

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

NO. 5.

BY DR. G. L. DITSON

En Criterio has also able articles on the "Plurality of Worlds," and "Animal Magnetism." In the former we read: "The Vedas, the most ancient books known of religious cosmogony the Zendas, the Codigo of Manu, maintain as a dogma the plurality of worlds. The Druids participated in this belief as well as the primitive Gauls, the Indians, the Chinese, the Arabs, the Egyptians, from whom it passed to the Greeks and later to the Romans. The school of Alexandria, perpetuated in Greece by Thales and his disciples Anaximando, Anaximenes and others sustained this idea. Anaxagoras believed in the habitableness of the moon. Pythagoras and his disciples Denicerto and Hieraclito defended this doctrine, and Hieraclito believed that every star was a little habitable universe. The school of Eleista, its founder, Xenofanes, entertained this



A little child of ten years has produced the following beautiful poem, which the editor of the *Ilustracion* thinks could only have been done by the aid of some older poetic spirit :

PIETY IS PETTICOATS.—A late Paris fashion is a praying costume, and if one of these does not make the woman of fashion look like a very angel, dressmakers must give it up and wait for Gabriel. Religion, mayhaps, must suffer, but fashion can't do without her straight-laced sister. The attitude of prayer is found to throw the back breadths of the skirt into graceful prominence, and hence the necessity—which will be once recognized by all the truly good—of increased attention to the garniture of frills and rich embroidery required by a deeply religious attitude of mind.

BY MRS. A. E. PORTER.

John Stott's Story

"We had gone a few steps, when the voice grew louder and more angry. We stopped; and I thinking I might persuade my father to go home, I turned back for that purpose, when a terrible oath from Simms fell upon my ear, and I heard him say that never, as long as the world stood, would he give up the land: at which, my father raised a club which he held in his hand, and felled Simms to the ground. My father was a strong, powerful man. I ran to snatch the club from his hand, to prevent a second blow, but

a that I do not fear a relapse; besides, I have
th good situation as coachman, and I do n't know
I ma'am, as you will think any better of me, but

The Reviewer.

BIBLE MARVEL-WORKERS, AND THE POWER WHICH HELPED THEM.

BY ALFRED E. GILES.

PART TWO.

Thinkers have speculated much as to the nature and character of the spiritual being that, on that memorable day, disclosed to Abraham some-what of the future destiny of himself and his descendants, and entered into contract with him (Gen. xv:18). Greek history, Latin history and the Bible agree in affirming that there are many gods. Centuries after Abraham's evening scene, a spirit appeared to Moses (Ex. vi:3), and assured him that he was the same being that had formerly appeared to Abraham; that is, that he was the spirit who had guided Abraham from his native Chaldaea, and subsequently watched over and cared for him. He declared that he had been known to Abraham, Isaac and Jacob by the name of EL SHADDAI (or God Almighty, as the words appear in the English Bible), but that by his name of JEHOVAH had not been known to them. In view of this positive declaration that Abraham had not known him by that name, it is pertinent to notice that a contrary statement is indicated in Gen. xxi:33, where it appears that Abraham, while in Beer-sheba, "called on the name of JEHOVAH." The discrepancy will not be manifest to the reader of the English version, unless he remember that the words, "the Lord," in that verse, and wherever else they occur in the English version of the Old Testament, is the erroneous phrase by which King James's translators rendered, into English, the Hebrew word *Yahweh*. By sometimes transferring it as *JEHOVAH*, and sometimes rendering it as "the Lord," they have confused the subject in many honest minds.

It appears, then, that Jehovah said that he had been known to Abraham, Isaac and Jacob by the name of *El Shaddai*, or God, *Shaddai* being as much as the Hebrew epithet *Shaddai* signifies the Almighty, the Omnipotent, the Jews, descendants of Abraham, claimed that that spirit—that is, the God of Abraham and their God—was the Almighty God, meaning that he was the mightiest of all the gods. They believed he was stronger than the gods of other nations. They boasted that he was the God of gods. But other nations have put forth the same pretension in behalf of their respective deities. In the first book of the Iliad, the same claim of all-mightiness is made by the Greek Jupiter that is vaunted by the Jewish Jehovah:

"The united strength of all the gods above
In vain resist the omnipotence of Jove."

But the Jews offer proofs, such as they are, to sustain the alleged superiority of their God. They relate how Moses and Aaron, mediums selected by Jehovah, performed miracles in some respects more wonderful than those performed by the Egyptians, who worshipped the Gods Anubis and Remphan.

These mediums having requested of the Egyptian king that the Israelites might go and hold a feast in the wilderness unto Jehovah (Ex. v:1), that monarch answered, "Who is Jehovah?" I know not Jehovah. "I will not let Israel go." Subsequently (Ex. vii:10), at another interview with the king, to convince him that Jehovah was a powerful God, and one whose request therefore ought to be complied with, they threw down their rods, (for so Jehovah had ordered them to do), and they became serpents. Egyptian mediums who were also present threw down their rods, and they, too, became serpents. So far, the comparative power of the Jewish God and the Egyptian god was equal. Then Aaron's rod swallowed up the Egyptians' rods; and that feat of degradation is supposed to prove that Jehovah was stronger than Anubis and Remphan. The eighteenth chapter of the First Book of the Kings contains a vivid relation of a trial to ascertain the comparative power of Jehovah and another god. A certain Jew, Elijah by name, asserted the superiority of Jehovah; other Jews asserted that of Baal, a Canaanitish god. The two parties resorted to an experiment, or prayer test, as rigid, but less humane than that recently suggested by Prof. Tyndall, to settle the disputed point. Elijah won: "The fire of Jehovah fell and consumed the burnt-sacrifice, and the wood and the stones and the dust, and licked up the water in the trench." And when all the people saw, they fell on their faces; and they said, Jehovah! he is the God; Jehovah! he is the God." To preclude any future recurrence of the question, Elijah, having directed his competitors, four hundred and fifty in number, to be seized, "brought them down to the brook Kishon, and slew them there," and thereby manifested bloodiness of disposition—a trait not unfrequently characteristic of Jehovah and his worshippers.

But notwithstanding the assumption of all-mightiness by and for Jehovah, are there not passages in the Bible that indicate that sometimes he was weak, and not all-powerful? "And it came to pass by the way in the inn that the Lord met him" (i. e., Jehovah met Moses) "and sought to kill him." (Ex. iv:24.) Does that mean that Jehovah endeavored to kill Moses at a caravansary, and could not do it? Take also Judges i:19, where it appears that Judah and Jehovah together could not drive out the inhabitants of the valley, because they had chariots of iron. A power or a spirit which could not when it made the effort kill a man, or which could not prevail against iron chariots, would hardly be called ALL-MIGHTY in modern phraseology.

Many horrible deeds are related in the Bible as performed by the direct command of Jehovah. He also there represented as glorying in certain mental traits, as jealousy, revenge and deceit, dispositions which indulged in by a man, depreciate his moral character. If a person love peace and righteousness, strives to be truthful and merciful, just and intelligent, meek and useful, not all the wonderful works or slaughterous deeds of men or gods, of Tamerlane or Jehovah, should ever cause him to worship them. Yet some Christians claim that the highest human morality is and must be altogether different from the morality of God. Said the late John Stuart Mill in reply to an argument of that sort from a clergyman, "I will call no being good who is not good in the same sense as I mean when I apply that term to my fellow-men. And if there be any such being, there is one thing which, however powerful, he cannot make me do: he cannot make me worship him. And if such a being can sentence me to hell for not so calling upon him, to hell I will go." Mill was an intelligent, brave, and honest man. Nor less clear-sighted and courageous was he who said, "There can be no freedom on earth, while there is a tyrant in heaven."

