

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

VOL. XXIX. CHICAGO, SEPTEMBER 25, 1880. NO. 4

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Prof. Wilder tells of his Visit to Boston, and Gossips on a Variety of Interesting Subjects.

To the Editor of the Religio-Philosophical Journal:

It appears that the sapient chief of the RELIGIO-PHILOSOPHICAL JOURNAL not only travels, but amuses himself at the expense of his friends by "taking notes and printing them." All this is lawful, so long as his readers derive profit and entertainment thereby. Whether others can also with impunity travel, note men and things, to any good purpose, I propose to put to the test; for I, too, went to Boston, saw famous men, heard things said, and then went home again.

It was when Boston was ablaze with glory. A thousand savants were there, and your correspondent among them. (Do not refer to Job. i: 6, and ii: 1.) The occasion, as I heard one man irreverently remark was the Annual Meeting of the American Association for the Advancing of Science. The welcoming ceremonies were very elaborate. The outgoing president introduced the incoming one—ex-Senator Morgan, of Iroquois Indian fame. Then Prof. Rogers, of Boston, welcomed him and the Association in an elaborate speech. He invoked a large accession to the membership, and that future annual volumes of transactions should be cut down to only such facts and demonstrations as possessed mathematical exactness.

A very well-sounding idea this; but as the exact science of one generation always becomes the conjectural science of the next, a little tract or thin volume would be about all that Secretary Putnam would have to print. However, really, my "bump of veneration" is large.

Mayor F. O. Prince, a man modeled after the Samuel Tilden stamp, next assured the members how welcome they were. Then Governor Long made a short speech, also assuring everybody that the eyes of all Massachusetts were looking on that Massachusetts; and that he hoped and believed that Boston would do the square thing by it.

Due replies and acknowledgments were made; and there was an adjournment, to clear the decks for business.

regarded as a phenomenon of matter, and hence, of course, as having no separate existence." Nevertheless, for the sake of those of us who are not atheists or nihilists, he added that the metaphysical sense, "mind or soul had been evolved from human consciousness, and was not the sense in which the world life is used in science."

This is clear as mud. Enough is said, however, to confirm the words of the great apostle: "The world by wisdom knew not God." According to the learned Professor, the interior life, the moral nature of man, all real psychological knowledge, must be regarded as outside the pale of "science" and its methods. Hear him further: "That the energy of the brain comes directly from the food, will be disputed by no one in these days. Hence the brain must act like a machine and transform energy. There is then a purely physiological representation of mental action, concerned with the forces which are known and measurable." Accordingly, describing the psychograph, he added, "In two directions, at least, we may already measure thought as we measure any other form of energy, by the effects it produces."

"Action at a distance, attraction and potential energy, are disappearing from the language of science." In place of these the Professor gives us the other as the source of all the motions of ordinary matter. "It is an enormous storehouse of energy which is continually passing to and from ordinary matter." Its molecules operate on matter and communicate its tremor, inducing all to start into life.

But with all this the Professor seemingly ignores not the eternal life, "Beyond the veil of the seen," says he, "science may not penetrate. But religion more hopeful seeks there for the new heavens and the new earth, wherein shall be solved the problem of a higher life."

The second day was spent at Cambridge, where the gossamen of the University were entertained. Here was pronounced the eulogy of Joseph Henry, the honored scientist, who, in 1856, was so severe on Robert Hare. Why will not some "medium" tell us how these two who agreed so ill on earth, have patched up their matters?

Friday night, of the third day, Prof. Bell, the man of telephones, gave us a new lesson. I have long been prepared for it. To learn of the ether being the agent of motion, was but old Paracelsus speaking anew. "A. J. A. said: 'let light be, and light was.' Thus creation began; and all else became possible. Light induces polarity or magnetism; this is electricity in another form or mode; also heat, energy, etc. But Prof. Bell collects rays of light into a beam which he projects over a distance to a plate of metal on which is a mass of selenium; and lo! a musical sound. We now know why the old statue of Memnon sent forth musical notes when the rays of the sun fell upon it. It was not fancy that the French Savants who accompanied the first Napoleon heard sounds when the beams of the morning fell upon the roofs of the temples of Egypt. Prof. Bell is able to transmit his voice audibly on the track of a sunbeam, as sound is carried on the wire. We shall have our photophones to talk with; and church-steeple from being resonant of bells, will be made useful by this invention of Bell's. Light, then is to be our Iris to run on errands, superseding the lightning. It is either the former of things, or the first. "In the logos was life, and the life was the light of men."

Some day, the power wasted at our catarracts will be transmitted into electricity, conveyed to the manufacturing towns to propel machinery, and everywhere to make electric lights, and perhaps fuel for our houses. It would be a formidable task to harness the behemoth, and yet the days of freedom for veteran Niagara are numbered.

Capital will enable the evolving of power, but power, so evolved, will annihilate the laborer, as human expansion has destroyed whole races of animals; and who dare predict the revolution of the time beyond?

These scientists are great in their own way. I admire them. But few comparatively, seem to be philosophers. However, while they were in Boston they were the admiration of the ladies; and of these, Boston and the Bay State can furnish a glorious army.

Preaching begins for the season. The ministers have all got home. Tallmage, Beecher, Ouyler and Collyer. Even Pastor Davis renewed his ministrations, showing his fellow Harmonialists the grounds of salvation. I trust his superstructure, especially if built after the leading manner of the famous Tower of Pisa, still keeps within the base. He has not as good a chance as Theodora Parker. One day a zealous Adventist announced to that would-be apostle that the world was about to be destroyed. "I don't see how that concerns me," said Mr. Parker; "I live in Boston."

The public schools are now in blast. Despite Richard Grant White, the Jack Cade of the nineteenth century, grammar is still taught to luckless children, and common schools are daily held. The only condition required to enter them, is to be vaccinated. But the children do not take kindly to all this.

Notice that Buchanan, the champion diploma-seller, is caught again. I guess it is almost as great a strike as the catching of Tweed in Spain. It will be an ugly problem what to do with him. Diploma-selling is older than John Buchanan; almost every medical college in the country dealing in

contraband parchment, but not exposed. As a general thing, the more regular the college the more frequent the practice. But ill luck befalls the man that practices. Buchanan's great offense consisted in being notorious at, and getting caught.

An old Scotch divine once took it into his head to be made a D. D. His name was Peebles. He scraped together five pounds, journeyed to Aberdeen, and obtained the investiture. Next day he addressed his man: "John, ye maun ca' me Doctor. If awny one asks for me, ye maun say: 'The Doctor is in his study, or the Doctor is out, or the Doctor will see ye shortly.'" John answered: "A' right; but ye maun ca' me doctor too." "What do ye mean?" asked the divine. "Seeing the thing was so cheap," said the man, "I just paid in my money and was made a doctor too. So, if I am inquired after, ye maun say: 'The Doctor is making the fire,' 'the doctor is working in the garden,' 'the doctor is in the stable,' or 'the doctor is feeding the pigs.'"

