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GENERAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

Truth fears no Ash, bows at no Human Shrine, seeks neither Place nor Applause: She only Asks a Hearing.

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THE HELL HEREAFTER.

Modern Doubt and Religious Dogmatism.—
Sermon by H. W. Thomas, D. D., of the
Centenary M. E. Church, Chicago.

Every seat in Dr. Thomas' church had an occupant on Sunday evening, Jan. 5th. The ushers said the attendance of strangers, doubtless drawn to the place by the fame of the preacher, was rather larger than usual. No sooner than had the pastor announced his text, and squared himself for a tit with dogmatism, than the audience seemed perceptibly hurried with expectation, which was heightened from time to time as he progressed in his discourse, and as he touched one after another of its salient points, and warmed to his theme, occasionally rising from merely conversational to oratory delivery, his hearers, especially those in the distant parts of the gallery, leaned forward to catch the utterances. And one glancing from the gallery, well forward, down athwart the faces in the congregation, could discern the exact effect the sermon was producing, and pick out those who believed in hell and those who didn't. The first noticeable sensation was when Dr. Thomas said: "Bishop Cheney must repeat, *verbatim*, a liturgy of long ago, and a sentiment that nobody believes, or leave the church." When, with great power and eloquence, he opened up the furnace doors, as it were, and invited the congregation to gaze in and see what an infernal hot hole they had been sweating and fuming and worrying over all their lives, and intimating that it was a fire of lessness all around the room. The more puritanical in the congregation were unable to concede their fear that the reverend gentleman was actually trying to extinguish the brimstone blaze. Their faces if they were discernible from the pulpit, must have been a rebuke to the preacher who could thus throw cold water on one of their cherished institutions of the hereafter. But when the speaker ventured the belief that men had gone straight to heaven who did not believe in Christ, in the atonement, or in the bible, the feeling of a portion, at least, of the audience found expression in such stamping and clapping of hands as one might hear in a theatre when something happens upon the stage that is worth applauding. The stamping was not general, however, nor was it prolonged, for the minister himself gave a half-reproving look, as much as to say: "I'm glad you like it, but it won't do to stamp in here."

Pure religion, undebated before God and the Father is this: To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.—James 1, 27.

There seems to be a difficulty, common to most minds, in it at first making appear as real to the mental consciousness the great facts that arise in the study of any history or science. It is one thing to go over the words that express these facts, but another and quite a different thing to realize their full meaning. It is easy enough for any child to say that the earth is of such size, and turns on its axis; that it is so many miles from the sun, and forever journeys around that great centre. But to weigh these words, to get a full realization of their great meaning, is quite another thing, and usually comes to the mind later and with a sense of surprise as if it were something new. And the same thing is true in the study of history. It is easy to run over names and dates and battle scenes, but to get the picture in the mind so as to feel the impression of fact is more difficult. How few, in first reading the history of Egypt, or Babylon, or Rome, realize in any full sense the mighty scenes that are passing before the mind. We read of nations, of armies, and battles; of cities and temples, as light things, hardly thinking even as this earth has been the scene and our own race the actors in these vast events. This same difficulty of realization is not only historic, or in things relating to the past—it is prophetic also. The past fades away from us, and the future is but vaguely perceived. We seem often to dwell in a dreamland where even the present passes as a kind of reverie. Bread and butter are about the only things we always see and never forget.

This same want of full mental realization is still more apparent when we first come into the field of bible truth. This fact may arise, not only from the general conditions of mind that make the difficulty common in everything else, but may find special causes in the fact that we all receive our first religious impressions—the impressions that have shaped all our after thinking—in our childhood; and we then associated bible truths with the marvelous; and somehow we have been reading them in this light ever since. How few there are who bring even the same historic realization to bible scenes that they do to other matters of history. Do we read of the Israelites crossing the Red sea, or of the destruction of Sodom, or of the demon-possessed swine rushing into the water, with the same critical appreciation of the wonderful facts involved that we would, should we find such statements in Rollin, or Josephus, or MacCaulay?

I think that it is more than the growth of a personal consciousness of a more open vision, or the seeing of truth in myself—said for which I daily pray, and daily bless God—that I discern; I think there is an

uplifting of reason on the part of many that is almost peculiar to our times. And its effects are becoming everywhere apparent. The sense of historic realization has led to a careful going over of many of the old histories and a culling and pruning of their statements. The same critical understanding has taken hold of the Bible and placed its marvelous statements under the light of rigid interpretation. Bishop Colenso is a special instance of this kind of mental development and critical work. He never seems to have looked at the facts of biblical history as he would at the facts of profane history—never to have even fully realized what he was reading, till a poor African native, who was assisting him in a translation of some Bible narrative, looked up and innocently said: "You don't believe that, do you?" And the same direct looking at facts has come out in our time in reference to the miracles of the Bible. Mr. Tyndall has not denied that the sun and moon did stand still at the prayer of Joshua; he has only shown what a wonderful thing it was—how much in the world of physical laws and forces it meant when such a thing was affirmed, or if it ever really occurred. And so of the miracles and marvelous statements of the New Testament and life of Christ. The acute historic realization of our times has taken all these scenes out of that halo and that upper world enchantment of spirit, in which the devout of all ages have been reading them, and has brought them down into the cold world of fact, and applied the same rules of criticism to them that it would to any other history, and bids us look these facts square in the face and see just how much they mean. The critical sense reads the account of turning water into wine, or of healing the sick, or of raising the dead, or of abscessions or demogical possessions, not as children read the "Arabian Nights," but as a banker reads the quotations of gold or exchange, to see just what is stated and what the statement means. And in this light we are brought face to face with historic statements and asked, Are these things so, or not so?

This same open vision, looking things square in the face and making them give up their real meaning—that is, tell what they are, and whether they belong to fact or fiction, or are to be understood by the judgment or the imagination—this same critical sense has taken hold of the dogmas that have come down to us claiming to be the truths of religion, and asks squarely and pointedly, what do they mean and are they true? What do you mean, we are asked, when you say the Bible is inspired? What do you mean when you say that it is infallible? What do you mean by total depravity, by atonement, by regeneration? What do you mean by the resurrection and the judgment? What do you mean by eternal punishment? Is there a literal hell of fire and brimstone? Are those who die in their sins to be punished eternally? Is there no possible hope for their reformation, or that the love of God may somehow reach them in the long, long ages of eternity? And not a few to whom these questions are asked, are compelled to say that so far as mental perception of their immense magnitude is concerned, they had really never come to look at them, or to weigh their meaning before. And thus, it seems to me, are we coming into almost a new age—an age of realization. And this new age is full of wonderful mental activity, and power, and courage. It is full of questionings on all subjects, and especially does it seem intent upon knowing the real truth, and the whole truth about religion. And there is no history or sacred book so old as to escape the witness stand. There is no dogma, however sheltered by the decrees of popes, or the decisions of councils, that must not answer at the call of this modern court of truth. And there is no power that can stay this spirit of inquiry. Once the civil power could interfere; now that very power guarantees the right of private opinion. Once the church could deter by a sense of reverence, or sacredness, or by the fear of persecution, or of some future punishment for opinions, however honestly held. But that day is past. I do not think that our age has lost its reverence for things sacred, nor its reverence for truth; but it wants to be very certain that what is called sacred is sacred, and what is called truth is truth, before it sets up an altar of worship.

This state of the public mind is not regarded alike by all religionists even, nor by all doubters. There are some in the churches and in the ministry who affect to ignore it altogether, and to go on just as if no questions were asked. Others, as the Romanists, attempt to repress inquiry. Still others content themselves with supposing that what has so long been held to be true must be true, and unite to call all doubters ignorant, or willfully wicked. Others fear for the result; fear that if there is the least giving way in any one point that it will be like a break in a dam, and that the rising waters will sweep everything before them. Among the skeptics there are those who foresee the speedy downfall of all religion; others think that although they have gone far enough to satisfy themselves that religion is a delusion, yet it is a necessary delusion, and they will say nothing about it, but let the clergy go on and practice their ignorant but innocent, and upon the whole, rather useful deceptions. Such men as Dr. Hammond regard the whole scene as in the simple order of the world's growth. Its childhood, age needed, and needing it, had its childhood stories, and fables, and be-

liefs in the supernatural and in spirits, and all such things; but with the coming of manhood all these must give place to the solid facts of experience and demonstration, and that the world will soon settle down to a cold, positive material philosophy—soulless, Godless.

Several things seem evident to me. The first is, that it is useless to ignore the fact that our age is looking the whole question of religion squarely in the face, and with a power and fearlessness of thought and critical realization of facts never before known. And this is only the beginning.

Where there is one mind at work now there will be ten at work next year, and a hundred more the next, and so on. Again, I think it is useless to shut our eyes to the fact that there is very general and widespread doubt and distrust as to the authority and reliability of religious teachings. There is even most painful misgivings in the minds of many religious teachers themselves, and every now and then is made a public renunciation of what they had once accepted as true. And still another thing: Protestantism, more than all other religious agencies has set this spirit of individualism, this spirit of personal inquiry to work; and Protestantism, more than all others, must stand by it and see it through.

Now let us look round and see in what shape the churches are, and what they are doing, and what they ought to do to meet these new conditions and these new demands.

The most painful thing in the whole outlook is the disadvantage at which truth is put, and the disadvantage at which individual minds are put by reason of sectarianism. In the controversial days of the past, special religious ideas sought shelter in new organizations, and these new organizations were turned into forts of defense. The children who were born in these forts naturally enough took up with their ideas and their warfare against all others. And hence you will see that individual minds are bound by the power of organization, and by this power set to fighting special dogmas instead of entering the broad field of truth. If one was born, or by any other means got into a Calvinistic fort, or a Baptist fort, or an Episcopal fort, he must use the guns of that fort or get out of it. No matter if the whole community of open-minded men and women see that those guns are useless, and that their noisy ring has long since ceased to do any good, still he must load and shoot, or himself be shot as a heretic. You say, why don't he go to some other fort? Yes, leave the artillery for the navy, or Michigan City for Joliet. And even if men are perfectly honest in maintaining the special tones of any sect, yet are they placed at the disadvantage before the world of appearing as special pleaders—that is, everybody knows beforehand just what gun each one must shoot, or leave his fort. Hence the strange and painful spectacle of Mr. Beecher, at 65, with wonderful forensic display, declaring against Calvinism and the terrible forms of future punishment into which a dogmatic age had long ago cast these doctrines. The public mind had long since abandoned these dark ideas, and the public interest was not in hearing anything new; nor yet in the thought that Mr. Beecher had reached any conclusion in the last ten years. Not in these things was the public interest, but in the wonderful fact that Mr. Beecher had taken the great risk of saying what he had long since, and the majority of his audience had long since, believed to be true. Now I say all this is sad and painful enough, that in an age of so much doubt, sectarian bands should place men at so great a disadvantage. Dr.—now Bishop—Cheney must repeat, *verbatim*, a liturgy of long ago, and a sentiment that nobody believes, or leave the church. In Prof. Swing's trial it was publicly stated that the issue was not upon the truth or falsity of Calvinism—not this, but did Prof. Swing believe that doctrine? Not, was he a good soldier, but did he use a Presbyterian gun? Dr. Smith wrote an article on the bible for the British Encyclopedia, and no man on either continent was better able for the task, but because it seemed to conflict with the teachings of his church he was called to account. Now all these things put the truth at disadvantage. There is coming to be a very wide and general distrust as to the honesty of clergymen in what they say; and this distrust is ten times worse in its effect on the public faith than could be their boldest utterances with a clear, strong, open faced honesty back of them.

