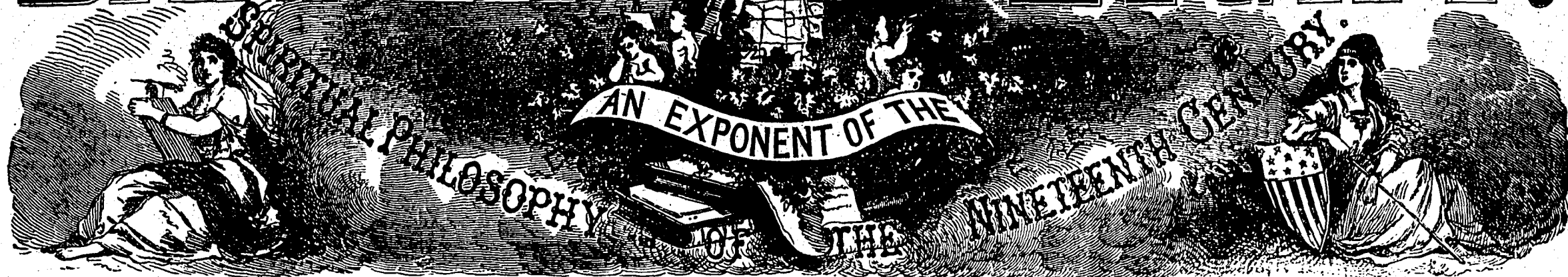


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The Rostrum.

THE DIVINE LIFE ON EARTH:

Its Possibilities and its Nature—The Dignity and Worth of Man—The Infidelity of the Church—The Absurdity of Skepticism—The Duties of Wealth—The Unknown Sciences—The Heroes and Leaders of Humanity—The College of the Soul.

Address delivered by
PROF. J. R. BUCHANAN,
in Carlier's Hall, New York, May 24, 1880.

(Reported for the Banner of Light.)

Last Sunday I spoke of the divine method and divine life as lifting us above fatigue into the sphere of divine ease. But I wish to distinguish between the ideal possibilities that we should aspire to, and the practical things that we may expect.

No one in this life can be entirely above fatigue, because, although our divine emotions tend to lift us above fatigue, all action or manifestation is a descent of the spirit into the flesh, the spiritual will into the muscles, a partial sacrifice of spirit to matter, an exhaustion of the power of the brain, which is the residence of the soul and the prime mover of the body. Prolonged bodily labor will destroy spirituality by exhausting the brain, and reduce the man to stupidity, insanity, or even death, as we see in our dangerous walking-matches. But even there, if one has the sustaining power of divine love and faith it will help to fortify him against prostration, as Madame Anderson said last year. She claimed that her success in walking was by prayer and reliance on God.

If excessive labor has this degrading tendency, every mechanical invention which increases the efficiency of labor, and thereby enables us to live with less labor, is a blessing to spiritualized mankind, provided we do not grind the laborer down by low wages, and provided we do not waste all the gain through machinery by profligate ostentation.

When a woman with the sewing-machine does the work that ten women did before its invention, it is not right to cut down her wages to one-tenth, so that she shall still toil to weariness and receive no more, while she does ten times as much, all the profit going to the trader and the rich purchaser. But this wrong will never be righted except by industrial education for all, including women, which will give them a chance for independence. That this industrial education was never given at all until recently, proves to us that the world has hitherto been lacking in religion or in the good sense to apply it.

Labor in its proper limits is a good and proper thing if we have a full healthy development, but all very fatiguing labor is a tax on the spirit, because it drains the brain, which is the spirit's home and clothing.

But normal labor does not exhaust or lower the normal man, for the normal man has the spiritual power that sustains him, and the higher his spiritual nature or ethical nature is developed the greater is his power to perform with ease all the duties of life. For as we see that heroism carries men through a campaign; as we see that enthusiasm sustains them in the most difficult moral duties, in helping those who are ungrateful; as we see that love makes all the laborers for the loved ones pleasant, so that husband and wife sing cheerily all day long, when they are working for each other, and the mother is happy after a hard day's labor because her love is satisfied in her healthy and happy children—we see in all this that just in proportion as the divine element enters into our daily life it becomes a life of joy, and success, and ease.

It is necessary only to follow this line of reason to its highest results, and see the consequence that when man becomes entirely divine in his life he is in a sphere of joy that knows no depression or fatigue, for it is the sphere of continual influx, in which a higher power bears him on. This we see in every act of perfect inspiration. The writer takes up his pen, and without effort the thoughts and words come in an unvarying stream; and when it is done he rises with a mind brighter than before, without any of that fatigue of mind or body which is the common experience of mental labor. In the same way the inspired orator pours forth thought which he has never told to attain, and which he gives forth with divine ease, leaving himself bright, fresh and buoyant.

As we lean on God we are borne along as children in the arms of a parent, for he carries on the entire movement of life. With the sunshine he wakes the forest and the meadows into life and growth, bringing them out of the cold, dead earth. With the same sun-power he wakes the breeze and the storm, and hangs over the skies their magnificent and ever-varying drapery. The same great power now, as it falls on oceans and deserts, carries with it enough mechanical force to perform all the world's labor by solar engines and give an eternal holiday to mankind, in which they may live like the angels; and the time is coming, too, when mad, by rising into higher wisdom, shall utilize all the powers of nature, and become so rich in power and production as to emancipate himself from the primal curse of fatiguing toil. But as to emancipate an animal race of undeveloped men would only lead them into profligate indolence and sensuality, man will not attain this emancipation from toil until, by self-culture and growth in wisdom, he shall have become competent to enjoy his freedom without abusing it. The discipline of industry and work is necessary for man at present.

It is a penalty that falls heavily upon the disobedient, irreligious man. He toils in gloom, and the further he

goes from God the gloomier he is, and the more stubborn in his folly, as we see in the pessimist philosophers of Germany—I cannot call them philosophers—Schopenhauer and Hartman, who regard the world as nothing but a scene of disaster, failure and misery, from which, if their views are correct, a sensible man ought to relieve himself by suicide.

The law of labor falls like a penitentiary sentence upon the mind of the irreligious man—it is a doom to slavery. But just in proportion as he turns to God, the sentence lightens, and the scene brightens, and he grows satisfied with his destiny, for he is upheld by health and cheerfulness. Then as he looks out to his grand possessions in the many mansions of heaven, to which he has as good a title deed as to any property in New York, he becomes jubilant and joyous, for he feels that he is running a very short race to the goal where his reward is all that he wishes. A certain reward before us makes all labor light.

When McDonough, the New Orleans millionaire and philanthropist, was employing negroes in erecting buildings in that city, people looked on with wonder at the way they labored. They came early in the morning, they worked late in the evening, with no overseer to urge them, they never halted or loitered with their loads, but sang cheerily all day long as if in love with their labor. The secret was, that the reward was before them; they were looking for freedom, and with their work they bought their time. When they had done enough, they bought one-sixth of their time, or one day in the week. With one day free, the wages of that day assisted them to buy another day, and with that they bought another, going on at an increasing rate, and singing with delight as they neared the time of absolute freedom, when every day of the week would be their own.

We are like those joyful laborers if we are working rightly under divine law—we are working out our freedom. As we progress in soul-growth, we emancipate ourselves from the burden of our own animal nature, and become stronger, lighter of heart, and higher in our lives. We move with more ease as our spiritual nature grows. We run without wearying on our march to the beautiful river. The angels are ever near and doing more for us. Our own angel nature is ever developing, for we grow to resemble our celestial companions, and if we grow as we should, we shall feel that we are borne along, scarcely touching the ground, when we reach the shores of the beautiful river and spread our new-found wings to fly over to that land where our burdens are lost, and we range with the freedom of the wild bird's wings through all the magnificent scenery and thrilling pleasures of the heavens.

Oh, this seems too grand and romantic to be true; but truth is grander and stranger than fiction, for truth is the expression of God's infinite wisdom and power, while fiction is but the trimmings and tinsel and broken threads stolen from the wardrobe of the Infinite. The blue and red and golden stars sprinkled like diamonds through those nearest infinitudes of space that are within the reach of the telescope and the eye of man, are every one the centres of myriad forms of life, wisdom and power, and myriad forms of beauty and loveliness, which the mind of man on earth would be utterly unable to grasp.

The wildest dreams of midnight and the grandest fancies of poetic ecstasy are but childish themes compared to the limitless thought of God crystallized in that blazony of the heavens, which, by its inaccessible grandeur, forever teaches us our own insignificance.

The skeptic whose soul cannot rise to this high thought, whose mind is imprisoned in the clouds of earth, should be regarded with the same compassion that we give to the blind man, for whom the splendors of nature are in vain. But the skeptic is not aware of his blindness, and does not thank anybody for compassion. He thinks that he alone deals in the positive realities of life, and that all the grandeur of spiritual thought are but the flimsy fabrications of fancy. He can realize mountains and continents, oceans, suns and stars, but he cannot realize that the invisible is so much greater than the visible. His understanding has not sufficient subtlety to reach the basis of anything.

There is a line of thought by which he might reach the dominant truths of existence. He might reflect that the development of forests all over the globe, and the development of animal life all over the globe, and the development of storms all over the globe, depend upon something which cannot be caught or weighed or traced to its real origin, which comes in the sunshine, but is invisible and intangible. He might reflect that vast and mighty as are the planets, suns and stars, they are held and swung in their courses not by immense chains, but by the viewless force of gravitation, which can no more be located or explained than the human mind.

If he would reason onward and upward, from the invisible, intangible forces of nature up to the great, invisible and eternal power which is beyond light, beyond gravitation, beyond electricity and magnetism, beyond human mentality and beyond the highest angel power that we know, he would reach a glimmering conception of the all-powerful and all-wise, and from that infinite wisdom and power he would realize that the wonders which are embodied in the universe at present are only a part of the infinite effects of the infinite capabilities from which they come.

When we rise above the clouds of earth, in which are the dead results of power, we rise from death and immobility to life and eternal change, and we should, if we could rise into the sphere of philosophy, which is the sphere of causation, be no more astonished at any change in the world's phenomena, than are the spectators at a theatre as the successive scenes are developed before them.

Even if we should see armies marching in the sky, or angels descending in the daytime with supernatural illumination, or men and animals formed and transformed before us, we should simply feel that it is only a little charity from our Infinite Father dropping for us upon this earth plane some portion of the transcendent wonders which belong to our future home, in which we are to draw nearer to him, and to realize more of his divine nature.

To be astonished, dazed and stupefied by such phenomena—unable to recognize them and to reason on them—would simply show that we have little of the divine within us, and are too near the senseless cloud, which of itself would lie motionless forever, to sympathize with that divine power and wisdom which we have not realized in our souls.

The great masses of mankind, outside of the tropical regions, are so riveted in bonds to the rock and the cloud as to be unable to realize a conception of heaven—unable to realize that post-mortem condition to which they are soon to be introduced—unable to realize anything spiritual, or anything which does not come into the bread, meat and clothing realities of daily life. As the ox roams in his pasture unconscious of the slaughter-house in which he is to be transformed into food, so do men of limited minds roam this earth unconscious of the grand scenes in which they are soon to take a part, all unprepared, and vastly more dazed and confused in the spirit-world than they are here

when they confront the spirit power in materialized forms.

It is a work of patient benevolence now to enlighten these skeptics, and to bear with all their captiousness, their ill temper, and their dull, hopeless absurdity; but they will be enlightened in another way, as the aborigines of America were enlightened by seeing the white man bring in a superior power and superior civilization when they found that they must either fall in with that civilization, or retire before it into extinction.

So it will be found that as the wise philosophers of earth shall welcome the spirit-world it will bring to us a nobler life, a church of universal fraternity, a society free from crime, a government not maintained by the bayonet, a world of nations at peace, and a development of higher philosophy and sciences now unknown, before which the churches of bigotry will dissolve into nonentity, and the colleges of Materialism will become the centres of true philosophy.

That uncivilized state of the human mind which is called skepticism—the inability to recognize a new fact because it is wonderful, no matter how well it may be demonstrated—is a barbarian condition which must pass away before the higher, purer, and more lovely civilization of which the spirit-world is sending its heralds in angel forms as it sent of old its noblest messenger to Mt. Zion. The modern advent is the continuation of the grand old drama which had its tragic scene on Calvary, and he who died the martyr there is now among the royal souls that come to call us to a higher life. They are coming to many thousands in the solemn silence of the soul—and they are coming in familiar human forms, not a resurrection from the grave, but a re-creation from heaven—and we to whom they come would be lacking in all manliness if we did not proclaim their advent and the coming change which will bring the gospel of Mt. Zion ultimately into all homes and all hearts by the power of love.

