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

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## Biographical Sketch of Giles B. Stebbins.

BY HUDSON TUTTLE.

Giles B. Stebbins was born in Springfield, Hampden County, Massachusetts, June 24th, 1817. His father, Eadad Stebbins, was a New England farmer, and of a race of independent heretics. His mother, Lydia Fitch, was of a tender, emotional nature, fond of religious reading. Both joined the lay Unitarians, when that denomination was the vanguard of progress, and it required bravery to uphold its heterodox beliefs.

The advice his father gave Giles in early life, should be written in gold, and treasured by every youth. Briefly, it was to always hear both sides of all questions, especially religious, and then decide carefully, but fearlessly, and hold to his own ideas.

His childhood and youth were spent in the lonely valley of the Connecticut, with the grand mountains rising up in the West. Up to fourteen years of age he attended the common school, and a few terms in academies, and read a great deal, and, fortunately, good books; higher class of history, novels, etc., came in his way. He lived in Hatfield from eight to fourteen years old, then went to Springfield as clerk in a large hardware store, and spent ten years there and in a country store in Hatfield.

During this time he was a regular attendant at church, half the time at orthodox churches, and the other half at the Unitarian. Especially was the Rev. W. B. O. Peabody, of Springfield, a cultured poet, author, and saintly preacher, of service to him.

He read and thought meantime, and began to doubt the existence of "hell," and at twenty told his father that he doubted the infallibility of the bible.

He began to study for the Unitarian ministry, which he varied by teaching school. In 1842, he first heard the truly noble Theodore Parker, in the Melodeon, Boston, and felt the gilded fetters of Unitarianism break and fall at his feet.

He attended a meeting of "Infidels" in Boston, and heard Robert Owen speak very finely on "Charity," and saw with surprise an intelligent audience. Soon after he met Emerson, Alcott, and other New England transcendentalists, and spent a year as a student at the Northampton Association; a Fourier—a semi-partnership movement—for a better social and industrial life.

When the tide sets in, every wave however small, accelerates the movement, and when action is nicely poised between doubts, it is surprising what small causes will shape our destiny.

Mr. Stebbins set out to be a Unitarian minister. As such he would have moved in his little sphere, known and loved for his truthfulness and amiability. But the fates had not so decreed. They threw in his way an early English book, Barclay's "Apology for the People called Quakers." He sat in his chamber on a fine June day and read, and as he read he said to himself: "I shall never be an ordained minister." From that hour the dream was of the past, so impressed was he with the Quaker ideas of forms, ceremonies, and holy days.

At Northampton he met William Lloyd Garrison, and went with him to Boston to hear Phillips and others, and was filled with inspiration and enthusiasm of the anti-slavery movement. Began to speak upon the subject, and became agent for the Massachusetts and American Anti-Slavery Societies. L lectured in Massachusetts, New York, Pennsylvania, Ohio and Michigan most of the time for twelve years; speaking also on temperance, peace, and woman's suffrage from the earliest stages of that movement. He has since taken part in political campaigns as an anti-slavery Republican, never asking or seeking official position.

In 1847, at Sachse Bay, N. Y., he married Catharine Ann Fish, daughter of Benjamin and Sarah D. Fish, of Rochester, N. Y., and for seventeen years thereafter made Rochester his home, with the exception of a year in Milwaukee, where he was attached to a daily paper. Mrs. Stebbins is a birthright Hicksite Quaker; and though not a member of the society now, keeps its best views. She was an early Abolitionist, and one of the company of true women who attended the first woman's suffrage convention call, held at Seneca Falls, N. Y., in 1848. She is still earnestly engaged for justice to wo-

man. She is a woman of true instincts and superior culture, and devoted to her convictions of duty, and she is in full sympathy with her husband's ideas of natural religion and spirit presence.

He was early convinced by facts he could not put aside, in the communion of spirits, against his own views and feelings, and gave his first public address on Spiritualism at Townsend Hall, Buffalo, in August, 1852.

During the winters of 1856-7-8 he traveled in the West with A. D. Davis. In 1856-60 he lectured to an Independent Society in Ann Arbor, Mich. The audiences were not large, but intelligent. He returned to Rochester, traveled and lectured on Spiritualism-religious liberty, temperance, etc.

Moved to Detroit in 1867, and spent some months of the winter for three or four years in Washington on matters connected with tariff and internal revenue taxation, employed by a national association of men of business, sometimes by E. B. Ward and others.

He took a large share of the labor in a successful movement for a just and equal plan for the reduction of the heavy internal revenue taxes, after the close of the late civil war, and is known as an advocate of "protection to home industry," having written pamphlets on that question, and in opposition to "free-trade" theories, which have been widely circulated, advocating his views as for the best good of the people, laborers as well as capitalists. While in Washington great and important interests were entrusted to him, but he never took "jobs," kept clear of all lobby matters, attended only to the public affairs he went there to forward, made them matters of honorable business, never gave a man in that city a cigar, a glass of wine, or a free dinner, or the suggestion of personal emolument, and so his statements had some weight with the public men he met.

A lecture on Scientific and Industrial Education, given first in Toledo, has been repeated in several cities and at colleges, and been widely reported.

In 1871-2, he compiled and arranged a book of 400 pages—"Chapters from the Bible of the Ages," selections from the best inspirations of many countries and peoples. His friend, the late E. B. Ward, of Detroit, helped him in the cost of publishing the first edition.

This was Mr. Stebbins' most ambitious attempt at authorship, and was completely successful.

To some the title might suggest a sacrilegious use of the word, for bible means book, originally meaning the bark of a tree, on which writings were executed; it came to designate book, and at length to take a meaning so sacred that it is deemed sacrilege to bestow it on other than the so-called inspired volume. With this change of meaning comes the belief that this "book of books" contains all truth, and without it nothing but error would maintain with blind and erring man. The unprejudiced student, however, finds that the truths of the Bible were well understood and beautifully expressed before the Israelites were known to history, and the leading propositions of man's moral relations are entertained by the Pagan as well as the Christian world.

To compile the truths of the ages, so as to form a Bible containing the refined gold of them is a task most difficult of achievement. The great moral truths of the world were more or less clearly perceived in the remote past, and generation after generation of thinkers and writers have molded them over and over to suit the requirements of their times. Now and then a truth gains expression in words which fully measure and transmit its meaning, because crystallized in language and succeeding generations only translate the words which define it. The golden rule and the decalogue are examples of such crystalline utterance. There are many more; a bible might be formed of them which would be to literature what a cabinet of gems is to mineralogy. Precious stones, like the amethyst, opal, onyx, ruby, sapphire and diamond, the concentration of the exquisite perfection of nature, are selected from mountain masses of rough material out of which they slowly secrete; such a bible would necessarily ignore authorship, and record only expressions of truth. As the diamond is of equal value whether gathered from the bleak passes of the Ural, or washed from the black mould

of Brazil, a truth has equal value whether revealed to prostrate hermits on the banks of the Ganges, Moslems in desert tents or Jesus on the cross. If a powerful intellect, all comprehensive, could thus winnow the literature of the ages, blowing away the false and preserving the golden grains matured, by here and there a seer who momentarily arose into the serene air of Spiritual discernment, and perceived eternal relations; inspired, robed them in imperishable habitations of words, in what small volume could he place his treasures! The Bible would be huge in comparison, for in such a winnowing the greater part would go into chaff. As tons of earth yield to the flood but single grains of gold, whole Alexandrine libraries would give only a few sentences.

Thoughts are few, and their chronicle is like the permutation of the kaleidoscope. As time revolves these fixed thoughts change position, and glow with ever-varying tint and relation. Only once in a century or a generation do new ideas break the uniform level.

The absolute Bible, infallible, and from which there is no appeal, is TRUTH. It cannot be compiled from the writings of St. John, or Confucius, or Emerson. They may have a few sentences, but immeasurable straw and husk therewith. The time is not yet when the crystallization of truth is complete. Races and ages have yet to work this material over and over, each succeeding claiming originality for conceptions old as time, at last to find originality a delusion.

Mr. Stebbins has not attempted this last analysis. He has attempted what, perhaps, is better for present needs, a selection of the best thoughts of representative thinkers. These are not the truth, but the truth as it appears to these thinkers. His task has been most difficult and arduous, and careful perusal will decide it well executed.

It is true his plan admits of no limitation, and if he chose he might continue culling beautiful paragraphs from limitless sources, until his book was larger than Ossian, Pelion, and Olympus on Ossa. His limiting idea is, however, to present in a limited number of pages the greatest possible amount of truth expressed in the choicest language. In this he is pre-eminently successful. No better compilation has ever been made, and the reformer and Spiritualist will find this volume a *made mecum* of Spiritual thought.

In 1877 he compiled a volume of "Poems of the Life Beyond and Within," the intonations of immortality as sung by the great poets for three thousand years in every land. This book has received the highest praise from the press, and richly deserves all that has been bestowed.

It requires as much thought, and often more labor, to compile a volume, as to compose, and when the selection is to be made from the illimitable fields of poetry, a rare poetic insight and appreciation akin to genius is requisite, a vast store of reading, and a culture which genius itself may know nothing of. Mr. Stebbins has carefully surveyed the field, and his selections bespeak his culture and scholarship. He begins with extracts from the Vedic Hymns, and thence onward to the present, no poet's song of the Life Beyond but is given as such for its golden passages. From all the pages floats a sweet perfume of purity, such as distills from the tube-rose or day-lily, and there is no spot or blemish. No one can read without feeling elevated and ennobled by its exquisite views of future life. The poets, most sensitive beings, in their higher flights approach nearest to the immortal shore. They bear testimony to future existence.

For many years Mr. Stebbins, amidst his constant journeys from one appointment to another, and even when absorbed in business has been a constant contributor to the leading Spiritual and reform journals. His articles are always readable, and to the point, being usually on live questions, and treating such in a plain, practical, common-sense manner.

He is now sixty-one years of age, with his physical strength somewhat broken, but his mind vigorous; while his health has been and is good, his strength was never robust. A man of small physique, and large head, he gives one the impression that his mind must be too severe a master, and constantly deplete the vital forces.

As a writer Mr. Stebbins is painstaking, accurate and fastidious. His lectures are quite free from sensationalism, and appeal to the understanding.

He is at home in conversation, and his mind is stored with an almost inexhaustible fund of anecdotes and incidents which he relates in a quaint and highly entertaining manner.

The final chapters of his life are yet to be enacted, and without doubt will mature the rich fruits he has nourished for so many years.

## "Mediumship and Morality."

BY D. P. KAYNER, M. D.

EDITOR JOURNAL:—I see by your last issue that Mr. A. E. Newton has put in a demurrer to my criticism, of his article on the above subject in the *Banner of Light*, in which he charges me with all manner of unfairness and misrepresentation. I regret that our good brother should feel so hurt at what I said, and I wish to assure him I was not attacking him personally, but presenting what I deem to be a principle of spiritual science, neither did I feel sensitive on account of matters which had been lately occurring in Chicago, nor did I intentionally or willfully misrepresent him. I could draw no other inference from his statements, several of which I quoted entire. He said:—"While Mr. Bacon's remarks were pertinent, and important, they were by no means exhaustive of the subject," and he proposed "to add thereto points of such moment to both mediums and investigators as well as to students of ethics." From this I gathered he intended an exhaustive discussion,—at least I discovered a denial of that proposition. How I could be guilty of unfairness on other points when I quoted largely his exact language, I fail to see. But I will not dwell longer on this demurrer, as it is not controversy I am, or have been, seeking—but truth, and if this can be obtained, I can afford to forego all personal considerations.

The question I propose to discuss in this paper will be found in the following proposition, as laid down in Mr. Newton's second article on this subject in the *Banner of Light*, of June 22nd, as follows:

The peculiar facts of medial experience, and of psychological impulsion, have not been taken into account in framing the popular theories of moral responsibility. It is time this were done, and that more just judgment should prevail. And multiplied modern experiences are forcing the matter upon the public thought.

The writer believes it to be an undeniable fact, though seldom recognized, that mediums in consequence of their peculiar susceptibility to surrounding influences are largely what their visitors make them. They are affected, for good or ill, by the physical, mental, moral and spiritual states of those who approach them, to an extent that is little realized. Like the sensitive needle of the mariner's compass, they are liable to be swayed, in this direction or that, by every human magnet that is brought near them,—and every human organism is a magnet of its kind. The responsibility, therefore, for their careers must rest largely upon those who consult and employ them, and this in ways and to an extent that few are aware of.

Undoubtedly, as Mr. Newton asserts, there are sensitives who are but the echo of the minds of others; but this is not true to any great extent of highly developed mediums. And right here we have need to investigate this matter more fully. A knowledge of the structure and action of the brain considered in its psychic relations will tend to throw much light upon this important question.

The brain itself is a grand combination animo-electro-magnetic-machine, intensified by the union of all the magnets which constitute its different planes.

That this is true can be inferentially demonstrated from the structure of the brain itself, and when taken into consideration with its known manifestations as shown through the compound action of the nervous system, through the "five senses," and through the intellect and reason, our *inferential calculus* becomes a demonstrated problem.

The multitudinous little tubes which extend from the internal gray matter, forming the white, cortical substance of the brain, receive the impulse of the mind intelligently operating in and upon some or all of the various magnets of the brain, and transmit that impulse as living thought, the channel of which is determined by the course and connection of the fibrilla upon which it is directed by the will.

