Ernth Beurs no Musk, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Isks a Bearing.

CHICAGO, SEPTEMBER 25, 1880.

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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 appeareth that the sapient chiel of the RELIGIO PHILOSOPHICAL JOURNAL not only travels, but amuses himself at the expense of his friends by "taking notes and All this is lewiu 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 Advertising of Science. The welcoming cermonials 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 ex-

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 ven-

eration" 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 Mas-sachusetts gave the Association its corporate existence; and that he hoped and be-lieved 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.

It requires but a brief outline to set forth what the Association did. The retiring president and every chairman of a section, except section Q, made an elaborate address, except section c, made an elaborate address, as his opportunity came, setting forth his peculiar specialty, hobby, or whatever he considered himself distinguished in. All these will be printed next year. Other scientists were permitted to read papers, a few of which will appear; but the more racy ones will be withheld.

The principal business, however, seemed to be eating. Everybody was fed, in season, out of season, and out of reason. Junketing ran wild, and science shrunk to minute space. Feeding men who were not
hungry was the rule. Boston cannot be
best for that. There were the time-honored
"three square meals a day;" then lunches,
refreshments, collations in infinite diversity. One would almost have supposed that
the thousands of scientists there congregated were but so many Moorish weren feeding
and fattening to mest the requirements of
an exacting and fastidious bridegroom. I
do like good food, well-cooked and abundant; but I prefer the meagre and stingy
dietary of the boarding house. There are
limits to the capacity of a human stomach.
If these were not transcended habitually,
physicians would find their occupation
gone. eting ran wild, and science shrunk to min-

Many things of deep interest were uttered. You will permit me to indicate several. Prof. Barker, the retiring president, discoursed on Life. I do not know with he and the Aposte James agreed that "it is but a vapur." He said, "Life is now universally

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

JOHN C. BUNDY, EDITOR AND |

the word life is used in science."

This is clear as mud. Enough is said, however, to confirm the words of the great apos-tle: "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 plethys-mograph, 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 vail 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 gownsmen of the University were entertainers. Here was pronounced the culogy 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 leason. I have long been prepared for it. To learn of the ether being the agent of motion, was but old Paracelsus speaking anew. "Alaim 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 lolamusical 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-steeples 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 er-

rands, superseding the lightning. It is either the former of things, or the first. "In the logos was life, and the life was the light Some day, the power wasted at our cataracts will be transmuted 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 number-

Capital will enable the evolving of power, but power, so evolved, will annihilate the aborer, 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 compara-

tively, 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 glori-

Preaching begins for the season. The ministers have all got home, Tallmage, Beecher, Cuyler 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 leaning manner of the famous Tower of Pisa, still keeps within the base. He has not as good a chance as Theodore Parker. One day a zealous Advestist 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 luckiess 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

I notice that Buchanan, the champion diploma-saller, is caught again. I guess it is almost as great a strike as the satching of Tweed in Spain. It will be an ugly problem what to do with him. Diploma-salling 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 betide the man that peaches. Buchanan's great offense consisted in being notorious

at it, and getting caught.

An old Scotch divine once took it into his head to be made a 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 you 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, you maun say: the Doctor is making the fire, 'the doctor is working in the gar-'the doctor is at 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 Bos-Dr. G. H. Merkel was the surgeon, assisted by Dr. Panris; the patient was a lad that had had diphtheria. I imagined he might have been recovered a la 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 presage the omens. He will be trod down f 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 mercies. The late Prof. J. White Webster nailed living cats to the floor or table, that he might examine them more who are said to vivisect men. Why not? If Dr. Tanner is treated with like spirit and cruelty, it is no more than be ought to ex-

Dark or Evil Spirits. I have nearly one thousand communica-tions recorded from those who claim to be in the dark sphere, to those who claim to reside in the fifth sphere, and not withstanding 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 seances. They are worse over there, than they were here, and many delight in their cussedness. 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 at death you may escape dark conditions. We have much trouble with our mediums, on account of Mrs. Grundy; they do not like to be called Spirit-C. S. LOBDELL. Parkersburg, Butler Co., Iowa.

REPLY BY MRS. MARIAM. 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 phenomenasuch 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 il-lustrated beyond a doubt, that the human forces are susceptible of being swayed in an almost miraculous manner by the psyan almost miraculous 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 hyperide forces were represented. by outside forces upon sensitive subjects! It is the power that moves the world, the magician that performs feats that have ever been the wonder and study of man-

Rind.

To say, that "mediums" are psychologized, and assist in psychologizing them selves, into the condition when they can unconsciously or consciously set 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, hereay to Spiritualism; nevertheless, it is tune; as all observers may know who study the laws that come 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, epi-leptics, and oriental magicians, all illustrate this fact. It is the fashion to attribute everything marvelous enacted by this class of persons "under control" to spirit influence; the notion being prevalent that subjects unassisted by this influence are incable 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, aiding where they can, manifesting where they may with safety and dec-orum, 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 disasters, 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 whata lunatic will say. Both may-will, sometell the truth, talk sense, and repea 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 street, and wreca ed 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 above wonder that "dearest friends" abstain "for months" from coming 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 pande-monium 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 sufficiently 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 Lora," and whosever questions the propri-ety 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 phenomeus, 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 dark-ness is an error that has arisen as a thousand others have - from misconceptions of what pertains to the true spiritual philoso-phy. The help such get through circles and mediums is what they get through ob-servation of processes, training their forces to command conditions, etc. I cannot dwell on this important part of the subject, although duty impols 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 meetiums to refuse utterly—

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

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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, con-tradictions, 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 ilesh abide: since I may do this with propriety, having law and reason on my side. MARIA M. KING.

Christianity the Highest Phase of Spiritu-

In the Journal of Sept. 4th, a correspondent in opposing Christian Spiritualism

"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, spir-itual 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 fall 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 should be ignored, insist that the religion of Jesus Christ shall be rightly named, regardless of the false church. It is not sufficiently definite to call it merely Spiritualism, which implies intellectual rather than ethical trees. Chistianity is the religion of the Christs, the annointed, the inspired. It is pouring forth to-day from every spiritual platform on which true mediums controlled by higher spirits, are teaching religion and philosophy. All high spirits, spirits of the higher spheres, are Christian—that is, they love and honor Jesus Christ, and teach the doctrines for which he died, and we should follow their example.

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, ig-

norance 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 deriding 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 misunder-stands 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 posi-

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 distributer 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 enoug to cause any one to doubt the existence of an intalligent Creator, he famed with indigMany Psychometers.

BY PROF. WM. DENTON. [CONTINUED.] [Copyright Secured.]

"The people in that country sometimes elect a queen. The office is held for life, unless the person is turned out. There is a council of 10 or 12 persons and a legislative body of 200 or 300, elected by the people. If the council, partly elected and partly appointed, decide against the king or queen, their decision is final. The monarch can dismiss half the council, if he determines.

"I think the legislature meets once in three or four of our years. A man is only elected for once. The legislature sits for three or four days only, but for 30 hours at a time. The !people can annul all the legislature does by electing anew legislature. They have not done it for a long time. If a certain number of legislators call for the popular voice on a question, the people vote upon

"The government costs the people but little money. The king lives simply. Grain is what brings in money, The monarch is much like a president, he has to work hard. Only the best men are elected to office.

"There is a set of hereditary nobles that cling to their privileges and the kingly office; some of them, however, work hard. These people, however, are behind those of the Medisiderean States. (Japerians.) Among the slave-holders (Serflans) the legislature meets often and the members have great strife. There seems to be a general disturbance of some kind in this country every 30 or 40 of our years. Whenever there is likely to be a war, other nations interfere. They interfere a great deal with each others Kusiness. The slaves are continually rising to get their freedom. Other nations are insisting upon freedom for mothers of half breeds.

"A long time ago this was a very warlike, nation, spread over a great country now uninhabitable. They fought other nations and fought among themselves till they became weak.

"In a few years the slaves will be free and they will progress rapidly. I can see this going on as I go forward. Some half beeds are fine men."

Mrs. Hubbard describes the people of the same country, though probably in a different part of it and at a different time. She knew that the specimen was meteoric, but nothing of the previous examinations by my nephew.

"A lady comes up; she is dressed in a stylish manner; she has some kind of head-covering. The dress seems to be of a good color and may be made of a kind of satin. The waist is very narrow. The style is different from anything we have. She is rather small in stature. She is

"Now comes up a fountain with a basin of water all around it. Now, I am looking through a street in a city and at the end of the street is a river. It seems as if there are two classes of people. The stylish class seems to be the nobility and another class does the labor. I see an animal with a blanket over its back; it does not seem like a horse; I do not know what it is. It is an inferior-looking animal and hangs its head. The streets are narrower than ours. The aristocracy are indolent and are waited upon by the lower class, whom they regard as far beneath them, fit only for menials, and scarcely worthy to be in their presence. They do not seem as advanced as we are now. These waiters are slaves, though I do not know whether they call them so. The atmosphere is warm and summer-like. I see nothing that indicates cold weather.

"The nobility are so indolent that they hardly move a chair; they must be waited upon for everything. I see no place for a fire or stove in a square room where I am. There is very little in it; some seats and a large, square table.

" nese are the lightest people in color that I have seen. Their slaves are darker; they go crouching around in constant fear. All their ambition seems to be to please their masters. Their dress is a simple covering tied round the waist. They seem to be abused when they are not perfeetly obedient. All the people seem ignorant, even the aristocracy. There is a great lack of intelligence among them, but none of pride or haughtmess.

"Their ways of living do not seem natural. Their food is prepared by the lower class; it is something white; a grain principally-this white grain cooked. I see no great variety. They have not nearly so many dishes as we; they seem to depend upon one dish, but have a great deal of style about their meals. They take plenty of time and have plenty of waiters. The head-dress of the women is white and elevated. I never saw any indolence equal to that of this people. There is no business in this street and I see nothing that looks like business around here.

"I see a large but not very high building, where these people go in and kneel. There are not many windows, but there is one where I see them kneel. They seem to be kneeling to something that they worship, but I cannot see what. They only kneel for a short time. They are the aristocrats, and the lower class is not allowed to enter here. There is something built up where they go to kneel. The building is made of a reddish brownish stone. I see a man that is probably a priest, who has on a black

"The roof of this building is very low and has very little rise in the centre; it looks peculiar. One end of the building is a little higher than the rest. The building is not square, but it looks so inside; or rather square at one end; the front is not. The people do not come here all at one time. They come at special times, one party at one time and another at another time. I see no seats as we have in churches here. They have an idea that the | ing nothing to worry them. black-robed man is very much wiser than they, and they look up to him with great reverence.

"This building is not near any other. They regard the place as sacred ground. They kneel and receive the blessing of the priest. These people are as white as we are, but there is a great lack of intelligence in their

"A river runs past this place; it seems very placid.

see the sun shining across it." Is the day of the same length as ours?

"I can see that the light part of the day is longer than

the dark; certainly a third longer,"

This does not agree with the statement of Mr. Cridge the the axis of Sideros was nearly perpendicular to the plane of its orbit, for this would give whole globe nearly equal day and night.

"I am moving out now to another locality. I am on a new road that goes along this river; it is not vary wide; a beaten path. I see in the distance another settlement. | ly. This is walled in. I see a building nearly round, not very high; the principal structure of the place. There seems to be an entirely different class of people here. There is more equality. The buildings are more of a grayish color here. There seems no connection between the people of the two places. These people have a more tawny appearance. The style of dress is different: they are not so indolent"

Sideros and its People as Independently Described by | people of Caucasia, who had mixed to some extent with the Syriceiderians and were, therefore, "more tawny."

COMPREHENSIVE SKETCH OF SIDEROS.

When not otherwise designated all the specimens examined were fragments of the Painceville meteorite. "Something struck a planet that was very near this one and swung this away from the attraction of its own sun within the attractive power of another sun, knocking the one it struck all to pieces.

"I see it now as it was before humanity. The oceans are rather shallow. The trees are 15 or 20 feet high; I see some in marshes that are tailer, as much as 50 or 60. feet high. The largest animals resemble the tapir, having a short proboscis. They live in marshes and feed on roots, leaves and twigs. In the warmest parts of the country are animals like our elephants only alimmer, lama-like animals; and a kind of wild goat on the mountains. The animals there were as large as ours of corresponding kinds. There are large bovine snimals and many of the catkind. A man might think he was passing through the tropics in travelling here. There are many apes. Reptiles are quite numerous, resembling lizards and alli-

"Man seems to have commenced to develop in several places at once. Brown and black savages were the most plentiful. They progressed slowly, living in caves for a long time. The dark and light colored races fought together. After they got so far, they pushed along at a rapid rate. At last it took all their ingenuity to keep even. In that world it required great ingenuity to live under the unfavorable conditions. There are great beds of shell rocks.

"This world was set back a great many times. I think it took a longer time to advance to its mammalian age than our planet. It had grown trees upon it before it was

"Among the Japerians criminals were banished at one time. The death penalty was early abolished among them. They put criminals in places and made them work; they seem willing to work. Their families did not suffer, but women worked more than they do here. Murderers, that were incurable, were marked and banished. I see a valley where there are many of them, men and women. If the wives or husbands chose to go with them, they

"I see farms and factories where criminals work, but they seem to be more willing and cheerful than most of our operatives. They are allowed much freedom. It is difficult to obtain the pardon of a prisoner, unless he is proved to be innocent.