Investigators of Modern Spiritualism, while attending seances, have seen lights in the atmosphere, proceeding from no discoverable earthly source, sometimes flickering, sometimes flashing, and sometimes in luminous spheres, darting about high above their heads. Little more than a year ago, at a spiritual circle in New York, where Mrs. Margaretta Fox Kane was the medium, I myself saw spheres of light moving near the ceiling of a high studded parlor, some of which were apparently about six inches in diameter, and of a faint blue phosphorescence. Bright lights are occasionally seen in and about the cabinets of the Davenport Brothers, and the Eddy Brothers. Spiritualists, after exhausting every means to prevent fraud, and the active participation of the mediums in their production, believe that these lights come from or are produced by spirits. A like phenomenon appears to have sometimes occurred among the Jews. Mr. Putnam describes the construction of the cabinet in connection with which it appeared, and indulges in some interesting speculations respecting the nature, philosophy, and prerequisites of its appearance. The cabinet is mentioned in the Bible as the "ark of the covenant." In some passages it is called the "ark of God." It was a chest or box of acacia wood, about four feet and four and a half inches long, by two feet and seven and one-half inches in height and in breadth. On-side and outside it was overlaid with gold and richly ornamented. By staves of acacia wood passed through four rings, one at each corner, the box could be removed from place to place as occasion required. In it were preserved the stone tablets which Moses had received from Jehovah, a golden pot containing manna, and Aaron's remarkable rod, which, after having swallowed the Egyptian rods as before stated, subsequently when there was a commotion among the Israelites, banded, and produced almonds, which manifestation was believed to prove Jehovah's choice of Aaron as his medium. The lid of the chest was called the propitiatory or mercy seat. The high priest yearly sprinkled blood on it, to conciliate the divinity or family spirit that was believed to occupy it. On the mercy seat rested two golden figures or statues, called cherubs, or in the Hebrew tongue, *cherubim*, with their faces toward each other, but looking downward, and with wings outstretched covering the mercy seat. Between the cherubim and over the lid of the chest occasionally appeared a bright light. This light was regarded as the visible manifestation of the presence of Jehovah. From its resting or sitting down, it was called by the later Jews, *Shechinah*. Sometimes—notwithstanding what modern physiologists say of the necessity of vocal organs for articulate speech—a voice issued from the golden cherubs. In Numbers vii:88 is an instance where the spirit voice that Moses sometimes clairaudiently heard, spoke from between the cherubs.

That a certain potency or pulsant influence, beyond man's control, sometimes inheres in objects fashioned by his hand is a belief held by many persons. Jamblichus wrote a treatise on statues or idols, to prove that they were filled with the presence of the spirits or divinities that they represented. It appears that a certain occult power inheres in or accompanied Jehovah's chest, even when no light nor voice came from it. On one occasion, when captured by the Philistines (I Samuel vi:1) and placed in the temple of their god, Dagon, that image was found, on the next morning, "fallen upon its face to the earth before the ark of Jehovah." It was replaced, but, on the following morning, "behold Dagon fallen upon his face to the ground before the ark of Jehovah! the head of Dagon and both the palms of his hands cut off upon the threshold." The last occasion, when the light beamed from Jehovah's chest, is mentioned in Numbers xx:6, when Moses and Aaron went to the entrance of the tent in which the chest was placed, "and the glory of Jehovah appeared unto them." Though there is no evidence that this light ever afterwards appeared between the cherubim images, yet for a long time subsequently the Jews believed that Jehovah dwelt there. David, in Psalm lxxx:1, prays to him "that dwellest between the cherubim" to "shine forth." In Psalm xcix:1, he bids the people to tremble, because Jehovah, who sits between the cherubim, reigneth.

Besides occasional manifestations to mortal vision of his presence by a light, Jehovah sometimes made it evident by a cloud. He preceded the Israelites during their journey from Egypt, "by night in a pillar of fire," but "by day in a pillar of a cloud." In Leviticus xvi:2, Jehovah says, "I will appear in a cloud, upon the mercy seat." At the dedication of the first Jewish temple, after Jehovah's chest had been placed exactly in its right place, and the ends of its staves partly drawn out, "the cloud filled the house of Jehovah."

That sunlight, which acts an important part in all the economy of Nature, also visibly affects spirit aura, is admitted by observers of spiritual phenomena. Whether an aura which shines like a pillar of fire by night would lower like a pillar of cloud by day, chemists may not have definitely ascertained. But many a railroad traveler has noticed that the smoke-pipe of the locomotive, which belched forth thick black clouds by day, blazed out flaming fires at night. The same matter is pulled out by day and by night, but it changes in its hue according to the presence or absence of sunlight.

There is not now opportunity to dwell upon the points of difference between Jehovah's elaborate, richly jeweled chest used by the ancient Hebrews, and the plain, cheap cabinets used by modern mediums in their spirit seances, nor to notice the diversity of spiritual manifestations respectively proceeding from them, further than to intimate that in the chest were placed the stone tablets, the pot of manna, and Aaron's rod, all of which had previously been specially permeated with spirit aura, and may therefore be regarded as mediumized objects. In the cabinet mediumized persons enter, and have with them a few mediumized objects, such as bells, a guitar and a tambourine. Over the lid of the chest and between the golden cherubs, there sometimes brooded a light, sometimes a vapor or cloud, and thence sometimes issued a voice, not uttered by mortal lips. From the cabinet occasionally gleamed forth lambent lights; sometimes spectral hands and arms dart out, and faces not of earthly mold appear; and the musical instruments, touched by no human hand, utter sonorous or discordant strains.

The Evangelical clergy are very averse to Modern Spiritualism. Formerly they attempted to argue it down. Prejudicially and superciliously they preached "What concord hath Christ with Belial?" With the name of the former on their lips and the disposition of the latter in their hearts, they excommunicated from their churches

many a humble, honest truth-seeker. Finding, to their mortification, that the more they argued against it the more Spiritualism grew and multiplied, they ceased their public maledictions, and now assume to condemn and look it down. Such unworthy tactics will not avail. The approaching contest—which Andrew Jackson Davis more than twenty years ago predicted would convulse and divide Protestantism—drifts deeper. If a person must contend, it is a satisfaction for him to know that he is on the right side. Spiritualists testify that the clergy "have a zeal for God, but not according to knowledge." Before their affections completely master and run away with their understanding, would it not be well for them to bring their Bible out from the gloom of theological haze, and, despite their baby-bred prejudice that

"I give a heart to every age;
It gives, but knows no time."

study it in the calm lights of mild philosophy and Modern Spiritualism?

Bliss Butler, in Chapter III, Part II, of "The Analogy of Religion," says: "The whole scheme of Scripture is not yet understood; so if it ever comes to be understood, it must be in the same way as natural knowledge is come at: by the continuance and progress of learning and liberty; and by particular persons attending to, comparing and pursuing intimations scattered up and down it, which are overlooked and disregarded by the generality of the world. For this is the way in which all improvements are made; by thoughtful men's tracing on obscure hints, as it were, dropped as they are by Nature accidentally, or which seem to come into our minds by chance." Possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture.

Either Mr. Putnam's sagacity or the foregoing hint has prompted him to follow the very way that "The Right Reverend Father in God, Joseph Butler, D. C. L." (In these swelling words does his name appear on the title-leaf of his book), declared must be pursued if the Scriptures were ever to be understood. Mr. Putnam has seized certain spiritualistic intimations scattered up and down through the Bible (intimations which clergymen and Bible commentators have generally overlooked and disregarded because they were ignorant of or misapprehended Spiritualism), has compared them with certain modern phenomena, and finds that the spiritualistic manifestations, which from time to time he witnessed, have verified the intimation of the Bishop: "that events as they come to pass, should open and ascertain the meaning of the several parts of Scripture." "In this light shall we see light."

Besides the countless resemblances of Bible miracle to modern marvels that Mr. Putnam records, it may interest the reader to compare two anecdotes, one in chapter IV of St. John's gospel, the other in chapter XLII of "The Magic Staff; An Autobiography of A. J. Davis."

In the former it appears that Jesus astonished a Samaritan woman—a stranger with whom he was conversing at Jacob's well—by telling her that she had had five husbands, and that the man she was then living with, was not her husband. She had not disclosed her domestic circumstances to Jesus. How did he know them? From the 16th verse one might reasonably infer that, at the moment then covered, Jesus himself was ignorant of her exact marital relations. He had bade her go and call her husband. Not till she answered that she had no husband did Jesus say to her, "Thou hast had five husbands, and to whom thou now hast is not thy husband." How did he know these facts? Before one answers that Jesus then and there wrought a miracle or violated a law of Nature to convince the Samaritan woman of his divinity, as some clergymen preach, let him read the other anecdote related in the Magic Staff.