Then there is another phase to this whole state of public unrest and doubt. It is hardly reasonable to suppose that all these men, clergymen included, who doubt are either ignorant or dishonest. The supposition should rather be that there are some things that have come down to us that may not be wholly true; and that need, to say the least, re-stating. The history of the church in the past should favor this conclusion. The men of the past were generally sincere and many of them very able; but time has proved that they were not always correct in their teachings. The geo-centric theory of the earth, once so stoutly fought for, has been abandoned. The six-days theory of creation is now generally given up, and evolution is pressing very hard upon the doctrine of a special creation. And then, when there are so many conflicting, and even contradictory, dogmas held by the different churches, it is not modest in anyone of these to say that it alone is infallible and all the rest wrong.

Nor is it immodest in the world of doubters to suggest that none of them are wholly right. And it seems to me that all the churches should be willing and even glad to accept any new light, or to modify their views when it seems reasonable that they have over-stated facts, or claimed more than may be maintained. Why should they not even readily admit mistakes? Science has done this all along and has grown thereby. The bible itself was the growth of ages, and so has been Christian doctrine. The creeds of the churches were generally formulated in the heat of some controversy, and were likely to not be free from the bias of their times. Why should we say that those men were infallible, and that wisdom died with them? The whole Christian world has agreed that we need a new translation of the bible, and we are not afraid that truth will suffer thereby. Why be so fearful on other points?

Take, as an example, the subject of eternal punishment that is attracting so much attention. A dreamy age, or an age of cruel despotism might accept such a dogma, even in its most horrible forms. But ours is an age of realization. Men weigh their words—do a meaning to them. The awful pictures of hell in the past ages rise up before the prophetic realization of minds in our day, and they see the meaning—the terrible fact set forth, and they are not afraid to ask if such a thing can be true. Before the reformation, even all the way from Origen, there was some latitude allowed in thinking of this fearful subject. But the doctrine of a purgatory had been abused by Romanism; this abuse must be stopped; and with one terrible blow Protestantism struck down all prayers for the dead, and all possibility and hope of any help or mercy ever reaching a soul beyond this life. The history of human thought, records not another step so bold and far-reaching. It would do in the heat of a great controversy, and in such days might be accepted; but any philosopher, or student of human thought, might easily foresee that there must come a reaction. Or, take another doctrine; the doctrine of election and reprobation, that mercilessly consigns unnumbered millions of human beings to all the pains of an eternal hell without any possibility of escape. This, too, was born out of controversy, and in such times might be accepted; but there must come an after thought—a reaction. Men will rise up and ask if the Bible teaches such things. And if told that it does, they will ask who put such things in the Bible. And if told that God put them there, they will ask, Who is God; that He should say or do such awful things? And if pressed, they will deny both God and the Bible. The religious sentiment is very tender and deep in the human mind, and it will go a great way with the truths that seem to lead along the paths of religion; but there is such a thing as asking the mind and heart to go too far; and then they will rebel. Men must not be asked in the name of so holy a sentiment as religion to give up reason, and good sense, and every feeling of justice, and to lie down and be spit upon and trampled in the dirt. They won't do it, and I am glad of it. It is not strange that many of the best minds in Europe and America are protesting, and protesting in the name of all that is sacred and dear in the thought of God and religion, against such over statements. Men are ready to confess that God is, and should be, sovereign; but they must not be asked to believe that He is an unfeeling tyrant, and still told to love Him and call Him God. They won't do it. They can't do it. They ought not to try to do it. Men are ready to believe in punishment for their sin here and hereafter,—they feel it, they know it,—but they are not willing to believe in all the terrible ideas of Dante, and Milton; ideas that were possible only in a cold dark age, and that rob the universe of God and all sense of justice or right. And I am glad of that, too; they would be worse, and not better for believing such things.

Or, take another subject; take the Bible. Men want to believe in the Bible. Its associations are sacred. Its themes are ennobling. Its truths do them good. They love it. But when they are asked to believe all that has been taught about the Bible; that every word, just as we hear it, is inspired directly from the Lord, and that all its words are absolutely infallible, their critical sense rises up and says, we can't do it. They are willing to say, and can equally believe as our book of discipline says, that the holy scriptures contain the word of God. But protestantism needed an infallible Bible to put against an infallible Pope. Great abuses had crept into the church through the sanction of tradition, and the reformers did well to exalt the Bible as the one rule of morality and faith; and we do well to hold it in that sacred place; but, then, that is enough, and we should not attempt to claim for the Bible what it does not claim for itself. There is such a thing as over-doing in religious matters, as well as under-doing. There is such a thing as asking men to believe too much as well as too little. And there are those who do believe too much, just as surely as there are those who do not believe enough.

Now, it is not the purpose of this discourse—I think I am modest enough to confess myself incapable of such a task—to show just where the exact truth of all these matters in doubt and controversy is to be found. I am speaking of them as facts of our times; and wish to point out what seems to me to be our duty, or the best

thing for the churches to do. It is useless as I have said, to try to conceal or ignore the fact of the widespread and growing unbelief of our times. We cannot, and if we could we ought not attempt to repress inquiry. Truth is strong in itself, and strongest when brought out into the clearest light; and whatever needs the shelter and cloak of darkness and ignorance is unworthy the name of religion, and must fall before the intelligence of the nineteenth century. Nor is anything gained by calling men infidels, or any other hard names. Such words have long since ceased to be a terror; no one is scared by them. What I think we should do is this: We should just ask what is the nature and extent of all this doubting, and how far it affects the real spirit and life of a puke religion? Not how it affects the dogma of this or that church, but how it affects character and a true religious life. Pure religion, as seen in our text and as taught by Jesus Christ in the 25th of Matthew and the 15th of John, is a life, a growth, a divine spirit within, coming out in love and sympathy and happiness to our fellow-beings. Such a life rests upon a very few and simple beliefs, or truths; and these mankind are generally quite ready to accept without having them forced down their throats. The masses are ready to believe in God, and in Christian lands, to believe in Jesus Christ, and to believe in the Bible, and in a good life, and that justice will be done to all hereafter. But the churches have not been content with these simple beliefs that lie at the bottom of a good life. It is not enough to believe in God, and that He is a rewarder of all that seek Him; a thousand things are brought forward about God, and many of them not only unintelligible but unreasonable, and we are called upon to believe all these. It is not enough to believe in Jesus Christ, but a thousand things are brought forward about Jesus Christ, and about the atonement, and many of these things are not only vague and conflicting, but to many minds utterly repugnant to their highest sense of justice and right, and we are asked to believe all these. It is not enough to believe in the Bible, but here also you are asked to believe many things about the Bible, and many these critical minds cannot accept. It is not enough to believe in future suffering for sin; you must believe all that is taught about hell, very much of which is to most minds wholly unthinkable. Now, why not let all men come to God, and to Jesus Christ, and to the Bible, and get such truth as they can, and get such help to good life as they can, and not be bewildering them with so many things about God, and Christ, and the Bible. If they rest in these great facts and reach a good life, is not this enough? I verily believe if half the preachers in the land were to leave their pulpits and go to work for the American Bible society there would be far less infidelity in twenty years than there will be as things are now going. But you say: What will then become of our churches, our sects? Our churches! Ah! there's the rub. Not Jesus Christ, but our church, and our pet creed. (Poor thing. What a pity if it should die! Save your creed, whatever you save, your sinners or not. Insist on a thousand definitions about God, and Jesus Christ, and the Trinity, and the Bible, and future punishment; save these definitions; save your creed—bring it in out of the cold wind like a shivering little lamb in March, and wrap it up tenderly in a warm blanket and pour down a little warm milk—save these things if you drive the whole sensible world to infidelity in doing it. Now I say that the unbelief of our time is not half so much against the great truths of religion as against the man-made dogmas about religion. And what the churches should do is to exalt religion itself, and call the people to its joy and beauty and work—call them away from sin to righteousness. What difference does it make whether a man believes in an endless hell or not, if he be a good man? If he love the Sermon on the Mount and will live by it; if he believe the 12th chapter of Romans or the 13th of Corinthians and live by them, suppose he don't believe that this world was made in six days or that Jonah was swallowed by the whale? What of it? What has that to do with a good life? Let him believe what he can—that is, what he thinks true. So long as mankind are drawn to the life and experiences of religion, we need not worry about their beliefs; but if they fall of these, all their fine-spun orthodoxy will be of very little value to themselves or to others.

Another thing: I think the churches should hasten to confess that we are all finite—just beginning—and that all these questions that relate to God and the future are too great for our full comprehension; that in fact, after all our boasted knowledge, we really know very little about them. Let us confess that it is not necessary for the purpose of a good life that we should know everything. Then let us have our schools of theology, and our creeds, and our definitions if we choose, and our churches, and our speculations about all these points; but let us get over the folly of quarreling about them, and refusing to fellowship those who differ from us. Let us be done with the folly and even wickedness of making a doorway out of all our definitions and dogmas through which souls must pass to reach the ever-present Lord God. Let us put away our narrowness and prejudice and be brothers in a common love and a common cause. Let there be a broader personal liberty of opinion. Let it not be

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.

By Hudson Tuttle.

(CONTINUED)

When a faculty is the foundation of another, it must be regarded as lower than that to which it administers.

We now have a rule by which to determine the grade of the mental faculties. It is precisely the same as that by which the naturalist determines the grade of organic life.

SHALL WE BE NATURAL?

As every faculty has a function to perform, else it would not exist, any more than a superfluous organ, the natural activity of all faculties is essential to well being.

Thus hunger is the demand of the body for food. To answer such demand is the first duty of being, as life itself depends on it.

CHAPTER IV.

THE APPETITES.

The mental qualities are involuntary, or instinctive, and voluntary. The line of demarcation between these divisions is not clearly defined.

In proportion as the voluntary faculties expand, the involuntary recede. The appetites belong to the involuntary division, for though measurably controllable, in the end they escape the will.

Those functions which arise out of, and are essential to the existence of man as a physical being, are called the Appetites. These have been classed with the Passions, or indiscriminately called by that name.

As the sustenance of the body depends on the Appetites, they are characterized by their periodical response to its needs.

The Appetites are hunger, thirst, sleep, activity, rest, and sexual instinct. The desire for air, like that for water, may also be included.

HUNGER.

To exist requires the assimilation of food, and life is a ravenous maw insatiably demanding organizable material. Living beings are created hungry. Their first activity is in search of food.

In the tropics nature spoils man by her bounty. Continued supply of food in wasteful abundance, makes forethought useless, and labor unnecessary.

In the North he is crushed by the too stern necessities of the climate. Hunger is the one motive of the Esquimaux which absorbs all others, and so difficult to answer, nothing remains.

The reader will find further on that by Conscience we mean the highest form of Reason, or Spiritual Consciousness. We use the term to avoid circumlocution, but always with this meaning.

ONLY IN A NARROW BELT OF THE TEMPERATE ZONE, ARE THE ANTAGONISTIC FORCES SO BALANCED THAT MAN CAN ATTAIN PERFECTION.

It is only there that the demands are sufficiently great to stimulate, yet not exhaust the vital energies, leaving a surplus for other and higher uses.

The West is supplied with the spices of the East, and the East with the corn of the West. The North partakes of the fruits of the tropics, and the tropics of the North. Such a diet formed of the mixed products of all climates, is not only a result of commerce, it is essential to high civilization.

Hunger has not only sent the countless sails of commerce around the world, it has stimulated invention, and the growing of food, is equalled to its preparation which has become a science as well as an art.

THUS KNOWLEDGE, AND MORALITY, ARE BAKED ON HUNGER.

The starving man knows nothing but his insatiate desire for food. This desire, when natural, that is when unfettered or influenced by other motives, is a true criterion of its own needs, and a trusty guide in the selection and quantity of food.

THE NATURAL ACTIVITY OF AN APPETITE YIELDS HAPPINESS.

To insure the proper attention to the demand for food, it is made imperative, and cumulative, and the sense of taste is bestowed not only for discrimination, but pleasure. But the sense of taste, does not pall the moment Hunger is satisfied, and hence we eat after the necessity is supplied, or for the single purpose of pleasing the palate when no necessity exists.

As life itself, with all its manifestations depends on the food we eat, the importance of the quality and quantity of that food will be seen to be of primary importance. Health is the cardinal requisite of a perfect life, and health depends on food.