From an article on this subject by George Pouchet, in the July number of the *Popular Science Monthly*, which is so much to the point we quote:

Schiff and Du Bois-Reymond have proved by exceedingly delicate experiments that all nerve filaments are, in truth, conductors indifferently like the electric wires joining different instruments in a laboratory.

Though this discovery may seem to have little concern with psychological inquiries, yet its importance is considerable, because it at once reduces by half the toil of studying the functions of the brain. The part played by that mass of white matter composing half of it is henceforth known to us. Its function is merely to transmit from one point of the brain to another those excitations of which the origin is yet to be sought, while their nature is determined wholly by that of the apparatus which receives them. We may add that this receiving apparatus is always a mass of gray matter, which, therefore, is the important part into the function of which we must inquire.

The gray matter is not a formless jelly, any more than the white. It has an organization, being made up of little bodies called by anatomists cells, provided at the centre with a kernel, resem-

bling in shape a microscopic egg. This cell sends out on different sides a great number of prolongations, which split up, branch out, and cross each other, in all directions. Some become so slender as at last almost to elude observation; others continue themselves into the soft tubes of the white matter, and this union attests even more clearly, if possible, the correctness of Gaul's announcement, that the first point was to gain a thorough knowledge of the connections linking together the different masses of this gray matter, in which, by a sort of intuition, unfortunately too rash in its deductions, he had misapprehended our faculties, our aptitudes, and our various sentiments.

In my clairvoyant investigation of psychophysiology from 1850-53, I was shown by my spirit guides the brain divided into seven magnets, by the union of which all its powers were intensified, each one exerting a power of action corresponding to the course in which its currents were directed.

Not only do the cell fibres, face, and interlace like nerves form the various ganglionic plexus of the system, by which, while exerting their special functions, each is brought into sympathetic relations with all the others. So, also, the different magnetic planes of the brain; while each one, under the stimulus of the mind as set in motion by its individual psychic forces, or by impressions received through its external senses, may have its special function excited and at the same time may, by the interblending of its connecting fibres and tubes, be made to vibrate in connection with the magnetic planes below or above it. In this way we get an intensified compound action, influenced and directed by the desires and moral impulses of the individual either downwardly or upwardly, as they are swayed by passion and low desire, or raised and sustained by pure endeavor and an upright life.

Thus the inferior plane subserves the purpose of generating or developing the involuntary or self-operating power of action in the physical system, corresponding to the motory brain of animals, being in fact the animal or lesser brain, the prolongation of which forms the *Medulla Oblongata* and spinal chord, whence nerves pass off to all parts of the body below the head. The manner in which the brain proper takes cognizance of the operations going on externally and internally is through the conjunction of all the superior magnets in the *Corpus Callosum* of the brain, whence they send a bundle of communicating nerves to the *Medulla Oblongata* in the form of the *Crura Cerebri*, which are the positive and negative poles of the superior brain-battery, and also the great sympathetic nerve which organizes here, and then forms a conjunction with all the nerves of the internal system, binding all parts of the body together in one sympathetic chain, to a general interchange of intelligence, by completing the circle of nervous affinity, and in this way only is this lowest plane connected with those above it.

To classify these planes, we would say there are seven,—although the last two have heretofore only been met with occasionally, and perhaps, the last, only once in the entire history of the past. The sixth, however, belongs directly to this sphere, when man becomes unfolded in accordance with the "higher law" of his being; and the seventh roots in its soil and sprouts a higher being. The progression of the race has, as it were; but just commenced, and man's future unfolding is destined to out-dazzle all the glory of the lower spheres of the Spirit-world and to elevate him into direct communication with the celestial. These seven magnetic planes are as follows:

- First—Animal, or Physico-Motor.
- Second—Perceptive, or Defensory Motor.
- Third—Thought, or Percepto-Mental.
- Fourth—Reason, or Mento-Motor.
- Fifth—Intelligence, or Incepto-Rationale.
- Sixth—Spiritual, or Duodynamic.
- Seventh—Celestial, or Angelic.

The operation of the first we have already noticed. The second constitutes the feeling of self-hood—or individual defense; and will-power. It is the lowest grade of mentality, and acts downwardly, in connection with the animal plane, in producing the animal instincts, or desires—and upwardly with the plane of thought, to give scope and breadth to those desires and develop social or domestic feelings—or those of consociation.

The third observes, examines, surveys, meditates. Acting downwardly—imparts, impulse, rashness, coarseness, and bestiality to the will-power—if perverted: Otherwise strong but not refined loves—where self is gratified; ardent desires, where self-hood beckons. Upwardly with reason, it aids in developing and bringing forward the material for future or higher analysis. It is the last two in combination with the animal range or self-operating plane from which the nervous fibrilla of sensation and motion extend and ramificate to the extremities of the body in all their various parts. The fourth—analyzes, comprehends, digests, applies; perverted, or held negative to the three inferior planes, the energies of the mind become misdirected; the individual is stubborn, willful, selfish and revengeful—or impelled to knavery, fraud and crime. When positive, acting upwardly, manifest refinement, urbanity, and practical morality. It is the outer form of the spirit. The tangible, finer refined elaboration of the physical. It compasses earth and aspires to heaven. It seeks out what it is, and aspires to learn what it will be. So powerful is the magnet of thought that it scans earth and heaven in a moment. So intense is that of reason that it telegraphs its despatches "from the rivers to the ends of the earth."

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

(CONTINUED.)

The function of Philosophy is a practical, as well as an intellectual and spiritual one. Science may deal with phenomena only, but questions of Philosophy touch the boundaries, or rather the throne, of those eternal principles that are "the archetypes of worlds."

Philosophy, in its methods of evolution, repeats the divine proceedings in cosmogony. It is a chronological analysis out of an infinite synthesis. What is the process of world-building, or cosmogony? Analysis: What is that boundless synthesis out of which this analysis has come. I answer, That eternal love, law, light and beauty, termed God—Infinite Intelligence. That is the sun, out of which these blazing systems are burning their way through time and space. Then, of course, Philosophy contemplates ideas—eternal and everlasting principles—as the throne of its empire and the sources of its light. Our early consciousness is the spiritual nebulae of all succeeding developments. And the moment man has discovered one of those principles, if he attempts to keep it in his bosom, it is like shutting fire in his bones. It won't stay there. In the name of God it demands to rule the affairs of the world. It makes an enthusiast, a reformer, or a revolutionist of him, and so he becomes a martyr, drinks hemlock, wears the thorns, and at last gets worshipped.

When a celebrated physiognomist from Egypt was asked to tell what was the character of Socrates, he described him as a libertine. The disciples of Socrates ridiculed the Egyptian physiognomist, but Socrates rebuked them, saying, "I was so; it was only by the strictest culture that I overcame." And by what power did he obtain that culture? I answer, By the power of that central idea which took possession of his intellect and dominated his thoughts as afterwards his life.

Do you look for power anywhere else? There is none. Empires may be pulled down by force, but it is not that silent change by which the sunlight makes the earth blossom into beauty and fruitage, and fills the granaries of the globe with golden harvests.

Wisdom is the author of the world. We, therefore, have a right to dominate the world, not merely the reflective and the quiet social world, but every single inch of the active world; everything must at last be dominated by ideas. The apparent progress of man is from the outside to the inside, but the real progress is from the inside to the outside.

Man is threefold, but it is sufficient for my purpose to consider him as two-fold—body and spirit. At first he lives in the physical and external, but by-and-by he begins to feel the moving of these eternal ideas, which are at last to rule him in all relations.

At first man's physical is positive to his spiritual nature. The function of Philosophy is to make the spiritual positive to the physical, to harmonize the spiritual and the physical organs until at last his common, every-day life, shall become as musical, and sweet, and beautiful as his ideas of justice and love are perfect.

Theologians are still living from the external to the internal. They talk about "getting religion." Yes, it is a thing you must get; you must bend all your efforts to the sole purpose of "getting religion." They speak of it as though it was an article that could be accumulated.

Since the principles of Reason are the laws of Philosophy, and, consequently, the exponents of the Supreme Intelligence, they are the only authority for the practical world. Little use is it to put precepts in a book for one law of life. The mistake of Christendom consists in supposing that moral and spiritual laws can be put into books. "The laws are alive" in the souls which they govern. Philosophy will cure this mistake. What! are we to be told that the laws which rule the physical world are stamped on that world, and in the next breath that the laws which should govern man are not stamped on man? Have cryptograms and tigers got the advantage of us? Is a soul of less value than a saurian? Rest assured that the laws which are to be our rules of action are within us and in our relations, not in Leviticus and Deuteronomy. Philosophy calls us back to those central principles which built themselves up in us, and invites us to imitate, in the empire of our volition, their serene patience, sublime order and beautiful beneficence.

V.

RELATIONS.

The ability to properly adjust ourselves to the current rivers of universal energy is the great art of life. And this is the labor of all history. But whether we consider an individual or a nation, we find that it is in a state of constant unrest, until it properly adjusts itself to the laws and primordial forces from the universe without and the universe within. I never read or think of the penances of the ancient anchorites but with reverence. When I see them standing on their stone pillars, lacerating the flesh, starving the animal appetites, attempting to freeze the devil of passion out of the blood, or burn it out of the veins and arteries, I bow with reverence, not at this personal immolation of the external man, but before this tremendous faith in the capacity of man to adjust himself to the everlasting laws which they exhibit in this sad way. And I ask if this is not the art of life, if this is not what it means anywhere, everywhere, all over the world, all through the history of men and of nations.

If we consider modern Spiritualism, we see the same law manifesting itself in a different phase. A medium—what is it to be a medium for intercourse between this world and the Summer-Land? I answer, The power to adjust oneself to the down-flowing magnetism of the arisen generations, to interblend and interfuse the spiritual consciousness of man on earth, with the spiritual consciousness of the resurrected in the Summer-Land. Of course the absence of the consciousness of the nearness and presence of the blessed and beautiful ones there, is the result of our own want of adjustment to that world and its higher laws, and powers, and conditions of emotion and of thought.

This is evident if we look at the common affairs of life, at commerce, at mechanics, at industry in any phase, at agriculture or manufactures. If a man adjusts himself to the current of a river, if he properly adjusts his wheels, pinions, and pulleys, it does the work for him. If he truly relates himself to the magnetic currents and laws of the globe, they become his power-loom, weaving for the earth a garment of light. If he unites his self to any other fact or law of Nature, then he has the whole power of that law under command. He is not playing at cross-purposes with the eternal laws. He is not sailing across a treacherous current which takes more power than he possesses to make a straight wake, but he is harmonized with the currents of cosmic forces; he is sailing on the bosom of the great gulf-stream of God. He has "hitched his chariot to the stars, and the gods are doing his chores." But until he does this, he himself is frictionalized—is at cross-purposes with these currents, these energies—and consequently is wearing himself out to no great purpose.

(To be continued.)

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Stirring of the Elements.

There seems to be a general stirring of the elements in reference to spirit manifestations. All phases are included, as we understand the matter, but more particularly at this time the phase of materialization is the one which is receiving the attention and careful consideration of all honest Spiritualists. It is an acknowledged fact that the confidence of honest investigators has been grossly abused by many of the so-called materializing mediums. In fact, there has been so much deception practiced that all mediums for physical manifestations are regarded with suspicion, much to the mortification and embarrassment of individual Spiritualists, and to the detriment of the cause.

The time has come when Spiritualism should rid herself of the leeches and barnacles which have fastened themselves to her, who are living upon the credulities of honest, sincere investigators. We are all pleased to see that Brother Bundy, of the RELIGIO-PHILOSOPHICAL JOURNAL, has taken the animal by the horns in Chicago, and from the writhings and twistings, we should infer that all was not well with the parties in question. We hope Brother Bundy will not relax his hold until this matter has been amicably adjusted to the satisfaction of both parties, and particularly to the investigators. Mediums who placed themselves before the public demanding a compensation, should be taught that investigating parties who accede to their demands have rights, and mediums should, in justice to the cause which they profess to serve, consent to be as true to their patrons as the majority of their patrons have been and will be to them.

Mediums who make merchandise of their gifts, should consider themselves as parties to a contract, not that they embody in themselves, beside their mediumistic powers, the powers of a dictator, issuing decrees and demanding that their pleasure alone is to be consulted. The man or woman who tenders money to a medium as a compensation for the use of his or her organism, and the money being accepted, proves that conditions thus far are harmonious. It also demonstrates another fact: that the investigator or investigators have a legitimate right to make any reasonable demand in keeping with the phase of mediumship professed. The fact of such mediums placing themselves before the public in the capacity of public or test mediums, renders them liable to questioning and criticism, and if they have passed beyond that state, then let them withdraw from the public, and either submit themselves to spirit control to a select few, or find other fields of labor. It is only when mediums place themselves before the world in that capacity that they become public property, so far as their public life and manifestations are concerned.

Because a person meeting a spiritual medium, one who offers his powers for sale, the fact of such meeting does not deny the one nor debase the other. The party paying the money should not hesitate to demand value received in the kind and phase of material offered as an equivalent for the money paid. Mediums are human beings. Having had some experience in that capacity, we speak advisedly upon this subject when we assert that mediums are human beings, entitled to all the respect due from one person to another; so far as real merit entitles them to consideration and no farther. Let all mediums who claim the consideration and patronage of the public prove themselves worthy, and there will be no lack of interest manifested in their welfare by the inquiring public.