The barbarism of the race is not to be conquered by any other power. The sword was wielded by Mahomet, but the splendid empire that he founded are all rotting in decay. That weapon carried Spanish power and the Catholic cross over the crushed bodies of millions in Mexico and South America, where now the Spanish power is extinct and the Church is confiscated by the State.

But the religion of Heaven, represented by Jesus and cherished by modern enlightenment, crushes and conquers nothing, but develops all things good and true as the sun develops the beauty of summer. It is the religion of Heaven.

There it has stood for eighteen centuries an unrealized promise—a lofty edifice of the soul, unrealized on earth—a perpetual promise of health, wealth, power, beauty and glory, to all nations and all aspiring souls that tread the lofty path on which he walked, and on which he would lead all men up to him—the lofty path on which I wish to walk—the lofty path on which I wish you to join hands with me and attain our Heaven here before the funeral bell and the plumed hearse have borne us away from the society in which our energies may be the means of enlightening others. Let us join hands, and then tell me that you are with me—tell me that I am not solitary in this great metropolis in demanding that the code of Heavenly life which all inspired souls have realized, and for which many inspired men and women have died, should be the code of our earthly life. Tell me that I am not alone in asserting the dignity of human nature and declaring that we may imitate the example of Jesus.

How terribly is this needed to-day, when the Church, which has lost the true, ethical conception of Christianity, and lived in company with war for eighteen centuries, lived in ceremony and ritualism instead of the spirit, is now fast losing faith, even in its highest ranks, and preparing to discard the spiritual or miraculous elements in the life of Jesus, just as science is beginning to demonstrate these truths. Our leading literature is full of unbelief. The educated classes are going away from the Church. Dean Stanley is said to be moving into skepticism. A few weeks since Rev. George Chalmers, of Unity Church, Evansville, who has been drifting away from belief in any revealed religion, carrying his congregation along with him, got so far as to renounce Christianity entirely and all faith in God; but when he landed in atheism his congregation refused to follow him, and finally resolved that they were still Christians.

The Rev. Mr. McKaig, of San Francisco, recently said that "with the exception of a small number of priests in the Catholic Church a general incredulity on the subject of miracles colors the thought of all educated men." "It has been noticeable that within a few years past there has been a growing tendency among the leaders of the Church to give up the miracles of the Testament." The "Oxford Sermons," by Dr. Abbott, published by McMillan & Co., London, says it is a matter of no consequence whether Jesus actually performed miracles—in other words, the veracity of the New Testament is a matter of no importance. He is evidently disposed to reject entirely the spiritual miracles. Mr. Francis Le Normant concedes that it is not necessary for the Orthodox Christian to receive Genesis literally. He treats the third chapter of Genesis "as a figure to convey" a lesson, and not a fact. The Rev. Dr. Ward, in the *Independent*, says that the history, philosophy and science of the Bible are all faulty; that some of the Psalms are revolting, and that the story of the creation and fall of man in Genesis is not a record of actual occurrences; that Paul was mistaken in receiving it as such, as we know that the story of God's working six days and resting on the seventh is not true. The old doctrine of hell is also being abandoned extensively, and even the Lord Bishop of Litchfield, in England, has admonished the clergy under his care not to bring forward prominently the doctrine of hell.

The educated and uneducated are alike falling away from the Orthodox Church, and in London it is only a very small fraction of the people that attend any church at all. Mr. Renan, whose elegant and learned infidelity is just as fatal to the Church as Ingersoll's iconoclastic attacks, has been received by the Royal Institution and the clergy with distinguished courtesy and honor. Even the coarse materialism of many members of the Allopathic medical profession does not prevent them from receiving the sympathy of the Orthodox clergy in preference to more liberal and more spiritual physicians. The disguised infidelity of the church sympathizes with the undisguised infidelity of the medical college.

Against both forms of infidelity the spirit-world presents us the principles of Jesus and the example of his life, and hundreds of returning spirits are inculcating the same spiritual religion. Men and women often shrink from the thought of imitating him or complying with his demands, because they think that he was superhuman, which was not true, and because they suppose that human nature is essentially wicked, which is also false. It is wicked only when degenerate.

Wild or neglected apples are sometimes unfit to eat, but the apple properly reared is delightful; and it is equally true that men and women properly reared are

delightful companions. There are savage races, and there are superior races of men, and the superior races will fill the earth. So there are the wild horses of Tartary which cannot be tamed; but they will do out, and the superior and noble race of Arabians is all over the world.

There are races of men as superior among mankind as the Arabs among horses, and in these races the Christian virtues are to a great extent the natural inheritance of many. The Japanese, for example, are described as good-humored and polite beyond our people. They are said to be provokingly good-humored, so much so that a servant will sometimes respond to a severe scolding by a good-humored smile. This is one of the highest attainments of a Christian life.

A beautiful specimen of the healthy development of human nature, as beautiful as was ever seen in the Pacific Islands, has been discovered by the great explorer, Prof. Nordenskjöld, on the cold regions of the Northern coast of Asia, where he got through the ice in the summer. This new race of men are called the Tschuktschi, and I think they must be a survival from the ancient period when there was a tropical climate there, in which the elephants roamed through the land.

Of the Tschuktschi he says: "These people have no government, no laws, and as far as known, no religion. They live together peacefully and harmoniously. Women have a good deal of influence, and are treated by the men in all respects as equals, and with much politeness and deference. The young women are described as often very fair, handsome, symmetrical and well proportioned. The men are taller than the average height. During the Vega's stay among them, no deaths, and only two or three births occurred. The nation numbers about ten thousand. During all their free access to the ship not a thing was stolen."

Here we see a race of people very far, our superiors in virtue, and there have been so many examples of this spontaneous goodness, especially among tropical races, that we are fully justified in saying that the normal, rightly-developed man or woman, born of a proper percentage of love, is as perfect a production as our flowers and our fruits; and when all marriages are marriages of love, and all homes present firesides of love, men and women will be born naturally into the church of God, and there will be as little need for a minister as there was in Eden.

Therefore I maintain the Divinity of the constitution of the normal man, the image of the Divine. I refer to millions who have lived and died unselfishly, and I say that so far from man being necessarily under the dominion of his lower nature, there are thousands in whom the animal nature is not strong enough for its necessary purposes; who have not enough of the sensual appetites to do justice to their own bodies and to take the proper food; who have not enough of self-interest or combativeness to protect themselves from encroachment; who have not suspicion enough to protect them against imposition; who have not temper enough to resent injuries. How often do we see the meek and uncomplaining wife submitting to the brutalities of a husband, and even when the refusal is about to receive sentence for his crimes, begging the judge to let him off. The assertion of our total depravity is itself a specimen of depravity and falsehood—for there are many who have not enough of the strong elements that make depravity.

Human nature simply lacks development—the development that comes from domestic love and divine love, and my view is fully sustained by Jesus, who had the greatest faith in humanity, for his own life was a proof of human dignity, and with a grand faith in man he said that those who followed in his path should do greater works than he did.

Therefore, if we accept him as a teacher and a wise example, we must accept him fully in this proposition, that men may live as he lived, and do as he did, and this being a possibility we should brace up our wills to the strong resolution to bring his spirit into our lives, in doing which he has promised that he will be with us, and in doing which we know, by the laws of the mind, that we shall come into sympathy with him, and borrow his spiritual strength.

What is it, my friends, to become a sincere Christian in emulation of Jesus? It is to obey the fourteen commandments. It is to consecrate ourselves to good, and to reject all evil; to do all the good we can, and to do no harm; to cherish a brotherly feeling for every human being, and to let him perceive it in our manners and our deeds; to *tolerate unwarlike assistance* in whatever vocation we adopt, and gather all the wealth we can, and hold it with the utmost care and economy as the trustees and stewards of God and humanity.

It is to provide simply and cheaply for our own wants, taking no luxuries to ourselves which are too costly for our friends, and applying all beyond our own needs to the help of society—not only by alleviating distress, but by lifting society out of the conditions in which misery comes.

It is to fill our souls with such an enthusiasm of divine love that all whom we meet will love us, and will thereby be attracted to hear our words and follow our advice.

It is to live in peace and harmony with all, for there can be no permanent discord without two parties, and if you meet with disagreeable people, mean people, stupid people, quarrelsome people, it is your trial and your opportunity—a trial to test your moral strength, and an opportunity to grow stronger in your love and forbearance.

We may not have the ability to do this—to tolerate and forgive as the angels do—but we must at least abstain from anger, from abuse, from quarrelling and from war, and devote our labors and our wealth to humanity. There is no Christian life unless we are willing to renounce all extravagant expenditure for our own selfish uses and pleasures. The rich man (as Jesus said) does not enter the kingdom of heaven if he considers himself rich in a personal sense; if he holds to his own selfish use the vast power of wealth, while millions are suffering and perishing, he cannot be in fraternity with the angels and cannot enter heaven. Nor does that man enter heaven who does not rise above the average standard of Christian character in the Church, which tends to a lower sphere of comparative darkness.

The man who reaches heaven at once is he whose life has been unselfishly given to good, however humble. The father and mother who have tolled through poverty and reared a family of good children, will stand well in heaven.

But there are certain duties falling upon all who have gathered financial means, which are not usually appreciated or enforced as they should be. The man of means should be especially careful to extend his fraternity to all around him. Wealth is the great isolator that divides society into castes, and gives the higher caste the means of living in a style which repels those of humbler circumstances. Every such display of luxury is the erection of a barrier against Christian fraternity and democracy, for Christianity is universal fraternity and democracy.

The poor are often decimated by malarial fevers for want of drainage and by unwholesome houses, because capital does not care to build healthy homes for its

tenants, as Peabody did in London, or they suffer from unhealthy workshops, long hours and poor wages; and when they see the wealth that might have remedied these wrongs squandered in splendor to make them realize their inferiority, it is no wonder if they stay away from churches in which fraternity is not present, and listen to loud-mouthed demagogues, who would convince them that "property is robbery," as Proudhon said, and that the rich may be regarded and treated as robbers.

There is a duty for every dollar, and woe unto him who spends his dollar to produce any but the best results. The stream of wealth that is engulged in selfish, vain and sensual expenditures has always been sufficient to cover the land with beauty and fill every home with comfort, refinement and education. Your schools have been sacrificed for the smoke and ashes of cigars; your grand agriculture has been lost in the barrels of whiskey; your benevolent institutions that might have been have been superseded by jewelry, satins and laces, and by millionaire palaces.

As men were formerly led into pale anemia, fainting and death by the lanceet, so is society led by the wanton waste of unprincipled expenditure in which all classes participate, for the humble private citizen does not think there is much moral responsibility for his expenditures.

Let us, then, ask how we should spend our spare dollars and our spare hours to help the world, that we may not participate in the blood-guiltiness of nations that are perpetuating war, murder, robbery, fraud, pestilence, beggary and pauperism.

The first demand upon every dollar is to sustain the saviors of your country and the saviors of the world. The first demand upon every shakel in Jerusalem was to sustain and protect Jesus and his disciples, and, after him, to sustain St. Peter and St. Paul. The first demand was once to sustain Socrates in Athens, when arraigned by cruel bigotry; eighteen centuries ago it was to sustain the sainted philosopher, Apollonius, in Rome, a greater, better and wiser man than Socrates, when imprisoned by the tyrant Domitian. But then his grand spiritual power saved his life, and when he was teaching at Ephesus he saw, by that grand spiritual power, the tyrant Domitian stabbed and killed, and proclaimed it to the people, as Swedenborg, another great seer, in September, 1759, saw the fire at Stockholm from his home in Germany, at the house of Von, Castel in Gottenberg, three hundred miles away.

The first demand upon every dollar in the twelfth century was to sustain the brave, devoted, pure and eloquent Arnold of Brescia, in breaking up the corruptions of the Catholic Church, and doing the work which was afterward done by Luther, in doing which Arnold of Brescia, though he shook the Papal throne, became a martyr by fire, and his ashes were scattered in the Tiber (like Wyckliffe's in England) under the power of Adrian IV., the Pope who pretended to give Ireland to King Henry of England, for that conquest and slavery which lasts to the present time. Perhaps if Arnold had been sustained the fate of Erin might have been less unfortunate.

The first demand upon American wealth one hundred years ago was to sustain Washington and the suffering heroes of Valley Forge. The first demand upon wealth in 1615 was to sustain Galileo and the doctrines of Copernicus against the enemies of science, the Roman Inquisition. The first demand in 1490-99 was to sustain Columbus for the heroic voyage of discovery that revealed the New World. The first demand in Germany, in 1610-20-30, was to sustain Kepler, struggling in poverty when his wife and children were sick and dying and his library sealed up by the Jesuits, producing his thirty-three great works of original science, and announcing the discovery of the third law of the universe in these words, "The die is cast; the book is written, to be read either now or by posterity. I care not which. It may well wait a century for a reader, as God has waited six thousand years for an observer."

