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Truth Seeks no Mask, Tows at no Helm

Grace nor Applause: She only Asks a Hearing.

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THE INFLUENCE OF RELIGIOUS ENTHUSIASM OVER MORALS.

A Lecture Before the Chicago Philosophical Society, by Prof. V. B. Denlow, L. L. D.

CONCLUSION.

I now proceed to state the reasons why religion however open to criticism its moral influence may be in some points, is still and must continue to be the main moral force in the world, the function of science and philosophy continuing to be that of critics and fault-finders, necessary of course as critics, but not practically efficient as moral workers, while religion the cowed monk, the headed priest, the mitred bishop, the fat, sleek, chess-playing curate, the shoulder-hitting Spurgeon and Moody, with their praying bands, and above all the superstitious and bigoted but faithful praying women, will of necessity, do the great part of the world's moral work, i. e., of the work of holding the world's conscience up to certain standards of right, and holding its conduct to its conscience. Such a result might be assumed from the fact that philosophy, in its all-comprehending generalities, can only come to the conclusion that whatever is, is right, and science utterly refuses to discuss or frame moral standards and so ignores the questions of right and wrong altogether; in this dilemma comes religion, with the fine egotistical frenzy that whatever is, is wrong, that depravity pervades alike the pictures of Raphael, the form of woman, and the corollas of the lily, and that it is its mission to set all this right.

Religion is a necessary force in civilization, but it never includes all truth nor all duty. It needs the antagonism of a vigorous scientific and philosophic infidelity, not only to prevent it from running civilization down into ecclesiastical bondage and barbarism, as illustrated by the great religious crimes, wars, and persecutions, of which I have said little to-night, because they have all made their deep impressions on your minds already, but religion needs to be antagonized by powerful philosophic infidelity in order to express, by the joint operation of the two opposing forces, the whole truth and the whole duty of man.

Let us first consider the necessity of religion as a social force, and then the like necessity of irreligion, with the advantages and disadvantages, the rewards and penalties of each.

Religion is necessary as the cohesive, binding force in society—irreligion as the emancipating, disintegrating force. The whole truth, including both, is symbolized by the granite rock which underlies all other strata, and from which all others are formed, by the action of the elements. Granite has two ingredients, the feldspar or adhesive element, which decomposing forms the states, shells, and clay—one-half the basis of every fertile soil; the quartz or disintegrating element, which, decomposing is formed into sand-stones and finally into sand, the other half of the basis of all fertile soils. Clay symbolizes adhesion, religion; the shifting sands symbolize liberty, free-thought, infidelity. Either an excess of the adhesiveness or an excess of liberty produces barrenness in the physical soil, as in the moral, while both in due combination result at once in the fertility of the valley that blooms with fragrance, and in the grandeur of and durability of the icy peaks that lift up their heads among the stars, and control the courses of the winds and rains in a manner as essential to the fertility though it seems so desolate, as the sod of the valley itself. Religion, I say, as the adhesive power, the only one capable of insuring unity among men in the promotion of moral and spiritual ideas which are the first steps toward intellectual and philosophical ideas.

To this end religion unites minds into sects, between whose members unity is produced, while reason or philosophy never produces anything but discord. Religion says to the crowd, "Hear ye the Lord!" Philosophy says, "Hear me." In the latter stages of development, for a man to profess to teach another in the name of God excites the feeling that it is impudent. But in the infancy of the human mind, a man feels that any attempt by another to teach him any thing of his own superior wisdom, is impudent, while the pretense that it is in the name of God allays his vanity, subdues his pugnacity, and makes him ready to listen. Religion supplies motives, to wit, the desire to feel assured and at rest concerning things we don't understand, concerning the mysterious forces of the universe, to appease the gods, to win their favor, to secure rewards, and avert punishments, which sway every mind except the philosophical. Its means also tend toward unity. It avoids inquiry and disputation, and all wrangling such as divides philosophical clubs. All its congregations meet together at the sound of the same bell, kneel together, view together the same ceremonies, blend their voices together in the same harmonies of song and praise, unite their hearts and life in the same positions, thus without expressed dissent, but in that same respectful assent, to the same doctrine, and thus unity is promoted by the sound of the same bell, as in an army, according to the same drill as in the school-room. August Comte has effected this same unity, and has effected it by philosophy, as a means to secure social unity

was illogical, for in philosophy, not unity but diversity is wanted. When unity walks in, philosophy must walk out. The more logically the church is based on supernatural assumptions alone, like the Catholic, the greater its capacity for accomplishing numerical unity, i. e., of uniting vast masses into one sect, and thus the greater the force and power it can give to what may happen to be its ideas. Catholicism believes in an inspired Church, one of whose works is an inspired book. Protestantism, less logically, holds that an invisible and uninspired church produced a visible and inspired book. Catholicism says of the scriptures, "We wrote them." Protestantism says, "They wrote us." Protestantism says, "Hear what the men of old said when men were inspired." Catholicism says, "Except the church of to-day be also inspired, it cannot comprehend what these men of old taught. If it is inspired, they hear directly what the church says." Being thus completely furnished in its religious assumptions, its aggregation of numerical force, and its power to promote a moral idea is proportionately great. Its kingdom numbers 149,000,000 of subjects, while the divided forces of Protestantism are only 120,000,000. At times it has placed its foot upon the neck of kings, but it was a golden day for Rome when it said to Henry the Eighth, "Your marriage is indissoluble—Keep your wife. You are a king, but marriage must bind you as it does a peasant."

It lacks alike the ecclesiastical power to depose a preacher that is eloquent, or to censure a member that is rich. Of course the liberty to serve God, according to the dictates of our own conscience uncurbed by the moral power of any organization, carries with it inseparably the liberty to serve ourselves according to the dictates of our own lusts, and to stand by each other with our church organizations in this service. And this in turn resolves a church into an ecclesiastical pleasure club for sustaining oratory, and which feels no particular solicitude about saving anything from hell unless it may be the pew rents and the minister's salary. The reformers could not set the congregations free from pope and bishop in faith without also freeing them in morals. Free thought if it is to have a moral code must base it on expediency and sense of interest alone. It is the consciousness of this fact that now constitutes the chief trenchment of Protestantism against an utter abandonment of all authority.

Shall I attempt to sketch the advantages of that religious organization whose bright side is the unification of thought, whose dark side is sectarianism? It was to print the bible that Faust invented types. It was to serve or overthrow religion that sciences and philosophy have been studied. They have not had the effect desired, but all their beneficence has resulted from the delusion that they would have that effect, just as the alchemist search for the philosopher's stone introduced chemistry, and the astrologer's search for the hidden clues of human destiny revealed the undreamed-of glories of astronomy. To extend.

THE LUSTROUS TRIUMPHS OF THE CROSS Columbus was commissioned. Oxford, Cambridge, Dartmouth, Harvard and Yale were founded, and that collegiate system which everywhere precedes the common-school system of education was introduced. Motives have little to do with results. As a means of converting Indians Dartmouth failed. As a means of educating Webster it succeeded. The church has always abounded sufficiently in the good and humane works of every kind, so that the class of men who want to brace their reputations morally always join it in preference to a philosophical society. Hypocrisy is the homage which vice pays to virtue. If there were no sound, healthy, valuable fish swimming under the surface of the great religious deep there would be no gulls hovering over its waters seeking and illustrating corruption.

Not that I would concede that civilization is in any more distinctive sense religious than it is intellectually religious. Whence comes monogamy and with it the glory of the pure and holy union of one man to one woman? Not from polygamous Jews, but from Greece, Rome, and Germany; from the Aryan, not the Semitic races. Whence come our Art, in all its varieties of poetry, painting, sculpture, music, gymnastics, dancing, literature, history, architecture and the like? Not from sombre and mercenary Jews, but from Fagan Greece, Rome and the Gothic races. Whence comes the masculine theories of virtue which, fortunately, reassert themselves through the power of skepticism, and make it consist in courage, fidelity to the truth, industry, ambition, prowess, health, physical nobility, blood, pedigree, race, culture, gentility, and the other Roman virtues, thus practically repudiating the Christian or feminine virtues of humility, patience in suffering, self-denial and self-sacrifice, poverty, chastity, which in Christian churches are taught by men but hardly believed or practiced except by women? Nor ought they to be. If the vigorous skeptical common sense of the male sex and their endowment of intellect, positive force, industry, and will by their Creator were not sufficient to make them ignore in practice the feminine theory of virtue which was expounded by Jesus, and to substitute therefor the Roman standard of virtue in which ambition is the pivot of industry, industry would cease and civilization would drift backward into barbarism.

It is the exaltation of the feminine virtues above the masculine, those that fit for suffering above those that fit for conquest, that has always made Christianity seem natural, healthy, and easy for women; awkward, hypocritical and half hearted in men. Very few men ever become religious except through female influence. It is not the man that preaches the gospel, but it is his mother, wife, or sister, who has retained his intellect by some fee of affection, to act as her attorney. These feminine virtues are very useful to soften the asperities of the world after the masculine virtues have conquered it. As they are the cause of women's subjugation by man, so if man should practice them they would cause his subjugation by nature, i. e. his decline from wealth, power, and civilization into poverty, weakness and barbarism.

And now let us turn to irreligion, or the emancipating force as a social power. The world's rulers, thinkers, and revolutionists; its Platos, Copernicuses, Napoleons, Bismarks, Garibaldis; its Shakespeares, Basklins, Humboldts, Goethes, Voltaires; its philosophers, historians, poets, inventors, explorers, and originators, are essentially all irreligious. Irreligion brings out the individual in his emancipated manhood and bids him make the most of himself, for no vicarious mantle of any merit will ever reward his indolence or give him glory in exchange for his mere wishes. In Protestantism it makes him his own pope, in Parkerism his own priest; and finally, in the atheism of pure philosophy and the scientific materialism of Darwin it makes him his own God. There is none higher. One of the most noted philosophers now living, and the ablest one of the economic school that America has ever produced, once said to me, and not I think, at all in a manner that forbids its repetition, it being simply the blunt expression of his inmost faith. "These preachers," said he, "go into the pulpit and try to persuade the people that salvation is in Jesus Christ. But I tell you salvation is in ME and in my books." He meant that morality grew, as man grew in wealth, and that the science of wealth was the key to morals. All philosophic minds of intense originality and individualism approximate to this feeling; if they do not express it.