But in the majority of cases, such are not the plans adopted; but often honest investigators are rudely turned away, with no efforts on the part of the medium to explain the cause which prompts to the action. Though a Spiritualist of a few years' growth, yet within that time I have witnessed some things connected with so-called spirit materializations that were really mysterious. For instance, I had the pleasure of being one in a circle of eighteen to witness spirit manifestations, and I think it doubtful if a more harmonious circle was ever formed. I had previously witnessed some genuine manifestations, when the medium in this case was with his brother at their home in Vermont, and I had confidence that what had been done in Vermont would be reproduced in Utica. But alas for human anticipations! Forms appeared at every sitting, but there was such a strong resemblance to the medium in height and tone of voice that I was led to infer that there must be a standard light to which all spirit materializing at this medium's séances must attain ere they were allowed to come. One manifestation in particular I will relate ere I change to other fields: At one of the séances held with this medium, who was none other than Wm. Eddy, a materialized form appeared at the aperture and beckoned a lady member of the circle to approach the cabinet. She did so, taking the spirit by the hand and conversing with it for a few seconds in a low tone of voice, but still sufficiently loud to be heard by all in the room, and being so close to the spirit during the interview that I thought here was an opportunity for knowing something definite.

After the interview the lady resumed her place in the circle. I asked her if she recognized her friend. She stated she did not, but that while the spirit was speaking she noticed the loss of a tooth in the lower front jaw. The same peculiarity I had noticed in the medium previous to his coming to Utica. Myself with other members of the circle demanded test conditions ere we would assume the responsibility of a public endorsement. Those conditions were not complied with, although we had a fine cabinet arranged for the purpose. Nor has there been any explanation of the mysterious circumstances that I have mentioned. Had such been the case, the Spiritualists of Utica might have been better informed upon the idiosyncrasies of spirits than they are at present.

But in the case mentioned, any questions asked, though with the best of motives, by persons seeking for some solution of these mysterious revelations, are regarded as instigators of "inharmorous conditions," and are invariably denounced as such by these so-called mediums.

There are peculiarities connected with all physical manifestations, and it would be more satisfactory were explanations given. While I regard my spirit friends as brothers and sisters in the foria, I hold we have a right to question them in reference to the manifestations produced. By no other process can we arrive at the true facts in the case. I claim mortals have a legitimate right to know whether the spirit is using the medium for the purpose of transfiguration or in any other manner, or whether it is the medium personating the spirit. I think all physical mediums who are willing to give their manifestations under fraud-proof conditions should be protected by those present. We owe that to the spirit manifesting and to the medium through whom the manifestations are produced. The position taken by Mr. Bundy in reference to the Mott case meets our approval. It is mainly to withhold comment and criticism until such time as full investigation can be had.

The RELIGIO-PHILOSOPHICAL JOURNAL is, in our opinion, doing a good work for the cause of Spiritualism, in asking mediums for physical manifestations to prove themselves worthy the support of spiritualistic societies, and the endorsement of spiritual journals. We are not personally acquainted with Messrs. Bastian and Taylor, of Chicago. We only know of them through the medium of the press, but from the position assumed by these gentlemen, their refusal to grant the request made by the spiritualistic society of Chicago, which was for a series of manifestations under strictly fraud-proof conditions, was, in our opinion, a just cause for the JOURNAL assuming the position it has done. We do not see how any true Spiritualist can take exceptions to the course adopted by both the JOURNAL and the Spiritualists of Chicago. Let us have honesty in this business, gentlemen, or we must ignore wholly all physical phenomena.—The Olive Branch.

WHERE are Shakespeare's imagination, Bacon's learning, Galileo's dream? Where is the sweet fancy of Sidney, the airy spirit of Fletcher, and Milton's thought-severer? Methinks such things should not die and dissipate when a hair can live for centuries, and a brick of Egypt will last three thousand years. I am content to believe that the mind of man survives, somehow or other, his clay.—Barry Cornwall.

The individual soul should seek for an intimate union with the soul of the universe.—Noculis.

The "Impossible Task."

A. J. Davis is the lighthouse of Spiritualism. Let us use him. But the intensest light is often blinding to our gaze, until softened and gauged to our capacity. Bro. Davis' letter on the situation and your work in dissecting frauds may lead some to infer that he would discourage the effort to purge and purify and reduce to scientific certainty the mediumistic phenomena of our time. I do not so interpret. The difficulties in the way are very plain. The facts referred to who can deny? But the conclusions may not be summed up in a day. I do not suppose you expect to "Rescue Spiritualism from the hands of impostors and pretenders." Not if possible, to rescue the people from the abuses they perpetrate. So long as impostors exist they will have access to Spiritualism, as they have to the free air and water of the world. And so long as credulity fosters ignorance and invites deception, frauds are likely to flourish and fatten on their games.

Let us analyze Bro. Davis' reasons, in their order.

1. "The very existence and constitution and purpose of a circle . . . is certain to develop more or less uncertainty and deception." Why? Because it is constituted of human nature, with its inheritance of prejudice, weakness, feckleness and superstition. Mediums are drawn from this constitution of society, and circles envelope the medium with the compound aura of their own lives. But, is a circle formed for the purpose of "demonstrating the presence and influence of spirits" any more likely to develop deception than if organized for any other purpose? If so, why?

2. "Because the same mediums are both reliable and unreliable . . . and unless narrowly watched, liable to supplement false effects where true ones cannot be obtained." But this is not a peculiarity of mediums. It belongs equally to all classes not perfectly fortified and harmoniously rounded in moral development; and the same objection will apply to every form of scientific investigation where human nature enters as a factor. Hence the need of "Fraud proof conditions" in this as in all other scientific investigations.

3. "Because the very nature and object of a circle . . . necessitates the inclination in the medium to deal with the occult, the mysterious, the slight-of-hand and the deceptive." This is not quite clear. Why should the desire and purpose to obtain tangible evidence of immortality by conforming to methods and applying principles natural to all, and beautiful as natural, "necessitate the inclination of the medium to deal with sleight-of-hand and deception? Is there any sleight-of-hand necessary in the application of principles to experiment?"

4. "Because the Spiritualists themselves do not believe in imposing conditions on the spirits." . . . True, as applied to many Spiritualists. But this is the very error we seek to correct. While all have an undoubted right to their own views and methods of research, and while we would exercise no compulsion, or fix any standard to which all inquirers must conform, we may reasonably hope to educate by discussion, while bitter experience is stinging and arousing disappointed thousands who have blindly worshiped and been betrayed. That tolerance with which honest skeptics are often treated by circle fanatics, is not alone due to fraud and collusion on the part of medium and guard. The delicate sensitiveness of true mediums often suffers intolerably at the hands of skeptical bigots, many of whom can make no distinction between the subtle susceptibility of the exquisite machines and the coarse crudity of their own rough methods. From such, honest mediums have often suffered until a picket-guard has become a necessity for the protection of life and property against these egotistical marauders. Extremes follow each other. In guarding the innocent against mob aggressiveness and indecent attacks, the circle devotees have fortified the citadel of fraud and nurtured deception. But every evil holds the elements of its own cure. These false guardians have hastened the day of retribution through the missionaries educated in these private schools, who could not take their "picket-guard" with them in all their travels. Through these false positions of honest but weak supporters, mediums have been badly educated, to their own injury. Hence the need of counter education. If at present they, "in nearly all instances, prohibit the possibility of imposing test experiments," so much more the need of earnest effort to change the standard and reconcile honest mediums and misle guardians to scientific methods, fair criticism, and searching test conditions, until reliable experiments shall be not only possible, but easy. This is not a war upon mediums, but upon their enemies.

Nor is there anything in the animus that ought to alienate friends or divide the army of workers, however widely we may differ in judgment.

5. "Finally, because your plan would necessitate test conditions at every session of a circle for physical manifestations." . . . Well, why not? So long as doubt exists, why not secure the evidence against all possible mistake or deception? If we sit for mere pastime and trust our intuition to select the true and reject the false, well. But when we investigate in the interest of the Immortal Science, to furnish data for the centuries, and history for the spiritual encyclopaedia, we cannot afford to tamper with uncertainties or rest upon faith and feeling. I have no fears for the final issue. While imposture can never be driven from the world until the causes that produce it are outgrown or eradicated, and while all phases of religion, and all fields of philosophy and science are open to the taint and touched by the shadow, the showers of light and breathings of love that herald the immortal philosophy, bear sweet promise of the "good time coming" when the love of truth shall banish fraud and angels walk with men.

LYMAN C. HOWE.

Binghamton, N. Y.

Endorsement of Mr. Chas. D. Lakey, Publisher of the American Builder, New York.

MR. EDITOR:—For weeks I have been watching you in the good fight you are making against Spiritualism's greatest foe—fraudulent mediumship—and have wanted the while to write you a few words of congratulation. The task of the image-bearer is not altogether an agreeable one, except as he looks forward to ultimate results. You have undertaken a great work. That you have courage, patience and moderation, I have no doubt; and these qualities will insure success. Spiritualism to-day wants nothing so much as honest mediumship. The evidences of a life after death are valuable, not in the ratio of their marvelousness, but in the degree of their truthfulness. The steady march of science indicates the obliteration of the after-life theory and the reign of materialism pure and simple. Humanity to-day, with its hopes and fears, and longings for a life after death, has not a foot of solid ground to stand on outside modern Spiritualism. If our facts are disproved nothing remains.

Now then, the most direct and effective method of bringing into disrepute the simple phenomena, that have heretofore stood the severest tests, is to produce phenomena of a startling and marvelous character that shall, in the end, be proved fraudulent. The little rap, which for more than a quarter of a century has defied the world of investigators, will, in the public mind, be classed with the materialization, which has been proved a fraud in so many cases. Spiritualism has conquered a large domain by simple and unostentatious means, all of which it is in danger of losing by the shameful conduct of its professed friends. People who have never investigated, very naturally infer that if the modern ghost shop, with its traps, wigs and gauze, for personating dead grandmothers, is just what it has been proved to be so many times, then there are no genuine spiritual phenomena.

In my judgment you are taking the right course; and it is not possible for you to fail in what you have undertaken. These charlatans and jugglers are a set of cowards, and they can never survive the attack you are making on them. You will drive them out as Christ drove the speculators from the temple. Spiritualism needs at least one journal that will not apologize for the acts of scoundrels who are doing all that lies in their power to raze the institution to its very foundations. If you continue in the way you have been doing of late, you will make fraudulent mediumship impossible before you are through with it.

Ever truly yours,  
CHAS. D. LAKEY.

TRUTH AND CRITICISM.

A Characteristic Letter, from the Author of "Startling Facts."

EDITOR JOURNAL:—I see in the Inter-Ocean you are having some trouble with Mrs. Richmond and a portion of her congregation of spiritual converts. You can expect nothing else from those who consent to be led by faith instead of knowledge, and who put themselves under the protection of a pastor.

Suppose, Mr. Bundy, you were arrayed against sixteen congregations, with a "theocratic head center," backed up by another Spiritual church of Latter Day Saints, instead of only one little establishment, how long do you suppose, as a journalist of their "sectarian stripe," you would be permitted to question the authority of the rostrum, when the high priestess would solemnly declare that,—"Thus saith the Lord." Let your knowledge of the old intolerant spirit of the pulpit and the altar be your sufficient reply.

One would suppose from reading Mrs. Richmond's answers to the questions, and her protectorate of Bastian and Taylor, that her utterances already are to be accepted without criticism. I have all along seen this speck of mischief in the horizon of our "coming day." It will give us trouble, if not opportunely rebuked. Criticism—that is the very thing we need. If we are not to see, why were we not born blind? Truth does not fear criticism, and in a free fight has never been put down by falsehood. Common-sense people may not have "the gift of gab," but at all times they can distinguish "a hawk from a hand-saw."

If William Ellery Channing makes a posthumous ass of himself, while orating through one of his mediums, we conclude he has intellectually degenerated, or has not been happy in the choice of an instrument.

I am not personally acquainted with the people whose acts you criticize. They may be "honorable," every one, but when they represent phenomena as occurring in their presence, they must not flinch from undergoing the fullest and freest investigation. We want well authenticated facts, not many, but good, so well established that they will admit of no appeal.

I hope sincerely you will continue your defense of genuine mediumship, by unsettling the foundations of the false. In weeding out the tares, you may pull some wheat, but the crop will be more valuable for being unmixd. Now, our good friend, we want you to persevere in well doing. You are rendering good service in the cause of truth. When you leave father and mother and friends, and follow her, you honor yourself. Men and women are ephemeral, but principles endure forever. Go ahead.

Yours truly,  
N. B. WOLFE.

Cincinnati, July 10th, 1878.

Reply to A. J. Davis, Dr. Fahnestock, and Mr. Poole.

BY J. B. NEWBROUGH, M. D.

I have been urged by some of my friends to reply to all of the above-named gentlemen, in reference to embodied intelligences dislodging the spirit of a person in the mortal form, and also to have some of the controls through me write on the subject. The latter may be done at some future time. In the first place I am very much reminded of the "knee joint" explanation of spirit knockings. It would not stay in the knee joints, and therefore the learned doctors made their experiments for nothing. So do I class the remarks of all the above learned gentlemen on the subject of spirit control; but I am very unfair to argue with them.