At J. Davis, in June, 1816, then nineteen years of age, took passage in a steamboat from New York to Poughkeepsie. He was not a collegian. Such book learning as he possessed (and it was limited to the English rudiments) he had picked up during two winters' irregular attendance at a village school. Besides, he had read "The Three Spaniards." That was the extent of his literary acquisitions. While on the boat a ministerial looking person approached and asked him, among other inquisitorial questions, whether he kept the Sabbath-day holy, and if so, on what ground he observed that day. Young Davis quietly answering that he hoped he kept the Sabbath holy, (for, like good people generally, he endeavored to keep that and all other days holy,) continued (though he had never studied archeology or the Hebrew language), as follows: "The word 'Sabbath' is from the Hebrew *Shabbat*, or *yom shabbat*, meaning the seventh day. The meaning of the root of the word is 'age,' or a period of rest, and it was originally applied to men—the ancient sages, especially—who periodically assembled for the purposes of teaching, worship, and the offering of sacrifices. The particular day on which these sages met was determined in round numbers by the obvious periods of the lunar changes. The moon's revolutions were naturally divisible into four periods of seven days each, and every seventh day in this division was called the rest day, or the Sabbath, as established by the Chaldean and Egyptian astronomers."

"Not ho!" exclaimed the supposed parson; "you are not so much of a fool as the papers report. Go on, pray! it's most excellent; do go on, sir!"

Davis continued: "The Jews themselves were regulated by the lunar periods. In all their religious and secular institutions and public meetings—in fact, the religious beliefs, forms, ceremonies and sacrifices of that period were almost all derived from the Oriental Magi, the Egyptian astronomers and other erudite sages of the East. Such is the origin of the modern Sabbath. This I know!" said Davis; "and therefore I realize none of that Sabbath-day sanctity which is so universally exhibited by certain credulous clergymen and their devotional supporters."

"There!" exclaimed the questioner; "who'll say this young man is ignorant after this? Pray, sir, where did you attend college?"

"I haven't attended any college," Davis replied; "and what I have just said to you is new to me!"

"Humbug!" said the courteous cleric stranger; "you can't get that down my throat!"

"I don't wish to," said Davis; and the interview ended.

The question now is, whence came to young Davis his instantaneous knowledge of the Hebrew tongue and of the origin of the Sabbath? What he then uttered was not and is not a matter of common learning. Davis said it was new to him. Whence did he acquire it? Will not

the answer that meets the question explain how knowledge of the carnal relations of the Samaritan woman instantaneously came to Jesus? Emerson says, "Holiness confers insight, because not by our private, but by our public force, do we shape and know the nature of things." Jesus and Davis were seers, and in both instances their intuitions were quickened by the excitement of the occasions, and thence flashed the enlightening truth.

That Modern Spiritualism makes clear many things in the Bible which otherwise are hard to be understood, is apparent to others besides Christian Spiritualists. It not only dispels the fog which has for ages enveloped the miracle of the Scripture, but also throws additional light on many of their obscure words and phrases. An illustration, take an instance in our own experience:

At a seance with Charles H. Foster, the test medium, there suddenly came out on the skin of his arm, in raised red lines, the initial letters of the full name of a deceased friend of ours. Foster had never known him. Those letters, red and distinct as if branded on the flesh with a hot iron, in a moment or two, and while we were looking at them, gradually faded out. Mr. Foster said that our deceased friend had thus imparted the initial letters of his name to give proof to us that, though dead, and therefore invisible, he actually lived; and was personally present. Some time afterwards, while musing on the incident, there flashed upon us what St. Paul meant, in his Epistle to the Galatians, chap. vi, v. 17, where he says, "I bear in my body the marks" (Greek Testament has *stigmata*) "of the Lord Jesus;" and why Paul should call himself, as he often did, an "apostle," a "slave," (not a *crave*), the Greek word *doulos* is weakly Anglicized in Romans i:14 "of Jesus Christ." Stigmata (translated marks in Galatians vi:17) are brands or marks made with a hot iron, such as appear when a master brands his name of mark of ownership upon the body of his slave. The "stigmata" of the Lord Jesus which Paul bore in his body may therefore have been the initial letters or the full name of Jesus, which, on some occasion, (perhaps while in Arabia or Damascus, during the three years he was absent from Jerusalem), swelled out upon his flesh in distinct red lines before the astonished gaze of Paul, and there permanently remained. He saw the brand marks of Jesus, the *index* of ownership, stamped by no mortal hand, etched on his skin. Well might he claim to be an apostle. He was a slave of Jesus, and bore in his body the brand marks of his master.

It appears, then, that Paul recognized himself to be a slave (Rom. i:1), or, as Spiritualists would phrase it, a medium of Jesus. The Judean Reformer, who, through the ignorance and misguided religious instincts of the clergy, lawyers and conservative people of his day, had, at the early age of thirty-three years, been forced by the torments and pangs of the crucifixion to quit his own physical body, afterwards found another body suitable for his purpose. He put his marks of ownership upon it, and from time to time impressed and inspired its normal possessor in the arduous labor of reforming and spiritualizing the world. Therefore Jesus, though dead, could yet speak, and thereby worked out as best he could the mission which the hard heartedness and brutality of his respectable contemporaries had prevented him from performing when they had deprived him of his own natural body.

There are instances in the Bible which indicate that certain reformers, though dead, and therefore in spirit-life, have talked with and strengthened other reformers who were yet at work tugging in the earth life. The same Jesus who after his death had appeared to Paul (I Cor. xv:8), had been in his lifetime visited and encouraged by Moses and Elijah (Luke ix:31), reformers and prophets, who, notwithstanding they had centuries previously been unclashed of their earthly bodies, yet in spirit-life retained an interest and a participation in the welfare of the earth and its inhabitants. If the living-reformer, Paul, was visited and influenced by the deceased reformer Jesus, if Jesus while living was visited and strengthened by the departed Moses and Elijah, is it an impossibility, or rather is it not a probability that the great Jewish law-giver and prophets had in their respective generations been visited, strengthened, instructed and inspired in the performance of their arduous labors by other spirits who ages previously had also in earthly bodies "done yeoman service in reforming and spiritualizing the world?" One of those ancient spirits, the invisible friend of Abraham, Moses and Elijah, whom they worshipped as God, declared that his name was Jehovah. May it not be that he, like the bright angel seen by John, was the fellow-servant of their brethren, prophets of an earlier age, and that as Jesus, Elijah, and Moses had once been clothed in habiliments of flesh, so he also, clad in a mortal body, had formerly walked on earth.

The intercourse of spirits with mortals is not limited to Bible eras and countries. Though there are times when there is no open vision, (I Sam. iii:1), and the word of a spirit is precious, yet there are other times when the gates are ajar, and the windows of heaven are opened. Swedenborg for nearly thirty years prior to his death in 1772, discoursed with spirits and angels. Andrew Jackson Davis, of our own age and country, has enjoyed the privilege of familiar intercourse with Solon, Galen, and other wise and good beings, who though dead in the body are yet alive in the spirit.

"I give a heart to every age;
It gives, but knows no time."
The potent palm of genius spreads;
Stands by each human soul its own.
For watch, and wait, and furtherance,
Send others the airy sword beside,
And the mighty chord descends,
And the beams of men themselves forth
Team with man's custom'd thought."

Not the earthly Falstaff, but the noble soul, Prince Henry, does Shakespeare represent as saying: "Thus we play the fools with the times; and the spirits of the wise sit in the clouds and mock us." It is also an adage that "it takes an angel to see an angel."

But we must close, though it be abruptly. The suggestiveness of Mr. Putnam's interesting and instructive book has drawn from us paragraphs more numerous and extended than we purposed when we began this article. We doubt not that every appreciative reader of the volume will be able not only to say to his Bible-worshipping neighbor,

"Heavily keepest
When he goes down,
The Gods arrive."