"It is no crime here to steal something to eat. The government seems to be protective. Very early the government looked after the poor. It is a disgrace to a town for any one to lack food or clothing. Many starved at an earlier time. Liberty of speech was exercised at an early period. The soil was cultivated farther back from the ocean at that time, hundreds of miles.

"They had a superstitious religion that they dropped after they got rid of sovereigns. They teach that it is wrong to do anything that is injurious to the community. I do not think they published criminal records as

"Other countries would not have the banished criminals, and they had to remain where they were put. The whole people were never under one government. They early spoke one language. I could see some of the pris; oners out among the people at times; they must have had a very different prison system from ours."

of our investigations, but referring to an advanced condition of humanity on Sideros, I reserved it. The locality discribed was about a hundred miles northeast of Copper City and nearly on the line between the country inhabited by the Japerians and the Syriosiderians at an earlier

See the bed of a long stream, that runs from smong hills. The country looks barren. There is no water on the bed now. Now, I see a lake about eight or ten miles across, an island near the middle and a stream running in and out; the water is fresh. It is near the centre of a deep valley with mountains near. There is a little town on this lake; a good many trees grow all around. This town is not very large, there are perhaps 2,000 people in it. The streets are wide, paved with stone and very clean. There are beautiful open gardens in the middle of the town like parks. The people who are of a light yellow are pretty well civilized. They are rather under our height, very quick motioned and have a great deal of vitality. They are not much governed; they do what they believe is right. Their heads are high; they have moral heads: I like the look of them.,

"The houses are nearly round. The people have but few animals. They seem to own everything in common, yet they live apart. They work a certain time at different kinds of employment. They have orchards of many kinds of fruit trees. I see trees that bear a blue plum. There are grains of different kinds, but I see no agricultural people; the country comes into the town. The people do not live together for protection. It is a long way to other people. It seems as if they had withdrawn from the world. They know of many things they do not use. Their houses are beautifully ornamented in and out. They are fond of pictures and put them on their walls almost instantaneously. Children are taught by means of pictures.

"There are boats on the lake made to represent birds and other animals. Both sexes bathe together. There are warm springs or wells. I see no sign of cold weather here. The people wear very few ornaments; girls wear flowers sometimes. They are superior in civilization to us in some respects. They are a contented people, allow-

"I see no poor; all are dressed equally well. The hous. es are very different, but they all look well. Some make their gardens more beautiful than others. Some adorn their houses inside and others outside. I see no signs of ownership of land. There are no boundaries. The people own their houses and gardens, but the land around the city and that joins the city seems to be held in common. Houses in some places are around an orchard, and all gather the fruit of it.

"I see small animals like goats, but larger than deer. in pastures along the edge of the lake, and all around are orchards, grain-fields and pastures. There are mammals like deer and camels without humps; they use them for drawing loads. They look a good deal like the lamaanimals. They eat only the smaller ones, They have birds that lay long, pink eggs. They are smaller than chickens and pretty, like a quail; they have blue feathers and go in flocks. People seem to own animals separate.

"There are but few children and few deaths; the people are healthy. The town does not increase or diminish. I see no signs of war; no one carries arms; there is no one to fight. They kill animals by electricity in some

"At the outlet of the lake is a settlement of 200 or 200 that live in four or five houses, in a sort of community. There are a great many out-houses. They visit the other I think the latter people that she saw were the superior | people. They have boats that run rapidly by machinery.

The houses are nearly all of stone, brown, gray and white. Vines grow over many of them. When they do not, they paint imitation vines on them. I think two or three families often live in one house, sons and brothers. Most of the cooking is done at one house and the food distributed. They have glass for windows and doors and they often make half a roof of glass. They reflect the sunshine by mirrors to where they wish to have it and so that it is spread over the room.

Company of the Compan

[To be Continued.]

The Gillend Ghest.

"Human knowledge is the parent of doubt." 'There is nothing that the mind of man receives with so much satisfaction as the opinion of miraculous things, nor leaves with more difficulty or

Says a certain heathen philosopher (one "Kic-e-ro): "If I am mistaken in my opinion that the human

"If I am mistaken in my opinion that the human soul is immortal, I willingly err; nor would I have the pleasant error extorted from me, and if, as some minute philosophers suppose, death should deprive me of my being, I need not fear the raillery of those pretended philosophers when they are no more."

The winter of 1841-3 was spent by me in the northeastern corner of the State of Indiana, at a place remote from cities or railroad, known at that time as "Vermont Settlement," most of the people living there and thereabout, being from the "Green Mountain State." It was at that time emphatically a new country, but even then the little village could boast of its postoffice (supplied weekly), its school house, store, blacksmith's shop, doctor's office, and also its place where the wayfaring man or weary emigrant, pushing west along the Toledo and Chicago road, could "get to cook or stay all night," which means when interpreted, "entertainment for man and beast." One of the beneficent institutions of modern times, however, was not found on either of the four corners, however, was not found on either of the four corners, nor yet in all the township of Millgrove, viz., a grog-shop," but then there was near by the village corners, a grist-millerected by Deacon Kimball, a very popular than days by the set. place and much frequented in those days by the set-tlers far and near, who had anything togrind in the eating line and even those who had only an "axe to grind," would call and propitiate the descon, as he was known to keep a free grind-stone, as well as a "smut machine," and gave as good "turn outs" as any mill in all the land, consequently the fame thereof spread abroad through all the angles mandabant area into Michigan through all the region roundsbout, even into Michigan as far as Bronson and Cold Water on the north, on the east as far as the Big Wood over in the northwest corner of Ohio. Many a pilgrimage was made to that mill, and, more especially, in winter when the sledding was good, and the settlers had something for the mills to grind. It often happened that the place was thronged and people from a distance had to wait days for their turn. At such times "the corners" was a populous place of an evening, especially.

The postoffice near my lodgings was a favorite haunt for loungers, and specimens of most kinds of pioneer

settlers in a new country, might be seen on exhibition there—small farmers from the prairies, smaller farmers from the thick woods, clad in warmuses, hunters from thicker woods with venison, "bar meat," wild turkeys, furs and skins for sale for cash, or to barter for cornmeal flour, or store goods; in fact, the postoffice was the "Mars Hill" of that Yankee community, where all the Vermonters, as well as the strangers within their gates (like the Athenians St. Paul knew), spent much time in nothing else but either to tell or to hear some

Soon after the holidays, I chanced to be present one evening when a citizen of the place who had been over into the "land of Gillead" that day, had something unusual to communicate—nothing less than the startling news that a ghost had been seen just across the State line, in Michigan, only a few days before, where it crossed the track of a settler in broad daylight and actually spoke to him!

This was indeed startling news for all present, and

A JAPEBIAN CITY IN ITS PRIME.

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The following examination was made at an early period

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The following examination was made at an early period wa who stood listening and leaning on his trusty rife, as though it might have been a wolf, a "bar, a painter or some other wild varmint," whose appearance was being described. In common with others I gave earnest heed to the strange story which was to this

> On New Year's day (Jan. 1st, 1842), one Oxeye, a settler in Gillead township, just across the State line in Michigan, was returning home from the Kimball mill, where he had been with a grist; the time was early in the afternoon, the weather pleasant and sun shining, but cool; he was riding along seated on the grist on his ox-sled, "thinking of nothing in particular," when he crossed the "State line," and entered upon a level plain of no very great extent—say half mile or less—entirely destitute of tree, stump or bush, fence, snow-drift, or indeed anything, but the bare snow-covered plain with the road track crossing it; feeling himself a little chilly he jumped down off the sled and walked on a little in advance of his oxen for exercise. Sudwhere he had been with a grist; the time was early in on a little in advance of his oxen for exercise. Suddenly there flashed across his mind a thought of his old friend Verde, a man he had not had in his mind for months, but who had once been his neighbor and on quite intimate terms with him, but he had died some ten months before; he had attended the funeral and assisted in burying him, which he verily believed was the end of him, as he did not believe in the humbug nonsense about a future state of existence be-yond the grave. While pondering these things in his mind, walking slowly along with eyes bent upon his road, something—he knew not what—caused him sud-denly to raise his eyes, and there right in the road be-fore him stood his old friend Verde, clad in his grave clothes, just as when he last saw him, except in the appearance of the hair and beard, the latter instead of being close shaved as then, was now about half a finger long. Mr. Oxeye was somewhat surprised (as was quite natural under the circumstances) but noticed that the right arm of the form of his friend was extended as though he wished to shake hands, as was always his custom on meeting when alive. Oxeye avers that he did not feel like taking the proffered hand, but stepped backwards towards his cattle, with hair bristling and cold chills running all over him, his very teeth chattering and it was with difficulty that he could make his "mouth go off" and say, "In the name of God, friend Verde, why do you appear to me in this manner? What have I done that brings you from your grave at this time?"

The phantom answered in the familiar voice of his old friend Verde, "You have done nothing wrong, my friend, but I want you to take a message from me to my family; tell them for me to stop quarreling, set-tle their difficulties at once and hereafter live as relatives and friends should, in peace and quiet; that I am familiar with all their sayings and doings, which have been such as to grieve me—that it is my earnest and

Mr. Oxeye promised to do as requested and immediately the apparition vanished, and he saw it no more:
"From being remarkably distinct and real, it faded away—dissolved instantly—was gone.

This was in substance the strange story told us on that occasion, and it was listened to with deep interact and without intervention thus for On heins

est and without interruption thus far. On being questioned the citizen stated that on his arrival in Gilled that morning, he found everybody more or less excited over the wonderful tale which seemed to form the main staple of all conversations—it had become in fact the "town-talk."

On inquiring particularly into the various statements, he had learned from reliable sources some additional particulars which he proceeded then and there to give us, and chief among them the follow-

On reaching home that afternoon (Jan. 1st) with his On reaching home that afternoon (Jan. 1st) with his grist, it was noticed by the Ozere family and others present, that his manner was different from what was usual with him, being more grave and serious, having hat little to say to any one—his mind to all appearance mostly sounded with his own thoughts. During the aight following his wife charried to har inquiry if he was unwell, he replied, "as well in body as usual," and that constitute was troubled in mind—to her inquiry if he was unwell, he replied, "as well in body as usual," and that constitute was troubling his mind was ever heard, deny his emissione. He is spoken of with reverence, and is admitted to be far above us. He was the most persent measurement of God.

at length he yielded reluctantly to her importunity, and told her what he had seen and heard while on his way from the mill, and added, "You know, wife, I have never had any faith in such stories when told by others, and when I have read them in the Bible and other books, but I must believe in what my own eyes see and my ears hear. I am now convinced that there must be a future state—something beyond the grave, for have I not seen and talked with my old friend Verde, that I saw dead and buried ten months

ago?"
This frame of mind continued and he said he could the not rest or enjoy any peace of mind until he visited the family of his old friend, and delivered the message which he was charged. As soon as Sunday came he went over to the Verde settlement where he found them mostly at home, and in a most selemn and impressive manner proceeded to tell them what he had seen and heard. Some were moved to tears, while others scoffed, saying, they did not wonder the old man could not rest quietly in his grave when there man could not rest quietly in his grave when there had been such goings on in the family since he left—the only surprising thing about it was that he had stood it so long without coming back and expressing his mind to somebody. However, none of them seemed to doubt the sincerity and honesty of Mr. Oxeye, and some good was accomplished—they were made to see the wickedness and folly of their practice and from that time a better state of feeling prevailed in that unhappy family, and the neighbors were less scandalized by their doings and sayings to and about each other. Their bickerings ceased and the neighborhood had less annoyance in consequence.

As regards Mr. Oxeye, he is consistent throughout, telling the same story and if any seem to doubt it he

telling the same story and if any seem to doubt it he seems grieved, and offers to go before a magistrate and take a solemn oath that on the first day of January, 42, he saw and conversed with his old friend Verde. whom he had seen consigned to the grave ten months

In many respects Mr. Oxeye is an altered man—pro-fessing to believe in the doctrine of a future state and in spiritual manifestations as set forth in the Bible, and acts accordingly, so far as can be told by daily walk and conversation. There is said to be a marked change in him and that for the better: He was never an intemperate drinker, and has the reputation of being a man of truth and veracity, though an utter dis-believer in ghosts and goblins, as well as the miracles and spiritual manifestations mentioned in the Bible. He was always considered a good neighbor and a man of average intelligence by pioneer settlers around him, and is said to be not more than thirty-five years of age, having good eyesight and perfect hearing. All this I gathered from the statements made by various persons that evening, and subsequent inquiry has only served to verify the statements, I made note of at the time with a view to having the matter published in some newspaper circulated in Northern Indiana.

The people residing at the time in the "yankee settlement" as well as in the township of Gillead across the "State line," were all familiar with the wonderful story of the "Gillead ghost" and very freely expressed their various opinions thereupon, some of which I noted down at the time.

Some professed to believe that some person or persons waggishly inclined, had been playing off a joke upon Mr. Oxeye, but circumstances surrounding did not seem to favor the successful execution of the scheme, and besides no person came forward to acknowledge the fact and to laugh at the credulity of Mr. Oxeye, within a reasonable time. Certain wise acres who have always a way of accounting for every thing, pronounced it an optical illusion, a sort of a snow mirage (so to speak), affecting the eye of Mr. Oxeye, while his imagination conjured up the words supposed to have been spoken, but all who know Mr. Oxeye seem to have but one opinion in this, that he is not intentionally deceiving, but most religiously believes that his old friend Verde actually appeared to him on that occasion and spoke the words as stated

Many believed with Mr. Oxeye, that it was a genuine spirit manifestation-in short, that the spirit of Verde did manifest itself to his friend Oxeye on that occapose—and that good had resulted from it. It was, therefore, not an evil spirit.