I am acquainted with both sides of this question. I have practiced mesmerism and the staturvolio condition, otherwise inspiration or superior condition, on others and on myself for nearly a quarter of a century. I am also subject to trance, and control by disembodied spirits. Now, as I understand the subject, these are two entirely different states, nor is there any connection between them. I can detect them in my own self very easily, and without any doubt know just as well as did Saint Paul, when I write or speak of my self-control, or of the spirit control. And in the writings of others I think I can decipher just which condition the utterances come from. (I write of myself because I do not know anybody else who sits so systematically for development so early in the morning.) I have no doubt but that most, if not all, of A. J. Davis' works were written, as he implies, by his own spirit, while in the superior condition. I suppose from his remarks that he does "not believe that any disembodied spirit has power to displace the spirit of a person in mortal form," which is true so far as he is concerned. I have no doubt also that many of the inspirational speakers are merely in the "superior state," or as some might say, in the staturvolio condition. I have been subject to that condition, occasionally, for nearly fifty years, but only for a few years have I been subject to spirit trance or control. I declare them to be two totally different conditions. The former has little to do with Spiritualism proper. Persons in the staturvolio or magnetic state speak and write voluminously, like Mr. Davis, Swedenborg, and Mrs. Emma Hardinge-Britten. Rhymes and impromptu poetry belong to this state. The songs of King David and the pointed writings of St. Paul belong to the spirit control condition.

Facts to me have been as follows:—In the magnetic state I can see at a distance; see without eyes, and hear without ears, and prophesy some; but all of these refer to this world only. Under spirit control, either conscious or unconscious, I do and say and write of spiritual things and of subjects no mortal knows anything about till after he has examined the same. This is the difference I would try to make: The magnetic or superior or staturvolio condition deals with things previously known or within the province of digestion in the mind, while the trance or spirit control rises from above this state, and looks down to it, dealing with the spiritual side of all things. The magnetic trance is the spirit of a mortal looking outward; the spirit control is the disembodied spirit looking from the Spirit-world down to the mortal. These spirits that displace my spirit have power to crystallize out of me and stand beside me so I can see them; after I awake, sufficiently plain to paint their portraits. But when I am painting, if I lack in capacity other spirits control my hand to help me. In the case of a little girl of my acquaintance, while in her natural sleep she will talk under spirit control. And if we sit passively, a little distance from her, the spirit will partially materialize out of her, and stand by the bedside, like a cloud in the figure of a person. In another child I am acquainted with, three years old, men and women spirits speak on subjects that no such child can know, and they all speak in the first person, giving their own names. After they leave the child they rap about the room. Neither of these children know anything of their own mediumship, nor anything of Mesmerism.

For more than twenty years I traveled all over this country searching this subject, and I found any amount of evidence of spirit controls displacing the spirit of mortals, and I saw such spirits crystallize out of the mediums in good light, and I have talked with them face to face. If none of the above gentlemen have had such experience, then, as I said before, it is very unfair of me to argue with them. I see Spiritualists who do not believe in physical manifestations; and others that do not believe in spirit trance or controls. I pity all such people. And I would say to them, before they write so much, just please stop and examine the subject.

Mr. Poole, who seems to be under the guidance of Davis and Denton, finishes up his tirade against spirit controls with these words:

"As a lover of truth, of progress, and my fellow-men—as a believer for thirty years in the basic facts of Spiritualism so elevating, I again protest against these diabolical incantations."

To which I would ask: Well, what will you do with the facts? You must be familiar with the proofs of spirits crystallizing out of Dr. Monk and other public mediums. If you are not then you should be. To Mr. Davis, who has been so long before the public, I would suggest that he now go and study the subject of Spiritualism. It begins near the place where he has been so long. And to Mr. Fahnestock I would say, your theo-

ries are all true, but you have only got to the A B C's of spirit control. And to any and all such as say that a man's spirit cannot get out of his body and give actual demonstration of its presence elsewhere and then return to its own mortal body, I would say, remember that thirty years ago people said spirits were merely in the knee-joints of the Fox girls. I do not think I am a hallucinationist, or altogether a fool, and yet I have seen a plain and positive demonstration of a spirit being absent from the mortal body, and of its returning to it. But do not understand me to say that when in only the mesmeric state that the spirit leaves the body. But let everybody look more to the facts and they will not differ so much.

Our Young Folks.

CLAIR'S BLUEJAY.

BY EMMETT TUTTLE.

Up a pear tree, on the south side of the house, is a bluejay's nest. For many days the two birds have been very noisy and full of business. Between fighting a large tortoise shell cat, which kept close watch for a chance to do mischief, and feeding the four young birds, they had little time to sing or play. I was glad to see that the feathered folks practiced the advice often given by human beings to each other, "Business first, pleasure afterwards."

The young birds grew fast, and I used to wonder how they all could stay in so small a place as their shallow nest. One morning they awoke very hungry, and while the mother was flying about to get breakfast enough to fill their four big mouths, and they were each scrambling to get all they could, out tumbled one of the clumsy birds. Directly under the nest were two big yellow hens, who owned a brood of chickens in partnership, and they were scratching to get breakfast for their family when the poor little bluejay fell out of his house—right down among them! They thought him a robber after their chickens; so they caught him and gave him a terrible shaking. His cries brought down his mother, who fought bravely for him, but the hens had twisted his wing around his neck, and he was in a shocking plight. He looked as if he would surely die. All this was done instantly while I was trying to reach him.

Clair stood on the steps with tears in her clear blue eyes, and holding out her hands said, "Mamma, give him to me! Poor little thing, it shan't die! It shall live with Clair always! She wants it very much and it shan't die!"

She took its little wing from its unnatural position, and laid it on some soft cloths until it began to revive. Then she gave it some nice bread and milk from a spoon and it soon felt much better, and bade fair to get quite well.

It was not long before it knew her from the rest of the family and would open its mouth to be fed every time she came near.

One day when it was hopping around the kitchen, that sly old tortoise-shell cat, which had given the old bird so much trouble, came stealing into the room and made a spring for little Bluejay. She only hurt its bill with one tooth, for Clair's screams made her think she had better be getting out of mischief. I could not tell which was most frightened, the bird or my little girl; his feathers all stood forward and her golden hair all stood up. She took him in her apron and they sympathized long with each other, finding no language sufficiently strong to express how naughtily that cat had acted.

He is now very well and one of the family. He orders his breakfast about six in the morning, and lanches any time he pleases all day. He drinks from a spoon and is never allowed to be in need of anything long.

I sometimes wish he had not had the misfortune to tumble out of his nest, for then he might have been living in the beautiful trees, free and independent. But since he was unlucky, and cannot do better than live with us in a house, I hope Clair may learn a lesson of faithfulness to duty from him which will make her conduct toward her human friends more tender, faithful, and dutiful during her whole life. It is by fidelity to small responsibilities that we make ourselves able to bear heavy ones.

MORNING OF JULY 30, 1878.

Little Bluejay is dead. Last night as he was sleeping near Clair's bed, a rat got into the room and killed him almost instantly. I heard one little cry, and although the murderer fled and left his victim, he died in my hand, bitten through the throat. We did not call Clair, but in the morning she received the news with moveless face and silent lips, sitting for an hour in the most touchingly mute sorrow I ever beheld. Then she ran to her sister and putting her arms about her neck sobbed and talked of him until we all wept with her. She had lost her first love. He lies buried under the oleander tree, and in her album are some tiny blue and white feathers under which are written these words: "These feathers were once worn by a dear little bluejay, which Clair loved. She hopes to meet him in heaven."

And that is all about his brief life. The lesson of tenderness, faithfulness, love and hope, were left by the bird upon the soul of my darling; and may they never be blotted out!

Berlin Heights, O.

He that speaks against his own reason speaks against his own conscience; and therefore it is certain no man serves God with a good conscience who serves Him against his reason.

The song "Mother, I am Weary," once so popular, was founded on fact. The mother was traveling on the Erie Railroad with her daughter of some six years. The little girl was mild-eyed as an autumnal sky, and as fragile as the hyacinth; her emaciated fingers as delicate and transparent as pearls of Ceylon. Touchingly beautiful was the affection of her heart for the mother, whose solicitude for the daughter's comfort was unceasingly manifested. Looking ever and anon from the car-window, she turned to her mother, saying—"Mother, I am weary; when shall we get home?"

After a time she fell into a gentle slumber and awaking suddenly, a radiant smile overspread her features, she exclaimed, pointing upward—"Mother, there's papa!—home at last!" and expired.

THE REASON—A mother was hugging and kissing a "four year old," when she exclaimed—"Charley, what makes you so sweet?"

Charley thought a moment, and having been taught that he was made out of dust of the ground, replied with a rosy smile—"I think, mother, God must have put a little thug in the dust, don't you?"

It has been truly said that all happy homes must have "two bears—BEAR AND FORBEAR."

BOOK REVIEWS.

THE CHAMPIONS OF THE CHURCH: Their Crimes and Persecutions. By D. M. Bennett, editor of the Truth Seeker, etc. New York: D. M. Bennett, Liberal and Society Publishing House, Belmont Hall, 141 Eighth Street. 1878. 1120 pp. Price, in cloth, \$2.

This long promised work has at length made its appearance. It claims to present more of the shadow side of Christianity, yet fairly gives the glorious example of devotion to duty, of self-sacrifice for the good of others, of kind and noble lives devoted to charity, purity, and loving work, which thickly strewn the pages of religious history. When the fountains of the heart arrested by the breath of religion, the waters may become purified—they may, under certain circumstances be turned to the gall of bitterness, and flow out in a noisome stream blighting every hopeful flower, until the sunny vale becomes a desolation, with no loveable thing, and through the thick vapor no ray of light breaks the grey of night. Ignorant religious men are liable to become monsters—such monsters of human brutality as are described in the pages of this book. The bigot always stands by the side of the loving devotee in religious movements and cannot be separated. From Jesus to Comstock is a long dreary way, traversed by three thousand solid pages.

In this work, the salient points of the various popes and Church dignitaries are referred to, and they are made to appear in anything but an enviable light. While Mr. Bennett may be, and undoubtedly is, true to history as far as what he states as facts, the blunt and disagreeable way in which he puts some of his facts, is calculated to turn sensitive readers away from the perusal of its pages. This seeming asperity would be greatly softened, if on all points he had given his authorities, so that the reader could have verified the statements and extended his researches at pleasure. In this way the value of the book would have been much enhanced, and liberal literature greatly enriched. This must be obvious at a glance. Dogmatism cannot be successfully met by dogmatic assertion; it can more readily be vanquished by an array of unquestioned facts. So in making history, reputable authority should be quoted to fortify all the strong points, and arm the reader with invincible truth.

Together with popes, cardinals and priests, kings and queens, who have championed the Church in various ages, Cortez and Pizarro receive special attention, and the atrocities perpetrated in the name of Christianity upon the defenseless inhabitants of Mexico and Peru, are justly held up for condemnation. Especially prominent and critical are the chapters devoted to the "Persecution of Witches," "Protestant Persecutions," and "Anthony Comstock"; and much of the career of the latter is shown up as a most despicable attempt to inveigle innocent parties, by persistent and imploring entreaty, into some act whereby he could bring them under the ban of the law of 1873, which seems to have been passed for his especial personal benefit, and of which he is the sole interpreter.

There is a mass of valuable information in the volume, but while from the failure to give its authorities, book and page, on every subject referred to, and at every step, it loses much of its point, as a work of reference in confuting dogmatic theology, yet the information given will incite to investigation, and render it comparatively valuable in informing the reader that such facts are in existence. Let all who are trying to solve the problems of theology and civilization, give this work a careful perusal.

Items of Interest—Gems of Wit and Wisdom

LET our lives be like the snowfields when our footsteps leave a mark but no stain.

BESIDES this earth, and besides the race of men, there is an invisible world; spirits watch us, for they are commissioned to—Bronte.

YOU do not believe in Hell? Yes I do. The worst hell is in the mind of one who believes in a roasting hell for others. If a Devil? Yes, and he is the worst devil.—Tuttle.

At the Jewish charity fair in Philadelphia, (instead of raffling for cakes, slippers and smoking caps, they take chances for \$2,000 in Government bonds, a \$600 piano, a \$250 horse, a trip ticket to Paris, and other such useful things.

THE second night after her first husband died, she sat by the open chamber window five hours waiting for the cats to begin fighting in the backyard. She said, "This thing of going to sleep without a quarrel of some kind is so new that I can't stand it! Let me alone till they begin; then I can doze off gently!"

THE belief in another world, in the nearness of that world, and in a channel of communication between the two, is a belief which has existed in all times and places, and among all the nations of the earth. It is one of the primal faiths of man, instinctive and intuitive, and therefore natural to the human race.—Bacon.

THE STORY OF LIFE. After a while, a brain. Will rest from all its toil and pain. After a while, earth's rush will cease, And a wearied heart find sweet release. After a while, a vanished face, An empty-seat, a vacant place. After a while, a man forgot, A crumpled headstone, an unknown spot. Assuring hope! beyond this gloom A soul in endless love will bloom.

THE human frame is something acted upon by a power outside of us, as familiar with that organization as we are ignorant of it.—Agassiz.

A RELIGION in which faith and reason harmonize is essential to the best human development. But a philosophy without faith is destructive; and a theology which declares war between faith and reason with a view to silence and subjugate the latter, tends to warp conscience, and to breed confusion, hypocrisy, tyranny and persecution.—Clark.