Jenner, the vaccinator, never studied surgery or medicine, but bought a diploma at St. Andrews. I saw the operation of transfusion at Boston. Dr. G. H. Merkel was the surgeon, assisted by Dr. Pauris; the patient was a lad that had had diphtheria. I imagined he might have been recovered by Dr. Tanner; but he would have required a care which few invalids receive. Ice water and one or two other things defeated the skill of the surgeon, and the patient died in twenty-four hours. Dr. Merkel treated a consumptive patient successfully several years ago, and raised his own little daughter from almost death, by transfusion.

Dr. Tanner has fledged as a lecturer. He did as well as a thin audience, made so by a driving rain-storm, would permit. I do not presume the orator. He will be trod down if possible. The interests of "science" must be promoted at the cost of men. These are the days of vivisection, and vivisection is cruel in its merits. The late Prof. J. White Webster nailed living cats to the floor or table, that he might examine them more readily; and there are teachers of surgery who are said to vivisect men. Why not? If Dr. Tanner is treated with like spirit and cruelty, it is no more than he ought to expect.

A. W.

Dark or Evil Spirits.

I have nearly one thousand communications recorded from those who claim to be in the dark sphere; to those who claim to reside in the fifth sphere, and notwithstanding that I have had test upon test of identity and of facts before they transpired, yet there is a mystery connected with spirits' frequent indifference and apparent want of affection for their friends of earth, which I cannot comprehend. Dearest friends, with the way wide open, will frequently go months without communicating, and evil spirits will occasionally take charge of the circle, drive away the good controls and eventually break up the séances. They are worse over there, than they were here, and many delight in their crudeness. Their teaching is in apparent accord with their progress, while those who claim to be in the dark sphere, will curse and swear a "blue streak;" those of the fifth sphere will counsel you to live a life of purity so that you may escape dark controls. We have much trouble with our mediums, on account of Mrs. Grundy; they do not like to be called Spiritualists.

C. S. LOBDELL.

Parkersburg, Butler Co., Iowa.

REPLY BY MRS. MARIA M. KING.

To the Editor of the Religio-Philosophical Journal: The communication you submitted to me, is illustrative of principles I have repeatedly stated in my published writings and which, as it appears to me, from the prevalence of such crude Spiritualism, cannot be too often repeated. I should say this friend has had too much circle. His investigations have been conducted, it appears, when conditions have been vitiated, and sensitives have misrepresented the truths he sought for. I am well aware that a class of believers, and likely this writer among them, will repudiate my interpretation of phenomena such as he mentions. It matters not; we must all have our say, and the truth will appear in time. Devotees of delusions of various kinds that have appeared in the world, have illustrated beyond a doubt, that the human forces are susceptible of being swayed in an almost marvellous manner by the psychological power of leaders, of assemblies, or circles, and by the force of the imagination psychologized into a magician capable of transforming common things into the wonderful, the weird. Psychologic force what a power, either exercised by an individual unconsciously upon himself, or by outside forces upon sensitive subjects! If it is the power that moves the world, the magician that performs feats that have ever been the wonder and study of mankind.

To say that "mediums" are psychologized, and assist in psychologizing themselves, into the condition when they can unconsciously or consciously act the part of subjects under the control of spirits, when spirits have nothing to do with it, (and which is often the consequence of the force of habit) may be, according to some, heresy to Spiritualism; nevertheless, it is true; as all observers may find who study the laws that cause "into play" when

circle manifestations are earnestly sought for, and sensitives are subjected to the influence generated being, perhaps, expectants of demonstrations through themselves, with imaginations inflamed, and emotions excited almost to the pitch of frenzy. Dancing and howling dervishes, participants in the religious rites of savages, epileptics, and oriental magicians, all illustrate this fact. It is the fashion to attribute everything marvellous enacted by this class of persons "under control" to spirit influence; the notion being prevalent that subjects unassisted by this influence are incapable of exhibiting the phenomena that appear. Now, while it is true that spirits minister at circles and attend upon devotees of every sort as their guardians and inspirers in what concerns them most deeply, adding where they can, manifesting where they may with safety and decorum, as permitted, nothing can be farther from the truth than the supposition that they always inspire or produce the influences that predominate where circles of individuals put themselves into the condition to act and react upon each other magnetically. Reason and revelation both confirm this; batteries of force purely mundane are often erected upon such occasions, that are so strong as to overbear the influence spirits can with safety to all concerned, exert; and under these circumstances it is often the case that they abstain from the effort to control, and leave the field to earthly operators. Conditions such as these brought to bear upon sensitives, craze them for the time, and unfit them for the exercise of mediumistic gifts when spirits actually attempt to use them.

Unwise efforts on the part of spirit circles and controllers to generate force to control mediums in circles and elsewhere, often culminate in disaster, that exhibit themselves in demoniacal demonstrations, when the opposite were intended. There is no telling what a crazed sensitive may say, either under the influence of a spirit or the psychological power of a circle, more than what a lunatic will say. Both may—will, sometimes, tell the truth, talk sense, and repeat facts. Neither, however, is to be trusted. The former will be sane when the influence is withdrawn, until repeated exposures to the same class of influences have permanently injured the constitution, and, mayhap, sapped the moral strength, and "wrecked" the manhood or womanhood. Inebriety, sensuality—degradation of mind and body, are sometimes witnessed as the outcome of mediumship of this sort.

With such facts in view does the writer of the communication "dearest friends" abstain "for a moment" from examining through this "wide open" way? Will he not rather wonder that they come at all? Demons will haunt habitual circle-goers, as surely as effect follows cause; especially if they, by their mismanagement, create conditions of the character to produce them. The Spirit-world will not, assuredly, furnish them. The elysium that is sought for and expected in the circle, may prove a pandemonium instead, to those who unguardedly use the forces that are so potent for good or ill under certain manipulations. The proper use of the circle has been, is, too generally misunderstood. Neither does the fact yet seem to be scarcely recognized that all persons are not constitutionally qualified to be reliable mediums or good expositors of truth from the unseen world, who may become susceptible to spiritual influences sufficient to communicate. The sayings of sensitives, psychologized, no one knows by whom, or whether, it is the spirit purporting to communicate or not that holds the balance of power with the subject, are taken as a "thus saith the Lord," and whatsoever questions the propriety of this manner of teaching, is disregarded, and the farce goes on, and truth is misrepresented, "wounded in the house of its friends."

The fact that spirits of low degree do communicate, and sometimes exhibit strange and repulsive phenomena, I do by no means overlook in the above remarks. There is a class that make themselves understood in a way that the enlightened world deems heathenish, evil; their identity they establish by the use of language and terms that never should be put into the mouths of mediums. Yet they are not malignants who come for an evil purpose—to injure the circle or subject, although the influence they exert is anything but elevating. They illustrate truth by their coming, although the mediums through whom they come are unfortunate in being the subjects of such influences, and may with the utmost propriety reject them. It is not of so much importance as many have supposed and taught, that the class of learners who lack knowledge, experience and refinement, necessary to make their visits useful and agreeable to their recipients, should come and communicate and "be taught." Their opportunities are ample where they are; and the idea that mediums teach such and help them out of their darkness is an error that has arisen as a thousand others have—from misconceptions of what pertains to the true spiritual philosophy. The help such get through circles and mediums is what they get through observation of processes, training their forces to command conditions, etc. I cannot dwell on this important part of the subject, although duty impels me to say that it would be far better if Spiritualists would abstain from circles where the lower order of phenomena appear, for reasons I have given; and for mediums to refuse utterly—

set their will against it—to be instruments for the class of influences that are in themselves degrading.

