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great nor Applause: She only Asks a Hearing.

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THE INFLUENCE OF RELIGIOUS ENTHUSIASM OVER MORALS.

Lecture Before the Chicago Philosophical Society, by Prof. V. B. Denslow, 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-biting Sargeon 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., 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 due impressions on your minds already, but religion needs to be antagonized by a 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 felspar or adhesive element, which decomposing forms the slates, shales, 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 of the valley itself. Religion, I say, is 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 acts, 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 heart and life in the same positions, listen without expressed dissent, but in that same respectful silence, to the same doctrines, and thus unity is promoted by the same physical drill as in an army, accompanied by the same mental drill as in the school-room. August Comte's effort to introduce "united worship into his philosophy, as a means to secure mental 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, "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, then 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 140,000,000 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 intrenchment 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 Edist 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 alchemical search for the philosopher's stone introduced chemistry, and the astrologer's search for the hidden clews 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 Pagan 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 enunciated by Jesus, and to substitute therefor the Roman standard of virtue in which ambition is the pivotal quality, 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, Bismarcks, Garibaldis; its Shakespeares, Franklins, 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; in Unitarianism and deism his own Christ; 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 best 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 Caesar, he would not have persecuted the Christians. Had the lion-hearted Richard been as free from religion as Lord Palmerston or Disraeli, instead of dyeing 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 never or rarely been;
To climb the trackless mountain all unseen,
With the wild flock that never needs a fold,
Alone o'er steep and foaming falls to lean,
This is not solitude; 'tis but to hold
Converse with nature's charm, and view
her shores unrolled.
But 'midst 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 endued,

If we were not, would seem to smile the less.
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 frelignous 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 isolation 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 belonged 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 Kyran, a vision, a decalogue, a gospel or an emancipation that shall be infidel to all the past, only that it may bequeath a nobler orthodoxy to 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 chiming 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 romances, 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 Hydropophagi, 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, and 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, for the bigotry of the human heart arrays 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 vaster influence upon its intellectual and 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 and 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. Add 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 horrible crimes stalk 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 revelator!

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 pinion, 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 o'er-leaped the beneficence which guides 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 cannopied 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 I survey, shall I 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 mars or makes Its glances 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, darkness and mystery, these were the great revelators.

SHAKESPEARE, the tragical Titan, who storms the heavens, and threatens to tear the world off its hinges, who, more fruitful than Eschilus, makes our hair stand on end and congeals 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

DARWINISM AND SPIRITUALISM

BY WILLIAM EMMETTE 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 [sic] 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 sciolous 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. For instance, the heart at first exists as a simple pulsating vessel; the excreta are voided through a cloacal passage; and the os coccyx projects like a true tail, extending considerably beyond the rudimentary legs. In the embryos of all air-breathing vertebrates, certain glands, called the corpora Wolffiana, correspond with, and act like the kidneys of mature fish. Even at a later embryonic period, some striking resemblances between man and the lower animals may be observed. Bischoff says that the convolutions of the brain in a human fetus at the end of the seventh month reach about the same stage of development as in a baboon when adult. The great toe, as Prof. Owen remarks, which forms the vicium when standing or walking, is perhaps the most characteristic peculiarity in the human structure; but in an embryo, about an inch in length, Prof. Wyman found that the great toe was shorter than the others; and instead of being parallel to them, projected at an angle from the side of the foot, thus corresponding with the permanent condition of this part

in the quadrumanus. 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.' "With respect to development, we can clearly understand, on the principle of variations supervening at a rather late embryonic period, and being inherited at a corresponding period, how it is that the embryos of wonderfully different forms should still retain, more or less perfectly, the structure of their common progenitor. No other explanation has ever been given of the marvelous fact that the embryos of a man, dog, seal, bat, reptile, &c., can at first hardly be distinguished from each other."

Prof. Allen Thomson, President of the Association for the Advancement of Science, considers it impossible for any student of embryology, in the present state of our knowledge, without at the same time becoming a Darwinist.

That man's fetal brain successively passes through 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, at an 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 arises 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." "As there is a point where minerals cease to be minerals and become vegetable, and another crisis where the vegetable merges into and becomes animal, so is there a critical juncture in the fetal development of the human brain when the receptacle is capable of attracting and detaching a proper quantity of the omnipresent principles of Father and Mother God, and of concentrating it in the germ-state, to unfold the immortal personality."

"The rationale of these wonderful sub-human conditions, is furnished by embryology, which shows that in the formation of the embryonic 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 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." "He that hath seen me hath seen the Father." Many texts in St. John's Gospel and the scope of the Pauline philosophy are instances of this school of spiritual culture, and the gist of the whole matter is pretty much what is sought to be attained by the spiritual culture recommended in these columns.