Oh, there is a home where the soul can repose, Where joys are not blighted by earth's chilly woes, Where friendship and love have no thoughts to conceal, But freely the depths of their fountain reveal.

A home where the fullness of life will unfold, Whose glories and beauties have never been told; Where hope, ever buoyant with boundless desires, To the infinite fountain forever aspires, (Harlowe.)

Be still, oh soul! Immortal fates with tireless fingers work, And from the tangled threads of time Do weave the garments of eternity. Be still and wait! The loom hath many threads, But the swift shuttle runneth well. A day, a night, and lo! between two hours, the fabric falls; For thou shalt wear the garment of eternity, The shining robe of immortality. (Marion.)

THE two ecclesiastical bodies which are most calculated to breed a religio-political disturbance in this country, are the Papal and Methodist Churches. Each combines the feet of the tiger with the face of the lamb, and each, when excited by opposition, reveals the claws of State religion. They hate each other most heartily because they are so nearly akin in church government, and in constituent elements of membership, and yet so unlike in emotional temperament. One is religious emotion congealed and changed to ritualism, and the other is a Catholic and he makes a good Methodist. Freeze up a Methodist—if you can—and he becomes a good Catholic.—Clark.

A youth signing himself "for" writes us, saying that his girl has positively refused him three several times, and asks if it would be right for him to persevere in his suit, as he loves with his whole soul. In reply, we cannot say it would be wrong, but it certainly would be rather tough on the girl.

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THE authorities of Toledo were going to bring the victim of Altenbaugh, in a rough pine box, but her companions in crime contrived \$25, and purchased the deserted girl a robe and coffin, in order to give her a decent burial. When they searched for a minister, and let it be said in shame, not a minister of Christ in all that city could be found who would perform the last sad rites, and the girl was buried without even a prayer being said. This is probably quite as well for her, but it speaks in unmistakable accents of the hypocrisy of the godly shepherds who pretend to follow the meek and lowly Nazarene, who consorted with publicans and sinners, and whose ardent follower was Magdalene! Magdalene in Toledo, is no worse than Magdalene on the shores of Galilee. The master did not reprove her there, his followers to-day will not be present at her funeral! If the master should come to-day, would he not cry with a voice of bitter scorn; whitened sepulchres, hypocrites who live a lie, whose lives are shams.

A precious religion this which bows on velvet cushions, in costly churches, devoting itself to God, and leaves suffering humanity to darkness and death! In the hereafter, when all are gathered to the angels, the robes of this Magdalene will shine with the purity of snow, compared with the raiment of the bigots who refused her even a prayer. Toledo should be proud of her clergy, yet we ask, What skeletons have they in their closets, that they are compelled to assume such immaculate purity?

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CHICAGO, ILL., JULY 27, 1878.

The Soul in Dream-land.

It has been demonstrated that during the hours of sleep, the mind is swayed by external impressions, and often made to conform therewith to a certain extent; in many instances the results are of the most ludicrous character. The man who, if he left his foot or arm exposed to the cold on going to sleep, invariably dreamed of extending his travels into a very cold country, and suffering intensely from the extreme severity of the climate, presents an example of the mind acting in conformity with an impression made upon the physical organization. When we remember that the external impressions made in the normal state—such as those made on the taste for example, often mislead a person, making him an inveterate drinker of intoxicating liquids, or a habitual user of tobacco, it will not seem strange that the mind, under the influence of external impressions, appears eccentric during the hours of sleep.

Mr. Maury experimented with himself through the aid of friends, while asleep, and when tickled with a feather on the lips and nose, he dreamed that he was subject to a horrible punishment, and when a bottle of eau de cologne was applied to his nose, he very naturally dreamed that he was in a perfumer's shop; but when a burning lucifer-match was applied to his nostrils, he disappointed his attendants by not dreaming of hell, hades or the infernal regions,—but he seemed to be at sea, and it appeared to him that the magazine in the vessel blew up. The young man, who, sound asleep,—was approached by his sweetheart, dreamed very naturally that he was a bee sipping nectar from every flower; but when she placed her mind intently upon him, and made grimaces at his sleeping features, he whispered, "Why treat me so unkindly!"

The dreams resulting from external impressions, oftentimes grotesque in their nature, consist simply of scenes that are as real to a person as the snakes, serpents, poisonous insects and weird creatures, are to one suffering from the effects of delirium tremens. In cases of dreams resulting from external impressions, they are, many times, the result of an association with some dominant idea, perhaps, already existing in the mind. When a drop of water was allowed to fall on the forehead of Mr. Maury while asleep, he dreamed that he was in Italy; that he was suffering from the effects of the extreme warm weather, and that he was partaking of the wine of Orvieto. The water, of course, aroused a thought of the wine, and it being warm, perhaps, at the time, the dream was caused as indicated.

The very fact that man does dream under certain circumstances, though the scenes presented are unreal, mere figments of the brain, destitute of any foundation in fact, suggests the idea that there are dreams that have a solid basis foundation, and which are caused by those who understand the manner of controlling them. During the hours of sleep, the mind, it is believed by many, often actually receives impressions from a supermundane source, some of which are remembered on awakening. There seems to be a method of reaching the mind, the sensorium, or the internal soul-consciousness, through a method entirely different from impressions made upon the physical organization; and that this method is often adopted by spirits, who wish to convey some intelligence to the sleeper. It is claimed that the impression is made direct to the mind, by a spirit coming in rapport with the sleeper, and the spirit's thoughts become the positive controlling influence; in other words, the sleeper is unconsciously psychologized to see just what the spirit wills him to, and the same is regarded as a dream. The impression is made within, instead of without, and the person sleeping may, for instance, feel as if traveling, viewing oriental scenes, ascending mountains, gazing with enraptured vision on a beautiful garden, or performing some wonderful feat, yet all the time his spirit is within the body—it has not been outside of the room; a spirit stands by the side of the bed making mental impressions,

or willing him to see or do certain things, and that moment they become a reality. In this way, it may be, the old man who suddenly died, having previously secreted his will, approached the bedside of his niece, after he had gained sufficient strength in Spirit-life, and placing himself in rapport with her, thought intently of the place where he had secreted the lost document, when lo! she dreamed, and on awakening and examining the place indicated, the will was found.

Nearly all cases of prolonged trance, in which the person seems to survey the Spirit-world—see its crystal springs and rivers, its gardens of flowers, its palatial residences, its magnificent cities and scenery of various kinds, are probably the mere impression of a spirit made upon the sensorium of the trance-sleeper; nevertheless they appeal to him, equally so as if he had actually seen them.

It is thought by many that in the hours of sleep nearly every one is susceptible to spirit control. The dream of Lincoln, wherein the future was accurately depicted, may have been the result of the foresight of the Spirit-world—simply a mental impression made upon his own mind. The murderer may see in his dreams, his victims, by the same law.

A few years ago, a boy by the name of Fitts, living near Candia, N. H., while sound asleep or in a somnambule condition, arose one night, and taking his uncle's ax, went three-fourths of a mile to the house of Mr. Charles Rowe, a place where he never had been, before, effected an entrance through the parlor-window, reaching the room of John S. Emerson, a boy of 14, by passing through a hall-way and then ascending a rear staircase, whom he attempted to murder, cutting his face and body in a most fearful manner; the poor boy did not even dream that he was murdering any one; had no knowledge whatever of what he had done. The act can be accounted for on the hypothesis that he retired to bed at night, with murder as the dominant thought of his mind, resulting from some novel he had read, or picture he had seen, and while in a somnambule condition or sleep, his body responded to that dominant idea, and carried out the same to literal execution.

It seems to be a demonstrated fact that during the hours of sleep, when the whole organization is in a complete negative state, that spirits can place themselves in rapport with the mind, and convey any idea they wish, either literally or symbolically. To Lincoln they presented a boat on a turbulent river; to a poor old colored man toiling on a farm, in Hillsdale county, Michigan, they vividly presented his dear wife and children in a crowd of weeping men and women, and he met them several months after, as he had dreamed, in Chicago, at the time the obsequies over the body of our martyred president were being held. Here was an obscure colored man, who had been a slave, approached repeatedly while asleep by kind guardian angels, who caused him to dream of his family as being among those who were mourning over some great calamity, and whom he met under those circumstances. The experienced observer claims it is easy to distinguish a dream that has been caused by the intercession of loving spirit friends, from those brought into existence through the instrumentality of external expressions. We are acquainted with those who assert that while sleeping they have seen spirits, conversed with them, had the future foretold, and beheld the soul-inspiring scenes of the Summer-land. While oblivious to the external world, the senses apparently locked in profound slumber—it is said the ingress of the spirit to the inner consciousness, is very easily effected, and then the communication is imparted—it may consist of a weird scene of transcendent beauty—of a meandering stream, whose flowing waters produce sounds of unutterable melody—of a magnificent city with palatial buildings and towering domes—of a garden of surpassing loveliness, each flower conveying expressive language a moral maxim—of a crystal lake dotted with verdant islands, and whose waters scintillate like the diamonds,—or the lesson imparted may relate to the present life, its duties, demands and obligations—all that is presented being subjective and intended to convey some important lesson.

Dr. Peebles has just afforded us a most striking example of his forgiving spirit. Our readers will recollect that several weeks ago, we printed what purported to be a likeness of Bro. Peebles, which was in fact any thing but flattering. The "Spiritual Pilgrim" endured the affliction with resignation, and has out of his great charity forgiven us. Those who have never met Bro. Peebles, will be surprised to learn that he is a fine looking, well-proportioned gentleman. The engraving was cut too fine for newspaper work, and as the edition had to be worked at lightning speed to get out of the way of Independence day, there was no time to remedy the trouble.

Last week gave us three days of the hottest weather Chicago has seen in many years. The thermometer did not get as high by six or eight degrees as in some other cities, yet we were not ambitious to out-do in this direction, and are thankful that only forty-four fatal cases of sunstroke occurred. On last Sunday a strong, cold north wind made a light overcoat necessary in riding. We seldom have more than three consecutive days of hot weather, and on the whole this city is the most comfortable place to spend the summer we know of.

MEDIUMS. I.

Letter From Dr. A. B. Severance.

MR. EDITOR:—I have become quite interested lately in the opinions of different parties in regard to mediums, also in your efforts to investigate the claims of different mediums. While I think your intentions are good, I feel to differ with you in the results. I think Mr. Sherman expressed my ideas exactly, in a late number of the JOURNAL. We know so little of the laws governing mediumship that I feel that it is a matter that should be left entirely with the spirits and the mediums, and then unless they can give us manifestations beyond the power of the medium to imitate, they are worth nothing to us. I do not believe much in public circles doing much good in any shape, dark or otherwise; there are but few among the many that seem to have the power to investigate spiritual things or ideas honestly, and I would just as soon demand that all investigators should be honest as that all mediums should, or that every body should first give test conditions to prove their honesty before we enter into any business relations with them. I think a better way to judge of mediumship is to judge of a medium's general character; if they are good, honest persons, and above little tricking, meanness, you will find them more reliable in their mediumship, or in anything else they may do. You will find, in looking over the past, that all mediums for physical manifestations have been publicly exposed, or claimed to be so exposed, and yet with few exceptions they have continued their work with greater success. I think the cause of Spiritualism has been very poorly managed by its friends; the unbelievers have done but very little harm to its advancement, and now it seems to me that its friends (and I mean Spiritualists of long standing as such), if they could pay more attention to the philosophy and rationale of Spiritualism, and less to the phenomenal phases, and stop running after tests, it would be much better for them and the cause in which they seem so much interested. But some seem to think that a proof of spirit communion is the ultima thule of Spiritualism.

Why not let unbelievers alone, and the orthodox churches, and seek to make the grandest men and women of ourselves, and make a practical use of what we consider the best religion in the world, and to prove it as such by living true and noble lives. A. B. SEVERANCE. "Manifestations should be left entirely with the spirits and the mediums." That is precisely the point; it is what we want to do; it is what we will do when we know that we can trust them. But how are we to know this? Are all the mediums strong enough to resist temptation? Are all spirits worthy of confidence? We know there are tricky, dishonest and untrustworthy persons in this world; does death change them? If not, are there not more unreliable persons there than we have here? Although we fully believe in progression, and are firmly settled in the fact that all spirits will ultimately rise out of these low conditions, yet undoubtedly, those who have failed to get out of these conditions while still in the form, will be slow after they have thrown off the form, in gaining a desire in that direction, sufficiently strong to lift them out and carry them above those conditions. Hence for a longer or shorter period they will remain near our earth, possessing desires and dispositions similar to those they had before they went over. They could not be trusted here, while in the body; they cannot be trusted when returning until they have progressed.

If they should understand sufficiently the psychic powers to get control of a medium on a similar plane of morality with themselves, what would be the result of leaving the matter of spirit communion "entirely with the spirits and the mediums?" It does not require prophetic vision to discover the deterioration of truth—the turning of the pure river of spirit communion into the channels of vice, trickery, deception and fraud, for the self-gratification of immoral spirits and mediums, to the shutting out of all that is sacred and holy in Spiritualism. Right here a great danger becomes alarmingly apparent. It has been claimed by different persons that the minds of the sitters could control the medium and "impel" the committal of fraud. If this is possible, how much more possible would it be for a band whose name might be legion, of these unprogressed, earth-bound spirits to seize upon the medium and control all the manifestations in the interest of fraud, even in the presence of the most passive sitters—and the more passive and negative the sitters, the more readily could they accomplish it, if the principle laid down is true.