As for myself, I was not at that time a believer in the supernatural, but was an honest doubter of some things I found stated even in the Bible, though not in all, for I had come of Christian parents (Methodists). was early accustomed to Sabbath schools and to gos-pel hammerings three times of a Sunday, and once upon a time after a powerful revival season, I became a member of the Presbyterian church, "assenting generally" to the creed. I could not, therefore, disbelieve altogether in modern spiritual appearings, especially when well authenticated, as had been the "Gillead so I said to myself and to others on that occasion, "Why not?" If Saul of Tarsus—on his way from Jerusalem to Damascus, saw a vision and heard a voice speaking words, why might not Oxeye, on his way home from the mill see a vision and hear a voice speaking words? Man is the same now in all essentials as then, and the laws of nature (God's laws) the

Again, if in New Testament times the graves were opened and the bodies of the saints arose and came out and appeared unto many in Jerusalem, I could not see why Mr. Verde could not arise and come forth from his grave and appear unto his old friend and neighbor. It was also said by at least one of the prophets (see Joel 2nd chapter 28th verse), "That it shall come to pass that your sons and your daughters shall prophecy, your old men shall dream dreams and your young men shall

PHILIP SIDNEY.

Extracts from "Our Homes and Employment Hereafter," by James M. Peebles.

The following is from the spirit, Dr. Beecher, entrancing Mrs. Nettie C. Maynard: You ask about my house, and desire me to go more into detail.

I will try. Yes, I have a house, and it is real and tangible to me as your costliest palaces are to you. It has doors, windows, apartments, paintings, musical instruments and a library. My favorite room is a bower of flowers. I often entertain my friends; we have repasts, we converse, not upon the follies and fashions of earth, but generally of life, laws, principles, duties, and the destinies of souls. Around my house are ornamental trees and plants, the medical properties of which I delight to study. It was made for me. There are builders and gardeners with us, just the same as there are writers, thinkers, poets and philosophers. The construction of homes in the Spirit-world of which I am struction of homes in the Spirit-world of which I am an inhabitant does not require so much muscular effort as it does desire and will. All buildings exist first in the brain of the architects. The spiritual is the real. What you would call material realities we should consider as shadows.... In the heavenly realms I am not told that everything is divinely beautiful and ethereal. The blessed there feast upon spiritual essences, and quaff nectar from fountains of immortal love. It is the qualities and vital forces of foods that sustain, and not bulky crudities... There are gondolas, palanquing carriages and chariots in my sphere of existence. Some would go from this place to London in half an hour. Others would go almost like the lightning's flash.... lightning's flash....

In the first stratum of the spirit spheres educating your earth there are animals, insects and birds. Often have I seen children playing with them. They do this till their desires, and tastes are transferred to higher ob-

Woman and the Household.

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

"If we knew the woe and heartache Waiting for us down the road, If our lips could taste the wormwood, If our backs could feel the load, Would we waste to day in wishing

For a time that ne'er can be? Would we wait in such impatience For our ships to come from sea?

"Strange we never prize the music Till the sweet voiced bird is flown; Stravge that we should slight the violets Till the lovely flowers are gone; Strange that summer skies and sunshize Never seem one half so fair

As when winter's snowy piniors Shake their white down in the sir. "Let us gather up the sunbeams

Lying all along our path,
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort In the blessing of to day, With a patient hand removing All the briars from our way,"

All the briars from our way."

In the Atlantic Monthly for September, is an article on Women in Organizations, by Mrs. Kate Gannet Wells, which as a summary of woman's work, deserves to be widely read. After due introduction, she continues: "Woman is naturally an organizer, as the mere existence of home testifies. The war points to our grandest organization of women by women for men. On the very day that President Lincoln issued his first call for troops, the women of Bridgeport, Conn., and of Charlestown, Mass., formed societies to ald the sick and wounded. The women of Lowell followed in a day or The women of Lowell followed in a day or two, and ninety New York women sent out a call for a general meeting. Their plans were formed and submitted to the War De-partment, the Sanitary Commission became

the adjunct of the war. 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. In each of these woman has now a distinct position. It is unnecessary to prove her capacity for earning her livelihood; the census of 1870 does that better than any argument. Of 1,645,188 women, 323,000 are engaged in agriculture, 328 286 in manufactures and mining, 17,882 in trade and transportation, and 975,529 in rendering personal and professional services. In the *industrial* department, woman has done most as individual worker, and least as an organizer, because she has seldom entered upon this field of work except under the spur of necessity for daily bread, and has had neither time nor training for aught beyond the day's requirements. In this department are the various schools for sewing and art needle work, which are so widely branching out in all our cities. Next to the needle in relationship to woman, comes the kitchen fire, and here again woman has organized cookingschools, at whose head, as originator, stands Miss Juliet Corson, of New York. This school, a genuine success, was followed by others in various cities.

Among those pursuing the higher industrial pursuits, such as phonography, photography, telegraphy, book-keeping, type-setting, engraving or architecture, there is no union to increase the demand for their services. Woman is just entering the field of horticulture and agriculture. As instances of successful individual enterprise in the West, may be mentioned the following: At Colorado Springs not long ago, a young lady owned and managed a large cattle ranche up the Ute pass. By provision of the terri-torial law, those who owned and managed cattle were obliged to appear personally at the spring "round ups," and claim and drive away their stock. She would ride into a herd of a thousand wild and terrified cattle strike one which bore her brand with a leathern thong to separate it from the rest, and when necessary use a lasso to bring the fleeing animal within control. Two Nebraska sisters own one of the largest cattle ranches of the West; and the Bee Queen of Iowa has made bee culture a possibility for others. In other ways, also, have Western women achieved personal independence in finding new avenues of employment. They are bank cashiers, hotel-keepers, county school superintendents, postmistresses, and one has even been clerk of the Kansas Legislature.

A growing industrial organization, which is also educational, is that of "training schools for nurses." There are three in New York City; three in Boston, and several in other cities.

What shall be said of woman as an organizer in *domestic* life? Is not every house the microcosm of the world, and is not every woman at its head a miniature sovereign? If she is not in this field also an organizer, she ought to be.

From the organization of a home, the transit is slight to the educational department Three-fourths of the 250,000 teachers in the United States are women, that is, organizers of the present for the future. Societies and clubs have sprung from her inventive faculty. They are carrying out for women the work begun by the Sanitary Commission. They are teaching them to think consecutively, and showing them their power and short-comings relatively to each other. Through them they are being pre-pared for more important committee work, which is surely devolving upon them as they hold places in schools and State charity boards. That clubs have taught women to work with one another alone justifies their existence. Such clubs exist in one or another form in almost every city or village, sometimes called societies. One of these, the Society to Encourage Studies at Home, embraces one hundred teachers and over a thousand pupils in all parts of the United States, China and Japan. This society was devised by Miss Ann Ticknor to induce young women to study at home systematically and thoroughly. These courses embrace history, natural science, art, German, French and English literature; instruction is given and answers received through correspondence, and all this is done by women for women, the library being successfully main-tained even through the mails.

The Woman's Education Association in Boston has organized the Harvard Examin-ations for women diet kitchens nurse's training and cooking schools, and botanical lec-tures, through its various committees, and it is merely one of similar organizations in many cities. To it is also due the Chemical Laboratory for Women in connection with the Technological Institute, where its pupils can become practical chemists, assayers and

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 plasterer, stone cutter, designer or

organized result of woman's power to keep at a thing. More than twenty five 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 1864 the ladies of Cincinnati were the means of opening a school of design, to which has since been added a wood-carving department. Encouraged by that success, various other schools have been opened on that

In the medical department woman has done more than any other of the learned professions. In New York there is a colprofessions. In New York there is a college and hospital started and carried on by women; there are others in Philadelphia, Chicago and Detroit. There are educational and industrial unions often called Women's Christian Associations. There also are unions to protect women in regard to the payment of wages wrongfully withheld by dishonest employers.

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. The New York State's Charity Aid Association originated with Miss Schuyler, and is like no other society. It aims to

and is like no other society. It aims to improve the poor law system by wise legislation, and to insure the efficient administration of laws. (It will be remembered that Mrs. J. S. Lowell, who acts on this board, has already succeeded in reforming great abuses, and has called the attention to many more.)

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. Of great-er promise are the Moral Education Societies in our large cities, which aim to increase morality and purity in all ranks of life. Nor does Mrs. Wells place sufficient emphasis on the literary and artistic organizations of women, like Sorosis, out of which grew the Association for the Advancement of Women. These clubs are not only well managed, socially and financially, they are great educational institutions, and have a direct ameliorating influence upon society.

BOOK REVIEWS.

THE PRINCIPLES OF NATURE, as discovered in the development and structure of the Universe. The solar system, laws and method of its devel-opment. Earth, history of its development. Being s concise exposition of the laws of universal development, of origin of systems, suns, planets; the laws governing their motions, forces, etc. Also a history of the development of earth from the period of its first formation until the presthe period of its first formation until the present. Also an exposition of the spiritual universe. Laws of Evolution, Origin of Life, Species, and man. Prehiatoric man, given inspirationally by Mrs. Maria M. King. In three vols. Vol. II. Hammonton, N.J. A. J. King. Chicago: The Religio-Philosophical Publishing House. 1880. Pp. 268, octavo, price, \$1.75.

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. As time went by, the gifted amenuensis was impre that the work must be condensed, and this became so strong, that she began the severe task of rewriting the whole. This she completed after the greatest discouragements. Feelingly Mrs. King says in her preface: "It is no flowery path I have trodden to reach my present stand-point; but as thorny as it has proved, I bless the power that impelled me along in it." There is a great improvement in these volumes over the first, and this arises from the perfection with which the impressions are now revised and completed which would have been impossible had the original writing been preserved inviolate. The sensible course pursued by the author is well worthy of the attention of all mediumistic writers. It shows how an impression may be given in diffuse language, and angular in appearance, and how it may become refined, purified, condensed into pure crystalic utterance.

Mrs. King in the brief preface to Vol. II. outlines the true method which should be adopted by all who wish to cultivate their mediumistic endowments. She educated her sensitiveness, and went over and over her communications, correcting and improving by the same power that wrote them in the first place. She did not regard her inspiration infallible, and too sacred to revise, and hence by constant effort to secure perfection, her writings rank among the best that have been produced through

mediumship.

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 which 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 eras," which embraces the epoch when water began to form on the surface, and life was just introduced. This yast duration is divided into seven eras, and the evolution of living teings and of the globe is traced through all to the seventh, when the earth is prepared for the reception of man. In all these discussions the highest and most advanced scientific ground is taken. The keynote is sounded in the following passage:

"Life was, and is, and is to be. There is no going behind or beyond it. Force and matter—the actor and acted upon—there is no conception of nature or of God without

The problems of "origin of life," "office of man in nature," "law of evolution of species and of man" here claim attention and are discussed through nearly one hundred

pages.

Having introduced man as a creature of evolution, the history of pre-historic man, of man the animal up to the time he becomes known to history, is the interesting theme. The evolution of language, governments, of customs, institutions, religions, are each ably discussed. The third volume opens the gateway to the realm of spirit. It treats of the laws and principles governing spirit as distinct from matter, in spheres distinct from the material plane, and also as conjoined with matter on the latter plane. The first chapter is devoted to the discussion of magnetic forces, spiritual and material; the two grades being so interlinked in their varied activities in spiritual phenomena, as well as in dozely associated material phenomena, that they are inseparable, as well in their

carver. In Cincinnati is an instance of the treatment as in their action. The law of mediumship comes under review, special attention being devoted to its delineation, and that of spiritual control in the various phases it assumes in the spiritual phenomena of the day. Attention is directed to the abuse of this law, and its effect in produc-ing the disorders that are so commonly charged to the spiritual philosophy. Clair-voyance, psychometry, the double, and all related natural forces and phenomena, come in for a share of attention in history of modern manifestations and abnormal powers brought to light through spiritual development. Terrestrial magnetism is noticed, and the influence of the circulating currents of this force upon more ethereal currents, noted. The law of evolution and location of spiritual spheres, is given.

The final chapter is devoted to the de-

scription of the second sphere, the occupation of spirits, laws of spirit control, circles, etc., arising to the third sphere.

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 gleaning 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." And still further to exclaim: "The heavens bend down to earth, in this day of spiritual outpouring; and sacred manna descends to feed the and sacred manna descends to feed the hungering tribes of the Israel famishing in the deserts of materialism, and of a religion that shuts out the influences of the spirit, which bring man nearest his God. The whispers of the angels—spirits glorified—are in the air; they penetrate to the inner temples, where households hold sweet communion around the family hearth; and tell of heaven, where the broken circle is to tell of heaven, where the proken circle is to be made whole,—where life is real, and as joyous as the spirit can make it; where the objects of life is first brought clearer to view, and the immortal goes on his way rejoicing in a faith that is according to knowledge."