Thus we perceive that Hunger, when answered by appropriate food, is a source of happiness. Its function is to supply the waste of the body. If it do more, transcending its sphere, and the appetite gratified for its own sake, misery is the sure result.

THIRST.

Nearly eighty per cent. of the body is water, which is an essential element for the manifestation of life. To supply the waste of this through secretions, excretions, and chemical changes, thirst is given. It demands water, and no effort of the will can conquer its imperative voice.

The same is true of tobacco, opium, etc., the use of which leads to the habit. They all exhilarate for a time, to be followed by a corresponding depression, from which the nerves cannot be rallied except by a new indulgence.

The feverish antagonism of our civilization is promotive of stimulation, as the flagging racer is urged onward by the spur, and the over-working of the masses also creates a desire for unnatural drinks and food.

When such habits are thoroughly formed, it becomes difficult, if not impossible to break from them, because there is an organic change corresponding, which places it in relation to the habit the body naturally holds to an appetite.

HABITS.

The advocates of temperance should consider that intemperance has two relations, to the mind and the body, and not trust exclusively as they do to mental influence. It is a disease, and should be treated as such.

More than all men is the inebriate made the victim of false views of mental and moral philosophy. It is said he knows better, and can reform if he would. He may have inherited a constitutional tendency craving alcohol more insatiably than others crave water, or ignorantly he may have induced such a state.

TEMPERANCE.

By over-indulgence the Appetites defeat their end which is happiness. Whenever they are followed for their own sakes, they invade the province of higher faculties, and not only is the result ruinous to those faculties, but to the Appetites themselves.

A true system of morals must begin with diet, and by that highest law we can regulate our conduct as regards our food. As hunger was given to compel attention to physical waste, when that is met it is sufficient; further is not desirable as opposed to physical well-being and mental growth.

ACTIVITY AND REST.

These are mutually complementary. After activity, there is a requisition for rest, which becomes more and more imperative, and after the system has recuperated by rest, activity becomes equally essential.

In fact it would be difficult to name any place in the interior of Michigan where the spiritual heaven is not actively at work. The orthodox preachers are preaching it in fact, without their congregations knowing it.

TWILIGHT QUEEN.

BY WARREN SUMNER BARLOW.

She rides undismayed on the billows of night. In glory arrayed from the fountain of light; With gold-tinted raiment environed with shade, Embroidered with beams from the flash of his blade.

With blending of colors unknown to all art, Embellished with gems from his bountiful heart, Her very pulsations enliven the scene, As Nature complacently welcomes the Queen.

And while all aglow on the wings of delight, Despite all entreaty she hastens her flight, And gracefully waving her smiling adieu, She buttons with silver the curtain of blue.

Thus left in our sorrow and shrouded in gloom, She seems, but a fairy arrayed for the tomb; While darkness and silence awaken our fears, As earth turning from her is bathing in tears.

Bewildered we wandered in quest of the day, While time overburdened our wearisome way, When lo! came a voice from a hidden retreat, Whose thought-laden accents we fain would repeat.

It taught us to read from the chart of the sky A lesson of love from the fountain on high; Its import so cheering, responsive and kind, Thus dimly is shadowed, and feebly defined:

The Queen in her beauty so tranquil and bright, Proclaimeth the morning no less than the night, And while she doth limit at evening her stay, Remember she hastens to herald the day: But kindly while leaving night's musical fires, Whose melody ripples from silvery wires; While harmony rules all the glittering throng, Through the infinite ocean of starlight and song.

Then ever be hopeful, though wearisome years Are burdened with sorrow, and watered with tears; Though sinews once steeled by invincible will No longer respond with a confident thrill; For the smouldering embers of life's fading fires Still hold all the germs of immortal desires, And will in fruition yet fully unfold, When twilight of morning is burnished with gold; Where light from the infinite fountain descends, Where music celestial in harmony blends, Where tireless immortals still onward will soar, New themes to enliven, new fields to explore, While life is a lesson of love evermore.

-Banner of Light.

JOTTINGS OF FOREIGN TRAVEL.

BY CARRIE GRIMES FORSTER.

England, with all her wealth of charms and advantages for culture, has more than one dark blot upon the broad escutcheon of her national grandeur. A prominent one is that the mass of her people are only able to eke out an existence, that contrasted with the lot of the minority of more favored mortals in her borders, is devoid of all that makes life attractive, or that satisfies other than the lower animal nature.

We have seen the famous Hyde-Park, and Kensington Gardens; the delight of royalty, snobbery, and the people, the bone and sinew of any country. Have wandered through some of the avenues of monarch trees contained by the latter, within sight of the Palace where the present sovereign opened her eyes upon the life that has proven, in her experience, a flowery pathway, instead of the thorny one trod by most of her predecessors.

Another delightful spot, is Regent's Park. It was designed in 1812 by George IV whilst Prince Regent, hence its name. Leaving the great metropolis we found ourselves in a few hours in a totally different atmosphere. All over the Isle of Wight the drives and walks are charmingly beautiful. Vegetation grows with a luxuriance unsurpassed north of the tropics. The Ivy clings to walls, trees, dwellings and churches. Here and there a Virginian creeper greets the eye, sometimes its scarlet leaves twining around the green foliaged trees, presenting a beauty indescribable. The Fuchsia, that is cultivated as a pot-plant with us, here grows a large bush, occasionally gaining the proportions of a small tree. Truly does the Isle of Wight merit the title of "The Garden of England."

At Ventnor, a sheltered situation and commanding a grand prospect, is a noble institution called "The London City Mission Sea Side Home." To this establishment all the missionaries connected with the London Society, are sent in rotation each summer for rest and recuperation. Those who require a mild climate during the winter, have also the benefit of a change to this sanitarium. Will the time ever arrive when Spiritualists will so care for their broken-down missionary laborers? Heaven-speed the day when our household, as a body, shall awake to a just appreciation of the needs and sufferings of their sorely tried media, who, when exhausted by the strain which misunderstood conditions entail, are compelled as a class, to work on until completely prostrated, and then in almost every instance are soon neglected, and finally, all their past services forgotten. Fellow Spiritualists, pardon the seeming harshness of the declaration—it is for the conscience of each individual to answer as to its applicability.

A most interesting memorial of Roman supremacy on this island has lately been discovered by the unearthing of the remains of a Villa, indicative of the presence of that people. A mosaic pavement and a semi-circular bath are quite distinct and well preserved.

THE GOOD WORK IN MICHIGAN.

EDITOR JOURNAL.—It has been determined to hold the annual meeting of our State Association at Kalamazoo, commencing on Friday, March 22nd, and continuing through Sunday the 24th. Union Hall, the best in the town, has been secured for the occasion through the personal efforts of Dr. Spinney, the president, and Mr. G. W. Winslow, of Kalamazoo, who is also one of the officers. You will receive an official notice in due season.

The semi-annual meeting, which was held at Rockford in September last, was the most successful of any similar meeting that has been held in the State. If such success can be attained at a small and comparatively inaccessible village, it augurs well for the success of the coming annual meeting. Kalamazoo is centrally located, geographically and by its facility of access. The Spiritualists are represented in large force, especially in Battle Creek, Sturgis, Plainwell, Breedsville, Allegan, Grand Rapids, Rockford, Niles, and other points from which Kalamazoo is reached direct by rail, and they will without doubt send large delegations.

In fact it would be difficult to name any place in the interior of Michigan where the spiritual heaven is not actively at work. The orthodox preachers are preaching it in fact, without their congregations knowing it. As a case in point, the Presbyterian Congregational Society at Battle Creek has a very liberal and hence a very popular preacher, the Rev. Reed Stewart. The Spiritualists in that Spiritual Mecca, frequently go to hear him. On a recent occasion an "orthodox" friend said to a Spiritualist at the close of the service: "Why, how grandly he preaches; it seems like going amid green pastures and beside still waters after traversing the hot pavements under the scorching walls of the city; I wonder where he gets such fine thoughts?" "Why," said the Spiritualist, "it is nothing new to us. You might have heard the same thing at our little hall any time within the last ten years; if you had had the moral courage to go there."

The spread of Spiritualism in the rural districts is unprecedented. In the large commercial towns it is not as marked. Political economy tells us that the population of cities would soon run out but for the vitalizing force that it receives from the country. As in our physical life, so in the moral. Cities are conservative in all things, and conservatism is stagnation and decay. The masses in the cities do not have the same time to think that the rural population do, and being compacted, the organic power of the church the more easily gathers and holds them within its meshes. Hence the great strength of the Catholic power in the cities. We look to the country to infuse its vitalizing power into our spiritual life as well as the physical, and when the harvest is prepared, and when we can command organic agencies to take the place of those now in existence, let us hope that a flood of spiritual light may be poured upon our great cities that will give them a new being. And our great want is organic power.

Our State Missionary, Bro. T. H. Stewart, in a business letter, writes: "I have met several new lecturers in the State who are doing a good work. The whole State may be spiritualized during another year, if money matters are such as to support the necessary workers." But I have drifted quite away from the subject of the annual meeting. We hope to have the co-operation of all Liberalists in our efforts. Spiritualism is Liberalism. In asking the co-operation of other Liberalists, it asks from them no concessions or professions, but only a common effort for society's benefits, and the defense of rights that are menaced by the church party.

S. B. MCCracken. Detroit, Mich.

TESTS BY J. FRANK BAXTER.

DEAR JOURNAL.—Permit me to give your kind readers a few of the tests that J. Frank Baxter gave to crowded houses, during the month of December. The people seemed so anxious to hear him that many stood during all the service, over two hours, and so great was the interest that the hall was filled by 7 o'clock, and many had to go away who could not be accommodated even with standing room.

I see a picture, a soldier figures in it; the place is south, for he is surrounded by a singular kind of trees. He says, "I suffered much in the peninsular war, came home sick, got well, returned to duty, soon caught a severe cold. Came back to my house, and passed away with consumption. My name is Edward J. Rhen; my father's, Isaac T.; mother's, Abigail." Recognized as the son of our former president of the association.

Now I see an old man in a carriage; he says his name is Dr. Hugh L. Hodge, and he passed away in 1873.—Recognized.

I now see a man, who was fond of children, loved to teach them, he is rather eccentric, he gives me his name as Elias H. Shaw.—Recognized as a former teacher of the Lyceum.

I see a bridge, it is the Gerard avenue bridge, a man is floating in the river below, he is drowned, either committed suicide or was murdered. I now see an Opera House, I hear the word Chestnut street; this man was connected with this Opera House; he gives his name as Peter E. Abel, passed away May 3rd, 1870; Recognized as having committed suicide by jumping off the above bridge into the Schuylkill river, and having been proprietor of the said Opera House.

A man just passed before me who says his name is Archibald Schull, and that he passed away fifteen years ago; he was a believer in Spiritualism; he says better there than here.—Recognized.

On Sunday, Dec. 16th, Bro. Baxter gave the following tests, six of which were recognized:

"I see a battle-field, clouds of dust arise, troops are running hither and thither; I hear the clash of arms, there is a terrible fight. I hear the words, 'Antietam, Sept. 17th, 1862.'" Now I see a banner, the letters C. V. M. 2nd Regiment, California. I see a young man twenty-two years old in uniform, an Orderly Sergeant; now he falls, he is shot through the head; he gives his name as Allen T. Paste. The medium here said that he had a strange feeling, was getting blind so that he could hardly see his audience; he felt like groping his way along with a staff, and speaking the Quaker language; this influence was put on him by the spirit of Samuel Paste. This was at once recognized as Samuel Paste, the blind medium whom we all loved, and who once was an able and efficient medium; he was a brother to Allen Paste, the soldier. I see a large building, I hear a printing press, it is the Ledger Building; I see an old man setting type; he says he worked on the Ledger from twenty-five to thirty years; he gives his name as Benjamin Franklin Walker.—Recognized. I feel a pressure of air, see much mahogany, mirrors, chairs, etc.; see an old man with staff in hand; he says, 'If all cabinet-makers were as successful as I have been they would do well;' he gives his name as Michael Bovan.—Recognized as one of our leading cabinet-makers.