The first demand in Austria in 1802 was to sustain Dr. Gall when the Emperor interdicted his lectures. These lectures, in which the anatomists of Europe were first taught how to dissect the brain, and a new science—the science of the brain—the basis of the science of man, which is the basis of all philosophy and all progress, was developed by the labor of one great, original, powerful mind.

The first demand is always that you shall sustain the heroes who meet and vanquish the common enemies of mankind. When the city is to be desolated by fire the first demand is to sustain the brave firemen who meet the danger; and humanity is always suffering from fiery evils that require a brave defense.

In the time of John Fitch, the inventor of steam-navigation, when commerce was paralyzed by flat-boat transportation, it was an imperative demand that he should be sustained in introducing steam-navigation.

Wherever the chivalry of genius shall encounter the enemies of man, it is the duty of all noble souls to forget other tasks and to forget all selfish purposes to rally to its aid, for the good reason that no one man alone and unaided can accomplish any great work, especially any work preeminently good. The ability to gain political power and pecuniary wealth is not the ability to serve mankind. Selfish ambition, which wins power and wealth, and pure love and wisdom, which would lift up all mankind, are the opposite poles of human nature. The philanthropist and philosopher are never elected to the Presidency and never handle their millions in stocks and bonds. The Napoleon in power, or the Rothschild, Vanderbilt and Stewart in wealth, are never either philosophers or philanthropists.

Jesus Christ, with boundless possessions in Heaven, owned not a foot of land on earth, and all the world's great teachers and leaders in real progress to a higher condition have been men of unselfish, unambitious lives, often doing their great work in similar poverty. Hence it is a leading duty, one of the most imperative commandments, to sustain the leader in love and wisdom.

But with all our civilization and religion, such as they are, these duties are not realized, and the gallant knight who goes to meet the devouring dragon is left to his fate. The leader in scientific invention, the leader in philosophy, the leader in religious principles, the leader in social science and education, is generally left to battle alone, and citizens do not realize that it is their supreme duty to aid him—that they are guilty deserters if they do not. The man's contemporaries are cold and silent, and his honor comes when he is beyond the reach of aid, and we are reminded of the lines of Gray:

"Can honor's voice provoke the silent dust,
Or flattery soothe the dull cold ear of death?"

The work of the solitary moral hero goes down to posterity, and its magnitude is realized in monuments and celebrations—as a French city recently roused itself to honor with a monument one Gréouilly, who had been left unburied for four hundred years; and when John Hunter received his monument it was difficult to find his bones. When Aristides the Just, whose name is an honor to humanity, died at Athens, he had not enough to pay his funeral expenses. The Camoëns, whom Portugal delights to honor to-day as her

most illustrious son in all historic time, she left three centuries ago as a starving pauper to die in a hospital! Worth is never appreciated when it comes, and why? The bad man sees no good; he abuses everybody and assails Divine Providence. The selfish man sees little good in any one and is utterly blind to that higher nature which he does not possess himself. The good alone appreciate the good; all their full faith and the wise alone appreciate the wise. Hence the royal natures that excel in worth and wisdom are almost unknown to their contemporaries; for they require to be judged by their peers, and they do not find them. Jesus was regarded as a villain by the Jewish and Roman mob that sought his life, but he was recognized by Peter, and that ability of recognition marked his rank as preeminent among the apostles.

Every great inventor and every great author is regularly snubbed until he conquers his position by pertinacity. There is no exception, I believe. Carlyle and Macaulay, Brougham and Jeffrey, Thackeray, Kingsley and Trollope, Charlotte Brontë and George Henry Lewes, for example, giffed as they were, were snubbed and rejected by editors and booksellers, because these editors and booksellers were not their peers in genius; and such was the feeling of authors on this subject that Campbell, the poet, proposed to drink the health of Napoleon Bonaparte, and when asked why, replied, "Because he shot a bookseller." Even Victor Hugo was unable to find a publisher for the first of his immortal writings, and many a work renowned in literature has been rejected at first when coming from an unknown author.

Neglect of contemporary worth until it has fought its way into recognition is the general rule; and that recognition comes first from minds above the common-place level. The famous lines upon the death of Sir John Moore had been read and forgotten when they were brought into celebrity by the admiring praise of Byron, and the author was unknown; and indeed many a poem worthy to rank with our most classic productions passes into obscurity because there are so few who can appreciate undervalued genius. The highest type of dramatic genius was innate in Rachel, but the commonplace mind cannot discover genius; and such was her poverty in early life, that from the bite of a dog in the street, in a contest for the possession of a bone that had some meat upon it, she received a scar that she carried through life, and she was not ashamed to refer to her early poverty. One of this country's profoundest scientists (Prof. Vaughan) died a few months ago in Chesham in a state of pauperism, and one of the brightest and ablest inventors that I have ever met is working to-day at journeyman's wages when he can get employment. The wealth that should be delighted to sustain such men and make their abilities useful, never even seeks or cares to know of their existence. John Fitch never found a patron.

I love to seek this unknown worth, and care nothing for the loud roar of popular applause which follows not the saint or hero, but rather the successful stallion of a horse-race, the successful motorist of a bull-fight, the successful tramp of a walking-match, or the successful denigance of a fraudulent election.

I prefer to seek the solitary, unknown and unknown leader in wisdom, science and virtue, who stands for truth in a small minority, or who in his study is working out alone the problems of science, the problems of human destiny, the problems of government and education, the problems of the healing art, or the mysteries of the soul. My sympathies are not with the shouting multitude who stone the saints, but with the solitary hero, the solitary saint, the solitary philosopher, and the solitary messenger from heaven, who comes in the silence of the midnight hour to move some generous soul to noble deeds.

My love goes forth to these. They may have power to lead a devoted band of friends like Arnold of Brescia, or they may be lonely, poor and sad, as was John Fitch with his immortal invention, looking out in fancy on the banks of the Ohio to the coming fleets of steamboats to follow after the Indian canoe, or they may be sustained in godlike serenity by the angels that gather round them. They may stand in spirit with the wise of old, and looking down the centuries like Kepler, behold the fulfillment of their hopes with grand serenity that needs not our help; but whether they need us or not, *humanity needs them*, for they are the heralds of heavenly tidings—the channels that bring God's richest blessings, and I pray that these channels may ever be open wider and wider, more and more numerous. The destiny of humanity is bound up in that of its gifted leaders. What would have been the fate of France without Joan of Arc, or of America without Washington?

The life of Jesus, or the life of Mahomet, or the life of Buddha or Krishna, was worth more to mankind than millions of common lives. God's benevolence is shown in sending the great benefactors, whether saint or hero, philosopher, statesman or inventor, and man's benevolence in receiving and sustaining them when they come. I would labor for God's best representatives on earth, and through them for all humanity. I would build an altar upon which the Ark laden with infinite promises should rest, and I would build it here on this Manhattan Island. I would build up that Grand Institution, the College of the Soul, of which I have heretofore spoken, in which all the divine powers of the human soul resting in the physical body, which are closely akin to the unlimited powers that expand in Heaven, should be brought into operation and should work in sympathy and cooperation with the angels for the development of wisdom, the extension of science, and the introduction of new sciences for the elevation and redemption of humanity.

I bring this forward now in my religious discourses because I am expounding religious duties, and those religious duties concentrate to the summit of the grand work for humanity—the leading work that combines Heaven and earth.

I think I am authorized to say that the College of the Soul will be established, and that its establishment will be the most important event in its consequences that ever took form as an institution.

I call upon all good men, all pious men to cooperate in this supreme undertaking, to which the angel-world is looking with deep interest.

The greatest movement of the ages is the advent and reception of the spirit-world in modern times, which becomes the dawning light of true religion; and the College of the Soul is designed to bring into this conjunction the form and power of systematic cooperation. I appeal to the religious mind, for a true religion recognizes with delight all human progress and all opening of the channels between earth and heaven. A true religion is distinguished from a false religion by the open hand which it ever extends to all who bring new truths, and its ready reception of all angel-messengers and all earnest laborers in love; and if your hearts respond to my appeals I shall know that we are all a part of that great church whose temples above are invisible to the external eye, and whose temples on earth have yet to be built in their external form, although they are building and built in human souls—in the kingdom that "cometh not with observation."

Cleveland Notes.

To the Editor of the Banner of Light: After the close of Mrs. R. Shepard's two months' engagement with us in May, Mrs. Emma Hardinge Britten occupied the platform of the First Society here during the entire month of June, closing on the 27th.

Mrs. B. is still the same magnificent speaker she ever has been. She is, if possible, more deeply in earnest than ever; has lost none of her power; her elocution is faultless, and she has that wonderful scope of thought so long characteristic of her. To those who have heard Mrs. Britten, nothing need be said; to those who have not, nothing can be said to do full justice to her as an exponent of the Spiritual Philosophy. With due deference to all the speakers who have preceded her on our platform, I must say her lectures last month were the grandest I ever listened to. When this eloquent lady retires from the rostrum, a light will go out that will be hard to replace.

Mrs. B. has, during her entire travels, been accompanied by her husband, Dr. Wm. Britten, who is as genial as ever, notwithstanding the fatigue and annoyances of travel. When through their public labors, may they both enjoy that "peace which passeth all understanding," and the rest they have so faithfully earned.

The meetings of both Society and Lyceum are adjourned until the first Sunday in September.

THOS. LEES.

Children's Lyceums.

Concluding Session of the Shawmut Spiritual Lyceum.

The final meeting for the summer of this highly successful Lyceum was held at its regular place of assembly, Amory Hall, Boston, on the morning of Sunday, July 12th—being in its entirety an occasion long to be remembered. That part of the hall devoted to the spectators was crowded with visiting friends, the group-seats were filled to repletion, and an atmosphere of peace and good fellowship seemed to overbrood all the doings and sayings from the first to the last. Prominent among the visitors was a numerous delegation from Lyceum No. 1 (which school meets regularly in Paine Hall, but which closed its sessions for the heated term on Sunday, June 27th—as announced in a previous issue). These visiting members, on being cordially invited by Conductor J. B. Hatch, joined in the Grand Banner March and in other parts of the service, and their presence was a pleasant and significant incident in the course of the meeting.

Orchestral selections, opening word by Mr. Hatch; Silver Chain recitations, conducted by Mrs. May Biggs, Grandmother, assisted by Mrs. Stevens and Mr. C. Frank Rand, and the Grand Banner March brought the session into full tide of operation. Mr. Hatch then briefly addressed the friends, thanking them for their attendance, alluding with pleasure to the presence of the delegates of the "Old Lyceum" on this occasion, and welcoming all to the closing session of the Shawmut previous to its summer vacation. He returned earnest thanks to the spirit-world, from whose deities he had received, in the work of establishing the Shawmut, direct help, the following out of which by himself and his co-laborers had proved advantageous, predictions the truth of which subsequent events had clearly proved, and words of encouragement and cheer in moments of adversity, the memory of whose balm of healing was now indelibly stamped on his mind.

The services then proceeded. On account of the day (the 12th of July) and the memories and lessons which follow the recurrence of this national anniversary, the selections read and recited by the scholars partook mainly of the patriotic order—the decorations of the wall and tables, the floral display and the sweet singing of birds suspended in the hall entering with marked accord into the making up of an harmonious whole. Carrie Huff and Charles Lottier recited selections; Hattie Morgan gave a select reading; little Grace Fairbanks, accompanied by her father, sang "A Hundred Years Ago," and Charles W. Sullivan rendered the patriotic song, "It Still Shall be the Flag of the Free," with telling effect (Hattie Davison acting as accompanist); after which Miss M. T. Shelhamer (medium at the *Banner of Light* Public Free Circle) recited the following poem, which she had written for the present occasion, and which was much admired:

INDEPENDENCE DAY.

Fling out your royal banners, that all the world may see
This Nation's badge of freedom, its pledge of liberty;
The bars of white and crimson, with their field of azure blue
Regimented with snowy stars, reveal a standard fair
and true!

Unfold your noble banner to the gentle summer breeze,
The flag that proudly waves aloft o'er many lands and seas—
The flag that all the world respects, where'er its folds
they flutter!

Because of full protection it offers to mankind,
Ring out your bells of liberty, and let their loyal chime
Sweep forth this holy message through every age and clime!

"Mankind is pressing onward; no tyrant's hand can hold
Humanity in bondage, and barter it for gold!"
Blow forth your clarion notes in gladness, let the music
grandly swell!

To him who stills the tempest, and "doeth all things well!"
For the blessed boon of Freedom, for this fair and
surety land!

That never shrinks in terror 'neath a monarch's iron hand,
To-day our Pilgrim fathers look downward from above
To bless this noble country, that they halloved with
their love!

