Spirit-world illumine the pathway of time and shed its brightness across the shadow of death. May the angelic messenger this evening, chosen as a ministering power from that unseen realm, so touch the hearts and minds of Thy children, that they may see the gate-way open, and know that life and death are one; that immortality is one with time, and that the gate-way to the Spirit-land has been widely opened by ministering angels.

Oh! if there be others still clinging to the darkness of the tomb, may the smiles of spirit love which greet them from the higher world, be felt throughout their souls. If there be those who are bound down, seeing no spirit in all the universe of time or change, nor hearing the voices of angels, nor knowing that man is immortal, oh! may the rock be cleft apart that binds them to the dust, and their spirits rise to a consciousness of immortal being. May the surpassing love which Thy power has foretold upon earth, be felt to-day—even as angels ministering in times past; let it be felt and known anew, and as the teacher chosen by Thee behold the glories of the light of the eternal world, and following his footsteps, ministering angels appeared and talked with men; so now when the transfiguration again appears and the light of Thy spirit realm is revealed, may those who are bathed in its influence, perceive the glory, and standing near the blessed foundation behold the light that springs therefrom. Oh! may all truth be uplifted; all love inspired, all mediation of angels so developed, that at last, man crowned and glorified, shall behold the aim of life to be not of earth, but in the firmament where love, and truth, and happiness abide forevermore.

HIS EXPERIENCE.

So lately have the mists of time rolled away from my vision; so lately has my spirit been disenthralled, that although familiar with the theory of controlling another person's frame, I am practically unaccustomed to this method of speaking. You will not find me as eloquent as the practical teachers who control this medium. You will not find me as efficient in the use of accurate speech through another form; but if there is eloquence in truth, and in the salutation of a friend, and in the assurance that experience brings, I shall find myself welcome among you, though I come in an unaccustomed manner.

There are many here now whose faces are familiar; there are many who knew my voice on earth; there are more who knew my thoughts through written words, perhaps; but to each and all, I have this to say, that although for twenty years or more a close student of the spiritual philosophy, watching carefully as opportunity offered its various manifestations and testimony, although perfectly aware at a late hour of mortal existence of the reality of spirit life, and the consciousness of spirit communion and presence and although my mind and habit of thought had been shaped for many years in accordance with this belief, I believe that were I to tell you the reality, you could not comprehend it, since the human brain, accustomed to earthly surroundings, has no perception of the real nature of spirit-life. I know, however, that you will understand me; I know your spirits will respond, and I do know that

death transcends the power of mortal speech, and that only the sublime vision of seer, or the absolute experiences of spirit-life, can unveil its reality to human thought. Paul said, "On earth we see through a glass darkly, but then face to face." Now I have a realization of this, and shall endeavor to show it to you in a brief lesson this evening, imperfectly uttered, but you must consider that I have only been the brief space of one earthly moon in spirit-life—scarcely have I become accustomed to the methods of my new home, though I might suppose I had been there a century, so full has it been of richness in spiritual experiences.

Death was to me a most welcome messenger. Although life here was ever pleasing; the use of earthly experience I never denied, and I tried never to abuse it, but an overwrought brain, and hand already trembling with years, made death almost a welcome visitant, and I sprang forth as gladly as it were possible for a freed bird to spring into the air. I need not say that when the hour came, I was glad to depart. The ties that bound me to earth, though tender, were not strong compared to the many ties that bound me to the spirit. What I have on earth is still as dear; what I have in possession of my soul, is an inheritance of my earthly existence, garnered and treasured for me by hands whose loving care I long felt.

All kinds of loving ministrations cheered my hours on earth; by spirits whose benediction it was my pleasure and profit to receive. When with mortals I found more than I thought it possible for my weak existence to deserve. I found the fruition, the full expression of what I thought was the spirit state, the affection beyond earth.

Need I point to you that in the perception of spiritual truth, I had not mistaken the real for the shadow; need I point to you that I knew spirit-life could not be wholly like mortal life, and that resemblances were only points of comparison, and how when I sprang forth from my body, though fully aware of this fact, I still could scarcely recognize myself, so full of life; so full of new found strength and vigor, that even early manhood did not afford a comparison; so did my spirit form seem to be perfect, and I roamed around, apparently living in some golden age of the world, where no death or shadow had come upon mankind; that was my first thought, the consciousness of life, as it appeared in the beautiful opening of that existence which the Angel of Death had brought to me. The awakening from the trance, and the revivification after long illness, and the starting up from a partial slumber wherein the senses had been benumbed—the most perfect awakening hour of life on earth that you ever felt, all the fruition of mortal power could bear no comparison to the awakening from death; it is the birth of which life on earth is but the dream; I say this is what came to me. There may be other states. It is hardly possible for spirit existence to seem like this; it is so comparatively to every soul released from the body.

Of necessity you would think I would consider my surroundings first; on the contrary, I was too much employed with my own thoughts and emotions to consider whether I was in heaven or in the Spirit-land; I know I was only aware of the present theme of life; I felt a kind of light I never sensed before; buoyancy that never came upon my feelings before; a subtle power circulating through every portion of my nature. My whole being seemed to thrill with the consciousness of immortal power, and I was aware of being bound and tethered by no bonds.

If straightway each being here present could rise into the upper air, controlling every motion, governing every action, and floating instantly in any direction most desired; if straightway the most cherished thought of man could become a reality, and you found yourself possessed of absolute sight, and sensing the presence of that which seemed to pervade all things; if straightway those whom you loved are brought to your presence, without the change of time or space, and you could see them face to face, read their minds, understand every thought which is obscure now, and enter into their communion, and misled by no outward signs, but seen face to face, your fruition would be complete! This had at last come to me. As a traveler, journey-

ing through a desert, finds at last the oasis he is dreaming of; as one long absent from his home awakens to find himself in loved one's arms, surrounded by familiar faces—this is the sensation I experienced, awakening from mortal into spirit-life. Nor is it this only. All who had preceded me, and to whom I had looked for guidance, I found waiting for me, not in a place that seemed set apart, but just where I left my mortal body, waiting as though they had been there always; as though a portion of the life I had left, but I had not been able to see them. As the blind may be restored to sight; and the bright parts of earth seen, so did I see the transcendent beauties and loveliness of the Spirit-world above the mortal world.

I did not pass in through space, or through any spheres of ether; I did not enter any other state of existence, but I found my immortal ones just where I had left my mortal body, and my heaven began at once. I cannot tell what I saw or felt so far as the scenery is concerned. I was not aware of sparkling fountains, or singing birds, or golden shores; no fruitage, or trees laden with rare blossoms; but I saw the benign eyes of a father smile upon me, as though they had never left me; as though I were a boy, and he had welcomed me home from my school; I saw face to face the forms of my familiar friends—the one cherished dream preceding me there—waiting calmly as though my whole life had not been veiled. Then, need I say that this truth at once pressed close upon me?

Persons of my family first saluted me; then I found the friends of later life, those whose views and opinions I had shared, and I had studied with them this philosophy, the familiar expression of later life. I need not say that Edmonds, Pierpont, Talmadge and Channing gathered around and saluted me as though we had just parted in some literary pursuit; I need not say these distinguished characters have accompanied me to hear my first speech through mortal lips; they are here especially to give benediction to my presence, and show that they are assembled with you in the search for truth. Their Spirit-world is where they can impart the most knowledge, given to them to unmask the errors of earth.

I have the consciousness that I ought to say to you that this reality of Spirit-presence is very like what you expect. I want you to understand that I have opened my other eyes that were veiled, and I see that spirit-life, the realm of invisible intelligences, does not mean distance in space, nor does it mean that you must abide elsewhere; your spirits abide where their affections must be. So subtle is the thought of spirits, that it follows them here. Now my Spirit-world seems all about me, and I don't seem obliged to pass to any distance to reach it, nor am I in any atmosphere or cloud, but I seemed at once face to face with friends, and they were near the earth. I did not feel any shadow, but seemingly I at once caught a glimpse of the spiritual sunshine around the earth, but which, owing to spiritual blindness, human beings can't see. As ether is invisible to your vision, like the air you breathe, so this spiritual ether abounds around a portion of your life, and could you open your spiritual eyes, you would see us all here as naturally as though no change of death; it is only you who don't perceive. The difficulty of obtaining access to you is because the eyes, as it were, are blind, and the sensations so dull, hence you can't see us, but must reach us through the intermediate sphere of a medium; but could you realize this fact; could I make it conscious to your mind, that the Spirit-world is not far off; that your friend whom you expect to come from a remote star to give a written message, is by your side striving to touch your cheek and to pillow your head; could I make this manifest, you would no longer grope in darkness and blindness of research, but you would feel sure that the ever-present consciousness of the love of that invisible friend would be your stay, even if you are blind.

If I had not understood the methods through which I reach you, this opportunity could not have been enjoyed; fortunately these methods are becoming more familiar; fortunately, it will be the pride and purpose of each human being that through some avenue of perception, impression, sight, or visitation, the Spirit-world shall be as near to each one as the persons of

your own household, that surround and encircle you, and make all friends and a kingdom of heaven on earth.

