Ernth Genes no Mask, Bows at no Suman Shrine, Seeks neither Place nor Spplanse: She only Soks a Bearing.

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SPIRIT COMMUNION.

A Lecture delivered by Henry Kiddle, Before the Brooklyn Conference of Spiritualists, September 6th, 1879.

Communication with the spirits of the departed was an established fact long before the dawn of what is called Modern Spiritualism. Indeed spiritual intercourse appears to be as old as humanity itself. Modern Spiritualism, however, embodies a grand series of phenomena differing from, and in many respects transcending, all other spiritual manifestations of which we have any record.

record.
There is, indeed, in the recorded and thoroughly attested incidents and facts of human life so much of the supersensuous (I do not use the word supernatural or preternatural) as to make it astonishing that such a vagary as materialism should ever have gained a foot-hold in men's minds. Only ignorance of well established facts, or the conceit of refusing to give assent to anything that does not tally with our own personal experience, can account for it.

Modern Spiritualism differs from all other phases of spirit manifestation in several particulars:

particulars:

particulars:

1. The phenomena have been more striking, as well as more regular and continuous;

2. A definite and permanent object or motive has been manifested, and this obviously a beneficent one;

3. The communications thus received have brought to mankind a very important body of facts in regard to the condition of departed spirits, and the nature of the future life:

ed spirits, and the nature of the future life;

4. These teachings or facts have, in the main, confirmed the religious and ethical teachings of Jesus of Nazareth, and in this respect constitute a re-affirmation of what

respect constitute a re-affirmation of what has been called the Christian Dispensation. Of course, in the fourth proposition, I make no allusion to any special theologic creed, but exclusively refer to the simple precepts of Jesus himself, such as those contained in the Sermon on the Mount, and the grand law which he gave as embodying all that is necessary to salvation, namely: Love God and love one another, which, according to his authority, constitutes the essence of Christianity. But I intend, at this time, no theologic discussion, and I design to say nothing in this lecture which is not to say nothing in this lecture which is not fully supported by my own experience and observation of spiritualistic phenomena. In the book which I recently published there is a pretty full statement of the nature of

that experience, and my deductions there-from; but as the latter have been controversed by some of the spiritualistic journals, I shall, as far as the present occasion permits, discuss some of the most important questions thus raised as being of vital interest to the cause of spirit communion.

First, let me say a few words in regard to the mediums, through whom these communications have been obtained; for, I need scarcely say to you, the diversities of mediumship are almost endless. Mr. Davis, in his work entitled "Spirit Mysteries Explained," enumerates twenty four different kinds of mediums, but the definition of these seems to me somewhat obscure and unintelligible. Rivail (Allen Kardec) presents a simpler classification and nomenclature in his "Book of Mediums." According to him, all psychographic or writing mediums are divided into the two classes—mechanical and intuitive; the latter being sometimes called impressional mediums. Of course, scarcely any mediumship is confined to one phase, the mediums, through whom these comany mediumship is confined to one phase but usually presents several phases in dif ferent proportions, one being more prominent than all others. The rationals of me-diumship, in itself and in the endless diversities of its manifestation, is as far as I know, inexplicable; as are likewise the prin-ciples and laws which underlie and control ciples and laws which underlie and control the great races of psychologic phenomena, such as mind-reading, psychometry, and somnambulism, with the trance and its attendant marvels. In a general way, these psychologic mysteries have been solved through the phenomena of spirit communion, which has brought us indisputable evidence of the independent life and action of the human spirit after the dissolution of the mortal frame; and a more definite comprehension of these matters can be obtained prehension of these matters can be obtained only by studying the relations of spirit and body, and the modes in which spirits still in the body act one upon another.

The communications published by me were obtained chiefly by what is called impressional mediumship; that is to say, the medium is impressed by the will of the spirit, who uses her brain to think and her hand to write the thoughts and facts which he desires to communicate. I use the word will designedly, because the will of the me-dium both as to hand and brain, appears to be suspended—having been voluntarily surrendered to the communicating intelligence Hence, the mode of writing changes with every spirit control. The pencil is held dif-ferently) semetimes in the most anomalous and awkward manner) and there is every possible variety in the degree of speed and lorge, as well as in the form and size of the force, as well as in the form and size of the letters and the general style of the writing. Sometimes it is a swift running hand; at others, the letters are made separately, and are of a possilar form. Thus in the communication from Mozari, the letters were separate, and parteck of the German form. On some commissions this mode of helding the penell, and the force with which the paper was struck by it, in the seeming emotion

and vehemence of the spirit in giving emphasis to certain statements, made the writing extremely painful to the medium; so much so indeed that she was sometimes obliged to throw down the pencil. The me-dium has also written with her left hand, and could always do so when under control; although in her natural state she could scarcely write a word in this way. She has also written with both hands simultaneously, the left hand writing the first word of the communication, and the right hand the second, and so on. How this control is es-tablished, and how it is exercised, are mystablished, and how it is exercised, are mysteries; and the spirits appear to be as unable to explain them as we ourselves are to explain how we (that is, our spirits) control our bodies and minds in our earthly condition. Let us pause to consider that fact; namely, that the simplest voluntary act—the moving of a finger for example—is just as much a mystery—just as inexplicable as a spirit communication written by impression. In all the matters, we must accept the facts and wait patiently for an explanation. Let us be humble—let us be as little tion. Let us be humble—let us be as little children—in this great school in which God has placed us to learn the alphabet of his glorious creation.

But the mediumship which I am endeavoring to describe is not simply impressional; it presents other phases—clairvoyance seeing the spirits who communicate; and clairaudience, hearing sometimes the very words which they utter. Indeed, by means of the latter, I have held very satisfactory conversations with departed spirits without any written message.

There is, however, a limit to the spirit's ability to impress the mind of the medium, or to use her brain, because her mediumor to use ner brain, because her mediumship is intuitive—scarcely at all mechanical.
On this account mere words, that is, words
used arbitrarily, such as proper names of
persons and places, also dates, cannot be
communicated by impression. When the
spirit would amounce himself on coming
to communicate, or wishes to sign the communication when written invariably (nomunication when written, invariably (unless the name is known to the medium) the being under mechanical control, while the influence upon the medium's brain is suspended. But often the medium to whom I refer hears the name clairaudiently, though not always distinctly. In all this there is a close analogy between the manner in which the spirit uses the mind of the medium and that in which she employs it herself. Of this intuitive or impressional mediumship, Rivail remarks:

"Of all the means of communication, man-ual writing is the most simple, the most convenient, and the most complete. It is to that all efforts should tend, for it permits us to establish with the spirits as continuous and regular relations as among ourselves. We should cling to it the more, be-cause it is that by which the spirits best reveal their nature, and the degree of their perfection or inferiority."

In relation to mechanical mediumship he

"What characterizes the phenomenon in this case is, that the medium has no conscionaness of what he writes; absolute unconsciousness constitutes passive or mechanical mediums.'

This seems to be what some have called (very improperly, I think,) automatic writing—a misnomer, for can any writing execute itself? (Do these people who talk so glibly of "automatic writing," mean to intimate that neither the intelligence of the medium herself or of any controlling spirit produce the writing? Or are they going to adopt the absurd cavils of the skeptical scientists, and try to cover up facts by heaping upon them such phrases as "uncon-scious cerebration," "reflex action," etc.?" Of methanical mediumship Rivail says:

"This faculty is most precious, as it can leave no doubt of its independence of the thought of him who writes." Of intuitive mediumship the same ob-

server and author says: server and author says:

"The transmission of thought takes place by the intervention of the medium's spirit, or, rather of his soul; for by this name we designate the incarnated spirit. The foreign spirit, in this case, does not act on the hand to make it write (that is, not directly); he does not hold it, does not gulde it; he acts on the soul with which he is identified. The soul, under this impulse, directs the The soul, under this impulse, directs the

hand, and the hand directs the pencil."

I cite this because it coincides apparently with my own observation. So fully is the spirit identified with the soul of the medium, that she feels the condition of the spirit, and participates in all his emotions, and can tell whether the latter are peaceful and joyous, or sad and painful. In the latter case, ous, or sad and painful. In the latter case, she is often moved to passionate weeping; while, when the high and holy spirits are communicating, she is lifted up almost to the lofty regions of the Spirit-world with a feeling of religious ecstasy, losing for a time almost all impression of bodily presence or bodily existence. I cite further from Rivail in regard to intuitive mediumship:

"The foreign spirit is not substituted for the soul, for he cannot displace it; he controls it at his will; he impresses his will upon it. The part of the soul is not absolutely a passive one; it receives the thought of the foreign spirit, and transmits it. In this case the medium is conscious of what lie writes, though it is not his own thought."

he writes, though it is not his own thought."
"The suggested thought can always be recognized in that it is never preconceived; it is born as it is written, and often is contrary to the idea previously formed; it may even be beyond the knowledge and capaci-

ty of the medium. The part of the mechanical medium is that of a machine, the intuitive medium acts as an interpreter. In fact, to transmit the thought, he should understand it; appropriate it in some sort in order to translate it faithfully; yet this is not his—it but passes through his brain."

This most accurately describes the pro-cess as I have noticed it hundreds of times, watching it in all its phases. The phenomenon is just as positively distinguished from psychometry (the exercise of which I have seen), mind-reading, and other psychologic phenomena, as one thing can be from an-other. Nor is there anything indicating what has been called "reflex action." No present mind in the flesh impresses or influences the medium. When alone with the medium while writing I have departed from her, and the communication still went on; as, indeed, why should it not; for she was writing things of which neither I nor herself ever dreamed. But I will present here more particularly the reasons for believing that the intelligence communicating is not the medium's nor that of any mortal person

present:

1 Facts are expressed that are unknown to the medium and to all others present; allied to which is the writing of answers or communications entirely unexpected, or contrary to what was expected by those present including the medium.

2. Admonitions, advice, kindly censure, etc., are addressed to the medium herself as to others present, for sometimes ab-

self as to others present, (or sometimes absent,) regarding matters unknown to her, but subsequently acknowledged by the persons referred to as true and pertinent.

3. An important test is offered by the confirmation of what has been written by one medium by the writing of the other, the latter not knowing what had been given by the first.

Of this there have been several instances in my experience. I will here specially refer to two:

(a). In the early part of the experience, the spirit of Judge Edmonds was communicating through my daughter, and at her ing of a book upon the subject, when I asked him if he would communicate through my son, to which the reply was: "No, he is too young, but he still will subserve a good purpose by means of his uncontrollable handwriting." This was in the month of June; and three or four months afterward, the Judge did write through my son, holdthe Judge did write through my son, holding quite a protracted conversation with me in that way, at the close of which he said: "Your son is quite a medium—more so than I supposed. I have written through him, though I said he was too young."

(b) When preparing my book, I asked the Judge to give me some information in regard to the dark or unprogressed spirits, and he wrote the communication on that

gard to the dark or unprogressed spirits, and he wrote the communication on that subject published in the book. This was given through my daughter; but subsequently he remarked through my son: "The matter which you spoke of some few days ago can be further explained by referring to one of the chapters of my book. Compare its statements with other spirit communications and combine the ideas." The medications, and combine the ideas." The medium when writing this knew nothing of my previous question, or its answer through the other medium.

Another test of the independence of 4. Another test of the independence of the intelligence communicating is afforded by the character of the compositions written, many of which are far superior to what the medium could have written without aid. Besides, every communication is more or less individualized—having many quite distinct peculiarities both of style and thought, with different facts, allusions, etc.

5. The diversified mode of writing al-The diversified mode of writing, already referred to, indicates most conclusively a different will power at each change

6. Another important proof is supplied by the clairvoyant descriptions of persons by the medium—as to appearance, manner, age, and other peculiarities, identifying in this way the spirit although entirely unknown to the medium. Of this there are

very many instances in my experience.

Moreover, there is a remarkable adaptation of the communications to the character of the persons from whom they purport to come. For example, the medium has written from five to ten communications at a sitting from different spirits unknown to her in the fiesh; and yet the messages are recognized by those who did know them, as quite natural, in short, such as might have been expected.

These several proofs of independent in-telligence and genuineness of the com-munications, are referred to in my book, but have received no attention on the part of those who have denounced it. For this I was prepared, on the part of the secular and religious press; but I must say I was surprised that any spiritualistic journals should have joined in such a senseless thus should have joined in such a senseless "hue and cry." Certainly Spiritualists ought to be able to understand and appreciate such facts and such reasoning; and if what is communicated from spirits, professedly of the higher spheres, apparently, does not agree with what has come from other spirits, of a different and generally of a lower grade, and through other mediums, it should not be hurriedly and arrogantly waived aside, as the offspring of delusion and deceit, but should be calmin and deliberately weighed, with a full consideration of all the circumstances under which it was received.

I have a right to consider and to denounce the distribes paimed off by the newspapers

and magazines as a review of my book, as an outrage on truth and justice. "A man who could believe such twaddle to have emanated from Shakespeare. Byron, etc., must be a fool or a lunatic." Such is the arbitary dictum of all these so called critics, echoed and re-echoed from one to another Now, in this, every vital point in the discussion of the matter is overlooked, or willfully ignored. Had it been shown that the "communications" were indeed what is sig-nified by the word twaddle, and had I stated that these compositions were recently discussed posthumous writings of these authors, I should have deserved condemnation for accepting them. But I did no such thing. I asserted that they had come to me from the spirits—the disembodied souls—of from the spirits—the disembodied souls—of those writers, through the mysterious and inexplicable channel of mediumship—a kind of spiritual telephone, perhaps, we may say; and, hence, to judge of the authenticity of these writings by internal evidence exclusively, must be in the last degree—absurd. Why? Because to do this would require on the part of the critic a complete knowledge and comprehension of (1)—the character and life of a spirit, (2) the nature of the instrument through which he speaks, and (3) his mode of using this instrument. Yet this is what the critics have ignorantly and conceitedly attempted, and foolishly and conceitedly attempted, and foolishly and presumptuously pronounced their puer ile sentence of condemnation. Perhaps, they are silly enough to think this is final. All the critics of my book, to my great surprise I must say, have based their stric-

tures to a remarkable extent upon the mere matter of rhetoric or style. Now, I have by no means claimed that the style of these communications is faultless. I have never asserted, except in one instance, that they are equal, in point of literary morit, to the best specimens of composition written by the communicating spirits while they were in the flesh. In this particular, I have been grossly misrepresented and studiously maligned. Some of the communications, I contend, are as literary compositions remarkable for excellence—some as good as the average earthly writings of those from whom they purport to come. But when we compare these compositions with earth-ly writings, it should, in all fairness, be borne in mind that they were written un der peculiar circumstances. Waiving the consideration of mediumship, there was no time for premeditation and no opportunity for emendation; while the writings compared with them were studied carefully. written and re-written, amended and polished by repeated and delicate retouchings. I would ask, did Shakespeare talking familiarly in the home circle at Stratford, or among his friends, pour forth such beauties of thought and diction as we find scattered—only scattered—through his published works? Examine a page of Byron's manuscript as he sent it to the publisher—many specimens of which we no green—and you will specimens of which we possess—and you wil feel the greatest pity for the compositor who had to decipher it, with all its erasures and interlineations. Moreover, to know whether it is possible, on the theory of these critics that Shakespeare or Byron could have written these communications, they should be compared with the worst, not the best-specimen of those poets' writings. Certainly, if I can show that some of the verses of Shakespeare and Byron are inferior to these communications, the foundations of this

But the spirit intelligence himself depre-cates any such comparison. "Please do not expect me," says Shakespeare in one of the messages, "to enrobe my thoughts in any other way than through the light that comes from your midd's control." that is do not from your mind's control."—that is, do not expect me to express my thoughts in any other way then is possible by means of con-trolling or impressing your mind. This was said after an obviously abortive attempt to write a poetical communication—one the deficiencies of which were a wat that it was almost wholly unintended, although there were flashes of poe. al imagery throughout. On another occasion, when the medium hesitated during the writing of a message from Judge Edmonds, she wrote the following addressed to herself: "I find you are improving in your mediumship. Why do you hesitate? Take it all, as far and as well as you can. Then we can give you as we feel; but expect not perfection from the impromptu of a moment's call-

senseless criticism are knocked from under

Now, such being the case, how foolish to make so much ado about the matter of imperfections of style! That there are imerfections is admitted in the book; but in these imperfections have been grossly, and even maliciously, as it would seem, exaggerated. These stupid rhetorical objections do not at all affect the truths presented in these messages; and I still maintain that these embody a revelation that human society at present especially needs to crush out the evils that result from materialism, and an almost total insensibility to the and an almost total insensibility to the claims of a future life. Very many have already seen and acknowledged this. For not every one is so blind as to suppose that those who, centuries ago, were the master spirits of literature, science, or theology in this world, still think or believe as they did in the flesh; or that when, with inconceivable difficulty, that return to express their thoughts—offer their admonitions, through the feeble brain and mind of mediums—a woman inexperienced in composition or a woman inexperienced in composition or a mere child—they are able to reproduce the very ideas and style which characterized

them on earth; or that they should be able. instantly, and under such unfavorable conditions, to produce compositions equal to the very best passages in their earthly writings. They, however, do not come with expressions of earthly passion, earthly reasoning, earthly knowledge of any kind; but with words of kindly admonition, heavenly exhortation, showing in a general way the happiness to be enjoyed in the higher spheres of spiritual being and the sufferings to be endured in the lower spheres from repentance and remorse from a wicked and misspent life. Who are these spirit intelligences, that come with such heavenly mes-sages? "Are they not," in the words of St. sages? "Are they not," in the words of St. Paul, "all ministering spirits, sent forth for ministry on account of them who shall be heirs of salvation?" Yes, they are the spirits of the departed, proceeding onward and upward toward the infinite purity of the Creator of all things, and preforming the varied offices of God's angels of mercy, as the indispensable condition of progression; for in the spheres, as it should be on earth, "life is real, life is earnest;" and humility and self-abnegation constitute the essential elements of spiritual excellence and advancement.

valuements of spiritual executives and advancement.

Let me not be misunderstood; the intellectual grandeur of a purified spirit, I doubt not, is far more resplendent than any intellectual endowment of talent or genius, which the annals of the world's literature or science can show; but it must necessarily be far different in kind. I believe with Dr. Brittan, that "liberated from these mortal limitations, the spirit must possess and display a purer and loftier intellectuality. All the faculties and affections are refined and ex-alted by contact with more subtile principles, nobler natures, and the luminous at-mosphere of the immortal life and world." But there is another important consideration which should not be lost sight of in any comparison between the merely intellectual characteristic of a spirit in the desh and out of the flesh, especially as shown in such writings as poems. We now know, and it is generally acknowledged, that there is such a thing as inspiration. Certainly, the poets thing as hispitation. Certainly, the poets themselves recognize it, for they often preface their effusions by a prayer for spiritual afflatus. In one of the communications in my book, Shakespeare speaks of passages of his "given by inspiration." Such being the case, how are we to know what the disembodied spirit can or cannot do without the inspiration which it received while on earth? It cannot be doubted that a great change takes place in the condition of the spirit, both intellectual and moral on passing away from the trammels of this life. For this Dr. Buchanan gives some forcible reasons in a recent communication to the Banner of Light. "A necessary consequence of this change," he says, "is the diminution in force of all the passions and selfish pron force of all the passions and selfish propensities. This is universal and inevitable. The transition to spirit life is a step of spiritual devotion, and, notwithstanding the vast number of selfish, sensual, passionate and malignant persons who daily passion spirit life, it is extremely rare for any of them to manifest malice." This accords entirely with my experience based upon the entirely with my experience based upon the receipts of more than five hundred communications. Dr. Buchanan further says, I think with scientific accuracy: "Another important consequence of the change is that the basilar portion of the intellectual organs —the seat of the animal intellect—is diminished in power, while the philosophic tendencies are increased. Hence the great difficulty of obtaining from spirits those definite statements of facts, names, dates, or incidents, which are always desired as tests, and the failure of which creates so much disappointment and skepticism among those who do not understand this law of increasing spirituality." The mere reference to these points will serve to show how subtle and intricate this matter of spirit communion is, to illustrate the impossibility that any newspaper paragraphist or report-—the seat of the animal intellect—is diminthat any newspaper paragraphist or reporter should be able with any degree of truth or justice, to write upon the subject. But the gentlemen connected with the press must be all endowed with preternatural genius; for they are equally masters of all subjects, and are able to write with complete spontaneity, upon every topic presented, whether it be political, social, financial, scientific, ethical, religious, psychological or spiritual. I wonder where they get so marvelous an inspiration.