The advantages of the irreligious position are the independence, integrity, and often dignity which it imparts to one's thoughts, investigations and statements of truth. It renders a man fitter for scientific analysis, for discovery in the domain of physics, for historical narration, and often for representing and wielding government over men. The religious statesman, the religious general, the religious philosopher, and the religious physician are all contradictions, and are very likely to be frauds. The state is never so bloody or so unjust as when it attempts to promote the gospel. Sectarianism is the very worst qualification a man can have for dealing with questions of the weal or woe of nations. Had Nero not been a sectarian bigot of the heathen pattern, had he been as free from religion as Augustus Cæsar, he would not have persecuted the Christians. Had the lion-hearted Richard been as free from religion as Lord Palmerston or Disraeli, instead of dying by the sands of Palestine with English blood, in the wars to recognize the holy sepulchre, he might have imported Arabian scholars to teach the arts of the Saracens to his subjects. Had Queen Mary been as free from religion as Voltaire she would have been as free from the blood of the innocent. Had Cromwell and William of Orange held creeds in statesman-like contempt, they would not have cursed both England and Ireland with centuries of mutual hate. Some one has said: "When men are on the throne, women govern." Certain it is that when saints are on the throne, the devil reigns. Righteousness is best defended when men of no religion wield the state, and religion itself flourishes best when it cannot budge a bayonet or a constable. History is told with least bias, the law is framed and administered with most integrity, and science discloses its facts most instructively to those on whom creeds rest lightly. This gain to the world is often purchased at the cost of painful isolation to the individual. The man who thinks is more solitary than the hermit on Mount Athos cliffs. To the extent that he is original, he is alone. In the degree that he is loving this solitude is exile. Byron has said of mere social isolation, which is not to be compared with the religious.

To sit on rocks, to muse o'er flood and fell,
To slowly trace the forest's shady scene,
Where things that own not man's dominion dwell,
And human foot hath ne'er or rarely been;

To climb the trackless mountain all unseen,
With the wild flock that never needs a fold,
Alone o'er steeps and foaming falls to lean,
This is not solitude; 'tis but to hold
Converse with nature's charm, and view
Her shores unrolled.

But 'mid the crowd, the hum, the
shock of men,
To see, to hear, to feel, and to possess;
And roam along the world's tired denizen,
With none to bless us, none whom we can
bless;

None that with kindred consciousness en-
dued,

If we were not, would seem to smile the
Of all that followed, flattered, sought and
sued.

This is to be alone; this, this is solitude.

To differ from prevailing sects and schools whether of the religious or the irreligious in one's views of life, duty and destiny adds to the gloom of solitude the vulgar insults of suspicion. It is to live under another God, in another life.

Perhaps some souls are driven by this isolation into moral recklessness. Usually, however, few men reach this religious solution until the very studies which brought them hither have, by their drain on nervous power, subdued the passions which might make their isolation dangerous. But to the more richly endowed this solitude is peopled with a nobler race than society. To this class belong that chosen few, who came forth upon society like Mohammed from his cave, like Swedenborg from his dreams, like Moses from the mountain of the law, or Buddha from his slavery or Jesus from his temptation, armed with a Koran, a vision, a decalogue, a gospel or an emancipation that shall be indelible to all the past, only that it may bequeath a nobler orthodoxy to all the future. Such willingly receive their temporary crucifixion by the vulgar that they may win a truer homage and a wider fame than could have been theirs by chinning in weakly and pleasurably with the religious fashion of the hour. There is a one-sided class of, as I think, unphilosophical philosophers, who are determined to account for the world on a simple plan by throwing away or denying the facts which make it complex; they insist upon running it by some one force instead of through the antagonism of opposing forces, and especially in the world of ideas they would insist that no one truth, which is but a name for some force in nature or in thought, should clash with any other truth, but that all facts shall be but to harmonize with some one theory, instead of being left as they are in nature to sustain conflicting theories. Such men ask how can it be that a religion, if begun or sustained in part upon myths and fictions, can end in utility and truth? Well, science began in the fictions of incantations, fortune-telling, alchemy, sorcery, magic, witchcraft, astrology. Its origin is as full of myths, and its history as full of romance, lies, and impositions on the human mind as is the history of religion. The faculty of deceiving and being deceived is not arrested by turning one's attention to science. Does not Herodotus tell of a race, I think the Hydrophoragi, who do carry their heads under their arms? That is part of the early science, ethnology. And did not a reverend scientist of early New England write that the Connecticut river at a certain point flows through banks so narrow that its waters by pressure became indurated, and as solid as iron, so that the point of the sharpest knife could not be thrust into them? That was part of the science of the day. In cosmogony science is now riding two horses in opposite directions, one that the earth has been constantly cooling since it became a planet, the other that most of its early cosmical changes were produced by ice.

WE CANNOT MEASURE ALL TRUTH by one standard. We discover the truths of anatomy by the dissecting knife. But if we search with that implement to find the source of life, or the cause of beauty, we convert both life and beauty into a hideous mass of disgusting entrails. We cannot detect all truth by one test or measure it all by one standard. Scientific truth is proved by experiment. Mathematic truth requires demonstration. Poetic truth is too subtle for either. Its only test is, does it so shadow forth those things that universally please, and conceal that which in nature mars our pleasure, as to render one pleasure, refined from the dross of the actual, any complete in the charms of the ideal. The truth of the Greek Slave or of Powers' Eve as a work of art, lay not in the question did she ever actually exist, but in the question is it a perfect grouping of the elements that please. Does it delight the cultivated taste? If so it is true to nature and to art. Religious truths may be drawn alike from historic truths or from historic fictions. Their test is do they exalt the religious passion, the passion to live a pure and holy life, a life very near to the divine and ideal; to the suppression of the other passions of ambition, avarice, self-indulgence, sensualism and the like. Whether Jesus was crucified is not so important as the broader fact it shadows forth, viz., that all men who seek to change man's standard of right and wrong will be crucified itself against every moral revolutionist; if it did not do so moral law could have permanency. And it does not follow that because one man who was crucified was a Christ that therefore the balance were not criminals.

Whether Moses found the decalogue engraved on tablets of stone is less important than the fact that he succeeded in engraving it on those tablets of the human heart which in their eternal succession are more durable than stone. Whether Jesus was of immaculate conception or whether he rose from the dead is less important than the fact that he is the most influential mind that ever walked the earth by virtue of his moral development. Next to him probably ranks Buddha, the Hindoo prince who, at the sight of a slave beaten by the lash descended voluntarily from the palace to the

hovel, and became and continued for years a slave, in order that, having been made perfect through suffering, he might, not by war but by love, gently lead the masters out of despotism into the bondsmen into liberty. Resembling Jesus more nearly than any other in the benevolence of his life, he resembles him also in the extent and nature of his influence. And next to these might rank Confucius, Moses, Mohammed.

I have thus tried to show forth a few faint outlines of this difficult, wonderful picture which the history presents to us of the moral influences of religion. The libraries of the world are filled with volumes upon it. I have not even hoped to do justice to it in an hour.

In conclusion let me say that the great intellectual forces which antagonize religion, viz., science and philosophy, are like the day. They open up to us the world in which we dwell, its infinite capacities, its minute beauties, its myriad wonders, its grand anthem of causation. As we admire it all, we shudder at the thought that night, the mantle of all this beauty, the cover of crime, the terror of simple minds, will in a few hours spread its dark pall over all and lock the world in its death-like embrace. We start back from that darkness and blackness of terror—the night! And religion is that night! In it, the soul rests the sweeter for not knowing aught but that it feels the sense of rest. It says to man—work not but trust! It locks the mind fast in its peace, while now and then a horrible crime stalks forth under its shadow and win the execrations of the ages. But while the mind thus rests, high over all breaks forth the glory of the heavens—star upon star, world upon world, which the day had hidden, pierces the great depth of God until the soul exclaims, Why did I think the day revealed knowledge? It wholly hid a thousand worlds to reveal imperfectly but one. But night mantling one world to reveal millions is the great revealer!

Happiest and sanest is he to whom the day discloses its near work and useful knowledge and the night its rest and gleams of other worlds, to whom observation, reason, and experiment unfold their daily lessons of utility and with regular alternation. Religion lifts up its sombre, gloomy wings, dripping with darkness from every plume, like the night, that through them may glint and glisten the stars of a loftier though trembling, wavering, twinkling hope. If

THE WORLDS IT REVEALS.

should be rolled away, as a scroll, and death, as an eternal sleep, should prove that these glistening hopes were delusive; that in grasping for the dazzling prize of immortality our ambition had over-leaped the bounds which guide the universe, if there be any sentient minds anywhere, who will see these hopes go out, these stars extinguished, they will weep for pity, that fate was not more just to those who dreamed so nobly. But if aught of these sublime and heavenly visions, which through all ages have accompanied the earth in its darkest hours with unnumbered and celestial glories, is to be realized; if indeed, the enfranchised soul Eternal, boundless, undecayed,

A thought unseen, but seeing all;
All, all in earth and skies displayed,
Shall it survey, shall it recall,
Before creation peopled earth
Its eyes shall roam through chaos back,
And where the furthest heaven had birth
The spirit trace its rising track,
And where the future mansions makes
Its glance dilate o'er all to be,
While sun is quenched and system breaks
Fixed in its own eternity;
Above, as love, hate, hope, or fear,
It lives all passionless and pure;
Its age shall fleet like earthly year,
Its years as moments shall endure.
Away, away, without a wing,
O'er all, through all its thoughts shall fly
A nameless and eternal thing,
Forgetting what it was to die;
If this or aught like this vision be converted
into our after death experience, as we look
back on the speculations and philosophies
which came to dull our sense of these
bright religious dreams, we shall say, why,
indeed, did we suppose it was the day that
lighted up the world? It was night, deep,
illuminable, mysterious night—aye, dark-
ness and mystery, these were the great re-
vealers.