"I hear a strange language, it is German, I hear the words, 'I passed away, May 24, 1876; I was for years a Universalist in this place; I was a Mason and exalted into the Royal Arch Degree over 300, as the records of my chapter will show; my name is Harmon Baugh.'" Tests given Sunday, Dec. 30th.—I see a large room with many young people in it; a young man is seated at a desk rather elevated; I see the letters Y. P. A., Young People's Association; this building is on Lombard street. I hear the name Charles Kussell, president of the association. Harry Keffer passed away with heart disease. This spirit sends a message to a member of the Universalist Church on Lombard street, to whom it will no doubt prove a test.—Recognized.

The spirit of a little child then took control of the medium, and said, "I was seven years old, when I passed away; now were I with you I would be twenty-four years old. I remember the day I passed away so well, because it was a national day, the 22nd of February, 1860; my name is Lizzie K. Child; my father's name, Dr. Thomas Child."—Recognized. I now see a very large woman, who says, 'My sufferings at last are over, and I am no longer pressed down by a load of flesh.'" She says she weighed between 500 and 600 pounds. "Why," said the medium, "I cannot think that I am at all correct, no woman could have such a weight. Yes, she says she weighed nearer to 600 than 500 pounds; she further says that she was confined to her bed for thirteen years, and that her name is Eliza Ford." This communication was recognized by half dozen, and in every particular vouched for.

"While I was speaking," said the medium, "a boy passed my vision. He said his name is Harry Bellrose; he now laughs, and says, 'Boy! boy! I am a big boy; I am twenty-five years old, though I was only thirteen years old when I passed away, Feb. 14th, 1866. My father's name is Lewis Bellrose.'"—Recognized.

These, dear JOURNAL, are a sample of the many startling tests that Bro. Baxter gave during the time he was with us. We very much regret the necessity for his early departure; many are already inquiring as to when he will again be with us. His singing is a constant strain of melody; his lectures are precise and logical; his elocution is what we may expect from a school teacher, seventeen years in the field. Verily, the stone that the Winchester School Committee rejected, has become a power in the land, and is destined to become one of the corner-stones in the edifice of Truth that Spiritualism is erecting. At the close of his lectures here, the Society gave him a very handsome present.

Yours truly, J. A. HOOPER. Philadelphia, Pa.

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Have the Universalists in Massachusetts Become Ignorant?

It is not many years since the Universalists were considered the most liberal religious organization in existence, and were looked upon by the "orthodox" Christians as the very worst kind of heretics.

It was on this rock they split. Peebles, Barrett, Harter, Fishback, and many others, saw the light, and true to its guiding, they followed the "bright, particular star" in the pathway of its illumining.

The latest grand effort to destroy themselves—to build the sepulchres of the prophets whom their bigoted fathers slew—and to sink their identity in the slough of orthodoxy, was accomplished by the acts of the Massachusetts State Convention of Universalists at the session held in the city of Worcester, when the following preamble and resolutions which had been introduced at the former session and referred to a special committee, were lengthily reported upon and passed almost unanimously:

WHEREAS, The character and continued prosperity of a nation depends in a large measure upon the prevailing presence and power of Christianity; and whereas the influence of Christianity upon our social and civil institutions is threatened from manifold sources—from Romish bigotry, assaulting our public school system and laboring to advance the dominion of the pope; from irrational skepticism and secularism in government, seeking to abrogate Sunday laws, abolish Chaplains from every department of the civil service, and eliminate Christian morality from our statute books; from the ignorant greed and inconsiderate good nature that would tax our churches, and our educational and charitable institutions for the support of government, at the same time sanctioning those criminal enterprises that flood a commonwealth with every form of vice, thus in two ways repelling its noblest life; from the ever swelling tide of incongruous immigrants, threatening to become millions, especially from the distant east, where heretofore they have been but thousands; and from the time-serving policy of our great political parties; therefore

Resolved, That every Christian patriot is most imperatively called upon to do everything in his power to conserve our higher social life, to assimilate to the genius of our institutions all classes of our population, and to perpetuate and intensify the power of Christianity in the usages, the morality, and the laws, both civil and criminal, of our governments.

Resolved, That since the silence of fundamental law is being construed as a rejection of Christianity as a source of national strength and prosperity, giving countenance to the claims that our government should be made entirely secular, we heartily sympathize with the aims of the National Reform Association in seeking a legal recognition of God and his government.

Resolved, That we deeply regret the disposition of our governments to sanction the drink traffic by law, and the demand from certain sources that our church, educational, and charitable institutions shall be taxed to relieve our communities of the burden.

Is this true? or is the reverse the truth? In the Declaration of Independence, framed by such minds as Thomas Paine, Thomas Jefferson, and Benjamin Franklin, the broadest liberty of conscience and freedom of opinion were guaranteed, and the state launched into a career of prosperity unequalled in the history of nations.

The blood-soaked fields of battle, and the millions of ghastly corpses of those slain in the name of religion—the three hundred thousand martyrs to the Christian religion in the middle centuries—the persecutions and outrages coming down to our own time—the present almost unparalleled war of cruelty and outrage between Russia and Turkey, in the name of National Religions, shows plainly to what the adoption of the first two of these resolutions would lead.

But has Christianity really proved the life of the state, or has it rather gathered its vitality from the enlargement and comprehensiveness of its universality of individual freedom? Had this bill of individual rights been annulled forty or fifty years ago, where would have been found a single society of Universalists? What established church, with its apostolic successions, its holy priesthood, its election, its predestination, and its saving ordinances, would have tolerated such heresy? And yet this very church, which was only tolerated in its infancy on account of our government being a strictly secular one, now manifests the strange inconsistency of joining with its enemies, and asking them to put a hook in its nose in order to check the march of human progress which is leaving them so far behind.

On this point, the Star in the West, a leading Universalist paper published in Cincinnati, takes direct issue with Dr. Miner and the Massachusetts Universalists, as follows:

"And here is the marvel of this report. That one of the Christian denominations, the most liberal in its doctrines, the weakest in its numbers, and the most unpopular in its peculiarities, should demand constitutional changes, which would put its rights at the hazard of the votes of its stronger and more influential rivals, can only be set down to those aberrations of the human mind which defy all healthy classification. Since the Universalist church can command but a tithe of the votes of the Roman Catholic church, and since its doctrines are a much greater departure from the orthodox standards, it does not require much astuteness to see, that, when it comes to repressing heresies by law, 'the time-serving policy of our political parties' will lead them to prohibit Universalism before it will Romanism. The truth is, that the course proposed is an adoption of the Romish principle in its full force, justifies the intolerance of the papacy, and could end only in a complete submission of the state to the dominant church."

On the last resolution, running it back and connecting it with the other two, the committee says:

"It is also claimed that churches should be taxed like any other property; and Paganism, Mohammedanism, Judaism, Mormonism, Atheism and Christianity should be placed on precisely the same level."

And why should they not be? If Christianity is the true religion, with God for its founder, is He not able to defend his own cause against all infidels, unbelievers, or heretics, without the aid of human enactments to help in its accomplishment? And this is the spirit in which our nation had its birth. It was conceived by the fathers of our republic that success could only be achieved, in its organization and future, by competitive equality of all conscientious principles of thought and reason, of religious sentiments and opinions, and of industrial and commercial enterprises; through which, alone, has its prosperity been secured. The honest Pagan, Mohammedan, Jew, Atheist, Christian and Spiritualist, are by our organic law on the same level, and all entitled to the same amenities in law. Why then should the Romish church, the Methodist church, the Presbyterian, the Baptist, the Congregational or the Universalist church be allowed to go on accumulating millions and millions of dollars worth of untaxed church property, while all other classes of honest thinkers must be taxed to the uttermost farthing to support a Government, which, in flagrant violation of their constitutional powers, are granting exemption to a class of favorites, and thus aiding in the effort to transfer our free secular Government to one hampered by the fetters of theology?

And this is precisely what the Universalists of Massachusetts are laboring to accomplish.

The Works of Hudson Tuttle.

We would specially call the reader's attention to the following list of valuable and practical books which have found authorship and preparation at the hands of the distinguished advocate of the Spiritual Philosophy whose name heads the article, viz: CAREER OF THE CHRIST-IDEA IN HISTORY; ARCANAE OF NATURE, OR THE HISTORY AND LAWS OF CREATION; ARCANAE OF SPIRITUALISM; ARCANAE OF NATURE, OR THE PHILOSOPHY OF SPIRITUAL EXISTENCE AND OF THE SPIRIT-WORLD; AND ORIGIN AND ANTIQUITY OF PHYSICAL MAN, SCIENTIFICALLY CONSIDERED. These volumes, which have had a large circulation in the past, and deserve a yet more extended one in the future, are for sale at the Banner of Light Bookstore—Banner of Light.

We unite with our worthy cotemporary in recommending the above list of valuable and practical books, to the attention of Spiritualists. We have a supply on hand of the same, and can promptly fill all orders that may come in. No library is complete without them.

The Fires of Hell Extinguished.

So far as history extends into the past we are informed therefrom that a large portion of humanity have entertained the idea that God, through the instrumentality of his creative power, had brought into existence two localities, one designated as heaven, where the righteous will find an eternal home, and be surrounded therein with everything calculated to make them happy; the other region, a hell, burning with fire and brimstone, where the wicked are tortured through the never-ending ages of eternity. Heaven is located among the stars, while the exact location of hell has never been absolutely defined.

At Hell's dread mouth a thousand monsters wait, Grief weeps, and vengeance bellows in the gate, Fierce, formidable bends the portals keep, With pain, death, and death's half brother, sleep."

Pollock declares:—"Beneath I saw a lake of burning fire, Tossing with tides of dark tempestuous wrath, And now wild shouts and wailing dire, And shrieking infants swell the dreadful choir. Here sits in bloody robes the fury fell, By night and day to watch the gates of hell."

It is this terrible idea of the existence of a hell evolved by God as a sort of cauldron in which to punish his own offspring forever; his own "flesh and blood," brought into existence with the full knowledge that he would consign them to eternal torment—even while they were unconsciously sleeping in the material and spiritual elements unorganized, he knew the destiny that awaited each one that he should cause to spring forth—it was this idea, we say, of a place of torture, that has caused nearly all the misery in the world. The wicked who were candidates for hell, and drifting in that direction, had no rights that the righteous were bound to respect, hence Galileo was ostracized for entertaining the opinion that the earth revolved; Newton, when he first submitted his theory of gravitation, was denounced by pious bibliolators; Dr. Franklin, who tampered with the electricity of the heavens, was anathematized for "threatening the will of an angry God;" Copernicus, whose brilliant discoveries illuminated the world, was denounced by the church; and geology considered as a dark art of prying into hidden mysteries.

It was this absurd idea of a hell for the wicked—those who did not receive the prevailing dogmas that were set forth in various bibles,—and a heaven for the self-righteous, that caused scientific men to be persecuted and their works suppressed. Without these two localities deeply engrafted in the minds of the people, each person would have stood on his own individual merits, and the terrible tortures executed by Catholics and Protestants against heretics, would not have blotted to such a great extent the pages of history.

Just think, for a moment, of human beings being so degraded on account of entertaining wrong conceptions of God and a belief in the existence of a hell, as to present a bill to a church organization for hanging and boiling a human being—a heretic—the compensation of two pious wretches, "who sat at the kettle and parboiled him," 1 shilling; the "hafter to hang him, and Sandwich cord, and screws," cost 1 shilling; the old hag that scoured the kettle received for her services 2 pence. Friar Stone was hung and parboiled at Canterbury, in 1539, and the above items were included in the expense for so doing, as set forth in an old magazine article.