As I have been subjected to so much vituperation in consequence of the published messages of Shakespeare and Byron, I trust I may be permitted a few remarks upon this point, especially as thereby I shall illustrate several important matters in connection with my theme—spirit communion. First, in regard to Shakespeare:

Of all the hundreds of communications received, there are none that abound so much in the peculiar imagery—particularly metaphor and personification—for which Shakespeare's style is distinguished. I will give a few examples. In his first message, As I have been subjected to so much

give a few examples. In his first message, he says: "O, the billows roll and the waters surge to be on the surface of your heart's understanding!" Another spirit might have understanding!" Another spirit might have said: "O, how we spirits long to enlighten your minds and hearts with spiritual knowledge!" And then he says: "The better you realize this spiritual truth, the better and wiser you will be before the light of God's heaven dawns upon your senses;" that is, literally, before you pass away from earth. Further he says: "How you will long to be perfect as your Father in heaven is perfect! But do not despair; there is never to the says: "But the says of the

All Forms of Life are Immortal. To the Editor of the Religio-Philosophical Journal:

I have enjoyed the acquaintance of the I have enjoyed the acquaintance of the RELIGIO-PRILOSOPHECAL JOURNAL formore than ten years, and no time during that period has it presented more completeness and perfection in all its parts than it does to-day. The quality of the paper is good, the type perfect, all the varied matter conspicuously and finely displayed, and it presents an almost unlimited variety of subjects, treated from a diversity of standpoints, and reflects almost every shade of thought. It gives as much intellectual and apiritual food, and at a less price in dollars and cents, than any other paper of its kind on this continent. As a medium of agitation, education and culture, I believe it to be eminently adapted to meet the necessities of inently adapted to meet the necessities of the thinking minds of the nineteenth century. May success attend your intelligent efforts; may the JOURNAL triumph, and its

career be a glorious one. Reading the article which appeared in the issue of the JOURNAL on the 6th ult., under the caption, "Are all human souls immortal," by J. Murray Case, of Columbus, Ohio, I feel like saying a word in reference thereto, not that the question in itself particularly interests me, for objects of present use are far more pleasurable, and profitable, too, than those lying away off in the realms of mere transcendentalism.

Already speculation upon this theme has rendered it an abused and costly-subject; vast expenditures in all directions; immense sums of money have been invested in dead and unproductive property (the churches) for the purpose of settling this immortal and kindred questions, and yet according to the latest and best criterions, they stil remain as knotty and just as much mixed as heretofore.

There are a great many persons occupy-ing the same mental stand-point with Mr. Case, and could a portion even of those vast expenditures be directed toward clearing the track, making higher and better conditions, securing to the care-worn and down-trodden multitudes the facilities here and now for physical, intellectual and spiritual culture, the world would be the better for it. To spitate through the columns of the Religio-Philosophical Journal, will certainly aid in reaching those sublime mental altitudes from whence we may dismental altitudes from whence we may discover more clearly, define more accurately and comprehend more truly what consti-tutes a human soul, and what are its true relations to duration, everlasting life, or im-

mortality. Agitation is a liberator; by it

new thoughts are evolved, all the latent

forces of the mind called into action; through

it the law of cause and effect is discovered

by which we unlock the mysteries of the universe, grasp their operating agents and weigh their forces.

I conclude that your correspondent is not a full fledged Spiritualist, else why this continued trouble and annoyance respecting nature's failures? Annihilation, falling out over the edges of the universe, and becoming lost? The enlightened Spiritualist understanding the law of mutual dependence, knows there can be no death without a birth; to die is to live! Spiritualism unfolds the philosophy of life and death in reference to the past, present, or tuture. The all-wise and beneficent Father and Mother, Infinite Love and Wisdom, make no mistakes. Nature has no failures, and law works no

Why should Mr. Case link Spiritualists with theologians in the all-important matter of line-drawing. Surely there is no existing harmony. They do not belong to the same system of line drawing; neither are their lines of thought in premises or conclusions the same. Theologians, material ists and the mere intellectualists start with a single factor; their lines of thought and theories correspond to a one-legged animal -they draw straight lines, whereas the Spiritualists finding none in nature, do not draw any; their lines are lines of beauty, the curve; they, i.e., the Spiritualists, show a great tendency toward orbicular expressions. sions; they do not assert a fatherhood without a motherhood, and vice versa.

Spiritualists are continually being cruci-fied on the one side by the churchmen; on the other side by the materialists, for no other reason than that they cannot accept straight-line-ism; they cannot make it demonstrable fact that creation is the arbitrary result of one power alone, and that power a he—a male, man! The Spiritualists reject the premises as being incomplete and imperfect, and as a matter of course must reject the incomplete structures which are an offshoot from an incomplete ideachurchianity, and the like. They stoutly maintain that if the ideal side of the structure be at variance with truth, the organic or objective expression must be also untrue: like begets like; cause and effect are rela-tional; if the premises be incorrect, the conclusion is also incorrect. They offer as proof of their theory the universal law of mutual dependence, that creation is the result of the relative action of two opposing forces; that the begetting principle and formative forces in universal nature is not unismal, but dual; that all action involves the actor and the thing acted upon; that there is no attraction without repulsion; no material without its counterpart, the spiritual; no absolute without a relative; that this principle exists in all domains of thought, in the inspiration and expiration of all vege-table and animal life, in motion and inertia velocity or speed being the measure of both forces; the centripetal and centrifugal gravities are mutual; there cannot be a centre without a circumference, and vice versa; all organic functions and faculties operate under this law; the dust relation is involved in reproduction.

In the application of this principle of rel-ative opposites and mutual dependents, to the element of duration, the same absoluteness must be accorded to the past, as is to the future. These two absolutes form the eternal abutments which are spanned over by the everlasting now. Time extends just as far backward as it does forward; both merge into the now, and no line of demarkation can be drawn showing where the one begins or ends. It is an infinite circle, hence all time measures are constructed in reference thereto; all our measures of time are mere comparative motions over space. The mechanism of the common time-piece give only the relative value of the moment to the minute, and the minute to the hour. The day and night, the variations of the seecons, seed time and harvest, summer and winter, spring time and autumn, are the re-sult of the diurnal and annual motions of the earth around its central sun and on its own axis.

The popular churchman's idea is a straight line from some starting point to an ending line from some starting point to an ending place. There must be in his mind's eye a generis, a commencement to a circle. Because his limited and finite comprehension cannot group the unlimited or infinite, he becomes placement, and fain would change the entire order of the universe to meet his beautiful. He form for the future that it sability. He fears for the future, that it ananimously.

will annikile the peakers it is arms and forces, set the decrease too will solike wise extraction to act to the posterior of the force is need at the white and the the case is good please that you the existence of the other.

The same system of thought which applies to time, applies with equal force to all the reletions involved in the human soul. The relations involved in the human soul. The corporesi principle in main is related to the universe of things, so melter, and independent thereon for mintings existences of the related to the absolute soul of the inverse, and these two are comprehended in the voluntary and in voluntary and in voluntary and in where the soul of the principle in the related and reaction upon one another light and immertality are brought to other, light and immortality are brought to light; both these principles are absolute and eternal, and enter man's constitution and eternal, and enter man's constitution and the make-up of humanity, and if you can destroy one, by the same law you destroy the other. The comparative processes of growth and unfoldment, which occur, as between childhood and old age, as between the bud of the rose and its full bloom, are the only possible denotations of time the human mind can become conscious of, except those before alluded to. cept those before alluded to.

Functional necessity is the formative force of the universe; it ordinates all forms; the functional activities are limited and qualified by the organism, and the type is most perfectly adapted in its form to fulfill the functional activities to be carried for the functional activities to be carried forward, hence the forms and functions of all organic structures are perfectly compata-ble to each other; that of the dog is the best possible form for expressing the uses which no other form could express-nothing short

of a dog could fill the bill. The universal law of mutual dependence, which is absolute and eternal, applies to substance and form; they are relative opposites and mutual dependents; they are complementary. You cannot evade, suspend or annihilate the one without involving that of the other. The eternity of form is just as broad and as indestructible as that of force and substance. Nothing is lost! All individualities, as parts to a whole, are most perfect and complete. The everlasting change is complemented by the inexpugnability of prime elements; there is ever a persistent remainder.

persistent remainder. Mr. Editor, candor compels me to confess that I think we are all, perhaps, too much troubled with immortality on the brain. Friend Case seems to have "got it bad." Mark the emphasis with which he asserts that the intellect alone confers immortality, and the brain constitutes the intellect; that the heart, lungs and other almost endless associations to the human economy, have no functions at all to play, have nothing at all to do toward perpetuating the existence of the human soul. St. Paul even in his day saw the divine mutuality, which must ever exist between all the organs and functions of the body. How beautifully responsive they are to each other's needs. Does nothing lend a helping influence in fructi-fying the brain and keeping the intellect unimpared? He might with a like propriety have said that the steam engine (which without the steam is dead) could run sixty miles an hour, and that, too, without the rails upon which to run, as to assert that the intellect alone could confer any power. The intellect corresponds to the engine; the emotional in man to the steam, and the system of combination in civilized life, furnishes the rails,—the facilities for the exmes sion of these combined forces, and there are no children of thought in wisdom, with-Like most mortals, Bro. Case must be fond f horseback riding; he has evidently sad-

dled the theory of endless progression with the Darwinian idea, and wonders how the atom can become a God! In his tour of contemplation, he certainly must have alighted at a Japanese curiosity shop, and found the new species, the balf animal, half human, or else the badge of the Centair Liniment has struck him hard. I cannot trespass upon your valuable space in any endeavor to reconcile or balance the attri butes of God's mercy and justice; give us the latter and we can afford to dispense with the former. The relation between the Creator and the creature is perfectly reciprocal; the inability of the one calls into activity the infinite capacity of the other, and this call and answer between what is relatively superior and inferior, constitute the law of life and the make-up of the human soul. How long ere we shall grow wise enough to gather all the good compressed into the ever-present now? Then, and not until then, shall we find perfect rest and borrow no trouble for the future, or be delivered from the oppression flowing through the dead forms of obsolete ideas.

Ever yours for the right,
J. B. CROCKER. Alton, Ills. Report of Harmonial Movements in

New York.

A conference meeting of the Friends of Progress of New York City, met at 2:30 P. M., Sept. 23rd, 1879, in the parlors of Dr. J. E. Briggs, pursuant to a call for considering the desirableness of establishing a course of lectures this winter on the Harmonial Philosophy. The number assembled was most encouraging, from the fact that business men met here in business hours; thus giv-ing evidence of an earnest purpose, and their willingness to aid in a good enterprise. At the appointed hour the meeting was called to order by Mr. A. J. Davis, who, in the course of his introductory remarks, read the preamble and constitution adopted at the first meeting of the Harmonial Association, Dec. 4th, 1878, and explained some what at length the important objects proposed by the organization. After his opening remarks it was moved and approved that Mrs. F. Davis act as chairman of the conference, and J. B. Loomis as secretary.

Mrs. Davis then made some remarks relative to the need of another center of instruction, pointing, if possible, more to the discussion of living principles than to the promotion of phenomena. Some very fe-licitous remarks were next made by Mr. H. J. Newton, President of the First Society of Spiritualists of New York, which were responded to in an entertaining way by Mrs. Davis; after which a gentleman stated that in order to accomplish the object for which this meeting had been called, it was important that we proceed at once to exact by single and with permission of the chair business; and with permission of the chair

he would offer the following resolutions: Resolved, That in order to secure a course of public instruction from the Harmonial stand-point, the conference take immediate steps to procure a suitable hall in this city

for this purpose.

Resolved, That Mr. A. J. Davis be invited to deliver such lectures during the ensuing three months.

These resolutions met the hearty approval of those assembled, and were adopted

On water Dr. J. E. Briggs was about of chair and of suggest committee; and it was moved a state that the chair appoint a committee of the local in regard to maste for the state. These incline were put

medica in regard to the time for medica, it was finally decided and if A. M., was most convent adjusted to the circumstances possibly. Some friendly discussion is related subjects. Finally inflamental researchs exthe movement, and clearly showed the ripeness of the times for in-struction, embracing the purpose and ob-jects recited in the introductory words of the President. After a brief consideration of saveral arbitation of saveral arbitation of saveral arbitation of saveral arbitation. of several subjects of minor importance on motion, the meeting adjourned subject to call of the chairman.

The First Harmonial Association was organized Dec. 4th, 1878, in the City of New President, Andrew Jackson Davis. Ad-

dress: Orange, N. J.
Scoretary, Cyrus Oliver Poole. Address:
117 Broad St., New York.
Tressurer, Jos. Barber Loomis. Address, 28 Greenwich Ave., New York.

MEETINGS FOR PUBLIC INSTRUCTION. A conference for work was instituted on September 23rd, 1879, to consider the question of inaugurating a course of Sunday discourses from the Harmonial stand-point. Mrs. Mary F. Davis, Chairman of the Conerence. Address, Orange, N. J. James E. Briggs, M. D., Chairman of Com-

mittee on Finance. Address, 126 West 11th New York. Mrs. Sarah L. Van Horn, Chairman of Committee on Music. Address, 28 Green-

wich Ave., New York. Public services will commence Oct. 12th. 1879, and continue thereafter every Sunday morning at 11 o'clock, in the Music Hall, No. 11 East Fourteenth Street, between 5th Ave. and Union Square, New York. Speaker for three months: Andrew Jackson Davis.

The Cincinnati Convention.

BY HUDSON TUTTLE.

The cause of Liberalism has been present ed in no flattering light by the Cincinnati convention; worse, it has been made a mockery and a disgrace, and they who have par-tially accepted its doctrines, may well think they feel the ground shake beneath them. and retire from a position fraught with so much danger. That out of a mass meeting, a political party could be organized, was an abourd conception. Out of such a mass meeting nothing but dishonor to the cause of free-thought could come. The widest-mouthed and most blatant ever come to the front on such occasions, and the more intelligent

members go away humiliated and shamed. members go away humiliated and shamed.
This result every Liberal will deplore; and still more the egotism and self-sufficiency of the few leaders who have thus demoralized the cause of free-thought, and set back the hands on the dial of progress many a weary hour. A political party having for its object opposition to the churches, is not readed and can never become ancressful in needed, and can never become successful in the direction proposed. It would be the most bigoted party in the world. It would deny the very right for which it claimed the necessity of its existence, as it would divide the people on a question which by the constitution as debarred from politics, and which should be referred instead to

If the churches should hold a convention for the purpose of organizing a church party, with every office filled by prelates, what a hue and cry would go up from the ranks of Liberalism! And yet this is exactly what the Liberal convention proposed to do, and intends doing next year. Cincinnati proved their Sedan. The social scum were present, arrogant, aggressive, with nothing to lose, and they captured the machine and ran it to suit their pleasure. The brilliant eloquence of Ingersoll could not avert the catstrophe. The commune gave its natural bray, and shricked for the freedom which to it is license. Col. Ingersoll catered to the Socialist element in his speeches, saying the time would come when it would be a "disgrace and deepest blot for a man to hold much wealth"—while charging one dollar a head to save the world/by his lectures, but proved wholly incapable of directing the stormy elements he had called together. He is eloquent, and when that has been said, praise must cease. As a lecturer, eloquence is demanded and the hearers are charmed; as the organizer of a new party, the most far-reaching prescience, the most perfect knowledge of men, and competent states-manship are absolutely requisite, and in these Ingersoll is lamentably deficient. He set about doing what he would regard most reprehensible in others, for it is self-evident that whatever Liberalism gained through political action, must be at the expense of the churches, at least until the churches intigated an accressive rollting movement. itiated an aggressive political movement.

It is claimed that this has been done, and

the Republican party held responsible as being the tool of the church party, but ev-ery school-boy knows better. The present status of the great political parties, is not religious, nor can a successful campaign be waged on religious grounds. The moment any party shall make religion a plank in its platform its fate is sealed.

Unfortunately Mr. Bennett has been imprisoned on the charge of disseminating obscene literature through the mails, and the fact has been advoitly used to make it appear that his sentence is an attack on freethought, and justifies political action. The law under which Mr. Bennett suffers, de-pends on the simple action of Congress, and its modification or repeal does not require the formation of a political party. Indeed that law would be a narrow base for a party to stand on. Yet so much was made of this law, that it seemed the convention had been appropriate to be something and the convention and the second the convention had been appropriate to be seen to b this only object, to bring it conspicuously to the front, and hold itself up as the cham-pion of freedom for obscene literature; and justified the secular press as reporting it as

We deeply sympathize with Mr. Bennett, yet we regret that he has identified his actions with the cause of free-thought, and that men like Ingersoll have seconded his efforts, yet while we pity, we cannot forget that "Cupid's Yokes" is not only a trashy, but obscene book, if ever a book was ob-scene, and that Mr. Bennett went to his fate, with full knowledge, and eyes wide open to the inevitable result. Half the efopen to the inevitable result. Half the effort put forth in paining a pardon, would have secured a modification of the law. It was a charge against the side of a mountain, utterly hopeless of successful result, and has brought disenter on the liberal cause, smirehing it with the too plausible charge of being the advocate of the free distribution of obsesses literature, and bence limit obscure. It has broken that movement, which promised so much, into two weak fragments, and one of these held up

these men of the casion to ridicule and nation at the litualists, and have constantly attempted to mathem and marshal it under the barner of there align. Yet, as Subdentiate all chains to be liberal, before the world they eated a reflection front the Marcass of the liberal movement. In no way could up be more forcibly taught the leads that it is essential to preserve Spiritualism from the aggressions of all other movements, nor allow it to be united with any other. Especially does it show how atterly it is opposed to Materialism, which, strange to say, has claimed it for an ally against the churches. No two systems of thought can be more widely as under, or more radically antagonistic. Really they are the only systems of thought, and the churches stand much nearer to Spiritualism. It affiliates with that Liberalism, which grants freedom of thought, and feecasion to ridiouse and safer an

The Substantiality of the Spirit, and of things Spiritual.

which grants freedom of thought, and fec-

ognizes the limits of license. This freedom it demands for itself, and is willing all

should share.

BY A. J. DAVIS.

I have an impetuous, yet thoughtful, correspondent who is sillicted, intellectually, with an ambiguity or chaos which fills him with about equal parts of uncertainty and hesitation, and with a kind of nebulous skepticism concerning things spiritual and invisible.

Is it possible (ne asks) for a mun to know anything above the natural?