To-day our honored sires, who fought that we might be
From soul-conquering fetters and cruel bonds set free;
The brave and loyal-hearted, our glorious Washington,
With all his valiant soldiers, who crowns of victory
wore!

And sanctified *Paine*, whose words of truth went forth in
thunder tones
To smite the rock of error, and shatter priestly thrones;
And all the fearless spirits who since that time have
passed

Beyond the vale of mortal, to join that army vast
Who work for truth and justice, and battle for the
right!

And bless mankind forever, from their glorious heavenly
height,
Look down in happiness this day on you who gather
here

To show abroad the light of truth, and dry the mourn-
ful tear,
And as a nation honors the day that made her free,
May we unite in praising this land of liberty.

Play out your royal banners, oh, friends of true reform,
And ring your bells of triumph through sunshine and
dew!

For liberty of action is yours forevermore,
And fear no longer rules the soul, as in the days of
yore;

Progression's banner is unfurled along the heights of
time,
And you may follow in its wake to learn of truth sub-
lime.

Peace, like a gentle leader, extends her snowy hands
To guide you safely onward to Love's immortal lands.
Oh, then who rush to wisdom and govern't all for
good!

Whom angels are found spiritual, when rightly un-
derstood:
Oh, then whose ears unfold the flower from the sod,
And moulds each human spirit in the likeness of its
god!

To these we bring our praises for life and liberty;
For truth and right and justice, for souls forever free
From error's cruel bondage, from tyrants' mighty
power,
And down! Thee, oh, our Father, for Love's immortal
dower!

Little Esther Oettinger, of Lyceum No. 1, then rendered "The Pride of Bakers' B" with all the spirit and unstudied piquancy of the original of that charming sketch; Maudie Marion and little Nellie Welch recited selections—the latter evoking special commendation; Bertie Kemp gave a reading; Miss Hattie L. Rice, of Lyceum No. 1, (accompanied by Miss Emma Bell) executed two of her charming songs in excellent spirit and style; and John Wetherbee was next introduced by Mr. Hatch as "a member of the 'Adult Group' of the Shawmut."

Mr. Wetherbee addressed the school and visitors in the style for which he is so well known among Boston Spiritualists, making the session of his wit with an undertone of serious thought. He was certain (he said in commencing) that the present assemblage would not expect a long speech from him, as he was emphatically a "short" and not a "long motre" man. He felt in the depths of his heart an earnest interest in the cause of Spiritualism, and also in that of the Children's Progressive Lyceums—the nurseries of the Spiritualists yet to be. Victor Hugo had recorded (not as regarding the mere fact of the battle itself, but taking into view the results flowing from it) that Waterloo was not a battle—it was a change of front of the universe; and the same figure of speech (Mr. Wetherbee) felt to apply to the Fourth of July, though it was in this case a change of front in ideas and thoughts, rather than in a mere governmental or geographic sense. "The Fourth of July really means Modern Spiritualism," remarked the speaker; and to those who thought the statement might be a strained one he would say: What is Modern Spiritualism but a declaration of independence—a declaration on the part of its believers that, regarding old customs of thought and creedal definitions of belief, and the interference by the priests and Levites, who assumed to show them the way (but generally led them wrong), they would henceforth go onward (each his own saviour), working their own course outward from error and upward toward heaven! Had it not been for the discovery of America the speaker was of opinion that the world at large would not only have had no Fourth of July, but would have learned the lesson of the possibility of human self-government in political affairs, but would also never have had the grand freedom of mind and

soul which came with the advent on earth of Modern Spiritualism. The Old World was so helplessly and hopelessly dominated over by the antiquated forms of political government and the fossilized orders of creed, that no reform there could be hoped for; but a New World was opened to the view of the people; liberty-loving souls crossed the ocean, and planted the vine of liberty, of whose fruit, once tasting, they had incapable of again returning to slavery, but had commenced the upward way which, beginning with political, had ended in theological enfranchisement to a large extent. Our Fourth of July had its memorable antecedents as well as that of the nation. The shot for political deliverance from tyranny and oppression, which, breaking upon the echoes of quiet old Concord, on that April morning had been "heard around the world," and of which, in the chain of subsequent events, the Fourth of July was the logical sequence, had been paralleled later by the pebble's rap at Hydesville, speaking for soul-freedom, and oligarchy and proclaiming eternal and continued pensions, instead of eternal and cumulative condemnations, to be the lot not of the majority but of all mankind. And the echoes of that rap were still reverberating around the globe, awakening interest, inquiry, and conviction on every hand.

A duet by Miss M. T. and Carrie Shelhamer; recitations by Addie St. Clair and Jennie Lottier; a song by Hattie Davison, accompanied by Mrs. Nellie M. Day, and Wing Movements executed by the school and led by Mr. Weaver, a graduate of Lyceum No. 1; Miss Ella Carr and Master Rand, succeeded after which Conductor J. B. Hatch introduced to his audience Mr. W. Lincoln, Boston, President of the Lake Pleasant Camp-Meeting Association.

Mr. Lincoln briefly referred to the lessons taught by the Fourth of July, concerning independence in the affairs of the public government; he desired those before him, especially the children, to analyze their mental conditions and daily habits, and see if they were independent, as individuals, of oppression from evil influences, unspiritualizing habits, or the depressing effects of habitually indulging in inaction and lassitude. He would have them truly independent so that they could say "No" to temptation; he would not have them independent of their parents—that was something too easily acquired by the young—for these, their natural guardians, were possessed by experience of a practical knowledge of what was really for the good of their offspring; but independent of anything that would make them less worthy boys or girls than they were to-day. He would have them try to grow better day by day—which course of action he considered to be the true aim of life, and the main effort of the Children's Lyceum discipline, and as such he wished all similar organizations a hearty "Good-speed."

Albert Rand gave a reading; Miss Carrie Shelhamer sang by request, "Pass Under the Rod"; Miss Emma Greenleaf, a graduate of the Boston Lyceum No. 1, presented a recitation, as also did Grace Burroughs and Lulu Lombard of the Shawmut; and Hattie Davison executed a piano solo.

Miss Lizzie J. Thompson, the talented young eloquentist, then rendered with touching pathos "The Maiden Martyr," after which Mr. Hatch made a parting address. He was pleased with what had been accomplished since the Lyceum was organized, he gratefully beyond measure its financial success, and the excellent prospects before it when it should reassemble in September next in Amory Hall; he returned thanks for what his friends and the public generally had done for the benefit of the Shawmut, and also to the editors and publishers of the *Banner of Light* and other spiritual and secular papers who had helped him onward in the work. He devoted considerable space to the detailing of a plan, which he gave notice would be further ventilated by himself through the medium of the press ere long, regarding the erection of a spiritual temple or house of prayer, beyond the walls of its financial success, and the excellent prospects before it when it should reassemble in September next in Amory Hall; he returned thanks for what his friends and the public generally had done for the benefit of the Shawmut, and also to the editors and publishers of the *Banner of Light* and other spiritual and secular papers who had helped him onward in the work. 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SPIRITUALISM, like an enduring rock, rises up amid the conflicting elements of ignorance and passion—a rock which the surges of Time and Change can never shake—on whose Heaven-lighted pinnacle the Angels hold their altars, and kindle beacon-lights to illumine the world.—Prof. S. B. Britton.

Theology of Jonathan Edwards.

Few things testify more pointedly to the advancement which Orthodoxy has been forced to make than the readiness with which it covers up and seeks to forget the dreadful doctrines which were preached in the last century by Jonathan Edwards. He was one of the men who are called divines. His supreme felicity appeared to consist in his fondness for the dual existence of a devil and a hell. He gloated over his faith in eternal torments as if it were a part of his real life, as no doubt it was. At a meeting of the Chestnut-street Club, held not so long ago in this city, Dr. Oliver Wendell Holmes read an essay on Edwards, the burden of it being the gloomy theology which this "divine" proclaimed with such power in his generation. As discussions have of late arisen in the columns of our secular exchanges (the *Haverhill* (Mass.) *Bulletin*, as one instance,) wherein certain churches have endeavored to draw a veil of general denial over some of the rougher features of Edwards's theology, we desire to make special mention of this meeting and this essay, as material to which our readers can refer in future—all the parties to the transactions below recorded being representative men, whose outspoken opinions in the premises are founded on observation and reflection:

The essay by Dr. Holmes was a biographical effort, and it was a critical one. The personal character and surroundings of Edwards were duly presented to view, as bearing with an intimate force upon his theology. The essayist drew a line between the two, the former possessing human traits, while the latter was out of all the limits of strictly human conception and comprehension. Personally, Dr. Holmes compared Edwards with Pascal, the renowned French "divine," showing that they had many things in common. But in respect to his theology the essayist was as severe as language would allow. He criticized with the utmost freedom and in the strongest terms the Edwards doctrines of total depravity, of infant damnation, and of God's hatred of all those who have not repented. The God of Edwards was said to be a quaternity, the fourth person in the godhead being Justice. To Justice the Father was subject, as Jupiter was described to be subject to Fate. Dr. Holmes traced back many of the opinions of Edwards to Thomas Boston, of Scotland; and he likewise gave a critical review of Edwards's doctrine of freedom of the will.

After the essay was read a general discussion ensued; among those taking part in it were Dr. Bartol, Prof. Benjamin Pierce, Wendell Phillips, Mr. D. A. Wasson, James Freeman Clarke, Mrs. Julia Ward Howe, President Warren, of Boston University, and others. Dr. Bartol agreed with the views presented by Dr. Holmes. Prof. Pierce said it surprised him that from a gospel whose corner-stone is love there has grown a belief in such a horrible doctrine as that of infant damnation and eternal punishment. He thought the devil must have been at Edwards's ear.

It was the opinion of Dr. Bowditch that clergymen must take a different position from the one they now hold, if they want to preserve anything of the present beliefs in Christianity. Of Jonathan Edwards's doctrine of punishment, Dr. Bowditch remarked that it was a damnable thing, and he wondered that men could be found to live under such teachings. It is a significant fact, however, that the bigots and time-servers in certain churches around us unite in denying, which they do with much vociferousness, that Edwards ever preached the doctrine of infant damnation. We are not at all surprised that they should be ashamed of it, and that they should find it indefensible. There are credible witnesses enough, however, to the contrary, some of whom have already been produced above.

The quaternity of the Creator, of which Dr. Holmes speaks as the Edwards idea, is nothing that should shock any trinitarian. God may as well have four heads as three. The fourth being called Justice, it does not in any way detract from the divine attributes. Justice is indeed a divine attribute, but it is justice allied to love. The justice which is inspired by revenge is hatred, and not justice at all. It is, for instance, entirely opposed to all ideas of justice that for inherited depravity mortals should be condemned to an eternity of torment. It could not be punishment, for the punishment is out of all proportion to the transgression. The sense of justice is outraged by such disproportioning of suffering to sin.

But the justice that is fed and inspired by love, that sheds its illumination while it executes its sternest edicts, that swerves no more toward cruelty than it does toward weakness, that, in a word, is not soulless, not a relentless machine, and not a weapon in the hands of an unrelenting tormentor, that is a justice which commands itself to the reverence of all men; to which, while they submit in silence and penitence, they still ascribe the attributes of mercy and love. From discussions like that of the Chestnut-street Club, and from denials like those made by the churches, it is easy to see that a decided advancement has been made in theology since the gloomy days of Jonathan Edwards. How much of this is due to the agency of Spiritualism, which at once and altogether breaks down the old limitations of a revengeful theology, who can presume to say at the present stage of the advancement?

English Conferences of Ernest Renan.

The lectures contained in this volume of one hundred and sixty-nine pages were delivered by M. Renan, the distinguished French writer, on "Rome and Christianity," and on "Marcus Aurelius," in London, last April. The first four, which are included in the title "Rome and Christianity," were given under the auspices of "The Hibbert Foundation," in response to an invitation under which M. Renan visited England. The lecture on "Marcus Aurelius" was incidental to the visit, and was given before "The Royal Institution." These lectures, as translated, are styled "Conferences," though a new title in English usage, inasmuch as it best expresses the author's original title—"Conferences d'Angleterre." The venerable Robert Hibbert made a legacy for the purpose of aiding the progress of enlightened Christianity, inseparable from the progress of science and reason. Wisely administered, this foundation has become the centre of conferences upon all the great chapters of the history of religion and humanity.

This new book of Renan was issued by the always enterprising publishers of this city, J. R. Osgood & Co., within one week of the arrival of a copy by steamer to Boston. So rapid a publication, including translation, was never before known in this country.

