

CHARGE OF THE ICONOCLAST.

An Allegory.

BY THEODORE F. PRICE.

His charger was white as the wild Albatross,
And feet as the meteor darting across,
Caparisoned for the fierce fray,
While he shines like the stars in the belt of Orion;

For, the Legions of Light are abroad in that land
Where smites unrelenting the merciless hand,
And the people give heed to their preaching;

THE RELIGION OF EVOLUTION.

Here in a neat and attractive dress is a volume of Essays on the relation of Science to Religion, world-making, God, man, devil, conscience, law, prayer, Bible, atonements, christianity, and of course immortality (for the two are one); twelve papers in all, able, and yet not exhaustive in their treatment of what we may well call, the important subjects of which they treat;

Mr. Savage and the best of us as yet an unexplored kingdom of the Universe of life.
The reader will be amused at his attack upon the "fall of man" theory of the Church (in which we heartily agree), and edited by his picture of the gradual development of morals and understanding of being.

His paper on "Prayer" is good so far as the demolition of the Orthodox notions of faveitism in God is concerned, and is passably good, in his recognition of God (spiritual being), as a factor and man (spiritual being also), as another factor in the production of conditions, not otherwise attainable, yet he is not more logical, or "scientific" than the average "Orthodox" (who is his present ideal of devil), in his argument.

Let the author look as carefully at the partial record of the birth of Christianity given in "Acts," as he evidently has at the records of Evolution, and he will see that the immortal being of man, is the emphatic word of its establishment; it is this constituent—the Church of Jerusalem, and 'tis not until a long while after the "Pentecost," in a city far from the Judean Capital, that the heathen named these immortalers "Christians;" and the reason for the new naming was not so much that one Jesus was supposed to be "the Christ," as that they believed in the Christian idea of immortality, that made a spiritual anointing possible.

Francis Gerry Fairfield who sometime since made a tilt at Spiritualism, in a book which proved nothing but the ignorance of its author, writes up the "Scientific" department of the Phenological Journal.

ALL ABOUT DEATH.

There is nothing more certain to my mind—there is no fact more clear to my consciousness, than the fact or truth that spirits who once dwelt on earth now manifest to mortals.

of this effort. Gerry has discovered it recently. It is plain he says that: "Death by freezing consists simply in a congelation of the crystalline elements of the tissues, and is thus to be distinguished from colloid or albuminous death, in which the colloid elements become pectous or rigid." We are glad Gerry told us that "pectous" means "rigid," for now the subject is clear. There are two kinds of death, "albuminous," and "crystalloid."

CALIFORNIA.

If California is not the land flowing with milk and honey, it is a land of gold and silver, grains and fruits, and a public spirit that quite overshadows the Eastern states. Since my residence on the Pacific Coast I have taken more interest in politics than religion, till within a few years. But since I critically investigated the merits of Spiritualism, I have found a new field of thought, and a satisfaction when contemplating the future that I never before conceived of; and will you allow me to thank you personally, for the new thoughts and noble teachings that you have given to me and the world through the RELIGIO-PHILOSOPHICAL JOURNAL.

Now that Spiritualism is becoming quite popular, and remunerative in some directions, a class of unprincipled persons have fastened on it, professing to be what they are not. Though you have exposed a number of imposters in the states, there are several to be exposed on this coast. No true medium is opposed to crucial tests, nor is any genuine physical medium opposed to having their hands tied with fine cotton thread, and their bodies tied with the same fine thread to the chairs they occupy. Ropetizing is no test, and bad ventriloquism has little to do with spirit voices.

Dean Clark is on this coast lecturing; also Mrs. Chamberlain, Mr. York, Dr. Peebles (an able speaker) and one or two others.

THE ELEMENTARIES.

Though not qualified to write with very great clearness upon this subject, I am fully convinced that there is a subordinate class of beings or spirits that infest individuals and force themselves into inharmonious spiritual seances.

OUR FUTURE.

There is nothing more certain to my mind—there is no fact more clear to my consciousness, than the fact or truth that spirits who once dwelt on earth now manifest to mortals.

And damn his treacherous flatteries without winking;
Tall men, sun crowned, who live above the fog
In public duty and in private thinking;
For, while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps."
GORHAM.

SAN FRANCISCO, CAL.

A. A. WHEELOCK'S LECTURE.

San Francisco, Cal.
A small company, principally Spiritualists, assembled at Leonard's-hall last evening, for the purpose of witnessing the wonderful feat of one person talking through the organism of another person. Most of them were thoroughly satisfied that the programme was faithfully carried out to the letter, although they did not see it done.

Before placing himself in a trance condition, the speaker read a passage of Scripture from Paul, including the text that "Spiritual things must be discerned spiritually." After a brief remark upon the text, in which Mr. Wheelock took the position that much of the Bible cannot be understood by logic, but must be studied spiritually, he took his seat and became entranced, while the audience sang "Nearer My God to Thee."

He arose from the chair when the trance was complete, with a snuffing, and a jerking motion, like one slightly afflicted with St. Vitus' dance, and entered into a fervent, devout and most beautiful prayer, of fifteen minutes. That was followed by a very able, eloquent and logical discourse for about an hour. The discourse was entirely consistent throughout, with the only exception that the speaker professed to be one person and was seen to be another. It was, however, thoroughly Unitarian and no allusion was made, either in the discourse or in the prayer, to the Christ. The discourse was too metaphysical, probably for many of the audience to understand perfectly, but it was in plain and pure, and faultless language. Nevertheless, it required a disciplined mind to grasp and retain the train of logic.

Modern Spiritualism, with its insanity of vicious spirit promptings, its bedlam of thumping, its blasphemy and sacrilege, were as firmly and as thoroughly rebuked as the eminent Unitarian would have rebuked it when he spoke from his pulpit or when he lay upon his death bed shouting praises to God. All bigotry, in every form, was rebuked and strongly condemned. A heaven to reward and a hell to punish were spoken of.

The Bible was pointed out as the Book which contains, through divine revelations, the correct doctrine and the correct religion. Many portions, however, (and in this good Biblical scholars of the present day agree) must not be interpreted literally by logic. For instance, when "the Lord spake unto Moses," should be read, Moses spoke unto the Lord.

The theory of evolution was sustained entire; when the speaker said, "this human organization was not perfected in a day, by mixing some clay and water, and drying it into a man, but it is the result of almost innumerable years of taking on and throwing off by the forces of nature."

The Rev. Thomas Starr King, of Boston and San Francisco; the Rev. Thomas Starr King, of Mr. Wheelock; the Rev. Henry Ward Beecher, of Brooklyn; and Rev. Charles Haddon Spurgeon, of London; and Rev. Edwin Hubbell Chapin, of New York; might possibly get together and compare opinions without finding a wide difference.

But after Mr. Wheelock came out of his trance condition, and dismissed his audience with the benediction of the loving spirits of friends, instead of the benediction invoking the blessings of God, he went back sadly on his beautiful-discourse from the Rev. Thomas Starr King.

The question naturally arises, was Mr. Wheelock able, unaided by a spirit foreign to his body, to produce the discourse heard from him. The Spiritualists say he is not. The writer believes he is. But each one must judge for himself as to whether he was or not aided. He is a sharp, thinking, capable man, well read, well disciplined in mind, and skilled in the use of language as a writer and speaker. He was for a time a journalist in California, where he probably heard much about the Rev. Thomas Starr King, his professed present prompter and manager.—Binghamton Daily Republican.

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