But can also assure that

"Backward looking son of time,
Thou new is old; the old is new."

Boston, Oct., 1873.

A beautiful Indian school girl, thirteen years old and six feet one inch high, is causing a general rupture among the suspenders of the short boys who try to kiss her.

Western Correspondence.

BY WARREN CHASE.

STATE CONVENTION OF SPIRITUALISTS OF KANSAS.—In pursuance of the call, the Spiritualists of Kansas were very lightly and but partially represented in the State Convention at Leavenworth, on the 10th, 11th and 12th of October. Only about thirty delegates were in attendance, and about the same number of friends who were not delegates, but, at the seances, for spreading good and very intelligent audiences of citizens of the city were in attendance, especially on Sunday, when they met in Old Fellows Hall (one of the best in the city). The Convention, although small, was, like the one in Iowa, calm, dignified and consistent in its action, and passed with entire unanimity the resolutions that expressed its views on all questions brought up, and neither of these bodies indulged in personalities and prejudices that so rarely constitute the talk of many persons, or occupy the pens of so many writers recently. The Press of Leavenworth, like that of Des Moines, Iowa, gave only fair and candid statements and comments, without a slur, and largely, because the actions in the meetings were dignified, candid, deliberate, and consistent. There were no vulgar allusions nor personal gossip indulged in and, consequently, all went home feeling better and happier for the visit. The friends in Leavenworth provided amply for all that came from other parts of the State. The first day was spent in conference and appointment of committees, of which C. H. Stockham was chairman on resolutions, and Mrs. A. B. Stockham, M. D., on nominations of officers. Second day spent in the election of officers, adoption of resolutions, and the evening by a lecture by Warren Chase on the political and religious condition of the country.

The following officers were unanimously elected for the ensuing year: President, Dr. F. L. Crane, of Topeka; Vice President, Mrs. A. B. Stockham, M. D., of Leavenworth; Secretary, J. B. Reed, of Lawrence. President and Secretary are same as last year. There was also a spirit manifested to have a large and full representation next year, if possible to get them together—probably at Topeka or Lawrence. Efforts will also be made to secure return tickets for delegates free, or at reduced rates, which was not done this year, and which accounts in part for the small attendance. The following resolutions were reported by the committee, and unanimously adopted with very little discussion, and that only on the last and simply because some thought it non-essential, as the other stated the principles as positively declared by the Convention; but it seemed to be required by a few delegates, who came instructed to condemn the action of the National Association, while, in both these State Conventions, a large majority were opposed to any action or notice of the Chicago Convention, as it was evident, if the question had been upon repudiating its action on the social question, and ignoring it altogether, such action would have been defeated in both Conventions by large majorities; and yet, as the resolutions show, these people were unanimous in support of a proper system of legal marriage, as we believe the delegates at Chicago were by a large majority; the question for discussion being, What is a proper legal system?

Resolved, 1st, That the phenomenal power of Spiritualism in demonstrating the fact of continued existence and the inter-communication of this and the spirit world.

Resolved, 2d, That Spiritualism tends to better individual behavior, and prepare them for a higher existence in the hereafter.

Resolved, 3d, That Spiritualism, both individually and through their organizations, should protect and uphold in the possession and exercise their rights as citizens in the Constitution of the United States, namely: to life, liberty, and the pursuit of happiness.

Resolved, 4th, That Spiritualists with all the means at their command oppose the union of Church and State, as proposed by the Young Men's Union of Association and the Evangelical Alliance, by the introduction of the Bible into the Constitution of the United States.

Resolved, 5th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 6th, That we protest against all forms of intemperance, whether within or without the pale of matrimony.

Resolved, 7th, That, whereas, the National Convention of Spiritualists at Chicago, adopted a series of resolutions which were in direct conflict with the rights of man and woman, and the rights of the citizen.

Resolved, 8th, That we condemn the action of the National Convention of Spiritualists at Chicago, in its action on the social question, and its action on the rights of man and woman, and its action on the rights of the citizen.

Resolved, 9th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 10th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 11th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 12th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 13th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 14th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 15th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 16th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 17th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 18th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 19th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 20th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 21st, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 22nd, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 23rd, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 24th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 25th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 26th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 27th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 28th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 29th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 30th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 31st, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 32nd, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 33rd, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 34th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 35th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 36th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 37th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 38th, That we recognize the rights of man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Read the advertisement of the Beekw
\$20 Sewing Machine Co. Warren Sumner B
low, the liberal poet, is President of the Com
ny which manufactures it, and it is meeting w
an extensive sale.

New York Advertisements.

SPENCE'S
Positive and Negative
POWDER

[illegible][illegible][illegible]

DR. GLOVER'S
CHAMPION LEVER TRUSS
For Men, Females and Children. Elastic Silk Stockings for Enlarged Veins, Shoulder Braces, the Arm and Wrist, Elastic Supporting Suspenders, Elastic Corsets, Leggs and Belts, and all the Goods of **Dr. Glover's Truss and Bandage Institute, 10 Ann Street, 2d floor, near "Herald" Building, New York.** Established 1876. **Wm. A. W.**

MRS. MARGARET FOX KANE,
Of the famous Fox-Kane Fox Family, is permanently located at 142 W. 4th St., 4th floor, corner 2nd Avenue, New York. Business hours from 10 to 2 in the morning, from 10 to 5 in the afternoon, and from 6 to 8 in the evening. **-8-2-2-2-2-**

WORKING CLASS
Men or Females, who work employed at home, who are

[illegible]

Poems from the Inner Life.

BY MISS LIZZIE DOTEN.

The examination of eight hundred of these beautiful Poems shows a few well fitted here appreciated by the public. The peculiarities and uniformity of most of the Poems are admitted by all intelligent and liberal minds. Every spiritualist in the land should have a copy.

TABLE OF CONTENTS.

PART I.

A Word to the World (Part I.)	Love and Laith.
The Song of the North.	The Parting of Sigurd and Gerda.
The Player of the Sorrow-ming.	The Meeting of Sigurd and Gerda.
The Song of Truth.	
The Enchantment.	
Rever's Vision.	

PART II.

The Spirit-Child (by J. Denison).	The Love (Shakspeare).
The Revelation.	Fate That Unites.
Hope for the Sorrowing.	Wonders of Our (Himself).

The English Freedom. The Prophecy of Val (Pse)
Mistress Gleaner by W. Mac. The Ranzel Poem
Little Broom. The Streets of Baltimore
My Spirit-Home. A. W. The Mysteries of Godliness
The City of Dreadful Night. The Earth's Heart
The Edition is printed on thick, heavy paper, is elegantly bound, and sold at the low price of \$1.50, postage included.
Also, a new edition on extra paper, lavishly bound, in cloth, for sale wholesale and retail by the publishers, COLVER & PHELPS, at No. 86 Montgomery Place, New York.

Works of P. B. Randolph.

NEW EDITIONS.

AFTER DEATH: THE DISMEMBERMENT OF MAN. The London, Geography and Secrecy of the Sigmatal Institute. New York: revised, corrected and enlarged.
This work of Dr. Randolph is by far the most important and thrilling that has yet fallen from his pen. It contains the history of the occult forces which aid death. For instance: subjects are depicted, slain, both physically and mentally, who have been offered up to other intelligences—subjects are eternally trapped, their

BY FRANK R. LUTHELMAN. Price, \$2.00. 240 pages. HAYDEN
BOOKS, 100 N. 4th St., ST. LOUIS, MO. 63101.

**THE EXISTENCE OF THE HUMAN RACE
UPON THIS EARTH 900,000 YEARS AGO**

The author's researches among the monuments of
stone—especially their results in the field of
linguistics—have produced a new biological, geographical, his-
torical and philosophical fact, that even the way to man's
ancestry is now being traced. The author's conclusions are
**LOVE AND ITS HIDDEN HISTORY, AND
THE MASTER PASSION.**

A book for men, women, husbands, wives, the living
and the dead. The author's original book has been read by
the author offers to the public a powerful argument in
favor of love, the great passion, that rules the world and has
been the cause of all the great events in history. The author
demands wonderful fact. It is one of the ablest books
ever written. Price, \$2.00. 240 pages. HAYDEN BOOKS, 100
N. 4th St., ST. LOUIS, MO. 63101.