If it is a fact, as claimed, that those who advertise and give public sances are thus controlled by the sitters in their manifestations, there is but one alternative—cease to give public sances altogether! If this is true, it will be hundreds of years before we can grow to it; and that growth will need be through private, rather than public means.

The doctor says: "Unless they can give us manifestations beyond the power of the medium to imitate they are worth nothing to us."

But here arises another difficulty. How are we to know just what the medium has power to imitate? Can any one but an adept measure the ability of a magician to trick you? What do the people generally know about the practices of legerdemain? And how could they knowingly decide what were or what were not within the power of the medium; providing the medium, like the prestidigitateur, imposed his own conditions?

Our correspondent, however, in this sentence, and part of a sentence, strikes the key-note which, in the main, is correct. He says: "There are but few among the many that seem to have the power to investigate spiritual things;" and again; "I think a better way to judge of mediumship is to judge of a medium's general character."—To "judge" correctly our judgement must be based upon knowledge. A man may for years have borne an excellent character and yet be convicted by positive evidence of crime, in our courts of law. So mediums may have been considered upright and yet may yield to practice duplicity and fraud.

The simple remedy after all for deception, is to place it beyond the power of mediums to deceive. While we would not desire test

conditions that would in any way render the situation of the medium unpleasant, we would, nevertheless, have them of such a character as to preclude all doubts as regards the genuineness of the manifestations.

To some considerable extent the same principles apply equally to mediumship, as a business, as to all other business affairs. Once let mediums be made to understand by the Spiritualists that the blame of their fraudulent acts can not be thrown upon the sitters, and the public, without absolute, convincing proof, that they will be held responsible for what they do, and there will be a more healthy growth in Spiritualism, through which it will not only command the respect and attention of all thinking people but will enlist them in its interest.

Subj. of Ernest J. Witheford at No. 239 West Madison Street.

On last Saturday evening this unfortunate young man hurried himself into the Spirit-world by a pistol shot in the head; lingering until daybreak on Sunday morning his spirit took its flight from its weak earthly tenement. He leaves behind him a young wife, a sister and an aged mother.

Our readers will recognize the name as that of one advertising as a medium and after following that vocation for years with varying fortune was finally exposed at St. Louis in company with "Huntoon." Soon after this he turned exposer himself, giving exhibitions at Milwaukee, Madison and Chicago; but Witheford was not blessed with the assurance and off-hand cheek of a Bishop or Baldwin and his enterprise failed. It is possible that his own conscience may have aided him in leaving the disreputable business, for he was not a bad man at heart. He was, beyond question, a medium for spirit manifestations, and has given hundreds of fine tests that will stand the closest scrutiny; lacking the moral stamina to withstand temptation he fell, and has paid the penalty. Only a few days before the fatal act, we saw him standing in the hall of our office building the picture of despair, and walking up to him we bade him a pleasant good morning; he took the extended hand and with a look of surprise, said he did not suppose we would speak to him. We said, Witheford, we have no personal feeling against you, on the contrary, stand ready to lend you a helping hand in every way possible, provided you are trying to be a true man. We then invited him to our private office and had a pleasant interview with him. He desired us in the future not to couple his name with that of the knave,— "Huntoon," saying that he was trying to cut loose from such company and lead an honorable life. We cheerfully acceded to his request, assuring him that we would put no obstacle in the way of his advancement, but would actively aid him. We then returned him some things that were taken from his person at St. Louis and he left our office with a brighter countenance and more hopeful look by far than when we first accosted him. We hoped he would escape the toils that hedged him about and become a useful citizen and a comfort to his family, but it seems he was too weak to battle longer and succumbed. The following is a copy of a letter found on his person:

CHICAGO, July 20.—On Aug. 24, 1877, D. C. Freeman struck the first blow at me when he stole my gas stock, worth over \$700, by the aid of letters of recommendation from B. P. Hutchinson and Maj. Blodgett, of Chicago, and S. S. Merrill, of Milwaukee. Then A. B. Lathrop, of 229 1/2 Newberry street, struck the second blow when he seduced my sister. Finally the pastor of the Third Presbyterian Church and the Presbyterian ministers struck the last blow, when they turned traitors and betrayed every promise made to me. I relinquished my life of fraud, only to be deceived and run down by them for taking a right step. My blood rests upon the heads of the three men mentioned. "Vengeance is Mine, saith the Lord." ERNEST J. WITHEFORD, M. D.

Friends, farewell.

The poor fellow was encouraged, petted and flattered by the Presbyterian clergy of the city in his attempts to expose Spiritualism; when they found that they had used him as far as answered their purposes, and that the exposure of the tricks practiced was rather a benefit than an injury to Spiritualism, they at once gave him the cold shoulder.

Every Spiritualist will breathe words of charity for poor Witheford's career and intercede with their spirit friends to aid him now that "the silver-cord is loosed and the golden bowl is broken," and he is beyond the help of mortals. Let us not forget his heart-broken family, his poor agonized mother, who coming from a home of comfort and plenty in her native England, finds herself in her old age in a strange land, in poverty, her daughter ruined, her son filling a suicide's grave. Think of his young wife, who marrying the man of her choice, within a few months finds him disgraced in the eyes of the people with whom he had cast his lot, and after a short and ineffectual struggle, rashly sending his spirit to another world, leaving her to go on alone as best she can; how her young heart must ache; what bitter, bitter tears must she shed! What picture can be more distressing? In the name of our readers, we extend to this afflicted family the tender sympathies of Spiritualists, and we know that one and all will gladly do what lies in their power to smooth the rugged path that lies before this bereaved household.

We have been informed that Miss Emily Klasingbury, whom Secretary of the British National Association of Spiritualists, and latterly a convert to the Roman Catholic belief, has after a brief sojourn within the pale of that Church, resumed her hold on Spiritualism again.

The Spirit-body.

In reply to some remarks on this subject, called forth by queries of his own, our enterprising correspondent, J. E. L., remarks, "If ever Spiritualism is to become a science, the spirit body must be studied in a manner similar to that adopted by the physiologists with respect to earthly organism."

We are forcibly reminded, by this observation, of Mrs. Trimmer's famous recipe for cooking a hare. It begins thus, "First catch your hare." It would have been well if, our correspondent, before telling us how to study the spirit body, had admonished us first to catch it.

He thinks it is "the most unmeaning sentence ever printed," to say that the formation of matter is as inexplicable as that of spirit. But at the risk of incurring his powerful sarcasms, we repeat it, as many wise men have done before us; and, perhaps, with added years, he will realize that the sentence is unmeaning only to those who have not fathomed it, simple as it is. Matter, he tells us, "is simply an abstract idea formed by the human mind." But what should an idea be formed by, if not by the human mind? He tells us that to talk about the origin or nature of matter; is "mystic and transcendental bosh." This may seem very choice and forcible rhetoric to "Young America," but we fail to see the argument or the point.

Prof. Tyndall's remark as to seeing in matter "every form and potency of life," is "senseless jargon," according to our critic. That depends on what Tyndall means by matter. If, as our critic tells us in one place, "matter is simply an abstract idea, formed by the human mind, and having no more existence than vice, virtue, life, etc.," pray how does it happen that this matter—this abstract idea—has for its essential—as our critic, in another place, tells us it has—extension? Do we speak of an idea or an abstraction as having extension?

The notion of Boscovich, Faraday, Swedenborg, Leibnitz, Saigey, and other great thinkers,—that matter, in its last analysis, may resolve itself into "centres of force," is ridiculed by our critic as if it were a novel fancy of our own. He handles these great and profound questions, that have taxed the life-long study of Kant, Berkeley and Mill, as if they were as penetrable to his superior intellect, as a sum in simple addition is to the aspiring schoolboy.

But it would seem that our critic has got things badly mixed; for in one place he favors the idea of the unity of all forces and all phenomena; and this is precisely the hypothesis which we submitted, and for entertaining which he thinks we have been "in a hazy state of mind" about matter and force. If he will please to divest his own ideas of their contradictions, we may the more clearly recognize the nebulousity he charges on us.

Since when has it been a finality of science that our "physical framework" has "its starting point in the ovum"? Is science quite sure that there is nothing antecedent to the ovum? Those who talk so glibly of what science demands, should be sure they are following their own text.

An Illinois Convention of Spiritualists.

EDITOR JOURNAL:—Why is it that the Spiritualists of Illinois cannot have a camp-meeting and convention? Will you please call attention to this matter? Let us hold a convention the last of August; let the Spiritualists of Illinois respond, and if sufficient interest is manifested, let us have a convention of all the Spiritualists at Chicago. There is work to do, and Chicago is the place in which to commence it. Therefore, all who are willing to support a convention, say so at once. I and mine are for a convention. What says the JOURNAL? E. V. WILSON, Lombard, Ill.

The JOURNAL is most heartily in favor of all gatherings, the object of which is to advance the cause of Spiritualism. There is no reason why a good convention cannot be held in August or September, in this city. It only needs the active efforts of those who can spare the time, and have the ability, and experience necessary in such matters to insure success. We hope Brother Wilson's suggestion will receive early attention. We cannot take any active part personally in the enterprise, but will gladly lend the columns of the JOURNAL to this movement, or any other which will legitimately further the cause. Let us have a convention purely in the interest of Spiritualism, with no side issues to mar the harmony or distract attention from the prime object of the meeting.

There are grave questions on issues vital to Spiritualism, that cannot be ignored, or "laid" by incantations. They must be met bravely, calmly, and discussed thoroughly, both through the press and in conference and convention. Spiritualism cannot stand still; it must advance or recede.

A spirit calling himself "Mystery," and whom Dr. Samuel Watson regards as one of the wisest, best and most far-seeing spirits he ever knew, sends us the following words of cheer:

"Col. Bundy is influenced by a power unknown to him, but he will never have to desert his position; it will be strengthened by the angel world. His friends and the friends of true Spiritualism are rallying around him." Brother Watson adds: "Go on in the good work, Col. Bundy; God and angels are helping you."

Such encouragement ought to make the weakest man strong.

The Manhattan Enterprise, Kansas, says: A. M. Burns, Esq., spoke for four hours on "Spiritualism," at the school-house on Burns Creek, on the night of May 25th. The audience is said to have paid close attention throughout.



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIOUS PHILOSOPHY.

Instruments.

BY "YURA."

We are but instruments upon whose chords The unseemly rhythm of the all-soul life, Moves with a vibrant touch, and thus affords The music of delight or discord's strife.

'Tis not the moving power that strikes amiss, But 'tis the eye untuned that harshly jars, Thus when a note is struck in that or this, Harmonious makes or inharmonious mars. A sweet-toned instrument oft rudely torn, Will not express the master spirit's power, But wails instead a melody forlorn, In sadness or despite to vex the hour.

The human spirit in its frame of clay, Touched by the many hands of hope and fear, Cannot retain its tone, and perfectly Give back the God-thought to the list'ning ear.

But that unceasing patience nature's twin, Still mends the broken chord and tunes the reed, Still weaves the sweetest harmonies within, And kindly gives to discord little heed.

But something to the human mind is due With reason thrown upon its regal seat, It should bear sway o'er sense, and passion, too, And by its rule the balance keep complete.

Thus educated by the touch of pain The dear-bought lessons of the present hour, These for the purposes of earthly pleasure, Should teach us wisdom's elevating power; Should make the vibrant chords respond anew To higher symphonies and grander tone, Akin to that blest music sweet and true, That swells the notes of heaven's harp alone.

Dark Seances.

The advantages and disadvantages of circles held in the dark, are a constant and interesting theme of discussion. For the purpose of obtaining the general feeling of Spiritualists concerning this subject, we have addressed letters to many who have had large experience, or have given the matter close study, or are representative people, whose opinions are entitled to consideration, and we shall print the answers, and finally classify the result so that it will be of value to those interested. The question put is as follows: In your opinion what is the effect of dark seances (1) in so far as they bear upon the scientific exposition of spirit phenomena; (2) in so far as they effect the morale of Spiritualism?

ANSWER BY T. B. CLARKE.

To tell you the truth, I am badly mixed on the proposition, and I do not wish to give an opinion. I prefer to see the messages you will get, and learn. I belong to the Davy Crockett school—"Be sure you are right and then go ahead." Just now I am "damned" I know. I have had a medium and three dark seances at my house lately. We had wondrous; we thought it all right, and then we didn't. People asked me many questions; asked me as authority. To say "yes" might be to endorse a fraud; to say "no" might be to offend. I said, "Hold on, friends, we will see in the 'sweet by and by.' You know I never take back tracks or turn my back on the enemy."