THE ETHICS OF SPIRITUALISM:

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 eyes. 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 conceived 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 baleful 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 act of any external power can annul his birthright. The caterpillar is a prophesy 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 caterpillars, 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 suicide 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 adamantine mountains—than the stars of space—and shall bloom in youthful verdure when their fires expire and the sun-shades 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 abysmal 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 a 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 proteus, the flipper of the whale, and the forefoot of the quadruped, so is his intellect prophesied in the dim and unarticulated thoughts of the same beings. His mental superiority is so 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 brutal, its unshaded 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 doctrines. Rather 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 redemp-

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 pure 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 goaded on the other by the reproving 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—learn 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 "earth-tickling," 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 willing to do so or not—and it is only necessary for them to think or imagine that they are willing 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.

W. B. FAHNESTOCK.

Walhalla, S. C. 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.

Is becoming as little children we all approach the kingdom of heaven; but it is a kingdom of peace and joy within ourselves, freed from the guilelessness of these little playmates. The strength of this nature is shown by its fluency over the most worldly hardened minds. Its power is its spirit-like to turn manhood back to babyhood, because there is no selfish alloy in it. As you measure out your affections they are meted to you again.

Religio-Philosophical Journal

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

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LOCATION 92 and 94 LaSalle street, Northwest corner of LaSalle and Washington streets. CHICAGO, ILL., DECEMBER 8, 1877.

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 fate of Paine has been singular. A devout theist, a good Spiritualist, a believer not only in the immortality of the soul, but in spiritual influences directed upon us even in this mortal life, he has been denounced as the type of all that is blasphemous and irreligious, simply because, some seventy years ago, he attacked the current notions in regard to the infallibility of the Bible— notions which few, except retrograde and bigoted minds, now accept.

The "Paine Memorial Hall" in Boston, the sale of which gave the Rev. Mr. Cook the text for his mendacious abuse, never was, strictly speaking, a monument for Thomas Paine. According to the "Investigator" itself, "the intention from the first was, and is now, to obtain a permanent home for the 'Investigator,' and have a hall for lectures, etc."

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."

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.

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.

That such a person as Jesus Christ existed, and that he was crucified, are historical relations strictly within the limits of probability. He preached most excellent morality, and the equality of man.

Religion, being the belief of a God and the practice of moral truth, cannot have connection with mystery. The belief of a God is of all beliefs the most easy, for it arises to us out of necessity.

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.

From his knowledge of the locality, the lecturer thought that a persistent effort would have met fair success, and therefore that the friend to whom he wrote lacked somewhat in that high faith which "overcometh all things" that may stand in the way of the truth.

Of all things let Spiritualists shun and fear a selfish ease in their precious knowledge and spiritual culture, an indifference toward others, a contempt or impatience of bigots or blinded souls that may deaden their own zeal or stop their efforts.

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. It is well gotten up, and ably edited, and will no doubt become a general favorite with the Southern people, and should be warmly encouraged in all parts of the country.

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.

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. His system is based on a current of electricity which he has demonstrated exists at different heights, and which transmits communication between two perpendicular wires reaching into it, whatever the distance may be.

This was predicted years ago by James Nolan, and numerous other spirits, and their predictions are matters of record in many cases.

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B. F. Underwood lectured at Riverton, Ill., Dec. 1st and 2nd; Milan, Mo., 4th, 5th and 6th; and will speak at Fairfield, Iowa, 8th to 11th; Red Oak, Iowa, 12th to 20th; Lincoln, Neb., 23rd.

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Philosophic Ideas; or, the Spiritual Aspect Nature Presents to J. Willingham.

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.

OVER CAUTIOUS.—Paying ten cents to register a letter containing twenty-five cents in postal currency and fifteen cents in stamps. We once received a registered letter containing only a P. O. money order for twenty-five cents.

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 any where in Western Missouri or Eastern Kansas, during the coming winter and spring. Address him at Knob Noster, Mo.

Dr. J. V. Mansfield is receiving numerous letters from friends in Europe, requesting him to visit them in the coming spring. We know of no one whose gentlemanly bearing, commanding person and medial powers, would qualify them to make a better representative of the cause in Europe than our Brother Mansfield; and we would bespeak for him a cordial welcome by our English cousins and continental friends.

At Lees' Bazar, 16 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. He also keeps the RELIGIO-PHILOSOPHICAL JOURNAL on sale and receives and transmits subscriptions for the same.

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. Mecracken, 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. She can be consulted for a short time yet, at 345 Park Avenue, and those desiring a clear reading and expressive symbols of their lives, would do well to call on her before she returns to Des Moines.