Very often, those who believe in the existence of a hell, are ferocious in nature, and relentless in spirit, and in feeling they partake of the character of the revengeful God whom they worship. Believing in a vindictive God, would they not necessarily partake more or less, of his nature? Does not that account for the terrible massacres in time past by religious devotees? Does not persecution cease to a great extent with the recognition of a God of love, tenderness and compassion, such a one as is recognized by Spiritualists?

The belief in the existence of a burning hell has been more or less shattered by the advent of Modern Spiritualism, which has revealed startling facts to the world! The rude natives who entertained the idea that when it rained, God was grief-stricken, would have known better, had they understood the laws that govern the evolution of rain-storms, and those who considered that he was angry when the lightning flashed and the thunders roared, would not have entertained such an absurd idea, had they known the natural laws that cause the same, as people do at the present time. On a precise level with those, are all classes of people—Methodists, Catholics, Presbyterians and other sects—who believe in the existence of a burning hell—they are ignorant of the grand truths of spiritual communion, hence in their ignorance—for it is nothing else—they entertain false ideas, and their natures are degraded thereby.

Knowledge, and that only can illuminate the mind! The man in a cave, always having dwelt in darkness, and with no ornaments but the pendant stalactites, and no music but that of the little rivulet meandering among the rocks or dripping from their crystal sides, knows nothing of the grandeur of the heavens! You may tell him of the scintillating stars clustered in groups, of planets revolving around a central sun, of comets, of asteroids, of the worlds of space, and he will only meet you with a vacant stare! He will only tell you of sweet winged songsters, of cooing doves, of the brilliant plumage of thousands of birds

and describe to him the beautiful gardens with sparkling fountains, flowers smiling forth with rainbow-tinted hues, and the thoughts you express will make no more of an impression on his mind, perhaps, than a drop of water would on a granite rock! It is the same with some bigoted religionists. Tell them of the spiritual realms, of the avenues of communion between the two worlds, and that there is no burning hell but that God is—Love! that angelic guardians watch the footsteps of earth's children, and inspire each one to do right, and they can not, or will not, comprehend you.

Occasionally, however, a prominent minister of the gospel, one who has believed in existence of a hell, emerges from the dogmas of the church, and recognizing the grand truths of Spiritualism, he proclaims the same to the world! Such has been the case with Rev. Dr. Thomas, two of whose sermons were published in previous numbers of the JOURNAL, favoring in plain and forcible language the Harmonial Philosophy, and this week we present another, which effectually denies a belief in a literal hell. Though preaching to a Methodist congregation, he doubts the existence of a hell, believes in spirit communion, and in occupying the position he does, he is doing a grand good work!

Swing, Beecher and other eminent divines, are in accord with Dr. Thomas in the work of demolishing a belief in hell, and from all the information we can gather on the subject, the fires of the same have been completely quenched, and those infidels and heretics consigned there, (in belief) are known now to be walking the gilded shores of the Spirit-world.

This rapid advance on the part of eminent ministers of the Gospel, augers well. It shows that the teachings of the RELIGIO-PHILOSOPHICAL JOURNAL, imparted year after year, are beginning to bear rich fruit, among those denominated as divines and profound-thinkers. Let us hope and pray, that as the clouds of superstition and ignorance are dissipated, and the bright rays of the Spiritual Sun are allowed free access to the hearts of mankind, that not only the hideous belief in the existence of a hell will disappear, but all other false notions and opinions not in accord with the nature of a God of love!

"But it Does Move."

Galileo was right—the world does move. When asked, "What good has Spiritualism done?" we have answered, It has robbed Death of his terrors, furnished positive evidence of Immortality, put out the fires of Hell, and made every man and woman their own Savior. We have also prophesied for many years, that the churches must either accept the truths of Spiritualism or lose their power to control the thinking minds of this era.

Many preachers of several of the denominations have seen the waning power of the church, the increase of rationalism, the skepticism of science, and the advance of the world to Spiritualism or Materialism. They have seen the necessity of a broader faith in humanity, of a more rational view of the future life, of an increased spirituality, of a more comprehensive charity and a more rational view of the requirements of Infinite Justice, and have somehow come to the conclusion that that does not require infinite torture—endless punishment for hereditary vices or finite transgressions. And while the Universalists of Massachusetts, who should have been among the foremost to have started this movement, have gone back to the doctrines of the medieval ages, the clergymen of many other denominations have placed themselves square upon the records, and taken the step indicated by the progressive advance of spiritual unfoldings and revelations. Canon Farrar in Westminster Abbey, Beecher in Plymouth church, Dr. Thomas in Chicago Centenary church; and even Dr. Jutkin, who has been denounced as a "heretic hunter," and who was instrumental in banishing Dr. Thomas from Chicago to Aurora a few years since, is now preaching the same liberal doctrines from the same pulpit in Aurora! He is reported as follows:—

"He claims that Methodism is the most liberal church in existence, as far as letting men think as they please is concerned. According to Elder Jutkin this may be Calvinists, Universalists, or any other sect, and still be Methodists, as 'Methodism is not a religion of opinions,' but permits any opinion which leads to 'the one central thought—love to God and love to man'; and this love is the heart blossoming out in all natural forms, in the daily walk, in the business, in the religious services and activities everywhere, because it is in the man, and blossoming out with all the peculiarities of his nature. I hope that we are marching forward to a higher spiritual life. We are coming to see the finer issues between right and wrong. A self-indulgence that might have been excusable in a rude and ignorant population would hardly be excusable in the light that we now have. For spiritual things are being discerned with a clearer eye. We see finer lines, and can look to a greater distance; consequently our lives must be more pronounced on the side of self-sacrifice and purity. Do you see that we are on our way to the sphere where the holy are gathered—that we are on our way to that company that have their homes on the sea of glass mingled with fire? What is your ideal of a true and holy life? I would be perfectly willing to stand by that ideal, and if you will faithfully live up to it, give me your hand. I will walk with you, and we will not break step as we march toward the great hereafter."

Truly "the world moves," and even Elder Jutkin has shown that he is alive to the exigencies of the times, and has commenced to understand the necessities of the hour.

A Veteran Spiritualist.

M. F. Dwight writes us from Stafford, Ct. while renewing the subscription of Calvin Hall, that Mr. Hall, who is now 92 years old, "looks for the weekly visits of the RELIGIO-PHILOSOPHICAL JOURNAL, with all his old time zeal, and we have to read it to him as soon after its arrival as we can."

Mr. Hall was one of the first Spiritualists to heal by the laying on of hands, which he did for some fourteen years, and most of it after he had reached the allotted "three score and ten" of human life. And yet at this mature age, this veteran Spiritualist cannot dispense with the JOURNAL. Like a wise mariner he is still studying the chart of the great ocean of life in the world beyond, and through the JOURNAL seeks still to be fanned by the soul invigorating breezes which are breathed through it from the other shore of the river, to which he is approaching so near.

Disturbance at a Funeral.

We are informed that George D. Parker a Methodist preacher, with James Brookshire, obtruded themselves upon the family of Wm. Sheriff, of Fort Bend county, Texas, Spiritualists, in an outrageous manner, creating a disturbance at the funeral of their only son.

How long shall these religious bucaners spread terror over the Lone Star State, in their attempts to rob the Liberalist and Spiritualist of the rich treasures, which freedom from such withering, damning creeds as theirs, has bestowed upon them?

Mrs. Richmond's Lectures.

In our next issue, we will give another remarkable lecture by Mrs. Richmond, under the control of Swedenborg. It is a grand production, and will be read with interest by all thoughtful minds.

Laborers in the Spiritualistic Vineyard and other Gems of Interest.

Sol. W. Jewett is healing the sick in Philadelphia.

T. H. Stewart has been lecturing at South Bend, Ind.

Dr. J. K. Bailey is still lecturing in Minnesota.

Dr. Kayner will lecture in Wischester, Ind., January 24th, 25th, 26th and 27th—five lectures.

We refer our readers to B. F. Underwood's article that appears in another column.

Spiritualism, we are informed, is stirring up an interest in Quincy, Ill., and gaining many new adherents; while many phases of mediumship are being developed in the various circles which are regularly held.

Next Sunday morning the spirit, Phenix, will control, Mrs. Richmond and speak on this subject: "Creation, Disintegration, and Laws that pertain to Life and Death." In the evening she will be controlled by the spirit of Theodore Parker, who will discourse on the "Incoming Tide."

Among the many successful healers who have been developed within the ranks of Spiritualism, Mrs. C. M. Morrison, of Boston, stands among the first. The universal success attending her practice for the last few years is almost unprecedented, judging from the testimony that comes to us.

Mr. Massey, of Farley, Ia., paid us a visit last week. He informs us that things have changed there very much in favor of Liberalism in the last two years. They now have a free Liberal Library with nearly as many readers as the old Library Association, and a good society of Liberalists composed of Spiritualists and Free-thinkers.

A poem by Mrs. Martin appears in another column addressed to Skiwaukee, on his 203rd birthday. The event was duly celebrated at the residence of Dr. Billing, 24 Ogden avenue, and it was a brilliant affair throughout. Skiwaukee is Mrs. Billing's Indian control; he is beloved by all who are acquainted with him.

The following are the appointments of Dr. J. L. York, in Michigan, for January and February: at Lowell, January 13th to 18th; at Ionia, January 19th to 21st; at East Saginaw, January 24th to 29th; at Saranac, February 1st to 6th; at Smyrna, February, 10th to 14th; at Rockford, February 17th to 23rd; at Grand Rapids, February 24th; at Plainwell, March 1st to 5th. For calls to lecture, address him at Ionia, Mich.

The review of Joseph Cook in the last number of the Neo-Englander is said to have been written by Prof. Asa Gray, of Harvard. It is one of the most searching things of the kind ever known, and accuses Mr. Cook of charlatanism, with some proofs that must be troublesome for him. Mr. Cook retorts by calling this "scapegrace scribbling," but Prof. Gray seems to have the support of scientific people and the press.

The aristocratic wing of the San Francisco Spiritualists are evidently jubilant over the success of their free meetings at Pacific Hall. Whether the large audiences who attend on the ministry of their renowned oracle, Mrs. Emma Hardinge Britten, are attracted by her brilliant oratory, or merely because they can hear fine lectures, with nothing to pay, remains to be proved. Certain it is, that this lady's tone of generous sympathy, pure morality and sound logic, are doing much to redeem her cause from the well-deserved odium in which it was held before her coming to the city.—San Francisco Evening Post.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

All life's tokens as we need them Meet our gaze at every turn, And precisely as we heed them Do we all life's lessons learn.

We need the contrast of all things, We need the night and morn— We need the winters and the springs— We need the rose and thorn.

We need our toils and need repose— We need our smiles and frowns— We need our joys and need our woes And all life's ups and downs.

But no fears need to borrow For our destined end or way, If we only let to-morrow Find us better than to-day.

For each trial proves a blessing If but rightly understood, Something surely worth possessing For our everlasting good.

—DR. D. AMBROSE DAVIS.

Accounted Righteous.

We are accounted righteous before God only for the merit of our Lord and Savior, Jesus Christ, by Faith, and not from our own works, or deserving.

And that we do not hesitate to say now, we do not believe, and assert to the contrary most emphatically; the next thing in order is to receive condemnation from the saintly preachers, for thus expressing ourselves honestly and candidly. We are considered blasphemers if we say that we have as good a right to judge and condemn Christ, as he or his followers have to assert that we are on the road to H—.

And here comes in the viciousness of this scheme of salvation; it makes the soul little, selfish and despicable, and souls of this character are extremely intolerant, and almost blood-thirsty. Why! if you get into an argument with one of these saintly creatures—in his own opinion—he will close the argument with, "You will have to come to it; you have got to acknowledge Christ," etc. We exclaim, "My God! we won't! for we cannot—nay, dare not—violate the principles implanted in our nature! 'The dictates of reason'—ah! that is what every zealot and dogmatist so abhors—teaches us that we are just as good as any other man, if we demean ourselves as well; and if Christ was a man, we are just as good as he, if we behave as well; and if he was not a man, he cannot be a pattern or object for us to aspire to, or worship. If God has given the age A. D., one to thirty, any more light than he can, or does, give to-day, he is partial. The God that everybody can conscientiously worship, is a loving, honest, equitable God, punishing alike, and revealing himself alike at all times, under like conditions.