As already stated, there are four "Conferences" on the subject of "Rome and Christianity." The first discusses "The Sense in which Christianity is a Roman Work"; the second, "The Legend of the Roman Church—Peter and Paul"; the third, "Rome, the Centre of the Formation of Ecclesiastical Authority"; the fourth, "Rome, the Capital of Catholicism." In his broad but clearly-defined method of treating this subject, M. Renan aims to present "a great historic ensemble of the efforts which the human race have made to resolve the problems which surround it and affect its destiny." He is obliged to admit that, in the present state of the human mind, no one can hope to resolve these problems. He grants that a religious or a philosophical system can, or ought, to enclose a certain portion of truth; but he denies to it, without examination, the possibility of enclosing the absolute truth. He says that history well written is always good; for it proves that, in reality, "man goes beyond the circle of his limited life through his aspirations." No one, he says, is ever recompensed for what he does for the good of humanity; and he knows not what assures him "that he who, without knowing why, through simple nobility of nature, has chosen for himself in this world the essentially unproductive lot of doing good, is the true sage, and has discovered the legitimate use of life with more sagacity than the selfish man."

The origins of Christianity, in M. Renan's opinion, form the most heroic episode in the history of humanity. "Man never drew from his heart more devotion, more love of the ideal, than in the one hundred and fifty years which elapsed from the sweet Galilean vision, under Tiberius, to the death of Marcus Aurelius. The religious consciousness was never more eminently creative, and never laid down with more authority the law of the future." And he shows that this extraordinary movement came forth from the bosom of Judaism. He doubts if Judaism alone would have conquered the world; it was necessary that a young and bold school, coming out of its midst, should take the audacious part of renouncing the largest portion of the Mosaic ritual. And it was especially necessary that the new movement should be transported into the midst of the Greeks and Latins, while awaiting the Barbarians, and become like yeast in the bosom of those European races by which humanity accomplishes its destinies. Some one else he leaves to explain and picture forth the part which Greece took in that great common work; he appears commissioned to show the part of Rome, whose action was first in date, the Greek, genius, with Clement of Alexandria and Origen, not really seizing upon Christianity until the beginning of the third century.

He then proceeds to show that the religion of Rome was a State matter purely, there being, in fact, a god for everything; but that the religion to which she definitely lent her support was Judaism—that which she scorned and hated most, and which she believed she had two or three times vanquished in favor of her own national worship. The Roman religion being essentially a political religion, it always remained an aristocratic religion. It was "the inversion of theocracy." It did not trouble itself with thoughts. It had not the least idea of dogma. All that it required was the exact observation of the rites commanded by the divinity; piety or the sentiments of the heart were not regarded. Devotion was a fault; calmness, order, regularity were alone necessary; more than that was an excess (*superstitio*). No religion could be less capable of becoming the religion of the human race.

Behold now, says M. Renan, the most extraordinary historical phenomenon, the most intense irony of all history; it is, that the worship which Rome has diffused through the world is not in the least the old worship of Jupiter, Capitoline, or Latiaris, still less the worship of Augustus and of the Genius of the Emperor; it is, in truth, the worship of Jehovah. It is Judaism in its Christian form that Rome has propagated, without wishing it, in so powerful a manner that, from a certain epoch, Romanism and Christianity have become almost synonymous words.

Christianity had its origin in Judaism itself, through which the latter propagates itself. But pure Judaism could not have had so extraordinary a fortune. M. Renan speaks of Judaism "with its fruitful principles of alms and charity, with its absolute confidence in the future of humanity, with that joy of the heart of which it has always had the secret," and which, in the new form of Christianity, is freed from some observances and distinctive traits which had been invented to characterize the special religion of

the children of Israel. Christian missions have all been directed toward the West; in other words, they have taken "The Roman Empire as their theatre and limit." The reason for this movement is satisfactorily given by the author. Therefore, as he also states, "every province conquered by the Roman Empire became a province conquered by Christianity." "Let the figures of the apostles," says he, "be imagined in the presence of Asia Minor, of Greece, of Italy, divided into a hundred little republics, of Gaul, of Spain, of Africa, of Egypt, with its old national institutions, and their success can no more be thought of—or rather it would seem that their project could never have had birth. The union of the Empire was the necessary preliminary condition of all great religious propaganda, placing it above nationalities. The Empire recognized this in the fourth century. It became Christian. It saw that Christianity was the religion which it had accepted without knowing it."

This transition state of Rome in reference to Christianity, as well as its peculiar fitness in its political organization for the propagation of Christianity, forms one of the most striking and impressive passages in the book before us. "The Church," in his own words, "on its side made itself entirely Roman, and has remained to this day a fragment of the Empire. During the middle ages the Church was the old Rome, seizing again its authority over the barbarians, imposing on them its decrees as formerly it had imposed its laws, governing them by its cardinals as it had before governed through its imperial legates and proconsuls." The Empire enjoyed a century of peace and prosperity such as it had never before known. It also enjoyed liberty of thought, which the ancient republics of Greece never had. The Ptolemies first gave to men of thought the freedom which no one of the old republics had ever offered them. The Roman Empire held to the same traditions. No clause is to be found in the laws of the Romans before the time of Constantine against the liberty of thought. Men who would have been burned in the middle ages lived under the protection of law. The ancient republics tyrannized over the individual much more than the State did. And if the Roman Empire persecuted Christianity at times, it did not destroy it. The republics would have made it impossible. This portion of the author's analysis of religious history is truly imposing to the imagination of the reader.

What the world desired, after those frightful butcheries of the earlier centuries, was gentleness, humanity, says our author. They had enough of heroism; those vigorous goddesses, eternally brandishing their spears on the height of the Acropolis, inspired sentiment no longer. The earth, as in the time of Cadmus, had swallowed her most noble sons. The proud Grecian races had killed each other. The Peloponnesus was a desert. The sweet voice of Virgil gently took up the cry of humanity, peace, pity. A volume is contained in this brief passage. M. Renan explains, with rarest insight, that the founders of the church were totally lacking in the sentiment of patriotism. The entire planet was to them a place of exile; they were idealists in the most absolute sense. "The kingdom of God, an eternal dream which is never destroyed in the heart of man, is a protestation against a too exclusive patriotism." "The State knows, and can only know, one thing—to organize a collective egoism." A religion is needed that shall organize humanity, in view of its greatest happiness and its moral amelioration. In the vast gathering of populations which composed the Empire, there was a pressing want of religion, a true moral progress, which called for a pure worship without superstitious practices or bloody sacrifices. The old mythological recitals appeared ridiculous. A general sentiment of sympathy and of clarity, which inspired the desire of association for prayer, for support, for consolation, demanded visible gratification.

The legend of the Roman Church, or the several parts played by Peter and Paul in its establishment, are set forth in these lectures with admirable clearness and justice of discrimination. This occupies the second lecture. The massacre of the Christians by Nero is a picture painted in truly vivid colors, and will remain fast in the memory. As regards Peter and Paul, the distinguished lecturer remarks that "the Judean-Christianity of Peter and the Hellenism of Paul, apparently irreconcilable, were equally necessary to the success of the future work. The Judean-Christianity represented the conservative spirit, without which nothing is solid; Hellenism, advance and progress, without which nothing truly exists. Life is the result of a conflict between two contrary forces; the absence of all revolutionary spirit is as fatal as the excess of revolution."

Rome as the centre of the formation of ecclesiastical authority forms the theme of the third lecture of the author; and it is unnecessary to say that it is treated in a manner equally lucid and logical, and is masterly throughout. He opens it with the profound observation that "almost always the nations created to play a part in universal civilization, like Judea, Greece and the Italy of the renaissance, exercise their full action upon the world only after becoming victims to their own grandeur. They must first die; then the world lives on them—assimilates to itself that which they have created at the price of their fever and their sufferings. Nations ought to choose, in fact, between the long, tranquil, obscure destiny of that which lives for itself, and the troubled, stormy career of that which lives for humanity. The nation which works out social and religious problems in its own bosom is almost always weak politically." Judea necessarily disappeared. "A nation which devotes itself to social and religious problems neglects its politics." The ideal of the Jewish people was not the city; it was the synagogue—the free congregation. "The national existence of the Jewish people was lost forever, but that was a blessing. The true glory of Judaism was Christianity, about to be born. The ruin of Jerusalem and the temple was an unequalled good for Christianity." The temple once destroyed, the Christians thought no more of it; Jesus will be everything to them. As the Church of Jerusalem sank, the Church of Rome rose. It became at once its inheritor and substitute. Without Titus, we should have had the Pope in Jerusalem instead of in Rome. And the method of the establishment of the Papacy is next shown by M. Renan in phrases and sentences, each one of which is a picture or possesses the edge of a blade. He traces the whole history of Rome from the time when the primacy began to show itself, in lines which are the rapid but skillful strokes of the master. From exercising the right of advising the other churches and of settling their differences, it gradually became supreme. The part played by Clement is sketched with historic faithfulness and felicity.

The fourth and last lecture of the series dis-

cusses Rome as the capital of Catholicism; and we may safely assert that, in point of accumulated fact and thought in combination, it is indeed a valuable contribution to modern ecclesiastical literature. Every one will have an eager desire to read this who has a habit of reading anything to induce reflection. We refrain, only from our limited space, from going into the details of this truly superb specimen of historical analysis and condensed reproduction. It is enough to say of it that it is a philosophical, historical, and rhetorical picture that deserves a separate frame for its more lasting perpetuation in every mind.

The final, and incidental, lecture of M. Renan, contained in this volume—a volume that is destined to command countless readers and provoke universal thought—is on that Roman Emperor, one of the Antonines, who is best known by his immortal book of "Thoughts." An imperial sage is too rare a gift to the race not to be held up to the widest possible public view for admiration. The perusal of this supplementary lecture on Marcus Aurelius will beget such a sympathetic searching among the thoughts of all readers as cannot but clarify the conscience, impart nerve to the purpose, and tend to reduce the character to the proportions of perfection. Every one will want the "Thoughts" themselves after reading what M. Renan says concerning their author.

The English Law Affecting Mediums.

The London *Spiritual Notes* for July contains an ably written article by Stainton-Moses, read before the National Association of Spiritualists at Steinway Hall, entitled, "The State of the Law in England as it affects Public Mediums, with some Reflections thereon." It is a sharp, critical analysis of a law which, diverted from its original purpose and forced to become the instrument of persecution, is a disgrace to a nation boasting of its civilization. The author considers that, however bad this law may be, the ignorance which makes it applicable to Spiritualism is far more lamentable. In the administration of that law he does not look upon the judges as otherwise than "honest, upright and pure-minded"; he attributes the course they thought best to adopt as the result of their total ignorance of the matter. But it strikes us there is no great satisfaction to the victims to be derived from such a fact; and if through ignorance of the judges of the law an honest man must suffer, one of two things should be done speedily: either abolish the law by its repeal, or abolish the ignorance of those who administer it by informing them upon the subject; the first is the most desirable. We trust that the clear, incisive presentation of the matter, and the liabilities to which every medium in England is open, given by Stainton-Moses, will be the means of effecting from the statute-books of England a law which can effect no good and may in the hands of evil-disposed persons be productive of much and bitter evil.

Camp-Meetings—Spiritual Books.

At Lake Pleasant, Onset Bay and other camp-meetings, the publications by Colby & Rich will be on sale, and this word is a reminder to all who attend that a book lives and lasts after they are in the quiet of home, and that the wide reading and circulation of books is a highly useful means of spiritual education and of sustaining our publication department, and so increasing its means of usefulness.

For what our books are, see the *Banner of Light* each week, and be sure and look at the book-stands at the camp-meetings, and take home a supply for yourselves and neighbors.

Of one book, however, just published, a word is in order: "After Dogmatic Theology, What?" by G. B. Stebbins. Our best thinkers, such as Epes Sargent, A. E. Newton, Dr. Crowell and Hudson Tuttle, have given it cordial commendation. Those who would be clear in their thinking, and would know fairly what materialism is and what Spiritualism is, should carefully read this work. Its chapter on "Facts of Spirit Presence" is full of interest and value, recording proofs from the thirty years' careful investigation of the well-known author and from other sources. It is a compendium of philosophy, fact, illustration, argument and natural religion. Let every camper take a copy home.

Resurrected.

William P. Morey, of New Haven, Conn., who passed to spirit-life May 8th, 1880, was a well-known Spiritualist, whose kindly manners and nobility of heart won the esteem of all who knew him. The Free Lecture Association of New Haven has lost an active and conscientious worker in Mr. Morey. The consolations of Spiritualism are thankfully received by his immediate relations. A choice spirit has gone on to the higher life.