SHAKESPEARE, the tragical Titan, who storms the heavens, and threatens to tear the world off its hinges, who, more fruitful than Eschelus, makes our hair stand on end and congals our blood with horror, possesses at the same time the insinuating loveliness of the south-east poetry; he played with love like a child, and his songs are breathed out like melting sighs. He unites in his existence the utmost elevation and the utmost depth; the most foreign, and even, apparently, the most irreconcilable properties in him subsist together. The world of spirits and of nature have laid their treasures at his feet; in strength a demi-god, in profundity of view a prophet, in all-seeing wisdom a protecting spirit of a higher order, he lowers himself to mortals as if unconscious of his superiority, and is as open and unassuming as a child.—Schlegel.

The reason that can be reasoned on is not the Eternal Reason; the god that can be named is not the Eternal God.—From Ancient Scriptures.

IS THERE A CONFLICT BETWEEN DARWINISM AND SPIRITUALISM?

BY WILLIAM KEMMETT COLEMAN.

We next have a quotation from Milne-Edwards (another rather antiquated authority, though still living, I believe), who, being a bitter opponent of evolution, says he is far from thinking that man's embryo exhibits the species of inferior animal forms.

The last quotation given by Peebles is from Dr. Clark, who says the human fetus never precisely resembles any lower animal form. As man in embryo is never precisely a fish or reptile, so, of course, he never precisely resembles those animals; but the fact is indisputable, that his embryo strongly resembles those and the other vertebrate types in regular order, one after the other, precisely as they were successively evolved in time.

In this connection, the following question of Prof. Fiske, quoted in the earlier portion of Part II., is applicable and apposite:—"Why does a mammal always begin to develop as if it were going to become a fish, and then, changing its tactics, proceed as if it were going to become a reptile or bird, and only after great delay and circumlocution take the direct road towards mammality?"

Not only do the mammalia, in their embryonic development, partake of the characteristic of the successive lower forms of their type of organism, but the principle holds good with every species and type of animal existence, radiate, articulate, and mollusk; so we are informed by Prof. Agassiz, probably the ablest of anti-Darwinians, hence not likely to advance anything questionable that would militate against his own anti-evolutionary views.

Peebles affirms that the voice of German physicists [etc] is decidedly against the above facts; but, out of six quotations given to prove them untrue, two only are from German authors: Zimmerman, who says nothing on the subject, who died over 60 years ago, and who was no physicist but a naturalist; and Mueller, who is neither physicist nor naturalist, he having to quote from Baer (an evolutionist) to prove that man's embryo fails to resemble articulates, etc.

In contrast to the above "shilly-shally statements and slipshod logic" of these scilicet anti-Darwinian superficialists, compare the following rational, impartial, unbiased utterances of the most eminent naturalists and biologists.

Dr. H. Maudsley, in his standard work, "The Physiology and Pathology of Mind," on page 56, remarks, that "at the earliest stages of its development no human power can distinguish the human ovum from that of a quadruped."

"Man is developed," says Darwin, "from an ovule, about the 125th of an inch in diameter, which differs in no respect from the ovules of other animals. The embryo itself at a very early period can hardly be distinguished from that of other members of the vertebrate kingdom."

"It is," says Huxley, "quite in the later stages of development that the young human being presents marked differences from the young ape, while the latter departs as much from the dog in its developments, as the man does. Startling as this last assertion may appear to be, it is demonstrably true."

"The germ-cell of a man is indistinguishable from the germ-cell of a dog, a chicken, or a tortoise. Four weeks after conception, the embryos of the man and the dog can hardly be distinguished from each other, but have become perceptibly different from the corresponding embryos of the chicken and tortoise. At eight weeks a few points of difference between the dog and the man become perceptible; the tail is shorter in the human embryo."

"It would be superfluous on my part," says Darwin, "to give a number of borrowed details, showing that the embryo of man closely resembles that of other mammals. It may, however, be added, that the human embryo likewise resembles certain low forms when adult in various points of structure."

The ancient Spiritualists had brotherhoods for the development of the spiritual faculties, and degrees of initiation, the last of which was indicated by anointing, or what may be called the "Christ" degree, which signifies anointed. This degree which was being "born of the spirit" endowed its possessors with innate wisdom and purity, as the ideal Christ is regarded by the religious world to-day. To be "born of water" was to be subject to passive mediumship or illumination, derived from other spirits. Thus the typical Christ is not simply a medium for spirits or angels, but is, rather, a medium for his own soul, or the divine nature within his own being. Hence, when fully developed in this soul degree, it is literally true to say, "I and my Father are one."

in the quadrumania." I will conclude with a quotation from Huxley, who, after asking, does man originate in a different way from a dog, bird, frog, or fish? says, "the reply is not doubtful for a moment; without question, the mode of origin, and the early stages of the development of man, are identical with those of the animals immediately below him in the scale: without a doubt in these respects, he is far nearer to apes than the apes are to the dog."

Prof. Allen Thomson, President of the Association for the Advancement of Science, says:—"I consider it impossible for any student of embryology, in the present state of our knowledge, without at the same time becoming a Spiritualist."

That man's fetal brain successively passes through all the characteristics of the brains of inferior orders of vertebrates has long been taught by physiologists; the following graphic description of the changes occurring in the human embryonic brain, excerpted from "Lord's Popular Physiology," will be found of much interest:—"The brain of man is, at one early period, only a simple fold of nervous matter, with difficulty distinguishable into three parts, while a little tail-like prolongation towards the hinder parts, and which had been the first to appear, is the only representation of a spinal marrow. Now in this state it perfectly resembles the brain of an adult fish, thus assuming in transitu the form that in the fish is permanent. In a short time, however, the structure is become more complex, the parts more distinct, the spinal marrow better marked; it is now the brain of a reptile. The change continues; by a singular motion certain parts (corpora quadrigemina) which had hitherto appeared on the upper surface, now pass towards the lower; the former is their permanent situation in fishes and reptiles, the latter in birds and mammalia. This is another advance in the scale, but more remains yet to be done. The complication of the organ increases; cavities termed ventricles are formed, which do not exist in fishes, reptiles, or birds; curiously organized parts, such as the corpora striata, are added; it is now the brain of the mammalia. Its last and final stage alone seems wanting, that which will render it the brain of MAN. And this change in time takes place."

Upon this point, the testimony of three eminent Spiritualistic authors is of service, and attention is particularly invited thereto:—"171. Embryonic development not only supports the theory of progressive development, but bears evidence of the unity of origin of all organic beings. Zoophyte, fish, mammal, man, all commence at the same point—the germ cell. As each matures, it diverges more and more from this archetypal form. Nature moulds all her children after this first model, before they advance to any higher form."

"419. Man at first is a zoophyte. The embryo is a confused gelatinous body, without the least appearance of different organs. Gradually this primordial model is transformed, first to the rank of fish; not agreeing in external form, it is true, but in the conformation of its brain, its nervous and circulating systems—relations of vital importance. It next ascends to the rank of reptiles, then to that of mammals, and lastly, its brain is still farther developed, and it rises to the grade of a human being. It passes through all the grades of life, from the lowest to the highest."

"The human brain repeats in its fetal progress the entire plan of organic formation. This wonderful feature of gestative process is sufficient proof to all who possess attentive, receptive, and reverent natures, that not only is the human brain an epitome of geological history, but that the whole individual man is a compendium of all animated nature, and is akin to all forms of life."

"The rationale of these wonderful sub-human conditions, is furnished by embryology, which shows that in the formation of the embryo brain, it, like all other parts of the human body, ascends from a lower to a higher type of development, passing in its anatomical structure, through successive conditions, corresponding to those of fish, reptile, birds and mammalia, ending in the complete organization of man."

The great resemblances between the brains of man and apes have received much attention in the scientific world, and the most careful and thorough investigations thereof have been made by skillful naturalists and physiologists. Bischoff, who is a hostile writer, admits that every chief fissure and fold in the brain of man has its analogue in that of the orang. It was asserted and re-asserted by anti-evolutionists that certain conspicuous structures of the human brain were absent even in the highest apes; but Huxley tells us that these structures are, in truth, as well developed in apes as in human brains, or even better, and that said fact stands on as secure a basis as any proposition in comparative anatomy.

The dogmas growing out of this erroneous view were also dependent on equally false ideas of God. A perfect, infinite and good God, would not create an imperfect man. His creation would be in his own image. Man was far from perfect. His imperfection was the result of sin and wickedness. As his Creator does not wish him to sin, he sins from choice. His free agency shifts the burden of responsibility from God to himself. Created perfect, he has sinned by choice, and became depraved through and by means of his own wickedness. He has corrupted himself. To escape the infinite consequences, he must have faith in a verbal revelation and a certain scheme of redemption. Immortality is not the result of immutable laws, and has no relation to the constitution of things. Men reared in this belief, when they cast it aside are often unbalanced. The passions held by such faith in obedience, are un governed when it is withdrawn, as the higher faculties which should control are untried or inactive. It is said they are examples of the bad influence of the new and want of faith in the old doctrine. Older are they examples of the blighting effects of the old. Instead of cultivating the spiritual side, that it might control the animal instincts, it has fostered a blind faith in its place. It has made belief of more consequence than harmonious development. This has been the theological solution of the problem of man's redemption. It has been made by honest men, who have thought profoundly and reasoned logically from their data. But granting the theory of evolution, of man's development from the world of brute forces, this solution is entirely false. Man having never fallen, needs no redemption.