Ans: You mean, I think, to ask me this: "Can man's mind comprehend anything above or beyond itself?" And I answer, no. But let us perfectly understand what this power is, which we, in this brief discussion, call "mind." Is it not the totality of all of conceivable principles? And are not all conceiv. able principles substantial? Does not a shadow presuppose and demonstrate the existence of a corresponding substance? You intercept the light of the sun, and the result is a shadow which more or less distinctly correspends to your individual shape and position. Suppose you intercept the light streaming from the sun of Truth: the result is, a dark error shadowing either yourself or some other, and the shape and dimensions of this errorshade will resemble the degree and the conditions of your development. But you repeat your question, in another form:-Is it possible for my mind to comprehend

the supernatural? Ans: No, it is impossible, because the "supernatural" is a non existence. But the term is good enough to enfold a real conception; that is, if you will use the word to mean that in the universe which is above and beyond the ordinary—superior to the external and fleeting sphere of the five (or three; physical senses then I will answer that your mind is qualified to comprehend the verities of the supernatural

By your comparisons I am again confused and troubled: What do you mean by the substance of a principle? Ans: A man's body is supposed to be substantial, is it not? I say this supposition is

founded in fallacy. For is not a man's body the effect-the external and evanescent effect a sort of solidified shadow-of corresponding potential principles, which are the originating and substantial causes within and above his organism, and which have existed from all

eternity and which will continue to exist through all eternity?

How does my mind comprehend principles?
Ans: By the exercise of that flower of the inner consciousness (the existence of which the positivists practically ignore.) which is very justly named "Intuition." The principle of gravitation, for example, is known intellectually only by its workings in nature. Gravitation is the name given to certain invariable effects, which are visible to the physical senses. And yet man's spirit easily accepts the proposition, or affirmation that what is called Gravitation, is the outcome of a living, substantial, universal, ever giving principle, which is in essence the same as that which in religion is called "the love of God." The love of God is a growing revelation. It is called by another name in science. It is as natural as gravitation-"warms in the sun, glows in the stars, blossoms in the trees"—above the sphere of the physical senses, and yet this substantial love is not supernatural. You know of its existence, first, by its effects perpetually impressed upon your intellect through your senses, and, second, by the noble fraternal feeling which sometimes expands your nature, and which is recognized as a substantial essence by intuition. Do you mean that principles are as real as

the mountains?. Ans: Comparatively and philosophically speaking, mountains are unsubstantial - not real and everlasting; for do not the mountains come and go? Are they not shot up out of the earthquake-cannon's month? And do they not in time sink down out of sight, or yanish at last beneath the pounding hammer of chemical principles? An increasing pur pose streams through all nature-in accord with "the process of suns," whereby men's thoughts are progressively expanded—and under the substantial principles, within this deific purpose, every thing in the visible universe is certain to change, to decompose, to become sensuously invisible, and finally to vanish behind the curtains of annihilation. But the spirit of man says,—"to dust returnest was not spoken of the sour!"

What do you mean by a principle?
Ans: If you had carefully read the Pene trulta or the Thinker (vol. v. Gt. Har.), or any other of the books I have been enabled to present to mankind, you would not be under the intellectual necessity of asking the foregoing question. A principle, in the Harmonial Philosophy, means a substantial, vital part of the perfect spiritual constitution of the Great Positive Mind. When we feel a principle we feel that portion of the Omnipotent Spirit, Father God; and, in like manner, as much of a principle as we intellectually comprehend so much do we understand of God; and inseminch as no human or angel mind can either fael or think all principles at one and the same moment, so no mind is ever either intuitionally or intellectually perfectly and fully conscious of the existence of, God in any one of the infinite cycles of its present or future progression. Hence, to speak literally, there will forever be periods or seasons in the experience of every mind-as truly as in the Summerof every mind—as truly as in the Summer-land as in the present land of winter fronts and bleakness—when doubts and skepticism will afflict the intellect concerning the verti-able existence of the Great Positive Mind. An abiding and strengthening faith will bleak the simple, child-like, pure person; while an abid-ing doubt will curse the proud, sellish, scien-tific (!) and use-philosophic mind.

To the Editor of the Rollgie-Philosophical Journal:

I have just made a most surprising and automate discovery, which I hasten to constitute the your mid your readers, as I think settler you are they can possibly be aware of what I have that learned. I have aware of what I may that learned. I have known rule for some twelve years, have always supposed you a Spiritualist, a friend of Spiritualism, a liberal and broad thinker in religious, having no unity or sympathy with sectarism bigotry. I have often heard you spoken of as a Spiritualist by those outside our ranks. I have found that you had good social and business reputation, as a man of good manners and honorable integrity. I have always thought your Toyrey. tegrity. I have always thought your Journ-AL to be an advocate and friend of Spiritualism, and, while occasionally thinking you mistaken, as we all sometimes are, I have liked and commended your general course as an editor. Judge then of my great surprise at what I am going to tell you. Last week a sample copy of Mind and Matter came to me from Philadelphia, and I read a long article. "How the Revision Philadelphia. long article; "How the RELIGIO PHILO-SOPHICAL JOURNAL upholds Spiritualism," in which I find the following statement: conclude that he (Col. Bundy) is sustained from quarters that approve of his efforts to injure Spiritualism by misrepresenting, slandering and persecuting mediums and Spiritualists, and that he is paid for his services in that line. That his employers are the propaganda of the Roman Catholic faith, we more than believe—we know."

"Angels and ministers of grace defend us!" You are a Jesuit emissary in disguise! It is true I could see no proof of this assertion in the article, and never have seen any worth a straw but it must be so, for Mindard Matter says so editorially, and its editor is a Philadelphia lawyer.

You have exposed what you deem unworthy practices in Mrs. Stewart, a medium in Terre Haute, and therefore you are an enemy to mediums and to Spiritualism. I know nothing personally of her. You may be right or wrong; that is a matter of evidence. Your proof is strong; if it can be rebutted—all well, and doubtless your columns are open to such effort by her or her friends. But, if you think her fraudulent, you are honestly bound, your proof being ample, to say it, and that saying so I should consider a word of friendship to all true mediums,-for the less fraud the more respect and confidence for the honest and earnest ones-such as we need and should

Suppose I sm a mason and bricklayer-one of a score in my city—and some man of decent repute comes out and exposes one of ns as a fraud, charges him with chinking in broken brick and poor stone to fill in his inside walls, and with other poor devices, and says as he makes the charge, that he had nothing against masons—as a class, thinks them useful persons, and exposes this knave for the good of honest bricklayers. I then denounce this man as an enemy of our trade, an emissary of some foreign craftsmen, a wolf in sheep's clothing. Sensible masons would say I was a foolish fellow, and they were glad to have knaves exposed. that honest workmen might the better get

Mind and Matter opens its article by saying, "There should be a heart-felt desire for harmony and co-operation among Spiritualists," and goes on to promote that harmony by an attack on you, that reminds me of Buck Fanshaw—the Californian fighting fireman in the play—of whom his friend said, in eulogy at his death, that "Buck would have peace, if he had to fight for it," and told of his sallying out to stop an incipient riot and leaving ten men bruised and bloody on the ground to be carried away on shutters. That, however, may be the Philadelphia lawyer style of the editor, and every man must blunder or walk straight in his own chosen and accustomed gait.

All this, however, is of small moment. The grave and fearful fact stands -on the assertion of Mind and Matter,-you are an enemy of mediums and of Spiritualism, and a Jesuit emissary in disguise!

A shock of surprise and consternation must reach from Cape Cod to California, yes even to Europe, as this startling revelation is made through your columns, as I ask that it shall be. I cannot, as of old, say respectfully, but I can say, even in this dark hour, frankly, sadly and truly,

Your friend, G. B. Stebbins.

We give place to the above cutting rebuke on the poor psychomaniac of Philadelphia, simply as a matter of courtesy to our valued contributor, Bro. Stebbins. The wild ravings and silly falsehoods of the man Roberts are unworthy of the least notice. He is simply the tool of mountebanks and charlatans.

Disorderly Spirits.

A. J. F. writing from Texarkana, Texas, to the Texas Spiritualist, gives the following account of some disorderly spirits:

"Several spirits have spoken through the lady, but she is always in an unconscious condition, sometimes remaining so for two hours at a time. Lately there has been a change in the phenomena. The lady and both gentlemen have been very roughly handled by the spirits, their chairs being moved from the table (they having to hold them to prevent being thrown prostrate upon the floor), they move off one after the other, the medium's feet being on the second' round of the chair; here they go from one room to another sometimes forward, backward or sideways. Last Saturday and Sunday evenings they had their mediums get out of the chairs, and then they commenced dancing, which continued for nearly two hours. The dancing would have been a credit to an expert before the footlights, especially in the case of one of the mediums who is an ex-Methodist preacher, and never danced a step before in his life. But here comes the strange part: after they had danced long enough, we sat at the table again; several darkies on the plantation and some from adjoining plantations were standing at the corner of the house looking on I seked if the spirits could control any of them; the table tipped out it could; at that the darkies started off as fast as they could go; I asked if they (the spirits) could catch them before they got home; the table answered yes, and the control quit the medium in about five minutes. Yesterday we harned from the darkies that as they day we harred from the darkies that as they went home, one of them was thrown down, shaken, and danced around for about two hours. The darkies cannot be urged to come into the part eines while we are heiding a science. There is also a rapping or refler a oracking seems, something like as if you were to take upo stones, one is such hand, and bring them together violently, around one of the configurate maditums.

Woman and the Mousehold,

BY MESTER M. POOLE. [Metuchen, New Jersey.]

With trailing banners of the blood-red leaves of the maple and the oak, with nodding plumes of ferns and twining wreathes of gorgeous, deep hued flowers, regal Octo-ber advances from the gusty north. Over her forehead is a garland of white, starry-eyed wild dalsies, set amid wine hued sprays of the blackberry vine, and her wand is of bright golden rod. The misty bloom of va-riad grapes, the valvaty shadings of inscious bright golden rod. The misty bloom of varied grapes, the velvety shadings of luscious peaches and pears, the bright, clear stripes of red and white apples, the purple and green of plums, the deeper hues of citrons, and even the golden globes of homelien pumpkins—all these has she poured lavishly over our prosperous and fertile country. It is for those who have toiled during spring and summer, to garner for the winter. We are taught by experience to provide for are taught by experience to provide for those long, cold months when nature withdraws her forces from the surface, and gathers in her vital life from its versatile processes of bloom and fructification, in order to become negative and rest for a season before the old-new wondrous resurrection of another spring time.

The thrifty housewife, heeding those admonitions, has already prepared her stores for winter use. In

"Lucent syrup, tinet with cinnamon," lies embaimed the luscious fruitage of the year, and her closetshelves groan with their delicious burden, their toothsome richness

glowing with imprisoned sweetness.

Alt well for us if we have also laid up our stores of sunshine and sweetness for the coming winter of life—stores of mental and spiritual pabulum, which shall be soul nourishment during those dark days which will surely, at sometime, over shadow each

As with seasons, so is it with individuals and with nations. Only, with the latter, the pendulum swings rythmically, with that long, slow, grand beat, which measures centuries, instead of months, as it marches through its wonderful arc. Only a giant mind can perceive its whole sweep—a philosopher, who, having toiled up serene heights above the mists of the valley, grasps the synthesis of events, and with inspired vision, knows, like Galileo, that the world loes move forward through seeming retrogression. For the rest of us, poor, puny mortals as we are, we must wait in faith and hope and charity for those whose eyes are backward looking, until the winter be pass-ed—until the virgin mother enters again the spring solstice, and breaks forth anew into the gladness and beauty of resurrected na-

For, not always can we dwell upon the mountain top, and discourse with superior intelligences as with royal visitors. During long periods we are compelled to walk slow-ly, painfully along duil, level stretches, where the horizon shuts closely down about us, and life becomes only a poor, vapid, useless period. Such seasons are our winters. All things like the heart, have their systole and diastole; their night and day; their summer and winter; their periods of growth and rest; their positive and negative seasons. And each has its own peculiar charm and grace. The sweet, hectic, matronly beauty of autumn, is all her own. The failing leaves, the hurrying clouds, the sombre wailing winds, the frosty nights, the long twilights, the breath that exhales from the still, deep woods, a long expiring sigh of decayed vegetative life, the tender mist that glitter of the far off, awfal stars, all, all are full of haunting and suggestive loveliness. This must have been the season when Wordsworth chanted his "Intimations of Immortality," when

"The meanest flower that blows, can give Thoughts that too often lie too deep for

In the solemn hugh when even nature held

her breath, he knew that

"Our noisy years seem moments in the being Of the eternal Silence; truths that wake To perish never, Which neither listlessness, nor madendeav-

Nor Man nor Boy Nor all that is at enmity with joy Can utterly abolish or destroy! He felt that, in

"Trailing clouds of glory do we come From God, who is our home; Heaven lies about us in our infancy!"

And, and he might have added, Heaven lies about more closely still, in our dying days. Then the cloud shall lift, the frost melt before the shining of a spiritual sun; minor strains of music shall change into a triumphal chant from supernal choristers: winter shall fade into glorious and eternal summer, as the spirit emerges from its time worn thrysalis, and puts on a glorious and immortal vestment, in that "home not made with hands, eternal in the Heavens.'

Mrs. Shepard, who has spoken so acceptably during the past summer, in New York and Brooklyn, is the daughter of one, and the granddaughter of another, Methodist minister, and is a native of Erie county, N. Y. Six years ago she became convinced of the truth of Spiritualism through her own mediumship. She believes that her progenitors are endeavoring, through her own or-ganization, to undo their former work, as she feels their mantle upon herself. Early in life she became a member of an orthodox church, but is now fully emancipated. During the past few years she has been living in Minneapolis.

The Children's Aid Society, of New York city has received from degradation 40,000 little ones, during the past twenty five years. These homeless or destitute waits have in most cases, grown up to be useful and selfrespecting members of society. The first step of improvement over the old way of treating them, is the substitution of the house of refuge; the next, is placing them out, on the family plan, and in establishing farm schools. The demand for children's shor, in the broad fields of the west, is unlimited. In no other place in the world are they so much needed, nor could they have, elsewhere, such chances of becoming well developed in every respect, as the west af-

The young ladies of many towns and cities The young ladies of many towns and cities over the country, have organized cooking clubs, and meet regularly. Sometimes they have little entertainments, to which they invite their friends, who are regaled with a variety of delicious dishes. All this excellent practice, particularly if amateurs make any study of economy and hygiene, in their work. It is one thing to make a rich, indigentiale compound of files materials, and another to produce something palatable, nutricious and wholesome. What we can does affect our mental condition to such an extent, that it is a matter of great import how

we are fed. Disease and health of body and mind wait on our tables, and the study of the essences and proportions of food will, ere long, assume its rightful place in the education of our girls.

Justice to a True Woman—In Memorian— Mrs. Abigail P. Eia.

To the Editor of the Beligio-Philosophical Journal: In the Concord Daily Moniter of September 24th, a leading republican paper in the capital of New Hampshire, I find the notice herewith enclosed of a gifted and noble woman, who has just passed away. Two winters in Washington my home was in the same family with her and her excellent husband and those days will never be forgotten. Her womanly grace, the charm of her conversation, her rare good sense and judgment, and her frank independence and abounding goodness, come up fresh in my mind. All honor to the *Monitor* for giving so truly and bravely an idea of this rare and noble woman and veteran reformer. Yours truly, G. B. STEBBINS.

(From the Concord Daily Monitor). A dispatch received on Saturday eve ing, announcing the death of Abigail P., wife of Hon. Jacob H. Ela, that afternoon at her home in Rochester. Mrs. Ela has been an invalid from consumption, for many years, and her death was not unexpected. She bere her long illness with remarkable patience and fortitude, and kept up her interest in public affairs, and the reforms of the day, to the closing hours of her life. Loving hands and hearts ministered to her every want during her protracted illness, and those nearest and dearest to her witnessed in her last years a superb illustration of the power of mind over the ills of the body. She possessed rare insight, in judging of the character and action of people, and an extensive knowledge of public

No sham, political or religious, passed her keen inspection without detection. She was one of the early anti-slavery women of this city, and a "Garrisonian Abolitionist" until slavery was abolished. In the memorable struggle in the old New Hampshire Anti-Slavery Society, for the right of women to participate in its business and discussions, she was one of the earliest and foremost for that right, and served on the Executive Committee of the Society in its last years. She was one of the women, who under the name of the Concord Female Anti-Slavery Society, addressed a letter of sympathetic support to the late Hon. John P. Hale when he broke from the democratic party on the occasion of the annexation of Texas, and in reply to which he made use of the memorable expression, "God makes women; milliners make ladies."

Mrs. Ela was an earnest supporter of the cause of temperance all through her life, and no less so of the Woman Suffrage movement, serving as an officer of the National Woman Suffrage Organization, until failing health compelled her to retire. Her house was the home of all earnest workers in these and kindred reform movements, which gave her a wide circle of acquaint-ances and friends. She had the courage of her convictions to a rare degree, and never compromised her opinions or shrank from any duty they required of her. Her philosophy of human action could be epitomized in this: "Duty is ours; consequences, God's." She took her position among the advanced liberals in theology from the time when Theodore Parker stirred the theological conservatism of Boston and New England, as the angel of old stirred the pool that health might flow from it; and for The author concludes that the grand scheme the past five and twenty years has abided of Jesus was to found a great system of uniin the hope, joy, and peace that comes to her from a belief in the spiritual philoso-phy. Of her it can be said in the lines of Whittier:

"As a cloud of the sunset, slow melting in heaven' As a star that is lost when the daylight is given, As a glad dream of a slumber, which wakens in bliss,

She has passed to the world of the holy from this," Mrs. Ela was a native of Deerfield, born January, 1809. Her grandmother was a sister of General Cilley, of revolutionary fame, and her grandfather Page called his men together at the first summons of the revolution. After her first marriage she lived in Chichester, and subsequently removed to this city, where her husband, Mr. Kelley, died, he at the time being the proprietor of one of the first temperance hotels ever established in New Hampshire, in the old Washington Temperance days. Mr. Ela and Mrs. Kelley were married May 10th, 1845, and the next year removed to Rochester, where they have since had their home. After Mr. Ela's election to Congress, Mrs. Elaspent much of her time.winters.in Washington, until her increasing illness within four years, rendered the journey, between Rochester and Washington too fatiguing to be borne by her. For the past three and a half years she had not left her house but once, for a short ride, nor her room but a few times. She leaves five children—Mrs. George H. Dennett, of Rockford, Ill., Mrs. Edward Sawyer, of St. Paul, Minn., and Henry Kelley, Wendell P. and Charles S.

Ela, of Rochester.

The funeral of Mrs. Ela took place at her late home, at 2:30 o'clock Tuesday afternoon, and was largely attended by friends and neighbors. The services were conduct-ed by a friend of the deceased, Joseph Lord, of Great Falls,an inspirational speaker, who read Scripture selections, offered prayer, and made an address. Whittier's "Lament," and a favorite poem from the Arabic, which summed up Mrs. Ela's faith concerning death and the spirit life, with singing of appropriate selections, by a select quartette, comprised the other exercises; after which the casket, covered with beautiful flowers sent by loving hands, and the most beautiful of autumn leaves, on which the deceased was an ardent admirer, was conveyed to the cemetery, and all that was earthly of a noble, true woman, was laid to rest, as the declining sun gilded the western sky with its reseate hues, and kissed a benediction to the surviving ones left behind, yet a while longer.

The leading article in the North American The leading article in the North American Review for October is by Francis Parkman, and is entitled "The Woman Question." It discusses the proposed extension of suffrage to women, and takes strong conservative ground. All the principal arguments against giving women the right to vote, are brought together and appearance to the proposed of the control of the contro together and exhaustively treated. The second paper is a lucid and forcible exposition of the Philosophy of Comte, by his leading English disciple, Frederic Harrison. Its title is "Science and Humanity." one who reads it can fall to get a clear view of the main doctrines of the religion which Positivian proposes. The third article, "Louis Napoleon and the Southern Confederacy," by Owen F. Aldis, is a statement made from the confederace archives of the relations that existed between the French emperor and the Southern States during

the war of the rebellion. It adds an intereating and valuable chapter to the diplomatic history of the time. An article, by Prof. E. L. Youmans, and entitled "Spencer's Evolution Philosophy, contains a statement in detail of the various works which Mr. Spencer has published during the past twenty years, showing the growth of his philosophical system, and by comparisons of dates, establishing that he was not indebted to Mr. Darwin for the groundwork of his philosophy as her her hy some supposed. phy as has been by some supposed. The paper gives an excellent summary of the main features of the theory of evolution.