I found my Spirit-world at the gateway of life to meet me. My friends were there, and my companions, and my family. The dearest persons of my household were there to welcome me. I was not made to feel any distance in time or space. I was made aware that spirit existence may abide near the earth, in an atmosphere of love, and one is not obliged to undergo a translation in order to be in the spirit realms. I say now that the spirit spheres are not localized habitations. They are rather conditions of existence in which spirits may abide just as when on earth. If an exalted mind in your midst to-day, the Spirit-world that surrounds that exalted mind is like wise exalted, and he is a link that points to the highest possibilities, so each one of you present to-night, is surrounded and attended by spirit friends, each of whom is in some degree of sympathy with your own peculiar state, and if the mind is in rapport with them, you are in the Spirit-world they inhabit, and they may be able to impress you from that sphere.

Spirit spheres are not as regular in their action as the revolution of the planets, and they are not confined to the mere space that planets are; they are the results of spiritual states or attractions. While in your midst to-night, my spiritual home is here. This being the case, all who are in sympathy with it, are together of necessity, since they are employed in the same task, while other workers in other departments of life, pass to their place in spirit existence on earth, and there fulfil their work at the same time; so with certain spheres of mind; humble laborers express themselves on earth at the same moment, without destroying the harmony of the whole—perhaps reaching far away into other regions of thought. As space is necessarily unlimited, and as the earth compared to it, is merely a point of dust, so minds do not crowd around places to which they are not attracted, therefore none of the disturbing changes that occur on earth from overcrowded persons in certain or particular parts of country or town, or any undue excitement.

We all remember when the war was raging between the North and the South, the telegraph offices were crowded with those anxious for particulars, and that the slightest word from the seat of war brought them to the street and particular corners where the bulletin informed them of the result of some battle. Not so with spirits who crowd around earthly places. It is quite true at some places of rendezvous where mediums give seances, that spirits crowd around as promiscuously as mortals ever did around a bulletin board, each one anxious to give a message; but the more familiar wish is to remain with friends, watch each thought and strive by that means to reach their love.

A knowledge of spiritual laws enabled me to be more exact in the control of this and a few other mediums I have visited since I left earth. My volition is perfectly clear. I shall make it a custom and practice to visit all the friends possible to reach.

Some time ago, as you are aware, it was supposed that I had lost my reason. Suitable obituary notices appeared in the public journals, deploring the result of Spiritualism on my mind. I had good opportunity in my retirement, of reading these notices; some of you may have observed that very great justice is done to persons who have fallen, from misfortune, and on recovering to health, would be visited by ridicule because of a certain phase of belief. Not being dead at all, having been at the last hour of my earthly existence as perfectly conscious of spirit-life, as ever at any time of the many years of my investigation, I desire to give my testimony whenever I can. I shall avail myself of every suitable opportunity to appear to each friend individually, as far as possible. I owe this to you; having been a co-worker in this field of reform, and having passed through the obloquy which it generally brings, I desire to add you in pursuit of this method of thought best adapted to you, and the kind of life you may finally enter; but remember that I cannot to-night give you any thing like a comprehension of spirit-life, that I shall yet be able to give. To fulfill my de-

sire, I shall pass on to the investigation of the various methods of spirit existence.

Since I have been with my friends in Spirit-life, I have become aware of the method of governing human thought, which I regarded hardly possible while still a denizen of outward life; I know now how much dependent upon spirit existence you are; I see how much my own life was the result of their guiding hand—I know it now. Such things, therefore, that I can in my humble way give,—such instructions as I can impart from the teachings I receive, shall be given to you. Controlled as your lives are by gentle ministrations, and governed by spirits; dependent as you are upon this higher atmosphere, your spiritual growth, if but a moiety of life which I perceive, shall be infused into every existence, it will make of the darkest life a beacon light, a glory that can not fade. If, when once the consciousness of surging immortality enters the mind, the consciousness of departed spirits ministering to you, become portions of your daily purpose.

On earth I traversed the dark shadows of disbelief. I had to follow in the footsteps of my good father before I found peace. Finally, I had to investigate Spiritualism; before that the future was a blank, and life beyond death was a mockery. I believed only in the transcendentalism of the metaphysician or theologian. Once awaking from that dream, and possessed of that security, how my soul overleaped all the bonds of sense and became aware of its possession and revelations.

In the company of my own household, in the gentle ministrations of spirits, that were like a balm to the weary soul, and who baptized me in that love which had ever been a beacon light to me, I was happy indeed! Surrounded by the fruition of those that had gone on before; finding the realization of early life, realizing that I had not loitered by the wayside, but striven as best I could, to fulfill my duty—also finding the benediction that followed me in Spirit-life, my enjoyments were complete. But I did not imagine myself perfect, but the state that awaited me is, in degree, commensurate with my deserts. Had I been allowed to measure what was my just desert, I should have said, "Give me something whereby I may hide those imperfections that now weigh upon me!" On earth I sought no injustice to my fellow-men. Did I express the pleasure of the truth I felt? I found that neglect of duty is as culpable as active aggression upon a fellow-being. Nor consciously did I neglect this duty. The mind is indolent and liable to be lulled to sleep. But if I had to live my life over again, as long a time as that which I inhabited the earth, I would devote every moment to activity. So it is that my spirit now seeks the fulfillment of the highest thought.

I would that I could now speak with a thousand tongues—I did not employ on earth the one I had! Would that I could now work with a thousand hands—and may I not sometimes have left undone that which I might have done? I don't say this to overcrowd the worked brain, nor to make those weary with the burthens of life, still more weary, but so many things are done needlessly; you pile up burthens upon the earth, and multiply cares while great works go on without being finished. I would ask you, friends, sisters, all who feel the need of human elevation, let no opportunity escape you to minister to those needing the sunshine. Let no pride or external apathy, or earthly consideration induce you to withhold the fruit! I see hungry souls starving for spiritual food. Perhaps pride, or caste, or earthly distinction, prevents you from speaking a word that will lift the burthen from a neighbor's heart.

Converse freely together on all subjects pertaining to man's welfare. Let the burthens of life glide by; let them be cast aside in hours of social intercourse, and you will find the open pathway of spirit communion will be widened thereby. I see many here among you, find them walking the streets with tremulous steps, watching for a word to lift the burthens from their spirits and let the fountain of life gush forth freely. Had I another life to live, I would strive to more perfectly adapt my thought to the reading public; I would strive to minister to those who need spiritual elevation. I

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IS THERE A CONFLICT

BETWEEN

DARWINISM AND SPIRITUALISM?

By WILLIAM EMMETTE COLEMAN.

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Come we now to the consideration of the passage in Mr. Wallace's Address upon which Mr. Peebles manifestly bases his theory of anti-Darwinism. Mr. Wallace, we know, is a thorough Spiritualist; and his Spiritual belief (or knowledge) must bear somewhat upon his scientific researches and deductions. It is through Spiritualism that he speaks of certain elements of man's nature, physical and spiritual, being due to the influence of higher beings—an intelligence, or intelligences, higher than the material. Mr. Wallace, in his concluding essay on Natural Selection and Man—as found in his volume, "On Natural Selection,"—explains very clearly his views in the matter, which views I now summarize.

Mr. Wallace firmly holds to the evolution of man from animal ancestors, and that when he first appeared on earth he was exceedingly low and brutal, and was subject to the law of natural selection, the same as other animals; but, at a certain period in his development, other agencies aside from natural selection were brought in, to augment his mental progress and improve his condition physically; these higher agencies operative upon man mentally and physically being the action of spiritual beings assisting infant man in his progressive career. This is the sum-total of Mr. Wallace's ideas relative to "higher agencies" operating for man's development—a fair, square statement, as every one reading Mr. Wallace's essays must admit. I ask Mr. Peebles, in all honesty and truth, is this not the exact state of the case? Note, it is not the origin of man as man that is touched by these higher influences (and even if it were, his derivation from the animal world would not be at all affected thereby), but it is the subsequent progress of man after his ascent from the animal kingdom, upon which these influences are brought to bear. Does this in the least invalidate Darwinism? and is it not directly counter to Peebles' ideas? Peebles denies flatly and squarely man's animal ancestry; Wallace flatly and squarely affirms it; again, whether of the two is to be credited, Peebles or Wallace?

With respect to Wallace's views relative to the influence of spiritual beings impelling progress in primitive man, we Spiritualists see nothing unlikely or improbable in them; on the contrary, they are quite probable. The very same idea, in fact, has been given to man from the spirit-world, in even a stronger light than as announced by Wallace. In the "Brotherhood of Man," given inspirationally by Mrs. Maria M. King, we find it stated, in reference to the origin of man on earth, that "Intelligence guided the action of natural law so as to impel appropriate action in appropriate time to suit the stage of progress which all nature had reached;" that the appearance of different races on earth contemporaneously was through natural law, yet, "it was none the less the result of Intelligent Supervision in nature;" and that "The Supervising Power in nature, which is exercised through intelligent spirits, who act as guardians of individuals and of races of men, had a care to the interests of the race from the first; and impelled such action by infantile man as secured the perpetuity of the races, and the peopling of the four quarters of the globe." "They could only act upon mankind in this low state by impelling them through the agency of magnetic forces operating upon the various faculties of their physical brain, and thus stimulating them to such action as was necessary under existing circumstances. This sort of impulsion sufficed for the purpose of keeping the races in existence, and impelling a degree of progress, which was so gradual, at first, that ages scarcely sufficed to show a step in advance. The ages 'dragged their slow length along,' and intelligence increased, and spiritual light expanded, and man became an efficient agent for promoting his own welfare."—(Pages 5, 7 and 8).