Well, last night we went to test this thought-to-be fraud, and as old Jackson said, "By the Eternal she made us see stars." I wrote three ballots and closely folded them. She read them readily. "One of our party then burned the ballots; the ashes were put upon a clean, white piece of paper. She then rubbed the ashes all about the paper, blackening and soiling it badly—but out of the ashes came the name as though written with a quill pen—"Tomkins," a fac simile of his signature; also another name from the other ballot—"Felton," fac simile. This was done to members of our party—six—upon paper taken from their pocket. One came: "Dear brother, I am here and always glad to meet you," then giving the name. This did not come out plainly, but upon putting on more burnt paper, it came out distinctly. This is all done in the light. Then came a dark seance; bell-ringing, drum beating, horn-talking and slapping with hands (we holding the medium then), spirit lights, the little table was thrown out of the circle, and then brought over our heads and carried around; the drum was lifted to the ceiling, and what? By one of our company was not satisfied. We got home at one o'clock. So goes the battle. When the manifestations occurred at my residence four years ago, Dr. Ellis and Dr. Poor, to whom I was explaining each manifestation, asked, "What is your opinion, Mr. C.?" My reply was that I had none. "Why," said Dr. E., "I see intelligence in each manifestation, and you must have formed an opinion of some kind." I called the doctor's attention to the fact that a 40 pound trunk passed through a door without revolving, and passed over forty feet without revolving by the evidence of four who saw it in parts of its course or travel. I knew it happened, and yet I didn't believe it. I didn't know, and yet I will swear that I know it did. Now, if that is not Irish, you can import a raw Paddy to tell the story. I am going to sit with this new medium by day light, have paper marked, etc.; and am going to bed. When I do, I will speak out in meeting.

ANSWER BY EMMA F. JAY BULLENE.

In response to your circular I would reply that in my opinion, little intrinsic value can be attached to "dark seances" as a means of proving the existence of spirit power in producing religious phenomena. Personally, I have always been averse to dark circles, for two reasons. First, that manifestations produced in the absence of light, could offer no incontrovertible proof of spiritual agency to skeptical minds; even though mediums should submit to test conditions; for it would be impossible to tell what conditions in deception might be present under the guise of "dark seances." Secondly, sensitive minds invariably shrink from close contact with strangers in promiscuous assembly; hence, people under the naturally depressing influence of darkness, could not be in the best condition for the exercise of keen perception, and exact comparison of strange and startling occurrences.

The mixed emotions of fear and suspicion of fraud, would not foster intellectual accuracy or sound judgment. Indeed, dark circles seem absolutely opposed to that pure moral and spiritual life-giving power which dispels mental gloom, as the sunlight transforms night into day. Certain it is that these unfortunate requirements for various phenomena give occasion for those who would deny the spiritual movement to accuse us of wearing, at least, the badge of evil doers. True, I have but slight experience—as I seldom seek admission to dark seances—and I remember but a single instance where the manifestations were so wonderful as to preclude the possibility of deception to my mind. And yet, even there, I can not say that a real skeptic might not have fancied the whole seance the work of some clever juggler, as no tests were imposed.

Possibly some subtle principles of spiritual chemistry may require subdued light, but I am fully persuaded that if mediums who are blessed with those wonderful gifts, would seek to develop them in a given degree of light, they would enable spirits to advance in the perfection of their work, and we should soon be free from the disgraceful frauds which are now perpetrated in the name of a spiritualism.

ANSWER BY DR. WOODRICH.

(1) The public dark circle or seance, as usually conducted, will scarcely attract any one for the purpose of scientific investigation, for the reason that there he is deprived of the free use of his principal sense, that of sight, thus allowing of unlimited opportunities for deception, both on the part of the medium and of the sitters in the circle. We may desire to perpetrate what they consider a harmless joke; and there being no such thing as absolute test conditions at these circles, the phenomena there occurring may not be entirely of a spiritual origin.

However much consolation and satisfactory tests the habits of these circles may receive, the conditions there found are unreliable for scientific investigation, but I do not wish to be understood as saying that investigation in the dark is valueless, for reliable test conditions being applied, the phenomena then occurring will demonstrate positively a superhuman agency, and will have a scientific value.

(2) The majority, at least, of the phenomena occurring at the dark seances cannot reasonably be doubted as being genuine spirit phenomena, particularly if the medium will go to the house of his own room where several friends of the medium will always be present, and may be confederates. The same can not, however, be said of the so-called light seance or cabinet seance, where, in spite of the existence of apparently perfect test conditions the phenomena are frequently entirely fraudulent, as the exposition of several mediums of late will attest. I believe that the dark seances have injured the moral and spiritualism as much as the cabinet seances have.

Chicago, Ill.

ANSWER BY F. C. HULL.

In response to your letter of inquiry, asking my opinion of dark circles, I desire to say, that previous to the past eight years, I had a very large experience, having sat some hundreds of times, both in private and public seances and with all the most noted mediums of that time. I could relate to you some very remarkable test manifestations which seem to me to establish their claim to scientific merit. I have unfortunately come in contact with so much of fraud during the last six years, and but for my earlier experience, and some of the exceptions these latter years, I should be quite discouraged, and almost ready to say good-bye to Spiritualism.

An Important Crisis in Spiritual Development.

Mediums are often the cause of conflicting statements being made by spirits. It is natural that one medium should sympathize with another, and while the feeling of sympathy controls, the medium is in a condition of mind to be operated upon by the spirits surrounding the one who is the object of that sympathy and care. They may not have informed themselves of the truth in all its bearings, but from a brotherly or sisterly feeling, rush to the rescue of the one they supposed to be wronged. Such was the case, a few days ago, in one of our western cities. Legitimate demands had been made upon mediums living there to prove the genuineness of their mediumship by consenting to hold a series of seances for spiritual materializations under conditions that would forever silence the tongue of calumny. Had there been an honest desire to benefit the cause they profess to serve, there would have been no hesitancy in according to the desire expressed, so long as both parties were in search of more light and a better understanding of the laws pertaining to spirit materialization.

The fact that the request was not accorded to, opened the doors to skepticism, whether just or not, and frequently both are indulged in. There is no known law, to my knowledge, in spirit life that will deter deceitful spirits from practicing deceptions when opportunities offer. Such were their lives in the mortal, and it would be too much of an imaginative theory to suppose that the fact of their being no longer clothed upon by material, that all desires for former practices have passed away. This class of spirits are found in innumerable hosts around physical mediums where there is an attractive element.

There is a feeling of distrust in reference to the channels through which the phenomenon is produced, owing to a great measure to the conduct of mediums. It is not always that inharmonious conditions rest alone with investigators. Mediums, by their love for notoriety and worldly aggrandizement, and being disappointed often in both, attract to themselves influences which propose to change the regular order of proceeding for something new and more startling. Hence, not infrequently they will use the mediums to personate the spirits of friends who come to these circles for the purpose of recognition by their other friends. Such has been done, and its effect upon the cause has been detrimental to the same. To avoid all deceptive practices, every medium should be willing to submit to fraud-proof conditions. It is not necessary that the medium be tortured or placed in uncomfortable positions. There are various ways in which this matter may be fully and satisfactorily arranged, which would bring honor to mediums and the cause they pretend to serve.—J. H. Reynolds, a Spirit, in the Olive Branch.

Report of Spiritual Meetings.

I have waited this long in sending the report of our last meeting, in order that I might announce to those interested the time and place of holding our next quarterly meeting; and the speaker selected for the occasion. The meeting was called to order by the Secretary, and J. H. Whitford chosen to preside until the arrival of President Brown. The necessary committees were appointed and got matters into working order. Friday evening Prof. Eccles (the only speaker) took up the subject of "Mediumship." The manner in which he handled the mediums made some of the hearers wince and outsiders were especially pleased saying they guessed the Omro Spiritualists would get enough of Eccles this time. They were intently watching him, expecting, no doubt, to see him denounce the whole thing as humbuggery; but they were sadly mistaken; the stirring-up he gave us on that all-important subject—"The true and the false in Spiritualism," will no doubt cause every one that heard him to look closer and examine more carefully any manifestations they may hereafter see. The number in attendance from a distance was unusually large, the interest increasing till the close, Sunday evening. Prof. Eccles, by his bold and fearless manner, deserves and will command the respect and admiration of persons of thought and culture of whatever belief. Prof. Lockwood, of Ripon, as usual, interspersed the meeting with his finely executed and soul-inspiring instrumental music, while J. B. Timadage, a fine inspirational singer, added largely to the interest of the meeting with his sweet singing.

Friends of Liberalism in Wisconsin, you that have not heard Prof. Eccles, avail yourselves of the opportunity, by attending the next quarterly meeting in Omro, on the 6th, 7th and 8th of next September. We are also in hopes to secure the poet and singer, James G. Clark, for the occasion. S. M. Brown, President, Dr. J. C. Phillip, Secretary Northern Wisconsin Spiritual Conference. Omro, Wis.

A Letter of Consolation to a Bereaved Friend.

MY DEAR FRIEND, DR. A. P. PHILLIPS:—Your letter bearing the sad news of the departure of your dear Jennie came, and gladly would I take you by the hand and pour into your aching heart my tenderest and warmest sympathies. I know your affectional nature, and I know how entirely has love taken possession of your soul, and what a gloom will settle upon that sweet home of yours. We feel the sweets of home and welcome the impress of inanimate objects, doors, paintings, colors, landscape, yet it is soul that wakes the sweet chords of the soul, and moves its waves of harmony on and on, until they shall beat upon the shores of a celestial sea. Words are weak as not being strong enough to lift the curtain and pour light into the darkened chambers of your desolate heart. Your Jennie is happy; she is well; I feel it in the core of my heart. Could you place your ear to the portal of the sweet heaven, Jennie would say to you in accents of celestial tone, "My dear father, weep not for me; I now enjoy the beauties and glories of the better life, reserved for all the pure in heart."

"There is no death; the stars go down to rise upon a fairer shore." You will find the tomb of Jennie desolate. She has risen. There is no memory there a lifeless form around which your memory will always cling. Sweetly, oh! how sweetly—

"At last the rootlets of the tree Shall pierce the prisoned dust they seize, And bear the treasured dust they seize In leaves and blossoms to the skies; So did the soul that warmed it rise."

"From the kindred hearts that loved her Like a sunbeam she has flown; You will miss her gentle footsteps, You will miss her pleasant tone, And the home that was so happy Will be desolate and alone."

Death is the mightier second birth, The unweaving of the soul, 'Tis freedom from the charms of earth, The pilgrims heavenly goal." Accept our tenderest sympathies again and again, while I remain fraternally yours, WORTHY PUTNAM.

An Interesting Seance.

Let me give you one of my former experiences, a private seance that has never been reported. You may remember the active part I took in the third National Convention, which was held in Providence, R. I., in 1866. I was extremely busy in attendance on the guests, when on one of the days, Mrs. Sprague, mother of Senator Sprague, came up to me, asking if Mrs. Annie Lord Chamberlain to give a seance at her house that evening, as she had some guests whom she desired to witness the phenomena. Mrs. C. engaged to go, if I would accompany her, and Mrs. Sprague would furnish musical instruments, as Mrs. C. had none of her own in town.

Mrs. Sprague collected together a guitar, violin, harmonium, some small bells, etc. When we arrived at Mrs. Sprague's house, we found three guests, one of the number being Chief Justice S. P. Chase, another Col. V. of Providence, and a lady whose name I do not remember. Our circle was composed of six persons—Mrs. Sprague, her three visitors, Mrs. Chamberlain and myself. I need not go into detail of arrangement of circles, as you must be familiar with that medium's manner of holding seances; I will just briefly say, I sat next the medium on one side, Mrs. Sprague on the other; Mr. Chase next to Mrs. Sprague, Col. V. next myself, and the lady visitor between the two gentlemen. Both of my hands rested on the small table around which we sat; Col. V.'s hand next, covering mine, Mrs. Sprague's hands arranged as mine, and Mr. Chase's hands covering hers; each one of the medium's hands resting on each pile of the lady, who then sat opposite the medium. You will see none of us had free hands, and could not liberate them without the knowledge of our next neighbor. A variety of manifestations took place, only two of which I shall mention. While the guitar was being floated about above our heads, and being played upon most sweetly at the same time, we kept hearing what sounded like some one being struck with a stick, quite a hard blow or some slight rattle. Now, if there was not an intelligent power outside at work, what was it for none of us had free hands, and could not liberate them without the knowledge of our next neighbor. A variety of manifestations took place, only two of which I shall mention. While the guitar was being floated about above our heads, and being played upon most sweetly at the same time, we kept hearing what sounded like some one being struck with a stick, quite a hard blow or some slight rattle. 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or from island to continent, and from shore to shore; and writes them ineffably upon the granite piles of nature.

them to the necessity of strict disciplining of their powers, and a cultivation in the right direction; and the Spiritualists generally should refuse them all countenance and support until through self-examination and earnestness of applied purpose they give evidence of a determination to rise out of their unreliable condition.

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

NUMBER THIRTEEN.

[The thinkers and seers of all the ages have been laid under contribution in this Series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled. These articles are prepared by a competent scholar, whose wide research and great attainments well fit him for the task, and entitle his labors to the highest consideration. It is to be understood that in publishing what appears under the above head, we do not thereby necessarily endorse it all.—Ed. JOURNAL.]

DISCOURSE.

Spiritualism is a faith as old and as universal as humanity. It has been held by the greatest and wisest of mankind; by all nations, rude or civilized. It is an element in every system of religious faith—an element without which no earnest religion could exist.

But it may be asked, if Spiritualism has existed in the world so long, why has it not borne fruits such as you say are natural to its soil? We do not have to go far for a reply. In the first place Spiritualism has been overriden by a false, domineering theology, creating in men's minds a demonophobia, or dread of departed spirits, fatal to all intelligent, harmonious intercourse between the seen and the unseen world.

Just at the time when physical science, with its blunders on, began to assume a more confident tone of utter skepticism in regard to a future state,—up started, from the most lowly and trivial beginnings, as it would seem, this inconvenient Marplot—this Modern Spiritualism, with its odd and even ludicrous phenomena, its rappings, rattlings, independent movements, writings, voices, hands, and finally full form manifestations, suddenly appearing, and as suddenly vanishing,—yet palpable to touch and to sight while they lasted. It would seem, as if Providence were not going to leave the great fact of immortality altogether to the mercy of the savants and the "highly educated few."