RESEMBLANCE IN THE BRAIN OF MEN AND APES. The great resemblances between the brains of man and apes have received much attention in the scientific world, and the most careful and thorough investigations thereof have been made by skillful naturalists and physiologists. Bischoff, who is a hostile writer, admits that every chief fissure and fold in the brain of man has its analogue in that of the orang. It was asserted and re-asserted by anti-evolutionists that certain conspicuous structures of the human brain were absent even in the highest apes; but Huxley tells us that these structures are, in truth, as well developed in apes as in human brains, or even better, and that said fact stands on as secure a basis as any proposition in comparative anatomy.

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It would be superfluous on my part," says Darwin, "to give a number of borrowed details, showing that the embryo of man closely resembles that of other mammals. It may, however, be added, that the human embryo likewise resembles certain low forms when adult in various points of structure."

The ancient Spiritualists had brotherhoods for the development of the spiritual faculties, and degrees of initiation, the last of which was indicated by anointing, or what may be called the "Christ" degree, which signifies anointed. This degree which was being "born of the spirit" endowed its possessors with innate wisdom and purity, as the ideal Christ is regarded by the religious world to-day. To be "born of water" was to be subject to passive mediumship or illumination, derived from other spirits. Thus the typical Christ is not simply a medium for spirits or angels, but is, rather, a medium for his own soul, or the divine nature within his own being. Hence, when fully developed in this soul degree, it is literally true to say, "I and my Father are one."

THE ETHICS OF SPIRITUALISM: A System of Moral Philosophy.

By Hudson Tuttle.

Copyright by Hudson Tuttle, 1877.

INTRODUCTION.

Receiving the doctrine of a future life as a demonstrated fact, and that the future state is a direct continuance of the present, changed only by environing conditions, what is the morality necessarily flowing from such acceptance, and what are its effects on the conduct of life? We are forced to examine this subject because we are told that Spiritualism is immoral in its teachings, and leads to a depraved life. Such an opinion may be honestly entertained by those who believe in and revere the old, and regard the new with jealous eye. They who have been taught from infancy that their hope of future happiness depends on the reception of certain dogmas, even if their reason rebel, cannot throw aside the shackles of superstition, of education and old time customs. What they have regarded as necessary incentives for right doing, they cannot be convinced are useless, and that man can walk the road of righteousness single handed and alone. They cannot believe such an one can be trusted with himself, and are certain evil and corruption will flow from unfettered human nature. They believe immortality is a gift bestowed by God, as a reward for the acceptance of certain doctrines, and not inherent in the constitution of man.

In the beginning, we make the broad statement that every belief, however ancient, which is not true, is harmful in its influence, and the time for the presentation of a new truth to the world, is the moment it receives birth in the mind of a thinker. If man is immortal, he is such by virtue of his being human, and no fiat of any external power can annul his birthright. The caterpillar is a prophecy of the butterfly. As well might we say that the butterfly state is a gift bestowed on favored caterpillars for believing the theories of ancient entomologists, as that immortality is bestowed on certain men because they accept certain ancient doctrines. The butterfly arises from the worm by laws of growth, and the change of the latter to the former is inevitable. So the spirit of man must be an outgrowth of laws, and predetermined by his physical constitution. We are immortal, and cannot blot out our immortality—whether in a heaven of happiness or a hell of misery, we cannot escape the fiat of endless living. The quickie vainly attempts escape on the earth-side of life, to be met on the other side of the narrow grave by Eternity. Escape, there is none. We live, and the spark of life which is ours is more enduring than the adamant mountain—than the stars of space—and shall bloom in youthful verdure when their fires expire and the sun-ashes are drawn like mist to be rekindled at the central forges of the system.

Every human being, as an immortal spirit, stands forever in the center of the universe. From the abyssal beginning up to the present moment all the laws and forces of nature have labored to give him birth. Through all the ages of the future will they labor to sustain and develop his possibilities. The one auxiliary is his own efforts; eventually all gain must come through the exertion of the individual.

A correct system of morals must be founded, not on any supposed revelation or ancient form of faith, but on the constitution of man. It must be the result of the careful study of his physical, mental and spiritual nature. No theory, however long received as infallible; no revelation, however sacred, has the least weight against the demonstrated conclusions of impartial thought. By the simple enunciation of science that man is a creature of evolution, that he has come up out of the night of the past, step by step, until he has acquired his present stature, by denying primitive perfection and fall therefrom, revolutionizes all our methods of thought in regard to his position, duties and obligations. Instead of a distinct creation, amenable to superior powers, he is an integral factor of the world, and has no escape from its laws. As the hand, so exquisitely perfect in man, so soft and beautiful, so nicely adapted for executing the plans of intelligence, is shadowed in the rod-like limb of the protos, the flipper of the whale, and the forelimb of the quadruped, so is his intellect proscribed in the dim and unarticulated thoughts of the same beings. His mental superiority is no greater than his physical. The hand that makes the engine is equal to the mind that conceives and plans the engine. Mentally and physically man is a creature of growth, and hence he is allied to the world of matter and the world of thought. Through him the animal leaps the abyss between the physical and the spiritual. Human history is a bridge spanning interminable marshlands, its further end reaching towards the eternal, its unfinished arches illumined by the sun flooding down from the spiritual firmament.

Along this causeway have been waged the mighty battles of the ages, fought over again in the life of every individual. It is the war between the animal side of man's nature and the spiritual. As the race has unfolded, gathering higher and clearer perceptions of right, truth and justice, age after age, the gain has been on the side of the spiritual. As in the individual, the brute forces of the desires have been co-ordinated with the moral and spiritual perceptions.

Because of this evolution, is there conflict between the two sides of man's nature. Because he is an animal physically, is there war between his physical and his spiritual tendencies. To harmonize this apparent anomaly, by which the aspirations of an angel are linked with the passions of a devil, has been the primary object of all systems of theology. The existence of these spiritual aspirations indicated the innate purity of the spirit and its primal perfection. That it was, in fact, so prone to fly to the un governed selfishness and lust of brutes, indicated a fallen and depraved state.

The dogmas growing out of this erroneous view were also dependent on equally false ideas of God. A perfect, infinite and good God, would not create an imperfect man. His creation would be in his own image. Man was far from perfect. His imperfection was the result of sin and wickedness. As his Creator does not wish him to sin, he sins from choice. His free agency shifts the burden of responsibility from God to himself. Created perfect, he has sinned by choice, and became depraved through and by means of his own wickedness. He has corrupted himself. To escape the infinite consequences, he must have faith in a verbal revelation and a certain scheme of redemption. Immortality is not the result of immutable laws, and has no relation to the constitution of things. Men reared in this belief, when they cast it aside are often unbalanced. The passions held by such faith in obedience, are un governed when it is withdrawn, as the higher faculties which should control are untried or inactive. It is said they are examples of the bad influence of the new and want of faith in the old doctrine. Older are they examples of the blighting effects of the old. Instead of cultivating the spiritual side, that it might control the animal instincts, it has fostered a blind faith in its place. It has made belief of more consequence than harmonious development. This has been the theological solution of the problem of man's redemption. It has been made by honest men, who have thought profoundly and reasoned logically from their data. But granting the theory of evolution, of man's development from the world of brute forces, this solution is entirely false. Man having never fallen, needs no redemption.

tion. The problem assumes a new form. How shall the animal and spiritual be harmonized? In the outset, we must regard matter and spirit as equally sacred. We cannot vent our spleen, as the ascetics of old, against the inherent sinfulness of matter, and think to gain heaven by crucifying the flesh. As long as we are inhabitants of this sphere, our physical being is essential, and the laws and conditions of its development are as good and holy as those of the spirit. It is not by crushing the instincts under the iron heel of faith, but in their proper and legitimate direction by dominant intellectual and moral faculties, that perfection is to be sought. The accomplishment of this object is the real purpose of life; it has not only a relation for time but for eternity.

The golden messengers from that land beyond the grave, in ideal lives, teach us how to order the conduct of our own. We are not creatures of a day, living for the gratification of our physical being; we have an exalted nature, capable of infinite possibilities, which we ideally represent. When the physical side shall melt, and even the world on which it depends pass away, that nature will only have begun its unfolding.

In the tangled web of mortal life, beset on one hand by clamorous instincts, and loaded on the other by the reproaches of angelic aspirations, we still inquire, as did the sages of old, what is truth? what is right? what wrong? how shall we escape?

If we answer, By a just co-ordination of all the faculties of the mind, and a harmony maintained by dominant moral and intellectual power, then is required the methods through and by which this end is attainable.

Most perfectly does Spiritualism answer. Her robes of spotless purity are flung as a mantle of all-comprehending charity over all. She has no word of condemnation and contumely for the wrong-doer, but for the wrong. She points not the finger of scorn at the writhing sinner, but at the sin. She utters no words of partial praise for those who never stumble. As the infinite forces of nature pour out blessings alike on all, so she makes no distinction in the breadth of her benevolence. Her voice is melodious with love while it speaks of eternal and unswerving justice.

Listen, oh, mortal, to her voice, and learn how it is possible to climb the golden stairway of immortal life, becoming day by day, year by year, and century by century, perfected in the infinite capabilities of the spirit—learning how to triumph over the accidents of mortal life, meeting all its duties and bearing all its burdens with cheerful heart, laying the deep foundation of that temple immortal, beyond the shadow of death.

To be Continued.

COMMUNICATION FROM W. B. FAHNESTOCK, M.D.

In looking over the JOURNAL of the 3rd instant this morning, I notice that there is still a mystery in the minds of some persons in regard to Statuolence and its kindred "isms" and "ologies." The reason I am forced to say, is simply because the generality of scientists look for an outside influence, and overlook the clear-minded powers of the statuolent. They evidently do not know that all the senses and faculties of the brain have clear-minded powers as well as the sight, and that they all individually at times, when their attention is directed to what may be transpiring around them or at a distance, whether by accident or design, can feel, hear, taste or smell, as well as they can see, if so disposed. Indeed the senses as well as the faculties of sensitive persons often act independent of their consciousness, and by reaching out, do so as perfectly as if the mind had been directed to them by those who profess to be "operators." This being the case, it is very easy to account for anything that may be done to the person in whose care the subject may be—and accounts for the "ear-flicking," which was responded to by the lady in another room as related by Dr. Englede.