True Spiritualism does not shock the common sense of those who look deepest into it. What purports to come from the Spirit-world that is a jangle of absurdities, contradictions, obscenities and blasphemies, I, for one, prefer to attribute to a mundane source, or to regard as being the result of an admixture of mundane and supermundane influences, and more "of the earth earthy," than of the sphere where spirits disrobed of flesh abide; since I may do this with propriety, having law and reason on my side.

MARIA M. KING.

Christianity the Highest Phase of Spiritualism.

In the JOURNAL of Sept. 4th, a correspondent in opposing Christian Spiritualism says:

"Christianity, viewed in its general aspects and phases, is not calculated to promote the development of humanity in intelligence, science or philosophy, or even in a rational spirituality. The teachings, spiritual philosophy, moral code and character of Jesus, are the redeeming features of Christianity as a system of religion, but they are entirely thrown in the shade, by its narrow, bigoted dogmatism, irrational theology, and its blind slavery to authority. The all of man, redemption through the vicarious sufferings of Christ, a material heaven and hell, a personal God and devil, nine hundred and ninety-nine going down to regions of eternal burning, while but one in one thousand reach the pearly gates, is an outrage and a slander upon common sense and humanity."

These are entirely truthful remarks—if we use the word Christianity in the sense given by the writer, to signify the church, instead of the doctrines of the great medium martyr, the founder of Christianity, whom the church dishonors. But they who insist on the truth of language as well as history, and are not willing that either should be ignored, insist that the religion of Jesus Christ shall be rightly named, regardless of dogmatism, irrational theology, and its blind slavery to authority. The all of man, redemption through the vicarious sufferings of Christ, a material heaven and hell, a personal God and devil, nine hundred and ninety-nine going down to regions of eternal burning, while but one in one thousand reach the pearly gates, is an outrage and a slander upon common sense and humanity."

In taking this course, guided by reverence and love, we show to our honest brethren in the church that they need not be afraid of Spiritualism injuring religion—that we are really calling them to come up higher and purify their faith from its bigotry, ignorance and demonism.

Habit has a wonderful power over the human mind, and hence some Spiritualists, disgusted with the word Christianity, when it represented to them the church, cannot get over the feeling that there is something detestable in the word, and thus attaching this prejudice to those who use the word in its legitimate sense. But let us beware of degrading this word Christianity, for it is a sacred word—it signifies inspired religion, and to the benighted dwellers of the church also, it signifies the doctrines of Jesus Christ, terribly as the church misunderstands them. Hence when you denounce Christianity, churchmen do not understand you as denouncing theological falsehoods and crimes, but suppose that you are at war with the religion of Jesus Christ, which is really the religion of true Spiritualists, and thus you place Spiritualism in a false position.

In thus advocating the true Christianity, I must add that I do not accept any written record as infallible. There are errors in the New Testament which the Spirit-world will in time correct. There is not a shadow of error or falsehood in the living teachers who occupy the Christ-sphere in heaven and who are leading modern Spiritualism to higher paths and more heavenly life, in which all true Spiritualists will be in spiritual harmony with each other, however they may differ in intellectual speculations.

JOS. RODES BUCHANAN,

1 Livingston Place, New York.

In New York the Salvation army was refused permission to operate on the street, and in Dublin a short time ago a religious tract distributor was fined 50s. for handing an obnoxious tract to a gentleman in the street, the Judge holding that it was an assault. In Toronto, the leading citizens want a young Church of England clergy man fined in consequence of his persistent way of stepping up to people in the street and informing them that the gates of hell are yawning for them. He attacked a Roman Catholic priest in a car, applied such epithets as heretic, pagan, idolator to him, declaring that the priest's teachings had a tendency to destroy belief in God, and when the answer came that he was enough to cause any one to doubt the existence of an intelligent Creator, he fumed with indignation.

Woman and the Household.

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

"If we knew the woe and heartache... Let us gather up the sunbeams... Strange that we should slight the violets... Let us keep the wheat and roses...

In the Atlantic Monthly for September, is an article on Women in Organizations, by Mrs. Kate Gannett Wells, which as a summary of woman's work, deserves to be widely read.

There are five large departments into which woman's work can be divided, in each of which organization is the foundation and mainspring of success—the industrial, the domestic, the educational, the charitable, the religious and moral.

Among those pursuing the higher industrial pursuits, such as photography, photography, telegraphy, book-keeping, type-setting, engraving or architecture, there is no union to increase the demand for their services.

From the organization of a home, the transit is slight to the educational department of life. Three-fourths of the 250,000 teachers in the United States are women, that is, organizers of the present for the future.

The Woman's Education Association in Boston has organized the Harvard Examinations for women dietitians, nurses, training, and cooking schools, and botanical lectures.

In regard to art, there is little concerted action among women. The school for carving and modeling in clay, plaster and wood, in Boston, is unique, a girl can graduate there as painter, stone carver, designer or

carver. In Cincinnati is an instance of the organized result of woman's power to keep at a thing. More than twenty years ago, Mrs. Peters raised money to establish an academy of fine arts; she succeeded in opening the first art exhibition in that city.

In the medical department woman has done more than any other of the learned professions. In New York there is a college and hospital started and carried on by women; there are others in Philadelphia, Chicago and Detroit.

The charitable organizations of women are legion. There is not a church, without them. They have control of seaside homes, country creeks, fresh air, funds and infirmaries.

Woman has organized various reforms. There is yet only one thoroughgoing prison for women, officered wholly by women, and that is at Sherborn, Mass. The Reformatory and Prison for Women at Indianapolis is of a similar nature.

Of the religious organizations of women, Mrs. Wells gives many statistics, which we will not repeat, neither will we note the Catholic and Protestant sisterhoods, since they are temporary societies, which advanced civilization will not need, they have a certain value in existing conditions, and have formed a refuge for the incompetent, the world weary and the devotee.

The first volume of this series has been for fifteen years before the public, and in it was briefly sketched the design of the present issue. At that time the manuscripts were ready, but circumstances prevented publication.

It is a herculean attempt which these three volumes make, no less than to give the true cosmology of the physical and spiritual universe, the origin and progress of all things to the present. Not only do they cover the province of matters with their common philosophy rests, but the more difficult realm of spirit.

The second volume opens with the history of the earth's development through what is called the "planetary era," which embraces the epoch when water began to form on the surface, and life was just introduced.

Such is the vast field traversed by the spirit authors in these three volumes, and on finishing their perusal, we are ready to exclaim with their author: "To the reader who has carefully studied the principles and facts brought to view in this series of volumes, with the purpose of gleaming truth therefrom respecting the science of nature or the philosophy of spirit intercourse, it must appear plain, that the work itself is the best evidence that could be given of the fact that spirits do transmit thought through mortal mediums to the world of mind in the flesh."