These extracts suffice to show, that not only, as Wallace supposes, were the races impelled to progress after their original evolution from the animal world, but that that evolution itself was under the supervision of guardian intelligences acting through natural law. But, as before observed, there is nothing in this that is in conflict with Darwinism; it being merely an individual opinion on the part of Darwinians as to whether man's progress was wholly due to natural causes (so-called), or partly to those and partly to higher agencies. In no case, is derivation from lower forms in any manner affected.

In order to make Mr. Wallace an anti-Darwinian! Mr. Peebles quotes from him the following language:—"In that case, it will be a fair argument that just as he [man] is in his mental and moral nature, his capacities and aspirations, so infinitely raised above the brutes, so his origin is due to distinct and higher agencies than such as have effected their development." Observe the incompleteness of this sentence taken in itself, commencing with the words, "In that case"! Why did Mr. Peebles omit the previous paragraph, without which the true understanding of the sentence quoted cannot be known? By this omission, a construction, widely differing from the author's real meaning, is given the paragraph, which, to say the least, savors strongly of literary dishonesty—garbling. Let me give the entire paragraph, as then only will we be enabled to clearly perceive Mr. Wallace's meaning, and judge as to the anti-Darwinism of the quoted sentence. After presenting the proofs of man's origin from a common ancestor with all existing apes, Mr. Wallace proceeds:—"The conclusion to which I think we must arrive at is, that if man has been developed from a common ancestor with all existing apes, and by no other agencies than such as have affected their development, then he must have existed in something approaching his present form during the Tertiary period—and not merely existed, but predominated in numbers, wherever suitable conditions prevailed." Now observe!—"If, then, continued researches in all parts of Europe and Asia fail to bring to light any proofs of his presence, it will be at least a presumption that he came into existence at a much later date, and by a much more rapid process of development." Now, what does Wallace say in all this? First, if man was developed from the same ancestor as modern apes, without any other agency but natural causes, he must have lived in the Tertiary period in large numbers; Second, if continued researches in all parts of Asia and Europe fail to discover any trace of man in that period, the presumption is, that he was developed at a later date, and by a more rapid process of development.

Now comes the sentence beginning, "In that case," quoted by Peebles, which clearly means, in case, after repeated searches all over Europe and Asia, no trace of man be found in the Tertiary period, then it will be (not an established fact as Mr. Peebles would make it but) a fair argument that man's origin must have been due to other causes than existed in the development of

lower animals; but not a word is said even in this remote hypothesis of man not being derived from the animal kingdom, only that in his derivation therefrom, some extra-natural causes must have been brought into activity, and a more rapid progress have been instituted than otherwise would have been. We have seen, however, through Mrs. M. M. King, that such extra-natural causes were actually in play at the period of man's emergence from the animal world; hence, even if the hypothesis stated by Wallace be established, the principles of Darwinism are not in the least shaken. As we have seen, Wallace, in this very Address, has stated, that man's derivation from an animal ancestry is a fixed fact—has been settled finally, and is doubted by no one capable of judging the evidence; so that point is not to be called in question. The question, then, is, in case no trace of man appears in the Tertiary period, whether it would be a legitimate argument, that man's origin from the animal world may be due to some peculiar circumstances assisting his evolution and growth. But even in the case stated by Wallace, he makes no dogmatic assertion of positive belief on his part, merely saying it would be a fair argument that such might be the case, which probably no one will dispute. But this "fair argument" cannot come in unless, after thorough search of all Asia and Europe, no trace of man be found in the period named. Until that occurs, the argument is baseless.—the whole statement of Wallace being a mere "what-might-be" in case another "what-might-be," should occur in the distant future; since, as but a small portion of Europe and almost, if not quite, none of Asia have been explored for these Tertiary remains, it will be long years before the whole of those continents—particularly Asia—will be thoroughly searched; therefore, this hypothetical statement, incompletely quoted by Peebles, cannot form the basis of an argument until many, many years have elapsed,—indeed, now, the impossibility of its ever being realized is evident, from the fact that various relics of man have been found, are now being constantly found, testifying to man's existence in the Tertiary era, in which era nearly all well-informed paleontologists (aside from a few Christian fossils) are convinced man had his origin. As Mr. Wallace's supposition is founded upon the total absence of evidence of man's Tertiary existence any evidence of that existence renders the whole nugatory; this evidence having been, in several instances, established, the "in that case" is completely negatived—falls to the ground.

Mr. Peebles propounds to Mr. Tuttle the following query:—"When Alfred R. Wallace says 'Man's origin is due to distinct and higher agencies than such as have effected the development of monkeys, apes, and brutes generally!—do you agree with them [him]?" Here Mr. Peebles makes the positive assertion that Mr. Wallace unqualifiedly declares man's origin to be due to higher agencies than in case of other animals, when the truth is, as we have seen, that Mr. Wallace has never made such an assertion—never intimated even that he thought so; he having only posited a hypothetical case dependent upon the results of archeological and paleontological research in various lands, in which case even he did not say that man's origin was due to those agencies, but that it would then be a fair argument that such was his origin. What shall be said of such a palpable instance of garbling, far grosser than in the previous case,—the citation of a detached portion of a sentence, based upon a supposition, as a positive, unqualified statement of Mr. Wallace? Sorry am I to see Mr. Peebles descend to such literary chicanery and controversial prevarication! That cause must, indeed, be feeble,—lacking in weighty argument and fair defense, when to support its claims tergiversation and equivocation become requisite. We implore Mr. Peebles to make no further mention of Mr. Wallace as an advocate of his peculiar evolutionary speculations.

It is patent that Mr. Peebles, having carefully scanned the entire Address, failed to discover any paragraph in it suitable to his purpose save the one quoted; and that only by garbling and imperfect quotation, forcing a construction thereof foreign to Wallace's mind, and which the context completely disproves. Truly will Alfred R. Wallace be astounded to learn that he is held up and quoted as an anti-Darwinian;—he, the prince of Darwinians, the co-discoverer of Darwin of the fundamental principles of Darwinism, and one of its ablest advocates. It is to be hoped that some of Mr. Wallace's friends in England may invite his attention to this article, and elicit from him an authoritative statement of his views on Darwinism,—whether he regards man as of quadrumanal origin or not; though, really, such would be a work of supererogation, as all his writings thoroughly establish that fact; and how friend Peebles can claim him as an anti-Darwinian is verily a puzzling conundrum. As stated in the commencement of this analysis of Wallace's views, I defy the production of a paragraph, sentence, or word, in any of his works; that, taken with the context, warrants such a conclusion. A more baseless statement was never given to the world. The forced and fanciful construction of Wallace's plain words is strongly reminiscent of the extravagant interpretations of Scripture texts common to all Christian sects. Is the "theological virus" spoken of by Brother Tuttle still "festering" in Brother Peebles' blood?

I think I have clearly and irrefutably established the fact, that Mr. Wallace has ever been, and is now, a Darwinian; that he is thoroughly convinced of the derivation of species from species by natural selection, and the descent of man from lower organisms, which facts he argues are now established beyond dispute; and that the citations from his writings by Mr. Peebles are garbled, forced, and rendered antagonistic to Mr. Wallace's well-settled thoughts. But prior to taking final leave of this portion of the subject in hand, I desire to state, that, in this case, it seems that the charges of "surface-thinking," "shilly-shally statements," and "slipshod logic," rest rather with the anti-Darwinian than the Darwinian advocate; and I would specially commend to Mr. Peebles' serious consideration the counsel given by him to Mr. Tuttle in this sentence from his review of that gentleman in the RELIGIO-PHILOSOPHICAL JOURNAL of June 9th, 1877:—"I have only to say that more reading and deeper research will help Mr. [Peebles] to be more exact in statement, and correct in judgment."

To be Continued.

ANIMAL AND VEGETABLE MAGNETISM.

Prof. Barrett objects to the term "animal magnetism"; but surely the influence of one person or animal on another is very like magnetism, as when a person with an infectious disease infects or conditions another person with the like complaint. I prefer the term magnetism because those who think with Mr. Serjeant Cox, deny in mesmerism the fact of a contagious or leavening influence, though inconsistently under another term, granting you any amount of "psychic force"—a strange provision which Mr. Cox has never condescended to explain. Then, surely, when the fresh matter, absorbed to take the place of that which is rejected, is at once invested with all the character of the old, is it not very like an animal magnetism? and the same principle holds in vegetable growth and development.—Medium and Daybreak.

INCIDENTS OF EUROPEAN TRAVEL.—BOTH MATERIAL AND SPIRITUAL.

(Special Correspondence of the JOURNAL.)

"Floating, floating, from dawn to dusk, Till the pearly twilight dies, And the mists float up from the sapphire sea And about all the sapphire skies.

Floating, floating, while golden stars Seem to float in a sea overhead, And starry lights from a sea below Glow orange, and purple and red,

"Till we seem floating out from the sea of life, The tempests of passion, the storm-winds of strife, Out into a strange mysterious space "Till God shall find us a landing place."