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 togain 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, Mif-flin & Co., Boston, Mass.) Contents: Great Men, Great Thoughts and the environment; Not yet, my Soul; 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 Florenting Expre-Family; Archaeology; A Florentine Experiment; Reminiscences of Washington; The Minister's Daughter; A National Vice; Comedy; Business Issues of the Presidential Canvass; A New Book on Nihilism; Dr. Muhlenberg; Eminent Israelites; Kossuth's Memories of Exile; Recent Biographies; The Contributors' Club.

Freethought. (E. C. Haviland, Sydney, New So. Wales.) Contents for July: Mesmerism, Its Degrees; A Reply to Newspaper Criticism; Sunday Observance; The Seer and Cathedral Service; Spiritualism Unveiled, a Reply; The A. B. C. of Rationalism; Questions for the Orthodox; Correction; Mr. Geo Milner Stephen: Our Illustrations.

Magazines for September Not Before Men tioned.

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

Revue Spirite Journal D'Etudes Psychologiques. (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 De partment; Our Purchasing Agency; Our Premium List.





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Free Masonry.

Free Masonry, now a distinctively bene volent 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. They seem to have had their origin in a desire to give to some important moral and philosophical truths and speculative doctrines, a symbolical representation. And by investing them with an esoteric character, to secure for them the authority of axioms together with that devout reverence, which, in the superstitious past, secrecy and mystery alone could inspire. These symbolic representations have undergone very considerable changes, the ritualism of masonry in modern times having been conformed to, and become allied with, Jewish and Christian doctrines which prevailed when the order took substantially its present form.

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 coscribed 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. Without discussing this claim in which, however, there is at least a modicum of truth, we may mention that the order by rising above sectarian strife, by encouraging toleration of rival religious beliefs, and subordinating everything else to the work, as well as to the principles of practical benevolence, has most emphatically promoted "peace on earth and good will to men," and so

helped along the cause of human progress. 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 repeach. Masonry could not wholly escape the influence of the terms. In consequence, certain religious qualifications for membership were adopted, and even to-day acknowledgment of belief in God is one of the requirements of the order everywhere. except in France, from every candidate for admission to its privileges. In some countries the Jews are still denied membership. On the other hand the Grand Orient of France, alive to the progress and demands of the age, has abolished religious qualifications of every kind, and the atheist equally with the Christian is welcome to all the privileges of membership.

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 illiberality and bigotry predominate over the spirit of humanity in a lodge. Although Voltaire and Franklin, both deists, were masons, and deists have been among the most prominent members of the Order the past hundred years, still there are lodges, and, perhaps, grand lodges in the United States, that still insist on belief in the divinity of the Bible as a qualification for membership.

qualification for membership.

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 Soloman'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. Indeed, many of the grand lodges have decided that subordinate lodges have no right to require belief in any of these assumptions.

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."

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 as 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 interpeted 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 impassable, 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. Chainey, who recently renounced Unitarianism and announced himself in sympathy with Col. Ingersoll's views, has been expelled from his lodge on account of his infideli-

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 the times, who, to silence innovators are habit-nally referring to the "old landmarks" of the order. But the institution should go forth and open its portals to all worthy pounds."

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

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, honestheart, faultiess 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 noth-

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 portraitures 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 mission 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 itssuccess.

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 as 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 superi. ority in his mode of deliverance that draw many to listen, who mentions are either neutral or partially unfriendly to the cause Mr. Morse so eloquently advocates and exThe National Liberal League Congress.

A National Convention of about 150 persons, purporting to represent a majority of the 200 Liberal leagues heretofore existing, met in Chicago during the past week. Its chief business consisted in adopting a resclution 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. Ingersoil, 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. Ingersoli 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 Ægis 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 counterfeiter'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 58 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 Leagues 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 blinking the fact that no organization, which consents to become the champion of crime, can render any further ing down his shame, having no family, no church, no country, and no hope in life,

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 enginery 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 heifer 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 forgivingness" and "free grace" plank in the Christian platform. It preaches that integrity and virtue, kindness land honor, when not the result of the free and abounding love of the Lord Jesus, and the immediate out-pourings 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 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 presched, 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 Bap tist, 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 bylits 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 \$1,200 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

Will Jesus pay for an honor forever gone or for that young life irretrievably blasted? And will poor Bellamy ever inquire in his wanderings wherein his own crime was greater than his pastor's, and wonder why they are treated so differently by his fellow-Christians? If so, may he not be led to doubt whether Jesus pays it all?

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. Perhaps a few inspired natures are always living in this bright May day of the soul, but we cannot resist the feeling that, to the mass of the American people, the past ten years, in which we have been trying to pay up for the wild political debaucheries of the war period, have been without stint in their overwhelming predominance of gloom, decline, want, estrangment, crime, suicide, suffering and despair. In the Inter-Ocean of a late date six suicides of the day before were detailed. In that of the following day ten murders of the previous day were announced. One of the murders was by a lynching mob in Maryland. Most of the mob were Christians, for the murder was opened by prayer, solemnly enacted by the mob, with bared heads, in presence of the untried victim, "probably" a criminal, whom they swung into eternity within a few seconds after pronouncing the "Amen." We have been paying heavily for twenty years, in such details of woe, crime and death, for the privilege of singing for the four years of 1860 64 that

"We are living—we are dwelling
In a grand and solemn time;
In an age on ages telling,
To be living is sublime."

chivalric refrain,

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

"The nation which works out social and religious problems in its own bosom, is almost always weak politically. Every country which dreams of a Kingdom of God, which lives for general ideas, which pursues a work of universal interest, sacrifices through the same, its individual destiny, enfeebles and destroys its role as a terrestrial country. One can never set himself on fire with inquasite."

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, it is probable that happiness is in no way so well promoted as by each person being set vigorously to work to promote his own happiness. The enormous sums which have been collected from the tax-payers and producers of the country during twenty years pass to sustain the heroic policies of the Southern and Northern tections compined, upon the sixy ery question, amount probably to more than the total value of all the real and personal property existing in the country in 1860.

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, was only a third of that sum, and in 1870 about two-thirds of that sum. We doubt if the values actually collected from the taxpayers, destroyed by the war, and lost by the subsequent currency evils growing out of the war and bad legislation. would not amount in the grand total to a complete confiscation of all the values and property in existence in the country when the war began.

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, or our second great penalty in human labor. This makes the world seem old, because it robs us of our hope. If there is any line in the Bible that particularly deserves to be deemed inspired by Supernal Light, it is those far reaching words, "We are saved by hope." Heaven itself consists in finding something in the past worthy of praise, and something in the future worthy of our hope. The soul to whom both these have died is itself dead. But in the soul in which both these survive the world is always young.

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. He had hoped through the anti-slavery struggle, because he thought both south and north would at length see that freedom was bet ter than slavery. He had hoped through the war struggle, because he thought they would both see that union was better than disunion. He had hoped in our finances because he thought we could work and earn and pay up. But when in 1872 he thought he saw Northern and Southern opinion crystallizing against each other in time of peace, into two solid masses of eternal district and mutual contempt, the presumed forerunner of two independent nations, he sent up that weird cry of the eternally crucified class of men who love their kind: the 'Why hast thou forsaken me' of all dying prophets: "The country's gone; the Trib. une's gone, and I am gone;" and he died because he saw nothing worthy of praise or

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

fit for hope.

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, and challenge investigation by all others. In a few cases of prominent non-spiritualists of late she has exacted as the condition of giv" ing test sittings, that they should certify over their signatures and publish exactly what occurs. While this condition seems an extremely severe and costly one to those who live by their alliance with views that antagonize the truth of spirit intercourse, yet in view of all the facts we cannot think it an unfair one. There must be a limit somewhere to the Nicodemus business of coming in the night to get unpopular truth. and continuing by day to live upon popular error. By this tactics Mrs. Simpson may cut off a few theological inquirers, but she entitles herself to the respect of all upright minds, whether Spiritualists or not.

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 slate writing. 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 Munster 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, and the lightning flashed with startling vividness. On the eve of that day the orphans left the convent to play in the grounds in front of the new buildings, and they were told not to be alarmed by the thunder, but to pray to Our Lady of Succor should they be so frightened. With the whole faith of Our Lady's protection with which the little ones, like their elders, are possessed, they passed into the grounds and proceeded to their innocent amusements in the usual manner. Soon after the thunder rolled along the sky, and the children at once plously offered up their prayers for safety to the Blessed Virgin. Then they raised their voices and sang the touching hymn, "Look down, O Mother Mary," and while the beautiful music of their young fresh voices was ascending, one of the children suddenly called out, "Oh, look there!" and instantly the eyes of two hundred others, her companions were turned toward the belt of trees to the north of the convent, and in the air above them the figure of the Blessed Virgin was beheld by all, attired in a white robe, with a blue sash around her waist.

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. Before going to the medium's room, he wrote a name on a slip of paper, which he wrapped and folded tightly in a piece of tinfoil. When he got there in company with several other friends, he handed the little roll of tinfoil to Foster and waited results. The little paper inside the tinfoil contained merely the full name of the gentleman's motherher maiden and married name. Foster took it, pressed it to his forehead in that dreamy, listless way he has, and then laid it on the table. Presently he said, "Yes, sir, I have a message for you. There is the spirit of a lady here who wishes me to write you this message." Here Foster took up a pencil, and with many jerks and quirks wrote:-

"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 maid. en 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 stand-point. 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.—*Free* Religious Indea.

No doubt "there are those who may ques" tion." 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 Index paragraph-

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 et 8th and Spring Garden streets.

Ausiness Antices.

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happy.
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Spiritual Neetings in Brooklyn and New York.

BECOKLYN, (N. Y.) SPIRITUAL FRATERITY, LECTURES-Friday evening, September 24th, "The Old and New Gos-pel," Henry J. Newton, President First Society Spiritualists, New York City.

Friday evening, October 1st "The Transition of Spirit-ualism from the Phenomenal to the Practical," Capt, H. H. Recum. nalism from the Phenomenal to the Practical," Capt, H. H. Brown.

Baturday, evening, Oct. 8th. "The Identification of Spirita," Prof. Henry Kiddle, New York City.

Saturday, Oct. 18th. "A Noble Motto and its Gallant Standard bearer," W. C. Bowen.

Saturday evening, Oct. 23rd. "An experience meeting." Wells P. Anderson, spirit, artist, will be present and draw spirit pictures.

Saturday evening, Oct. 30th. "Spiritual Experience," Mrs. H. M. Poole, Metuchen, N. J.

THE SECOND SOCIETY OF SPIRITUALISTS OF New York City, hold services every Sunday, at Cartier's Hall, 23 East 14th Street.

THE HARMONIAL ASSOCIATION of New York has commenced its autumn and winter work in downright earnest. The free public services of the Association are held every Sunday morning, at 110 clock precisely, in the very beautiful hall, No. 11 East Fourteents St., a sew doors East of Fifth Avanue, accessible from every part of Naw York. The First Free Heligious Meeting of the Association, since hine weeks vacation (September 13th), was largely attended. Many of the andience are citizens of Brooklyn; but, for the most part, the listeners are New Yorkers. Frequently strangers make up a considerable part of the congregation. The regular Sunday morning speaker is A. J. Davis. Mrs. Mary F. Davis takes part in every meeting. Superior music and a most taxmosiously conducted service, constitute a powerful straction. The general expression is, "What a delightful meeting!" The fine sees are managed quietly, no admissions being charged at the door. Everybody is welcomed and made to feel as if a member of the Association.

Aussed to Spirit-Tife.

Passed to Spirit-life on Monday, Aug. 30th, 1880, at 20 min utes pastone o 'clock, P. M., Mrs. Louisa Fran, in her 63 year widow of the late George Free, Sr., of Philadelphia. widow of the late George Free, Sr., of Philadelphia.

She was a very amiable, estimable and unassuming lady, a medium and member of the 1st Association of Spiritualists of Philadelphia. She was a medium for writing, clairvoyance, clairaudience and for the production of materialized spirit forms. On one occasion while talking with her about her passing away, she said that she preferred to go to them she loved, and whom she knew loved her.

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Eternal Spirit! by whose sovereign might The world arose from chaos dark as night, Whose boundless wisdom, love and power divine Ordained the sun and moon and stars to shine, And whose unceasing, universal away. The planetary systems all obey, And guided by whose all-controlling will, Harmonious move their orbits to fulfill— God! the invisible, eternal Thought, Outspeken only as the worlds are wrought, Yet mirrored now so clear in Nature's face That all the thought of Deity may trace— Father! to whom all creatures high and low In heaven and earth their life and being owe, Whose love the weakest of his children share Upheld and guarded by his constant care—
Great Soul of Nature! with whose potent life Her outward forms of being all are rife, Whose breath exhales in every wind that blows, Whose beauty paints the lily and the rose; And gives the evening clouds their golden hue, And heaven its deep, unfathomable blue, Adorns the violet in its meek attire, And clothes the summer sun in robes of fire, Arrays in white old Winter's shrivelled face, And garnishes the Spring with matchless grace, Strews downy snow-wreaths in December's way, And crowns with flowers the sunny brow of May. Shines on the streamlet where the willow layes, And glows o'er ocean, in white created waves, Thy coce is heard where'er the whispering wind A soul attuned to harmony can find; Heard in the thunder peaks that shake the ground And wake the echoes from the depths profound; And uttered in the summer evening breeze That scarce disturbs the foliage of the trees; Heard in the liquid tones that ceaseless call From every murmuring brook and waterfall, And in the music of the heavenly spheres, That move in order through the circling years.
It speaks when human hearts with anguish thrill,
In tones of sweetest music, "Peace, be still;"
That voice Divine, that said, "Let there be light,"
When morning broke serene from ancient night! The birds all hear it and with tuneful glee Devote their lives to cheering minstrelay. The ocean hears, and rolls forevermore A billowy tide of music to the shore; The sounding shore, responsive to the strain, Re-echoes back the music to the main. All life, all beauty, sound and harmony orm one grand Hymn of traise, O God, to Thee! New York, August, 1880.