A brief notice like the present cannot do justice to a work of such magnitude. We can only briefly sketch the plan of the author and praise the performance as among the best efforts yet published in what may be styled the purest spiritualistic literature.

The perseverance of Mrs. King, encouraged and aided by the firm and abiding convictions of Mr. King, is worthy of more than passing mention. She exemplifies the true culture of mediumship, and those who sigh over "imperfect control" and desire to regain the perfect state of sensitiveness, should not fail to read her works, and acquaint themselves with the manner in which she has cultivated her extraordinary mediumistic power.

Magazines for October Just Received.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Great Mon. Great Thoughts and the environment; Not yet, my Soul, a People of a New England; Factory Village; Jealousy; Socialistic and other Assassinations; A House of Dreams on a Wooded Hill; Deodand; Last and Worst; Intimate Life of a Noble German Family; Archaeology; A Florentine Experiment; Reminiscences of Washington; The Minister's Daughter; A National Vice; Comedy; Business Issues of the Presidential Campaign; A New Book on Nihilism; Dr. Muhlenberg; Eminent Israelites; Kosuth's Memories of Exile; Recent Biographies; The Contributors' Club.

Magazines for September Not Before Mentioned.

The Phrenological Magazine. (L. N. Fowler, London.) Contents: Thomas Carlyle; Surveys in Life; Moral Responsibility—Does Phrenology Discourage Crime? Phrenology; Old and New; Mental Depression; Sir Walter Scott's Head; Only half a Hero; The Children's Corner; Poetry; Reviews; Facts and Gossip; Correspondence; Answers to Correspondents.

Revue Spirite. (M. Leymarie, Paris, France.) This magazine is devoted to the Spiritual Philosophy and has able contributors and writers.

St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: The New West; "Oh, Come to the West, Love;" The Dangerous Intruder; Undertones; Fashions for September; Timely Topics; At the Toilet of a French beauty; Simple Phonography; Editorial Miscellany; Fashion Department; Our Purchasing Agency; Our Premium List.

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The following is the table of contents of the two volumes, showing the subjects in their order: Vol. I. First and Second Elementary Eras—Action of Evolution of Water, etc.—Introduction and Use of Organic Life—Third Elementary Era, Its Action—Fourth, Its Action—Law of Evolution of Life—Development of Continents—Evolution of Man—Evidence of Old Continents—Fifth and Sixth Eras—Development of Earth—Cause of Uplifts—Progressive Life of Globe—Regulation of Climate—Global Epoch—Evolution of Stable Conditions and Types—Preparation for Man—Development of Earth—Cause of Uplifts—Progressive Life of Globe—Regulation of Climate—Global Epoch—Evolution of Stable Conditions and Types—Preparation for Man.

Religio-Philosophical Journal

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

Terms of Subscription in advance. One copy one year, \$2.50. Clubs of five, yearly subscribers, sent in at one time, \$10.00.

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

Remittances should be made by Money Order, Registered Letter or Draft on New York. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to, JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice at Chicago, Ill., as second class matter.

LOCATION: 92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., September 25, 1880.

Free Masonry.

Free Masonry, now a distinctively benevolent order, claims to have a history and tradition that reach back to a remote past. Although some of its claims are utterly unfounded and in its present form, it is comparatively modern, yet certain features of the institution are unquestionably ancient.

It has always been more broad and liberal, than the church. It claims to have been, in the past, the nursery of learning and the patron of science, the protector alike of the proscribed sons of genius, the pioneers of discovery and invention, and of the persecuted victims of despotism, who found inside of the guarded lodge, that sympathy and aid which none without dared to extend.

At the same time it must be said that when Masonry assumed its present form, Christianity was rigid and intolerant, powerful and popular. Heterodoxy was considered disreputable, and the words atheist, freethinker, and libertine, were used synonymously and equally as terms of opprobrium and reproach.

In this country, as well as in Great Britain, a religious qualification is still retained, and it is interpreted so as to exclude heterodox Christians, as well as deists and atheists, whenever liberality and bigotry predominate over the spirit of humanity in a lodge.

But the Order has not been exempt from the progressive influence of the age, and generally we think, but little attention is now paid to a candidate's religious belief, if he can conform to the initiatory exercises of the Order.

Some portions of the ritualism of masonry are founded upon the assumption that the institution dates from the building of Solomon's Temple; that the Bible is a revelation from God; that John the Baptist and John the Evangelist were patrons of masonry; but masons are not required to believe these claims, and many of them certainly do not.

In 1872 charges were preferred by the master of a Lodge at Washington, Ill., against one of its members, Dr. Nichols, for "unmasonic conduct." The specifications were briefly that the accused had "averred and maintained that the Bible was a hoax, a humbug, a make up of incredible stories."

That he did "not believe in a Supreme being or God as taught in the Bible," nor in "the immortality of the Soul."

That he was "engaged in promulgation of infidel sentiments as taught by Voltaire, Thomas Paine and B. F. Underwood."

That by ridiculing the Bible he had caused many citizens of the town to look upon Masonry as an instrument of evil."

The defendant, for whom B. F. Underwood was counsel, admitted his unbelief in the inspiration of the Bible, and the immortality of the soul, but the charge of "unmasonic conduct" was emphatically denied, on the ground that masonry has no right to and does not require a qualification for membership, belief in the divine origin or inspiration of either the Old or New Testament, in a future state, or in the God of any book or any religion; that a member is at liberty to believe as much or as little as he may respecting these matters; that interpreted according to the spirit of the order and the liberality of the age, it allows its members the fullest liberty in matters of opinion concerning the origin and tendency of pretended revelations of exploded and existing religions, of the origin of man, of the powers and capabilities of matter, of the existence and nature of spirit, of the nature and attributes of the power men call God.

"A mason," Mr. Underwood maintained as reported in papers giving accounts of the trial, "may believe in the Jehovah of the Jews, in the triune God of Orthodox Christianity, the Brahm of the Hindoos or the god of the Koran. He may believe with Paley in a 'personal designer,' with Spinoza in an absolute substance or with Fichte that God can be known only as the 'moral order of the world,' and is without personality. He may believe with Aristotle that God is 'mind, immutable and impassible, an eternal and most perfect animal, employed in imparting motion to the universe,' or with a distinguished Chinese philosopher that God has 'neither life nor body, nor figure.' He may believe with Pope in a power 'whose body nature is and God the soul,' or with Herbert Spencer in a power that is 'unknowable,' of which all nature as it appears to us, is a phenomenal manifestation. One need but recall the multitude and varieties of definitions and conceptions of God to see the absurdity of excluding a man of character and worth from the privileges of a benevolent order because he cannot conscientiously acknowledge belief in the God of a particular book."

The trial resulted in the acquittal of Dr. Nichols. An appeal was taken and the case was carried to the Grand Lodge of the State of Illinois, which sustained the decision of the subordinate lodge.