Every moral man true to his pristine nature, must necessarily scout this flimsy idealistic story about the mediumistic Jew, Jesus Christ, and the scandal attached to his conception by a ghost. Draper says that it was, according to historians, not an uncommon thing for women to ascribe conception to ghosts, in order to escape the penalty attached to illicit criminalities. God, forbid, that we, at this day and age should be assailed by the followers of the fruits of an illegitimate person for daring to uncover the truth in this matter and boldly expose it to the world. We don't believe this story of Christ's parentage any more than we do the stories of men walking around with marble legs, in the tales of the Arabian Nights!

MONSIEUR D. CONWAY.

He Writes a Characteristic Letter to the Cincinnati Commercial.

Although Mr. Conway is liberal in his views, in many respects, yet he exhibits a foolish, petulant feeling towards Spiritualists. He gives an account, however, of the wonderful manifestations given through Rev. Thomas Berner, a prominent minister of the gospel in England. He informs the Bishops that even while he was being ordained, an angel touched him. "It was a shock of electricity at the point of my left shoulder, and I received strength." The holy spirit several times saved his life by warning him not to go by a certain train, or to lead his horse, etc., and he several times saw deaths and incidents. Once he was sent for to baptize a dying infant; he breathed "in the child's head three times in the name of the Lord Jesus Christ," and the next morning it was quite well. The Lord Jesus Christ himself appeared to him, and even took one of Mr. Berner's sermons in his hand and opened it, an angel having previously informed him (the Lord) that he (Berner) had "written every word of it." "What every word?" asked the Lord. (In the present flourishing condition of the sermon, trade the question was not inappropriate.) He (Berner) could not see the Lord's face; that was veiled in light; "yet through the light of that countenance pierced forth the light of the eyes; and they seemed fringed with flames." Another vision, was as follows: "I saw immediately before me the representation of my own self, humbly kneeling in the attitude of prayer. And I beheld that I was surrounded by Seven Angels, bright, and clothed in raiments of glory. And my spirit continued kneeling and repeating the prayers, but the angels did not kneel, till I commenced the Lord's Prayer. At the first word of the Lord's Prayer all the seven Angels fell down upon their knees and worshipped." And all this to prove the divine authority of the established Church and Apostolic succession, "at a time when Papists and dissenters from our pure doctrine are uniting to upset our Scriptural Church." But stay. There seems to be another quite incidental object of this memorial to the Bishops. The rector says that the Holy Ghost one day bade him to go to Shoeburyness where there was gun-practice going on. He there saved an officer's life by warning him that a Palliser shot would glance to the spot where he was standing—as it did. "I then," says Berner, "conceived the most beautiful system of defensive armor ever designed. But to God only must I give the praise. I can not but attribute the conception to the same Holy Influence which commanded me in direct words to go there. Yet the Government are so blinded or misled that they do not appreciate the surpassing excellence, and the second set of drawings I sent were sent back unopened. Alas! my poor country. The great and terrible war is coming. The Lord is mercy points out a

true means of protection; yet the country's interests and safety are to be sacrificed to—"

When Mr. Conway says Spiritualists never try whether writing can be produced on the inside of two slates nailed securely together, he tells a falsehood. That feat is frequently accomplished through the mediumship of Dr. Slade.

A HAUNTED JAIL.

A Columbiana County Murderer Said to be Playing Ghost.

The other night an event occurred in the jail at Letonia that will be remembered by the prisoners to the full length of their existence, and which would have appalled the stoutest heart, being in its nature inexplicable and frightful. At about nine o'clock Tooley McKee, who is confined in jail for selling liquor in violation of the law, divested himself of his clothing and got into bed. Shortly afterward he was seized by a light which emanated from his cell, and all at once he was thrown with a crash against the door; while still more frightened he drew a bed-quilt over his head, exclaiming in pitiful tones, "My God, I see Mead!" He had hardly given utterance to the ejaculation ere a chair dashed against the barred door and fell in broken fragments, a bucket leaped forward from the corner of the cell, and the foul contents fell upon his person, the shackles hanging in the hall commenced to clank with terrible violence, and the iron bed was wrenched from its fastenings, and the bed-clothes flew in the utmost disorder about the cell. As if to add to the dire confusion, the prisoners by the other part of the building added demoniacal yells of alarm. Tooley, his hair standing on end and his eye-balls starting from their sockets, leaped about his cell like a caged hyena, and with every leap a yell of agony; while upon the walls all around him there shone out a rich and phurrous light, dancing in mockery of his terror. Human fortitude could endure this no longer, and with a cry to Deputy Galley for help, he sank fainting on the floor. As in broken accents Tooley unfolds the terrors of that night, it is enough to make the hair of a tobacco-curer's Indian stand round on his head like a brush fence afflicted with the Jim-jams. The prisoners are all firm in their belief that Mead has returned to earth to haunt the jail. —New Lisbon (Ohio) Journal.

Spiritualism and Conjurers.

The following, from Ernest Whately in the London Spiritualist, is well worthy of perusal:

Some time since I observed in the Spiritualist an account of the trial of Dr. Lynn's medium, in which I was surprised to see that Mr. Wallace was inclined to attribute the manifestations to spiritism. It was simply a conjuring trick very cleverly done indeed, as was also the instantaneous freeing from ropes and tapes tied by any of the audience. The figures were concealed in a manner well known to conjurers, and they open into the form that "unbound" the ropes. The rope business is simply the result of the application of the fact that any knot tied on an extended cord or tape, is of necessity a slip-knot, however firmly it may appear to be fastened, even to a close observer. For instance, the medium's hands are tied a few inches apart by a piece of tape, which is just long enough to go once only round each arm. The first knot may be firm enough, but the second is bound to be a slip-knot. If you keep your hands well apart while it is being tied, it cannot be otherwise. This is a secret known to but few, and Dr. Lynn certainly makes capital use of it. It puzzled me extremely at first, when I was in the cabinet with the medium; and although I had firmly tied him myself (not then knowing the trick), "stopping the circulation," as the doctor said, I had my coat taken off in a second or two, the medium, in an short a space of time, appearing as firmly bound as before. Now, I can do it myself equally well.

Again, Mr. Serjeant Cox appeared greatly surprised at Mr. Everett getting free from handcuffs. If he will expend a guinea with Messrs. Hamley, 231 High Holborn, he can obtain the secret for himself; at least, it is so advertised in their new catalogue—"out of any handcuffs."

Again, a deal of fraudulent slate-writing is done in this manner: One side of the slate (being previously written on) is covered with a thin veneer of the same material; the other side of the veneer is covered with blotting paper, etc. Of course this can be cleaned and scrubbed, and writing thereon rubbed out to any extent, and yet, by getting cleverly rid of the veneered side, the message underneath will remain intact, appearing on the side of the slate next to the table, to the astonishment of the uninitiated.

Of course, these explanations are only given to prevent sham mediums playing tricks. They do not in the least explain other manifestations of a different nature, or such slate-writing as that of Dr. Slade, for example. But it seems a pity that such men as those I have named should be inclined to attribute to spiritual causes, tricks which are included in the repertoire of any professional conjurer; and it can but do harm to the cause by weakening the effect of their evidence in other far different cases.

I see Dr. Wyld refers to the Everetts in this week's Spiritualist, and says Mr. Everett told him he was freed from the handcuffs "in a trance!" Let Dr. Wyld consult Messrs. Hamley.

ROME.

The headquarters of Roman Catholicism have had a spiritual manifestation. A. H. gives the following in the London Medium and Daybreak:

DEAR SIR:—Before I commit to paper a detailed account of my experiences at our newly formed circle, I think that the following little narrative, for which I can vouch, may interest your readers: About seven years ago my wife and I were living at the house, 136, Via della Quadrata, Rome. One day my wife, accompanied by her sister, visited the hospital of S. Spirito, and inquired for a little boy about twelve years old, whose parents she knew in the country, and who had been suffering for several years from dropsy. He presented a frightful spectacle, and was so swollen and emaciated that he was obliged to use both hands to open his eyes when visitors called and conversed with him.

Now for the wonderful part of the story. On that very night, or rather towards morning, between three and four o'clock, we were both suddenly startled out of our sleep by what felt like an electric shock, and at the same moment we both distinctly heard the sound of wings fluttering through the chamber, as of an owl or hen, or some bird of equal size, which lasted for some seconds, perhaps half minute. I immediately struck a light and commenced a thorough search of the room, which I may add was remarkably scantily furnished, there being nothing but an iron bedstead, and washstand and chest of drawers; no carpet, but a bare brick floor. The sound had ceased before I had time to light a candle, and there was nothing to be seen, although I removed all the furniture there was in the room and examined every crevice that could conceal as much as a blue-bottle fly. After my fruitless search, my wife was impressed—that what we had heard was nothing more or less than an intimation of the death of the poor boy at the hospital of S. Spirito. On the following morning she related to me a curious dream she had had. She thought she stood in an open field in the country and saw and conversed with a most beautiful child dressed in white, who seemed very happy and merry, laughing and clapping his hands for joy. She was impressed that he was Pietro, the boy she had visited in the hospital ward of S. Spirito, although he bore not the slightest resemblance to the lankness and distorted being she had seen there. He asked her if she did not know him. "What?" she exclaimed, "is it possible that you are the same Pietro that I saw at the hospital?" He replied in the affirmative. "How is it, then," she observed, "that now I see you so beautiful and healthy, when there you appeared so swollen and hideous?" "That was my earthly body that I left behind me, but this is my spiritual body," was the reply.

On the morning following this strange visitation I was relating our adventure to my father-in-law, who was staying with us on a short visit and slept in the room adjoining ours, the door communicating between the two rooms being always

locked. To my surprise, he declared he had heard the same sound of wings pass through his room.

A third night we had a repetition of the same phenomena, with the same results. After this we were no more troubled. Now, after every visitation my wife had a vivid dream about the same Pietro, and the last time he appeared to her in a dream he said, "I am not permitted to visit you again, as now I am going to a higher place. I have been to you three times, three times, three times," and then disappeared.

The day at length came round for my wife to fulfill her promise of calling again at S. Spirito. She inquired for Pietro, and about the same sister of charity attending on the invalids that the boy she sought for had died very shortly after she had left the hospital on her last visit, calling on my wife and her sister by name with his last breath. Yours truly in the cause, A. H.

A GLOOMY RELIGION.

A Want of Sunshine in the "House of God."

Professor John Stuart Blackie delivered a lecture, entitled "Scotch Nationality," to a large audience in Denison Free Church, Armadale-street, Glasgow, Scotland, a few weeks ago. He said that of the indications of Scotch nationality, the most strongly marked was the religion of the people. One of the results of their form of religion, though this was to be regretted, was to stifle any sense of humor, and the Aberdonians, the most typical of Scotchmen, had the most stern faces he had ever seen, looking as if they had been carved out of granite, for all his efforts could not screw a smile out of them. There were some things in their Scotch theology he did not sympathize with. He referred more particularly to a certain narrowness and exclusiveness, and a certain self-righteousness and censoriousness, a certain want of human kindness, a certain tendency to introduce questions more political than religious, and to stigmatize the name of God upon some wretched crotchet. Why, he would require a microscope now-a-days to distinguish between the Free and Established Church, and he had never been able to get such a microscope. What were they quarrelling about? Where was patronage now? Why did they not rush into each other's arms and embrace each other? He called upon them, in the name of common sense and common sense to meet one another in love and unity. Then there was a decided want of sunshine in the general atmosphere of the Church, there was a decided gloom and awfulness about Sunday which did not harmonize with the gaiety of Monday. It was very absurd for persons to imagine because they were religious that they must not dance—that they must not visit theatres. Of course, he did not say that all plays were good any more than all sermons were good; but they patronized the theatre more; he did not think that bad pieces would long retain their position on the stage. Why, the Young Men's Association of that church might even have dramatic representations of their own, in which scriptural characters might be depicted. It was a bad thing to mix up gloom with religion, and always to talk on religious subjects as if a lemon were in the mouth. At the conclusion of his lecture, which was listened to with attention, and loudly applauded, the learned Professor received a hearty vote of thanks.