**THE WONDERFUL STORY OF RAVEN-
LETTIE, AND THE ROSICRUCIAN SY-
STEM.**

Two editions. Two volumes in one. "The fictitious
genius are often the vehicles of the sublimest truths, as
his flashes often open new regions of thought, and their
fictions are the revelations of our being."—Gautier.
Price \$1.50, postage 10c. HAYDEN BOOKS, 100 N. 4th
ST., ST. LOUIS, MO. 63101.

THE DIVINE PYRAMIDS.

CURRIOS LIFE OF P. B. RANDOLPH.
Price 60 cents, postage 4 cents.

**WOMAN'S BOOK: A LIFE'S ISSUES C
LOVE IN ALL ITS PHASES.**
Take excellent work in Love, Woman, Courtship, Marriage, The Laws of Happiness, the Family, Vanities, Love-Satiation, All physical Health, the Grand-Son, Marriage, the Mother and Child, Effects of Various Medicines, the Feminists of Modern (so-called) "Plebe-
rity." A book for every man, but especially every woman.
Price \$2.00, postage 24 cents.

For sale wholesale and retail by the publishers, COLB
& BUCH, at No. 9 Montgomery Place, Boston, Mass.

Poetry.

Written for the Banner of Light.

A WELCOME HOME TO "THE PILGRIM,"
Our Brave Friend and Worker, J. M. Putnam.

BY WILLIAM BURNETT.

Hail, Pilgrim, hail! a thousand welcomes ring
Like choral music in thine ear,
And all around bright spirits garlands fling,
To show how loved thou art and dear.

Thy travels now a little time are stayed;
"Well done!" thou surely needest rest;
To come from Monday's boat to soothing shade,
Return to home and there be blest.

Thou art most blest, for, lo! thine eyes have seen
The lands of youth's entraptured dream;
In Orient climes of love thy feet have been,
And wandered far, like Jordan's stream.

Thou hast not been, like foolish pilgrims old,
On superstition's fancy bent,
But like philosophers that sought for gold—
For wisdom pure with bold intent.

Thou hast the eye to love the varied flowers
Of Christian soil or heathen ground;
And hast to wander free through all earth's
bowers.

Where Eden yet in love is found,
Oh blest thy feet! attuned to Pilgrim heart,
Be ever blest thy noble life!

Now home and wife and friends perform their
part,
And all the social joys are rife.

We hail thy presence as the fields the rain,
And as the birds do hail the morn;
Our hearts are glad to see thee once again,
Our hearts and minds are less forlorn.

Oh come with all thy gathered store of love,
With sympathy and bravery true;
Come, aid the angel ministers above,
"Come, strengthen us and us renew!"

Oh come with richest wisdom to the fight,
Help us in all our struggles dire;
Give us thy aid, asserting still the right,
And live the life our truths inspire.

Be in our midst a light and help indeed,
Be all our woe and promised fair,
And by kind acts proclaim thy creed,
And let the world thy beauty share.

Albany, N. Y.

The Rostrum.

THE PHILOSOPHY AND SAVING MIS-
SION OF LOVE.A Lecture Delivered at Music Hall, Boston, Sun-
day Afternoon, Oct. 19th, 1873, by Lyman C.
Howe.

Reported for the Banner of Light by John W. Day.

Some suppose there is no philosophy of or in love, but only a blind impulse. It is distasteful to those who are under the warm inspiration of love to turn into the cold and calculating fields of intellectual reasoning, and yet the principle of love is rich in the powers of thought, and, when we comprehend its law, we shall the better know how to use it in all the appliances of life. Love is a hidden power; all motion is the language of power, and all motions referable to its last analysis, to one unitary center; by virtue of this law of things, all Nature is connected, and, for this reason, there is no possibility of an infinite division. It is the safeguard of all happiness, and the promise of all you hope to attain. Unity is on the basis of diversity, but is referable, in its last analysis, to the one simple, central mentality we are prone to call God, and this unseparated unity in all that baptizes all in the spirit of unity. How is it, then, that discord and wars arise? how is it that Nature reveals its antagonisms? Only that the variations of that unity may be more completely expressed, and its largest revelations ultimately displayed.

The speaker said love was a power whose expression was motion. All motion referred to a central power moving in waves. Even the bright blossoms in the bouquet on the desk before him demonstrated this law of undulatory pulsations, coming forth, as they did, in tiny vibrations, laden with the spirit of the blossom, to the perception of the olfactory nerves; from the time when the germ of each flower was first started, and no one could go back to the beginning of germinative life—this process had been going on, and as one note of music mingled with all the other notes in the production of grand harmonies so these undulatory colors, the individual notes of the flowery kingdom continued to wave outward, like the ripples in the quiet pool where, in a pebble had been dropped, and, though diverse in manifestation, never failed to reach the further shore of a brilliant harmony of color, outline and odor. Every faculty of the human mind is referable to the one common center, and that is the magnet that holds our mentality and self-consciousness. These varied possibilities that surround us are all, in their ultimates, brought into uniformity, and the very fact of discord and variety is the promise of the greater power to be reached through this system of temporal antagonisms.

Every musical instrument, according to the lecturer, must be tuned to some certain key as a basic point—it must have some starting-place around which its various notes of melody cluster, or from which they diverge; and upon this law rested all the harmonious tones of the music of the universe. Now, your faculties are fixed alike upon the same great musical scale, each one having a fixed point from which its waves go out to reach kindred waves, thus making up the compound center of life. Now, if any of these points are movable, the immovable have the power to harmonize them with those which seem provocative of discord. Not only in all the keys of music—its tones and semi-tones—but in the tones and semi-tones of immortal thought, this rule applies. That which is fixed upon a movable point always yields and falls into harmony with that which is so fixed, then mediastine notes are needed between them to bring them into harmony.

Now, the human mind is built upon the fact of individuality; but each faculty around this center is so constructed, immovable, and yet, as its fixed individuality for time being, it is not so, where the progress in spirit-pilgrimage, where the higher power exerts upon the lower in development, an influence to draw it up toward its level.

The various faculties which represented the differing functions of love were then treated of by the speaker—such as the point upon which the family was built, which led men and women to unite themselves in life companionship, and devote their labors to the good of their offspring;

the tendency which indicated to sympathetic souls the claims of the great family of humanity; the power that lifted the spirit tenderly up toward God; and in all these varied departments of love, there was, he said, a common union. Now, it is generally supposed that the merely intellectual powers of the human brain are opposed to these varied expressions of love, and that without reason and reason without a touch of the pulses of love, but this is a great mistake. The intellect loves, as well as the lower brain; but it loves its kind; in other words, its vibrations reach out to the same echo of the intellectual octave; as the notes on the key-board of the piano tend to harmony, in obedience to their natural laws, so do the tones and semi-tones of humanity mingle and combine, till the whole grand anthem of life is made complete.

The lecturer said it was not a correct order of reasoning to ascribe all thought and feeling to the physical brain; for said temporal brain was only the battery through which the various points of the mind—each capable of giving forth manifestations peculiar to itself—found the power of expression. The intellect loves, but what does it love? One mind is attracted to the subject of mathematics; it is attuned to mathematical harmony; another to the variations of color as shown in the bright faces of those flowers [pointing to the bouquet before him]; another recognizes the sweet harmony of music; another vibrates to the poetic key that gathers in the highest whispers of the spirit, and that they flow from the realm of sublimity. And through all the department of intellect, this vibration goes on, and each point has its love—each interchanges with the kindred note, wherever it may be; but it is that kindred note alone with which it can harmonize, for the faculty known as fraternal love, for instance, cannot find a corresponding response from the love which goes out to arbitrary and abstract mathematics; it requires persons, not problems, to love, and the same rule holds good in the other forms of love's expression.