We now see it stated that Rev. Geo. Chaikey, who recently renounced Unitarianism and announced himself in sympathy with Col. Ingersoll's views, has been expelled from his lodge on account of his infidelity.

Is it not about time these trials and expulsions on account of religious beliefs, ceased? They are contrary to the liberal spirit and tendencies of the age. Other institutions are changing in adjustment to the improving conditions that surround it. Masonry must also advance, or take its place among those fossilized institutions that having done their work are no longer deserving of support. We believe the order everywhere will at no distant date follow the example set by the Grand Orient of France. It was once thought Masonry could not change, that its "landmarks" must never be removed. But no order, no religion, not even the Roman Catholic church, "infallible" though it be, can or does exist through considerable periods of time, without important changes. The old constitution of masonry provided that every candidate shall "be upright in body, not deformed nor dismembered at the time of making, but of hale and entire limbs." But the Grand Lodge of Kentucky, a few years ago declared, "If the deformity is not such as to prevent a candidate for initiation from being instructed in the arts and mysteries of masonry his admission will not be an infringement upon the ancient landmarks, but will be perfectly consistent with the spirit of the institution." The Grand Lodge of Alabama has declared that "being maimed as by the loss of a leg or arm does not disqualify a man from receiving the degrees of masonry when there is no other objection." (Reynold's Hist. Masonry, p. 276).

We know of a lodge in this State which conferred the first three degrees of masonry upon a man who had but one foot. Upon complaint being made of this supposed irregular and unmasonic conduct, to the officers of the Grand Lodge, it was decided that the subordinate lodge had done nothing calling for censure. Again we know of another gentleman in this State with one useless leg and who cannot walk a step without a crutch, who has taken seven degrees in masonry and is now in good standing as a mason. No word of censure did we ever hear against the lodge and chapter conferring the degrees.

In other respects it would be easy to show that masonry is changing to accord with the times, contrary to the notion of those, who, to silence innovators are habitually referring to the "old landmarks" of the order. But the institution should go forth and open its portals to all worthy

persons of whatever religious or unreligious belief, and remove every other contradiction of the antiquated inner organization with the relations of the present outer life.

In Free Masonry, as in the Church and State, are two parties, the stationary or conservative, and the progressive or reformatory. Our sympathies are entirely with the latter.

Will the World Ever Grow Young Again?

We began to ask ourselves whether the world will ever grow young again, while thinking of that profoundly sweet, fresh youthful experiment in the cultivation of human nature, known as the Brook Farm, which has been called into special notice of late by the death of its president, George Ripley. The very clover blossoms in spring are not fit, or fragrant enough, to illustrate this joyous gush of untried yet highly endowed nature. Scarcely one gathered into that community of aspiring youth and maidens who was not predestined to wear the wreath of fame by that right of keen discernment, by which they rejected the platitudes and fictions of conventional life and demanded to know its best good—its summum bonum, its pure virtue, not as an abstract theory, but as an associated experience, something that all would enjoy so much the more from the fact that they were sharing it with so many. Ripley himself was a fine, sensitive, athletic, healthy handsome man, with speaking eyes, honest heart, faultless Roman features, robust manner, full of quick anecdote, repartee, laugh and carol as well as of business, industry, subtlety and learning, whose next highest delight to that of studying a creed, whether religious or philosophic, was, not to reject it altogether, but to make it a part of some larger creed, which he seemed to be holding in perpetual mental solution and reserve, as if he knew there were still several more states and any number of "counties to hear from." Think of the collisions in evening debates between such a mind and that of George W. Curtis, the Harper's presiding editor, whose grace as a speaker in his earlier days caused ladies to say that it was a higher satisfaction to hear his "Ladies and Gentlemen" than to listen to the climax of any other lecturer.

Then there was Charles A. Dana who, Greeley once said, had every accomplishment except the divine fire. He could make his speech first in English, then in French, and lastly in German, and it was not until you had carefully rendered all three that you would discover that he had said nothing.

In close sympathy with the movement, was the wonderful Orestes A. Brownson educated in Unitarianism, but destined for Rome, because no other church was sufficiently in conflict with his reason to satisfy his imagination; George Bancroft, the future Democratic historian and diplomatist, an inherent Fourth of July orator, aping Sallust; Mr. Emerson, who has ceased to be a preacher in order to become a poet; Bronson Alcott who delighted in everything incomprehensible and saw revelations in all statements that were unintelligible; Dr. Hedge, the Rev. Wm. H. Channing, Henry D. Thoreau, Theodore Parker and many others. These were the "almost persuaded" class, who stood towards the society in the light of interested lookers on. Hawthorne, Mrs. Peabody, Father Hecker, afterward a Roman Catholic priest in New York, and some others do not even exhaust the list. All were infused more or less completely with Fourier's marvellous blending of mystical with the practical, the impossible with the evident.

Why, among all the literary sponsors, has the country never yet read an account of Brook Farm, except in the shadowy portraits of fiction? It is a duty they owe to the rising world; for the feeling that it is practicable to apply far more of poetry and social generosity to practical life, than is ordinarily done is very general. Moreover the confidence some have felt in using very large masses of men for purposes of reform of any kind, through the ballot or legislation, or the administration of justice is waning. Men are beginning to doubt whether government can with much success enter upon miselen work of any kind. Such work has two defects: First, the people who most need reforming always control the missions. Second, hence the mission work when complete is hardly distinguishable from crime. This applies to all attempts at reform through legislation and through judicial tribunals. Associated effort in small organizations of persons of kindred tastes, is a most attractive idea. A high degree of social development was necessary to exhibit such of its failures as that at Brook Farm. This of itself almost proves that a sufficiently higher degree will some day witness its success.

Mr. J. J. Morse, the English trance medium, has been lecturing to good audiences in Glasgow, Scotland. The Herald of Progress says, "Mr. Morse, as an inspirational lecturer, has created a deep impression in Glasgow, as is abundantly evidenced by the fact that faces appear amongst us when he is the announced speaker that unfortunately are comparative strangers on other occasions. This is, however, easily understood when we reflect that there is a charm in the flow of his discourse, a mastery in his use of the English language, and altogether a superiority in his mode of deliverance that draw many to listen, who normally are either neutral or partially unfriendly to the cause Mr. Morse so eloquently advocates and expounds."

The National Liberal League Congress.

A National Convention of about 150 persons, purporting to represent a majority of the 800 Liberal Leagues heretofore existing, met in Chicago during the past week. Its chief business consisted in adopting a resolution demanding a repeal of all the United States Postal Laws, ordinarily known as the "Comstock Laws," which aim to establish a national supervision over the mails with the view of preventing the government from being a carrier of obscene literature and criminal merchandise. The majority of the convention assumed that hostility to obscene literature and criminal merchandise was merely the hypocritical pretext for the passage of these laws, and that their real purpose was the prosecution under the superintendency of theological or religious leagues, of the authors and publishers of liberal and anti-Christian books.