Book Notice.

THE FINAL THEOLOGY; Vol. 1—Introduction to the New Testament. Historic, Theologic and Critical. By Rev. Lelcester A. Sawyer. 12 mo., pp. 420. M. B. Sawyer & Co., 17 Warren St., N. Y. Chicago: For sale by Religio-Philosophical Journal. Price \$2.00 post-paid.

The Final Theology, by Prof. Sawyer, is apparently the work of an enthusiastic and able Bible student, and by its originality and boldness can hardly fail to attract wide notice and criticism in theological civiles. notice and criticism in theological circles. This volume professedly presents the results of a "half century of careful study and exposition of the Christian religion, its sacred books and its early medieval history,' and the work gives ample proof of familiar. ity with the rare literature of the early Christian centuries. The work is striking ly original in its design and in this critical age seems to meet a want of a very large and rapidly increasing class of religionists who are in that very unsatisfactory transition stage between their former rigid creeds and extreme liberalism, and are anxiously struggling to retain in their religious system some degree of scriptural authority to give sanction to the conclusions of intuition

The purpose of the volume as expressed by its author, is to produce a work on the New Testament, treating its evidences of facts as lawyers treat them in determining questions of property and personal rights."
"By pursuing these methods," says the author, "we develop a new history of Jesus and the beginnings of Christianity, and a new theology, and put them on a basis of evidence as clear and indisputable as the sister sciences of secular history, astronomy

and philosophy,"

The author's method of reasoning on the Scriptures, is what he terms the logical or rationalistic principle or mode of exegesis, and consequently excludes with great freedom the supernatural elements from the doctrines and narratives of the Bible. In giving the moral axioms of the reason and conscience precedence over the literal text of Scripture where they seem to come in direct conflict, his principle of interpretation does not differ from that of many prominent clergymen in orthodox pulpits, but the points of conflict he discovers are so numerous as perhaps to surprise the new inquirer. His researches have led him to diverge materially from Renan and other authorities in regard to the parentage, education, social position, life work, and plans of Jesus. Renan fixes his birth-place at Nazareth. Thinks he had "ne knowledge of Greek culture," and knew only his native tongue, a mixed dialect of Hebrew and Syriac. Prof. Sawyer assigns his birth to Antioch or some other Greek city of Syria. The sojourn of his parents in Egypt, he con-cludes was to give Jesus the benefit of a course of study at the Greek University at Alexandria which made him master of both the Greek and Hebrow learning of his time, "as he evinces a sublime genius, high cul-ture, and the greatest learning of his age." versal education; that the apostles were a class of teachers he was training to take charge of branch institutions in different countries; that his plan was defeated by his premature death. His estimate of the in-tellectual position of Jesus may be gathered from numerous passages interspersed through the work:—"He was liberally educated in both Greek and Hebrew learning;" "applied successfully the logic of Aristotle and Euclid;" "displayed a genius, equal to Alexander among the Greeks, and Julius Casar among the Romaus."

The great aim of the writer is to prune from Christianity all traditional errors of history and doctrine, and to build upon the original teachings of Christ a religion so rational as to compel universal consent and acceptance. It will doubtless be difficult for those who do not share the author's deep enthusiasm for biblical criticism, to feel the importance of devoting so much time as is required to the study of a book that requires for its true understanding such extraordinary revision and correction as his introduction to the New Testament seems to call for. It would not be singular if some of the logical readers for whom the work was designed, should not be fully convinced that he has reached the "theological ultimate," but no one can read so original a book without advantage. The New Testament introduction is conveniently arranged with easy references and well adapted for study in Bible classes, such as the author hopes to see generally organized in the reconstructed churches of the near future. Each book of the New Testament is prefaced with a brief historical introduction, followed by a full synopsis of contents, and notes on the most noteworthy passages. It is written in the confident self-reliant spirit of one who feels sure of his position. The style is clear, scholarly and forcible and its perusal will be a rare treat to the theologically in-

A Partial List of Magazines just Received for October.

The Phrenological Journal (S. R. Wells & Co., New York). Contents: Daniel L. Harris, with portrait; Precocious Children; Phrenology in the Newspapers; A Phrenological Examination; International Prison Reform; Utility of Phrenology; Breaking a Child's Will; Brain and Mind; The Advantages and Disadvantages of the American Novelist; Experiments in Magnetism; Chastine Cox, the Murderer of Mrs. Hull; Education and Development of Individual Education and Development of Individual Talent; The Women of Italy; The Difference; Something to Avoid; The Tea Americans Drink; Editorial Items; Answers to Correspondents: What They Say: Wisdom -Mirth -Library.

The Art Amateur (M. Markes, New York). A monthly journal devoted to the cultiva-tion of Art in the Household.

The Medical Tribune, a menthly journal devoted to medicine, surgery and the collateral sciences, edited by Prof. Alexander Wilder, and published by Monroe & Metz, 60 John st., New York, for September, comes to us well filled with useful information and valuable criticisms. It is well edited and has a list of able contributors. In the August number we noticed an article on The Tree Pathology of Caneer, by D. P. Kayner True Pathology of Cancer, by D. P. Kayner M. D., of this city. /

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: Protoplasm and Life, by Prof. G. J. Allman, L.L. D., F. R. S.; John Stuart Mill, by Alexander Bain, LL. D.; Atlantis not a Myth, by Edward H. Thompson; Micro-Organisms and their Effects in Nature, by Prof. W. S. Barn-ard, Ph. D., Science and Philosophy of Recreation, by Geo. J. Romanes; Mythologic Philosophy, by Maj. J. W. Powell; A Home made Spectroscope, by James J. Furniss; The Source of Muscular Power, by H. P. Armsby; The Results of Abstraction in Science, by Chas. T. Haviland; The Age of Ice, by H. B. Norton; Sketch of Prof. Frankland, with Portrait; Correspondence; Editor's Table; Literary Notices; Popular Miscellance, Notes Miscellany; Notes.

The Herald of Health. (M. L. Holbrook, M. D., New York City.) A Magazine devoted to the culture of the Body and Mind contains interesting articles under the following heads: General Articles; Our Dessert Table; Topics of the Month; Studies in Hygiene for Women.

The Shaker Manifesto. (G. A. Lomas, Shakers, N. Y.) This number contains interesting articles by members of the So-

The September number of The Southern Medical Record, published at Atlanta, Ga., has been received, filled as usual with much interesting matter to the profession. R. C. Word. M. D., editor.

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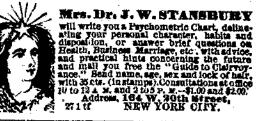
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OMICAGO, ILL., OCTOBER 15, 1879.

Ulrici, the Spiritualist.

The name of Hermann Ulrici has been brought prominently before the American public recently through the letter of Professor Wundt in the September number of the Popular Science Monthly. Ulrici belongs to the small class of those of whom Jesus said: "Blessed are they that have not seen, and yet have believed;" for he accepts the spiritual phenomena (on the testimony of such men as Zöllner, Scheibner, Weber, Fechner, and other learned physicists. He did not himself witness the manifestations got in the presence of Henry Stade. But he found in them the confirmation of much that he had taught in his philosophical writings.

Ulrici, born March 23, 1806, was educated for the law at the Universities of Halle and Berlin. After two years of legal practice, he abandoned his profession; on the death of his father in 1829, and devoted himself for four years to the study of literature, philosophy, and science. In 1888 he qualified as a lecturer at Berlin, and in 1834 was called to a Professorship at Halle, which he still holds. His philosophical works have been numerous and consistent. As his philosophy of nature exhibits him especially in the attitude of an opponent of anti-religious physics, so in his psychology he comes forward as an enemy of materialism. "To demonstrate on the basis of firmly established facts that to the soul in contradistinction from nature, not simply independent existence, but also the supremacy belongs, both of right and in fact," this, in his own words, is the aim of his philosophy. The facts of Spiritualism have come in with wonderful aptitude to justify and corroborate his views.

Ulrici tells us, that modern physical science justifies the theory, that whatever exists is a center of forces, which are held together by a uniting force, identical with the force of resistance. He then passes on to the conception of organized existence, for the explanation of which latter he avers that Liebig and others rightly assume the existence of a special force, which constructs the primitive organism, the cell, and, of numerous cells, forms a structure, which is an end in itself and continues to exist until it has passed through the series of stages naturally belonging to its development. The human body is then more especially considered; the points in which it differs from the bodies of brutes are discussed, the insufficiency of all purely materialistic explanations of sensation, consciousness, etc., is demonstrated, and the confession of the most thoughtful physiplogists who, were it in any way possible, would gladly adopt the hypotheses of materialism-is accepted, that, in order to explain psychical phenomena, an unknown something must be posited in addition to the physiological processes which accompany such phenomena.

The nervous system and the soul form the subject of a new Section, in which the view is developed, that the soul must be conceived as a sort of fluid, similar to the ether, only not, like the latter, consisting of atoms, but being absolutely continuous, and that this fluid extends out from a given centre, permeating the whole atomic structure of the body, operating instinctively and in co-operation with the vital force (if indeed it is not identical with this force) as a morphological (form-regulating) agent, and, where it rises to the state of distinguishing consciousness, producing the peculiar phenomena of psychical life.

Such is a brief and imperfect outline of the philosophy which antedated Ulrici's acceptance of the facts of Spiritualism, and which, it will be found, is in perfect harmony with them./

It is objected by Wundt to Ulrici, that he has committed himself to an assertion of the objective reality of the so-called spirit manifestations, not having investigated them himself, solely on the authority of others whom he believes to be capable and honest. This is all to the credit of Ulrici's sagacity, if the facts are genuine; and such we know them to be. Wundt himself admits that the Slade phenomena were inexplicable to him; and then, he suggests that they might possibly be paralleled by the "well-managed feets of a good juggler." The fact that the best juggler in Berlin, Bellachini, testified to the objectivity of the phenomens, and to their being entirely distinct from juggling tricks, does not weigh with Wundt, for the reason that "it could not be premised that Herr Bellachini had a conception of the scientific scope of the question!" This sounds very much like a sarcastic quibble. If Bellachini had a conception of the scope of the truth, that was sufficient. Would Herr Wundt throw doubt on his veracity? The following is the substance of the affidavit, given by Samuel Bellechini, "Court Conjurer and Prestidigiinter to the Emperor," before Gustav Haar. es, at Berlin, Dec. 6th, 1877: "After I had, at the wish of several highly-esteemed

interest, bested the physical medianating of fir. Since in a series of acting by full deplicate of fir. Since in a series of acting by full deplicate, as well as in the avening, in his bedroom, I must, for the subs of traft, hereby civility that the phasonsain occurrences with like filed have been theroughly assembled by me, with the minutest observation and investigation of his surroundings, including the table, and that, have not in the smallest instance from anything to be produced by means of presidigisive manifestations, or by mechanical apparatus, and that any asplanation of the experiments which took piece under the eigenmastances and recorditions then obtaining, by any retirement to presidigitation, cannot be admitted as possible.

I declare, moreover, that the published opinious of laymen as to the less of these phenomena are premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses."

For Professor Wundt to imagine that he

For Professor Wundt to imagine that he can break the force of earnest testimony like this by the ironical suggestion that Bellachini "did not have a conception of the scientific scope of the question," shows that the Professor has a half-consciousness of the real weakness of his own tentative theory of prestidigitation. The question is not, what were Bellachini's conceptions of "scientific scopes," but what were the facts. to which, as an honest man, he was bound

to bear testimony? Wundt's letter seems to have been a great comfort to the secular and religious editors of the United States. With one acclaim they hall it as "crushing." On the contrary it is a very weak and flimsy affair, full of misconceptions, blunders, and wrong influences. One of our daily editors tells us, "It will not be pleasant reading for Professor Ulrici." If to see his antagonist make a display of his own ignorance, and bring forward arguments that can be readily confuted, is agreeable, then we have no fear that Ulrici will be in the least disturbed by the open letter of Philosopher Wundt.

The Popular Science Monthly-Spiritualism-Gross Misstatements.

The Popular Science Monthly gives its readers much useful and valuable information, for which due credit should be given. It teaches the reign of law instead of the supernaturalism of old theology, and this is well. But no eminence of ability or usefulness in one range of topics can excuse prejudice and unfairness on other subjects. Indeed this capacity and ability only makes the offense more grave. The sins of ignorance and incompetence are more excusable than those of eminent ability perverted to base or bad ends.

Toward the facts of Spiritualism, and the ideas and teachings of those who have studied these facts with patient and careful diligence, its editor, Professor E. L. Youmans, is guilty of misstatements and gross unfairness. In a late number of his monthly he says:

"The first afticle of a scientific man's faith is that Nature never breaks her regularities, but holds true to an unalterable method of law. He knows that if he an unalterable method of law. He knows that if he comes upon what appear as breaks or suspensions in this order, it is he who is at fault, and that with further knowledge the apparent derangement will disappear. Now, the Spiritualist comes to him challenging his first principles. He depies his order of Nature as being unalterable and says that he knows of that which is above Nature, that is greater than Nature, that interferes with it and breaches all its vaunted stabilities with infinite ease."

No persecuting priest, no inquisitor of old Spain, no bigot in theology, from the days of Cotton Mather and his witches to our own, has written anything more utterly of spirit." untrue or more contraty to the truth than

No jot or tittle of evidence does it rest on. Not a writer of any repute whatever among us has ever denied the "order of nature as being unalterable," but one and all have affirmed that great truth. Ever since its publication, and to this hour, the RELIGIO-PHILOSOPHICAL JOURNAL has taught and emphasized the grand idea that nature "holds true to an unalterable method of law," and the same is true of the other Spiritualist papers and of all our periodicals and authors. This is one of the cardinal and important principles of the spiritual philosophy. Davis, Sargent, Tuttle, Waliace, Crookes, Zöliner, Aksakof, Stainton-Moses, Stebbins and a score of others, have taught it, with signal power and clearness, and Professor Youmans can find no contrary teachings among us.

His assertion is a bald and brazen assumption, showing a gross ignorance that disqualifies him from writing on what he knows nothing about, or a base prejudice which is an equal disqualification.

If it be ignorance it is so dark as to show that he is no more competent to state the ideas or methods of the Spiritualist, than one, knowing no letter of the Greek alphabet, would be to fill the chair of a Professor of that language. If it be prejudice he may live to be filled with shame and regret for it. We fear the sad and pitiful fact is that It is a mingling of both, making it impossible for him to see, or to tell, the fair and simple truth in this matter.

If a man in public position faisifies the views of a large class of intelligent people and of a goodly number of eminent and able men, some of them his peers in the science of which he is so proud, his penalty must be a public one-for justice demands that his falsehood be exposed in the same broad light in which it was written—and to say that the Spiritualist "denies the order of nature as unalterable," is a purely false and

unprovable assertion. The Spiritualist always teaches the constant sway of natural laws, always says that the facts of spirit-power and manifestation are in accord with such laws, and that we have much to learn, both of fact and law-especially in the inner life of man, his spiritual power here and hereafter, and the inner life of the universe. The scientists, of the Youmans' school in New York, or the Lankester school in London, gives no adequate investigation or fair hearing to the facts and ideas of Spiritualism, and ignorantly assumes that they cannot be-because, foreooth, his yard-stick cannot measure them, his crucible test them, or his knowledge of natural law make them possi-

bie And this should assumption is modesty

and the "true scientife spirit and method!" Neither will him Monthly give fair hearing to any but its own side. Grudgingly it has been driven to grant scanty room to some brief, and therefore, imperfect, statements on the spiritual side, while ample space has been given to inductive and materialistic writers and to false statements against Spiritualism, like this that we have quoted from its editors.

We have heard of a clergyman, not a Spiritualist, and not a bigot in theology or science, who would not take the Monthly because of its gross unfairness. He said it gave Tyndall ample pages to write on "the potency of matter," but would not publish the masterly criticism of Rev. James Martineau, of London—an eminent and very liberal man, who made a fair, clear and unanswerable comment on the materialistic tendency of Tyndall's views widely read by scholars, but never published in this onesided Monthly. How much of the researches of Zöllner, Fichte, Aksakof, Butlerof, Wallace and other European scientists, who have tested and accepted spirit phenomena, has ever appeared in the Popular Science Monthly?

It is here just as it was in London, where Slade was tried, (and acquitted) and Serjeant Cox,—a fair and eminent scientist, not a Spiritualist-said, in an address before the Psychological Society of Great Britain:

Psychological Society of Great Britain:

"The object really sought (by the Lankaster prosecution) was plain enough. It was not to punish Dr. Slade, but to discredit through him all psychological phenomena, the proof of the existence of which was destruction to the doctrine of materialism. The desire and desire was to bring into discredit the authority of Barrett, Wallace, Crookes, Lindsay, Rayleigh, and other members of the Royal Society who have acknowledged the reality of some, at least, of the psychological phenomena, and—above all—to defer, by dread of popular ridicule, others who might pursue investigations, which, if found to be true, they felt to be fatal to their own reputations. But such hopes have been grievously disappointed.

We commend these words to the editor of the Popular Science Monthly; for here, as there, will come, at least, grievous disappointment as the sure result of bad efforts, made in like bad spirit and for the same pitiful purpose. The bigotry of materialistic and inductive scientists, who fear and hate what they would lead others to deride and despise, is at the bottom of all this. It is time to meet and rebuke this "pride of science, falsely so-called," and let its leaders know and feel that they cannot make false or mistaken statements with impunity.

On Spirit Communications.

An esteemed correspondent, J. R. F. writes us from San Bernardino, Cal.:

"You affirm that spirit communication through a medium can be governed to a great extent by the medium's own mind unintentionally, and should not be accepted as genuine. I assume,on the contrary,on that hypothesis, that our whole spiritual fabric must fall: because where are we to draw the line of demarcation between that coming from the medium and that given by the control? How can a medium under spirit control exercise any influence on the communication when the medium's mind is atsent—for I cannot be perfect control—and hence there is no mind to act in the matter independent

Our friend does not accurately state our position. What we hold is, that the mere assertion by a medium that he is speaking the words or thoughts of St. Paul, Bacon, or Shakespeare, must not be regarded as authoritative. He may be merely speaking his own thoughts drawn from other states of consciousness than the one in which he is said to be "under control." If "our whole spiritual fabric" were built on a, medium's assertion-honestly expressed, we will suppose—that he is the mouth-piece of Jesus or of St. Paul, the fabric would not be worth a house of cards. This must be obvious when we consider that one medium may declare that St. Paul is speaking through him, while another medium, equally sincere, may assert that the declaration is untrue, and that he alone is the medium for the communications of St. Paul. A case in point recently occurred in London, where Mrs. Hollis Billing declared that the spirit calling himself James Nolan, and pretending to speak through another American medium, was an impostor. As the James Nolan of the former was the original one, her authority in the case was of course re-

garded as superior. The "line of demarcation" must be drawn precisely as we draw it in regard to human productions. When Chatterton pretended to give to the public the writings of Thomas Rowley of the 15th century, the fraud was discovered by his use of the word "its," which was not established as an English word for more than a century afterwards. If there are real and spurious writings attributed to Bacon, we must use our critical. judgment in deciding which are genuine So in regard to writings said to come from the spirits of Byron or Bryant; our own good taste and literary skill must be the umpires in the case.