SEA-SICKNESS.

In every department of human experience it is at times most true, that when we have looked forward with bright anticipations towards enjoyments of which circumstances may have long deprived us, and have thought that nothing but pleasure and refreshment could await us therein, that disappointments in a greater or less degree, fall upon us even in the very fruition of our wishes! Such at least has been our recent experience in our passage across the weary waters of waters that intervene between our present abode and the shores of our native land. Bright were our anticipations of sapphire skies, fretted with silver stars, and mirrored in sapphire seas, until the brilliancy above and the reflection below should constitute but one vast system of planetary beauty. And, too, imagination had foreshadowed the brilliancy of ocean sunsets, and the glories of early morning as the god of day should pursue his continuous pathway of light over the white-capped billows of the rolling ocean, whilst we had fondly dreamed of delightful reveries and sweet converse as we gently glided amid kindly breezes along the undulating and sparkling surface of the deep blue sea! But, alas! the best arranged plans of "both men and mice at gang a' glee" on the ocean, as well as on the land. Some poor little mice, I believe, were victimized during the trip, and we, poor mortals, forgetting all poetic imagery and fancied joys, were terribly, fearfully, horribly, unaccountably, unmistakably and continuously sea-sick! We were unable to spend but one entire day on deck, of the eleven occupied in crossing; and were not at table after the first meal. Adjectives are wanting—indeed, language is wholly inadequate to the task of expressing a moiety of our sufferings. Nor would the theme prove interesting to but few; I therefore dismiss it with a quotation from a familiar nursery rhyme, the truth and force of which, we can now more fully appreciate than ever before:—

"A life on the ocean wave! The fellow that wrote it was green; On the sea he never had been, And a wave he never had seen."

PERSONALITIES—THERE IS NO DEATH.

With the exception of two days which were spent entirely in our births under a strong mental protest, we were enabled to struggle to the deck and remain an hour or two out of each twenty-four,—consequently we had the pleasure of forming an acquaintance with most of our officers and—saloon passengers. We very soon made known the fact that we were Spiritualists, and were much gratified to find that the majority of the intelligent minds around us manifested an unaffected anxiety to learn more of our glorious faith than opportunity had hitherto afforded them. And we were doubly gratified at the appreciation manifested by one of the ladies, of the consolatory influences of our philosophy,—although declaring herself not a Spiritualist. Upon the declaration of our faith, she immediately and impulsively exclaimed, "Oh, then, as far as you yourselves are concerned, you do not care whether the ship should go to the bottom or not, for all the Spiritualists I have known, seem to have no fear of death." This was said by a lady from East Saginaw, Michigan; and certainly is a very beautiful and truthful indication of the precious faithfulness of our brothers and sisters in that State, to the principles of our glorious religion! Some practical Spiritualists in Michigan, by the rehearsal of our precepts and by their lives, had given this lady, although a non-believer, a full appreciation externally, of a fact in our philosophy, which we, in our souls recognize as God's eternal truth,—that in the whole universe of being, there is no death! How our hearts went out to our brothers and sisters of Michigan for this beautiful illustration of what their lives are teaching! And we felt that through the lips of a most estimable and unconscious agent, they were bestowing a benediction upon us, their co-workers in our journey to a distant shore. Who shall say, friends of Michigan, where the glorious influences of this one great truth which you have given an intelligent mind, shall cease in its results! For a truth once practically uttered, never dies! "How beautiful the thought," says some author, whose name I can not recall; but the spirit of whose words are indelibly stamped upon my mind—"that a heavenly truth is never lost! a thought of beauty goes sweeping through the universe of space, till it finds a welcome in some heart. It leaves its impress there within the spirit's shrine, and goes on forever flowing, and leaving its daguerrotype of joy within another and yet another's soul. And thus in time all must be blessed by it; for the thought that has made one glow with life to-day, must on the morrow be another's joy. And it will roll on through time and eternity, painting a glowing picture on many other, wise saddened souls, and lifting it from the depths of deepest misery!" This noble lady acted as the good Samaritan to a sick stranger on our ship—a gentleman returning home from Australia after some years absence, in the last stages of the consumption. She ministered voluntarily to his sufferings and his wants as a sister, as no one but a true and kind-hearted woman could. As Americans, we felt perfectly satisfied that this noble lady and her beautiful niece from Pontiac, who accompanied her and her husband, should go abroad as representative women of our great empire of the West.

It is but proper, and in accordance with our wishes, that we should make some further mention of the companions of our voyage, even at the risk of extending my letter beyond anticipated limits.

Professor Henry H. Hay, of Girard College, Philadelphia, was one of the most genial and companionable of our party. He is an Englishman by birth, a man of erudition, and of courteous manners generally. Toward ourselves he manifested exceeding kindness during our sickness—indeed, acted as a brother might have done. If this should meet his eye, we trust he will accept our heart-felt, though publicly expressed thanks for his fraternal manifestations in our behalf. On board, likewise, was George Frederick Fuller, correspondent of the Courier-Journal of Louisville, Ky., and of the New York Star, who writes upon many themes, and admirably upon all he touches, under the nomme de plume of MAHLSTOCK. He is residing in New York, and is an admirable landscape painter, as successful sales of his productions demonstrate. More than thirty years ago he was a midshipman in the navy of the Lone Star Republic of Texas at the same time that I was in her civil and military service on land. This was during the progress of the revolution which resulted in the establishment of the independence of the province from Mexican rule—the erection of a separate government, and finally its annexation to the United States in 1846. How strange are the pathways of destiny! Together when boys, in a contest for human rights, we meet again for the first time, after the lapse of a third of a century, upon the bosom of the broad Atlantic, wending our way to the land of our forefathers! When and where shall we meet again? Not, perhaps, until we shall have been translated to the land of the beautiful, where human toils and contests end. Mr. Fuller is not a Spiritualist, yet he very candidly affirmed that he believed that Spiritualism will be the religion of the future. He was accompanied by his wife, an interesting and most attractive lady, who won the regard of all who came within the sphere of her lovely influence. She, too, is an artist of no mean

repute, in the reproduction of animals upon the canvas, and what is most wonderful to an external observer, she has developed into the possession of this accomplishment and profession during the brief period of five months! Her pictures meet with a ready sale, even upon their both in their pathway of beauty and usefulness.

PERSONALITIES CONTINUED.—ROBERT DALE OWEN.

Two gentlemen of unquestioned ability and courteous bearing, were among the passengers likewise, who won our highest esteem and regard, one a judge, and the other a senator in the legislature of Indiana, and both resident in Fort Wayne. They were both personal friends and warm admirers of Robert Dale Owen, the noble veteran and able advocate of our cause, who has so recently gone to his gourd in the skies; and from the nobleness of his character (as they assured me) although not Spiritualists themselves, from want of opportunity for investigation, they could but respect a cause that numbered such a man among its votaries. Thus the influence of this grand and noble brother spoke double-tongued in advocacy of Spiritualism, which he so much loved, both in the purity of his life, and in the transcendent force of his intellect. As the French say of Moliere, "Nothing was wanting to his glory; he was wanting to ours."

"Farewell, gallant eagle, thou'rt buried in light— Godspeed thee to Heaven, lost star of our sight."

One of these gentlemen, the senator, kindly furnished me with an itinerary of Italy, through which he traveled last year, which I am confident, will be of great service to us while on the continent. They were so graceful and truthful in their every act of kindness, that we shall not soon forget them, and trust to renew our acquaintance with them when we shall have returned from our wanderings. In the meantime we have promised to secure them a seance in London, if possible, in order that they may have some idea of the facts on which that philosophy rests, which produces and sustains such men as their friend Robert Dale Owen.

We had six clergymen of different denominations on board our ship, some on missionary work, others in pursuit of health and pleasure. Sailors, universally, I believe, have a superstition as to the disastrous results of having any of this profession as passengers. But, as there was no outcry from our crew, the presumption is, that they must have concluded that the different creeds professed by them would serve to neutralize each other, and thus prevent any ocean catastrophe!

There were quite a number of others on board worthy of notice, but I have already extended my personalities to such a length, that I must close them with a brief allusion to our gallant captain and a few of his subordinates.

THE STEAMSHIP ENGLAND AND HER OFFICERS.

Our noble Captain William H. Thompson, is an educated gentleman and a most efficient officer. He is besides, a partial believer in Spiritualism, which by no means detracted from his qualifications in our estimation. The strictest discipline and most willing obedience were apparent in every department of the ship, as declared by those better capacitated as observers than ourselves. The good ship "England" which was our home for eleven days, is one of the National Line of steamers between New York and Liverpool, 4,900 tonnage, 452 feet in length, and 43 feet in width, having one of the largest promenades decks afloat. I can most cordially recommend to all designing a visit to Europe this noble ship, her able and gentlemanly commander and his subordinates all, not by any means forgetting Mrs. McKay, the stewardess, and little Dick Meadows, the state-room steward on the larboard side of the ship, as she leaves the port of New York. They occupy what may be termed humble positions, it is true; but they are so faithful in the discharge of their duties, and so kind in their ministrations to the sick, that no praise of them would be more than they merit. For ourselves, we shall remember them and their willing services to us, when lofter heads, perhaps, shall have been forgotten.