The minority led by Col. Ingersoll, refused peremptorily to concur in demanding the total repeal of all laws establishing a moral and prudential censorship over the mails by United States officers. Mr. Ingersoll contended that there were some books, pictures, instruments and merchandise, that were so manifestly obscene and immoral that no inquest or trial was needed to justify their prompt destruction whenever and wherever found; hence to demand the repeal of all Postal Laws authorizing the officers in charge of the mail to reject manifestly immoral matter, would be equivalent in effect to demanding that the Government of the United States should be compelled to act as a common carrier of matter manifestly immoral and criminal. This, Col. Ingersoll said, was a demand which the Liberal Leagues could not afford to make, since it would render them the open champions of obscene literature and of criminal traffic. He did not hesitate to say that liberals who could not see this point needed to have some sense pounded into their heads, and for twelve hours, from noon until midnight, this sagacious and powerful man, the only gentleman having national influence and political standing which the leagues contained, fought with the majority to prevent the leagues from becoming the open champions of obscenity and immorality. He was voted down. The majority were determined that their demand upon the Government should be that it become the common carrier of everything, without examination, upon which the sender is willing to pay the postage.

Under this platform it will be seen how complete an immunity is demanded for obscene traffic. Before the article is sent, the State, in most cases, can make no arrest because the crime is not yet committed. After it has reached its destination, arrest comes too late. On its way the State can make no arrest because the matter is protected by the *Egis* of the Federal Government, and the platform of the Liberal Leagues as now settled, demands that the Federal Government shall not interfere, lest, perchance, the progress of free thought and liberalism be in some way obstructed. An abortionist's tools and compounds, say these leagues, must be shielded in the sacred name of Free Thought. Why not, then, a burglar's or a counterfeit's?

Notwithstanding the clearness and fervor with which Col. Ingersoll argued to prevent the convention making this evident mistake, and to induce them simply to demand such a modification of the law as would avoid the possibility of its being made a means of interfering with the free circulation of liberal literature, he was voted down by a vote of about 88 to 26, and thereupon withdrew from the Vice-Presidency, and from further co-operation with the leagues as such.

The fact is that the majority of the convention consisted of men and women who were determined to ally free thought with free love, free lust, free elopement and free abortion. This their speeches, their applause, and their prompt selection of Juliet H. Severance to succeed Robert G. Ingersoll in the Vice-Presidency of the National League, all indicated. It was the substitution of a she-goat for a lion.

A Mr. Spencer, a materialist, of Milwaukee, afterward undertook to class Mrs. Severance as a Spiritualist, by introducing a resolution that the control of the National Liberal League be handed over to the free lovers and Spiritualists. Mrs. Severance, since she became an avowed and practical free lover, has only been a Spiritualist in the same sense as Judas, after receiving the silver, was a Christian. She is an ignored and discarded Spiritualist, who has made the tour of the Spiritualist camp meetings through New England, during the past summer, only to find every platform barred against her speech, and every hospitality except that of the mere toleration of her bodily presence as a listener, denied her. Had her complaint been leprosy, the coolness could not have been more pronounced.

Discarded utterly by the Spiritualists, these materialistic liberals think her worthy to succeed Ingersoll, the eloquent champion and exemplar of home purity, whom they also have discarded, because he has too much character to demand that the Federal Government become a special carrier for the licentious and criminal classes. The exchange is significant. H. L. Green, Mr. Spencer and probably many others withdraw with Ingersoll.

There is no thinking the fact that no organization, which consents to become the champion of crime, can render any further effective service to the cause of freedom.

However ineffective the resistance to Comstock and his coadjutors has heretofore been, hereafter he can walk over his course, practically unmolested. The backbone of the resistance to his prosecutions was broken when the Liberal Leagues consented to confess that it was the "manifestly immoral and criminal" merchandise which they wanted the United States to carry.

It would not be surprising if such a triumph for Comstock should now give him an accession of power, which would enable him to direct the engine of the Postal Laws against free thought as well as against lewdness and crime. However this may be, the people who now remain in the Liberal League control, are as effectively discouraged as was the helter that had been tossed by the locomotive, or the dog whose tail had been cropped off immediately behind his ears. In identifying themselves with crime and "manifest obscenity," they have lost both their body and their brains. They are without either cause or champions. The best course they can now take is to organize anew so as to leave the championship of "manifest crime" out of their platform.

"Jesus Paid it All."

Three recent events in the history of one of our leading Chicago churches stand related to each other in a manner which compels the attention of every moralist. It is frequently asserted by philosophic moralists, and is beginning to be conceded by many Christians, that the doctrine that "Jesus paid it all," is unfavorable to morals. There is a growing conviction that if all our moral offenses have been freely paid for in advance by the blood of Jesus, then the larger our account in bankruptcy the greater our spiritual and temporal gain.

The Baptist church is one that holds most vigorously to the "unlimited forgiveness" and "free grace" plank in the Christian platform. It preaches that integrity and virtue, kindness and honor, when not the result of the free and abounding love of the Lord Jesus, and the immediate outpourings of the Holy Ghost, are pernicious, rather than beneficial, since they tend to lead men into the sinful delusion that character may be virtuous without being religious. On the other hand, the Baptist Faith recognizes no limitations to the doctrine that the interests of morals will be promoted by the indiscriminate forgiveness of all sin—to such as believe in Jesus.

Now the Rev. Dr. George C. Lorimer, pastor of the First Baptist church of Chicago, is, we have no doubt, a believer in the doctrine that "Jesus paid it all." So is young Rufus W. Bellamy, Esq., an intelligent and promising member of the church, who has had the advantage of being reared in a Baptist family, and of hearing daily from his infancy the thousand and one modes of stating the doctrine that "Jesus has paid it all."

Within the past year, Dr. Lorimer was convicted, before the world, upon ample testimony, of forging and passing off upon his congregation as his own, a sermon which was the property of the Rev. Dr. South, of London. The pecuniary compensation received by the Rev. Dr. for each sermon preached, is about \$75. After the forgery had been fully proven, the church voted an increase of Dr. Lorimer's salary as the most conclusive mark of their confidence in him. Not that they believed he had not palmed off upon them a sermon not his own! By no means. They knew he had done so; but they also knew that he was a good Christian and therefore that "Jesus paid it all." Hence the increase of salary to the reverend forger and clerical literary thief.

Within the past month, poor young Bellamy, also a Christian and a Baptist, has tried his hand at forgery, and by the skillful imitation of two signatures, in both of which he showed more originality and contributed more of his own talent and ingenuity than his pastor did in using Dr. South's sermon, young Bellamy obtained about \$1,000. The signatures having been discovered to be false, search is made for Mr. Bellamy, and it is found he has left, probably for a tour in Europe, from whence Lorimer has simultaneously returned. Inquiry at the bank where three of Mr. Bellamy's "sermons" have been cashed, fails to reveal that up to the present time "Jesus has paid it all," or any part of it. Inquiries at the church from whose pulpit young Bellamy was so often assured that "Jesus had paid it all," fails to reveal that either Jesus or the Church proposes to pay any part of it.