We do not assume that a medium's mind is "absent" when he is "controlled. It may not be active in the state of repression in which the spirit seems to hold him; but it may be active in a state of consciousness discrete from that. The human mind is a very complete mystery. The here and now of consciousness do not comprehend the whole of the mental domain. Only in eternity can its infinite extent and resources be reached.

Hudson Tuttle on Ingersoll's Convention.

On another page will be found a terms and trenchant article from a man who cannot be accused of any narrow sectarian bias. Probably no man in our ranks has the confidence and esteem of Liberalists to the same degree as Mr. Tuttle; and his views should and will receive attention from them as well as from Spiritualists.

Prof. Wands on Universal Canasity.

Prof. Wundt tells us that, "The authority of the whole history of science, the totality of all known natural laws, have not only been discovered (1) under the presupposition of a universal causality, but have (2) also without exception confirmed the same."-Both these assertions are put forth as established scientific verities; but they are still questions in controversy, and the affirmation that they have been confirmed by science, is utterly untrue.

Hume, Haeckel, and many others have contended that we have no proper idea of cause as implying power to produce, nor of any necessary connection between the operation of this power and the production of the effect. All that we see or know is mere succession, antecedent and consequent; having seen these things in this relation, we associate them together, and imagining that there is some vinculum or connection between them, we call the one the cause, and the other the effect.

According to Kant, we have the idea of cause, and also the belief that every commencing phenomenon implies the operation of a cause. But these are merely the forms of our understanding, subjective conditions of human thought."

We could quote numerous authorities to show that Wundt's declaration that "the totality of all known natural laws" confirms the presupposition of a universal causality, is grossly untrue. Indeed the question is one that does not belong to science. Science would have to go out of its limitations, and transcend phenomena, in order to attempt to prove universal causality. It is indeed surprising that a scholar and philosopher like Wundt should have fallen into such a blunder. But in his eagerness to give a bad name to Spiritualism, he seems to have parted with all his scientific caution and all his philosophic acumen.

The Phenomena Common to the Ages.

In reference to the fact that phenomena claimed as spiritual, have been common in all ages, Prof. Wundt remarks, in his letter to Ulrici: "You conjecture that Providence in consideration of the lamentable circumstances and conditions of the present, has felt itself bound to interfere in this peculiar manner. Your conjecture is based upon the assumption that similar phenomena have never been observed in former times. This assumption, however, is false. On the contrary, there has never been a time, so far as I know, when phenomena resembling the spiritualistic, and in some cases most strikingly, were lacking."

Here there is a total misapprehension of Ulrici's meaning. From the very first outbreak of the American phenomena in 1847, it has been claimed by every intelligent Spiritualist, that they were precisely similar to those recorded in the Bible, and to such as have been well known throughout the ages. If Prof. Wundt imagines he has found Spiritualism at fault here, he is much mistaken. In his "Planchette" Epes Sargent remarks:

"If there is any thing in human history that is established by human testimony, it is the occurrence; in all ages of which we have any authentic record, of phenomena, still familiar to multitudes, but which are now denied by a large class of minds; not because the phenomena are not vouched for by abundant testimony, but because they do not happen to accord with individual notions of the actual or the possible."

As Prof. Wundt lays much stress on what he seems to regard as a discovery of his own it may be well that he should be undeceived. Our method of prosecuting investigation differs from what it has ever been beforeand that is the only difference.

A Striking Test.

About the middle of Aug., Mrs. Wood, a lady who has been carefully and critically investigating Spiritualism, called upon Mrs. Simpson at her residence, 24 Ogden Avenue, and among the numerous tests she received was one of a peculiarly striking character, demonstrating conclusively that the spirits are aware of what mortals are doing. Ski whose wonderful achievements through the mediumship of Mrs. Simpson, have rendered his name a household word throughout the United States, told Mrs. Wood that at a certain time that day, a Mr. Hill, an acquaintance of hers, was "striking on iron" in St. Louis, Mo. As he has nothing what. ever to do with that metal, she thought the information highly improbable, and at once wrote to her husband, desiring him to ascertain the truth or falsity of the statement which Ski had made. Visiting St. Louis at an early day, he learned from Mr. Hill, who is clerk on a steamboat, that at the time designated, he was temporarily as. sisting in adjusting a "smoke stack" or chimney, and with a wrench did actually strike on iron, thus verifying the statement of Ski. Mrs. Simpson did not see Mr. Hill clairvoyantly; Mrs. Wood knew nothing of what he was doing, and, of course, the test cannot be ascribed to mind reading. If Ski did not see Mr. Hill at the time stated, will Dr. Beard explain how the information was imparted?

MRS.HOLLIS-BILLING .- This well-known medium and most estimable lady, is now giving scences in London. Wegwish her abundant success, and have no doubt she will soon attract devoted friends in large numbers, who will appreciate both her medial gifts and ther admirable qualities as

To the Editor of the Beligio-Philosophical Journal. I have been waiting for a little bisure to write you an article, but as that does not seem to come. I must at least convey to you my thanks, in behalf of all honest, rational Spiritualists, and the cause generally, for the exhaustive expose of that most wicked humbug of the Stewarts at Terre Haute.

Your broadside has sunk that pirate craft to unfathomable depths. I say, with thousands of others, go on in your good work until the cheats and knaves who are hanging on the skirts of Spiritualism, shall all have been rendered powerless for farther harm. In haste. Yours for hon-

farther narm. esty and the truth,
WILLIAM FISHEOUGH.
WILLIAM FISHEOUGH. 2nd, 18" 829 DeKalb ave., Brooklyn, Oct. 2nd, 1879. Bro. Fishbough needs no introduction to the readers of the Journal. He is known as one of the earliest and closest students of spirit phenomena. A long life of constant study and intelligent observation has rendered him especially fitted to express an opinion upon all matters relating to Spiritualism,

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

Prof. Milton Allen has returned from an extended tour through Illinois and Iowa.

Carl Zwicker sends remittance for renewal, but fails to give his postoffice address. Mrs. Jennie W. Stansbury passed very

suddenly to spirit life, Sept. 28th. The Omro (Wis.) meeting was a pleasant and successful gathering. Dr. Peebles lec-

tures were much liked. Mrs. Zella S. Hastings, of East Whateley, Mass., will receive calls to lecture in New

England during October. It is said that Henry B. Allen, the physical medium, is holding very satisfactory

séances in Massachusetts. B. F. Underwood, Liberalist lecturer, fills an engagement at Union City, Mich., this

A boy, less than seven years of age, residing in England, is said to be a most excellent medium. He is clairvoyant and clairaudi-

Hon. Oliver S. Beers, of Alabama, an active Spiritualist, has been spending a few days in the city, attending the various masonic societies.

Bishop A. Beals speaks at Whittier, Ill., the second Sunday of October. The last two Sundays of October and the first two Sundays of November, he speaks at Sheboygan Falls, Wisconsin.

Capt. H. H. Brown has returned to his

home from his summer tour. He will rest a while and make new time engagements for his fall work. Address him at 704 Monroe street, Brooklyn, N. Y. Mrs. Emma Jeffries, late a medium of Cal-

fornia, is now located at 165 West st, where she will be glad to see her friends. She will give public scances on Sunday Tuesday and Friday evenings. Thomas Walker, the trance medium,

has concluded to remain in England. He will continue to lecture there. He accomplished a great deal for Spiritualism while in Australia. Dr. A. L. Clarke, 157 South Clark St., has

it is said, performed some remarkable cures of late. Dr. Clarke is an electropathist; he has been steadily in practice in this city for fifteen years and has for patrons many of our best known citizens.

Jesse Shepard, the remarkable musical medium, called on us just as we were going to press. He is on his way to Europe, but intends to give some seances en route. He reports splendid success in Australia and California.

Dr. C. P. Sanford is at present delivering a course of sixteen lectures at Clarinda, Iowa, and is the guest of that zealous friend of Spiritualism, Mr. J. A. Snodgrass. Bro. Sanford and wife attended the meeting at Ridgeway, Kan., and with Prof. Denton and others, helped to make it a successful and enjo**yable affair.**

M. C. Vandercook sang at Pine Grove, Mich., Oct. 1st, and at Kendall, Oct. 2nd. He will take his trip to North Michigan the last of October and will make engagements to give entertainments of music at halls or churches the coming season. His catalogue now embraces 125 comic songs, ballads and sacred pieces. Write for terms, etc. Address, Allegan, Mich.

J. Frank Baxter will speak on the Sundays of October and November in Brooklyn, N. Y., at the Institute. Will return, and be at liberty for engagements. Tuesday, Wedneeday and Thursday evenings of each week, in New England cities and towns, excepting Tuesday evening, Oct. 7th, when he speaks in Rockland, Mass., and Wednesday evening, Oct. 15th, at which time he addresses the people at Ilion, Herkimer Co., N. Y. Address him at once at 13 Walnut street, Chelsea, Mass.

MEDICAL COMMON SENSE.—With most of our readers we can say that medical common sense is a scarce article. Dr. N. B. Wolfe, of Cincinnati, Ohio, however, evidently possesses a large amount of it. He publishes a finely gotten up book of one hundred and forty pages which he calls Medical Common Sense. It is devoted to the pathology and treatment of consump tion, asthms and catarrh and is sent free to all applicants. Dr. Wolfs is well known to Spiritualists as the author of "Startling Facts in Modern Spiritualism," a book which has had a large sate; it has persed through several editions in this country and be an reoublished in Angland.

Press Comments on the late Exposition of "The Terre Haute Mecca of Marvels."

From a large number of notices clipped from our exchanges, we publish a few specimens:

The Chicago Times has often contained long accounts of the Terre Haute manifestations, sometimes written by Mrs. Stewart's "Committee," and at other times by deluded visitors. The Times has published them as sensational matter, the same as it would any well written fiction, without for a moment believing there was any truth in them, as will be seen by the following editorial item in the issue of that paper for September 20th:

The RELIGIO-PHILOSOPHICAL JOURNAL, a Spiritualist journal published in this city, in its issue of this date, prints a great mass of evidence showing very conclusively the fraudulent character of Dr. Pence's spirit manifestations (so-called), at Terre Haute, Indiana. Of course, they are fraudulent, and it is the opinion of the Times that Dr. Pence, of Terre Haute, and his hemale and female coadjutors, ought to be suppressed by the decent people of that city on the Wabash.

The fact that the able editor and publisher of the Times is himself a Spiritualist and a believer in full-form materializations, adds force to the above rather vigorous paragraph.

The Daily Telegraph of this city, a paper having a very large circulation, in its issue of September 18th says:

The Spiritualists of this and other cities have for some time past been considerably interested over manifestations of an extraordinary nature which have taken place at Terre Haute, Ind. * * An intimation of possible fraud caused Mr. John C. Bundy, of this city, a prominent Spiritualistic editor and writer, to dispatch a representative to that point with instructions to probe the mystery for all it was worth. Pursuant to orders received, Dr. D. P. Kayner went to Terre Haute, and has this week made public the result of his investigations, exposing Pence and his female confederates as a trio of the most ingenious swindlers on record.

This exposure is peculiarly impressive, coming as it does from such well-known Spiritualists as Dr. Kayner and Mr. Bundy. The latter is doing creditable work in his paper toward exposing fraudulent manifestations, and is entitled to great credit for his persistency in following up the humbugs who hang upon the fringe of Spiritualism and do so much to bring it into lisrepute.

The Inter-Ocean of this city has the reputation of being a fair, impartial paper. In its issue for September 20th is the following editorial:

The Inter-Ocean has before alluded to the good work which the RELIGIO-PHILOSOPH-ICAL JOURNAL, of this city, is doing in exposing the frauds of professed mediums. It has just completed another expose, for which it deserves the thanks of all Spiritualists. Much has been said in the papers within the last few years of the mysterious phenomena occurring at Terre Haute, in the presence of Mrs. Annie Stewart and Laura Morgan. At the seances of these women there were pretended materializa-tions of the Virgin Mary, Washington, etc., and an extensive business was done in spirit photographs. The Religio-Philosophi-CAL JOURNAL for this week publishes statements and affidavits showing that the socalled spiritual manifestations are the most barefaced frauds. It is shown that the mediums and committee in charge were in collusion and parties to a scheme for deceiving the credulous. The particulars as to how spirit photographs were secured, show the mediums in the worst possible light. In several cases the pictures from which the so-called spirit photographs were taken, fell into the hands of the investigators. One witness testifies that Mrs. Stewart is not only not a Spiritualist, but has a contempt for those who are. The exposure is complete, and the question is, What will be done with the parties who have, for so long a time, practiced fraud?

The Terre Haute Daily Gazette speaks out in clear and strong language as follows: THE BELIGIO PHILOSOPHICAL JOURNAL ON THE PANDEMONIUM.

This week's issue of the Religio-Philosoprical Journal, of Chicago, the most widely read and influential of spiritualistic papers, will be found very interesting to Annie Stewart and her pals at Pence's Pandemonium. A great amount of documentary proof is submitted which is crushing in its ev dence as to the fraudulent character of the pretended spirit manifestations. The evidence not only goes over the ground which the Gazette has traversed on numer-ous occasions, but includes many new things not heretofore published. Taken for all in all it is the most thorough and complete exposition of the nefarious doings at the pandemonium which we have ever seen in print. Its publication in the RELIGIO PHILOSOPHI-CAL JOURNAL Will do the Pandemonium great damage, because the facts presented will reach people all over the country, who have heard exaggerated stories of the doings of Annie Stewart, and look upon her as something remarkable. It is upon this outside petronage that the Stewarts have depended for some time for their support. The repeated exposures of their show in the constant have enlightened every one in this Gazette have enlightened every one in this vicinity, and there are very few persons in Vigo county who do not regard it as an un-commonly gauzy, low and dirty fraud. This publication will serve to enlighten outsiders. We hope people who have curiosity on this subject, will get a copy of the RE-LIGIO-PHILCSOPHICAL JOURNAL, and read what it says. Copies of it can be found at all the news-stands in the city.

We cannot close this article without remarking upon the honesty of the RELIGIO-PHILOSOPHICAL JOURNAL. It is a paper which was founded for the purpose of advocating Spiritualism, in the truth of which its editors firmly believe. And yet it uses as much effort to denounce the frauds of its own faith as it does to spread a knowledge of what it believes to be genuine. There is music in the future for the Pandemoni-umited and we beg of them not to forget it.

At Alliance, Ohio, is published a wideawake paper called the Independent Age, and largely devoted to advocating Spiritualism and Liberalism. In the issue of the 20th ult., we find the following:

MORE PRAUD. A copy of the RELIGIO-PHILOSOPHICAL JOURNAL received in advance of the regular mail list, contains a full and complete ! Throop street, Chicago, Ill.

expose of the fraudulent materializations and pretended spiritual phenomena at Terre Haute, Ind. We are sorry to be compelled to record such unwelcome truths, but in this case the evidence seems to be overwhelming and to put the matter beyond a reasonable doubt that Mrs Stewart and Laura Morgan are "frauds of the first water," and richly deserve the contempt that will be visited upon them by every true Spiritualist when the facts become known. This is a bold strike for Col. Bundy and he deserves the encouragement and support of every well wisher of the cause, for his fearless and persistent determination to weed out all fraud and pull up the tares from among the vheat. Success to you, Bro. Bundy. But be careful and not unnecessarily injure the

wheat in your energetic way of working.

Spiritualism neither needs, nor asks for any concealments. Give the truth and that only to the world and we will stand or fall

A full account with sworn statements of numerous witnesses explaining all about spirit photographs, etc., in this week's Journal. For sale at this office.

To Our Subscribers and Spiritualists Generally.

From the Independent Age, published at Alliance, Ohio.

Do you want the facts of Spiritualism to rest on a solid scientific basis? Do you desire that our phenomens shall be accurately observed and correctly recorded so that when once made public they shall stand irrefutable under the most searching analysis? In a word, do you desire that the foundation of our spiritual philosophy, and the basis of our respective religious convictions shall be posited on the bed rock of science, so that all the wild opposition of bigoted religious fanaticism and the powerful antagonism of dogmatic scientists, cannot cause the magnificent superstructure we are building to tremble? We think you do. Thousands have already answered in the affirmative. Then each of you have an important duty before you; one which you cannot shirk nor delegate to another. You must, one and all, zealously aid so far as lies in your power in bringing shout this essential and all important result. You need and must have a paper to which you can look with the certainty that you will get the truth, and the whole truth, and which will keep you fully informed upon all the vital questions germane to Spiritualism. You need a paper which shall be non-sectaran, undenominational and non-partizen in character; thoroughly independent; never warping the facts to make them fit the desire.—

Keitgio-Philosophical Journal.

We insort the above unsolicited and free-From the Independent Age, published at Alliance, Ohio.

We insert the above unsolicited and freely, because we believe the RELIGIO-PHILO-SOPHICAL JOURNAL to be an able and fearless advocate of purity, justice and truth.
And to such as want to keep fully posted
in the progress of Spiritualism and can afford to take a distinctive spiritual paper, we think they cannot do better than to take the JOURNAL. We do not intend to make the Age a distinctively spiritual paper, yet we shall cull liberally from our spiritualistic exchanges, and keep our readers advised editorially as to all important developments, and ever hold our columns open for the free discussion of this to us beautiful philosophy and grandest of all religions when rightly understood and received into the neart and allowed to have its legitimate work upon the life of its professed believer. While we are strictly non-sectarian and non-partizan, and do not make a specialty of advocating or defending any particular ish or phase of belief, yet we are not by any means devoid of strong convictions and positive knowledge and beliefs which we cherish and which we shall not scruple to argue and defend. *

Do you want such a paper? Will you help to make it a success? Our rapidly increasing list of subscribers, the numerous commendatory letters and personal congratulations that we are dally receiving answer for you in the affirmative, and for this we are humbly thankful, but not puffed up or vainalorious. Not at all. We are striving in a humble way to do a work that no other journal is doing, and one which we regard as all-important. We thank God and our friends and take courage to persevere in the good work of mediator between widely dif-ferent lines of thought, and hope to be able to help each to find the good there is in the

Whenever, in our judgement, it becomes necessary to wound, we would only wound to heal, and to promote a better growth in future. Friends, brothers, sisters, lend us your aid both in contributing your thoughts for publication and by increasing the patronage of the paper. We shall spare no pains to make it a welcome visitor and valuable companion at your firesides.

Brooklyn, (N. Y.) Spiritual Conference.

The Brooklyn (N. Y.) Spiritual Conference meets at Everett Hall, 398 Fulton st., every Saturday evening at 7.30 o'clock. S. B. Nichols is chairman. Executive Committee, Judge P. P. Good (chairman), F. Haslam and Mrs. J. R. Martin. Treasurer, J. L.

October 4th, the opening address will be given by Henry J. Newton, President of the First Society of New York Spiritualists.

October 11th, Andrew Jackson Davis .--Subject: "The Spiritual Teachings of the Harmonial Philosophy."

October 18th, Mrs. A. Cooley, M. D.—Subject: "Clairvoyance and Magnetism as aids to Healing. How they can be used Scientificaliv."

October 25th, Prof. J. R. Buchanan. The opening address each evening occuples thirty minutes, followed by ten minute addresses by members of the conference.

Lyman C. Howe speaks, the Stilldays of October at Binghamton, N. Y. On the 21st--24th he gives evening lectures at Stony Forks, Pa.

Mrs. Elizabeth Thompson, of New York, is disseninating many excellent ideas in The Worker, and they can not fail to have a beneficial influence on the working classes.

The venerable Father Beeson whose devotion to the interests of the Indians has made his name familiar to the nation gave us a call this week. The old gentleman has spent all his fortune in his philanthropic

Alice B. Stockham, M. D., has arranged to travel during the fall and winter for the purpose of giving lectures and parlor conversations on Physiology and Hygiene. Mrs. Stockham makes a specialty of giving private lectures to women. An experience gained by twenty-five years of continuous practice renders her specially well qualified to instruct her sex in practical knowledge. Br. Stockham will first visit Moline and Rock Island, and later, different parts of Iowa. Her permanent address is No. 18 North

Ausiness Motices.