LAND—IRELAND.

We came in sight of Ireland about noon on Tuesday, the 17th of July, which fact had a most vivifying effect upon us all. We ran along the coast of the Emerald Isle for the remainder of the day, landing some of our passengers with a lighter at Queenstown, about seven o'clock. Queenstown is some six or eight miles from Cork, for which city it forms one of the finest harbors in the world. The entire navy of Europe, it is alleged, could float in it with complete protection from the weather on every side. It was originally the "Cove of Cork;" but its name was changed in honor of Queen Victoria, who landed here when making a visit to Ireland in 1849. Its population is something over 10,000; that of Cork near 80,000. The entire coast of Ireland along which we passed in full view, from the first point observed, to the disembarking of the passengers for Queenstown, was far more beautiful and picturesque than I had anticipated. We intend visiting Ireland before our return.

WALES.

Gliding very pleasantly during the succeeding night and day on the surface of St. George's channel, we had occasionally some very fine glimpses of the coast of Wales. The principality of Wales is situated in the western part of Great Britain, and is bounded on the west by the channel named. It is 87½ miles long by 40½ broad, and contains a population of 1,200,000. It is from this principality that the title of the heir apparent of the British throne is derived, in what manner, as I do not find the account in the guide books, it may not be uninteresting to state briefly. The title of the "Prince of Wales," has entirely changed its character since the olden time. Originally it was applied to a native sovereign.

In the ninth century, when the Danes and Saxons had completely broken the power of the Britons in England, Wales was still in the hands of the Gallo-Kymris, a branch of the same stock as the Britons, and from whence its ancient name of Cambria was derived. It was governed by three brothers at this time with the dignity of princes—the prince of North Wales having precedence in rank. It was, however, a very stormy and unsettled time, since history declares, that during the next three centuries, these and succeeding princes of Wales, were obliged to pay tribute to the Saxon, Danish and Norman rulers of England; and moreover, they were frequently quarrelling among themselves, overstepping each other's landmarks, and breaking agreements without much scruple. At length one prince, Llewellyn, rose superior to the rest, and was chosen by the general voice of the people, sovereign of Wales in 1246. The border district between the two countries, known as the Marches, was the scene of almost incessant conflicts, (let who might be king in the one country, or prince in the other. In 1265, Llewellyn was compelled to accept terms which Henry III. imposed upon him, and which rendered him little else than a feudal vassal of the king of England. When Henry the Third died, and Edward First became king, Llewellyn was summoned to London to render homage to the new monarch. The angry blood of the Welsh prince chafed at this humiliation; but he yielded. Peace, however, did not long endure. A desolating war broke out and continued with more or less violence for years. Llewellyn's friends, one by one, fell away, and made terms with the powerful king of England; and the year 1282 saw the close of the scene. In his last engagement, Llewellyn's head was stricken off, and sent to the king at the Abbey of Conway, who received it, and caused it to be set upon one of the highest turrets of the tower of London. Thus closed the career of the last native prince of Wales. Edward the First speedily brought the whole principality under his sway, and Wales has ever since been closely allied to England. Edward's queen gave birth to a son in Caernarvon Castle, Wales; and this son, while yet an child, was formerly instituted Prince of Wales. It thenceforward became a custom, departed from in only a few instances, to give this title to the eldest son, or heir apparent of the English king or queen. The title is not actually inherited; it is conferred by special creation and investiture, generally soon after the birth of the prince or princess to whom it relates.

Wales is full of magnificent scenery, mountains, valleys and water-falls; also picturesque ruins, and some of the mechanical wonders of the world...

Our ship anchored in the Morsey, three miles up from the mouth, some considerable distance from the Liverpool docks...

I have had since reaching land, a most delightful and instructive visit to the ancient City of Chester, with its venerable cathedral, its Roman wall, and its feudal castle...

Books Received.

G. T. T. or The Wonderful Adventures of a Pullman. E. Hale. Boston: Roberts Brothers.

This charming story is from the pen of Edward Everett Hale. It is the history of two ladies and their adventures in a Pullman Palace Car and the "Gen Lytle" one of the floating Palaces of the Mississippi River...

THE DANCE OF DEATH. By William Herman. San Francisco: Henry Keller & Co., Chicago.

This is a peculiar book, written for the deprecation of the Modern Waltz. The author is a layman of San Francisco, who treats his subject with much force and vigor...

TWO NEW VOLUMES OF LORING'S TALES OF THE DAY: "Beautiful Edith, the Child Woman;" and "The Kisses."

September Magazines.

THE SURVIVORS OF "THE CHANCELLOR."—This delightful new volume by Jules Verne has just been issued as No. 83 of "The Lakeside Library" series...

THE GALAXY. (Sheldon & Co., N. York.) Contents:—Has the Day of Great Navies Passed?; Philosophy; Inez De Castro; The Temperance Question; Lucia Bertonielli; After the Fall; Venice; Les Châtiments; Three Excursions; Miss Misanthrope; chaps. XXXI—XXXIII; Your Pearls; Americanisms; A Chapter of Oddities; The American Army; The Municipal Debt of the United States; Drift-Wood; Scientific Miscellany; Current Literature; Nebula.

SCRIBNER'S MONTHLY. (Scribner & Co., New York.) Contents:—The Immigrant's Progress; The Cricket; The Fan; The Land of the "Arabian Nights"; Nicholas Min-turn, chapt. X; Hooking Water-Melons; Wells and Cisterns; Into the World and Out; Old Streets and Houses of England; An Island of the Sea; A Portrait; His Inheritance; Ludusky; A Russian Funeral; The False Oracle; Microscopical Corals; The Mirage of the Desert; The Use and Care of the Eyes; College Instruction; At Merry Mount; Topics of the Time; Home and Society; The World's Work; The Old Cabinet; Culture and Progress; Eric-a-Bra. As usual the articles are profusely illustrated.

THE NURSERY. (John L. Shorey, Boston.) Contents:—Introduced to the Atlantic Ocean; Roses and Insects; Top-Knot; Garry and the Rake; Crossing the Brook with Harry; A True Story of a Partridge; A Letter from Minnesota; The Lazy Shepherd; Seventh Lesson in Astronomy; How to Draw a Pig; A Sight of the Ocean; Ruth's Fishes; Philip's New Whip; The Three Little Ladies; Grandpa's Story; Aunt Matilda; Anna's Bird; The Story of the Squashes; Charlie's Composition; The Pedlar.

PHRENOLOGICAL JOURNAL. (S. R. Wells & Co., New York.) Contents:—Richard M. Thompson, Secretary of the Navy; The Study of Metaphysics; The Life in the Deep; Our Work; Light in Dark Places, chaps. IV and V; Poor Tom—a photograph; Mrs. Elizabeth Thompson—Portrait; Home from Commencement; The Stereoscope and its Pictures; Thomas Cook and His Travels; Friend—Portrait; India, Ancient and Modern; Secretiveness; Cautionness; Approbativeness, etc.; Is man an Animal? "Meat" in the Scripture Sense; The Action of Medicines; The Plum and the Apricot; Editorial and Current Matters.

St. NICHOLAS. (Scribner & Co., New York.) Contents:—Frontispiece; "Hurrah for the Coach"; Young Folks' Fun in Central Park; Gone Astray; A Buttercup; Drummer Fritz and His Exploits; The Fair-Minded Men who walked to Donnam; Robbie Talks; An American Circus in Brittany; The Stars for September; Thistle-Puffs; Panchy; How I went a Drumming; Jingles; Our Master; His own Master; Peter's Rabbit-Hunt; School Luncheons; For Very Little Folks; Jack-in-the-Pulpit; The Young Contributors' Department; The Letter-Box; The Riddle-Box. This number is beautifully illustrated.

The September number of the MAGAZINE OF AMERICAN HISTORY (A. S. Barnes & Co., New York and Chicago) is now ready. The chief subject treated this month is the French invasions of the Onondaga country. The leading article presents a careful account of the several attempts of the French commanders, Champlain and Frontenac, to capture the stronghold of the Iroquois Nation, and to establish a permanent French colony. This is from the pen of Mr. George Geddes, of Fairmount, Onondago county, whose residence on the spot where these historic events took place, especially qualifies him for this interesting investigation. It is prefaced by a map of the country drawn expressly for the Magazine.

The diary of Governor Samuel Ward is completed; there is a brief and well-digested paper on Martial Law in the Revolution, by Ch. G. Norman Leiber, Judge Advocate U. S. A., who walks in the footsteps of his distinguished father, Dr. Francis Leiber. The biographical sketch of John U. Fisher of Plover, one of the victims of the explosion of the "Peace-Maker" in 1844. The notes and queries are quaint and curious, and the number closes with the usual literary notices of historical publications.

Items of Interest—Gems of Wit and Wisdom.

The slave of capital shall stand erect, a man, and rejoice in the fruit of his labor, and the prison for the felon will be no longer needed. The pope and the priest, the king and the captain, will be beloved and feared and hated no more. War will only be known in history, and love shall be at home in every bosom.—Denton.