Now let us look to its mission, and first let us take some examples of the way in which the subject that will show you its bearing. If in the family there are two minds whose aspirations differ so widely that there seems to be no common action—if they vibrate only to repel each other, and in these points are fixed immovably upon their pivots, then there is no harmony except something can come in between to act in a mediatorial capacity; but if either party is fixed upon a movable point, the immovable one will gradually draw the other into harmony with itself. Let us apply this not only to the family, but to the world; for it is applicable to the whole world, no discord exists, and no war exists, but it is not the love of life purporting to out-use the powers, faculties, elements with which Nature endowed him; so in this world of time we are laboring to lift mankind to the sweet shores of love and peace, and in this labor we must bring to our assistance the mission and power of love. For God is love, and if God is love, then there can be no antagonisms in Nature; no antagonisms between Nature and Nature's God.

But humanity, said the speaker, seems to give forth to the observer the manifestations of direct disharmony rather than its opposite, never attaining to the realm of harmony in the ultimate. The first lesson then, for mankind to learn, he thought, in its struggle to conquer a peace and elevate the cause of divinity virtue was that just in proportion as the individual was fixed firm and immovable upon the pulsating point of love and its corresponding harmony—not that love which springs from the blind insensate fires of fleshly lust, but that which soared above the baser emotions—would he or she conquer all temptation, and attain to the ultimate of purity and concord. That love, then, which nestled its nest in the heart, and which, as it grew, would lift the soul above the forces of the lower brain into harmony with the great chorus of Nature, and attracted to itself all the nobly-based faculties of the human mind, possessed within itself the elements of infinity. As in the growth of Nature, man was the last ultimate of forms, and not only the last but the best—though it might be supposed by some that the animal kingdom being first in order of time, ought to be so in supremacy—as he was the end of all things, that which he loved, rather than the product of the same, that which preceded him, would naturally be subjected to his more refined and sublimated powers. And so the law of evolution builds higher and higher till it reaches the elimination of diviner possibilities, and those possibilities become naturally the rulers of all that lie beneath them. Thus we see the stream of effects often rising above its visible fountain because in antiquity rests all the possibilities that time evolves; progress never adds anything to matter or mind, but only expresses the latent possibilities that are in matter and mind. So man is brought out as the last result, and as such the nature ruler of all that had preceded him; he therefore represents in his nature the history of that through which he has come. The speaker said man under these circumstances represented physical Nature and animal life, all in one great concentration; he was born, lived, attained maturity, died physically even as that which had preceded him; he had the circulatory system, the muscular system, the cranial system upon the apex of the spinal cord, (though all of them developed in a finer degree) in common with the animated kingdom beneath him, but he had something more; he had revealed to him the nature ruler of all that had preceded him; he had before him the history of the evolution of antecedent life. He is an epitome of the eternal past, and is also a prophecy of the eternal future. And not only this, but he represents in the order of his development the grand operations of the universal law of concentrating progress toward harmony.

Now the human mind, being founded upon the basic principle of the animal mind, and adding thereto the spiritual and moral nature, and being the last in the order of evolution, is the highest and best, and is therefore the natural ruler of the nature ruler of all that had preceded him; of forms and forces, is the natural ruler of all through which he has come, so the spiritual nature of man, the last that is to come, is, by virtue of that development in Nature, king of the whole being; consequently the central pivot of love, which should comprehend all the development of the lower man, should be in his spiritual nature. Here then is the climax. But, says one, is it not natural that we should refer our loves and all their expressions to the creative love—that love which has created it, should it not be the moral and spiritual being ultimates, become the natural rulers of their parents and primates? The speaker said that the higher civilization raised the standard of life, the more certainly did the lower order of human experiences become subject to said civilization; and so the spiritual and moral qualities in man came to lift his lower impulses to higher aims. We thus had the key, if we would but understand that all our lower forms of thought, aspirations or actions, were perfectly legitimate, but referable always to that fixed center of vibration in the moral nature, and would be able to understand how to live out the philosophy of love with an influence that would tell for good upon all around us.

We have seen, first, that all the faculties of the mind revolve around the center of individuality; second, that the highest faculties of the mind are not only the last attained in the order of evolution, but the last to be developed in our separate individualities. In the language of an ancient writer: "Howbeit that was not first which is spiritual, but that which is natural; and, afterward, that which is spiritual." The natural, or animal instincts, predominated in childhood, but it was reserved for deeper years to give out the pure spirituality, and all the higher uses for which these little buds were matured. Development thus tended to fix the central pivot of our loves in the spiritual. If any asked what he meant by spiritual, the speaker would reply: By spiritual we mean the crown of man's powers, and the virtue of that crown being able to vibrate in unison with the powers of God; and that hidden principle of heaven and God we call the spiritual nature of man. But says one, is not the brain of man as subject to education as the physical nature of man? Yes, verily, but

not, perhaps, of the kind whose results you can analyze by the unyielding stubbornness of earthly inquiry—it is rather reserved for its solution for the chemistry of higher spheres than the cold crucibles of earth can reach. Because it was observed that experience taught, and that the cranial development presented the spectacle, that the mind of man was possessed of various powers, or functions, whose action apparently was all that marked the individuality of said man among his fellows, it would not do to assume that the brain ruled the mind of man. It might be objected that, if the brain was, taken away, there was no mind in the man—that if any particular organ, as mapped out in the cranial system, were uncoupled by the surgeon, a pulsation would be detected whenever that organ or faculty was brought into active play; upon this hypothesis, indeed, the materialist based his argument that it was the brain which thought, therefore it was the brain which ruled the man; but this was not the case, as could be demonstrated by applying the same reasoning to many things; for instance, there was the mighty organ before them [pointing to the Music Hall organ]. Suppose one were to say the musical vibrations were all in that organ, therefore the organ, and not the musician, was to be credited with those grand conceptions of instinctive or inspired melody which the old masters had created for the admiration of all coming time, and which the skillful manipulator of the keyboard was able to bring forth from the instrument. The fact, in this case, was apparent to all—the instrument was only the possibility of outer representation for the grand expressions of a higher power. If it were insisted that the brain was thinking when any particular part of it was uncovered, and pulsations were seen as going on, the lecturer could not accept the proposition unless it was carried to its conclusion, and the objector proved himself able to state what the brain was thinking about; if he could not, then he could not be justified in assuming that it was the brain which thought, any more than he would in declaring that it was the organ, as cited, which originated the music that came from its pipes and keys in answer to the touch of the organist. The departments, or organs of the brain, had each and all their peculiar physical power, but were subject to the spirit within the brain—to the mind and its forces—and gave forth its expressions in a mediatorial capacity. The speaker would not ignore this medium of the brain, for it was the outer magnet through which the elements of material surroundings were brought to take up their deathless abode in the human mind; but there was no absolute consciousness in it—only the power to be conscious, the consciousness which made it its instrument. The faculties of the brain, as we have seen, were not blind, nor were they unedged, and the individual kept fast hold of the spiritual affections and the immortal principle of his nature, the lower would gradually be drawn upward to the higher; and this once accomplished, then every avenue of his nature would go out with a sweet and tender expression—with a confidence and power that had in them salvation.

The angel world had been laboring to bring this life of thought and conduct to bear upon man's life-laborers for many centuries, and especially in the twenty-five years; to teach him to utilize the moral and spiritual centers of thought and feeling, and to lift the lower nature above thereto. There was not a function of mind but what was legitimate, but it was only of good when it was in harmony with the great center of the moral nature; every thought, every faculty of the mind, the very passions that have come down to us, hallowed by its spiritual power—became beautiful, and entered the sublime portal of ethereal life.