An infallible remedy for Fever and Ague is Ayer's Ague Cure. Wholly vegetable and contain-ing no quinine, it is harmless and sure.

Students of medicine and others interested are particularly directed to one of our most popular and most successful Western institutions—the Chicago Medical College. 27-6

The largest and most valuable work on finances and the profitable use of surplus funds by corpora-tions, capitalists or those of lesser means, has just been issued by Messrs Ithamar Dibbell & Co., 19 Broad street, New York. Complimentary copies furnished those interested in finance or investments, and to all others, on receipt of 25 cents.

ARE YOU GOING TO FLORIDA?—Florida is the great winter resort for invalids. Thousands of con sumptives are greatly benefited, or wholly cured, by remaining in the land of orange blossoms a few months. The weather there is a percetual Indian summer. Special rate tickets are offered for sale this season cheaper than ever. Send for free Pamphlet of particulars all about Florida. Address, The Florida Land Co., 77 Clark St., Chicago, III.

Speculation.—Since the creation it is estimated that 27,000,000,000,000,000 have lived on the earth. This sum divided by 27,864,000 the number of square miles, gives 1,314,522,086 to a square red,

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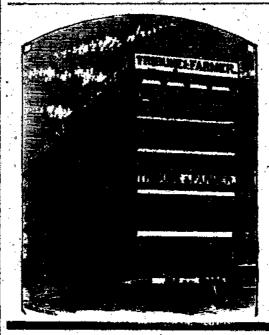
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The Mysterious Sea.

COMPOSED AND SCHO BY M. C. VANDERCOOK.

stand on the shores of a magical sea, Whose low, murmuring music in raptures I greet, While its plume crested waves in the pride of their

grace, In showers of diamonds break low at my feet. Away on the horizon, misty and dim. The white waters leap to the orient sky, And dask on rejoicingly, seeming to say:
"We have caught a rich blessing of love from on

Oh, deep mysterious sea; oh, dark mysterioussea. I have listened so long to your low mournful wail, I have watched you so long through sunshine and To catch the glad sight of a homeward bound sail, Oh, magical Sea of Life.

I stood on the shores of the magical sea, I watched a loved bark as it sailed away, And with broken heart lost in the tears of despair, I said, it will come again surely, some day. But the same suilen song—the same mournful

Has come from the lips of the white crested main. And I have never caught the first sight of the That I thought would veer homeward in gladness

again.

Just now far away o'er the drear watery waste, When hope was all lost 'neath its burden of care, Lo, I caught the first sight of the boat that I loved, Being borne to my heart on pinions of air.
Its bright sails were set, and a snowy white hand
Seemed pointing away o'er the billows to me, I shall greet it I know when it touches the strand, I shall sail to its port o'er the magical sea.

CHORUS

Oh, deep mysterious sea; oh, bright mysterious I have distenced so long to your low mournful wall, I have watched you so long through sunshine and gale, I have caught the glad sight of a homeward bound

Oh, magical Sea of Life.

Universalism.

The New York Times has an article on Universalism which gives much historical information in a condensed form, as follows:

"Although Universalism as a theological belief is usually accounted modern, it is really of very ancient origin. Its adherents, besides urging very ancient origin. Its adherents, besides urging its congruity with the divine plan of redemption, as revealed in the Bible, point to the earliest Christian writings—the Sibylline Oracles, for example, expressly composed, A. D. 150, to convert pagans to Christianity—as evidence that its doctrine was recognized from the beginning. Passages in favor of the tenet have been quoted from many of the patristic writers-Clemens Alexandrinus, Origen, Marcellus, Bishop of Ancyra; Titus, Bishop of Bost'a; Gregory, Bishop of Nyssa; Didymus, the Blind, and many others. Universal-Didymus, the Blind, and many others. Universalism is asserted to have been held by some of the Albigenses, Waldenses, Lollarde, Anabaptists, and by nearly all the sects that arose upon the Reformation. The church of England and the Nonconformists have included many celebrated Universalists, among them Archbishop Tillotson, Dr. Buruet, Rishop Newton, Dr. Henry More, William Whiston, Jeremy White, Soame Jenyns, Daniel Hartley, William Law, and Thomas De Quincey. The Professant churches in France and Germany The Protestant churches in France and Germany have, and have had, many clerical supporters of the belief, and thousands of distinguished laymen in all cras and countries have cleaved to it zeal-Universalism, however, as a distinct religious sect is little more than a century old, and is particularly represented in this country. The Rev. John Murray put forward the belief specially in 1770, and it has since rapidly spread. There are at present in the United States nearly 1,000 societies, owning some 750 churches and employing about 700 clergymen. These organizations have 14 to 15 colleges and academies under their successions and support and applications. pices, and support some 17 periodicals, as well as divers missionary, tract, and Sunday-school asso-ciations. It is said that Universalism has grown rapidly within the last five years here, notably in the West, and that throughout Europe many of the most eminent ecclesiastics, even in the Roman church, subscribe to the doctrine of universal salcauren, snoscribe to the detailed of diversal saivation. Since the question of the endless punishment has been so widely discussed, and so much
opposition shown to it in evangelic circles, Universalism has attracted more than usual attention,
and exercised a remarkable influence. A noted
Universalist preacher recently declared that nearly half of the most intelligent members of orthodox churches in large American cities were sub-stantially Universalists; that there is no logical middle ground between Calviniam and Universalism; that to disbelieve in the old-fashioned hell is the basis of Universalism, and that his creed cannot fall to gain immensely with all Protestants henceforth. A Universalist publication lately predicted that within fifty years Universalism would have more followers here than any other form of worship."

Much of this is a statement of the fact, creditable to human nature, that great and gifted men in the churches have rebelled against the dogma of eternal punishment, and that it took priestly bigots and soulless creed-makers a long time to fasten it upon humanity. As for the alleged late and rapid growth of Universalism, it is more a new rebellion against that old and horrid dogma than a growth of that denomination. This rebellion is the result of modern Spiritualism far more than of Universalism. It comes inevitably with the broader thought and finer humanity of ourage, and no one class of people can claim a monoply in its advent.

There is a logic and an inspiration to day in the minds and sonis of men and women that carries them from the ghastly hell of Calvinism, not to Universalism, but to the rich and broad realm of the spiritual philosophy. A blind and complecent man indeed must that Universalist editor have been, who "lately predicted that within fifty years Universailem would have more followers here than any other form of worship."

It is well for men and women to grow from Calvinism to Universalism,-a good step out toward the light,-but the growth of Spiritualism for the past twenty years has been far greater than that of this denomination, for the age wants light from the Spirit-world, which they fall to give; freedom from Bible authority and sectarianism, which they have not attended to, and allegiance to the light within and from above, which their narrower views obstruct. For all good words and progressive work we will aim to give Universaliste due credit, but must just now suggest that the posttion of one of their leading clergyman, Rev. A. A. Miner of Boston, as an advocate of enforced Biblereading in schools and of "God-in-the constitution," is not a sign of great progress.

Nathan Anderson writes: I wish to renew my subscription for another year, to your valuable Fourgrap. It is always full of interesting matter to me, and to those wishing to investigate the truthe of Spiritualism, I would recommend that they become subscribers. .

To Bamphart writes: I like your weeding toom, and I like the Jourwal better than ever

Wilder Bice writer: The JOURNAL grows better and better. Long may it live.

BY 5. B MICHOLS, PRESIDENT OF THE BROOKLYN SPIRITUAL COMPERSMER.

NUMBER SETTERY.

Nothing in the history of the human race has caused such radical changes in regard to death and the birth of the spirit into the other home, as modern Spiritualism, and those who have been blessed with this faith ought to be more than grateful to the loved once who have bankhed from our souls the dread of death, and given us by their teachings and loving messages, juster conceptions of the All-Father's laws by which this greatest of all changes in this life is rightly comprehended and understood. It has been my good fortune to have friends and relatives pass to the other home, who were members of orthodox churches, and al-so many who were believers in Spiritualism, and the contrast has been so marked that a few instances where the light beyond the River of Death shone bright and clear, may be recorded as wayside stones to guide the soul when the mortal home shall have been left for the one in the immortal world.

A brother, a young man only eighteen years old, was taken sick in early manhood with quick con-sumption, and his sickness did not last over thirty days. During the time he became mediumistic and could hear the voices of his friends in the Spirit-world, and at times he could see them around his bedside. During his brief sickness he suffered a great deal and when the attack would be the most severe, he would call out to his angel mother to relieve the pain, and in answer to these cries of anguish, he could see his mother make passes over his lungs and chest, and he would quiet down into a pleasant and happy sleep, and he could fully realize the song sung in childhood beginning, "Holy angels guard thy bed." Some of our neighbors thought that this young

man ought to be prayed with, and as the Metho-dist parsonage was next door to us, and the clergyman a valued friend, when the matter was men-tioned to the sick one he said: "If you or our friends want the pastor to come, I do not care, but I do not need his or any one's prayers." clergyman came, he read a chapter in the Bible and prayed, and after it was done this young man said (calling all of the friends who were in the other home, pointing each one out and calling each by name), "I am ready," and then his spirit passed to the evergreen shore.

When our orthodox neighbors heard of this event, they shook their heads and said "he was crazy," but the clergyman who was cognizant of this young man's blameless life, knew that it was the unfolding of the life beyond by spirit power

Another remarkable case occurred; a little girl of seven summers, had all her life shown a remarkable development spiritually. She was taken sick with diptheria, which has taken so many of our little ones to the Spirit-world. On the day of her enterance to the spiritual home, she had seemed better, and the clairvoyant and also the seemed better, and the clairvoyant and also the regular family physician both thought that a change had taken place for the better, and told her mother that she would get well. Some time in the afternoon she said, "Mamma, I wish every one would leave the house (several persons were present, including the physician); don't talk with them. Tell the doctor not to come any more, for I shall not need him." As the last person left the room she said, "Mamma I can see heaven." Her mother said to me. "I can never forget the look of room she said, "Mamina I can see heaven." Her mother said to me, "I can never forget the look of supreme exaltation as she said this, but thinking perhaps, that she was tired and wandering, I asked, "Can you describe it." In reply she said, "It looks better than here. O! how beautiful and bright; all day—no night there; and now I can see the angels, and hear the music. There is an angel standing right there," pointing to the head of the bed. In reply, the mother asked, "How does he iook, I cannot see him?" She was at a loss for words to describe him, but said, "It is a man and he is talking to me now." The mother asked, "What does he say?" In reply she said, "He has come after me; get my hat and cloak; I cannot stay any longer with you—go quickly, [pushing the mother's hand from her] get my hat and cloak; you are not my mamma any more. I have a heavyou are not my mamma any more. I have a heavenly mamma," pointing to another spirit. The
mother said, "If you are to go so soon you will
come and see mamma." She replied "I don't know;
if the angels will let me, I will come." She then spoke of her twin brothers who had passed on eleven months before, called them by name and wanted to know how old they were when they died, and spoke of her infant brother that is living in this life. Her older brother was away in the country, and when saked if she had any word to send, she simply said, "Mamma, you can write and tell him." Her father came into the room and she patted him on the the cheek and bade him, "Good-by" and continued to talk until her voice became insudible. Her mother said it did not be death but ille. The five heaves seem to her to be death, but life. In five hours after the spirit had left her mortal body she con-trolled a medium, gave directions for her funeral and divided her trinkets with her friends, and this angel child is now in that home present to both father and mother, both being able to see her, and perchance before many months she may be able to materialize and walk with them visibly, and be a perpetual joy in their home. Truly can this mother say with Whittier:

"Fold her in thy arms
O Father, and henceforth may she be. A messenger of love between Our human hearts and thee."

The attendant physician was a Catholic, and had when she was a babe boarded in the family, and in those early days he had said that she was too spiritual for this life, and that her hold on mortality was very weak. He seemed to comprehendthis spiritual vision, and developing of the spiritual over the material, and thought it was well that the had been thus early translated to the beyond. In the near future our orthodox friends will have to revise their hymn, "Why do we start

and fear to die," and change it to, "Men and angels say,

A soul is risen to day." Among the party that accompanied the writer to the Lake Pleasant camp meeting, was Mr. and Mrs. Charles J. Warren and daughter. Mrs. Warren was the life of our party, happy and joyous. She had been suffering from a low bilious fever for two months previous, and instead of giving up to the physician's care, she hoped to work it off. On her return from Lake Pleasant, she became alarmingly ill, and in a few days passed to the spirit-home. To the large circle of friends the announce-ment of her sudden translation to the eternal world was a very severe shock, for she was a lady of rare virtues, brought up in the Baptist church, and for many years an active worker of large benevolence and of a happy harmonious temperament. Her circle of loving friends was very large. Some three years ago her youngest daughter then a Miss of fourteen summers, was entranced and spoke in the church, and when the mother told her church friends that Miss Jeunic was a spirit medium, their grief was very great, and the conse-quence was the conversion of the family and many of their friends to the new faith. A few hours before her death, when asked by her husband if she was afrald to die, the answer was, "I shall not die; I shall be with you in spirit in our home," and how truly was this verified, for very soon after her spirit was freed, she, through her own family, in the home of which she was so dearly loved by ail, rapped out, "I am happy," and through other mediums came loving messages from her to her husband and children. Deacon D. M. Cole ministered the last rites as we laid her body back to mother earth.

Thursday evening, September 18th, very interesting memorial services were held in Everett Hall under the auspices of the conference. Mrs. A. E. Cooley, M. D., gave the opening address. Mrs. C. had known our sister intimately, and paid a glowing and earnest tribute to her character, giving many incidents of her large charity and many Christian virtues. With Mrs. Warren Spiritualism was a religion, and her testimony for our faith was always carnest, and even loyal to the truth. Her daily life was a perpetual blessing to all who knew her, and "none knew her but to love and

praise ber." C.R. Miller, Prest of Brooklyn Society of Spiritualists, followed, giving many incidents of the sis-ter's life, and reading in concluding the fine poem-given through the inspiration of Lizzle Doten, en-titled "The Spirit Mother." Mr Miller's address was written and will probably be published.

D. M. Cole followed with a very able address, contrasting the belief of Spirituallets with that of

orthodox, preving consistency that while the orthodoxy dalaned a hope of an immortal life by the resurrection of Jeans, Spiritualism demonstrated the individuality of spirit life and the return of the spirit to bless and comfort, and that the result of such a faith has given us grander and truer conceptions of the divine plan of death as a change to a home of progress and happiness.

Mrs. Shapard gave the concluding address, giving many personal illustrations of spirit communion, and seeing and describing the spirit form of our stater who was with us, with many other

of our slater who was with us, with many other spirits, and closing with an earnest ples for us all to emulate the virtues of our risen friend, and like her to be loyal to the truth.

The large andience listened with wrapt attention; it was an occasion that will be long re-

membered as one of the most pleasant and profitsble of the many such gatherings held in Everett Hall.

Brooklyn, N. Y.

A Peck of Trouble.

We have within the past few weeks devoted some space to that arrant knave, W. F. Peck. We gave his letter in defense space, and now fearing that notwithstanding our warnings some may yet be deceived by him, we publish below a letter from a man whose evidence as to what he knows is unimpeachable. Mr. Clarke is a wide awake Spirituslist; he has published a number of editions of valuable pamphlets relating to Spiritualism, for gratuitous distribution; he is a fine healer, a devoted Spiritualist and an ardent friend of honest mediums.

The showing up of such tricksters as Peck, Mrs. Stewart and Laura Morgan, is not a pleasant task, and we would greatly prefer to use the space for other matter, but nothing that we can give our readers can be more instructive or to their interest than a thorough exposition of the practices of these vampires.

T. B. CLARKE'S COMMUNICATION,

I notice an article from W. F. Peck in your edi-tion of the 13th of Sept. This letter cumingly at-tempts to deceive, which is Peck's strong forte. He did follow in the wake of Baldwin in public lectures, denouncing all spiritual manifestations as fraudulent, confessing himself to have practiced the same. He left a wife and four children, one a babe, in destitute circumstances, living in a house on Sixth street, between Brush and West ets., Oakon sixth street, between brisis and west stat, Oakland. They are there at this very hour. The rent is given them by—as we all call him—"Father Curtiss," an old pioneer in Spiritualism, a very augel, yet walking the earth in the form. One of Peck's children, a girl of eleven years of age, is out at work; an invalid father obtains what he can, neighbors assist, and the balance necessary to sustain life, is contributed by the county. This fellow went to Oregon to give scances. There he met a woman, probably the one he is now with; he returned to San Francisco, continually living with her. At last we missed him until you brought

him to life.

He is a very poor medium, scarcely entitled to even the name. His principal controls are "sons of the Father of Lies." He deceived me worse than any other viliain I have met during a five years' investigation. You can strip him naked, and in ten minutes he will appear at the aperture as the ghost of your father, brother, sister or friend, provided he had seen a photograph of them, or in some other way determined their appearance, and from you or others offened a personal item to give as a test. How does he do it, you say. It took me three months to find out. He secretes a small bottle of powder for whitening, and silk small bottle of powder for whitening, and silk masks, mustache, beard, etc. [The manner in which he secretes these things we omit as it cannot properly be published, but we will give the information by letter to any one wishing to investigate Peck's claims.—Ed. Journal...] Evening after evening he swindled me, cracking jokes thus: "Did'nt we play Clarke good last night," etc. But it is a long road that finally beats me. I rather

enjoyed the swindle when I struck bottom. This fellow is an expert at tying and untying knots, but lest he shall be caught, "he has always been quite ill for a few days and would not give the seance, if it had not been advertised. He even now had rather return the money than to sit; he cannot be responsible for manifestations, but if the
friends wish he will sit, and if the spirits can
manifest, he will be giad." Sundry other meek
remarks are always made as to conditions, especially as to breaking the circle, for upon this condition slone can manifestations occur, etc. Now, this is all bosh. First, while the introducing and singing is going on, he is slipping out of the ropes. Second, if he cannot get out, he is so "sick" the spirits cannot manifest, and then they try the dark circle for hand touching, bell ringing, guitar playing, etc. In plain English, he is a free lust scoundrel, leaving a wife and four children to

starve! After he returned from Oregon with a woman and continued to live with her, the wife and mother of these four children, now living on Sixih street, at Oakland, obtained a divorce. You will see by reading over his letter that when he speaks of his children in Oakland, and his wife now with him, that he intended the reader to understand that it was the wife, the mother of these children now with him, and thus divert public opinion from the idea of abandonment of wife and children. His letter is proof enough to kill him. It is a plain attempt

to continue deception and fraud.
Writing this letter is about the first thing I have done for a week. Two weeks ago I laid my hands on a poor sick woman whom the spirits told me six months ago not to touch. She poisoned me more than a whole drug store. Result: I have taken sulphur until the disease is dead, and I am all right. I knew better, but I called, found her suffering, left her relieved and happy, but left bear-

ing her infirmities, much to my disgust. Oakland, Cal., Sept. 21st, '79. T. B. CLARKE.

A Ghost in a Cell.

[From the Little Rock (Ark.) Gazette.]

It is reported that Marcus Whitley, sentenced to be hanged at Pocahontas on the 26th inst., had committed suicide by starving himself to death.
There is probably no truth in the report, as the
Governor had not been apprised to that effect.
There is an incident connected with Mr. Whitley's prison life, startling and improbable. The night after he had been sentenced in the day, Jailer Lewis heard footsteps going up the stairway leading to Whitiey's cell. A chain clauked at every step, and Mr. Lewis, thinking that some one was trying to rescue the prisoner and had adopted the chain to mislead, sprang out of bed, seized a re-volver and started up the stairs.