And so, in our day, when Sadduceism (unbelief in immortality) most abounds, evidences of spiritual faculties in man, and of a spiritual world in communication with our own, have been poured upon the world with a profusion wholly unparalleled in human history.

And the human mind was ripe for them. No warning by any priest—no prohibition by any official bigot—could arrest the investigation started by those unaccountable raps that began at the little village of Hydesville, New York, in the year 1848.

Such phenomena had taken place often before in families like that of Wesley, in the 18th century; nay, long before that in witchcraft times, and before that as far back as human history extends. But they now took place at a place and in a country where men and women were not afraid to find out what it all meant; where there were no police to interdict, and no priest to curse. And so the thing went on till at length we have satisfied ourselves that they were departed spirits that were knocking and striving to get a friendly recognition.

One grand result has been the discovery that nature's laws are operative beyond the grave, precisely as on this side of it; and that the current theology is on some points mischievously untrue. Spiritualism enables us to pronounce, on the authority of scientific reasons, that the nobler attainments of that higher life are only got through spiritual culture, growth and expansion, precisely as a noble manhood is unfolded here on earth; and that, in the words of Spinoza, happiness is not the reward of virtue, but virtue itself.

From the law of moral obligation there is no escape; for it is founded in the divine constitution of man. Belief in God and immortality will lend new and grand incentives to our moral nature; but let us rejoice that the Divinity is so implicated in the heart of things,—that the life of God is so immanent and universal,—that the moral sentiment is not at the mercy of the mind's speculations; that it does not even depend wholly on any theory of God, or any knowledge of immortality,—that there may be unbelievers who are yet noble and virtuous, moral and upright. For even could man divest himself of these great convictions, he could not blind himself to the necessity of living a life of active goodness; for this necessity is inherent in the very constitution of his nature. Admit the two great instincts of reproduction and self-preservation, into which all primary instincts may be resolved, together with the social tendency,—and the moral law, which is the law of liberty, is sure to follow.

We present our facts; we ask for them your attention; we do not presume to dogmatize. What we give you in regard to the laws of man's nature, here and hereafter, is deduced from demonstrable facts. The existence of God is assumed as a postulate of our reason; of the necessity that reason is under to go back to an uncaused cause. But our immortality is exhibited in facts, accessible and demonstrable.

It is the misery of dogmatism to wish to teach what only life can do. No argumentative teaching, not even the highest, changes the mind of man. Only life, reflection, the presentation and experience of facts—facts proved in ourselves, and in others—this alone converts the mind.

Let each man, therefore, do his own thinking. All that the teacher or the preacher can do is to offer the materials for thought. A fact is a divine disclosure. Let no arrogant pretender to science shame you out of an interest in facts, and a reverence for their meaning;—even though they be facts proving that man has a spiritual nature, and that death is not the end of him.

But when you have got your facts, remember this: We do not really know a truth, till we feel it and practice it. Having found that you have an immortal soul, show it by conducting yourself accordingly; by letting the world see that the august conviction bears worthy fruits, and thus pointing out to others the way, the truth, and the life. Having attained to the conviction that God is,—conduct yourself as if the first great requirement were to do his will;—in other words to do what is absolutely best for your own immortal welfare.

RECITATION.

Peace be to this sacred dwelling, Peace to every soul therein; Peace, of heavenly joy foretelling, Peace, the fruit of conquered sin. Peace, that speaks the bounteous Giver, Peace to worldly minds unknown, Peace divine that flows forever From its source, the Lord alone! Come, O, God of consolation! Come and give our souls to prove All the peace of thy salvation, All the joy that springs from love.

Holy Spirit, Love Divine! Let thy light within me shine; Breathe thyself into my breast, Earnest of immortal rest. Let me never from thee stray, Keep me in the narrow way; Keep me thine, forever thine; Let thy joy and peace be mine.

ADDRESS.

Our Lord and our God, though clouds and darkness hide from us thy purpose—though the processes of nature may often seem to us cruel and unlovely—let us learn that thou art God, and that righteousness and judgment are the habitation of thy throne. All-searchable Spirit! in the daylight of thy constant mercy, we scarcely lift our eyes to the infinite heaven whence it flows. Now screen us with thy hand, that we may not wait for the night of sorrow, but here, under the shade of holy thought, may learn in what a world we live.

Thou art the universal reason; unchangeable, necessary. Let some faint ray of that unapproachable light illumine our minds; save us from the illusions of sense; from misleading passions; from a contemptible self-esteem. Let no pride or self-seeking, no covetousness or revenge, no impure purpose or unholy desire, profane our souls, or corrupt any of our words and actions. Let thy own commissioned angels be very near to us to shed through our spirits all good influences, and to save us from all evil attacks. Be with us in life; be with us in death; and may we look cheerfully forward to the great change thy providence hath appointed. Amen.

Light of life, seraphic fire! Love divine, thyself impart; Every languid soul inspire, Enter every drooping heart. Come in this accepted hour, Bring thy heavenly kingdom in; Fill us with transforming power, Cleanse the soul from every sin.

INVOCATION.

Help us, O Infinite Spirit, to estimate at their proper worth the sanctities and the privileges of life, present and future. Help us with a cheerful resolve to pursue the straight path of duty and of right. Save us from error. Save us from sin. To thee be the love and the glory. Amen.

The Relative Position of the Sexes.

BY NORMAN LEANDER.

For the first time in the history of nations, the Declaration of American Independence, recognized the essential principles of all true government, that "all men are created equal" and that "governments instituted among men derive their just powers from the consent of the governed."

The framers of that world renowned document, contented themselves with stating the proper basis upon which to build the political compact, very wisely leaving the mechanical construction to unite the wishes and necessities of the people.

A republican form of government of course followed the adoption of these "self-evident truths," and the time is past, when it may be considered an experiment. It remains now for the people to introduce such changes, from time to time, as they may deem expedient, and we have no hesitation in saying that there is room for improvement, without interfering with the general features.

Perfect equality is the natural condition of all when the proposition is intended to have but a political significance, for to say that all are created equal, physically, mentally, morally and socially, would be an absurdity.

To exercise the rights of citizenship, implies capacity, proper age and the possession of a sufficient amount of intelligence to form a reasonably correct judgment. With these all the benefits flowing from an application of the principles contained in the Declaration of Independence, should be enjoyed by the different classes irrespective of race, color or sect, leaving the social features to be regulated by laws applicable to themselves. These are under the control of natural laws, and may be regarded more as propensities than otherwise.

The idea of social equality has often been the cause of much mischief, for it has placed persons in positions which they were wholly unfit to occupy. How far shall women participate in the affairs of government, is one of the most important topics at present claiming the attention of statesmen in all enlightened communities.

In the earlier ages of the world polygamy generally prevailed. Men being mainly upon the animal plane, by the exercise of a strong and positive will, held women in subjection, not only to his base passions, but compelled her to perform menial labor; and such is the case now among barbarous and semi-civilized nations.

This brutal feature of man's nature demonstrates the crude idea that "might makes right." As civilization and refinement have taken the place of savagism the condition of woman has gradually and steadily improved. Monogamist marriage is the true basis of social life and just in proportion to its recognition, the condemnation of promiscuity and woman permitted to take her

place side by side with man, the human race has been elevated.

The efforts recently made to institute in this country the old patriarchal custom of polygamy have practically failed—the moral sense of the people revolted against it as a crime not to be tolerated. It is true that the common and statutory law still permits great inequality in a legal point of view between the sexes, and it may be safely said that the social system is degraded by retaining these relics of the dark ages. Social life will only reach its proper standard, politically, when each individual will be permitted to fill any station for which he or she may be qualified.

The education and promotion of women must necessarily result in an improvement of the race, and its elevation to higher and better conditions. She will not interfere with the natural rights of man in any way by being placed in a position where she is capable of fulfilling assigned duties, and for which she possesses capacity; on the contrary, nothing will tend so much to promote the general welfare than the establishment of universal political equality. Natural law demands that women shall have all the privileges possessed by men so far as their mental faculties and physical abilities will permit. Abstractly, their respective rights depend upon their endowments.

In the great social compact there are rights common to all and rights peculiar to each sex; with these no laws, common or statutory, should interfere. Women ought not to overlook the important fact that they wield now a potent influence, and that men extend to them, by courtesy, privileges that could never be enforced by law.

Were the prominent advocates of women's rights a little more limited in their demands, perhaps the men would not be so unwilling to accede to their wishes. The extreme to which their ideas of equality run are so far beyond common sense in many respects that men shrink from disturbing the present legal status. The "reforms" demanded are too radical and extensive. Great political and social changes like these require time for their accomplishment. It is only by slow, gradual education and development that the public mind can be made familiar with new measures and important changes in political affairs.

Justice demands, however, that as speedily as possible all avenue to position of honor, profit and trust now closed, should be open to women. She should be educated to the further extent of her mental capacity. The sexes should receive equal compensation for a similar kind and amount of labor. In this there should be perfect equality; under all circumstances there ought to be a fair and just reward for services rendered, regardless of sex.

If the elective franchise was extended to woman there is no doubt she would exercise it with as much judgment and more moral honesty than men.

While we claim for her perfect equality in all things not inconsistent with the laws of her nature, we would not like to see her attempt to discharge military duty, although one hundred and fifty pounds of female flesh might resist the force of a common ball, quite as much as the same number of pounds of the other sex. Military tactics and the duty of camp-life would be wholly inconsistent with her organization.

We would not like to see her wear the uniform of the police, or don the cap or water-proof of a fireman. We would not like to see the mother of five or six children compelled to sit in the jury-box, for although her judgment would probably be as clear and comprehensive as man's, her natural social position demands her presence with her family in the discharge of maternal duties.

However quick her perceptions and innate love of justice, we would not like to see her on the judicial bench, her impulsive nature and lack of powers for inductive reasoning render her wholly unfit for such a position.

In the medical profession and on the rostrum, she is already prominent. In short, we would open the doors for her admission to all professions, trades, and occupations, for which she has taste or talent and to all positions of honor and profit, and when she discharges incumbent duties, with the same abilities as the other sex the compensation should be equal.

When women have extended to them these equitable rights and enjoy the privileges to which they would naturally lead, it will doubtless have a beneficial influence and salutary effect upon the social, moral and political relations of life.

The history of the world is but a narrative of the rise and fall of governments, the elevation of individuals to power and their overthrow. No elixir has yet been found that will materially prolong the existence of a political compact.

Whether admitting the influence of women into the management and control of the affairs of a nation would prove beneficial, is a question well worthy the serious consideration of statesmen. It is only this government that can afford to try the experiment; none but a republican can take the risk of making such a radical change.

The strength of governments, their permanency, their capacity for duration depends, to a great extent, not only upon the dissemination of knowledge, but the introduction of some elements, some grand scheme by which there will be a full recognition of individual rights—perfect equality—exact and impartial justice in the administration of the laws, and in the social relations, tolerance of nothing but virtue and high-toned moral integrity.

To the Mediums and Seers of Spiritualism.

My dear brothers and sisters, our good names are in danger. Our cause and calling are under a cloud. The storm signals are out, and we are warned to "stand firm under," or prove ourselves what we claim to be. What shall do? Sink and be silent for ever or heed the challenge?

Bros. Bastian and Taylor are not warranted in remaining silent. There are mutterings deep and bitter all over the country. Men and women, good and true, tell us that they have been imposed upon by these mediums. There is evidence that the Hale photograph is a fraud. If so, the parties perpetrating this fraud, ought and should be exposed and be compelled to take a back seat.

Our good sister, Maud Lord, now Mrs. Maud Lord Mitchell, has stained her fair reputation by her late escapade of pretended abduction. This fraud should not go unrebuked. Her friends here were alarmed; the press was imposed upon. The Young Men's Christian Association have been suspected of foul play in her case. Many of our sympathetic mediums have lost cast by seeing Maud Lord Mitchell as a spirit and in one or two cases, she has been materialized and identified. If Mitchell was a party to this imposition, then let him with her bear the stigma and forever remain beyond the great waters.

The Pickering's are up to their chins in the mud of frauds. The Holmeses, Blissies, Eddys, indeed all of our materializing mediums are under a cloud. We now call upon these mediums to come up out of the darkness they have fallen into and prove themselves true. On the other hand our seers and speakers are true to their calling and the work goes bravely on. I for one am ready for the trial. Let us be true.

E. V. WILSON.

The Pontiac Sentinel comes to our table regularly. It is published by Fred L. Alles, Esq., formerly of this city, who was in days gone by, a protege of the late I. N. S. S. Jones, under whose tuition and training he laid the foundation of a business life; that enabled him to take rank among the best journalists of this locality. That he was fortunate in securing such a teacher is true, and that as a student he more than surpassed the expectations of his preceptor, is fully proven. That he appreciated his friend, was patent to all who saw him after, breathing the storms of a March day, that he might be present to pay a last tribute of respect to his dead benefactor.

We cite this case as an evidence of what can be accomplished by energy, perseverance, and faithful application, and trust the lesson will not be void of emulation, adding by way of stimulation, that the road to success and distinction is ever wide open to honest, earnest effort for elevation, no matter by whom made.

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