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. It is not often the necessity arises of locking out people who want to pay you money; the lock-out has been the other way in this city, as we have found, in company with some twenty-five thousand other depositors.

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. A. A. Wheelock, editor of The Office Branch, has now challenged any or all of the clergymen who have criticised Col. Ingersoll's lecture, to a public discussion of the issues involved; the discussion to be held at the Opera House in Utica, and all monies taken, above expenses, to be presented to the Mayor for the benefit of the poor of the 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. In thirty minutes after the arrest enough bail was offered to secure his release, thus depriving the Y. M. C. A. of the pleasure of reporting "the editor of the Truth Seeker in jail for obscenity and blasphemy."

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. Of course he is very abusive, for he has been so completely demolished and held up to the scorn of the lovers of truth that he has only one resort. The able, keen and caustic writer, "M. A. (Oxon)" has replied in "Human Nature," and forwarded the advance sheets to the JOURNAL, so that we shall be able to give our readers the very latest from this war between the leaders of Spiritualism in England, and their materialistic opponents.

When fanatics and bigots are permitted to "could the religious ideas of youth, infancy must suffer, not only from spectral torments, but it also must imbibe notions of the Divinity which change him from a father to a monster.—James.

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. His system is based on a current of electricity which he has demonstrated exists at different heights, and which transmits communication between two perpendicular wires reaching into it, whatever the distance may be.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Anthem of Nature.

BY DR. D. ANTHROPOLOGICAL.

[The following little poem, of more than ordinary merit, was suggested...]

Call Me not Dead.

Call me not dead when I, indeed, have gone into the company of the ever-living...

To Be or Not to Be.

In Church and in State It is ruled or ruled; In courtship and marriage...

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...

In brief, the world of external facts, to them, seemingly became obliterated, and the ideal became the real; and their brightest fancies were continually expressed in measured words...

Again, at a later period when these same parents were wholly wanting in faith of the existence of God, and to avail themselves of such proof, had by advice of friends, procured the astronomical works of the learned Thomas Dick...

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...

A STRANGE CASE.

How a High School Professor Was Restored from a Trance by a "Personal" Advertisement.

Joseph I. Bergen, Jr., teacher of chemistry in the West Division High School, mysteriously disappeared from his home at 379 West Washington street, on Friday the 9th of November.

THE INDIANS.

Spirits Tell Them to be More Humane.

[The Bismarck (D. T.) Tribune contains the following:] At our request Col. Sweet, who seems to command the confidence of the Neg Percees...

Joseph, whose Indian name is In-mah-to-ye-lah, through one of his braves named Mah-chuck-ack, who spoke English sufficiently well to be easily understood by one accustomed to the Indian modes of expression...

They said they had some bad men among them, but they were those that did not believe in the spirits of their deceased friends...

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 Condemned.

The Hartford (Ct.) Times contains the following: In the beautiful town of Glastonbury, Connecticut, the following remarkable event occurred in 1753. In March of that year one Julius Perry went out with his dogs to hunt...

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to fetch wood to burn her, the sheriff hung her up, that she died on the gallows before the wood could be brought. This account of Juliana Cox's witchcraft and death is abridged from the statement of Dinah Jones before a committee of delegates to revise the laws of Connecticut.

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. Last summer Joey, a controlling spirit, told us the same. There were five of us in the circle, besides the medium Joey said, I remember that I now tell you that I shall be able to materialize gold and gems...

DIAMONDS, ETC.

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An Arkansas Colored Sermon

E. H. Hewen writes: There are probably many people in the North who believe that the various ludicrous sermons...

When Father Abraham turned his servant girl Adrift, with her little waife 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.

Vienna, Austria.

The inhabitants of the "Ziegelgasse" are laboring under an intense excitement ever since August 15th, this year. From that time onward stones have been hurled in great numbers at house No 23, property of Mr. R. Maris, a marble cutter, and over three months, the stones are still thrown, and even in their very presence.

Thomas Cook, writes as follows from Glen-coin, Minn:

Since the meeting of the State Association in Convention at Minneapolis we (Arthur and I) have given one entertainment at Rush City, one at Newburg, one at North Branch, Chicago, Co., two at Long Lake, Hennepin Co., two at Rockford, two at Howard Lake, one in Kokato, Wright Co., one in Dassell, Meeker Co., one at Hutchinson, two in Glencoe, McLeell Co., and three at New Auburn, Sibley Co., with excellent effect and success.

Hudson Tuttle records a case of a seafaring man named Toombs,

who awakes 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. The second day afterwards he was walking on the beach at the shore, when his foot slipped, he was thrown into the river and drowned. His body was taken home and his coffin stood on the identical place where he saw it in his vision.