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

[Detroit News.] I notice whenever allusion is made in the News to anything that pertains to Spiritualism, it is done in the language of ridicule—as parently for-gesful of the fact that a large portion of the read-ers of the News, and of the public at large, are Spiritualists, and that it is a philosophy based on demonstrated scientific facts. It antagonizes all superatitions, creeds, dogmas, false systems, and stumbling blocks to progression. It is not wise, nor is it a sign of true heroism, to kick the "under dog" because others do. "Truth crushed to earth will rise again," and it is quite possible the time may come when the News will wish it had in-vestigated Spiritualism even as Spiritualists do, before it ventured its unfriendly ridicule. If the News had witnessed the wonderful manifestations of spirit presence and power that occur in Mr. Slade's presence, and which have baffled college professors, men of science, ministers, professional jugglers and tricksters, all around this earth, it would hardly have used in connection with his name so undignified a term as "Spook Tamer." Should the editor of the News receive in the hand-writing of a father, mother, brother, sister, wife, child or friend, communications under satisfacchild or friend, communications under satisfac-tory test conditions, as thousands have, only words of kindness would grace its columns. The News is our paper; we buy it, read it, own it, love it, and demand that it be just to us, who, by our be-lief or knowledge, do no harm, but rather good. The News is independent, and let us hope that hereafter in regard to this as yet unpopular sub-ject it dare to just as well as independent. Last Menday morning I, in company with my wife and brother in law, L. A. Baker, of Lansing, had a sit-ting with Mr. Slade at the Lansing House. I saw two slates tied together and hung on a gas jet, over our heads, in the center of the room; saw the slates moved by an invisible power; heard the scratching of a pencil inside them, precisely like that produced by mortal hand; heard heavy reps, indicating that the message was finished; and on univing the slates, found the fellowing written in a bold, free hand:

"My dear friends—Can you tell us why a theo-logical education should be so constructed in its centiments, so prejudicial in its tendency, con-stantly seeking to keep the masses in ignorance of this divine truth? Is it because they do not want to see the light that will lead them from error and prejudice? Spirits come to earth to make all marking better, so you may enjoy the spiritual to which you all will come.

H. C. WRIGHT." While in Mr. Slade's presence we felt ourselves touched and grasped by unseen hands; saw a com-mon unvarnished, fall-leaf table rise and remain suspended a foot from the floor for half a minute; saw an accordeon, held by one hand, played by an invisible power, through an entire tune; saw Mr Slade hold a slate half concealed under the edge of a table, and on it heard the scratching of a pencit, as it wrote on the upper side answers to ques-tions see had w. itten on the under side and cares fully concealed, the scratching of the pencil cor-responding to the words written, and the answer-matching the questions every time. Slates were passed from Mr. Slade's hand to ours repeatedly beneath the table, only the tips of the fingers being under the table, the time of passage occupying nearly a minute, and the power which conveyed them clinging tenaciously with a force of a dezen pounds. I examined the table critically. Mr. Slade's left hand rested on the table in contact with ours constantly. He sat with his body turned away from the table, and at no time was any part of his person beneath it. My feet rested upon his, and I claim that it was utterly impossi-

ble for Mr. Slade to produce those manifestations The day preceding Dr. Johnson, of Coldwater, received a long communication in the handwritten ing of his father, written between two slates while suspended from the gas jets. Mr. Slade claims that that was the first time he had ever obtained writing under those conditions. The same day Mrs. John Dexter, of Evart, Mich., obtained a communication from her husband, Hon. John Dexter, and another from her daughter Hattie, both in their own handwriting. During the meet-ing Mr. Wilbur, an Adventist minister, received communications in the handwriting of his friends He had been preaching for three weeks against Spiritualism at Fowler, but has gone back to correct the errors and it justice of his former teachings. If it is not the spirits of our loved ones gone before, what is it? If it is wrong for them to communicate their love, to admonish us to be pure and just, if it is wrong for them to point us to a purer, higher, better life— I pray you, Mr. Editor, point it out. I trust, in justice to Mr. Slade and the thousands of your patrons who buy and read the News, you will publish the above. "The world moves."

Lawrence Made Sont 2

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, upon all suitable opportunities, a great work can be done. No editor-at-large fund is needed as an incentive for such work by the Journal readers, Snirfinalists who are clilseas of the locality in which a paper is published, are much better able to most promptly local demands for articles favorable to Spiritualism, in that particular peper. than is a hired defender of the faith a thousand miles off. Let our readers imitate Bro. Chapman at every or portunity.

An Italian Chost 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 Strossi and Riccardi. The honorable descent, the great actions, the former wast wealth and power and magnificance of those two litrations Florentine. magnificence of those two illustrious Florentine houses are matter of history. In the Riccardi pal-ace my good old friend, now alas! no more, the Marchese Carlo Riccardi Strumi was born, on the 15th of June, 1801. In this great palace till the age of fourteen he passed a part of every year. It may easily be imagined what were his feelings and sufferings when the crash of rain came upon his family in the year 1814. The ruin was almost complete. The palace, including the library, passed. ed into the possession of the State. The effect of that sudden change upon the boy of fourteen was seen to the last in the man. The Marchese Carlo Riccardi-Strozzi led a retired and studious life, dividing his time between the administration of the etates which came to him from his mother and his literary occupations.

Fortunately for him in his great misfortune, the property which he inherited from his mother was considerable. It consisted of a great palace, at the corner of the Piazza del Duomo; of an estate at Campi; of a villa and estate at La Panieretta; of the villa and estate of San Donato in Perano in the province of Chianti; and of the great villa and estate of Querceto, near Florence. These estates he visited yearly in regular routine and at stated seasons. It was chiefly owing to the vicinity of the villa of Querceto to my villa of Majano that I became acquainted with the Marshese Carlo Riccardi Strozzi. The acquaintance became intimate and ripened into friendship. After many pleasant visits to Querceto and Campi and La Panieretta, I had the pleasure many years ago of staying for some days at San Dona Chianti. It is about thirty miles from Florence, the country is hilly, almost mountainous, and the villa of San Donato stands high, commanding fine and extensive views. It is a great isolated build-ing, like many other Italian provincial villas, with no pretensions to architectural beauty, and with none of the pleasant surroundings of an English country house—no gardens, no pleasure ground nothing but the usual prate or lawn, but not kept like English lawns, with a well and a dwarf wall round part of it. The way of life at San Donato was old-fachioned and enjoyable. The family con-sisted of the Marchese; the present Marchese; of his elster in law, and generally two or three priests who lived or visited frequently at San Donato, in the hope of receiving some good piece of church preferment from the Marchese; who inherited from his ancestors the patronage of many well en-dowed benefices. These priests were generally very acceptible companions, being well informed on local and family history, especially of Chianti. There were other visitors, some from the neigh-There were other visitors, some from the neigh borhcod, and one or two from Florence. There were pure keen air, good country fare, something new worth seeing every day, pleasant, well-informed companions, and the old-fashioned cordiality of the master of the house, that made every one feel at home and at his ease.

One day an old priest who held one of the Mar chese'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 Strozzis of San Donato, that many years ago, in making some internal alterations which required an appropriate the west told wall the workmen suddenly came upon the skeleton of a man in a standing position, built into the wall. He was dressed in the costume of about 1620-40, well known from descriptions, and better from the portraits by Van Dyck, Sustermans, and other painters of the time. The dress had partly mouldered away, the skeleton had become a parched up mummy, and only from the well-preseved teeth and light-brown hair it could be conjectured that he had died young. On the head west a broadhe had died young. On the head was a broad-brimmed felt hat, like that in the well-known pictures of King Charles I. of England. One of the workmen took the hat and wore it till it was worn out. There was no judicial investigation. he was, whence he came, and how and why he had been built into the wall, became for a time the evening talk of the priests and contading in the neighborhood, and was soon forgotten for newer subjects of village conversation. The old priest jealous husband, a Strozzi, who had married a Genoese beauty about two hundred years ago or more, and who suddenly disappeared, and was never seen or heard of afterwards. He cautioned me not to ask the Marchese about it, as he disliked any mention of that part of his family history. After some fine weather and pleasant excursions

there came a day of continual heavy rain, so not

being able to go out of doors, we went most of us on a tour through the house. There are 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 seventeeth century. In one of them, having on the stone architrave of the door the date 1620 and the letters "O. S." we found a number of old pictures resting on the floor and turned to the wall, mostly saints, landscapes, and portraits of little merit and in bad condition. One of them was, however, a really good picture, and though damaged and torn and dark, with age and neglect, made a great impression on me. It was a full-length portrait of a beautiful young woman in the picture que dress of the seventeenth century, and from what could be distinguished of the figure, the fine features, and the singularly brigh and expressive eyes, reminded me instantly of a charming portrait by Van Dyck in a Durazzo palace at Genos. Round the fair graceful neck was a very thin silk or plaited hair chain, supporting a very small medailion of a reddish color. The name of the lady depicted, the date, and the name of the painter had been crased. When I called the Marchere's attention to it, he looked at it with an embarrassed air, remarked that it was probably s fancy portrait of some stranger, and immediately turned it to the wall. In a moment after he opened a cupboard full of books, and kindly told me that, as I had a liking for old books, I might examine them, and take those which I thought worth taking. Collectors and lovers of old books may imagine with what eagerness, and curlosity I began my search in the cupboard. There were many volumes of theology and lives of saints and books of travels. When I was called away to dinner the time occupied by that meal and the evening conversation seemed to me much longer than usual. As soon as possible, when it was about eleven, I rushed back to my book cupboard, and carried most of the books to my bed-room. The operation of glancing at the title-pages, selecting, and carrying the books in packets from the lumber room occupied more than an hour. I then seated myself on the floor, with a couple of candles and my books, and proceeded with my inspection. One was "Les Voyages de Jean Struys en Moscovie, en Tartarie, aux Indes. & en d'autres Pays Etrangers, d Amsterdam, 1681." This was the most modern of the books in the cupboard. On the title-page is written "Chardin," and on the margin in several pages there are notes in Chardin's small, clear delicate handwriting, commenting on Jean Strays's marvellous narratives. One of the engravings in the book is frightful and sickening; it is in two parts. In one a Persian husband, assisted by two servants, is fisying alive his wife, who is fastened naked to a St. Andrew's cross. In the other he is exhibiting to his friends the skin nailed to the wall. Jean Struys says he was near the house and heard the wreched woman's shricks, but no one dared to interfere.

As I was thinking over the tortures of the vic As I was thinking over the tortures of the victim, the detectable cruelty of the monster in human shape who inflicted them, and the cowardly indifference of his neighbors. I was surprised by a very slight sound as of rustling alk, and, looking up from my books, I distinctly saw a female figure in a white dress slowly gliding round the room, feeling the wall with her hands, as if searching for some particular spot. My first impression was that it was a trick to try my nerves invented by some one of the guests. I remembered a secret passage in my vills at Majanc commanding a bedroom, where tricks were practiced in former times to frighten visitors, especially those coming from room, where tricks were practiced in former times to frighten visitors, especially those coming from a distance. But then I had, seconding to my custom, carefully examined every part of the room, one of the great old-fashioned rooms of the house. The foor was of bricks painted like granite, the calling of beams in the Venetian style; there was no fireplace, according to the old fashion, which allowed generally only two fireplaces to a house, one in the great hall and one in the kitchen. There was very little furniture, and the only and There was very little furniture, and the only sus-picious looking objects were two great cupboards,

not movable or projecting from the side of the room, but let into the wall, which was unusually thick, the depth of the outboards alone being at least a yard. As usual, I had locked the door. All this flashed through my mind in an instant. Then, I confess it, there came over me that peculiar sensation called eresping of the flesh—"erroriesque herrore comes, et son faucibus hessii." I felt my hair standing on and, and my voice stuck in my throat. rore comes, et son fauctius kassit." I felt my hair standing on end, and my voice stuck in my throat. I tried to speak, and could not. At last I moved. At I tried to speak, and could not. At last I moved. At that moment the figure turned towards me, and I saw at once the image of the portrait in the old room; the same white figured silk drees, the same lace, the medallion, the brown hair, and the strange bright eyes with a feverish and melancholy expression. I started to my feet, and in so doing overturned and extinguished the candles. I had not closed either the onter or inner shutters: there not closed either the outer or inner shutters: there not closed either the outer or inner shutters: there was no moon, but a very dim twilight, partly, I suppose, from the stars. Unluekily I had no matches to strike a light. There was the figure, which appeared to move in a light of its own, a sort of halo, it seemed to me. Slowly it left the wall and disappeared in the bed, a great bed of the seventeenth century, with a carved walnut wood canopy and red damask allk hangings, of the size and form of a bed I have at the villa of Majano, except that mine is more modern, being of the last cept that mine is more modern, being of the last century, and having the canopy of carved wood gilt and the hangings of figured blue silk. I remained for a time, I know not how long, standing bewildered in the middle of the room, straining my eyes towards the bed. The semi-darkness and the silence became oppressive; I felt stupefied, an irre-sistible fascination fixed my thoughts. I undressed hurriedly, and almost unconsciously climbed into I must have fallen into a trance or a deep sleep, so deep that I was only wakened by a loud knocking at my door. I jumped out of bed. It was late, so late that breakfast was ready; so the servant told me, and he had been sent by the Marchese to see if I was ill or had gone out. As I was dressing I saw something on the floor; it was a little medallion—a garnet or very red amythist, or a carbuncle or a ruby, I cannot say positively which, with an exquisite ancient Greek engraving of a sphynx, with a very thin gold setting and a very small chain, either of slik or plaited hair, with a tiny gold clasp. I send you an impression of it. When I appeared in the breakfast-room every one looked at the with a requirement of the start of the sta at me with a peculiar expression, at least I thought so—especially the Marchese, who, however, asked yery kindly as to my health, observing that I locked pale and haggard. I thanked him, merely remarking that I had sat up too long over the books and had not been able to sleep till early in the morning. I put into his hand the medallion, telling him where I had found it. He looked at it curiously and nervously, turning very pale. He gave it back to me, saying that it had probably fallen out of one of the books, that as he had given me the books, he begged me to accept the medallion also, and to keep it carefully as a slight remembrance of my visit to San Donato. Shortly after breakfast the party broke up, as had been previously arranged, and I returned to Flor-

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. Often at night I seem to be in that old bed with that apparition looking steadfastly at me with radiant eyes, and I wake with a start and in a fever, to wonder at the mysteries which perplex human reason.