Mr. E. D. Babbitt, D. M., writing concerning Mrs. Cora L. V. Richmond and the recorded testimony concerning the work she has been privileged to do, says:

"Prof. Alfred Russell Wallace has referred in his 'Defence of Spiritualism' to Mrs. Richmond's eloquence and grandeur of thought; she has spoken to delighted audiences throughout England and America; and an English secular paper has declared that one of her improvised poems would have done honor to Tennyson. The *New York Herald* has pronounced her oratory 'perfect'; while the poet, N. P. Willis, declared her style 'classical' in its elegance. Many a person who does not believe in our cause, and who has looked down upon its teachers as ignorant and deluded, has been drawn to its acceptance by her brilliant and graceful language. Heard as she was without scientific training, it is remarkable that spirits can speak through her with so few mistakes, and give at times those profound thoughts which transcend even her highly-cultured critics who have had far greater opportunities in the pursuit of earthly science."

Mr. C. H. Matthews writes from New Philadelphia, O.: "On Wednesday evening, June 30th, Mrs. Emma Harding Britten concluded a course of three free lectures on Spiritualism at 'Eagle Hall,' which were well attended. Mrs. B. improves with the lapse of time, and may now be regarded as one of the most impressive of the inspirational speakers on the rostrum. The clergy attended and are now preaching against Spiritualism, and there is quite a rattling among the 'dry bones' of Orthodoxy. When Mrs. B. lectures the common people hear her gladly."

A writer in *The Spiritualist*, London, Eng., says: "It appears to me that Spiritualism has of late increased and spread to such an extent that probably there are few streets or squares in London in which at least once in the week séances are not held, with either public or private mediums."

A correspondent writing recently from Calcutta, India, says: "The receipt of my weekly copy of the *Banner of Light* is one of the enjoyments of life."

Onset Bay Camp-Meeting.

The people are already gathering at this delightful seaside resort, the Camp-Meeting exercises commencing on Sunday next. (See announcement, fifth page.) The cottages are full, and rooms in private cottages are filling up with those who have made timely provision for comfortable quarters.

The arrangement for meetings upon Sundays, Tuesdays and Thursdays only, giving time upon other days for picnics, clam-bakes and excursions among the islands of the Bay, is generally appreciated, as affording a pleasing variety of social recreation combined with mental instruction and enjoyment.

Excellent music has been provided both for the platform services and for the dancing pavilion, and it is expected that the evening assemblies will afford even more pleasure to the dancers this year than usual.

Dr. Storer will have in charge the office and headquarters of the Association during the month's meeting, where the *Banner of Light* establishment will be represented by a large and comprehensive variety of spiritual books and pamphlets, and subscriptions to the paper will be received.

The exercises of next Sunday comprise an address by Dr. I. P. Greenleaf, the well-known veteran lecturer; poetical improvisations by the young and gifted medium, Miss Jennie B. Hagan, of Vermont, upon subjects presented by the audience; an address by Mrs. Sarah A. Byrnes, the well-known inspirational speaker; and public tests of spirit presence and identity by Mrs. Emma Weston, who has recently returned from the West.

Dr. J. V. Mansfield, the "great spiritual postmaster," has signified his intention of being present at this meeting.

Abundant provision has been made for supplying excellent board to all who attend, either at the Restaurant Building or at the large caterer's tent of Messrs. Steel & Whitcomb.

The circular issued by the Association gives all particulars as to the railroad facilities for reaching Onset, time table, and general information as to the meeting.

Mrs. King's "Principles of Nature."

One of the ablest and most interesting works proceeding from the intuitive faculty, is the remarkable production above mentioned, to which is attached the name of Mrs. Maria M. King. The first volume appeared some fifteen years ago. The two concluding volumes have been just published, and are for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

We think that no intelligent reader can examine the new work in its entirety without seeing that it is one of great power and importance. The remarks in the second volume on the magnetic forces of nature, mediumship, conservation of force, materialization, clairvoyance, psychology, prayer, religion, marriage, evolution of sex, laws of heredity, power of spirit over matter, are all noteworthy for the good sense, the condensation, and the clear, scientific intelligence which they display. There is no attempt at imaginative *tours de force*. All is conveyed with clearness and precision.

Mrs. King has long been known as one of the most remarkable of inspirational writers in the history of American mediumship. We commend this important series of volumes, now brought to its conclusion, to the attention of all intelligent investigators.

Remarkable Cure, but not by "the Regulars."

A case has recently come to our knowledge which confirms the wisdom of our legislative committee in refusing to confine the practice of health-restoring to any special "school." A Miss Annie V. Hartman, of St. Louis, an advanced pupil in the Missouri State University at Columbia, became suddenly conscious of a weakening of the right arm, and in February, 1878, it became insensible. Two months later her whole body, with the exception of the left arm, became paralyzed. Her hearing and voice were nearly lost and the only sign of pulse was a faint tremor in her left arm. In this condition she remained for two years, receiving during that time no benefit from the best medical advisors called to relieve her. Last May her friends were induced to call on Dr. J. D. McAuliff, of St. Louis, whose specialty is the magnetic treatment by the laying on of hands. Under his care she soon began rapidly to recover, and at this time she is so completely restored to health and activity that she has complete control of all her limbs. She can go up and down stairs without assistance; can walk with but little fatigue, without crutch, stick or limp. These are facts, we are informed, that can be certified to by hundreds of citizens of St. Louis.

Shawsheen River Grove.

Read the announcement concerning the 11th Annual Camp-Meeting of Spiritualists, which is made by Dr. A. H. Richardson, manager, on our fifth page.

Piratical white men are now invading the Indian territory, in direct violation of the laws and treaties, and in open defiance of the United States troops, whom they already greatly outnumber in that locality. We join with the *Boston Herald* when it says (as it does in its issue of the 13th inst.):

"We hope the owners of the land in the Indian territory will fight the men who are on the way to steal it from them, just as Anglo-Saxon landowners would."

From *Spiritual Notes* we learn that a small circle of sitters have been holding a series of séances with Mrs. Corner in London, under the strictest test conditions which their ingenuity could devise; and that of the perfect honesty of the manifestations no room was left for doubt. The occurrences were of a very startling description, and susceptible of no other explanation than that of being genuine materializations.

The ENGLISH CONFERENCES of Ernest Renan are editorially treated in another column; and on the fifth page will be found the statement that the volume is for sale by Colby & Rich, at the *Banner of Light* Bookstore. The work is one that will richly repay perusal, and deserves the widest circulation in this country.

At Cape Town, South Africa, Athenaeum Hall is crowded every Sunday evening to hear the addresses of Mr. Walker. At the close of each address questions are propounded by the audience and answered to the astonishment of all present.

We have received a numerously-signed account of various phenomena witnessed recently through the mediumship of Messrs. Keeler and Rothermel, in Brooklyn, N. Y., and shall give it to our readers next week.

Banner of Light.

BOSTON, SATURDAY, JULY 17, 1880.

"Exposers" of Spiritualism.

If one might credit the confident and blustering announcements which are daily made all over the United States, (and in Europe as well), that Spiritualism has been, and is being, and is yet to be "exposed," it would seem that but little hope could exist that the New Dispensation would even hold its place before the public attention for a twelve-month longer. But the fact that this course of "exposure" commenced with the "Buffalo doctors" in its earliest moments, and has been pursued toward it ever since without injuring Spiritualism in the least, is patent evidence that the claims made by the ever multiplying crop of its "exposers" are false, and the persons making them are mendacious tricksters.

As we have just stated, ever since the year 1847 there have been these pretended exposers of Spiritualism. In a few instances they have had some little medial power which has enabled them to be instrumental in the production of certain phenomena which they were utterly unable to duplicate in the light, or to explain so that another could produce them. "The little that was genuine helped to dupe the inexperienced into the idea that all was done by simple juggling. Finding they could make more money by pretending to expose Spiritualism than by showing that the little percentage of genuine phenomena was actually inexplicable, these so-called exposers have played the part of cheats and impostors. The race, it would seem, has not died out, nor will it die out as long as money can be made by such reprehensible practices.

So much for the "Professors" of the art of "exposure" generally; men who, in a large majority of cases, have no belief in immortality, and no idea of the sacredness of human life and the hopes and anticipations of better things to come that cluster in rich fruitage amid the boughs of mortal existence: Men whose only aim is, in the curt parlance of the day, "to make a dollar," no matter from whom obtained nor in what manner secured: Men whom Paul must have had (as a class) in his mind when he wrote to the Philippians concerning those "whose God is their belly, and whose glory is in their shame, who mind earthly things." But what shall we say of those who, professing to believe in a future life, and holding positions in what by general agreement is termed the Christian clergy, go up and down the land striking hands with non-believers in human immortality, ready to fellowship with any class if so be that they can work together for the purpose of endeavoring to overturn—for, thank God and the angels! they cannot overturn—the sublime gospel of spirit-communication, which gives to the age in which we live all the real testimony of life beyond the grave which can meet the keen analysis of the modern mind? And what further can be said of yet others, also reckoned among the Reverends, who, forgetting what at least the past has ascribed to ministerial dignity, descend to the practice of uniting within themselves the characters of the conscienceless bigot and the third-rate mountebank? and who are constantly migrating through the country, professing great interest in the moral welfare of mankind, and claiming to represent some sect of the Orthodox Evangelical order, but who, when opportunity presents itself, are only too ready to turn their attention solely to the gathering of a financial harvest, which obtained they are prepared to depart for other fields and pastures green in search of new provender. That such men exist in community is a painful fact; that they are countenanced by their brethren of the clergy who have not yet themselves fallen to the "mountebank" level, is also true, and that the ignorant among the Church membership are thus led into error and willfully deceived is the third term in this equation with which it is sought to work out the destruction of the New Gospel.

Of course it is the phenomenal phase which these recent theologico-prestidigitators attack, for their own purposes, and to which the rabble rout of less celebrated but not less unscrupulous "Professors in the art of exposure" have alluded to turn their attention that they may pander to churchial prejudice, obtain the clerical endorsement, and draw in the skeletons of the "brethren." It is the phenomenal phase, we repeat, that they attack, because from the highest to the lowest order of the opposers of Spiritualism, the feeling instinctively runs that the spiritual phenomena constitute, in their entirety, the main point in the defenses of the Modern Dispensation, which, if it could but be carried, the whole line must be abandoned. (We would here parenthetically remark that we hope that Spiritualists will themselves, as time goes on, prove equally as intuitive as their enemies, recognize this great fact, and rally around the phenomena and the mediums thereof with earnest determination that they shall be unflinchingly sustained in their glorious work.)

We desire at this time to put on record a particular case which has just come under our immediate knowledge, showing the depths to which these clergymen-mountebanks will descend in order to carry their points, and, further, demonstrating that other clergymen will countenance the deception and the multitude flock to hear and see. We will, however, state, by way of premise, that these truly Christian "Reverends" hold all the free advertising which they can obtain in the highest esteem, we shall mention no names—merely assuring our readers that the scenes, doings and sayings which we record really occurred in a neighboring city in this Commonwealth, and that the name of this theological "Wizard of the North" is in our possession.

An itinerant sensational "Rev." recently ran up his flag in the city to which we refer, and announced that he was about to demolish Spiritualism, "root and branch," in the good old Hebraic fashion. It so happened that a prominent Spiritualist in that locality had had a very satisfactory interview with Charles E. Watkins, of No. 2 Lovering Place, Boston, receiving the most indubitable evidence of the truth of the manifestations transpiring in his presence, and was in consequence so filled with indignation when the great "Exposer" announced the slate-writing phenomenon to be a deception that he publicly challenged him to do under the same conditions what had been done in the presence of Mr. Watkins, and placed \$100 in responsible hands to be paid to him if he did compass the task, allowing him ample time (four days and nights) for its accomplishment.

In order to show how weak was the attempted explanation of the wonderful slate-writing phenomena occurring in Mr. Watkins's presence we extract the following from one of the local papers:

"All tests attempted were successfully performed. The trick of linked rings was shown to be merely a substitution of rings really linked for those which were not, and depended on a slight change in the position of one slate for another, or by a slate with a false front, writing having been previously made in each case. The slate-reading was also shown to be a trick, the slate being held in the hand, whereby the slate desired was obtained and then read. This was the test of Mr. Watkins for the performance of the test. He was seen in three instances. It was reported that Mr. Watkins was in the tent, but he did not appear."

It is not true that the pellet-reading test was similar to that given by Mr. Watkins nor is it true that the latter was present at the preacher's buffoonery reported.

