















(Continued from First Page.)

hopeful character. If we sharply mark the limits between theory and practice, the social question is everywhere opening the influence of higher moral forces.

While preparing this paper, I received a little book by Mr. Bowker, "Economics for the People." It seems to me (though reading it hastily) hardly possible to praise it too highly.

The evidence we have gleaned confirms me in the belief that just beyond the earth's atmosphere the prisons of darkness are located, wherein are confined a vast throng of unfortunate spirits who once inhabited this world, but who, as yet, are not entitled to ascend to the higher conditions of spiritual light and happiness.

The other book (a part of which some Oxford scholars have lately translated) is by the greatest European scholar of political science, the late Prof. Bluntschli. He holds that the moment we rise to the thought of the social whole all questions become distinctively moral.

Methods of social work, involving such intimate union of theory and practice, intelligence and feeling, are new, and have been made possible by the rise of the democratic spirit.

One last word, then, upon this method through which the whole man may act, and set under the guidance of a rational principle resting upon adequate experience.

The doors and avenues between the mundane and supermundane worlds are partially opened now, and in which the angels of light as well as the undeveloped spirits are crowding ascending and descending, on these highways, for God is no respecter of person.

regulations met. It is a system of physical, moral, and mental discipline, reaching not only the older tenants, but, what is far more important for the future, surrounding the children with such influences from the start as to insure them a fair chance in the world.

The socialist (of revolutionary type) is not a builder. He is a critic, and our business is to use the sentiment he creates to constructive ends. As a fault-finder, he does invaluable service; but our answer to him must always be in the form of some better work than he does or can do on his theory.

The Condition of Depraved Spirits.

To the Editor of the Religio-Philosophical Journal:

The evidence we have gleaned confirms me in the belief that just beyond the earth's atmosphere the prisons of darkness are located, wherein are confined a vast throng of unfortunate spirits who once inhabited this world, but who, as yet, are not entitled to ascend to the higher conditions of spiritual light and happiness.

Old theology fixes their doom unchanged through the endless ages of eternity. Is it just and reasonable to suppose that God ushered into mortal existence his children without their act of volition being considered, and then takes pleasure in the everlasting punishment of these "unfortunate, never-dying spirits"?

The phenomena accompanying modern Spiritualism are as old as the granite rocks. They are as natural and enduring as the grass that grows and the water that runs.

The doors and avenues between the mundane and supermundane worlds are partially opened now, and in which the angels of light as well as the undeveloped spirits are crowding ascending and descending, on these highways, for God is no respecter of person.

Then again, there is that countless group far down in prisons of darkness, who come bowed down in great sorrow of spirit, keenly suffering under compulsion of conscience over an ill-spent life when here, with pitying eyes and kindly appearances, imploring words of sympathy and consolation, seeking instruction how to throw off their imprisoned conditions, and to commence the ascending grade toward the light and happy abodes of those above them.

Modern Spiritualism has a grand mission before it, while those who have quenched their thirst for immortality at the droppings of its sanctuary have a great responsibility resting upon their shoulders.

The spirit of the gentle Nazarene visited, and preached to these unfortunate spirits in prison. There would have been no use in the Master preaching to them, if it was not to comfort and encourage them with hope to look up under the law of progress; for, if the eternal doom of these spirits are fixed, it would have been mockery on his part to have aggravated their condition by false hopes, and not characteristic of his gentle, loving spirit.

A vast good can be done in advancing these unfortunates to higher attainments. With private mediums the public has nothing to do; but the day is fast approaching when poor mediums will have to be cared for by providing for them homes and schools where their mediumistic powers can be developed on an intelligent and scientific basis.

Washington, D. C. JOHN EDWARDS.

AUTHORSHIP OF JUNIUS' LETTERS.

There is no evidence, none whatever, that Thomas Paine either wrote or had any connection with Junius' Letters. A careful examination of the letters shows the contrary, but I can not go into details here.

Junius was a believer in a monarchical form of government. Paine hated monarchy. Junius was an advocate of the Stamp Act, applauded Grenville, and was at one time very severe on the friends of the American Colonies.

In all probability the author of the letters of Junius was Sir Phillip Francis, as Lord Brougham and Lord Macaulay ably maintained. It is stated that, in January, 1772, the King remarked confidentially to a friend, "Junius is known, and will write no more."

The careful and accurate historian, Hallam, was strongly of the opinion that Junius was Francis. Macaulay wrote: "The external evidence is, we think, such as would sup-

port a verdict in a civil way, in a criminal proceeding. The handwriting of Junius is the very peculiar handwriting of Francis, slightly disguised." Rogers, the poet, who heard Francis speak, and who said he "possessed no ordinary powers of eloquence," remarks in his "Table Talk": "My own impression is that the letters of Junius were written by Sir Phillip Francis."

In 1871 was published "The Hand Writing of Junius Professionally Investigated," by Charles Chabot, edited by Hon. E. Twissleton. This work, which a writer in the Quarterly Review declared had settled for all the long disputed controversy, seems to have nearly or quite satisfied all who have been interested enough in the subject to examine it carefully, that the Franciscan theory is impracticable.

The posthumous works of Joseph Parkes, edited and completed by Mr. Merivale, issued a little earlier, had deepened the conviction of men of letters that Francis was Junius. Referring to that work, George Otto Trevelyan, in "The Early History of Charles James Fox," says: "That memoir has virtually set at rest the controversy."

"I have often seen the argument for Paine's authorship of Junius stated, and I never thought it had any substantial foundation."—Wendell Phillips.

"I believe public opinion on the subject among experts now points to Sir Phillip Francis."—T. W. Higginson.

"I once carefully investigated the subject and became satisfied that Sir Phillip Francis was the author, so well satisfied that I have never again looked into the matter. On the other hand, I have never seen anything to raise even a suspicion in my mind that Thomas Paine was the author."—Judge E. P. Hurlburt.

"My impression is that Paine did not write the letters of Junius. They are more finished and studied than the more original and off-hand writings of Paine."—George W. Julian.

"There is no doubt among well informed circles that the author of Junius' Letters was Sir Phillip Francis. This fact, probable before, seems to have been rendered indubitable by the late researches of Messrs. Chabot and Twissleton."—President Julius Seelye.

"So far as I have been able to form a judgment, Sir Phillip Francis was the author of the Letters, and I think that this is the general conviction among literary men, and is likely to remain unshaken."—Justin McCarthy.

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