

On the contrary, his idea of eternity is mainly a negation. It is his name for the unknown beyond the reach of conception. Besides, it is not the sin nor its consequences that justice deals with, but guilt; and the motive must be eternal to constitute eternal guilt. For if the motive were reckless enough to intend endless mutiny against God, still it would be but the momentary freak or frenzy of a weak and ignorant creature, who, whenever he discovers the dire calamity of his intention, will surely repent of it in sackcloth and ashes. As for hypothetical races on probation, it is as easy to suppose that they do not exist as that they do, the one supposition being as valid an argument as the other; but even should they exist in peril of iniquity, punishment for their benefit would not be a transaction of justice such as pertains only to the relations between God and the sinning soul, but a project of administrative expediency, the ruse and makeshift of policy. Very difficult any theory of eternal punishment will find it to convince a soul of earth that it ought to agonize in hell as a spectacular warning to the doubtful morals of the moons of Jupiter. Puny the virtue, it will think, and not worth nursing, that needs a perpetual flame of crackling sensibilities to keep it warm! Crazy the God and to be mourned for, indeed, who with all his regal clemency has not wisdom and power sufficient to control his subjects without becoming himself the chief malefactor of his domain! Better that his government should end in the extinction of all its subjects than that any should be saved by an act which, to their contemplation, must demonize his divinity. What more likely to cause the moral anarchy such an act is imagined to forefend than the example it would present of a monarch who subordinates right to kingcraft and rules in majesty of dishonor?"

### "The Rutland Globe Criticised."

To the Editor of the Banner of Light:

In a recent issue of your paper, Harvey Howes speaks of the above-named sheet as "embracing every favorable opportunity to ridicule and belittle Modern Spiritualism." My experience with that paper is entirely the reverse. While stopping in Rutland, some twenty months ago, the Rutland Herald took up pen against the Eddy Family's manifestations as being genuine; it also published lengthy articles from noted Spiritualists corroborating their views. The Rutland Globe opened its columns to those who took the side in favor of the manifestations as being genuine and produced by an intelligent power outside of the family, but by and through the chemical forces of the family. The paper published an able article from the pen of an ex-judge, in de-

up, knowing it will soon cool off and then they will be as worthless to the church as before. Our Protestants are getting nearly as wise as the Catholics in ascertaining the financial status of the converts and taxing them accordingly for the Lord and his treasury.

How widely different is our system. We tax nobody, and while good speakers and mediums capable of teaching the philosophy to intelligent people and honestly devoted to their work have all and more than they can do and ample pay, the incompetent, and sometimes the competent, before they are sufficiently known, are starved out, having no organic system to fall back on as the ignorant, stupid, and corrupt preachers have in their churches.

It is a blessed affair this opening in the private family of intercourse with the spirit-world..

(From the New York Daily Graphic.)

### Wallace and Spiritualism.

It having been asserted that Mr. Alfred R. Wallace, the eminent English scientist, had withdrawn himself from the spiritualistic movement, I am fortunately able to prove the contrary. The following extracts from a letter just received by me attest his continued interest in the subject:

THE BELL, GRAYS, ESSEX, May 2, 1875.

Colonel H. S. Olcott:

I have to thank you for the honor you have done me in dedicating to me, jointly with my friend, Mr. Crookes, the interesting record of your investigations. I have read it with very great pleasure, and only wish it could have as large a circulation in this country as it deserves. Its fair and impartial spirit, as well as its great literary merits, would greatly aid in that reaction of modern thought against modern materialism, which is becoming every day more evident. I have myself seen nothing half so wonderful or, perhaps half so convincing as you have seen, and I think you underrate the value of your investigations at the Eddys' when you infer almost to the last that they *might* be impostors to some extent, and that anything is wanting to make the evidence conclusive. Whatever was wanting, however, is fully supplied in the case of Mrs. Holmes, and the one case supports the other. \* \* \* Hoping that you may have further opportunities of investigating and popularizing this important subject, Yours faithfully,

ALFRED R. WALLACE.

The opportunity hoped for by my distinguished correspondent will be afforded in the organization of the "Miracle Club."

HENRY S. OLCOTT.