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. On Tuesday, the 27th of July, a very enjoyable evening was spent in the Masonic Hall, in commemoration of the second anniversary of the Sydney Progressive Lyceum. There were about 450 people present, which is a very good attendance in a city of churches, and a progood attendance in a city of churches, and a programme of songs, recitations, marching and calisthenic exercises, was gone through, preceded by a tea meeting, the children taking their refection at 5:30, and the adults at 6:30. The whole concluded with dancing. Mr. Tyerman gave an address on the value of lyceums and lyceum teachers. ing, and Mr. Bright was to have spoken later on, but did not do so in consequence of the length of the programme. This latter gentleman is still lecturing on Sunday nights to large audiences at the Theatre Royal, and is now dealing with New Testament Bible stories. Mr. Tyerman, through the unfortunate burning of the Victoria Theatre, has to content himself with the City Hall, capable of seating about 250 when crowded. I need hardly add that the accommodations are not commensurate, either with the lecturer's ability or the icono-clastic work he is engaged upon. Mr. T. has re-cently taken up the cudgel on behalf of Spiritual-ism and Free Thought, in reply to clerical misrepresentations and slauders, and has made the Rev. A. C. Gillet, (who, I believe, halls from Cana-da, and talks about Robert Ingersoll being "lost in the slime of his own obscurity,") look rather in the slime of his own obscurry, fours, foolish. I am, dear sir, faithfully yours,
CHAS. CAVENAGH.

Making it Rain.

A communication in a late number of the Chicagh Times gives an interesting account of a festival and dance of the Assinibolnes, Crees and Sioux-Indians of the Northwest. It appears from the account that a muscular warrior atood un-concerned while a couple of chiefs stuck long skewers through the fiesh of his shoulders. The lines of a horse were attached to the skewers, and the warrior was told to lead the animal around until the flesh gave way. With blood streaming down his back and breast and mingling with the paint upon his ducky body, the enduring savage walked around for a couple of hours without a murmur. Though the flesh upon his shoulders tore in the direction of the neck, yet it did not give way, and the medicine man, with much ceremony, uploosed the hero, who sauntered off with a grunt of satisfaction. Another heroic scalper had three pegs driven into him—two in his back and two in pegs driven into him—two in his sack and two in the back part of his arms. Four guns were hung upon the pegs, and he walked around and flitted with the girls as if nothing bothered him. A par-ty of Assinibolnes, painted to the eyes and armed to the teeth, sppeared, and gave an exhibition of how they killed their enemies. They threw their knives and guns about so carelessly, and attacked each other so fiercely, that the few white specta-tors began to think that the fight might spread, and feltuneasy for their scaps. Horses, blankets, knives, fire-arms, fancy lariats, skins, and other articles were given as offerings to propiliate the Great Spirit, many giving all they possessed that their children might be brought into the tent and blessed. The dance was kept up from Thursday night until Saturday, when the medicine man made "medicine" for rain, and in an hour it came a perfect downpour—testifying that the Great Spirit was pleased with the featival.

The Habit of Self-Control.

If there is one habit which, above all others, is deserving of cultivation, it is that of solf-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 manhood and the woman her womanhood. The ability to identify self with the highest parts of our nature, and to bring all the lower parts in-to subjection, or rather to draw them all upwards or our nature, and to bring all the lower parts into subjection, or rather to draw them all upwards
into harmony with the best that we know, is the
one central power which supplies vitality to all
the rest. How to develop this in the child may
well absorb the energy of every parent; how to
cultivate it in himself may well employ the wisdom and enthusiasm of every yeath. Yet it is no
mysterious or complicated path that leads to this
goal. The habit of self-centrel is but the secunulation of continued acts of self-denied for a worthy
object; it is but the repeated authority of the reason over the impulses, of the judgment over the
inclinations, of the sense of duty over the desires.
He who has acquired this habit, the sam govern
himself intelligently, without painful effort and
without fear of revolt from his appetites and passions, has within the source of all real power and
of all true happiness. The force and energy
which he has put forth day by day, and hour by
hour, is not exhausted nor even diminished; on
the contrary, it has increased by use and has become stronger and keener by exercise, and, although it has already accompleted its work in the come stronger and beener by exercise, and, al-though it has already completed its work in the past, it is still his well-tried, true, and powerful weapon for future conflicts in higher regions.—

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 Spiritualiam) to that of Religious Spiritualiam, for the reason that it clearly conveys to most minds the important fact that we recognize the relationship of Jesus, his example and teachings to modern Spiritualiam. He [we] must strive to live according to the teachings are made of Jesus, that there are according to the teachings are made of Jesus, that there are according to the teachings are made of Jesus. tesichings and example of Jesus; that through him was given its [Spiritualism's] highest teach-ings; that the student of Spiritualism to whom the revealments of this religion and this philoso-phy have not made the character of Jesus in the highest degree attractive, and his pure teachings inestimably valuable, has studied and observed to

little purpose."

As Bro. Crowell gets all his information regarding the teachings of Jesus from the four gospels, I will transcribe some of the gospel faccording to St. Matthew, that Spiritualists may compare the teachings of Jesus with the teachings of modern Spiritualism. In the first chapter we have one of the two versions concerning the genealogy of Jesus Christ, commencing with "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham." He was a son of David in the same sense that David was a son of Abraham. Now, the birth of Jesus Christ was on this wise Whereas his mother Mary was espoused to Joseph, before they come together, she was found with child of the Holy Ghost." Does Bro. Crowell be lieve that ghost story? And does he believe that lov. Herod—then in his eighth decade and hold ing his position only during the pleasure of the Roman Emperor—through jealousy of the infant Jesus, slew all the male children of two years old and under in Bethlehem and all the coasts thereof, and that Josephus would have neglected to notice it, had such been the fact? Does he believe that God took the form of a dove and lit on Jesus when he was baptized, and that a voice from heaven said, "This is my beloved son in whom I am well pleased?" Does he believe that the devil carried Jesus from the wilderness to Jerusalem, resting him on a pinnacle of the temple, thence carrying him to the top of a mountain, from which place the whole terrestrial globs was visible? Matthew and Luke say he did, merely differing as to where the devil left him; Matthew says on the mountain," but Luke says on the "pinna Josus taught that the plucking out of an eye and the amputation of a hand was necessary in

ome cases to save their owner from hell, 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 of us; lend to all who would borrow of us, make no provision for an-other day and form no derogatory opinion of au-other's character. Does Bro. Crowell believe that legion of devils came out of a man and entered a herd of swine, causing every hog to commit sul-cide? Matthew, Mark and Luke say it is a fact. Though Matthew says there were two demoniacs, Mark and Luke say one, Mark says there were about two thousand hogs. If so, there must have been two or three devils to one hog. Jesus taught that we should say him the had never to describe the says that the says the says that the says there were about two says the says there were about two says the says there were about two says there were about two thousand hogs. that we should fear him who had power to destroy both soul and body in hell. He said that the hairs of their (the apostles) heads were all numbered. I suppose the whiskers were included, but why not include all the hair? He said he would foment family quarrels. That threat has been fulfilled to the letter. Does Bro. Crowell believe the Jonah-flah story. Matthew says Jesus endorsed it. Jesus in explaining the parable of the tares, (chap. 13; 38 43) says: The field is the world; the good seed are the children of the kingdom, but the fares are the children of the wicked one. The enemy that sowed them is the devii; the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them which do iniquity. And shall cast them into a furnace of fire; there shall be walling and gnashing of teeth. Then shall the righteous thine forth as the sun in the kingdom

Jesus said, Thou art Peter and upon this rock will build my church, and the gates of hell shall not prevail against it. And I will give unto thee ever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven, (chap. 16. 18: 19). At the termination of the world, or at some other time, Jesus Christ will sit on the throne of his glory, and at the same time the twelve spoetles, including Judas the traitor, will sit upor twelve thrones, judging the twelve tribes of Israel and everyone (man) that had forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for his name's sake, shall re-ceive houses, brothers, sisters, fathers, mothers wives, children and lands multiplied by one hun dred, by way of compensation (chap. 19: 28, 29). Jesus says (chap. 24: 34), "Verily I say unto you this generation shall not pass away till all these things [related in the thirty preceding verses] be fulfilled." Fifty six generations have passed away leaving that prediction—recorded also by Mark and Luke—unfulfilled. In the 37-39 verses of same chapter, Jesus endorses the story of the deluge Jesus taught that part of the human family must go into everlasting punishment (25. 40). Matthew says (28, 52-54) that graves opened and many bodies arose and came out of their graves and went into the holy city. Does Bro. Crowell believe that Matthew told the truth? Falsus in usum,

falsus in omnibus. You observe, Mr. Editor, that I have cursorily run through the gospel according to St. Matthew, yet I think I have called attention to enough of the teachings ascribed to Jesus, to show that many of them are antagonistic to the teachings of mod-ern Spiritualism. We would also find in comparing the four gospels with each other, that there re many irreconcilable differences and unaccount able omissions of important events, by some of them which are recorded by others of them; for instance, Matthew and Luke say that Jesus was conceived by a ghost, whereas Mark and John fail to even hint to their readers that they ever knew or heard of that astonishing event. Matthew says that wise men of the East visited Jesus at his birth. bringing him valuable presents, saying nothing about the visit of the shepherds. Luke record the visit of the shepherds, but says nothing about the visit of the wise men. Matthew says that Jesus was taken from Bethlehem to Egypt and re-mained there until the death of Herod. Luke says that after eight days his parents made an of fering for him at the temple, and then returned to Nazareth. Omitting the visit to Egypt, as well as any account of the trivial affair of the slaughter of all the male infants of two years old and under in Bethlehem, and all the coasts thereof, by Gov. Herod, as Josephus had done, as before noticed. Matthew drops the history of this, the most wonderful of beings from the time of his return to Nazareth from Egypt, until he is twenty-six years old. Luke makes no mention of his life from the age of twelve until he arrives at the age of thirty. The genealogies of Jesus, as given by Matthew and Luke, are so unlike in every respect, that they cannot refer to the same person.

Although the establishment and promulgation

of the fact of the ascension of Jesus was of paramount importance, still Matthew and John say nothing about it. Mark and Luke leave their readers to infer that he ascended the same day he arose from his grave. Mark informs us that he sat down on the right hand of God. It is true the anonymous writer of Acts says that he ascended after forty days, but such irresponsible testimony cannot be relied on, as it tends to impeach Mark and Luke. Now, in view of the absurdities of, and inconsistencies in, the above teachings of Jesus and the contradictions expressed and implied in and the contradictions expressed and implied in the four gospels, ought not Bro. Crowell to have offered some reasonable proof tending to show that Jesus Christ was not a myth, before talking so confidently of his teachings and before telling Spiritualists that they have studied and observed to little purpose, if they have not been impressed with the inestimable value of the pure teachings of Jesus. Of course, I sak for other proof than is furnished by the forgeries of Eusebius in the writings of Josephus.

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

Christian Spiritualism.

SEPTEMBER 25, 1880.