Upon the same principle of mind-reading, a boy may fall into the statuolent condition, though seemingly to others, he may know nothing about what is willed outside of himself. Indeed it is possible for persons who have not been properly taught, to fall into the state whether they are willed to do so or not—and it is only necessary for them to think or imagine that they are willed to do so to make them fall into the condition at once. The idea, therefore, of causing any one to fall into the state independent of any knowledge whatever, is as absurd, as getting a tree or a rock into the same condition—because a mind acted upon must itself act before any effect can follow, and to act correctly, some impression, however obtained, must have been received. The mind must be capable of receiving impressions before it can act, and it must act before the impression can be recognized, and submitted to or not, consequently, the mind to do this, must have received some knowledge of what was desired (whether obtained by the reaching out of the functions or by direct information) or it could not act in accordance with the will or the request made verbally or mentally. One mind may act upon another whose faculties are reaching out, or attending to surroundings, but not otherwise. It is absolutely necessary that the attention of the faculties should be drawn by some means, before the desire can be made known, and the functions of the brain must act before any result can be made manifest. I regret very much that I have never been able to meet you personally to demonstrate the facts through your own subjects. I do not wonder that so little is understood in regard to the powers of sensitive persons, for to do so requires that the facts shall be demonstrated. Statuolence is a science and requires study and often many experiments to develop a single fact in regard to the clear-minded powers of the statuolent which wrong views and false theories have so long mystified.

Truth is always simple, and only requires demonstration to make it evident to the comprehension of any reasonable person. I have never failed to convince every one who has visited me, that what I have said of it, is true—but I cannot demonstrate the facts upon paper—they must be seen to be realized.

All my patients here as well as elsewhere, who have entered the condition for the relief of disease or otherwise, have been taught to throw any part of their bodies into or out of the insensible condition, and can, at pleasure, do all those things which psychologists exhibit as the result of a magnetic power in themselves. The will power of the individual therefore, I can assure you, is the only mystery about it.

Waltham, S. C. W. B. FAHNESTOCK. P.S.—I expect to return to Lancaster Pa., early next spring. An institution to teach to others this inestimable art, I would like to see established, but I have nothing but the disposition to effect it. W. B. F.

In becoming as little children we all approach the kingdom of heaven; but it is a kingdom of peace and joy which, in ourselves, reflected from the guilelessness of these little playmates. The strength of this nature is shown by its influence over the most worldly hardened minds. There is a power in its spirituality to turn manhood back to babyhood, because there is no selfish alloy in it. As you measure out your affections they are shed to you again.

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JNO. C. BUNDY, Editor. J. R. FRANCIS, Associate Editor.

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CHICAGO, March 18th, 1877. TO READERS AND SUBSCRIBERS.

Rev. Mr. Cook's Attack on Thomas Paine

The Rev. Joseph Cook, in one of his recent lectures in Boston, indulged in a mean and virulent attack on Thomas Paine charging him with bestial drunkenness and other offences, all attributable, according to this clergyman's authority, to Paine's "infidelity." The attack was disgraceful to the age and to the meridian of culture where it was uttered.

The Rev. Mr. Cook must remember, that in damning this man, he also damns many living men; his own peers, and more than his peers, in all that makes men revered and trusted by their fellow-beings.

Thomas Paine said again and again that he was a firm believer in God; and in his last will, made shortly before he died, he says: "I die in perfect composure and resignation to the will of my Creator, God; an embodiment of faith far surpassing that of him who cried, 'My God, my God! why hast thou forsaken me?'"

Paine was a deeply religious man, while those who are trying to use his name for business purposes, are avowedly irreligious men. They will not admit religion of any kind, not even Free religion.

In Paine's letter to Samuel Adams, one of the old revolutionary worthies of Massachusetts, he writes, 1809, "There is one point of union wherein all religions meet, and that is the first article of every man's creed, and of every nation's, 'I believe in God.'"

Would Mr. Cook have a man like this, so noble, so reverent, so humane, damned to "the evangelical," "eternal hell," and denounced as a brutal infidel? So it would seem, Mr. Cook believes in a scientific as well as a scriptural hell, and he shrinks not from slanderous words.

Freedom of the Press. We learn with deepest regret that D. M. Bennett, editor of the Truth Seeker, and publisher of many reform works, which we have from time to time noticed in the columns of the JOURNAL, has been arrested under the management of Anthony Comstock, for sending "obscene and blasphemous matter" through the mails.

The law under which Comstock operates was passed through his efforts. By it he has established an inquisition, and is able to exact fine and imprisonment from his victims.

"We stand by the freedom of the press. It is equivalent to national life and liberty. No man or body of men has the right to say what shall or shall not be printed and read.

A few days ago we were told by a lecturer in the field, of his writing to some Spiritualist in regard to a possible meeting, or meetings, in his town.

Courage, Patience, Persistence. The facts of Spiritualism are clear and abundant; its philosophy and science rich and fine, and needed to help to make perfect, fragmentary and external ideas and processes; its religion is to lift man above all superstition or dogmatism, and open the way for a true "growth in grace" here and hereafter.

Omnia's Basket. No one may be able to guess what sort of a basket this can be, who has not had an acquaintance with the bright and lovely spirit bearing the name of Omnia, who, as one of the band of spirits controlling the gifted medium, Mrs. Cora L. V. Richmond, daily brings the most lovely bouquets of beautiful sentiments and sweet assurances to the children (old and young) of earth.

The column will bear at its head a beautiful engraving of a basket filled with flowers, and for this basket we cordially invite contributions from all our readers who love children--and all of our readers do; send in your choicest flowers of sentiment and sweetest buds of thought done up in delicate little bouquets, as the space is limited and only admits of such as possess rare fragrance or special beauty.

The first number of the Voice of Truth, edited by those estimable ladies, Mrs. Mary Dana Shindler and Mrs. A. C. T. Hawks, has been received.

Forty cents will now send the JOURNAL to some friend three months on trial.

Wallace, Crooks, and Carpenter.

Dr. Carpenter having attacked Messrs. Crooks and Wallace in the November number of Fraser's Magazine, Mr. Wallace has issued a card in "Nature" for Nov. 15th, in which he says: "I beg to refer your readers to a reply to Dr. Carpenter's attack, and a full exposure of his false accusations against Mr. Crooks and myself, which will appear in the next issue of that magazine (Fraser's)."

Dr. Spencer, who has done much for the JOURNAL and is interested in its success, writes us as follows: "Can there be arrangements made with you in regard to your paper, by which parties renewing can pay one quarter's subscription? I think there are those who will renew if they can pay every three months in advance, whereas if they were called upon to pay three dollars and fifteen cents at once they cannot renew in these hard times."

We have always been ready to credit to subscribers any amount, even to twenty-five cents, as renewal, on the JOURNAL list, and shall continue to do so notwithstanding it adds largely to the labor of keeping the accounts; and all who send money for the paper will receive it for the length of time for which they pay.

Telegraphing Without Wires. Prof. Loomis, of Washington, who has devoted his life to demonstrating the practicability of his theory of aerial telegraphing, seems to be on the eve of success.

Laborers in the Spiritualistic Vineyard and other Items of Interest. All who are not now taking the JOURNAL can get it three months for forty cents.

Dr. J. H. Rhodes, of 250 North Ninth street, Philadelphia, will at all times be pleased to receive subscriptions for this paper.

Dr. J. K. Bailey lectured at Cresco, Iowa, Nov. 18th, and at Lime Springs, Iowa, in the Baptist church, from Nov. 23rd to 25th.

The American Spiritual Magazine, Rev. Samuel Watson, editor, has just closed its third volume. It has steadily increased in favor among Spiritualists, and is now on a solid financial basis.

Philosophic Ideas; or, the Spiritual Aspect Nature Presents to J. Wilburhurst, is the title of a new pamphlet just received from Colby & Rich, of Boston.

Giles B. Stebbins lectured at Berlin Heights, O., Dec. 2nd--the home of our esteemed friend, Hudson Tuttle--and on Monday returned to his home in Detroit.

Prof. Wm. Denton has sent us a copy of his new work entitled, "What was He?" or, "Jesus in the Light of the Nineteenth Century," which we shall review in a future number.

Dr. Castleman is highly spoken of by several of our correspondents who have heard him lecture. He would like to make engagements to lecture on Spiritualism anywhere in Western Missouri or Eastern Kansas, during the coming winter and spring.

Dr. J. V. Mansfield is receiving numerous letters from friends in Europe, requesting him to visit them in the coming spring.

At Lees' Bazaar, 10 Woodland ave., Cleveland, O., they have a circulating library of Spiritual and liberal books, and the latest standard works, where any one by paying three dollars per year, can get the benefit of the entire library for that period.

Prof. N. B. Starr, the well-known spirit artist, of Port Huron, Mich., who was expected in Chicago, writes us that owing to the infirmities of age, being 74, he cannot stand the jostle and turmoil of an itinerant life, and has returned to his quiet home, where he will be pleased to receive orders as heretofore for such work as he can do, especially painting oil portraits from photographs.

Mrs. Sallie L. Mcraeken, of whom we made mention in our last issue, is giving some remarkably clear psychometrical readings and character delineations, and her symbol tests are beautiful and appropriate.

The rush and jam at Field, Leiter & Co.'s store is unprecedented; though located in the immense structure known as the Exposition Building, yet on Saturday last it became necessary to lock the doors for two hours to keep customers out until those inside could be attended to.

After Col. Ingersoll delivered his lecture in Utica, N. Y., the clergymen of that city took the liberty of criticising his discourse from their pulpits, which remarks were reported and published by the press of that city.

We are still sending the JOURNAL to trial subscribers three months for forty cents.