We have been taught to call their old civilization "heathen" or "pagan," terms usually understood to mean all that is bad. Yet through the long centuries of the past, the Greek and Roman languages were taught in Christian institutions of learning. These institutions could not have existed without the stimulus of these languages, freighted as they were with the treasures of the past.—Bell.

EVERY tree that spreads its branches over the earth; every leaf that unfolds itself to the sunshine; every flower that exhales its perfume on the air, and every spire of grass that points towards heaven, is an eloquent minister ordained to preach the resurrection and the life.—Britton.

PRESIDENT PORTER, of Yale College, made one remarkable point in his sermon—namely, that the young men whom he addressed—and, by deduction, everybody else—ought to believe in the doctrines of religion, by which he meant the popular theology, by mere force of will, and without regard to the convictions of reason. This is the veritable doctrine for the production of milk-sops!

It is said that President Lincoln once asked Senator Fessenden, "What is your religion?" "Not much to boast of," replied the Senator, "but I suppose I am as much a Unitarian as anything." "Oh, a Unitarian," said Lincoln, "I thought you might be an Episcopalian. Seward is Episcopalian, and I notice you swear about as he does."

As I defend my body against all outward attacks, and keep whole my limbs, so must I cherish the integrity of my spirit, take no man's mind or conscience, heart or soul, for my master—the helpful for all helps, for despots none. I am more important to myself than Moses, Jesus, all men, can be to me. Holiness, the fidelity to my own consciousness, is the first of manly and womanly duties; that kept, all others follow sure.—Davis.

A WESTERN paper, in describing an accident recently, says, with much candor: "Dr. Jones was called, and under his prompt and skillful treatment the young man died on Wednesday night."

An idea is often more fatal than the muskets of a whole army. A bullet kills a tyrant; an idea kills tyranny.

To skepticism we owe that spirit of inquiry which during the last two centuries has gradually encroached on every possible subject; has reformed every department of practical and speculative knowledge; has awakened the authority of the privileged classes, and thus placed liberty on a surer foundation; has chastised the despotism of princes, and has even diminished the prejudices of the clergy.—Burdick.

The ancient theory of a personal devil is not an outgrowth of pure reason, but has its inspiration in the arbitrary invention of all spiritual dictators and tyrants since the world began. "Believe or be damned"—the pith of it all lies in that! And in order to be damned, a hell must be invented, and in order to have a hell, you must go to Zoroaster for a Satan. Spiritualism repudiates all this as delusive, if not blasphemous, and offers scientific reasons for its teachings.—Seymour.

CIVIL AND ECCLESIASTICAL JUSTICE.

The lash and the bastinado, the halber and the guillotine, have been conspicuous among the instruments and means employed in the administration of legal justice; but the old church was not satisfied with the infliction of physical injury and the destruction of the body. It taxed the infinite mathematics to calculate or measure the period of its fearful retribution. Its ideas of justice were embodied in the bitter anathemas of Greekless bigots, in its modes of restraint and torture, and in the gloomy caverns to which it consigned the millions forever. Where the poor wretch went to his grave, as the last refuge from a life-long sorrow, it summoned his soul from Hades, not for the beneficent purpose of its purification, but only to intensify and immortalize his pangs. According to Jonathan Edwards and that old saviorian age of theology and religion, there was more justice in hell than in all earth and heaven combined.—S. B. Britton.

Christ said, "Why judge ye not, even of yourselves, what is right? The seed and germ of all heresy is in that great word, for it implies the supremacy of the soul over creed and priest and temple.—Stebbins.

The Satanic theory is probably neither of Jewish nor of Christian origin, but is a plagiarism from Zoroaster and his predecessors, according to whom Ormuzd was the author of light, the principle of good, and Ahirman the author of darkness, the principle of evil; and both principles had their ministering spirits.—Sargent.

It comes with ill grace from the Orthodox to charge Spiritualists with crudity, as they sometimes do, when they bring conclusive evidence justifying their faith—while faith alone without such evidence, is at the very basis of all orthodox belief.

Paul said, "Add to your faith knowledge;" modern Christians say, "All religious truth is known by faith;" Spiritualists say the same as Paul, only in different words, "Faith is your faith upon knowledge." Faith is only an instrument, but an important instrument, by which we dimly perceive the truth. Knowledge with Spiritualists is derived from the use, not of the imagination alone, but of all the faculties and means God has given us, including the external senses. It is well known that dependence upon the impressions received exclusively through one sense is often unreliable. Those who rely upon faith alone cannot be assured of correct knowledge, like those who derive theirs from the exercise of various associated, but correcting faculties.—Crownell.

SPIRITUALISM comprehends far more than the mere fact of communication of spirits with mortals, as some define it; since, if there be communication, there must be something communicated, and the character, tendency and scope of the subject-matter imparted from the angel-world to earth, is as integral a part of Spiritualism, as the simple circumstance of communicating. A system of philosophy must necessarily be upheaved—a code of principles be instituted, based upon the modes of communication; the nature of the communications, and the information therein contained relative to the state of being in which the communicants reside, the laws governing the intercourse between the two conditions of life, and the object and nature of the material universe in connection with the spiritual. The system of philosophy upheaved through spirit intercourse contains, to my mind, the essence of Spiritualism per se, which thereby, in its own philosophical sense, is an embodiment of the philosophical principles underlying mind and matter in the material and spiritual worlds.—Coleman.

DEAR Mother, once more earth tenderly weaves A world of wondrous sheen, In their flowery fragrance my spirit still grieves, And off for thy sympathy leans; Though the breezes are laden with messages sweet, From the lips of many a flower; In the innermost shrine of my heart there's a seat That waits for thy presence this hour.

THE Attorney General has decided against a Sunday paper, which made the lowest bid for certain legal advertising on the ground of an old law passed by the legislature of Maryland, in 1738, which prohibited bodily labor on Sunday, whereby he claims that a Sunday paper is an illegal institution. The law in question is one of the relics of an age which liberal men prefer to regard as unworthy of a place in the history of a free country. It is entitled an act to punish blasphemers, swearers, drunkards and Sabbath-breakers, and provides that any person who shall deny that Jesus is the Son of God or deny the Trinity, shall, on conviction, be bored through the tongue and fined \$100, and for a second offense shall be branded on the forehead with the letter B, and made to pay \$200, and for the third offense he shall suffer death without the benefit of clergy.

The editor of the Baptist Herald boasts of the feat of baptizing forty-nine persons in nine and three-quarter minutes. Next!

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JNO. C. BUNDY, Editor. J. M. FRANCIS, Associate Editor.

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CHICAGO, March 16th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the RELIGIO-PHILOSOPHICAL JOURNAL payable to the order of JOHN C. BUNDY, Acting Manager.

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CHICAGO, ILL., SEPTEMBER 8, 1877.

THE TWO EXTREMES. Light and Darkness in Connection with Physical Manifestations.

The skeptic often wonders why it is that physical manifestations can not occur as well in the light as in darkness. The character of light is but little understood. One theory claims that it is composed of infinitesimal particles of matter projected from a luminous body. There is an idea entertained that it is produced by the vibrations of an exceedingly elastic ethereal fluid pervading all space.

Then, again, it is claimed that luminosity is merely an effect upon the mind, resulting in an impression that we call light, when in the absolute there is no such thing! It would be useless to argue that point, admitting the existence of the delicate waves, and which are capable of working such a change in matter as set forth in the Scientific American.

Whether Mr. Atkinson's position is true or false, makes but little difference in the discussion of this question. Effects are always what we consider. He again says: "Now, in the dark seance, in the sensitive nature of the mind, it may be necessary that the physical stimulus of light should be withdrawn, and that the attention should not be distracted by the sight of objects, and also that the inner light and power should not be diffused in space, as it certainly is in ordinary vision; but that the power and intuitive sense be confined and concentrated within, as is the case in the trance condition and with a person in deep thought, waiting upon the thoughts to come as was the case with Newton; and, in fact, it is thinking in the dark—that is, an abstraction from all disturbing sense impres-

sions; and hence it is that clairvoyance more frequently occurs in the trance or mesmeric state, and often near death, when the body begins to lose sensibility. But, from what I have said, it will be seen that our ordinary perceptions are really intuitive, or a species of clairvoyance; and when that is really recognized, persons will have the same disinclination to credit the higher phenomena and extraordinary and exceptional instances."

When we reflect that light possesses a peculiar potency, the green color of plants and the hue of flowers depending entirely upon it, we should not wonder when spirits claim that it is necessary that light should be excluded from the room when certain manifestations are taking place. Again, the internal machinery of our organization requires darkness for its operation. Expose the tender flesh to light, or even the atmosphere, and how quickly nature rebels, and goes to work and throws a protecting film over the exposed part.

Then, again, we find a materialized spirit coming out at Bastian and Taylor's circle, under the influence of a magnesium light which was equivalent to 10,000 candles, and having her photograph taken, as set forth in previous numbers of the JOURNAL, which seems to upset the theory that materializations cannot endure a strong degree of light. We believe, however, that it is only in the early stages of physical phenomena that darkness is an absolute necessity; just as a tender seed requires darkness in order to develop the tender shoot, or as the embryonic child the darkness of the womb during its early growth.