To the Editor of the Religio-Philosophical Journal:

Eugene Crowell, M. D., in the Journal of Aug-18th, in speaking of Christian Spiritualism, says, I mean to imply that the Spiritualism and its teachings of to day are identical with the teachings of Jesus." Now, many of the sayings of Jesus ings 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. To do so would compel us to resign our reason. We will only refer to one of his sayings contained in the 14th chapter of Luke, 26th verse, where he says, "If any man come to me and hate not his father and mother, and wife, and children, and brothers and sisters, yes, and his own life also, he cannot be my disciple." Now should either a spirit or an angel command us to hate those who are dear to us by the ties of consanguisity, we are dear to us by the ties of consanguisity, we should refuse to obey. Thus far we cannot be a follower of Jesus; and we have yet for the first time to learn, that any one of our modern speakers upon Spiritualiam, have either upon the rostrum or in private, taught that we must hate our dearest friends in order to become a follower of dearest friends in order to become a follower of Jeans, or any one else in order to gain eternal

Mr. Crowell further ssys, "Many orthodox Christians have been deterred from further inves-tigation 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 Spiritualism, who had become materialists on account of the inconsistent teachings of the bible and orthodoxy. We ask what virtue can there be in the name of either Christian or religion? They are useless to the truly enlightened mind. Neither can they be retained in the onward march of progression. When judicious persons start upon a journey, they dispense with all articles not necessary for their need and comfort, and so it is with the harmonial philosophera; all they need or desire is a goodly share of reason and common sense, to guide them while journeying on to a higher sphere of existence. The true mind is governed by a principle of love, and labors for the universal good of humanity, and halls all free and truth loving souls as brothers and sisters, belonging to the universal family, and to the great Father of all. Then, why this contention about names? Now, if we only have the principle of charity, justice and fraternal love, dwelling pitch. dwelling within our very souls, all will be well with us in this life, and in the next sphere of our existence. HENRY MOON.

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 your earth, and quite as true, it eannot give us health. Men called me rich, but when the disease I died of, first took hold of me, I would have given much of my possessions to have been well again, but it was not to be. I died in Mansfield, Richland Country my make it. County; my name is Edward Sturgis. I have a son of the same name.

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. 18th. 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 long fastened itself upon me, and I knew that 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 city, of that name, is described by *The Portland* (Ore) *Telegram:* 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. Lunatics are found in every asylum who hug this same idea, but this madman, retaining his free-dom, succeeded, it is claimed, in imposing his story upon a number of ignorant persons, and the result was the formation of this colony and its emigration to Washington territory. These dupes, having implicit faith in their oracle, will have no intercourse with those not of their own belief, and are forbidden on pain of dire penalties to reveal any of the workings of their church to outsiders. Davies assumes to be the only divine or true apos-tle of God, and teaches that spirits return and take upon themselves new bodies. A son twelve years old and a daughter nine, were respectively claimed to be "Jesus Christ," and the "Great Eternal Mother of Spirite," until diphtheria interfered last spring and dealt with them as with or-dinary mortals, closing out their career. Among erted villainous practices of these people is that of substituting mating for legal marriage. -Exchange.

Lavina Warren writes: Please accept my heart-felt thanks for pleasures and benefits re-ceived through the medium of the Journal—in sunshine and in shadow it has been a true, ateadfast friend, counselor and guide. Thanks for the onward, upward course pursued by you in conducting the Journal. May it long continue to find the home of the needy and hungry. May its light shine in the dark, desolate places, 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 afflic-tions. I was afflicted by the worst of demons, de-mons of every shape. You advised me to apply to-Dr. E. W. Stevens, of Rock Prairie, Wis. I did so. I found him the good, true friend—the friend long needed. I thank you,—I can hardly find 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 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 eve.

The passing out of the visible into the invisi-ble world does not blind the eyes nor benumb 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.—Sir J. E. Smith.

its sweet blossoms to the sun.—Sir J. R. Smith.

Misse. Skeekelest's Warming.—I heard a curious story the other day which illustrates the manner in which fortune tellers now and then hit it. Madame Skobeloff, the mother of the distinguished Russian, and the amiable lady who met auch a sad fate at Philioppopolis, in Roumella the other day, went one day while she was 'living in Paris, to see Edmond, the celebrated wirard and 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! Madame you will die a violent death!" I don't know how much it impressed Madame Skobeloff at the time, for she was a woman of remarkable good sense and judgment, but she certainly alluded to it many times afterward. It is not likely, however, that she ever fameled she was to be reabled and mustdered by a man who had been her son's pressee, and whose heroism on the battle-field had procured him the highest honors.—Faris Letter.

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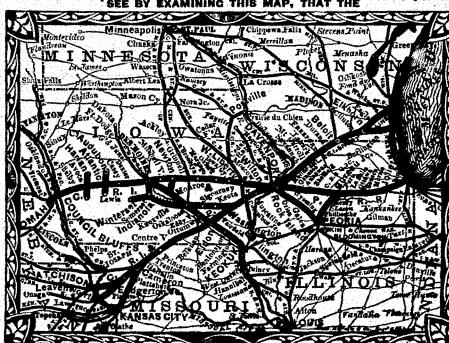
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Brooklyn (N. Y.) Spiritual Fraternity.

A large and intelligent audience assem-A large and intelligent audience assembled in our half last evening to greet and welcome Mrs. Hope Whipple, President of New York Social Science Association, who spoke from the theme, "The Gospel of Humanity." Mrs. W. has a very dignified presence on the rostrum, commanding at once the attention of her audience. She read with fine elecutionary effect, Mrs. Augusta Cooper Bristol's poem, "When this Old World is Righted," and said: "When your president gave me the subject for my your president gave me the subject for my lecture I knew it was so vast in its many ways, that in an address of an hour I could hardly glance at but a single thought, but I shall endeavor to show to you to night the unity of humanity, and while in the records of this world's history, we see nations rise and fall, we see the growth of the great throbbing soul from barbarism to the present age of civilization. Races and nations ent age of civilization. Races and nations are affected by climatic conditions, and poverty and slavery are among the evils retarding their progress; but when they comprehend that they are bound together by bonds and forces universal in their character and effect, they will comprehend that the highest and noblest attainments are only wrought out by the just conception of the rights responsibilities and progress of every individual member. Where nations become oppressors of the masses, we see a retarding of this unity in unfoldment. The time is near at hand when nations will be guided and governed, not so much by the law of force, but by the law of love, and when this mellennium age is inaugurated, each one in the State will be actuated by the grand ideas of co-operation, as illustrated by Mons. Godin at the familisters at Guise in France, where capital, combined with well directed and intelligent labor, makes the humblest member of a communi ty a brother or a sister in its highest, no-

"The destiny of man is universal unity, and this is of a threefold nature—first, unity with the race, and this law of growth is universal. We see it in nature in the rip-ening of fruit; some of the fruit better perfected than others; some falling prematurely, and others blasted. So it is with our children-some are born with perfect physical bodies, and others diseased, but when we give more attention to prenatal conditions, we shall see a great advance in perfected physical organizations, and hence higher intellectual and spiritual unfoldments. When we pay more attention to the environments surrounding the unfolding of a living immortal soul, then will we be nearing more closely this universal unity. We shall see the material growth in the combined, unit-ed efforts of the whole humanity. The-ology has much to answer for the perverted teachings which have asserted with dogmatic assumption, that man was totally deprayed and prone to evil, when the contrary is the fact; evil is but undeveloped good, the result of man's material surroundings. God has placed in the individual the germs of good, that are to ripen into full fruition, and if from circumstances he is retarded or dwarfed, in the unending eternity this growth and progress will be at-

blest aspect.

"Humanity starts at zero, and elevates nature to a unity with itself. In the 6,000 years, music has attained nearly perfection. Superior wisdom has provided humanity everything recessary for this social harmonic unity. Deity does not provide for man at the outset, but leaves humanity in its social infancy to work out its development. In this unfoldment, the reign of evil and of sin takes place first, after which the reign of good will surely come, and in this last unfoldment, we are aided by the genius of mcdern Spiritualism, and by the influx of light and love from the Angel-world, and I conclude that humanity is to raise itself by this unity with itself—unity with the universe and unity with God. A social unity brings a rain of concord, a uni-ty of the soul with the body by a true harmonic life. The Spirit-world is demonstrating to us man's highest prerogative, by proving to us a continuity of life, and unending eternity for progress and development."

Mr. Porter, the next speaker, said: "While I have been deeply interested in the lecture I cannot wholly agree with some of her con-clusions. I look upon evil in all its forms as but temporary and the result more of ignorance than all else."

Prof. Henry M. Parkhurst said: "The speaker has spoken very beautifully as to this law of evolution, and it is generally settled among astronomers that the planets, Saturn and Jupiter, have not as yet reached that condition by which life, vegetable or animal, can exist. Evolution will continue. I believe in the millennium so beautifully proclaimed by the speaker of the evening, and man must look upward. I believe in universal brotherhood, in its broad and

general sense, and the race must progress."
D. M. Cole said: "This beautiful theory is too far off—the dreams of Eden has filled the soul of man in all ages; this unity is in the good time coming. I take issue with the lecturer, that the race must progress by attrition, by the growth of the individual and if you are elevated, you must elevate yourself. Do you not know that civilization came out of slavery? I cannot see that the world is much better. Long years ago they talked these same ideas on the plains of India. of India.

W. C. Bowen said: "Such practical and able addresses are what we need, and they will aid in bringing humanity to the millennium age so grandly foreshadowed by the lecturer. She tells in beautiful language of the influence of God and the angels, but I do not know much of the other realms, and I am more interested in the nature of this. than I am of the Spirit-world."

Mrs. R. Shepard-Lillie gave the closing address and said: "I must differ with my Bro. Bowen in regard to the other world We do know something from the revelations of our spirit friends, who are revealing so much now in our age, and who are to give us so much more in the future." She spoke eloquently and closed her address with a very fine improvised poem.

Mr. J. Thornton Lillie presided at the organ and favored us with some beautiful songs. Mrs. Lillie's Sunday lectures have been listened to with deep attention by large audiences, and we hope in the near future, to be able to make arrangements for her permanent location with us, and to fill our rostrum for many months on Sunday.

Many strangers are attracted to our meetings, and we feel that seed is being sown that will bring forth an abundant harvest in the future.

S. B. NICHOLS.

467 Waverly ave.

An Indiana preacher was receiving a German into church who had formerly been a member of the Lutheran Church. When naked if he had been baptized he replied curtly, "Vell, shust a leedle."

Give us Facts.

BY J. MURRAY CASE.

To the Editor of the Religio-Philosophical Journal: Some weeks ago I made a motion, which was published in the JOURNAL, that an effort be made to secure a number of the representative men in the different schools of thought, to hold a series of test seances with some of our reliable mediums, and that the results of these tests be given to the world. Bro. A. B. Church seconds the motion, and, under parliamentary rules, it

is now in order for me to speak. The scientists, nearly all, deny the immortality of the human soul. They teach that mind is the result of the combustion of matter, and that when the body dies the mind-generating machine dissolves into its original elements, and the soul ceases to exist. The reasoning of the materialists from their material standpoint, is unanswerable, and nearly all thinking Spiritualists would be with them, were it not for the incontrovertible evidences presented to them that we live beyond the grave. But there are millions who have never had these evi dences, who would gladly leave the cold embrace of skepticism and materialism, if they could behold a gleam of light in Spiritualism. The unreliable and contradictory statements from Spiritualists, and the fraud and collusion in spiritual séauces, have been such as to cause many to regard. Spiritualism as all a fraud and a delusion. The crystal fountain of pure Spiritualism has been deluged with polluting waters; but, thanks to the RELIGIO-PHILOSOPHICAL JOURNAL, these malarious streams have been drained, and we may now approach the pure fountain and ask our friends to

I believe the time has come when a sys-tem of scientific investigations, should be undertaken by the representative men and women in the different schools of thought If one series of investigations of this kind can be successfully organized, and import-ant truths fully demonstrated, it will at once lead others to make similar investigations, and might prove the entering wedge to force the scientists of the world to grap-ple with this great question. One well au-thenticated and scientifically demonstrated truth is worth a thousand unsupported facts. Franklin's kite, that became the medium for conducting the lightning from the clouds, set the world to thinking; it established a fact which before was but a

supposition. If the phenomena which occur with Slade, Watkins and Mrs. Simpson, can be demon-strated before a select committee representing every branch of thought, and this committee agree to the facts, as a jury, without a dissenting voice, it would be a triumph for Spiritualism. They would probably not agree as to the cause or intelligence producing the phenomena; but if the facts are presented to the world the object sought is attained, that of agitation of thought and investigation. If the scientists can prove that the phenomena are the result of some occult force in nature, or some unknown law of the human mind, that enables it to operate upon matter independent of the body, or any other learned theory, we want to know it. If the Christians can prove that it is the *devil*, we want to know that; but we believe that the Spiritualists would come out triumphant and demonstrate that these things are done by disembodied human

I know of none better qualified to undertake and carry out a work of this kind, than Dr. J. M. Peebles, and I suggest that he be solicited by Spiritualists to undertake the work. If the proper mediums can be engaged, and representative men of prominence secured to conduct the investigation, the necessary means to defray expenses can be raised with little effort. I see nothing impractical in the matter. I am sure it can be carried out successfully if an effort is made.

Columbus, O.

MEASURING MIND.

A Wonderful Appliance by which the Amount of Mental Action may be Indicated.