D. M. Bennett, editor of the Truth Seeker New York, has been arrested for publishing and sending through the mails, "An Open Letter to Jesus." In this publication some allusions were made to the alleged miraculous birth of Jesus which by the Christians were pronounced obscene, and on this ground a warrant was procured in the United States Court; they forgetting that it was a narrative founded on statements taken from the Bible.

Dr. Carpenter has been so annoyed by the attacks made on him by Wallace Crookes, and "M. A. (Oxon)" that he has incontinently run amuck at them all in the columns of Fraser, a magazine of some literary pretensions, but little general circulation.

When fanatics and bigots are permitted to mould the religious ideas of youth, insanity must suffer, not only from spectral torment, but it also must imbibe notions of the Divinity which change him from a father to a monster.

When fanatics and bigots are permitted to mould the religious ideas of youth, insanity must suffer, not only from spectral torment, but it also must imbibe notions of the Divinity which change him from a father to a monster.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Anthem of Nature.

By Dr. D. Ambrose Davis.

The following little poem, of more than ordinary merit, was suggested to the writer from listening to the varied melodies, including the 'Storm at Sea,' rendered upon the instruments, by the Spirit Band in attendance upon Mrs. Annie Lord Chamberlain, at one of her eminently entertaining musical séances in this city.

'Call Me Not Dead.' Call me not dead when I, indeed, have gone into the company of the over-living.

To Be or Not to Be. In Church and in State, It is rule or be ruled; In courtship and marriage, It is foul or be fooled;

THE CHILD IN EMBRYO. Impressions Made Upon the Mind of the Mother Transmitted to the Child.

Between the child in embryo and the mind of the mother, there seems to be almost as close a connection as there is between the musician and the response that emanates from a piano, when he touches the keys.

When the time shall have arrived that particular attention is paid to the pre-natal development of children, there will be fewer criminals in the world. There is a close sympathy existing between the mind of the mother and the embryotic germ, and it is within her power, to stamp its nature with the purest and highest of impulses.

Some thirty years ago, I was personally acquainted with a newly married pair, who at that time, were companions of mine in the study of psychical science, when the stimulus of poetry seemed to suddenly burst in upon their souls with all the force and beauty that characterized the life of the grand old masters of ancient melody.

In brief, the world of external facts, to them, seemingly became obliterated, and the ideal became the real; and their brightest fancies were clothed with the embodiment of all that is poetry.

Well may humanity exclaim, 'Who shall save us from our ancestors?' when the germinal atom from which each one springs, is the receptacle of all untoward impressions, as well as those of a high and exalted nature.

A STRANGE CASE. How a High School Professor Was Restored from a Trance by a 'Personal' Advertisement.

Joseph Y. Bergen, Jr., teacher of chemistry in the West Division High School, mysteriously disappeared from his home, 570 West Washington street, on Friday, October 15th, 1877.

This is certainly a 'strange case' viewed from an orthodox stand-point, but when critically examined in the light of the harmonial philosophy, it becomes clear that spirits had entered him for some special purpose and when he noticed the personal, they saw fit to awaken him to consciousness.

That, too, was indeed a 'strange' case, when we consider that dreams have no other foundation than a rickety brain, a dilapidated stomach, or 'too much' supper; but when examined under the light of spiritual impressions, they assume an importance that can not be ignored.

See Her Own Corpse.—M. A. (Oxon) relates this case: 'About the year 1811, there lived in Springfield one Mrs. Anne Stephens, a person at that time well known and respected for her dealings with the Mercers on Ludgate Hill.

THE INDIANS. Spirits Tell Them to Be More Humane.

The Bismarck (D. T.) Times contains the following: At our request Col. Sweet, who seems to command the confidence of the Nez Percés to a remarkable degree, last night interviewed Joseph in his tent, which was filled with the braves and heads of the interested tribes of Indians.

SPIRITUAL PORTRAITS. Marvelous Crayon Sketching While Blindfolded.

The Post, of Cleveland, Ohio, sent a reporter to interview Mrs. Andrus, the spirit artist. It appears from the account given that he first proceeded to have the medium blindfolded securely.

WITCHES. The Hanging of a Witch in Connecticut About a Century ago—The Jail Haunted Where She Was Confined.

The Hartford (Ct.) Times contains the following: In the beautiful town of Glastonbury in Connecticut, the following remarkable event occurred in 1763. In March of that year one Julius Perry went out with his dogs to hunt.

DIAMONDS, ETC. They are Made From the Atmosphere—Another Step in Advance.

It appears from the London Spiritualist from which we glean these items, that a very curious séance was lately held at Malvern. There were five in the circle except the medium. The writer says: Twelve years ago I was told, in a séance, that the spirits would be able in the future to materialize gold and gems.

An Arkansas Colored Sermon.

There are probably many people in the North who believe that the various ludicrous sermons that are published in the papers, purporting to have been delivered by negroes in the South, were made up by scoffers.

Vienna, Austria.—The Inhabitants of the 'Ziegelgasse' are laboring under an intense excitement ever since August 18th, this year.

Thomas Cook, writes as follows from Glenacaire, Ireland: Since the opening of the State Association in Convention at Minneapolis we (A. J. and I) have given one entertainment at Rush City, one at Sun Rise, three at North Branch, Chicago Co., two at Long Lake, Hennepin Co., two at Rockford, two at Howard Lake, one in Cokak, Wright Co., one in Deswell, Meeker Co., one at Hutchinson, two in Glouces, McLeod Co., and three at New Auburn, Sibley Co., with excellent effect and success.

Hudson Tuttle records a case of a seafaring man named Tombs, who awoke his wife one night to show her a coffin that stood by the bed. She could see nothing. He got up, and saw himself in the coffin.

J. M. Peebles.—J. J. Morse speaks as follows of J. M. Peebles in the Banner. A ripe scholar, a most able and winning speaker, and an accomplished author, Dr. Peebles is a host in himself, while aided and strengthened as he is by angel powers, he wields a potent influence for good wherever he labors.

Notes and Extracts.

A Catholic paper of Belgium published a message from the spirits through Dr. Slade.

The rays of the evening sky, that gently fade as night draws her mantle over the world, reiterate the mighty power of the love of God.

Nature's laws are true: spiritual laws are equally true in the workings and development of spiritual life.

Every church creed is elaborated by the wit of man—therefore none can last forever; and the most of them ought to die at once.

'Gem, Washington is in constant communication with me, and during the summer and fall I received messages daily,' says Mrs. L. E. Lewis.

The religion of Jesus consisted in the love and worship of the Heavenly Father, and in doing good to his fellow-men, still he was no better than thousands of others.

The Roman Church has always contended for the doctrine of the communion of saints, but have undertaken to confine it to the priest-hood.

All of God's children have around them their guardian angel friends, for each spirit is a part of the divine essence of the Infinite, and is watched over and cared for.

The first Thanksgiving of this country was observed Feb. 19th, 1755. It is always well to be thankful, if you have anything to be thankful for.

It is not necessary part of a creed that those who accept it should pledge themselves never to change their opinions. In fact it is not better to have no creed at all.

Col. Eldridge and wife have been detained from riding engagements in Texas by affliction. Mrs. Eldridge is an excellent slate-writing medium.

We can only rise to a higher plane by trusting in some power better than ourselves. In order to go up we must look up; yes, and assist others, too.

Man is more certain of those truths which come to him through his reason than of those which come through his senses. A mirage on the ocean has often led the sailor astray.

Dr. J. R. Buchanan writes: Allow me to add here that I think the RELIGIO-PHILOSOPHICAL JOURNAL is decidedly improved under its present management.

'The Church must return to primitive Christianity—recognize the spiritual gifts bestowed upon her organizers by Jesus Christ,' says Cyrus Jeffries. He clings to Christianity as a word, with a death grasp.

Two Seventh-Day Baptists were recently fined four dollars each in a town in Central Pennsylvania for working on Sunday. They didn't pay, but went to jail for four days, thus vindicating the supreme majesty of the law.

It is true that a vast number of Spiritualists never open the Bible, except to hunt from it pages some criminal precept, or apparent contradiction, to be used as a weapon to condemn the book.

When Jesus gave the command to his disciples, 'Go ye into all the world, and preach my gospel,' etc, he also declared in connection, certain signs should accompany those who believed.

When Father Abraham turned his servant girl aside, with her little waifs upon a cold, relentless world, God sent his messengers into the wilderness to meet the mother, and to provide for the wants of Abraham's child.

About the middle of the Third Century, Cyprian wrote: 'Beside the visions of the night even boys among us are called with the Holy Ghost, and in fits of ecstasy, see, hear, and speak things by which the Lord sees fit to instruct us.'

The little Gods of the old Bible, that talked so much, will not do to depend on; they never talked about spiritual matters, and they were all cruel fallacies in temporal matters. In fact, we don't know of a book-made God worth a cent to anybody.

Could we step behind the curtain that conceals from view what is transpiring in the world, we think that chief among the holy duties of redeemed mothers is to fly earthward to move upon the hearts of wayward children and lead them to wisdom's ways.

When Paul spoke to the Greeks at Athens he did not tell them he had brought them another God or a new religion; but that he had come to make clear to them the being whom they already worshipped. He who can make God clear to the comprehension of man, never has existed, and never will exist.

John Wesley said, 'The great reason why the miraenous gifts were so soon withdrawn, was not only that faith and holiness were well nigh lost, but that dry formal exterior men began even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture.'

According to Huxley's 'beef-steak theory' a dream is simply the result of the inhibition of so much beer and wine, which setting the molecules of the brain free, go unconsciously and discordantly clashing about, until, by a sort of accident, they evolve and assume the form of an allegorical dream.

Paul, servant of Dieu et apotre de Jesus Christ, pour instruire les élus de Dieu dans la foi et dans la connaissance, de la verite qui est selon l'apote.

The above message, in French, was given by Dr. Slade, and was published in the La Renovation, a Catholic paper.