The time is not far distant when materialization will be accomplished under different conditions, and darkness to a very great extent dispensed with. Spirits often present themselves in a luminous garb, a brilliant halo of light surrounding their bodies, presenting to the beholder a magnificent appearance; beautiful sparks often circulate freely over the heads of those attending a dark circle; John King presents himself fully materialized, holding a lamp of his own manufacture in his hand, whereby he renders himself visible.

According to the London Spiritualist, a young lady who knew nothing of Spiritualism, happened to go into a bedroom after dark, without taking a light, and on looking towards one part of the room, perceived what appeared to her to be a sort of luminous rotating ball. She, imagining it some peculiar effect of light and shadow, looked toward the window to ascertain the cause; but, on turning again to the spot, the ball had in that short space of time evolved itself into the half figure in profile of a very old woman; the yellow, parchment-colored skin and the shabby, old-fashioned black silk cloak were distinctly visible. The fact of the figure being only half formed convinced her that it was no earthly visitor, and understanding nothing of the philosophy of Spiritualism, she was of course, too terrified to wait for its full development so rushed, almost fainting, into the next room crying, "Mother, save me!"

Thus we realize the fact that while spirits themselves employ light of a peculiar nature, light proceeding from certain sources is antagonistic to them, and prevents them from rendering themselves visible. We can only conclude that light emanating from different luminous bodies, produces different effects when falling upon the materialized body of a spirit, and that materialization will become more complete and perfect, as spirits progress in knowledge, so that they can modify the action of light to suit the circumstances of the case. We think that different colored lights should be experimented with at circles for physical manifestations.

Untrustworthy Persons who are Mediums—Our Duty.

In the September number of the American Spiritual Magazine, the editor copies a large portion of our late editorial with the above caption, and adds the following remarks, which, without reservation, we most heartily endorse: "We copy the commencement and the ending of the above editorial on a subject which is of vital interest to the cause of Spiritualism, from the RELIGIO-PHILOSOPHICAL JOURNAL. Would that we had room for all of it. We fully endorse every word, and will go farther, and let our examination and discrimination extend to the spirit-land. This we can and should do. A medium may be honest and incapable of deception, yet when entranced may be controlled by those who are dishonest and deceptive. This we believe is often the case. Spiritualists owe it to our holy cause and to themselves, as well as to the public, to submit to nothing from either world that is not obviously fair and truthful. Whenever there is reason to believe that this is not the case or when the medium's moral status is not good, we should give no countenance whatever to them, no matter what wonderful mediumistic power they may possess."

We only wish the entire spiritualistic press had the courage to publish the truth regardless of mere policy. The old adage of "Honesty is the best policy" is true in its highest sense in dealing with Spiritualism.

F Harris, of Louisiana, Mo., an old and experienced Spiritualist and an agreeable gentleman, favored us with a visit this week. He reports having a remarkable medium in his family, who possesses many different phases; both hands will be used to write at the same time, and the communications will be in different languages. Spirits in his presence are also able to talk in a loud tone through a trumpet. The young man is not a public medium, but labors diligently in his uncle's store as a salesman.

THE BLISS EXPOSURE.

Its Lessons.

"If an offence come out of the Truth, better is it that the offence come, than the Truth be concealed."—Jeroms.

No class of people will tender more sincere thanks for the complete and crushing exposure of the Bliss humbug than Spiritualists themselves. While the bigoted and benighted opponents of Spiritualism will go wild with wicked joy at what they, in their shortsightedness, will count as a victory for orthodoxy, and a bitter blow to Spiritualism; intelligent, thinking Spiritualists will rejoice that the truth has come out, knowing that the science of spirit communication has come to earth to stay, is firmly established, and cannot be uprooted; that every thrust which shall remove any of the numerous barnacles that have fastened themselves remorselessly upon it, will tend to increase the speed with which the knowledge of the grand truths of our beautiful philosophy is sweeping over the world. The schooling which investigators and confirmed spiritualists receive from such a lesson, is of untold value to themselves and the world. The science of Spirit Communication and the Philosophy of Life founded thereon, are as yet but partially understood by those who have given their best attention, and not at all by the great mass who do not hesitate to pass judgment upon a subject of which they know absolutely nothing.

Many who have regarded themselves as au fait in the knowledge of spirit control and form materialization, will be taught by the Bliss exposure that they have not yet outgrown the shell of ignorance and credulity with which they were encrusted by generations of orthodox culture. It will be better understood that in dealing with the phenomena attending the science of Spirit Communication in its various phases nothing can be taken for granted, but everything must be carefully tested; that no mere opinions or suppositions, no matter how plausible, can be substituted for facts, and further, that very few people are qualified either by nature or training to scientifically test some forms of Spirit-Phenomena. The eminent scientist, astronomer and scholar, Camille Flammarion, academic officer of the University of France, member of different scientific bodies and an author whose works have been translated into many languages, gave his earnest attention to Spirit-Phenomena and emphatically affirms "the absolute certainty of these phenomena"; he however adds:

"Of those who call themselves 'mediums' and 'spiritists' a considerable number are incapable of bringing the experimental method to bear on the investigation of the order of phenomena, and consequently are often the dupes of their credulity or ignorance; while others, of whom the number is also considerable, are impostors whose moral sense has become so blunted by the habit of fraud that they seem to be incapable of appreciating the heinousness of their criminal abuse of the confidence of those who apply to them for instruction or for consolation. And even where the subject is being investigated in good faith, the force to which the production of these phenomena is due is so capricious in its action that much delay and disappointment is inevitable in the prosecution of any experimental inquiry. In regard to them, it is therefore, no easy matter to put aside the obstacles thus placed in the way of the serious inquirer, to eliminate these sources of error, and to get at genuine manifestations of the phenomena in question; carefully guarding one's own mind against all error, all self-deception, in the methodical and scrupulous examination of the order of facts now under discussion."

The JOURNAL continually advocates the necessity of mediums being placed under fraud-proof conditions, both for their own protection and the protection of the public. The question of what are test conditions must vary with every phase of mediumship and an enlightened application of genuine tests can only come from experience. The Bliss exposure teaches that immovable cabinets are dangerous, and that many seeming tests are not such in fact.

All that is so forcibly taught by this disgraceful affair has long been advocated by the JOURNAL, but many people are so prone to believe in the marvelous, so desirous to be entertained by some wonder show, that they are apparently willing and anxious to be gulled, and to pay their money for it so long as the manner of their deception is concealed from them. Only by the severest lessons can these people receive the needed education.

This undeveloped untrustworthy Bliss family are no doubt mediumistic; indeed it is highly probable they are mediums for form-materialization, but the evidence goes to show that they certainly have practiced a most despicable fraud, and unless they can clearly and fully disprove the charges made by the Times, should be entirely ignored as mediums from this time henceforth. We would right here remind our readers of the editorial published several weeks since, in reply to the question as to our duty in cases of untrustworthy persons who are mediums; the Bliss affair is an early exemplification of the correctness of our views. When the spiritualistic press and representative Spiritualists generally, shall have the moral courage to cease compounding fraud by condoning fraudulent acts and disgraceful deception in mediums, we can look for the cessation of the deception now practiced, and a higher scale of intelligence and character as well as greater power in our public mediums. There are now mediums in private life far superior in their development and power to many before the public, but they shrink from entering the field and being classed with the innumerable frauds who infest that vocation. Let us one and all determine on a higher standard; let us throw around every honest medium such an armor of love, high aspiration and a sense of duty, that no evil spirit can penetrate to the inner temple of the soul.

Nearly every subscriber of this paper knows of his own knowledge, that man survives the grave and comes back to earth under certain conditions; let us, then, while giving due attention to the phenomenal, strive to advance beyond the condition of mere test-hunters and build up such a grand and noble system of ethics as the magnificent foundation gives promise of; such a system as shall demand and receive the homage and sympathy of all intelligent men.

We have the material wherewith to do this and will have the aid of all the great and good who have passed to Spirit-life, but still maintain a deep interest in our behalf. Let us all unite in hastening the day that shall usher in this glorious consummation.

Blissful Logic of the Philadelphia Times.

The inference drawn by the Philadelphia Times is, that "materialization is a snare and a delusion, totally devoid of a particle of truth." The editors of that bigoted, time-serving sheet know full well that such inference is unwarranted and illogical, but that troubles them not; they know it is not necessary to be fair and candid when dealing with Spiritualism. They feel certain that any conclusion adverse to the science of Spirit Communication, no matter how lame and impotent, will be hailed with delight by a majority of their readers; they care not how rotten their statements may be, if they can only enamel them with a coating that shall tickle the opponents of Spiritualism.

The country has within a few days been elated over the successful capture of a gang of forgers, who have within a short time defrauded banks out of millions and hopelessly crippled some institutions; they successfully eluded capture for many months, while the inner chamber of commercial circles was being rent with fear at the depredations. According to the reasoning of the Times, therefore, all banks are a delusion and a snare and commerce a vast chimera, bringing ruin upon its votaries and filling our mad-houses.