The noise soon ceased, and when the jailer entered the room in which Whitley's cell is situated he found a negro man, Andrew White, now in the penitentlary, drawn down in one corner of the

"Oh, it's been here!" said White, after expressing his delight at seeing the jaller.
"What's been here?"

"M have occu here!"
"A man—a ghost! I could have put my hand
on it! It came right in!"
Whitley, who had been standing with his face
to the wail, turned to the jailer and said:
"The devil won't wait until the day of my execution. A man with a pale face came into this room just how, walked to my cell, put his hands through the bars, and looked at me. I could have caught hold of his hands."

"Where the h-I did the thing go?" seked the ialler. "It moved slowly over there," said Whitley,

pointing, "and disappeared."

Both the negro and Whitley affirmed that the man, or ghost, visited them, and the jailer, who is said to be a very brave man, and a stranger to superstition, declares that he heard footstops and the clanking of a chain on the stairway.

tidings of great joy.

Betsey West writes: I cannot do without

the Journal. Go on, brother, and sound the glad

It is the mother who opens the gates of heaven to the mind of the child, and it is the mother who, though in spirit life, opens the gates of heaven to the departing spirit.

Correction.

To the Better of the Extress-Perroscentions Journal:

In your report of the New York Spiritual Conference, published in the issue of the 18th inet., I am reported as anylug, "It is the physical manifestations that drive people away." Your reporter may have heard such a remark from some one, but it was not made by me, nor sid I hear it from any one. I certainly think that physical phenomena, accompanied by certain intelligence, are far more important and convincing than those of a purely intellectual character only. As proof of a spiritual origin of the manifestations, I have always deemed "trance speaking," though strictly intellectual, as the least demonstrable of any, and when not accompanied by proofs of individual identity, wholly worthless. If we were obliged to rely upon such communications as those published in Mr. Kiddle's book, and the trance-utterances

rely upon such communications as those published in Mr. Kiddle's book, and the trance-utterances of such mediums as Mrs. Richmond and others, it is not probable that converts to modern Spiritualism would be multiplied to any great extent.

I wish it distinctly understood that I do not, and never have objected to physical phenomena; but that I do most strenuously object to placing before the public as proof of the truth of the claims of Spiritualism, dark circle performances, sphingt tricks in semi-darkness and form material. cabinet tricks in semi-darkness and form material-izations under circumstances that will not admit of the most rigid and thorough investigation. However genuine some of these things may be, they can be and have often been successfully duplicated by charlatans and tricksters, and hence their worthleseness for test purposes, even when genuine.

I believe the course the Journal, has taken in

regard to mediums and manifestations, the true one. P. E. Farnsworth, one. New York, Sept. 31st, 1879.

Ministerial Dead-Heads.

A writer in the Methodist takes exception to the practice of pauperizing the clergy by giving them either for nothing or at a discount the things which they receive. He says that the habit of dead headism has grown up and out of the impecunious condition of preachers in earlier days when it was generally admitted that their support was not at all commensurate with the value of their services. "But, alas! this habit, born of a stern, unrelenting necessity, and the unmanly pressure of our earlier poverty bred within us, still clings to us like a second nature after the occasion or necessity for it has passed away. What was once reluctantly submitted to as simply inevitable, has now become an institution. Instead of taking the alms with a blush, as once, seeing that the only alternative was starvation, we now not only accept them as a matter of course, but greedily and almost impatiently await them. Nor do those most sumptuously provided for evince less of this pauperized spirit than others. A min-isterial brother informed me the other day that years ago he was sitting in a rail-car by a Methodist D.D., now an eminent digultary in that denom-ination, when the latter said to him: Will you please introduce me to the conductor as Dr. So and So, Secretary of so and so, and of so and so? intimating that, doubtless, if this official were apprised of his standing he would favor him with a free pass. The introduction was given, and, surely enough, the free pass was forthcoming. How much of genuine mailiness, think ye, inspired

An Inquirs.

Dr. J. M. Peebles, in one of his lectures before me, says of Spiritualism that: "The basic foundstion embodied in the first two syllables, is spirit; and 'God' said Jesus is a spirit.' The al implies moral quality, purity of thought and holiness of life; and the ism refers to the fact of spirit-communion, or the present ministry of angels. The word then rests upon or refers to such fundament-al principles of religion as relate to God, angel ministry, and divine life of "peace on earth and good will to men." "Spiritualism indicates phenomena, philosophy

and the acceptance of a rational religion affame with good works."

Will these statements bear the test of criticism. words, imply what Mr. Peebles says it implies? "moral quality, purity of thought and boliness of life." Take the words continual, physical, perpetual, especial, for instance, does the "al" have the meaning Dr. Peebles gives to it. I am a learner and wish only to get the truth. Will Dr. Peobles give us some authority and proof of his statement. PHILO VERITAS.

Example Better than Precept.

Mr. W. H. Rogers, of the Red Lodge Nursery, Southampton, is a believer in the doctrine that what is beautiful in nature has, in it "the charms of gentleness," and sometimes of the charities that soothe, and heal and bless. To this end he recently invited the children of the Bouthampton poor house schools to visit his nurseries and in-spect the rhododendrons in bloom, of which he has a very fine collection. To make the visit more agreeable to the little ones, some slight refresh-ment was provided at the expense of Mr. Rogers. In addition, Mr. Rogers has sent to the work house a large number of bedding plants to be used in the gardens and yards of the house. In such praiseworthy ways this well known South of England nurseryman "makes his heart's love understood by kind deeds."—London Gardeners' Chronicle.

George Jacob Holyonke, of England, isa veteran leader in the cause of free thought as well as of social reform. His intelligence, ability and unsullied character have won for him the respect of all classes in his native country. He is now making a brief visit to America and lately delivered an able address in Paine Hall, Boston. The Herald of that city referring to it, says:

It seems that Mr. Holyonke, in his address on "Intelligent Toleration," recommended "contemptnous toleration" for what he pointedly describes
as "polecat opinions," but not for another class of
publications, wholly and merely obscene, for which
he asserted the right of prohibition. In this Mr.
Holyoake stands with the best liberal judgment of the sge, both in this country and England. It universe-reformers wish to advertise their loose methods of elevating mankind in such unsavory books as "Cupid's Yokes" or "Fruits of Philosophy," the best way to combat them is to let them severely alone. The Comstock plan of perverting good laws is not commendable. "Contemptuous toleration" is the most cutting treatment the suthers of "polecat opinions" can receive. We thank Mr. Holyoake for two phrases so good. They re-mind us that hunting skunks is not always profit.

O mam or woman, whoseever thou art, young or old, what wilt thou do that thou mayst inheriteternal life? Not simply life somewhere when thy morfal days are ended, but the eternal life which may begin within thee now by following the spirit of the Eternal. If thou livest for nothing—for only such a nothing as thyself—I will not say that thou wilt die, for thou art dead already, but if thou wilt live for something—if thou wilt but if thou wilt live for something—if thou wilt live as a true child of the Eterual, if thou wilt keep his commandments, if thou will strive to be perfect by doing what thou caust—thy divine parentage will make itself felt more and more, and thou shalt have eternal life indeed.—Thomas

God knows what proportion of light and dark noza is heat for us. You ask for light; but you could not bear the knowledge of God; you could not bear all the light that he could give. You cannot look steadily at the sun. The purity of the white snow dazzles you. You must often temper the excess of light to the weakness of your eyes. So flod must temper his reveistions to the weakness of our faculties. Mind-sight and heart sight can-not bear the full glade of the divine radiance. But he sends us all the light that we need .- He

Am almices, purpossissa man must surely be miserable man.

Setes and Extracts.

"Camet thou by searching find out God?" asks Job.

"Sow the wird and resp the whirlwind," has pessed into a trite proverb

The in exerable future will demand a strict ac count of every action or omission of the past. Longicliow says, "Let the dead past bury its deed past;" but is there such a thing as "dead past?"

A man may go to the utmost paris of the earth but he cannot by any means escape from himsel

Spiritualisms, when understood by the pso-le, will be no longer regarded as a wonder or a delusion.

Paul's injunction that women should be list eners and not directors in religious matters, proves how little he comprehended woman's mission.

Prebably no medium, when subjected to the limitations of our earthly condition, can be im-plicitly trusted in what he may affirm as to the identity of aspirit.—Epes Surgent's "Planchette."

It is possible for every person to open the gates of heaven in their own soul; but as these gates are spiritual structures, the only by spirit culture and application that the desired end can be ac-

The preter natural or soul-element of religion, and the psychical intercommunings with worlds not fleshly, had a healthy spell for Luther, the Wesleys, Swedenborg, Keble, and many of the religious chiefs of the churches.

We declare that there is evidence given of spirit-existence, not in one but in ten thousand instances, and we feel that nothing in the world reets upon so firm a foundation as the belief, the religion—call it what you may—of Spiritualism.

**No coward thoughts, not love nor hate, Can stem the tide rolled on by Fate, For, be ye weak or be ye strong.

The wave of Time flows ceaseless on;
But Courage smiling dares the deep,
While Weakness can but groan and weep."

The sun shines, the stars scintillate, the moon in her serene glory comes forth and drops her silvery plumes above mortal life, but we do not precisely know wherefore they thus brighten and bless human existence—we are met ever and anon face to face by some startling problem which demands solution.

Many thousands of honest, industrious women to day are cooped up in the wretched, half-furnished hovels in city and country, with want and misery for companions, while Mrs. Cobb, the murderess, lives in a luxurious cell, carpeted with "Brussels," hung with lace, and furnished with all that taste and money can provide. Is this the prize that America offers to virtue?—Globe Demo-

Self-interest, when carried to excess, closes the doors against the affections, against every heaven inspiring visitor. It binds man to the things of earth, and drives away every aspiration teeding upon benevolence or charity. It changes man to an animal, and seems to form an inner canopy over his head, impregnable to the voice of angels, and seemingly to the voice of God.

The life and sayings of Solomon present to the student a strange medley of paradox and contradiction: at one time extolling wisdom as far above all earthly possessions, and far more satisfying; at another time petulantly asking. What is the good of all the labor of acquiring it? averring that the death of the wise is, precisely like the fool's, and that the concomitant of wisdom is much grief and increasing sorrow. incressing sorrow.

Spiritualism is to the world to day what Washington was to the American people a century ago. It is a leading principle, and though at timea it seems as though materialism and sectarianism would sweep it out of existence, it always rises from the ashes of persecution purified, and the people, seeing that as a principle it is superior to all things else in life, rally to its standard, and

thus reinforced, a forward movement is projected Read that remarkable story contained in the third chapter of Daniel, of the three men, more commonly known as the Hebrew children, who, refusing to worship the god set up for them by the king, were bound and cast into the seven-times heated fiery furnace. And the king, who stepped forward in the expectation of seeing them with-ing in their death agony, beheld four men waik-ing in the midst of that furnace unharmed, and the fourth was like the Son of God,

Mothers in spirit life are seeking for avenues by which they hope to reach their children. They whisper, but the spirit ears have not yet been luned to catch the sound of angel voices. They sing the songs which stirred the depths of their souls in childhood's days, but their melodies fall on listless cars; and yet occasionally a slight quiver seems to pass through them; strange vibrations in the air seem to startle them, but only for a moment—the gates close again, and beyond all is

We find, again, when Jesus went up to the Mount and took Peter and James and John, three witnesses with him, he prayed while they fell asleep. And his face and form became transfigured, and his garments glistening and white as snow, and two men stood beside him—Moses and Eilas: And when John and Peter and James awoke, they beheld these others—Moses and Elias—standing beside Jesus, and as they stood there they fore told his death, which was to take place in Jerus. alem. Were these men in their right minds? Here is the case of three apparently credible witnesses —sane and capable men, so far as history goes— who perceived spirits and heard their prediction of a death which afterwards took place.

Spirits come to teach, to elevate the sime, to draw the aspiring spirit of man upward, and to cleanse it from the dross of earth. They concern themselves with affairs of this world only to teach men wisdom, to tell them how to lead pure and holy lives, so to fit the body to be the aid instead of the clog that it too frequently is to spiritual growth and development. There is, consequently, no subject connected with human progress that does not find treatment and elucidation there. All that concerns man in himself and in the various relations of his life, comes within the aphere of spirit teaching, and nothing is untouched except matters concerned solely with this world. Those the wise spirits leave to us who may be supposed to know more about them. But with all that concerns man as a spirit they concern themselves. Such teachers, such pure and holy guides and guardians, are known to many of my readers, and they run no risk of finding a place in any new treatise on Demonology.

There is a dense ignorance of the conditions under which it is wise, nay seje to attempt to open communication with the world of spirit, pervad-ing the public mind. I have assisted at many a seance held in fashionable drawing-rooms in the West End of London where the proceedings begin with a heavy dinner of several courses and several kinds of wine. By the time this has been discussed, those who have been most temperate in their eating and drinking, have sat in a heated atmosphere laden with the fumes of meats and wine, and polluted by that modern abomination— gas, until their bodies are heated and uncomfortable, and they would be more benefited by a quiet walk in frosh air than by sitting in a close, badly yentilated room, packed next to any eastal visiwalk in fresh sir than by sitting in a close, badly ventilated room, packed next to any casual visitor who may turn up, and agape for anything that may occur. Breathing this atmosphere of impurity, prepared for spirit-communion by the dinner that is being even then digested, herded together without regard to magnetic conditions, these good people put a medium whom they have hired for the purpose behind a curiain, reduce the light to an imperceptible glimmer, or put it out altogether, and await with impatience the arrival of the angels of heaven, whe must necessarily be attracted by such conditions. As some unfortunate drones out the insvitable ditty, or, under more favorable circumstances, as the whole circle vociferates its wish to "gather at the river," or do something of the kind which is at least more sensible than their present occupation, the dim light hardly enables the investigators (save the mark!) to distinguish the antica of what claims to be, and possibly may be, but, for all they can tell, equally possible may not be, a spirit temperarily clothed in bodily form; or perhaps to feast the eye on what may be a face, or a pocket handkerchief, or anything clee that is fairly white, that appears and the company separates after an evening devoted to Spiritualism!—Physicological Bestee.

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Depot corner Wells and Kinzle streets. Leave.
10:30 a m* Pacific Express.
10:30 a m* Stoux City and Yankton Express.
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10:30 a m* Omaha and Night Express.
10:30 a m* Stoux City and Yankton Express.
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FREEPORT LINE.

7:30 a m* Maywood Passenger.

7:31 a m* Freeport, Rockford & Dubuque.

10:15 p m* Freeport, Rockford & Dubuque.

12:00 m* Elmhurst Passenger.

4:00 p m* Lake Genera Kapress.

5:15 p m* St. Charles and Rockford & St. Charles and Rockford & St. Charles and Rockford & St. Charles and Right Passenger. 6:15 p m Junction Passenger.....

NOTE.—On the Galenz Division a Sunday passenger train will leave Eigin at 7:50a mi., arriving in Chicago at 10:15 a, m. Returning, will leave Chicago at 11:15 p. m.

MILWAITER DIVISION.

. MILWAUKEE DIVISION.		
Depot corner Canal and Rinzie atreets.		
8:00 a m Milwankee Fast Mail.	*4:90	рŒ
8:30 s. m. Milwaukee Special (Sundays)	4:00	рm
500 n militarikas Eviras	*10.20	b m
5:00 p m* Milwankee Express. 1:00 p m; Winnetka Passenger (daily). 9:10 p m; Milwankee Nigh; Express (daily)	#3:40	D III
9:10 p m; Milwaukee Night Express (daily)	18:45	á m
MILWAUKEE DIV'N LEAVES WELLS ST	r. DE	POT
11:St a myllare forest Passenger	2:20	n m
11:30 a m* Lake Forest Passenger. 4:10 p m* Kenosha Passenger.	49:00	p m
5:00 is ma Wintetka Passenger	42:15	s m
5:00 is ma Wintetka Passenger	42:15	s m
5:00 is ma Wintetka Passenger	42:15	s m
11:50 a m* Hard Forest Passenger. 4:10 p m* Kenosha Passenger. 5:00 p m* Winnetta Passenger. 5:30 p m* Wankegan Passenger. 6:15 p m* Lake Forest Passenger. 11:00 p m* Highland Park Passenger. Wisconsin Division.	42:15	s m
4:10 p m * Winnetta Passenger 5:00 p m * Winnetta Passenger 5:03 p m * Waukegan Passenger 6:15 p m * Lake Forest Passenger 1:00 p m * Highland Park Fassenger	*7:15 *8:23 *7:55 *10:00	s m

Depot corner Canal and Kinzis streets.

10:00 a m* Green Bay Express.

10:00 a m* St. Paul and Minneapolis Express.

24:00 p m* 9:55 a m

25:40 p m* Desplaines Passenger.

25:00 a m* Desplaines Passenger.

27:00 a m* 9:00 p m* Barrington Passenger.

27:00 a m* 10:00 a m* 10:00 a m* 10:00 a m* 10:00 a m* Winona and New Ulm.

25:00 p m* Green Bay and Marquette Express.

27:00 a m* 26:45 a m* 26: *Except Sunday. †Except Saturday. †Daily. \$Except

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Via Jacksonville, III., and Louisiana, Mo.

9:30 a m* Springdeld, St. Louis and Southern Express, 12:55 p m

9:00 a m* Mobile and New Orleans Express.

9:00 a m* Peorla, Burlington and Keckuk Fast
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Linearo, III.

a grain of and but meets its affects, and reaches its soul at the soul. The life of spirit appiration toward better and life occumumication, toward better and life occumumication, over it seems of the from spirits evidently far advanced. The phrase sever a is antiquated and postion; it occurs several times in communication: that purported to asses, from the better parameters and in no others. Granger and is personified in Shakespeare signs. And now I will paraphrase this communication:

"Realize, if you can, the intense desires which

"Realise, if you can, the intense desires which we spirits feel to bring you that knowledge which will enable you to live sunobling lives here, and fit you for the glorious existence which awaits you bereafter. Be the followers of Christ: for when you pass from earth, and all the things of earth have coased to interest you, the great longing of your hearts will be to have the love and favor of Him in whose spiritual kingdom you will find yourself; and then, realizing your own corrupt natures, and discovering that you are in a world of progression, your great longing will be to reach the ultimate goal of perfection—to be perfect as your Father in heaven is perfect. But do not despair; you will every one reach at last the condition for which God designed you, tor not even a grain of sand goes astray in his vast creation."

Now looking upon this as a message from heaven, is it not a very natural one? As originally given it is clothed in striking, poetical language; but the thought accords with the great body of spiritual truth that has come to us in a similar manner,

And now let me say a few words in regard to the poem at which the critics have so jeered; but, in the first place, it is necessary to describe the manner in which it was given. The medium had already been writing during a large part of the evening, and her brain was very much fatigued, when the request was made to the controlling intelligence to write a poem descriptive of his "joy in heaven." Then were written the verses referred to, but without any arrangement of lines. Indeed, the medium so little perceived the connection of what she was writing, that she threw down the pencil, after the first two verses were completed; but on persuasion resumed it, and the spirit hurried to a close. Certainly, the communicating intelligence had not a fair chance, for a successful effort. Nevertheless, I contend that the poem, taken in connection with the circumstances under which it was produced, has many striking characteristics; while, in the use of personification, it is quite after the manner of Shakespeare, who perfectly rev-elled in that rhetorical figure. Its obscurity or irregularity affords no argument against it for hundreds of passages in Shakespeare are equally obscure. Its use of the mystic numher seven is also characteristic, while the division of the word goddess at the end of the line is in imitation of some old writers, although the poem could have been arranged without this. It has been said that the poom is senseless; but this is true only to those who have not the sense to understand it. The spirit was asked to speak of his "joy in heaven," to which he had already referred; and his reply substantially was:

"The happiness which I enjoy in heaven is dependent upon the exercise of seven principle; or virtues: first, love, from which springs benevolence; second, satisfaction or faith, from which is felt entire resignation to the will of God in all things, knowing that all are really for our true happiness, our "heart's benefication"—to use the spirit's phrase; third, heavenly contemplation by means of which we recognize, in spirit, the truth of our perover our escape from the calamities and sorrows of our earthly lives; and so on to the seven principles referred to, an explanation of which you will find in the old fabies of the heathen mythology. These, or a subsequent occasion, he enumerated as reverence, hely fear, heavenly insight, and perfection—the last and highest condition of spiritual life,

Now, as to the negative/test presented by obscurity and irregularities in rhyme and rhythm." It could be easily shown by scores of citations that these abound in Shakespeare's dramatic writings. But I have time at present for only two, taken almost at random:

"He who the sword of heaven will bear, Should be as holy as severe; Pattern in himself to know, Grace to stand, and viscouslying,
More nor less to others paying,
Thun by self-offenses weighing."