But says some one, this ethereal life is well enough to talk about, but we hear too much concerning it—give us something more tangible—we want something that we can see and feel. But in the words of one of our old sages, "The things which are seen are temporal; but the things which are not seen are eternal." It may be asked, "How is it that some things are seen, and others not seen?" For instance, here are these beautiful flowers; you see them, and when you come nearer to them you receive additional pleasure to that of sight by the sweet odors that reach the cognizance of the sense of smell through the channel of the olfactory nerves. But are these senses less in existence because you cannot see them? No. But in the case of heaven, that goes unseeing, tasting, feeling? Only a conscious recognition of outer contact. The action of each sense of feeling through one department, that which through another we cannot feel. The olfactory nerves feel the contact of the odor of the flowers, though the eye may not detect it, neither the sense of touch, though the fingers may industriously manipulate them. You may even apply them to the lips, and can detect in each a peculiar sensation so that you may say you taste them, and yet that odor is perceptible only through its peculiar channel. You may not be able to feel the nature ruler of all that had preceded him; their further power of motion, now locked from the grasp of your physical perceptions, will become apparent to you—when you will reach out your spiritual ear to hear their beautiful vibrations in the glorious gardens of heaven! Now all these different senses are referable to one—viz., the sense of feeling. You feel the odor, the forms, the taste, the beautiful tints, though each is known to you through the action of a separate department of your being; and when you are developed enough you will hear them, and rejoice in the songs of the flowers than you ever did in their outward colors, their resplendent colors, their beautiful forms.

Now, the sense of feeling is central, but has different avenues. There are more than five senses, but all of these are referable to the one; you feel tastes, colors, forms, and you feel moral principles, mathematical deductions, spiritual influences as well, but through different channels; and through each division of your nature do you feel as your soul is capable of receiving and awakening an answer there. You cannot see musical sounds, but through a certain organ of the brain you can rejoice in their harmonies; you cannot see the colors of the rainbow, but through the eye you can feel them all through the divine channels of love. Each one of these avenues of being was open to the surrounding universe; and through observation of the same, and the awakening power of spiritual thought that waved in from the great spiritual world, the faculties and senses of each individual became multiplied. As the skin presented to the air of heaven millions of absorbing pores, so the mental and spiritual nature of man teemed with millions of pointers, which, baptized in the light of heavenly truth, would one day bring forth the fact that man was possessed of latent faculties of development which would give him, not five, or sixty-two, but millions of senses, and one of these millions being directly referable to the unitary sense of feeling, hence we felt the divine. Some denied the existence of a God because they could not see him, or were so blinded that creation's page revealed him not to their perceptions; but the soul that was in humanity, vibrating in unison with the chords that sounded from the key-board of the Infinite—the soul that answered to the cadences of the love of God, as they reached through the vastitudes of Nature—was led to recognize that there was an Infinite God whose existence his own intuitions plainly revealed, though no materialist could mature or comprehend him in matter.

You could feel the sensation of pain, but if every man around you did not know by experience (gained at some time in life) the suffering you had undergone, though you strove to explain it by the most violent contortions, it would not be understood—and the same is true of the existence and influence of kindness. When, then, you comprehend the fact by experience, by the radiation of corresponding love, you are prepared to feel the pain of others, and you are prepared to join in with all humanity; and because the great mass of humanity is not in tune with all the higher, but rather with the lower faculties and tendencies, do not despair of the multitude, for I assure you there is in existence the key that will be able to let you out. It remains unknown and unrecognized now, perhaps, because it is small, but it will come forth in due time. Stand forth and keep that key in your own right hand, and if you feel to aspire to unlock the secret chamber of diviner emotions, then call upon the

listening angels to aid you in gaining its hidden mysteries. You will then have a philosophy that is in accord with love; a reason that moves hand-in-hand with true emotion; a science that sweeps the key-board of intellect, and broadens out into the spiritual and the immortal—and when you have these, you have the power to heal and the power to save.

By the power of aspiration for aid from the sources above, and a determination to direct all the energies of life to higher purposes and ends, every faculty of the body and brain would be brought tenderly near, and into harmonious subjection to the moral and spiritual in the individual. It might be asked: Are we to reach a condition of harmony where eternal rest is to supervene. This, the speaker thought, might be attained, in the ultimate, as regarded each plane of development, but each division of the eternal way would disclose to the view a higher degree to be reached, and the experiences of the present would be lifted to the level of universal love. But says one: If we are all the time drawing nearer to the Divine, shall we not by-and-by lose our individuality? Will not our identity be lost, and we ourselves be only particles in the ocean of mentality? Answer, No! because you are finite and God is infinite, and you cannot reach infinity. The tendency is not to divine absorption, but to the contrary. Progress consists in individuality, and man is the chosen type of individuality. Why? because he is the last in the order of evolution, and the further you go toward God the more revealed you are, and the possibility of ever losing that identity. The mind being the last, and crown of all, is the individual center which is, at every step upward, adding to its individuality, instead of losing it. God himself holds to himself an infinite individuality, and man in himself maintains, through all stages of development, a finite individuality.

Resting upon this center, then, the mission of love is to save and heal; but it is not only the benevolent love that reaches out to the poor, the domestic love that gathers the family group around the fireside, not only these, but it is the love that exerts its influence through this crown of being, and holds all the functions ever in its sway. Reason, judgment, fraternal sympathy, mathematical relations—all the interests in life held by it in one grand symphonic harmony, revolve around the center of your individuality. Then no longer say that love is blind. It is only a limited expression of love that is blind; but when your sexual love, filial love, divine love act in concert with the great key-note of your spiritual being, then you will find in it the power of vision, and that that all-seeing eye, unveiled by the essentiality of harmonious conditions, shall never more be blind. Men go blindly now, because they often cannot open their eyes to see, but it is the mission of love and the commissioned trust of Modern Spiritualism to lead all the latent powers to the evolution of the larger mentality of human selfishness. There is a beauty in selfishness, and we ask you not to abuse it—it is upon that that your immortality is predicated—but let it mold each to proper efforts to labor for expansion into higher fields of moral and spiritual excellence; let it teach you to touch the pulse of the ether with the finger of immortal love, to strive to awaken the slumbering powers of the inebriate, and to take away his individuality, but to bring into play the finer qualities which he possesses to combat the excesses to which he has become subjected—to do good to all, that the harmony thus created may be refracted as light rays upon your own pathway.

In conclusion let us say: Spirits are working with humanity in every department of life—working in the wide world of thought and feeling; psychologizing your intellect, appealing to your affections, not to drag them down to the lower passions, but to lift them up, and to lead them above these; and wherever they touch the angel world ministers to the dark domain of mere fleshly and sensuous passions, and tends to lead the race downward to the groveling depths of sensuality does not comprehend aright the tender, pure, and holy mission of the skies; such persons do not understand human nature and its evolutions toward the better.

But, says some one, Do we not see all the mediums alike given to the vices of the flesh and the world—a child of heaven, that goes stumbling among poor, groaning humanity, and asking a hearing through a network of discord and passion that gathers around the brain of man; and, in view of all the opposing elements, it is a wonder that so much has been accomplished since its advent to purify and exalt the world. Spiritualism! it is exalting, but it is through the moral and spiritual center. The work has only begun, and it will be a long time before all the vices and errors of life will come into a sweet accord with that which is pure and true; but it is surely coming, and toward these human nature is being surely led by the spiritualizing process now going on. You ought to look hopeful in the face of antagonisms—to bravely look the hurricane trials of earth in the face as they pour out their terrible eloquence through the air, feeling in your hearts a consciousness that the divine angel of Love is teaching all humanity, through them, the grand lesson of ultimate concord and peace.

May the blessing of this Love—the sweet promise of this faith, whose vibrations began in a modern sense some twenty-five years ago (though the first that have reached humanity)—penetrate their harmonious power upon you all, and may you feel that, while like these beautiful flowers, [pointing to the bouquet before him], you each hold to a separate sphere—your own magnetic center—yet, as a human family, you may blend all these in one accord, each maintaining his individuality, and yet each expressing harmony and good will toward all, unto salvation and peace.

LIST OF LIBERAL LEAGUES.