Do men abandon banking and commerce when these unfortunate episodes occur? By no manner of means, but learn rather to be more wise, more guarded and circumspect than ever. The Times finds from the history of Bliss "what stuff all mediums are made of"; this execrable logic will no doubt be mouthed from hundreds of pulpits, but let the Times and all votaries of superstition beware; the principles of justice are the same regardless of where the application is made. Let us for a moment accept the logic of the Times and see where it leads. Last week a prominent Baptist divine, Rev. N. F. Ravlin of this city, was shown up to the world as a fraud, in that he was in the practice of giving his notes for thousands of dollars to build colleges and churches, knowing at the time that the notes were worthless; therefore all baptist clergymen are frauds and swindlers. A few weeks since the Rev. McGhee, a Methodist preacher, was sent to states prison for poisoning his wife, the deed being inspired by an amour with a young lady of his flock; hence all Methodist ministers are wife-killers and libertines. The Presbyterian clergyman Glendening ruins his betrothed and sends her to an untimely grave, and is still preaching; hence the Presbyterian clergy are all unclean and immoral.

F. N. Hamlin, an old and well known wholesale dry goods merchant of this city, was converted at a revival in this city a year or so since, and having had his sins washed away by the blood of Christ, he proceeded to hold revivals through the country on his own account, and improved his spare time in concocting and consummating a most ingenious and rascally swindle upon his confiding creditors, with whom he had already compromised at a large loss to them; therefore all dry goods merchants who get converted, are rascals, and so we might go on, column after column, citing similar cases of daily occurrence. How does the Times and those of like ilk enjoy their own logic, when thus applied?

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

Dr. E. J. Withersford is giving seances every night, except Tuesday and Saturday, to crowded and generally satisfied audiences.

A tramp recently from Indiana, has been afflicting the mediums of Chicago during the past week, endeavoring ostensibly to procure an affinity, and has met with the reception which the disgusting creature deserves. He will hardly try Chicago again.

A. Kelley Pease, better known to our readers in years past, as Albert Pease, desires us to say that he is lecturing in New England, and those who desire to hear his singular experiences, can write him at Lowell, Mass. It seems the elders of the Shaker Community at West Pittsfield, Mass., did not appreciate him, and when he attempted to lecture, they shook him off; the lecturer claims that there is more mental freedom in the prisons of the State of New York, than in this Shaker community. He knows how it is himself.

Charles Giteau, a Chicago lawyer who has discovered that the second advent of Christ occurred at the time Jerusalem was destroyed in 70, has been on a prolonged lecture tour, which has netted him one dollar and twenty cents.

How long before our people will learn that spirits are neither infallible, nor in much greater proportion reliable, than are mortals?

The Witness, the daily religious paper started in New York city, in 1871, with such a grand flourish and the prayers of a whole orthodox world, has just yielded up the ghost for want of material support, after sinking large sums of money.

The orthodox have no use for a religious newspaper on secular days; theirs is not that kind of a religion.

From J. E. Brown, of Elmira, New York, we learn that a very large and successful spiritualistic meeting at Eldredge's Park, has just closed, with Lyman C. Howe as principal speaker, who as usual is highly commended.

We learn from the Banner, that Wm. Wiggins, magnetic healer of New York, is about removing to this city. We shall welcome Mr. Wiggins, but fear he will find coming to Chicago like "bringing coals to New castle."

Charles H. Foster, the celebrated test medium, will visit Troy, N. Y., professionally on the 1st of September next, and soon afterward expects to visit Rochester, and we hope, Chicago.

A Belgian spiritualist journal has issued a volume of prayers for the use of spiritualistic religious services.

Dr. Slado is in Brussels giving seances in daylight. He is accredited with doing many marvelous things.

Dr. J. M. Peebles is in Ceylon, the centre of Buddhism, and goes from there into India to meet the fakir and wonder workers.

Charles Foster is said to have an intention of going to England this fall. The Old World seems to be a good field for American mediums.

Australia is rapidly developing mediums and lecturers, and Spiritualism is making such marked progress as to attract general attention.

Dr. Dumont C. Dake has located in Rochester, N. Y., as will be seen by advertisement.

While at Council Bluffs, Ia., recently it is believed by both Dr. Dake and Dr. Mansfield that the former saved the life of the latter through his skill and attention.

Giles B. Stebbins will be at meetings as follows: North Lansing, N. Y., grove meeting, Sunday Aug. 26th; North Collins yearly meeting, three days, Aug. 31st to Sept. 2d; Peterboro, Sunday Sept. 9th; De-Ruyter, Sept. 15th to 20th; Sodus, two day's meeting Sept. 29th and 30th.

Mr. W. J. Colville, who recently came prominently before the English public as a trance lecturer, is to visit America in November. He is an American by birth.

New Hampshire Spiritualists have a pleasant spot for the holding of camp meetings. It is at Newbury, on Lake Sunapee. The meeting commences Aug. 24th and ends Sept. 3d.

Mrs. Florence Williams, daughter of G. P. James, the English author and novelist, has just commenced public speaking upon Spiritualism, in Melbourne, Australia. Her lectures are spoken of only in praise.

"Three days after the funeral, our good brother appeared and was seen distinctly by all of us in his materialized form, clothed in white and adorned with the Good Templar's regalia," says a correspondent of the London Medium.

The Sereas of Prevorst and other somnambules of the highest order say that the instant the soul is freed from the body it sees its whole earthly career in a single sight; it knows its own weaknesses and pronounces its own sentence.

The guides of Mrs. Hollis, of Memphis, a medium widely known through the writings of a number of prominent authors, is said to have made a prediction with surprising accuracy in regard to the late riots. A spirit was anxious for the safety of one who was subsequently involved in the trouble, and spoke concerning it.—Exchange.

Mrs. Hollis is not "of Memphis" but 24 Ogden avenue, Chicago, where she has all her time occupied in giving sittings to investigators.

The Free Thinkers meeting at Wolcott, N. Y., has just closed. A society was organized of "liberal Spiritualists and materialists." We prefer ours straight, but can tolerate a mixture.

A number of September magazines arrived to late for mention this week.

Queen Victoria, the Prince of Wales and the Duke of Argyll are said to be interested in the study of Spiritualism and the Princess Beatrice is a fine medium.

YOUNG PEOPLE'S COMRADE is the title of a new publication by Pope Vose, Rockland, Maine, to be edited by Miss Julia Colman. It will be a monthly and devoted to the interests and wants of young people; and as the expense will be but sixty cents a year, with reduction to clubs, it will undoubtedly secure a large circulation.

The debate between Elder D. B. Dungan, Christian, and W. F. Jamieson, Spiritualist will take place in this city, September 25th, 26th, 27th and 28th. The questions are:

1st. Are the doctrines of modern Spiritualism moral and ennobling in their tendency.

2. Are the teachings of the Bible and Christianity moral and ennobling in their tendency.

Elder Dungan affirms. Prof. Jamieson denies. We get the above information from a letter received by Major Wilcox from Mr. Jamieson. We also learn that Mr. Jamieson has selected the Major as his moderator, and given into his hands fully the preliminary arrangements on his behalf. Elder Dungan will also choose a moderator, and those two

can select a third to act as chairman.—Ed- dyville (La.) Advertiser.

Dr. E. W. Stevens lectured in this city during the month of August with success, considering the season. He is an honest, forcible and logical speaker, and has made many new friends.

My first message is the testimony of life beyond death, the active presence of spirits in your midst, and ministering care of your own loved friends, the Spirit-world that is all about you here, and myself, who am not dead, but live beyond, every power and faculty quickened by the wonderful baptism that men call death.

Philadelphian Department.

By mutual consent, arrangement has been made to discontinue the Philadelphia department in this paper. More than twenty-five years ago I entered upon the investigation of modern Spiritualism and was soon convinced that it was based upon a fundamental truth of man's nature, and all my experiences have confirmed this.

Eight years ago last May, I commenced a department in this JOURNAL, and since that time have had regular communication with the readers. Having felt the responsibility of the position, I have always sought to give the best thoughts which the angel-world have given me; and if I have been able to minister to the wants of hungry and thirsty souls, my object has been attained.

There are those who have become acquainted with me through this department, who will be my friends on the other shores. Out of the thousands of readers a very large number have been strangers as to the outward, but if I have been able to touch chords in their souls that have vibrated to higher and better aspirations, then we have claims upon each other, for this bond of union will go with us to the better land, toward which we are all hastening.

I am glad to know that the JOURNAL is in good hands, and will go on in its mission of spreading the gospel of Spiritualism over the world. By request of Colonel Bundy, I expect to write for it when anything of interest occurs; I am also requested to continue to act as agent for receiving subscriptions and advertisements as heretofore.

I shall be glad to know that all my friends continue their subscriptions, and that many others take the paper. Spiritualists should realize more and more the importance of sustaining their well established and reliable papers, that we may not only know how the cause is progressing, but that others may be interested and enlightened thereon.

Spiritualist Convention.

The annual convention of the Iowa State Association of Spiritualists will convene at Iowa Falls, Sept. 13th, 1877, and continue four days at the same time and place, and in connection with the spiritists of the State.

Michigan Grove Meetings.

Northern Wisconsin Spiritual Conference.

Grove Meeting.

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Friends of Human Progress.

The twenty-second annual meeting of the Friends of Human Progress of New York, will be held in Hamilton Hall, New York, on the 31st day of August, and the 1st and 2nd days of Sept., 1877.

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