The artful "Rev." however, dodged the trial,

under the false and ridiculous pretence that no Spiritualist on the proposed committee would admit that the conditions were the same as those granted by Watkins. A brother exposor of —s went the other day to Mr. Hiram Sibley of Rochester, N. Y., a gentleman of wealth, who had offered not only a hundred, but several thousand dollars, if any one would explain "Watkins's trick" under the same conditions. The exposor began by asking for certain conditions of his own. Mr. Sibley's reply was to point to the terms of his offer. The "exposer" demurred, and finally sneaked off, saying he would call and do it the next day. "You will do no such thing," said Mr. Sibley; and that was the last he heard of the fellow. Careful examination of the genus "exposer" will disclose the same ear-mark of brazen effrontery on all its varied species. Any intelligent Spiritualist has only to read the explanation cited above, to satisfy himself that the Reverend Conjuror is not telling the truth. When he says that the direct writing through Mr. Watkins is a sleight-of-hand substitution of one slate for another, he is simply fooling his audience and laughing in his sleeve at their simplicity in accepting his mendacious assertion. When he says that the pellet-reading is also effected by a sleight-of-hand substitution, he says what is known to be the contrary—a "justifiable deception," he will probably argue, since theological bigotry has always argued that "the end justifies the means."

Great was the success of this modern "Pilgrim" in vanquishing his enemies, if the local papers could be believed. One of them assures its readers that—

"He performed the tests that most mediums claim can be performed only by supernatural aid. And yet there was not a single audience not fully satisfied that — with his own mortal hands, unaided by spirit power, performed these tests, his explanation of them all, but only a weak and unconvincing one."

Now, what were "these most difficult tests" that most mediums claim can be done only by supernatural aid, and which this mighty conqueror of delusion performed "with his own mortal hands"? Why, according to the reports made by the papers thereabouts, his exhibitions consisted of a few simple feats of magic, having not a shadow of resemblance to any spiritual manifestation that has appeared since the first rap at Hydesville: simple tricks, that any wide-awake schoolboy knows the *modus operandi* of, and can do as easily as he can spell his name. One was what has been known for a century or more as "the wrist knife"—a knife the blade of which is divided, leaving an opening between the two parts for the insertion of the wrist, the parts being held together by a strip of steel shaped like the letter U, passing under the wrist. By a little dexterity in manipulation, the blade appears to be thrust through the wrist. Another was a trick known as the "Chinese Linking Rings," consisting of eight or more iron rings, one of which, called the "key," is cut, and enables the performer to handle the others, which are joined by one or two and three, so that he appears to link and unlink a series of solid welded rings, forming chains and weaving them into various designs. This trick, as old as the Chinese Empire, performed by fakirs at the street corners, and so well known that even a second-rate magician would not venture to introduce it to an audience, was given to the citizens of the city alluded to in proof that all claimed spiritual phenomena are false, and the mediums whose ranks encircle the globe are impostors!

Then he gave what he advertised as the "German Door-key Test," in which a large door-key is shown and a small ring, and the great feat to be accomplished is to put the ring on the stem of the key. This is easily done by one who knows that the top of the key unscrews, when it can be taken off, the ring put on, and the key made to appear intact. The Reverend operator says that this "test" is greatly in vogue among German mediums; indeed, one would suppose from what he says that all Germany was being shaken to its foundations by this most astounding performance. The statement that the key exhibits is "the only one in America" is about as near the correct as other statements made by the vainglorious exposor—for it is merely a common puzzle, and can be bought for a trifle.

But the climax of this gentleman's exhibition is what he announces as "The Post-test," which is probably an old trick called "The Pillory." Of it he says, "locked up in my bosom alone, I never expose this only thing whatever I may say, remarks, 'If you will expose it I will present you with the test, my cabinet, and a thousand dollars' worth of apparatus that I use.' What a most laughable farce this makes of the whole thing. Here is the Rev., 'a servant of God, a preacher of the gospel, an expounder of the truth, out on a mission to awaken sinners and save souls, publicly announcing that he has a thousand dollars' worth of juggling apparatus which he uses in his profession, and offering to put up the lot on a bet that no one can explain how he does his little trick with the post! Any one knowing anything about the thing whatever, knows that the Rev. pretends to expose, knows that expensive arrays of apparatus are not at all in their line—indeed, would be looked upon by Spiritualists themselves as an argument to be credited to the contrary side of their account, and that the few musical instruments, ropes, slates, etc., (together with the cabinet, when used at physical sances) are open to inspection, and are the furthest removed in their objects from the prestidigitatorial field.

It may be mentioned, however, that though this Reverend Jeweler, called together large crowds, and made much money, and was loudly applauded by the "true good" of the neighborhood, and caused various pastors to forget their dignity in the universal scramble indulged in by the local churches for the "converts" he was supposed to have made, there were yet to be found, as one of the city journals states, those who (by reason of knowing something about the matter) held (and correctly) that "the tricks, so far from being a refutation of Spiritualism, were a complete failure."

We have written more of this man's doings than the case may seem to warrant or the occasion demand; but we have done so, not so much for the purpose of showing how puerile and insignificant his efforts are, as to give our readers a practical specimen of the doings of at least one class of men who, under pretence of "exposing Spiritualism," ply their nefarious business for the prime purpose of obtaining money from honest but simple-hearted pious people who cannot recognize a wolf in sheep's clothing, and know nothing of Spiritualism except what such ignorant or designing pretenders falsely proclaim to be illustrations of its phenomena. We would advise the public to let such men alone. The only exposure they make is that of their own folly!

A Request from Thomas R. Hazard.

To the Editor of the Banner of Light:

I have just read Dr. S. B. Brittan's "Review," &c., in your paper of this week, in which he touches briefly (comparatively) on the subject of my letter addressed to you, that appeared in the *Banner of Light* of 26th ult., concerning certain passages contained in Mr. S. B. Nichols's report of Dr. B.'s recent Brooklyn lecture on Form Materialization. I have also read the two articles on the same subject, from the pen of Dr. B., contained in the *Banner* of July 3d. I may at some future time have some remarks to make in reference to one or more of these communications, and would feel obliged if Dr. Brittan would favor me (through the post office) with the original manuscript in which he intimates in his last article his intention of returning to me in a short time after I receive it. I am impressed that with the aid of this document I could obtain sufficient light to greatly simplify the matters in controversy. I would also be greatly obliged to Dr. Brittan if he would write out in a condensed form (as I suggested in my previous letter), the names of the materializing mediums through whose instrumentality he has obtained his knowledge of the great and advanced phenomena of Form Materialization, together with a succinct narrative of some of the manifestations that have occurred in his presence.

THOMAS R. HAZARD.

South Portsmouth, R. I., July 10th, 1880.

BRITTAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

(From Truth, New York City.)

THE PURPOSE OF SCIENCE IS TO CONFIRM THE BIBLE.

To the Editor of Truth:

In your recent editorials referring to Rev. John Hall, D. D., and his church, you naturally enough associate religion and fashion. In the estimation of our pious aristocracy the Doctor's views and ideas derive a fictitious importance for the reasons that his church edifice is on Fifth Avenue, and that he worships God for himself and his congregation in a temple that cost two million dollars! It is a fact that within five miles of that imposing symbol of the popular faith, there are fifty thousand people who are neither half-fed nor clothed; who nightly go to a bed of straw in some place comfortable and desolate as a kennel.

Every Sabbath the prayers of the *élite* of the elect—the bejeweled saints, like Dives, so gorgeously arrayed "in purple and fine linen"—ascend and blend with the elements of common air—the odor of sanctification and the delicate aromas of Lubin's Extracts mingling together. How high the prayers ascend we may or may not conjecture. And then the piping voices of many little children, hungry and half naked, who have no homes, the feeble accents of delicate, sick and destitute women in the next street, and the tremulous words of old men, stricken by many years and the shafts of a cruel fortune—all come up in remembrance before God, while they seem to be neglected and forgotten by this saintly aristocracy of the church.

What intimate and endearing relation Dr. Hall sustains to Jesus and the Poor, we may not know. By what divine authority he was called at \$20,000(?) a year to preach the Gospel of a poor Man "who had not where to lay his head," we have not yet discovered; but he is certainly a very fallible human teacher. Some time ago he delivered a discourse on "Faith and Science." It was elected by Professor Huxley's lectures—which was at least remarkable for bold, dogmatic assumptions, unsupported by any citation of facts or a single logical reason. Dr. Hall assumed that the essential elements of matter were acted upon and the worlds fashioned by the Divine Volition, and furthermore that the *creation of matter, per se*, "is an article of faith." In his blind zeal for a book he transcended the letter of the Mosaic record, which nowhere assumes so much. The Doctor imposes a more onerous tax on our credulity than Moses did; and this appears to be both unnecessary and unwise in the present state of the human mind. To demand faith in an increased number of improbabilities, in this age of rational inquiry and scientific demonstration, will surely prompt many minds to *unload*, and leave the remaining lumber of old theories and superstitions to those who keep the antiquarian museums of a Saurian theology.

In his contest with Huxley and the philosophy of evolution, Dr. Hall distinctly intimated that we are liable to misread the fossiliferous formations as well as the Jewish Scriptures. This is a shrewd suggestion. Such mistakes are quite possible; and it must be acknowledged that the professed scientist is often quite as dogmatic as the average teacher of biblical theology. We need not look for infallibility in either, and it may soon become our appropriate business to put both on their trial by a higher standard. When that time comes we may fearlessly sift their respective pretensions to superior light and supreme authority.

The distinguished expounder of the faith of the Presbyterian Church referred to the fact that St. Augustine, a man of "scientific attainments, suggested the theory that the world was created during periods as distinguished from days"; and from such hypothetical premises he advanced *per saltum* to the following conclusion:

"We find that the Bible has been the leader of scientific thought; that the progress of science has been misunderstood of its statements, and that upon further progress of science its perfect truth has been established."

The imperfection of the Doctor's logic will be readily perceived in the fact that his premises have a strictly personal relation to St. Augustine, while his conclusion is divorced from any such relation, either to the English apostle or any other man, and has no reference or application whatever, save to a book. If Dr. Hall eats muffins for breakfast, he may just as well argue from this fact that the Westminster Catechism has been the leader of thought in the science of agricultural chemistry. It would be far more logical—reasoning from the fact—to infer that St. Patrick was opposed to the Church which makes the serpent an indispensable factor in its whole system of theology. Did not the good saint make war on snakes? Did he not drive them all out of Ireland, and destroy the last one in the Lake of Killarney? And yet who does not know that the integrity of the entire system of popular theology is made to depend on our saving one serpent at least? Without one snake the Doctor's theological superstructure, embracing the primitive innocence, the temptation, the fall, vicarious atonement, and salvation through the merits of some one else, would fall to the ground and leave no sign of life for our contemplation, save the trail of the serpent among the ruins of the system.

It was not so much as a saint as a scientist, that Augustine offered his suggestion. It was because he saw the necessity of accommodating his interpretation of the Scriptures to the existing and prospective discoveries of science. The idea that the Bible has been the leader of scientific thought is an assumption that rests on no possible foundation. It finds no confirmation in the records of astronomy, geology, or other branches of natural science. We put in evidence against the Doctor the history of scientific investigation, the personal experiences of many noble disciples of truth, the ostracisms of the lovers of Nature by the mitred representatives of Faith, and the present infidel tendencies of most of the leading scientists throughout the world. If any further refutation were required, we might offer the case of *Adam versus Huxley*, which clearly enough illustrates the fact that "the defenders of the faith" are not the leaders of science.

Dr. Hall reveals his unreasonable adherence to a narrow creed, at the same time he betrays a very limited knowledge of science in his false definition of the latter. He boldly declares that the proper business of "science is to confirm the word of God!" The man who now teaches such a doctrine is far behind the age in which he lives. For this reason he ought to "step down and out," and leave some one baptized into the living spirit of the times to occupy his place. We undertake to say that science has no such questionable business on hand as is described by this expounder of modern theology. On the contrary, the legitimate office of science is to so formulate the truth, on all subjects, that it may be clearly expressed and systematically taught. We have quite too much reverence for God's word, wherever that may be found, to presume for a moment that it needs any confirmation.

Yours for Truth, S. B. BRITTAN.

W. J. Colville's Meetings.

Mr. Colville delivered his closing lectures in Boston this season on Sunday last, July 12th, before very large audiences. In Berkeley Hall, 4 Berkeley street, the usual service was held at 10:30 A. M. The hall was filled, and the audience was remarkably attentive. Mr. Colville's inaugural discourse was on "The Ministry of Angels." The guides of the speaker refuted the old theological idea that angels were a different order of beings from men, and sided with Swedenborg in his statement that they are advanced human beings who have risen by effort to the celestial heights of purity and wisdom.

With respect to guardian angels, the speaker said that every individual from before the time of birth is placed in the charge of an angel, who, having passed through all the discipline of earthly life, understands how to guide and sympathize with the trials which his charge has to encounter. This angel is a dual soul, two spirits perfected in one, united in the bonds of love. Guardian spirits are often the spirits of persons we have known on earth, but all kinds of controlling intelligences are subject to the angel guardian, without whose consent no other spirit can approach. If at any time we fall, or are obsessed, it is with the permission of the angel, though not necessarily at his command. We are allowed a limited freedom, or we could not develop the noblest attributes of our being.