BOSTON, MASS.—J. S. Rogers, President; A. Davis, J. W. Smith, Vice Presidents; J. P. Fitch, G. A. Bacon, J. W. Clark, H. B. Storer, Executive Committee. JEFFERSON, N. J.—J. L. Bristol, President; Ellen Dickerson, Vice President; J. E. H. Bristol, Secretary; Sue M. Glute, Treasurer; John Gage, J. Russell, E. G. Halden, Deborah L. Butler, Augusta C. Hild, Phoebe T. W. Campbell, Executive Committee. ASHORE, N. Y.—W. H. Brown, President; J. E. Curtis, Vice President; A. Giddings, Secretary; E. Wood, Treasurer; L. B. Crowell, M. A. Giddings, D. D. Holmes, Executive Committee. DETROIT, MICH.—W. H. Hill, President; A. T. Garrettson, Secretary; J. W. Watkins, Treasurer. BEECHVILLE, MICH.—A. G. Eastman, Esq., President; J. L. Brown, Vice President; Frank R. Knowles, Secretary; C. H. Capin, Treasurer; A. E. Eros, E. O. Barnum, Hetsely Brown, Executive Committee. JEFFERSON COUNTY, N. Y.—A. B. Moore, President; J. W. Nott, Treasurer; Wm. Howland, Secretary; Laura M. Delano, Corresponding Secretary; L. D. Olney, Mrs. Asplund, Mrs. O. W. Smith, O. T. Green, Executive Committee.

Annual Meeting. The New Jersey State Association of Spiritualists and Friends of Progress will hold their Annual Meeting in the city of Newark, at Apollo Hall, 810 Broad street, on Saturday and Sunday, Nov. 15th and 16th, 1873, for the election of officers, revision of the constitution, and the transaction of such business as may be brought before it. D. J. STANBURY, Sec'y. Newark, N. J.

Nominis Umbra.

Just Published.

THE LIFE.

The main object of this little volume is to give to the reader a teaching a recognition and a force (in the domain of religion and morals) greater than that of any other. It is a new kind of life, it announces a few principles which can hardly be denied by any one, and endeavor to show how, from adherence to those principles, every man may reach a harmony with himself, with his fellow-men, and in the great hereafter. It is sent forth to the world by its author and his associates, as the preface to a new life, and as a possibility of pecuniary profit to them—small fruit of some of the principles it aims to inculcate.

As its author and his associates are concerned, their names are, and will remain, a secret alike to the publishers and to the world.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, Boston, Mass.

A NEW AND REMARKABLE BOOK.

Bible Marvel-Workers,

And the Power which helped or made them perform MIGHTY WORKS, and utter Inspired Words; Together with some Personal Traits and Characteristics of Prophets, Apostles and Jesus, or New Readings of

"THE MIRACLES."

BY

ALLEN PUTNAM, A. M.

Author of "Satan, a Spirit," "Spirit Works Real, but Miraculous," "Mysticism, Spiritualism, Witchcraft and Magic," "Tipping the Tables," etc., etc., etc.

MR. PUTNAM has here, in his uniformly candid and calm spirit, furnished an unusually vivid, interesting and instructive volume of about 250 pages. He here allows what he incidentally calls

"The Guide-Book of Christendom"

to tell the story of its own origin and character, and mostly in its own words and facts. Biblical light leads his way, and he moves as he finds and

Points Out Fact after Fact, View after View,

Meaning after Meaning, attaching to old familiar mental pictures and forms of Bible scenes and personages which

POSSESS THE CHARM OF NOVELTY,

while they generate conviction that they are true and valuable. Without questioning the genuineness or truth of any part of the Bible itself, and without attack upon any sect, denomination or individual, Mr. PUTNAM, following the clear leadings of light which

John the Revelator

furnished, examines most of the prominent Bible marvels and personages, and presents to the public a work which will show to most readers spots where they have been accustomed to overlook very real and authentic information lying upon the very surface of our English Bible, which, if recognized, will lead devoted lovers of the Bible, and its contents, to estimate its value and its meaning in a way more just than they have been accustomed to apply. The book is simple and easy to be understood; (the author says that it is written for the masses, rather than for scholars and critics); and

IT IS WELL ADAPTED TO SUPPLY

the wants it is intended to meet. The character and merits of the book need only acquaintance to make it a popular favorite.

BUY IT! READ IT! CIRCULATE IT!

Use the pen without sacrificing it to the present use the present to the future, and discover the neglected testimony of the past!

Price \$1.25, postage 14 cents.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, Boston, Mass.

STORIES OF INFINITY.

1. Lumen. 2. History of a Comet. 3. In Infinity. By Camille Flammarion.

Translated from the French by S. R. Crocker.

"However the theological world may regard the moral effect of such works as the present, no discerning reader can deny to them a certain amount of interest, and a soul imbued with the spirit of belief, in the Almighty."—Chicago Inter-Ocean.

M. Flammarion ranks among the most eminent astronomers of the day, and every word of his, touching his favorite science, is entitled to respect. In this volume, however, he has not confined himself to purely scientific studies, but has trained upon them—as one trains a vine upon a trellis—as a means of illustrating his theory of the universe, and of showing how the human mind may be said to be a refined spiritualism; and however aberrant it may be in principle to the common mind, it is certainly attractive to the cultivated. He believes in a plurality of inhabited worlds; and in "Lumen," the first of the three stories, he describes the wonders and beauties of a spirit world, who has visited many of them.

1mo. cloth. Price \$1.50, postage 16 cents.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, Boston, Mass.

TO SUFFERERS.

CATARRH, DIPHTHERIA,

AND ALL THROAT DISEASES,

CURABLE BY THE USE OF

DR. J. E. BRIGGS'S THROAT REMEDY.

THIS Medicine has been before the public since 1852, and THOROUGHLY TESTED IN THOUSANDS OF THE most severe and obstinate cases. No single instance is known in which it has failed to perform a PERFECT AND SPEEDY CURE, when used as directed.

Physician's Testimony.

ALBANY, N. Y., July, 1862. Having used "DR. J. E. BRIGGS'S THROAT REMEDY" myself, and recommended it in my practice, always with the most favorable results, I cheerfully recommend it to the public and the profession as a certain cure for diseases of the Throat, when arising from inflammation. In cases of Diphtheria, I use it in an infant, freely.

A. C. HALL, M. D.

"Read what a Trojan says: 'The worst case of Catarrh I ever saw was that of my little son, who was a year old. He had a swelling of the throat, and was entirely shut off, with a continuous discharge of bloody mucus. After having exhausted the skill of three regular and skillful physicians, he was cured by using a PERFECT AND SPEEDY CURE, when used as directed.'"

Physicians Pronounce it Incurable.

J. E. BRIGGS, M. D., Dear Sir:—Two cases of Diphtheria occurring in my family which seemed almost hopeless—a counsel of physicians being called who pronounced them incurable. I was induced to try your Throat Remedy, which in both instances performed a speedy and permanent cure. I consider it an invaluable medicine, and would not be without it in any family. It has even cured my neighbors, and have never known of its failing to do all the proprietor claims for it.

Price 50 cents per bottle.

Never sent by Mail; by Express only.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, Boston, Mass.

SPIRITUALISM.

ALL ABOUT

CHAS. H. FOSTER,

THE WONDERFUL MEDIUM.

The compiler of this work, George C. Bartlett, says in the introduction: "While making an extended tour through the principal cities of the United States, I met Mr. Foster, I made it my especial business to invite the editors of the principal newspapers and journals to investigate the phenomena as they occurred in Mr. Foster's presence, and to publish the results of their investigation in the fairest and justest of the editorial columns throughout the country, and believing that they would thus be made known to the people, I have given articles have been written by men who are opposed to Spiritualism. In some instances, we are compelled to say, that on account of the nature of the case in some quarters, it was deemed inexpedient by the writers to give the more incredible and startling occurrences as they were witnessed. Notwithstanding this, this little volume is put forth with the hope that it may lead persons to investigate these phenomena, who, unbelieved now, may be led to believe in a spiritual life. This accomplished, it will not go forth in vain."

Price 50 cents, postage free.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, Boston, Mass.

Theodore Parker's Writings.

NEW EDITION.

A DISCOURSE OF MATTERS PERTAINING

TO HEAVEN. Fourth Edition. 1 vol. 12mo. cloth. Price \$1.50, postage 20 cents.

SERMONS OF THEISM, ATHEISM, AND

THE POPULAR THEOLOGY. 1 vol. 12mo. cloth. Price \$1.50, postage 20 cents.