We fail to see why the church should make so nice a distinction between a forgery by its pastor and one by its member. It is true both the pastor and the member make the tour of Europe immediately after the forgery, and it may be presumed, in part, on the results of the forgery. But why should not the church meet and console the exile Bellamy with a vote of confidence, as they did their pastor? Why should they not send him an assurance that a public and spontaneous reception awaits him, such as that with which Lorimer was welcomed home from Europe? We would respectfully propose to Dr. Lorimer that he take an early occasion to preach a sensational sermon upon the text, "My Forgery and brother Bellamy's Forgery," wherein he will explain why in his case "Jesus paid it all," but in Bro. Bellamy's case there is a trifling balance of \$1,300 which at last advices Jesus had not paid. He might also take occasion to explain whether his young parishioner will not flee from city to city, and from steamer to steamer, a skulking, timid, broken-hearted fugitive, hiding his name, choking down his shame, having no family, no church, no country, and no hope in life,

Will Jesus pay for an honor forever gone or for that young life irretrievably blasted? And will poor Bellamy ever inquire in his wanderings...

The Cost of our Heroic Periods.

Will the world ever again be seized with that spirit of buoyant youth and glowing hope, which makes all things, or rather the best of things seem possible in the near future...

We are furnishing a modern illustration of a recent utterance of Renan, if indeed our case, rather than that of Judea was not in his mind when he said, in his recent English conferences:

"Nations ought to choose in fact, between the long, tranquil, obscure destiny of that which lives for itself, and the troubled stormy career of that which lives for humanity."

Ignoble as the doctrine may seem to those intensely philanthropic minds, who want in some way to make a living by levying toll on the money that can be begged from the rich for the relief of the poor...

Gen. Banks, in his recent speech in Chicago, estimated the total expenses of the war on both sides at fifty thousand millions of dollars, whereas the total value of the real and personal property of the country in 1860...

For all this we are darkly and with difficulty still again paying in a third stupendous sacrifice of morals and of human souls, even more appalling than our first great payment of human lives...

Those who used to cooperate in making the New York Tribune, were in the habit of styling the white haired old man Greeley, the youngest man in the office. This was because he was the most hopeful.

Bronson Murray writes an able and timely article to the Farmer's Review, favoring an Industrial University in this State. He thinks great good could be accomplished by establishing such an institution.

Mrs. Simpson. Both from our own sittings and from the advice of numerous friends who have had sittings with her, we are satisfied that the manifestations of spirit power in the presence of Mrs. Simpson, of Chicago, deserve the active interest of all Spiritualists...

The production of flowers has not occurred in Mrs. Simpson's presence, so frequently of late as formerly, and especially during last winter. She informs us that it occurred but four times during her stay in Denver. Her information in response to folded questions, and her independent sate writings are completely satisfactory, and invariably take such form that the inquirer is convinced that the reply is from a spirit-mind.

A Curious Vision. It appears from the Minister News that a curious phenomenon lately occurred at Limerick, Ireland. From the account given we learn that at "the feast of Our Blessed Lady," which lately took place, though the weather in the locality was magnificently fine, yet the thunder pealed with crashing sound...

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A Good Test. It appears from Freethought, that when Charles Foster, the spiritual medium, first went to Melbourne, Australia, and hung out his shingle at the Grand Hotel, he was the object of much curiosity. Among those who went to visit the marvellous manifestations which it was claimed were daily made, was a well-known gentleman, who had heard of the so-called slip-of-paper trick, and believing that he knew a thing or two more than Foster did, he resolved to play a sharp game with him.

"Do not remove the remains of your father and myself. Let us rest where we are. Your heart is right but your judgment wrong. The message was signed by both the maiden name and the married name of the gentleman's mother. The gentleman turned as white as a sheet, for he at once recognized the message as having been written in the name of his deceased mother.

Epes Sargent is about to publish a new work on Spiritualism, considered from a scientific standpoint. There are those who may question whether Mr. Sargent is the person for such a treatment of the subject, but this makes no material difference to those who are wedded to a theory.

No doubt "there are those who may question," but no one is competent to "question" unless familiar with Mr. Sargent's qualifications for the task. Evidently the free religious chap who penned the above, seeks to vent a little spleen against Spiritualism by this implication against the attainments of a gentleman whose literary, scientific and philosophical knowledge would fill the heads of a regiment of Indian paratroopers.

Mrs. Mary A. Amphlet, a medium, and at one time a resident of this city, we believe, passed to spirit life in Philadelphia, Penn., September 10th. Funeral services were held at 5th and Spring Garden streets.

Business Notices. Mrs. D. JOHNSON, Artist, 713 Astor street, Milwaukee, Wis. Water Color Portraits a specialty.

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SPIRITUALISTS AND REFORMERS west of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by addressing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spiritualist meetings in San Francisco.

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A PASTOR MADE HAPPY.—I have been greatly troubled with my kidneys and liver for over twenty years, and during that entire time I was never free from pain. My medical bills were enormous, and I visited both the Hot and White Springs, not for the curative qualities of the water. I am happy to say I am now a well man, and entirely as the result of Warner's Safe Kidney and Liver Pills. I have been cured of St. Vitus' Dance by Warner's Safe Nerve, which I always keep in my family. With such glorious results, I am only too glad to testify regarding the remedies which have made me so happy. Rev. P. F. MARKLER, Coal Run Crossing, Arkansas.

Spiritual Meetings in Brooklyn and New York. BROOKLYN (N. Y.) SPIRITUAL FRATERNITY. Lectures by Rev. J. Anderson, President of the Old and New Gospel. Henry J. Newton, President First Society Spiritualists.

THE SECOND SOCIETY OF SPIRITUALISTS of New York City hold services every Sunday, at Carter's Hall, 35 East 14th Street.

THE HARMONICAL ASSOCIATION of New York, has commenced its autumn and winter work in downtown New York. The free public service, which is held every Sunday morning, will overlook precisely in the very beautiful hall, No. 11 East Fourth Street, a few doors east of Fifth Avenue, accessible from every part of New York.

Passed to Spirit-Life on Monday, Aug. 30th, 1880, at 20 minutes past one o'clock, p. m., Mrs. LOTTIE FREE, in her 65th year, widow of the late George Free, Sr., of Philadelphia.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Hymn to Deity.

BY F. W. PARKMAN.

Hymn to Deity. The world arose from chaos dark as night, Whose boundless wisdom, love and power divine...

The Medium Slade—"The Handwriting on the Wall."

[Detroit News.]

I notice whenever allusion is made in the News to anything pertaining to Spiritualism, it is done in the language of ridicule...

H. C. WRIGHT.

While in Mr. Slade's presence we felt ourselves touched and grasped by unseen hands; saw a common unvarnished, fall-laid table...

E. A. CHAPMAN.

Lowell, Mich., Sept. 3. If our readers generally will follow the example of Bro. Chapman and call the attention of their secular papers to the facts of Spiritualism...

An Italian Ghost Story.

Of the many grand old buildings that adorn the fair city of Florence, two of the most remarkable for architectural excellence and artistic decorations are undoubtedly the palaces that bear the names of the ancient and noble families of Strozzi and Riccardi.

Fortunately for him in his great misfortune, the property which he inherited from his mother, the considerable, consisted of a great palace at the corner of the Piazza & Duomo...