The lecture was full of important and interesting information and was much appreciated. At its close the ladies of the church, and all the congregation, sang very happy and profitable vespers, arose in eulogistic terms of the camp-meetings about to open, and addressed a few earnest words to the people on the subject of "Natural Religion," urging all to develop their gifts, and taking due care of themselves and striving to make others happy. After "Auld Lang

Syne" had been heartily sung in unison, "Winoona" gave an appropriate poem and dismissed the audience with a benediction. The people present were, however, very slow to leave the place, though the exercises had occupied almost two hours, and it was 1 o'clock before the hall was anything like cleared.

Thus ended a series of Sunday morning services which have been held regularly for ten months. Eight lectures have been given, and the average attendance of the other two months Mrs. Cora L. V. Richmond occupied the rostrum. These meetings have been kept entirely free from debt, and when they re-commenced, on Sunday, Sept. 8th, (W. J. Colville's twenty-third lecture) they will be entirely free to the public and held regularly at 10:30 A. M. and 3 P. M.

During the summer recess the hall will be rendered still more attractive than it already is, as it is to be improved and re-decorated, and the seating capacity considerably enlarged.

Kennedy Hall.

Last Sunday evening's gathering in Kennedy Hall, Warren street, was a very pleasant one for a closing service. The attendance was numerous, the music excellent, and the flowers very bright and tastefully arranged. Mrs. Stickney, of Haverhill, read a beautiful poem entitled "An Ode to Justice," in place of the usual reading. Mr. Colville, under influence of his guides, delivered an impressive invocation, a practical lecture on "Lessons from the Life of Xenophon," and an impromptu poem on "Recognition in the Hereafter."

Dr. Kennedy, who has kindly given this hall free of charge to Mr. Colville for the past year, and a hall, now containing the building, so it is doubtful if the Roxbury friends will again meet in this pleasant place. The Doctor, however, with his wonted liberality, intimates his willingness to provide for their accommodation in the fall in another hall, if the present one is altered. Mr. W. J. Colville, of Cambridgeport, rendered efficient services as organist.

Other Engagements.

W. J. Colville, after lecturing at Shawheen River Grove on Friday, July 10th, at 2:30 P. M., will set sail for New York on Sunday, July 12th, with Mrs. Laura Kendrick and Mrs. M. B. Thayer. On Sunday, July 12th, Mr. Colville and Mrs. Kendrick will be the speakers at Nesbitt Hall, Grove street; they will also remain there and speak during the week.

Mr. G. B. Miller has made arrangements with Mr. Colville, securing his services as lecturer in Everett Hall, 308 Fulton street, Brooklyn, for Sunday, July 25th; afternoon, at 3 o'clock, subject to be chosen by the audience; evening, at 7:45, "The Ministry of Angels." Charles Horton and other musicians and vocalists have agreed to furnish musical services. Brooklyn and New York Spiritualists are requested to bear these meetings in mind. It is now almost a year since this lecturer has been able to speak in this vicinity on a Sunday. No doubt the audiences will be very large, as he has many friends in Brooklyn.

The July Magazines.

THE ATLANTIC MONTHLY for July—Houghton, Mifflin & Co., publishers, Boston—has the conclusion of "The Undiscovered Country," to which story by Howells, now out in book form, from the press of the same firm, we have in our last two issues referred. As notice after notice of this new work by the *Atlantic's* editor comes under our observation in the daily press, we are forced to admit that (unless, as we have hinted previously, these puffings are purely commercial in their character), the ignorance of the average newspaper contributor in this country concerning the subject of Spiritualism is simply unfathomable. Apparently, each new scribe, knowing nothing of what he is talking about, but taking the word of some one who has already written in praise of the book, determines to outdo his predecessor in the really sneaking game of false adulation. Why, we have met with book critics who have not blushed to place Mr. Howells and his (no one's else) "Undiscovered Country" side by side with Hawthorne and his famous "Scarlet Letter." Anon we expect that a dashing scribe, more daring than the rest, will remark upon some yet "undiscovered" but strong likeness between Mr. W. D. Howells and his narration and W. Shakespeare of "Tempest"uous fame. The bigots of America, who largely control the daily press and the periodical literature of our day, have perhaps agreed to consider Mr. Howells their Moses who, to reverse the figure, is to lead the world in general, by this book, out of all danger of the now imminent spiritual enlightenment concerning human immortality, and back into the old-fashioned Orthodox fold of blind faith, from whose limitations truth-seeking people now-a-days have become emancipated to too great an extent to suit the average ecclesiastical "Dry-as-dust." If such is the case we would suggest that the clergy come out openly—join hands with the newspapers in the good work, and specially proclaim from the pulpit the merits of this new novel, from a doctrinal point of view. Among other points worthy of mention in the present number of the *Atlantic* may be cited the following: continuation of "The Stillwater Tragedy" (T. B. Aldrich); "Incidents of the Capture of Richmond" (Gen. G. F. Shepley); "Wintering on Etna" (S. P. Langley); "Confederation in Canada" (F. G. Mather); "Records of William M. Hunt" (H. C. Gould); "The Reminiscences of Washington," etc. Good poetry is furnished by Rosa Terry Cooke, Alice Williams Brotherton and Frances Louisa Rusnell, and the departments are up to their usual high standard.

SCIENCE'S MAGAZINE and ST. NICHOLAS reach us by the courtesy of A. WILLIAMS & Co., 283 Washington street (corner School street, Boston), who have them on sale. The first-named publication (a midsummer number) contains some five illustrated articles of high merit, viz.: "The Younger Painters of America," "To Coney Island," "From Palermo to Syracuse" (by George B. McClellan), "Peter the Great" (being the sixth in the historical series contributed by Eugene Schuyler, on Russia) and "The Dominion of Canada," by Albert J. Leffingwell speaks words for which every lover of the animal creation will thank him, in his earnest condemnation, under the heading "Does Vivisection Pay?" of this barbarous practice. Ernest Ingersoll discourses on Denver ("The metropolis of the Rocky Mountains"); the serials are continued; and poetry by Buel, Low, Gusse and Caroline A. Mason, joins with good departments to complete the issue.

ST. NICHOLAS has for its frontispiece a sketch filled to the brim with the expression of the wild daring which it seeks to commemorate; it bears the title, "Elizabeth Zane Saves the Fort," and to be appreciated only needs to be seen; "A Lucky Stroke" (John Lewee); "Pedro" (a touching story of dog-life); "The Canadian Patriots of 1775" (Geo. J. Varney); "One Tree Island" (F. R. Stockton); "Paper Balloons" (and how to make them) (Daniel C. Beard), and other short sketches, are matched with the continued narratives of "Jack and Gill" (Louisa M. Alcott), and Noah Brooks's "Fairport Nine," to make up a choice collection of mental delicacies for the youthful palate, in the arranging for the satisfaction of which the youngest order of readers is not forgotten.

WIDE AWAKE—D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston—has for a frontispiece "All the Way to Canada," illustrating a phase of pioneer experience in the early history of New England; and the story which accompanies it, "Sally's Seven-League Shoes" (by Mrs. Lizzie W. Champney), is full of interest and pathos—the sketches accompanying it being appropriate in the fullest degree; Mrs. Mary Wager-Eisher has a highly readable article (illustrated) on "The Philadelphia Newsboys and their Annual Fourth of July Dinner"; "John Lafarge" is the subject of the present (No. VII) installment of "Our American Artists"; "Two Young Homesteaders" and "Five Little Peppers" are continued with marked interest; "Concord Picnic Days" has portraits of A. Bronson Alcott and Miss Louisa May Alcott, to add to its attractiveness; and puzzles, poems, etc., etc., make a fine display for the midsummer hours.

GOOD COMPANY—published by a firm of the same name in Springfield, Mass.—has in No. 10 a worthy continuation of its regular claim on the popular attention. The initial article of the issue is "The Story of a Silk Dress," and it is one full of the aroma of actual life, both as to characters portrayed and incidents recorded; "Certain Men of Mark" (by Geo. M. Towle) treats this month of "Three Emperors," the Czar Alexander, William of Germany, and Francis Joseph of Austria; "Penance Extraordinary" and "Interpositions of Providence" may readily be placed in the catalogue of good stories; Mrs. L. W. Champney tries to *tinge* a little at the modern custom of thought versus faith, in the "fish story" entitled "The Universal Creed," but makes out nothing more than a really funny sketch, which any one so minded could duplicate with far greater power and execution at the expense of the Church system, toward whose sustenance this writer attacks, even while yet in the paroxysm of her laughter. Thomas S. Collier has an excellent poem, and Dora Deed Goodale and Walter Learned are also contributors to the poetic fund. Other articles, sketches,

the departments, etc., enter into the present table of contents.

RECEIVED: THE HERALD OF HEALTH—M. L. Holbrook, M. D., publisher, 13 and 15 Lalignt street, New York.

VICK'S ILLUSTRATED MONTHLY MAGAZINE for July—James Vick (seedsman and florist), publisher, Rochester, N. Y.

THE MANUFACTURER AND BUILDER, 37 Park Row, New York City, H. N. Black, publisher.

OUR NEW YORK CITY LETTER.

BY OCCASIONAL.

Mrs. Emma Hardinge Britten is running regular meetings in Republican Hall, corner 38th avenue and 33d street, since Mrs. Brigham's season closed. These meetings will continue through July and August. This forenoon an attentive and appreciative audience listened to her discourse on "The Gods of Men and the God of the Spirits." Her subject this evening is as follows: "Five Chapters of the New Bible."

To those of your readers who, with the writer, have not heard "our Emma" for a long time, possibly years, let me assure them that there is no diminution of the old-time power and potency of her rich and eloquent speaking. Perhaps with added years there may be at times less apparent evidence of those entrancing and inspirational flights which were wont to thrill us, and more of her normal self than formerly, but whether so or not, she is one of the very foremost, ablest, and, if the case will admit of it, masterly speakers that grace the spiritual platform; and, all things considered, no other platform can equal that of the Spiritualists in this or any other country.

Charles H. Foster announces his last grand test séance this (Sunday) evening. He has met with his customary marvelous success during his prolonged stay in this city.

Mr. A. Phillips, an independent slate-writing medium, holds séances day and evening at 133 West 36th street 22d.

Dr. J. V. Mansfield is at Saratoga. Mr. and Mrs. Thomas Gales Foster, whom I had the pleasure of meeting about two weeks ago, after years of separation, are also at the city. Dr. S. B. Brittan is at present residing at Beville, N. H., and, in fact, all who can, seek comfort away from this city by the sea. Col. S. F. Tappan, direct from California, looking well and happy, was here a few days last week on his way to his Eastern home. New York, July 11th, 1880.

ENGLAND.

Passing Events.

[Banner of Light London Special Correspondence.]

The Rev. Stainton-Moses lectured at Steinway Hall on Sunday evening to a good audience; his subject was "The Mediums and the Law," a lecture previously given before the National Association of Spiritualists. Although in a very weak state of health, the speaker discoursed with great power and was listened to with very great attention. He dealt mainly with the facts of the case, and showed how the law was made to apply to mediums. Mr. Stainton-Moses is the chairman of the committee chosen to frame a Memorial addressed to Parliament in relation to this matter. I am happy to say that something will shortly be done to raise the honest medium from the position of a vagrant and a criminal to that of a man and a teacher. God speed the day.

Mr. and Mrs. Richmond have arrived safely on English shores. They were very pleasantly received in Liverpool, and then came on to London. A reception in honor of the arrival of the visitors is announced for Thursday, July 2d. It will doubtless be a happy affair.

Steinway Hall lectures will close during August and September, and reopen the first Sunday in October for the winter. These lectures have been uniformly successful, and have been the means of making a large number of converts to the truths of spiritual intercourse.

A grand testimonial is to be accorded to Mr. and Mrs. Fletcher, July 27th, the day before they sail for New York.

Mr. Chas. E. Matthews will be released from prison July 3d, and a public reception will be accorded to him July 6th. It is said he is highly respected by those who know him, and he has certainly borne a very severe punishment, which demonstrates how strong the spirit of bigotry is even now.

The Order of the White Cross holds its last meeting of the season July 2d. These meetings, which have been of a most interesting character, will be resumed some time in October.

Mr. Jas. Husk is obtaining most extraordinary manifestations at séances held at Mrs. Woodford's.

I shall soon hope to see all my many friends "at home," and speak with them face to face. June 28th. J. WILLIAM FLETCHER.

All your own fault if you remain sick or out of health, when you can get Hop Bitters.

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