Tried in the Fire.

Mrs. Mary Suydam has been at Cleveland, O., and one of the papers there alludes to her as follows:

The medium, a rather handsome woman of about thirty-eight, stepped upon the platform, and after the audience and organ had been tortured with a few discordant chords, the spirit (who was in an agony of pain) took possession of the medium. The lady gave a few premonitory shivers and commenced to roll up her sleeves, displaying brawny arms that would have done credit to a prize fighter. The arms were duly examined by the committee, who pronounced them satisfactory, and the medium then washed them with soap and water to show that there was no preparation on them to protect them from the heat. The rest of the performance was very short. The medium muttering over some jargon continually, took off the hot chimney of a kerosene lamp and fondled it as though it were a baked potato. Then she turned the flame up and passed her hands and arms through it until, had it affected her at all she would have been thoroughly "done." Then she allowed the flame to go into her mouth and nose and it did not seem to trouble her in the least. The rest of the performance was about as follows: A gasolene lamp, which completely enveloped them for some minutes, then leaning over the flames allowed the full force of it to come into her mouth and spread over her face—sufficient time to have suffocated to death any other person. This done the physicians examined the hands and arms of the medium, but found no change whatever in the cuticle or surface of the skin; not even so much as to sting the fine hairs on the back of the hands and on the arms. One of the doctors to more fully satisfy himself, held a lighted match in his mouth, for which he paid dear the next day. Thus in one way and another history repeats itself. We can now realize to some extent the account in the Bible of the three men that were cast into the fiery furnace. The law by which they were able to withstand the devouring element has never been repeated.

In connection with the above, D.O.A. Eddy writes:

At a subsequent séance held at the house of Judge F. Paine, corner Ontario and St. Clair sts. for the purpose of more thoroughly testing the powers of Mrs. Suydam to resist the effect of fire, two eminent physicians, with several prominent gentlemen, were in attendance to witness the phenomenon. After the lady's hands and arms were examined and found to be clear of any preparation or coating calculated to resist fire, they were exposed to the heat of a gasolene lamp, which completely enveloped them for some minutes, then leaning over the flames allowed the full force of it to come into her mouth and spread over her face—sufficient time to have suffocated to death any other person. This done the physicians examined the hands and arms of the medium, but found no change whatever in the cuticle or surface of the skin; not even so much as to sting the fine hairs on the back of the hands and on the arms. One of the doctors to more fully satisfy himself, held a lighted match in his mouth, for which he paid dear the next day. Thus in one way and another history repeats itself. We can now realize to some extent the account in the Bible of the three men that were cast into the fiery furnace. The law by which they were able to withstand the devouring element has never been repeated.

A Novel Mode of Testing Spirits.—Mr. J. M. Peobles, in the course of a letter written from Ceylon, to The Harbinger of Light, Melbourne, says: "Spiritualists must test controlling spirits more thoroughly in the future than they have in the past. The object to be tested, reasonably tested, reveals at once the moral qualities and spiritual unfitness to be the controlling guides of earthly sensitives. Inasmuch as the heavens and hell are both open to earth; and inasmuch as these immortal intelligences stand behind the screen; or, apostolically speaking, behind a glass; that even the most lucid clairvoyants see through but darkly; would any spirit, after seeing had been opened with reason, singing, and invocation or prayer—demur at some such test as this:—In the presence of God, who is here and everywhere; in the presence of the Christ-spirit of love and truth; in the presence of angels and ever-attending spirits; in the presence of these mortal friends now assembled; and in the presence of, and before the judgment seat of my own soul—I solemnly affirm that I am the spirit of the person, who, when living in an earthly body, was known by the name of—, residing in—."

H. A. Thompson, of Philadelphia, writes: We had large meetings in our halls now, one in Spring Garden at being very full many being turned away for want of room. We still keep up our circle, getting more knowledge every time. I loaned a JOURNAL to a friend of mine, who in turn loaned it to a Catholic Priest, who said there was logic in it! Then it was loaned to parties and went West and I hope it made one or two subscribers for you. It certainly is rapidly improving and more interesting all the time.

O. F. Thornton, of San Luis Obispo, Cal. writes: Spiritualism is making steady growth here. When I came here three years ago, there was not one open, avowed Spiritualist; now we have many, and talk of organizing a society. I publish a great deal of spiritual manifestations in the Tribune, but of course, can not make it a feature of the paper.

Report of Science.—Frank Otterson, of Willoughby, writes:—Miss Lucy A. Haddock was the medium. She sat in dark cabinet, six persons present. The first form that appeared could not materialize distinctly. The second form that appeared was my own angel guide; came out very plainly, and spoke to me with an expression that no one but myself could recognize. The form of a man then appeared, rather below the medium height, full beard and dark complexion; not recognized. Then came a woman, very tall and slim, dark hair, wide collar (old style), very large necktie of garnet color around the neck, and tied in large bow in front, not recognized. She was followed by a young girl, light complexion, very heavy auburn hair and short dress, black belt around the waist, very plain; recognized by Miss Jenkins, a young lady present. Then a man, or Indian chief, tried to come, but could not. Two little children tried to, but could not materialize plainly, but carried on conversation with Mr. Smith's (gentleman present) for twenty minutes; could hear one talking and childish laugh by the other at the same time. When the séance closed, the medium had no pulse or any seeming respiration for twenty minutes; seemed like one dead. In the dark circle there was independent slate writing. I got a communication from my mother and one from Zac O. Sot, my Indian guide, which to me were very satisfactory. The medium, Miss Haddock, and Mr. Joseph Worden are deserving of great credit for their untiring patience. Mr. Worden is an honest man and financially independent; is a man of great scientific research and attainments.

C. P. Collins, of Northfield, Minn., writes: In reading Mr. Britten's account of the disturbances occurring at the residence of Mr. N. in Iowa, in your last issue, the impression left upon my mind was that Mr. N. donning his Master of Arts gown, placing his college cap upon his head and then performing his church services, etc., had the effect of silencing or quieting the disturbance for the one talking and childish laugh by the other at the same time. When the séance closed, the medium had no pulse or any seeming respiration for twenty minutes; seemed like one dead. In the dark circle there was independent slate writing. I got a communication from my mother and one from Zac O. Sot, my Indian guide, which to me were very satisfactory. The medium, Miss Haddock, and Mr. Joseph Worden are deserving of great credit for their untiring patience. Mr. Worden is an honest man and financially independent; is a man of great scientific research and attainments.

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Prophecy.—F. W. Evans, Mt. Lebanon, N. Y., writes: I prophesy that the Government of the United States, founded by Rationalists—reasoning men and women—will evolve—progress. 1. Men and women will be citizens. 2. Land be national property. 3. Laws will be few and simple. 4. Homesteads secured to each citizen, inalienable. 5. No laws to collect debts. 6. Education universal, and government, purely secular. 7. War abolished, poverty not found. 8. "Two classes of people" will occupy the land. One wholly natural, living in corrected generation; the other spiritual, living a spiritual regenerative life.

E. Manning, of Magnolia, O., writes:—I received the lithograph engraving you sent me, which is gotten up by John Shobe, 180 Adams street, Chicago, Ill., and was very agreeably disappointed; it is a much handsomer than I had expected. The design is certainly faultless, and the mechanical execution will rank as first class. It is truly a beautiful scene, showing fully the grief of earthly friends at the transition moment. The emaciated earthly carter is well represented. The resurrected spirit, so beautiful in its ascent to its heavenly home, with its pathway illuminated with celestial light; at the top is spirit hands reaching downwards to receive it. I can hardly wait to get it framed before hanging it up.

Brief Mentions.—J. H. Harder, of Green Plain, Va., writes: I would not exchange the JOURNAL for any other paper in the world. T. G. Fayton, of Stark, Va., writes: I am of the opinion that all true Spiritualists should now show their love for truth and the advocacy of it by paying in advance for one of the best papers published, even in this enlightened age, the RELIGIO-PHILOSOPHICAL JOURNAL. H. B. Babee, of Warren's Mills, Wis., writes: I feel that I must have the JOURNAL, for it is worth to me more than all the other papers I see. W. Cowgill, of Fredonia, Kan., writes: I don't want the paper to stop during my earthly life. Mrs. M. L. Bartlett, of Green Springs, G., writes: The JOURNAL grows better; it cannot but be so when loved ones from the other side come to your aid. J. P. Baldwin, of Palatine, Ill., writes: The JOURNAL is my spiritual guide and staff. Philo Beach, of Dover, O., writes: The JOURNAL is perused with great pleasure as it arrives on Saturday evening. Geo. Farnsworth, of Ia., writes: We have had some rich lectures on Spiritualism, and kindred subjects here, by Dr. C. A. Adams, and Dr. S. C. lecturer. He reviewed the cause of Spiritualism, and made a good many warm friends, saying them willing to organize.

Thirty-Six Questions.

Nellie Pettit writes to the JOURNAL: Here are a few questions which I think would be beneficial, and set some minds to thinking; will you please insert them in your valuable paper, and oblige.

- 1. Would endless punishment be for the good of an human being?
2. If God loves his enemies will he punish them any more than is for their good?
3. If God loves his friends, if he loves his enemies also, are not all mankind objects of his love?
4. If God loves only those who love him, what better is he than a sinner?
5. As "love thinketh no evil," can God design the ultimate evil of a single soul?
6. If a man sees wrong, is he returning evil for evil, would not God do wrong in doing the same thing?
7. Would not endless punishment be a return of evil for evil?
8. If God hates the sinner, would it not be natural for the sinner to hate him?
9. If God loves his enemies now, will he not always do the same?
10. Would not the unjust in God to be kind to all men in a future state?
11. If all men deserve endless punishment, will not those who are saved miss divine justice?
12. Does divine justice require the infliction of pain from which mercy recoils?
13. If God would save all men but cannot, is he infinite in his power?
14. If God can save women and will not, is he infinite in his goodness?
15. Did God desire universal salvation when he created men?
16. Will God carry his original design into execution?
17. Can God will anything contrary to his knowledge?
18. Did God know when he created man that a large portion of his creatures would be endlessly wretched?
19. If he did not know all at the creation, is he infinite in knowledge?
20. If God made an endless hell, did he do so for the express purpose of burning men in it?
21. If an angel became a devil by sinning, was Adam's the original sin?
22. Would there be any more impropriety in imputing my sin to Adam than his to me?
23. If men are totally depraved, must not children be so also?
24. If children are totally depraved, how is it true that "of such is the kingdom of heaven?"
25. Is it the revealed will of God that all men should be saved?
26. Could God will that all men should be saved, when he knew that many would be lost?
27. If belief and good works are essential to salvation, how can infants be saved?
28. Can he truly love God who worships him through a fear of the devil?
29. Can the love of God be changed to hatred?
30. Can the Devil be universally good if end punishment is meted out to a single soul?
31. Can a good man love and worship a being who has created millions for endless torture?
32. Are there three essences of God who charge such conduct upon him?
33. Can it be a virtue to charge a good being with the most abominable characteristics?
34. If God made all things and knew all things, if he made the Devil, knowing that he would lead all mankind astray, will it be just to punish mankind for it?
35. Would not a being, who would do this, be as bad worse than a devil?
36. If the Devil is the author of endless hell, would it not be the boldest thing God could do to put it in?

Notes and Extracts.