One day an old priest who held one of the Marchese's benefices, often acted as chaplain at San Donato, and who seemed to know everything about everybody, told me, amongst other things relating to the Strozzi of San Donato, that many years ago, in making some internal alterations...

After some fine weather and pleasant excursions there came a day of continual heavy rain, so not being able to go out doors, he and I were confined to a room through the house. There were more than one hundred rooms, some modernized and with modern furniture, some gloomy, but interesting from being in appearance and in furniture much as they were in the seventeenth century.

As I was thinking over the tortures of the victim, the detestable cruelty of the monster in human shape who inflicted them, and the cowardly indifference of his neighbors...

not movable or projecting from the side of the room, but let into the wall, which was unusually thick, the depth of the emplacements being all this yard. As usual, I had locked the door...

I make no attempt at an explanation. A quarter of a century or more has elapsed since that night. The vision haunts me to this day.

J. TEMPLE LEADER.

Letter from Sydney, New South Wales.

To the Editor of the Religio-Philosophical Journal: I send you a few items of Sydney news, which may be interesting to some of the numerous readers of your paper.

Making it Real.

A communication in a late number of the Chicago Times gives an interesting account of a festival given in honor of the centennial of the birth of George Washington...

The Habit of Self-Control.

If there is one habit which, above all others, is deserving of cultivation, it is that of self-control. In fact, it includes so much that is of value and importance in life that it may almost be said that in proportion to its power does the man obtain his mastery over the woman her weakness.

Christian Spiritualism.

To the Editor of the Religio-Philosophical Journal: In his communication appearing in your issue of the 28th ult., Eugene Crowell says: "I prefer this phrase (Christian Spiritualism) to that of Religious Spiritualism, for the reason that it better conveys the relationship of Jesus, his example and teachings to modern Spiritualism."

As Bro. Crowell gets all his information regarding the teachings of Jesus from the four gospels, I will transcribe some of the gospel according to St. Matthew, that Spiritualists may compare the teachings of Jesus with the teachings of modern Spiritualism.

Jesus taught that the plucking out of an eye and the amputation of a hand was necessary to save the rest of the body from being cast into hell. He taught that we must not resist evil; that when smitten on one cheek, we must yield the other for a like blow; that if forced to give up our coats we must voluntarily give up our cloaks; that we must give to all who ask; and to all who borrow of us, make no provision for another's character.

Jesus said, Thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Jesus said, after eight days his parents sought him, bringing him valuable presents, saying nothing about the visit of the shepherds. Luke records the visit of the shepherds, but says nothing about the visit of the wise men.

The great principle and foundation of all virtue and worth is placed in this, that a man is able to deny himself his own desires, cross his own inclinations, and purely follow what reason directs as best, though the appetite lean the other way.

Christian Spiritualism.

To the Editor of the Religio-Philosophical Journal: Eugene Crowell, M. D., in the JOURNAL of Aug. 28th, in speaking of Christian Spiritualism, says, "I mean to imply that the Spiritualism and its teachings of day are identical with the teachings of Jesus." Now, many of the sayings of Jesus we admire; but when we are asked to accept and practice some of them we cannot comply.

Mr. Crowell further says, "Many orthodox Christians have been deterred from further investigation in Spiritualism on account of violent attacks upon the bible by Spiritualists." He does not say, however, that also many materialists have been converted to a belief in the soul's immortality through the teachings of Spiritualists, who had become materialists on account of the consistent teachings of the bible and orthodoxy.

THE INDEPENDENT VOICE.

Given Through the Mediumship of Mrs. Clara Robinson, No. 2886 Michigan Avenue.

July 7th, 1880. How true it is that we cannot carry our money with us when we leave our earth, and quite as true, it cannot give us health. Men called me rich, but when the disease I died I found I was poor.

July 7th, 1880. My name is Walter Davenport. I was a little bit of a boy when I left my papa and mamma in Medford, Mass. I am bigger now. I am four years old. I like to stay here, but I often am brought back by my teachers to my old home to see them all. Good-by, lady.

Aug. 13th. I passed away before I had hardly attained to man's estate, being only about twenty years old, but was glad to go, for consumption had been found in every asylum who had been in life I could never again be well. The world I am in is a beautiful one, and my education in things pertaining to the spirit, is much greater and far more interesting than the studies youths of my age pursue, when on the earth. I died in Salem, Mass. My name is John Ball.

Aug. 4th. I passed away from Worcester, Mass., a little over three years ago. My name is Joseph B. Thatcher. It is a pleasure for me to return to earth, and when conditions are favorable to visit my old home. The exchange of worlds has been a pleasant one for me.

Richmond's Rival.

A singular delusion which has taken hold of a colony in Walla Walla valley nine miles from the town that has been named after the Earl of Arundel (Or) Thegrum: Davies, the head of the colony, is a Welshman by birth, and most of his followers are from the British Isles. He was more recently from Utah, and claims that while in the mountains he received a revelation from God, ordaining him commander-in-chief of heaven and earth.

Lavinia Warren writes: Please accept my heart-felt thanks for pleasures and benedictions conveyed through the medium of the JOURNAL—in sunshine and in shadow it has been a true, steadfast friend, counselor and guide. Thanks for the onward, upward course pursued by you in conducting the JOURNAL. May it long continue to find the hearts of the needy and hungry. May the light shine in the darkest of our lives for the oppressed and persecuted. May it ever be as it ever has been, the true medium's friend. I wrote to you over a year ago in reference to my afflictions. I was afflicted by the worst of demons, demons of every shape. You advised me to apply to Dr. E. W. Stearns, of Rock Brook, by Wm. Rowland I found him the good, true friend I needed for long needed. I thank you, I can hardly add expression in words for directing and advising me. To-day I find myself a freed medium, freed from the presence of evil spirits.

Notes and Extracts.

Spirit life is a progressive life, because it is a natural life. Every act of yours is treasured up in your sphere and read as naturally by the clairvoyant as the book you hold before you is read by your physical eye.

The passing out of the visible into the invisible world does not blind the eyes nor numb the reasoning faculties. On the contrary, all the mental powers are quickened.

The fairest flower in the garden of creation is a young mind, offering and unfolding itself to the influence of divine wisdom, as the heliotrope turns its sweet blossoms to the sun.—Dr. J. E. Smith.

Mme. Skeloboff's Warning.—I heard a curious story the other day which illustrates the manner in which fortune tellers now and then lift it. Madame Skeloboff, the mother of the distinguished Russian, and the amiable lady who met us a sad fate at Philadelphia, in Roumania the other day, was one of those who were living in Paris, to see Madame Skeloboff, the mother of the seer. Edmond looked at the good lady's hand for a moment fixedly. Then he said with an abruptness which must have been decidedly disagreeable, "I see blood! blood! blood! Madame you will die a violent death! I don't know how much it impends. Madame Skeloboff at the time, for she was a woman of beautiful countenance and elegant, but she certainly glided to it many times afterward. It is not likely, however, that she ever sealed she was to be robbed and murdered by a man who had been her own seer, and whose horoscope on the battle-field had produced his highest honors.—Paris Letter.

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