—Measure for Measure.

"Then is there mirth in heaven, When earthly things made even, Atone together. Good duke, receive thy daughter,

Imagine the hootings of the critics if my book had contained such rhymes! heaven-even; daughter-brought her; togetherhither; hand with is—bosom is; and all in one short piece of "doggerel" of eight lines. Oh! surely Shakespeare never could have

written the poem on the "Joy of Heaven!" A very important part of the revelation contained in these communications refers to the condition of the unprogressed spirits, represented uniformly as the "dark spirits," and collectively the "dark world," or the "world of dark spirits." They are thus described in the communications received by Judge Ed-monds, through the hand of Dr. Dexter (an impressional medium), as well as in many others received in various places, through dif ferent mediums, and under diverse circumstances; and it any information at all is to be received by means of spirit communion the existence of the dark or unprogressed spirits cannot be disputed. Many communications in my book refer to the spirits of this sphere grade, or condition, of which I will here cite the first part of one received from Judge Edmonds on the first of December last, on my asking him for information on that subject:

"I feel disquiet when I consider the dark regions and unblest spirits,—so much so that I could weep forever at the thought of them. Such is their misery that the angels must sigh in their efforts to reach them in their agonynot agony of the body—there is no body as you understand it; but, Oh, God! what is more intense than heart-rending sorrow for what cannot be cured for eternity, for so it seems to those who are in this state. And the holy apirita are always trying to help them out of their despondency and evil associations."

Now let me cite what the same spirit is reported to have said August 25th, 1878, through the mediumship of Mrs. Richmond.

"The utter darkness upon spiritual subjects of some souls, the condition of vice and degradation of many human beings on earth, the fact that these beings go out in vast multitudes into spiritual existence, peopling shadowy apheres with their mental and spiritual states. affords a wonderful theme for contemplation. "I saw an instance of a criminal entering spirit life, who seemed not only wholly hardened to the offense he had commissed, but wholly ardened to any kind of moral perception. he shadow was something worse than blackness—a darkness that had never soon external light; and as spiritual light is more bright and beautiful than any light conceived of by mortal vision, so spiritual darkness is worse than any shadowy state external vision can take cognizance of. No night-time without a moon, no dungeon cell wherein the rays of the sun have never fellen, could equal the shadow which such a spirit casts upon the spiritual

surroundings."
Now, occasionally, we get suggestions of this condition from the spirits who come to the public circles, such as that of the Banner of Light. I cite two examples. One says:
"I haven't seen much up here (in five years);

it has been a sort of darkened condition. can't see far ahead of me. It seems like a rough road to travel on, etc."

Another sava: "I am not in hell-I am only in a condition where I am uneasy and restless. I am told I will find comfort and peace some time, for the white-winged angels come down into our dark abodes, and soothe us, and give us com-

In the communication I received from Edgar A. Poe, he says:

"For a thousand years, or an eternity, as it seemed, I was with the blackest of spirit companions. I felt as in a desert of black despair —or among a set of ravenous wolves, ready to devour me with hate, or laugh me down to perdition." And now let me cite the wonderful words of

Byron in spirit. He wrote in verse: Oh! long have I suffered! transfixed with pain. My spirit's agony met nothing but disdain; But amid my tormentors' horrible leers, Lo! a heavenly light from the upper spheres. My destiny upward and onward sealed; And unto my raptured eyes was revealed A vision of hope. O, besuteous and bright "O Was the glory of that celestial light." And when asked to describe the dark spirits,

he said: "Oh! my friends in God's love, whose hapless fate.
It is now to feel, when, alas! too late,
The sorrows that come from a sinful eareer, Not mine to exult; but in angulsh and fear, To gaze into that dark abyes of woe, where They are suffering the horrors of black despair; While sighing and mourning, and lingering awhile Round the sacred ashes of a funeral pile. Oh! dark is the vision for them and for me;

For, alasi too plainly my spirit can see That no ray of light is around them thrown, All hope in the mercy of God having flown. But, lo! from above comes a slender thread, To lift up again those dark spirits of lead. The small ones,—the dear ones—God's angels of O, see them blest angling in regions above! And the spirits in dread, no escape being nigh, Catch a glimpse of the light coming deven from

And finally caught in this heavenly snare, Are lifted above the dread realms of despair; Then are waited still upward by the mightier

Of the scraphs on high, by whose blessed hands, They are borne still aloit—O, far, far above! And finally reach the blest mansions of love; Where, washed their dark stains, their sins all for-

They taste of the joys of their Father in heaven.' Now, these lines, almost faultless in their rhythmical flow, and abounding in striking and beautiful imagery, afford, in poetical lan-guage, a description of the dark spirits that corresponds to that given in scores of communications received through many different mediums, and at various times. These are lines which my friend, the editor of Seribner's Monthly, in the exercise of his function as a literary critic, calls "simply impossible bosh" (sic), and the newspaper writers have "hooted at" as so far inferior to anything Byron in the flesh ever wrote that any man who could believe that the spirit of that illustrious poet inlunatic asylum. But hundreds of passages in the poems of Byron could be cited for comparison with this spiritual poem, which it would greatly puzzle these shallow critics to show by any fair analysis to be even as good as the lines in question. Literary critics have been characterized the world over, for their shallowness, dogmatism and conceit, in illustration of which I need only refer to the manner in which the reviewers treated Byron's first effusions, and to the castigation he administered to them in his "English Bards and Scotch Reviewers."

"Critics before him fell in humble plight; Confounded fell; and made debasing signs To catch his eye."

Let it be remembered, too, that Thomas Rhymer, who, Pope said, was, "on the whole, one of the best critics that ever lived," reprobated Shakespeare's dramas in unmeasured terms, as to plot, treatment, language, style, But while the literary scribblers have as-

sailed this book on account of an alleged deficiency of literary merit in the communications, some of the Spiritualistic journals have impugned the genuineness and authenticity of the communications, because they do not entirely coincide in the facts which they present, with their theologic, or non-theologic views. Consequently, in their opinion the editor has been deceived, having been either the dupe of wicked, "personating spirits," or the victim of "reflex action" But the latter hypothesis is entirely out of the question, as the evidence I have given chows; and, as to the latter, I would say here, my experience does not at all show any such difficulty as has been represented in discriminating between the communications of good and truthful spirits and the wicked and deceiving ones. The latter have no such power as has been attributed to them. This is the conclusion of many veteran investigators, all of whom will tell your that there are few, if any, spirits who are not changed for the better, morally and spiritually, on passing into the Spirit-world. It would be perfectly easy to prove this, did the time permit. I have received a letter from a man who has been an investigator and a medium since 1851, now advanced in years, in which he says: "I have read much in the Spiritualistic papers about the communications being false, unreliable, contradictory, etc. Now I do not believe there is a tenth part as many faise hoods told by spirits, as are reported. I believe that, in eight out of ten cases of reported false or unreliable messages, the want of correctness is due to the carelessness of the in vestigator. I have investigated with very many mediums of all phases, grades and ages, and never had but one communication that was reported false; and that was afterwards found to be correct." Now the editors of some solentific journals may dispute this; but these editors have not always the most mature and satisfactory experience.

The reliability of the communications I have published, has been impugned on the ground also that many of them were written on the call for particular spirits. It is said that spirits must come spontaneously to be believed. Now this is a fallacy. As a general thing, the good and truthful spirits, and par-ticularly those who have advanced to the higher spheres, do not come except when called; but of course the call must be for a good and holy, a pure and unselfish purpose. There is no aristocracy among spirits, as some seem to think There is superfority—greater arogices in spiritual excellence; but this brings child-like humility, not vanity and price; and, therefore the loftiest spirit will come to the humblest—the most obscure individual on

carth, for a good purpose, as readily as to the achiest, or the most distinguished—indeed, he will be more agt to come to the beggar than to the king. In this view, I am austained by the best and most experienced investigators; and did the time married and time and did the time permit I could illustrate it most fully, and to the actisfaction of all who

are willing to learn aed to believe.
Let me suggest here that the cause of Spiritualism, at this time, is not going to make advancement by its friends disputing each other's apperience. Let every one be encouraged to bring forth the results of his investigations, so that they may be compared in a spirit of fair-ness and humility and the desire to learn; and, in the course of time, the Truth will shine forth; and that, I take it, is what we are all searching for. We are workers in the noblest cause that ever asked the honest and earnest efforts of man-a cause which shall, more than any other that ever claimed human attention, emancipate the minds of men from the chains of superstition, fanaticism and theologic bigotry,—place them on a broad-platform of religious truth, teach them to live eunobling lives on earth, and at them for a blessed immortality in the eternal world. God and his blessed angels smile upon it;

and all who engage earnestly, humbly, and in a self-sacrificing spirit, in this cause, shall reap their reward here below, in the possession of a mind scrone amid all the storms of this vale of sorrows: and, moreover, shall be crowned by the all loving Father in the glorious life beyond.

Liberal League-Cincinnati Meeting.

In the Cincinnati Commercial of Sept. 22nd, we find sermons of several clergymen on the National Liberal League Meeting held in that city the week previous. We extract from, and condense, the discourse of Rev. C. W. Wendte in the Unitarian Church. He is a liberal transport of the Contract of Church. He is a liberal man, a member of the League, and in sympathy with the really important part of its objects. His criticisms may therefore be considered as not unfriendly, although they are frank and plain.

He opened by saying that, as liberal and progressive Christians, they must take an interest in these meetings, and therefore he gives his personal impressions of the convention, which are not favorable.

He says: * * "The meetings were disfigured by the most unseemly exhibitions of ill-temper and turbulence; there was an utter lack of moderation and courtesy. The most reckless misstatements, misrepresentations and vulgar personalities were freely indulged in, until all decent and sensible Radicals were disgusted and repelled by the extrava-gance and disorder of the proceedings. In the general inharmony of counsels it seemed impossible that any common ground of action would be found on which to unite the Liberal elements of the country.

"In extension of these unlovely displays of the extension of these unlovely displays."

of ignorance and passion, it must be admitted that they seem an inevitable feature in a professedly Liberal Convention. The free speech and fair play which is promised to all comers, no matter how unpopular their views may be, always attract a large representation of the visionary, restless, fanatical and turbulent elements of the community, who take every advantage which a free platform may offer them to publish their indi-vidual opinions, abuse their opponents and denounce the existing order of things, without the least regard to the objects for which the meeting was originally called. In such heterogeneous and uncontrollable elements the recent convention was particularly

For a time this disorderly element ruled. Toward the close more dignity and propriety were manifested, but not to an encouraging extent, and the convention made a poor show in intellect and character, not many of the leading liberals being present. The word science was often heard, yet the true spirit of science not manifest.

He says: "They had the 'cant' of science and paraded it as the new gospel to replace the worn-outeld faiths. If there is anything more offensive than the arrogance and bigotry of self-righteous believers, it is the ignorant, intolerant conceit of this shallow, vulgar infidelity."

He saw an ignoring and depreciation of the past and self-conceit full of pet theories,

and suggests: "For even if free religion be an advance on Christianity, the wise radical, the believer in evolution, will recognize that Christianity is the parent of the new faith, and that Christian ideas and practices form by far the larger part of it. The true way therefore for such radicals is not to denounce but to discriminate, not to vility but to revere the mother Church out of which they may have been led by loyalty to the higher

"Now, the only cure for this ignorance and self-sufficiency on the part of so many radicals is a larger culture. More knowledge, a better mental training will give the broader view, the more self-controlled and thoughtful temper, and as a natural result of these, a more tolerant and kindly spirit."

"Here were men presuming to adjudicate between the rival claims of the Church and the State and yet denying the first of these two great agents in society any hearing whatever, driving away its clergy with taunts and insults, ridiculing its demands and going out of their way time and again in the course of their meetings to denounce and slander that which Christian hearts hold sacred and dear. What wonder, then, that the general public should come to believe that the Convention was called in the lieve that the Convention was called in the interests of materialism and infidelity rather than with any honest purpose to reform the State. See, too, how impolitic, as well as unjust, was such a course. Some of the most notable and effective utterances in behalf of a more complete separation among us of the Church and the State have come from religious and even orthodox circles. There is hardly a principle in the Liberal League platform to day that has not been earnestly advocated by papers like the New York Independent, the Christian Union, York Independent, the Christian Union, the Baptist Morning Star, the Unitarian Christian Register, the Israelite, and other religious organs of the country. Various Unitarian Conferences have put on record, time and time again, their votes against the name of God in the Constitution, the Bible in the public schools, and in favor of the taxation of the churches, compulsory education, and other measures referred to in cation, and other measures referred to in the call for this convention. Perhaps the ablest argument eyer offered in support of the radical position is equitained in the book of Rev. Dr. Spear on Orthodox Clergymen. Why then were these man not smalled a place of the programme? Why were they insuited and driven away by attacks upon their religion and their motives? Nay, a programmed it there is the programment of t professedly Liberal Convention should have invited representatives of the opposite side of the question, and given them a fair and respectful hearing. Instead of this, the leading spirit of the Convention favored his admiring audiences with a superficial and humorous arraignment of the popular

religion, in which animal spirits and pas-sionate appeal were made to stone for what it lacked in thoroughness, securacy and fair

His summing up is as follows:

"It is for these reasons that the Liberal League Convention must be considered to have done more harm than good for the Liberal cause in this community. I do not deny that many earnest and true words were uttered during its sessions, and that after the disorderly elements had relieved thangalyes of their mentant features. themselves of their pent-up feelings, the wiser and milder spirits obtained control of the meetings. More moderate counsels pre-vailed towards the last, and the more ex-treme doctrines were winnowed out of the resolutions offered to the Convention. But it was found impossible to unite these heterogeneous and divergent elements into any coherent and harmonious whole, and at last the leaders gave up the attempt and fell back upon the general statement of princi-ples adopted at Rochester two years previ-ously. The League adjourned, to meet again perhaps, but to all practical purposes a defunct organization. As a power in the Liberal cause, it is henceforth of little account, and this because it has adopted the wrong method in its agitation, alienated the wisest and best leaders of reform from its cause and deliberately handed over its control to the more ignorant and passion-led elements of the radical body." He then declares his advocacy of the

secularization of the State as follows: "But the principles for whose advocacy and defense the Lezgue was originally founded, and which were so tersely summed up in its platform, are they also included in the fate of the organization? My Liberal friends, let us carefully discriminate be-tween these principles and those who may for good or evil espouse them. No unwis-dom on the part of Liberals can destroy the truth of that central American doctrine that the Church and State should remain forever separated from each other. Let me read to you the brief exposition of this principle contained in the platform of the Liberal League:

"1. Total separation of Church and State to be guaranteed by amendment of the United States Constitution; including the equit able taxation of church property, secularization of the aublic schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

"2. National protection for National citizens, in their equal, civil, political and religious rights; to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts: "3. Universal education the basis of uni-

versal suffrage in this secular Republic; to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child with in its limits to grow up without a good elementary education."

"When this declaration was first published I was so much impressed with its justice and reasonableness that like many of my Unitarian brethren, I joined the League, and even accepted a position in it. Since then, in common with many of the men and women whose names are still retained by the present managers of the organization, I have maintained a lukewarm attitude towards it. But these principles I believe to be just and true. I know that some of the wisest and best men and women in this column are proposed to them. church are opposed to them, in part, at least, But I believe that they fairly represent the views of the large majority of Unitarians at the West. That these views will triumph in the end I have not a shadow of a doubt.

As long as these anomalies remain in our laws and are upheld by the public voice we can not claim to have a free church in a free State. Until they are abolished there is urgent need for true liberals to agitate and organize to this end. It is not enough to argue that time will correct all these evils. Orthodoxy is not content with defending such laws, but has organized to perpetuate or increase them. The "God in the constitution" party numbers governors and judgtution" party numbers governors and judges, bishops and clergy, leading merchants and professional men, and is backed by millions of devoted believers. It has once already nearly attained its object by implication, if not directly, in the celebrated amendment offered by Mr. Edmunds and supported by the whole republican Senate. It may yet be reinforced by the Cetholic yet. It may yet be reinforced by the Catholic vote of the country and so attain its end."

The "Comstock law," he says, needs amending; thinks that Comstock has abused his power, and closes as follows:

"If Congress can legislate to prevent the transportation of gunpowder or poison through the mails, if the post-office authorities have power to prevent swindlers from carrying on their netarious operations through it, then certainly they have the right to hinder the circulation of a moral poison through the arteries of public intercourse. The true remedy is to be sought in the modification and not the repeal of the postal laws, so that there may henceforth be a better discrimination between what is indecent and what is not."

A Protest.

To the Editor of the Religio Philosophical Journal:

What has such books as Cupid's Yokes to do with Spiritualism or Liberalism in anyway, and why is it necessary to praise Bennett for selling such a production as that, when the author had, owing to ill health, but just been pardoned out of jail for doing the same thing? The pamphlet referred to, is one of the silliest I ever read; it is without science or sentiment; the style is leathout science or sentiment; the style is loathsome, and the whole performance in keeping with its salacious title, evidently given it to attract the attention of deprayed minds. The opinions of the work are, to use an expressive phrase of George Jacob Holycake, of the "pole-cat" kind, and of which he says they should have only a "contemptuous toleration." The proper way to treat such views is to let them alone. Should Spiritualists praise a man for publishing and circulating these "pole cat opinions," which are

diametrically opposed to the teachings of Spiritualism and to the common refinements of life? Bennett says he has no sympathy with Heywood's views; that he holds them in ab-horence, etc. That may be. It is hard to tell what a man's real views and feelings are, but Bennett has acted as a man would who was in complete sympathy with the views of that pamphlet. He knew Heywood had been imprisoned for circulating the work. He admits it is a book without information or merit; yet because there was a certain low element that wanted it, and because a previous arrest for circulating. because a previous arrest for circulating one of his own pemphlets -about as nearly obseene as Reywood's -kind brought him money and notoriety, he persisted in sending out that pamphlet, and then commenced asking for money from Spiritualists and

others. Now I protest against the nonsense. Bennett does not represent Spiritualists. He does not represent, nor does his paper represent any class of clean and intelligent free-thinkers. He has the almost unqualified sympathy and support of the free-love tribe. I do not say he is a free-lover. He positively says he is not, and that he is tak-ing the stand he does in the interests of freedom only. But is it necessary to encourage immorality in order to defend freedom, to eisculate such a work as Cupid's Yoker, to vindicate freedom of the press, and to publish the coarse stuff that appears in his paper from week to week, to advo-cate free thought? If Spiritualism or Liberalism implies sympathy with the course Bennett has pursued, its progress is not desirable, nor among decent people possible. F. R. CHAMPION.

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