The London Post learns 'with astonishment not to say alarm,' that a few influential authorities, both in church and state, have determined upon securing a revision of the baptismal and ordination services, as well as the office for the visitation of the sick, in the Church of England prayer-book, with a view to the elimination of those parts which appear to sanction the doctrine of the apostolic succession and auricular confession.

St. Jenkins, ex-President of the State Spiritualist Society, of Minn., writes: 'We had a very enjoyable time at our convention in Minneapolis, and attendance was not large, but there was a good degree of interest manifested. The cause of Spiritualism is advancing in Minnesota; the learned and cultured are embracing its teachings.'

If we could keep such lecturers in the field as Brother D. F. Kayser, who was with us at our State Convention, the chrystalized creeds in this State would crumble to pieces.

John A. Harris writes from Trent, Michigan: The friends of progress in the township of Cassonville, Muskegon Co., Michigan, have organized under the name of the Liberal Progressive Association, and hold their meetings at Trent. We have been holding quarterly meetings for the last ten years. Our annual meeting will be the last Saturday and Sunday in January; our quarterly meetings the last Saturday and Sunday in April, July, and October. Officers: John A. Harris, President; M. E. Whitaker, Secretary; John Harris, Treasurer; E. H. Topping, James Bentler and Amos Slater, directors.

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

Table listing various books for sale, including titles like 'Mental Medicine', 'The Life of Christ', 'The Bible', and 'The Golden Melodies'. Includes prices and authors.

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THE ROSTRUM.

Important Questions Answered by the Control of Mrs. Cora L. V. Richmond at Grow' Hall, Chicago, Oct. 21st.

Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL.

QUESTION:—What can be done for the salvation of the human race?

ANSWER:—It would be necessary for the questioner to define from what the human race is to be saved. The theological idea of salvation implies a terrible something to be saved from. The past history of theology shows that without salvation, the seeking involves more terrible misery than anything else.

Whether saved from Hades of the ancients, or the Sea of Oblivion of the Grecian period, or the Hell of the Christians, would be a matter of but little choice. Salvation presumes two conditions: first, a state to be saved from and the requisite power outside of human beings to prompt that salvation.

The truth is so simple that the clearness of vision required to comprehend it, would not disturb the equilibrium of the mind of a child, much less a human being of mature years. Material life surrounding the human spirit, is the undoubted gulf, the Gehenna, the Hades, in which humanity were plunged.

The hell from which humanity is to be saved, is not the hell of creeds, of dogmatism, technical theology, nor burning literally in a fire of everlasting torment; but from the temptation and yielding to temptation of external life, and from the hell of remorse, darkness and oblivion which eclipses the spiritual nature, leaving the soul thus immured in outward life.

The salvation of the human family is not to be so much sought; when people pursue it as a pleasure, it becomes as other schemes of happiness, other projects of individual desire. Salvation pursued to the extreme, becomes a passion of selfishness; and we could place that plan of human salvation, based upon that scheme, side by side with ambition, pride and self-love in other directions.

If it be a portion of the infinite plan that humanity shall be lost, in the name of heaven, be lost with them, since the purpose of the infinite may not be thwarted; and your individual desire or seeking for salvation becomes but one of many that seek for happiness while others are in torment. On the contrary we will show a better scheme of life. There is nothing from which you are to be saved excepting your selfish selves; from outward nature surrounding you, from appetites and passions; and these rightly judged become means of disciplining the spirit.

Salvation, as applied to humanity, is a hackneyed word; it is a term that means a peculiar something that comes to the individual as a matter of partial legislation in the economy of the infinite; a scheme is de-

vised by an autoeracy for the few, while many can not be reached; is a special pleading of humanity to be exempt from the responsibility of their short comings; or the manner in which demagogues plead their way in places of power; is the method by which men seek to overleap the consequences of their own actions, by striving through innocent sacrifices to escape the penalty. Salvation thus used is an attempt to bribe the Deity to a consciousness of your goodness, and good behavior when perfectly aware that the infinite intelligence must have realized that it is not true; in other words it is the attestation of the human intellect or material will over the human spirit; the striving of that other nature of yourselves to gain weight other than with the voice of the spirit, and make some special exception by which you shall be recognized in the Kingdom of Heaven.

There is no better definition of Satan, the original tempter of mankind, than this same individual selfishness; the same external man that tries to deceive and pervert the spiritual expression and strives to tempt in every possible way. Undoubtedly given with simple allegorical meaning; Satan, occurring in all languages from which interpretations have been made, was a term used for Christian purposes; you will find that the serpent, Beelzebub and Tempter are all synonymous with selfishness and individual desires in man, and that the consequences of that, man has sinned, confessing himself as yielding to the power of temptation, desiring to escape the consequences of his own acts, and by the external and ancient laws of sacrifice, offer some one else as an atonement for his wrongs. The law of infinite justice, as well as the infinite love prevails.

Do whatever he may to escape, man finds his efforts to be futile after all. Salvation only comes by having filled the penalty, and experienced the remorse and repentance which knowledge gives. We offer no plan for the salvation of humanity. We give nothing to atone for individual errors; we offer no scheme whereby human beings can escape in any degree the various experiences of life. On the contrary, as flowers and nature undergo various changes; as the tree to be strengthened must needs be felled by the storm, so we offer the best interpretation of the laws of life, which spirit existence gives, and ask you to turn towards that.

The sun illuminates the horizon this morning after the tempest has spent its fury. The advent of truth in the human heart, of the laws governing the spiritual kingdom, shining down in each condition, illuminating and uprearing the pathway of time, and making matter transcendental and glorious by the consciousness of spirit power and the soul within man—this is the only salvation! The truth comes forth out of the skies like the sunlight, adapted and adjusted to each understanding according to the growth, culture, and capacity of each. The knowledge that takes the place of error; the true spiritual perception that takes place of dogmatism and creed—that is the only salvation that we know of.

If you seek to be saved from the consequences of your ambition and ignorance, you cannot. If you seek to be saved from ignorance itself, it must be by knowledge. If you seek to be saved from the darkness of spiritual obscurity, it must be by spiritual light; there is but one antidote for darkness, and that is light; there is but one antidote for error and that is truth; there is but one antidote for sin, and that is the performance of moral obligation; there is but one antidote for suffering, and that is resignation, when suffering is beyond your control; the fulfillment of law causes cessation of suffering when suffering is the result of the violation of law. These are the only means of salvation that we can offer. The universe is not cold and voiceless; the stern Nemesis is not as unfeeling as man would think. The voice of nature is kind to those who understand her. Christ, crucified, was not an offering for man's sins, but the consequence of man's sins. The truths of Christ led man to the light; offered no bribe to heaven. The teachings of Christ, surging in men's hearts, did not save them from hell, but their own consciousness. To save men from their sins, is the mission of truth; to save them from the sin of ignorance, the darkness of materialism, the passion of hatred and crime in every direction. This salvation is a growth,—is an expansion,—is an unfolding of the spirit, and salvation from the thralldom of the senses.

Don't pray for salvation, but work for it. The prayer accompanied by action and striving, is prayer answered by the Infinite law. The atom struggling towards the light; the flower expanding beneath the sun—the infinite shuttles of light plying and weaving the fibres of existence, the offering comes forward. The performance is rewarded largely when the soul lays its fruitage upon the altar of life and says unto God, "Here am I;" this is the meaning of salvation; no fabled Gehenna, no everlasting fires, save the laws of infinite judgment; no literal torment into which human beings are plunged.

The spiritual light beaming upon you, shines down through the various orders of spiritual beings, and illumines you here, and points to the true salvation. Christ visited the spirits in prison to save them from spiritual darkness. Let the light shine down in your own prison house and external surroundings; this is the salvation that must come.

From what saved individually? From whatever imperils or chains the spirit!

From whatever excludes the light of the infinite love! From whatever veils the movement of your own souls, so that you may not hear the Infinite! From whatever shuts out the light and glory of the universe of God! Therefore those who pray for salvation from poverty, from the thralldom of labor, their voice is heard by an effort—by mental endeavor—by enlightenment, by protest, which comes of knowledge and the reasoning power of the external mind; but chiefly by that unity of spirit and exaltation of purpose which makes matter amenable to their command and influence. There are those who wish to be exempt from sorrow! What shall be that exemption? Shall the great handiwork of nature pause to spare your loved one? No birth time and no death, because man comes weeping and wailing in the shadow of darkness! Pray for the salvation that comes of knowledge; birth and death are but a change of life; but that loved one removed from your side is not buried in darkness, but is alive in that single spirit and love.

From what shall you be saved? From the recollection of your existence here? Pray that you may be saved from the prison vault of sorrow, for mourning is a prison in which the soul weaves its own meshes of darkness while the light shines overhead. From what saved? From pride, from ambition, from too much striving for self, from lack of appreciation, the soul shining out of its own possessions; much love is the vanquishing of much hatred; who loves much forgets appreciation; his pride is swallowed up in love. From what saved? From the temptation of earth, and then always have to remain in the great sphere of seraph life, or the idle life of angel or cherubim, without experience which earth gives without a knowledge of those surpassing powers? Pray for no salvation of this kind, but pray always that the pathway being before you, and the surroundings being here, you shall be saved with much grace and knowledge, and truth and love that shines upon the spirit, and is your own possession.

You shall be saved by yourselves. That light shining above will have no power unless the responsive light within; no power only that which awakens knowledge within you. There is equal responsibility for every faculty that constitutes the self of man; this comes with the perfection of spiritual gifts. The slave shall be saved from slavery, the pauper be saved from poverty when justice prevails. You shall not be saved from labor, but from the degradation which labor brings to your minds; from all fear of thralldom it wrought in the world. You shall not be saved from the toil of hand, for that brings health. You shall not be saved from working the brain, nor from the labor of the spirit. By these ways the Infinite performs his work and mission in the world.

QUESTION:—Shall we not pray to overcome temptation?