Prof. G. F. Barker delivered an address before the American Association for the Advancement of Science, in Boston, on Wednesday, as its retiring president. His subject was the problem of life. In the course of his remarks he said:

"An important fact concerning nervous action is that its amount may be measured by the quantity of blood consumed in its performance. Dr. Mosso, of Turin, has devised an apparatus called the plethysmograph—drawings of which were exhibited at the London Apparatus Exhibition of 1876—designed for measuring the volume of an organ. The forearm, for example, being the organ to be experimented on, is placed in a cylinder of water and tightly inclosed. A rubber tube connects the interior of the cylinder with the recording apparatus. With the electric circuit by which the stimulus was applied to produce contraction were two keys, one of which was a dummy. It was noticed that, after using the active key several times, producing varying current strengths, the curve sank as before on pressing down the inactive key. Since no real effect was produced, the result was caused solely by the imagination, blood passing from the body to the brain in the act. To test further the effect of mental action, Dr. Pagliani, whose arm was in the apparatus, was requested to multiply 267 by 8, mentally, and to make a sign when he had finished. The recorded curve showed very distinctly how much more blood the brain took to perform the operation. Hence the plethysmograph is capable of measuring the relative amount of mental power required by different persons to work out the same mental problem. Indeed, Mr. Gaskell suggests the use of this instrument in the examination room, to find out, in addition to the amount of knowledge a man possesses, how much effort it causes him to produce any particular result of brain-work. Dr. Mosso relates that while the apparatus was set up in his room at Turin, a classical man came in to see him.

delusion. Again, this apparatus is so sensitive as to be useful for ascertaining how much a person is dreaming. When Dr. Pagliani went to sleep in the apparatus, the effect upon the resulting curve was very marked indeed. He said afterward that he had been in a sound sleep and re-membered nothing of what passed in the room—that he had been absolutely unconclous; and yet every little movement in the room, such as the slamming of a door, the barking of a dog, and even the knocking down of a bit of glass, were all marked on the curve. Sometimes he moved his lips and gave other evidences that he was dreaming, they were all recorded on the array. ing; they were all recorded on the curve, the amount of blood required for dreaming diminishing that in the extremities. The emotions too left a record. When only a student came into the room, little or no effect appeared in the curve. But when Prof. Ludwig himself came in, the arteries in the arm of the person in the apparatus contracted quite as strongly as upon a very decided electrical stimulation."

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

Lyman Fish orders a book, but fails to give his postoffice address.

Giles B. Stebbins will probably labor in New York during October. After Nov. 1st he will be in Michigan.

There are thirty-eight Universalist societies in Indiana, which own property valued at \$75,000, on which only \$5,000 are due.

The salvation army has left St. Louis. Doing anything in that wicked city was like farming on a Vermont side hill, it is said.

Under the skillful steering of Bennett's

attorney, Bennettism and Freelove have pooled issues and swallowed the National League. Bishop A. Beals has closed his engage-

ments at Cleveland, Ohio. He speaks at Whittier, Illinois, the last Sunday in Sept. He then goes to St. Louis, Mo., where he will remain during October. J. D. McAuliff, of St. Louis, sends us a

small pamphlet containing testimonials of remarkable cures performed by himself without medicine. He seems to have done a good work in St. Louis. His office is at 1,117 Olive street. A London magistrate has sentenced Hen-

ry Perry, convicted of assaulting and robbing a bank messenger on the underground railway, to thirty lashes and stwenty years' imprisonment. Whipping crimicals is not altogether confined to this country.

L. Hammond, D. M., of Rockport, Mo. is devoting himself to healing, under the head of "Electro-Therapeutics, Chromopathy, Vital Magnetism." From the testi-monials he furnishes, we judge that he is meeting with good success.

The Harbinger of Light, of Melbourne, Australia, says: "We hear of some remarkable cures performed by mesmerism or laving on of hands by Mr. G. Milner Stephen, the well known Barrister. At Gundagai, a man named Peter Lynnane, who had been blind fourteen years, is said to have received his sight." A severance opens the way for the Sever-

ance! Ingersoll's severance of his connection with the National Liberal League after his discovery that it had been thoroughly Bennettized, was fitly followed by the election of Mrs. J. H. Severance as Vice-President in his place. That fixes the status of the concern, if any one was in doubt before.

The salary of twelve or fifteen hundred dollars, which Mr. H. L. Green was promised for the ensuing year, as Secretary of the National Liberal League, was apparently no temptation for him to remain with that unsavory body when he at last got his eyes opened to the main objects had in view by the majority. With Col. Ingersoll he has at a late day discovered the rottenness of the concern.

W. F. K. takes the position that all non-European nations have some knowledge of second-sight or spiritual communications. however empirical or mingled with superstition it may be. It is said that during the New Zealand wars, the movements of the English army, and the most secret councils of its officers were always revealed to the natives. The Zulus also have some knowledge of divination, and may have turned it against the English in a similar manner.

J. Burns, editor of the Medium and Daybreak, London, says: "The usual run of spiritual phenomena are very disappointing to any one who is spiritually hungry. These gaunt and muffled forms seen in a dim light, do not satisfy the spiritual appetite. These forms are even more dejectedly material than the human beings that behold them. They are true manifestations nevertheless, but not of the right quality. Compared to "bread" they are as "a stone."

Rev. E. P. Adams, (Presbyterian), of Dunkirk, N.Y., had of late been teaching in his pulpit the doctrine of the final restoration of all men to holiness and happiness, and consequently he was summoned before the Presbytery, to answer the charge, and Turin, a classical man came in to see him. He looked very contemptuously upon it and asked of what use it could be, saying that it could not do anybody any good. Dr. Mosso replied, 'Well, now, I can tell you by that whether you can read Greek as easily as you can Latin.' As the classicist would not believe it, his own arm was put into the apparatus and he was given a Latin book to read. A very slight sinking of the curve was the result. The Latin book was then taken away and a Greek book was given him. This produced immediately a much deeper curve. He had asserted before that it was quite as easy for him to read Greek as Latin, and that there was no difficulty in doing either. Dr. Mosso, however, was able to show him that he was laboring under a and not to his exring fellow-men. expelled. He did not deny having de-

At one of Mrs. Esperance's scances in England, Yolanda, her spirit control, having taken an especial liking to the long silk scarf of a lady visitor, it was repeatedly dematerialized, it is said, taken away and brought back again from time to time; but the most interesting experiment with this was "Y Ay Ali" animating it as follows: "Yolonda, with help of Mr. Armstrong, having extended it full across the circle, perhaps three yards from the cabinet, and left it so, it presently commenced moving as of its own accord, rolling itself up, and twisting and twirling itself about, then rolled up in a long narrow roll, and slowly disappearing inside or towards the cabinet, not afterwards to be found anywhere."

Ernest Wilding, speaking of the peasant girl of Bois D'haine, Louise Latteau, says that Dr. Lefevre tells us that during her trance he tested this inoffensive peasant girl's insensibility to pain by pricking her face and hands with a needle; gathering up a fold of the skin and running it through with a large pin, which with diabolical cruelty he worked about in the hole it made: then drove the point of a penknife into the flesh until the blood spirted out; applied liquid ammonia to the interior of her nostrils—one of the most delicate and sensitive membranes of the human body-and finally applied electric currents at full intensity to the inner surface of the arms, and the muscles of the face without, however, causing her to lose for a second her look of calm contemplation.

An invitation has been made to Dr. H W. Thomas, the eminent Methodist divine of this city, to take the pulpit of the Church of the Christian Endeavor, called by the irreverent the "Church of the Best Licks," an independent enterprise, founded in Brooklyn, a few years since, by the Rev. Edward Eggleston. This church has before solicited the services of Dr. Thomas, the first call coming about eighteen months ago. Within two months it has been renewed. In response to the invitation, he says that, while recognizing the opening as a field of promise, he had become so attached to Chicago that he had not given much attention to the invitation, and did not think he should accept it. It was his intention to remain in the city where he was known, and where he thinks he can do the most good.

The number of hogs slaughtered and salted by Chicago packers, from March 1st to September 10th, is 2,359,000. Hogs enough, before packing, to fill a train of freight cars reaching from New York to San Francisco. No wonder we can lubricate the JOURNAL'S wheels in spite of the friction offered. And with a surplus wheat crop in Illinois alone of 50,000,000 bushels and countless fields of ripening corn all over the West, we feel sure of a return of prosperity for the country, of which we are already getting a portion. Subscribers are, many of them, paying arrearages long due and renewing, and we hope all will promptly follow suit and with each letter send in a list of new subscribers. We don't wish to salt down any money, but do want enough to enlarge and improve the JOURNAL.

Capt. H. H. Brown speaks at Bristol, Conn., Sept. 19th, and at Southington, Conn., the 22d. He will attend the sessions of the annual convention of the Conn. State Association at Willimantic, Sept. 25th and 26th; will speak for the Brooklyn N. Y. Fraternity, cor. Fulton street and Gallatin Place Oct. 1st., and will speak for the First So. clety in Philadelphia, the five Sundays of Oct. He would like week day engagements that month in that vicinity. His address for October, care of H. B. Champion, Esq., 300 South 10th St., Philadelphia, Penn.

Louisa Andrews, now at Bonn, Germany. has a kind word for Prof. Denton, in a late number of Spiritual Notes. She says:

"I am personally acquainted with Mr. Denton, and have listened to his lectures with the greatest pleasure. Whatever his subject may be he always fixes attention, and has a wonder ful command of language his descriptions being peculiarly graphic and impressive. I do not know whether he could be induced to re-visit England, but feel assured that no one is better able to arouse the attention and awaken the interest of intelligent people in psychometry than he is. As a man, he is most highly esteemed by all who know him, and is, as believe, a pre-eminently careful and consci-entious investigator. His experiments have manifestly been conducted with the singlehearted and earnest desire to discover and reveal truth and I know of no one in whose honesty and purity of purpose I should more fully confide. He is anultra Radical, and I have regretted that he should sometimes express his dissent from, and disapproval of, orthodox creeds in words that shock and displease those to whom such dogmas are sacred."

A Prisoner's Friend.

Mrs. James Clark of Utica, Ill., nobly re. sponds to the call of R. A. Goodall, a prisoner, who desired the JOURNAL to peruse in his lonely hours. She says:

Seeing in your last Journal a cry from prison for spiritual food, I desire to minister to the imprisoned souls whose appeal has gone out for spiritual comfort and light. know you must have many calls on your charity, and it is but just that you should be sustained in the good work. Send the JOURNAL to R. A. Goodal and I will pay for it for one year—"for, inasmuch as ye do it unto one of these, my little ones, ye do it unto me."

A Child's Adventure.

A short time ago an extraordinary incident is reported to have occurred at St. Pierre des Quebec, Uanada. A child six years of age, suddenly disappeared from its parents' house. Then a strict search was instituted and for a week nothing was heard from the missing child. However,

some men who were engaged working at some distance from the child's home heard a faint cry, and found the child sitting among a fot of brambles. She was not in the least emaciated, and said that "a great angel like mamma had fed her every day." She complained of being thirsty, but not hungry.

Denten on Bennett.

As there seems to exist? in the minds of the Bennett-Severance National Liberal Leaguers, an idea that Prof. William Denton is in sympathy with them, we publish the following letter as a matter of kindness to them and justice to our esteemed contributor:

ALEXANDRIA, MINN., July 7th, 1880. My Friend Bundy: I had a glimpse of Bennett's paper yesterday, and noticed his shameful abuse of you. He is angry because you gave the public an opportunity of seeing him with his mask off. I gave him some credit when he acknowledged the paternity of the letters, but he is baser than I had supposed ...

Your sincere friend, W. DENTON.

Dr. Thomas.

Regarding the latter in these investigaions, I have been repeatedly reminded of the failure he has made from the standpoint of the church. It is asserted and reasserted that in every instance where he has taken a charge in full vigor and health of church life, that, while he caused a remarkable increase of members so long as he remained, when he took his departure the organization was dispirited, enervated, or harassed by doubt and disquietude.—E. L. Wakeman.

Well, we do not doubt it. Dr. Thomas is progressive in spirit, cosmopolitan in his views, untarnished in his character, and he throws over his congregation such a benign spirituality—such elevating influences, that when he leaves, and his presence is superseded by an old unprogressive fogy-why, as a natural consequence, the members feel enervated—there has been a change from a clear beautiful atmosphere, to one that is so murky that it stifles the spiritual breath. Mr. Wakeman, your discernment is rather dull, or you would not have said that after his departure the organization "was disspirited, enervated and harrassed with doubt." Your very criticism in the above paragraph, speaks in trumpet tones in favor of that good and noble man, Dr. Thomas, who is as truly and nobly inspired as any of the illustrious characters of the Bible.

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THE

CLOCK STRUCK ONE

Christian Spiritualist.

THE REV. SAMUEL WATSON,

OF THE METHODIST EPISCOPAL CHURCH. Being a Synopsis of the Investigations of Spirit Inter course by an Episcopal Bishop, Three Ministers, Five Doctors and others at Memphis, Tenn., in 1855; also,

the Opinion of many Eminent Divines, Living and

Dead, on the Subject and Communications Received from a Number of Persons Recently. TRUTH IS "MIGHTY AND WILL PREVAIL."

THE "CLOCK STRUCK ONE," is an intensely interesting work in Itself, and derives great additional interest from the high standing of its author in the Methodist Episcopal Church, in which he has been a bright and shining light for a quarter of a century, a man wile is personally known to nearly all the clergy of the South and to a wide sigole in the North and wherever known is held in the highest esseem. These direumstances came the book to be segrely sought for. This anxiety is heightened by the action of the Methodist Conference of which the author is a member in disciplining him for publishing the book, thus attracting the at-

reputting sum for publishing the book, these attracting the actualities of thousands of all node who are auxiliars to read and judge for these attracts the "Cacons Symbols Corn."

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