Notes and Extracts.

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

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

The great throne of the universe, in its gigantic throbbing aspects, the mighty power which moves the colossal machinery of law.

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

In love and wisdom Jesus was the manifest power of God, the same as you and every other human being are.

None but earnest, unselfish workers will be of much use in any society; selfishness is to society what arsenic is to food—poisonous.

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.

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

Dr. Slade has furnished the investigators of Denmark spirit-messages, writing in the Danish language.

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.

Jesus promised that the spiritual gifts which he exercised so conspicuously, and worthily, should be continued after him. To-day there are many better mediums than he was.

The intention of Spiritualism is not to pull down, but to build up; that is, it has no intention of pulling down what is true, but to make it stronger. It always pulls down error.

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, 1795. It is always well to be thankful, if you have anything to be thankful for.

It is no 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 filling 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. H. 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 just that a vast number of Spiritualists never open the Bible, except to hunt for its 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 Adrift, with her little waife 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 from boys among us are filled with the Holy Ghost, and in fits of ecstacy, see, hear, and speak things 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 failures in temporal matters. In fact, we don't know of a book-made God worth a cent to anybody.

Of course 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 in 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 miraculous gifts were so soon withdrawn, was, not only that faith and holiness was well nigh lost, but that dry, formal, orthodox 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 brain and nerve, 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, sçrviteur de Dieu et apôtre de Jésus Christ, pour instruire les élus de Dieu dans la foi et dans la connaissance de la vérité qui est selon l'apôtre.

The above message, in French, was given by Dr. Slade, and was published in the La Renaissance, 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. The 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 crystallized creeds in this State would crumble to pieces.

John A. Mills writes from Trent, Michigan: The friends of progress in the Township of Cassiowauk, Michigan, have organized under the name of the Liberal Progressive Society of Cassiowauk, and hold their meetings at Trent. We have been holding quarterly meetings for the last two 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. Mills, President; N. E. Whitney, Secretary; John H. Slat, Treasurer; B. H. Topping, James Bunker and Amos Slater, directors.

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 misery...

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...

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.

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...

The salvation of the human family is not to be sought; when people pursue it as a pleasure, it becomes as other schemes of happiness, other projects of individual desires.

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...

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...

vised by an autocracy 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...

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.

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.

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...

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.

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...

The salvation of the human family is not to be sought; when people pursue it as a pleasure, it becomes as other schemes of happiness, other projects of individual desires.

Desiring salvation, even while one human being is perishing, is accompanied with selfishness.

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.

From what shall you be saved? 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 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.

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.

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.

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.

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.

QUESTION:—What effect will the next conclave 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.

From what shall you be saved? From whatever imperils or chains the spirit!

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 adding 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.

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.

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.

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.

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.

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.

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.

country is the world, my countrymen all mankind.

QUESTION:—In regard to the mere 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 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.

QUESTION:—In reference to the Commune.

ANSWER:—Perhaps the gentleman will be kind 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.

Judgment of the Public

During the past five years the public have carefully observed the wonderful cures accomplished from the use of VEGETINE. From its use many an afflicted sufferer has been restored to perfect health.

Its medicinal properties are Alterative, Tonic, Solvent and Diuretic. There is no disease of the human system for which the VEGETINE cannot be used with perfect safety.

Valuable Evidence.

The following qualified testimonials from Rev. O. T. Walker, D. D., formerly pastor of Bowdoin Square Church, Boston, and at present settled in Providence, R. I., must be deemed as reliable evidence.

Mr. H. R. STEVENS, Esq.: I feel bound to express with my signature the high value I place upon your VEGETINE. My family have used it for the last two years.

A Walking Miracle.

Dear Sir:—Though a stranger, I want to inform you what VEGETINE has done for me.

Last Christmas Scrofula made its appearance in my system—large running ulcers appearing on me, as follows: One on each of my arms, one on my thigh, which extended to the seat, one on my head, which cut into the scalp, one on my left leg, which became so bad that two physicians came to amputate the limb.

In conclusion I will add, when I was enduring such great suffering, from that dreadful disease, Scrofula, I prayed to the Lord above to take me out of this world, but I have been restored to me the blessings of health.

Reliable Evidence.

Dear Sir:—I will most cheerfully add my testimony to the great number you have already received in favor of your great and good medicine, VEGETINE, for I do not think enough can be said in its praise, for I was troubled over 25 years with that dreadful disease, Catarrh, and could never breathe any relief that I would deem as though I could never breathe any relief.

Prepared by H. R. STEVENS, Boston, Mass. VEGETINE IS SOLD BY ALL DRUGGISTS.