ANSWER:—Striving earnestly to overcome them constitutes a prayer. The verbal offerings of prayer amount to nothing unless accompanied by strivings. Pray, if that makes the desire more active; but remember that a verbal prayer amounts to nothing unless accompanied with a desire of the spirit.

QUESTION:—But is it not necessary to, ask in prayer for grace to overcome evil?

ANSWER:—Has not our heavenly Father anticipated an answer to this prayer? It is necessary that an effort shall be made. A person shall seek in order to find. A treasure might lie by your side; if you don't seek it you cannot find it.

QUESTION:—Are we not promised assistance from above?

ANSWER:—Certainly. All assistance is there ready to be given; but reliance upon prayer alone without individual effort, is like faith without works.

QUESTION:—We must make an effort. Christ says we must ask for what we desire.

ANSWER:—The distinction is merely technical. "Prayer is the soul's sincere desire unuttered or expressed." Now, there are those who can desire more distinctly by expression. There are others who can pray more distinctly by action. The vocal expression of prayer does not constitute the full meaning of it. You ask by desiring it. The assistance is granted before you desire it.

QUESTION:—What effect will the next convocation at Rome, have upon the politics of the United States?

ANSWER:—We believe this subject has been presented two or three times lately. The only answer we can give is, that like all conclaves, it will affect all countries where Roman Catholics exist. At this particular time it may be more imminent in its results on the church of Rome, so it will more immediately affect those countries where the population are Roman Catholics. The Romish church does not intend to give up its hold upon Rome. A distinct effort will be made for the purpose of releasing Rome from the present temporal government. Undoubtedly an attempt will be made to reinstate Papal authority in Rome, and make it the permanent seat of temporal power. This undoubtedly will not succeed; but the result will be a certain kind of disturbance in all countries where the Roman Catholic religion exists, especially in the United States where the Roman Catholics have a large hold upon public resources. Their position of power, seat of their schools and institutions being far spread and concentrated, and great advance made in temporal wealth, their hold in many instances upon public offices and upon public resources, will give them, perhaps, for the time being a temporary hold.

No doubt an effort will be made to subvert the public treasury to the upbuilding of the chief institutions of their order,—retaining possession of certain sinecures of government with the final end of aiding the Papal power in its attempt to reinstate itself in Rome.

England offers greater inducements in point of wealth, and English Catholic organizations boast of their clergy and church being divided by internal warfare, and a large minority being in favor almost of the ecclesiastic power in Rome, the attempt will be made there instead of here. If it shall be thought proper to make the attempt, there will doubtless be such a war as never existed before; in all probability commencing at Rome, this war will spread all over Western Europe; a goodly portion of it will be felt here. Secretly the different orders of the church merged into one grand array, are pledged to reinstate Papal power in temporal authority. This will not be tried, perhaps, by the next convocation; maybe the attempt will be made within the next decade. The late Republican victory in France will have the effect of precipitating this conflict, since the power of controlling the Protestants will be diminished by those in authority in connection with Papal power; this also will be one of the modes of precipitating the conflict earlier elsewhere; we look forward for a general religious war; such a war as has not been known for centuries. No sufficient concentrated power or development that can resist this tide in the usual manner. We might hope that America would be exempt. As you have escaped the conflict in other directions, it is not to be supposed that America is sufficiently advanced to avoid this. This is what we expect within the next quarter of a century—a general religious war!

QUESTION:—Will not an attempt be made to get possession of the public schools?

ANSWER:—Undoubtedly. We see no probability of the efforts being diminished; on the contrary it will be doubtless in such direction that the first attempt will be made; but if it comes to a conflict, there will be but little consideration for schools; an attempt will be made to seize hold of certain offices of the government to effect the object desired.

QUESTION:—What about the Church of England?

ANSWER:—A portion of the Church of England, especially the clergy, we understand from good authority, are pledged to the Roman Catholics in case of a disturbance; that is the clergy belonging to the high ritualistic class; so near the Roman Catholic body, they are empowered by the special dispensation of the Pope to officiate for them in certain cases. A large portion of the Church of England are in sympathy with Papal authority, and Mr. Gladstone's note of warning was not without knowledge.

QUESTION:—Will riches and poverty ever become unknown, and if so by what means will the change be brought about?

ANSWER:—By the means of the salvation of which we have been speaking. We look forward to the time when it will be as great a crime to be rich as to be a pirate, when a man will be just as much ashamed to hold a large amount of material wealth as he would now to be caught pilfering from his neighbor. Riches and poverty are external expressions of human selfishness in a material way; and just so soon as this selfishness decreases, and material wealth is looked upon for its use with reference to the whole human family, and to individuals, this present relation between riches and poverty will cease. For instance, the possession of wealth; the individual applies the same in the gratification of selfishness, this or that individual, aim, while, as society is adjusted, that same gratification impoverishes others. The time will come when poverty will be unknown because there will be the recognized necessity for the existence of suitable habitations, suitable clothing, suitable food and surroundings for every human being.

The reformation will be accomplished as knowledge increases and ignorance departs; but the wealth and knowledge of this world will not diminish but be differently distributed, so that all in proportion to their need and labor shall receive their bounty. With wealth held in trust, the surplus held by suitable organized bodies, there will be no individual monopolies; but the higher methods of making wealth prevails. Government will not be corrupt, therefore can be trusted with public funds. No need of monopolies, for the government will consider all as children, and distribute to each according to their needs and deserts. For this purpose public offices will be organized, public funds exist, and men of wealth will not leave children and heirs to wrangle over large estates accumulated, because every portion beyond a certain amount will accrue to the state. Riches then will not be made a criterion of merit. There will only be a sufficient amount of individual endeavor and general work for the purpose of life; men will still fulfill their genius, but their particular line of toil will not be for individual power, but for the beauty and perfection of the world. The means of bringing this about is by education of individuals over selfishness.

QUESTION:—When can we look forward to that time in American history?

ANSWER:—Why American history more than any other?

REMARK BY AN AUDITOR:—Because more interested in our own country.

ANSWER:—We perceive no special reason why America should be exempt. When Americans cease to be selfish, the time will be then. A great statesman has said, "My

country is the world, my countrymen all mankind.

QUESTION:—In regard to the more equal distribution of wealth.

ANSWER:—We notice a general tendency which will bring about that result. You will remember if you have watched and studied the course of history, the great tendency in time past, was the suppression of the individual, and the tendency of certain temporal powers embodied in church or state, in monarchies or centralized governments. The reaction from that is republicanism—the recognition of the individual; but individual rights carried to a great extreme produces a kind of selfishness and anarchy; You are now upon the highest wave of that reaction. The tendency is to recognize the right of the individual to what he can secure for a certain equivalent which he gives. In former times this right was referred to the law of might. At one time property was taken possession of by force of arms and carried away.

The different changes in the past indicate step after step in advance. The individual to-day, remember, does not do this openly; does not rob or steal in open daylight like the Brigand, does not carry away captives as in times of slavery. There are now legalized methods to do this, by force of strategy and various devices, to win from the less fortunate brother what means he possesses. This is a step in advance; by and by, the government will make such arrangement that it will be just as wrong to take advantage of a brother man not so fortunate as you in scheming, as now to take advantage in physical force, for the reason he would be as much an object of consideration, and could not build up wealth at the expense of others. We look for this by the indications of the signs of the time, for most surely the world is becoming more fraternal. We may justly consider that the next decade will witness another step in that direction.

QUESTION:—In reference to the Commune.

ANSWER:—Perhaps the gentleman will be king enough to state whether he means the Commune of France, or Germany, or other lands. The Commune differs essentially in different countries; and in all they differ essentially from trades organizations, and the Workingman's party of this country. All have their special tenets like different creeds of the religious world; but if the doctrines of the Commune of Paris are to be taken by the results, certainly there can be no good in the same; not the right principle connected therewith. The equal distribution of wealth in the world by force of arms, is just as wrong as originally obtaining it by force.

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Last Christmas Scrofula made its appearance in my system—large running ulcers appearing on my face; one on each of my arms, one on my thigh, which excruciated me, one on my neck, one on my left hand, which was so sore, and one on my left leg, which became so bad that two physicians came to amputate the limb, though upon consultation concluded not to do so, as my whole body was so full of scrofula; they deemed it advisable to cut the sore, which was painful beyond description, and there was a quart of matter run from this sore.

The physicians all gave me up to die, and said they could do no more for me. Both of my legs were drawn up to my chest, and it was thought if I did get up again I would be a cripple for life.

When in this condition I saw VEGETINE advertised, and commenced taking it in March, and followed on with it until I had used sixteen bottles, and this morning I am going to plough corn, a well man. All my townsmen say it is a miracle to see me round walking and working.

In conclusion I will add, when I was undergoing such great suffering, from that dreadful disease, Scrofula, I prayed to the Lord above to take me out of this world, but as VEGETINE has restored to me the blessing of health, I desire more than ever to live, that I may be of some service to my fellow-men, and I know of no better way to aid suffering humanity, than to include you in the statement of my case, with as earnest hope that you will publish it, and it will add new witnesses to reply to any communication which may require structure.

I am, sir, very respectfully,
WILLIAM PAYN.

Avery, Betts & Co., Med., July 10, 1872.

Reliable Evidence.

Mr. H. R. STEVENS: I will most cheerfully add my testimony to the great number who have already testified in favor of your great and good medicine, VEGETINE. I do not think great credit should be given to my testimony, as I was afflicted with that dreadful disease, Scrofula, and had such bad coughing spells that I would sleep as though I could never breathe any more, and VEGETINE has cured me; and I do feel to thank God all the time that there is so good a medicine as VEGETINE, and I know of no better way to aid suffering humanity, than to include you in the statement of my case, with as earnest hope that you will publish it, and it will add new witnesses to reply to any communication which may require structure.

I am, sir, very respectfully,
WILLIAM PAYN.

Corner Magazine and Walnut Streets, Cambridge, Mass.

Prepared by H. R. STEVENS, Boston, Mass.

VEGETINE IS SOLD BY ALL DRUGGISTS.