An angel visited Elijah. An angel wrestled with Jacob. An angel advised and directed Gideon. An angel stopped Baljact in the wayside. An angel appeared to Abraham. The word rendered "hell" is Tartarus, borrowed as the name for the prison of evil spirits. An angel visited Elizabeth as to the coming of John the Baptist. Mahomet, according to the reports of the Korah, made heavenly voyages. Remember that spirits are not infallible, and do not know everything. An angel spoke unto the wife of Manoah, in daylight, and disappeared from her presence in a flame of fire. Religions are not made, they grow. Their progress is not from the enlightened to the vulgar, but from the vulgar to the enlightened. The verb "to damn" in the Greek Testament is neither more nor less than the verb "to condemn."

All of Dr. Crowell's family are strong Spiritualists, but their inquiries are conducted in the privacy of their own home. Like many others, Mr. A. J. Davis now takes no public part in the spiritual movement in America. Memory is not one distinct faculty, but rather the harmonious or healthy action of each special organ. Persons who feel an intuitive antipathy towards each other, or are on unfriendly terms, should not sit in the same circle. It is said by some writers on the spiritual life, that the occupations of the Spirit-world are akin to those which prevail here, that is, as to their nature.

In spirit-life the influence of external objects is rather of a subjective character, and the influence of mind upon mind is more direct in its operation than in the earth-life. Mahomet pretended to receive all his revelations from the Angel Gabriel, who, he said, was sent from God on a purpose to deliver them unto him. The Mohammedan population of the world is reckoned at 150,000,000, and strange to say, has hitherto been untouched by any energetic or systematic Christian effort.

Physiological Conditions.—The spirits produce the phenomena by means of the vital "aura" which emanates from the sitters generally, but more particularly from the medium. Atmospheric Conditions.—The room in which the circle meets should be free from draughts and yet be ventilated, and, if possible, be set apart exclusively for sances. In the 4th chapter, 8th verse, of Matthew, we read thus: "Again the devil taketh him (Jesus) up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them," etc.

A spirit says, through a medium in England, that there is a work of spiritual organization in operation, which is to link real spiritual workers together, and make a powerful network of influences for spiritual purposes. It may be that the old doctrine of hell, which the pious lady said would, if abolished, "take away half her religion," will be preserved only by the profane; for we can hardly expect they will in future bid people "Go to Tartary!"

True Spiritualism is the highest of all sciences, because it reveals to us a knowledge of the world, which now is, and that which is to come, demonstrating that the spirit of man is supreme over matter, and therefore immortal. One of the most curious things about Spiritualism, and yet one of the most convincing, is the innumerable methods that our friends who have experienced the change called death, have adopted for communicating with us who yet remain upon the earth plane.

An electrical sensation passing up the arm is generally the forerunner of a phenomenon. Those who feel it first, or most powerful, are generally mediumistic, and will soon feel their hands involuntarily move about, and experience painless shocks in their bodies. Emily Kinslingbury, an English lady sojourning in this country, writes: "The testimony of the majority of Spiritualists with whom I came in contact, pointed to the conclusion that Spiritualism in America is, as a movement, on a much lower footing than with us in England."

Thomas Paine was one of the greatest moral reformers that England ever produced. But what do the false teachers who occupy your pulpits say about him? They tell you that he is "wiping and walling" in everlasting torment. But spirits, who have entered the other life, know better.

It is well known to microscopical investigators that there exist thousands of animated monads which are quite invisible to the naked eye; and doubtless there are numerous modifications of matter which are invisible to the human eye, even when aided by the most powerful microscopes. The object of the Theosophical Society is to pursue the study of occult or psychical phenomena side by side with that of ancient and medieval philosophy, and to seek for an explanation of the causes of such phenomena as are now expounded in the wisdom stored up for thousands of years in the writings of Indian, Egyptian and Grecian sages.

The reception of spiritualism has been unprecedented; and through the aid of this glorious system very many thoughtful minds are beginning to realize that the present age has more of spiritual light than has ever before been vouchsafed to man—and, too, that mankind have larger needs and spiritual capacities, wherein to absorb this light.

At first the caterpillar is seen confined in its chrysalis; but when the hour is ripe it bursts through its external covering, and is instantly transformed into the unlettered gray butterfly. In like manner the spirit of man reads under the bonas of death, and, though preserving all its virtues and vices, is ushered into a new state of existence—its spirit-home. Non-Spiritualists are apt to imagine that when the spirit forsakes its frame of clay it straightway becomes a kind of demigod; that it is able to accomplish all sorts of miraculous feats, is cognizant of everything proceeding either in this world or its own; that it instantly discards all the passions by which it was attended in earth-life, and, fairy-like, is metamorphosed into an entirely new-born being, possessing infinite wisdom and knowledge, and wholly destitute of blemish or impurity.

Mr. Colley says that "the doctrine of re-incarnation is upheld and taught here by spirits, both in and out of the flesh, and one of the controls was sorely puzzled to see in one of our company the spirit of Aristides the Just, still tangled up in parcels of fibrine, albumen, and phosphates, that have conspired to build up the body of our living friend, and when the question was put as to the need of one so just to be re-incarnated, the answer was that though well-nigh morally perfect, it was to his benefit to return to earth once more."

Another instance of Christ's human or earthly nature can be found in the non-accomplishment of his prophecies registered in the 34th chapter, verses 20th and 24th of the Gospel of Matthew, where we read as follows: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. Verily I say unto you, this generation shall not pass till all these things be fulfilled."

The new season of Westminster (Farrar), England, must have sent dismay through Pandemonium by his last utterance in the ancient Abbey. Having quoted from the Bible the words "hell," "damnation," "everlasting," he continued: "I say unhesitatingly, I say with the fullest right to speak, and with this necessary knowledge, I say with the calmest and most unflinching sense of responsibility, standing here in the sight of God and our Saviour, and in the sight of the angels and spirits of the dead, that not one of these words ought to stand any longer in our English Bible."

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CARPENTERIAN CRITICISM.

A Reply to Dr. W. B. Carpenter.

BY "M. A. (OXON)"

Continued from last week.

Mr Sergeant Cox can hardly be set aside as a rampant Spiritualist, who need not be noticed, and the complexion of his mind with regard to the whole question of spiritualism is not so very unlike Dr. Carpenter's. A fellow-feeling may, therefore, make him, if not wondrous kind, yet more heedful than is his wont. I complain, and I hold that I have a right to complain, of these tactics. Materialists have done all they can to make it impossible for a man to avow his knowledge and belief without being socially injured. It is only here and there a few who snap their fingers in the face of Mrs. Grundy, and proclaim what is in their minds without flinching. And these are harried by foolish utterances such as this of Dr. Carpenter's, forced to turn aside to drive off some fresh attack every now and again, to the disturbance of their investigation, and to the upsetting of their peace of mind. It is only a few who will allow themselves to be made a target at which any one who has scraped together sufficient mud may amuse himself by pelting it. These half-truths can, we know, be made so specious, they can be so manipulated, that decent people will turn away, and knowing only the side that suits the critics to present, will think that Spiritualists are a mere crew of evil-doers. That is the modern rack and faggot. We don't burn people now; we set public opinion at them by means such as those used in the article under notice, and the arch-priests and inquisitors are the Carpenters of science, who have run away with the cast-off clothes of mediæval priestcraft; and wear them with arrogant dogmatism worthy of their original owners.

ESOTERIC SPIRITUALISM.

And this is not all. It results from these tactics that the public has no means of estimating the depth to which spiritualism has struck its roots in the minds of those who see and know, and are familiar with facts which the Carpenters only read of sparsely, or not at all. They—the outside public—are driven for their facts to such books as that of Mr. Home, to the enthusiastic utterances in some spiritualistic newspapers—fanatical enough and wild to their mind, but not one whit more so than the utterances of Little Bethel would seem to Huxley or Tyndall—and to any hole-and-corner scandal that circumstances make public property. This is not the platform of knowledge; and from it they are about as well fitted to criticize Esoteric Spiritualism as a Christian missionary usually is to understand the subtleties of the Brahminical mind. It is literally true that they know nothing whatever about the subject, save in some of its outer deformities.

And they never can know in their present temper of mind. Ladies and gentlemen will not admit to their society, when they assemble for what to them is an act of such spiritual communion as to be a true act of worship, one who brings with him such a mind, such a complexion of spirit, as Dr. Carpenter has betrayed in some parts of his article. What society can a man think himself fit for, to what has he been used, when he can deliberately suggest that ladies and gentlemen should be regarded habitually as perpetrators of the vilest frauds, and that the antecedent ceremony to their seance should be to call in a detective and "female searcher" to remove from their persons the instruments of deception; which, by the way if not discovered, would be owing to the fact that the search was not complete? One's blood boils at the brutal insult that is so put upon thousands of honorable men and women who would think scorn of harboring in their minds such suspicions of their nearest relations and intimates as Dr. Carpenter seems to cherish, and who are yet quite as wide awake and as capable of judging of a fact as he is. They have at any rate learned from their religion what Dr. Carpenter has apparently failed to learn from his, or even from the brilliant example of his sister, that such a frame of mind is merely devilish, and forms a rude barrier to the acquisition of any spiritual knowledge—makes spiritual growth impossible.

DR. CARPENTER'S MENTAL PECULIARITIES.

This is what rampant prejudice and prepossession can carry a man to. And it is of this that I hold myself entitled to complain. Anybody can see it except Dr. Carpenter himself. Hear again what his friend Sergeant Cox says of his capacity for forming a fair judgment. It is an extract from the same inaugural address before quoted:—

"In pursuing our researches and experiments, we are not unconscious of the difficulties that attend them. We recognize to the full the influence of prepossession and prejudice so powerfully asserted by Dr. Carpenter. To none is their disturbing effect upon evidence better known than to myself. It is daily under my notice. Witnesses, the most honest in intent, the most truthful in design, see, or fail to see, according to prepossession. They saw with their prepossessed minds and not their natural eyes. They looked not to see what they could find, but to find something they hoped to find, and found it. They desired not to see something, and they did not see it—though plain before their eyes. Peering through the fog of prejudice, they could see nothing at all, or nothing clearly. I repeat again and again the wise saying that cannot be too often repeated, 'Men do not believe what is true, but what they wish to be true.' The senses are the slaves of the mind, and the mind, as we discover in dream when it is unaided by the senses, cannot tell us what is objective and what is subjective—if the impression is brought from without or created within. It is a humiliating truth that educated minds are more the victims of prepossession than the untaught mind, whose perceptions are often singularly acute and accurate. But of all minds the scientific mind is the most liable to be enlaved and blinded by prepossession, because it is the most preoccupied with preformed opinions and theories. There is not a more notable instance of this than Dr. Carpenter himself, whose emphatic warnings to beware of it are doubtless the result of self-consciousness. An apt illustration of this human weakness there could not be. The characteristic feature of his mind is prepossession. This weakness is apparent in all his works. It matters not what the subject, if once he has formed an opinion upon it, that opinion so prepossesses his whole mind that nothing adverse to it can find admission there. It affects alike his senses and his judgment. The effect of prepossession upon the senses is either to paralyze them, so that they cannot perceive anything that conflicts with that prepossession, or to distort every object presented, or to make the victim perceive a great deal more than is actually presented to him. Dr.

Carpenter is by no means a solitary instance of this mental blindness and obliquity, produced by prepossession—he is only one of the most conspicuous. They who are familiar with our courts of law are aware that of all witnesses the least trustworthy are scientific witnesses—experts as they are called. It is a vulgar error that attributes less of honesty to them than to other witnesses. Their untruthfulness is, in fact, the result of prepossession. They go into the witness box possessed with theories, and, unconsciously perhaps, they measure the facts by their theories. They cannot see facts that tell against them; they transmit or magnify whatever fact supports their preformed view. So it is with Dr. Carpenter. Nobody will deny his honesty. It is impossible to deny that he is the slave of prepossession and prejudice. Psychology, from its very nature, is peculiarly subject to the illusory effects of prepossession, and therefore psychologists will do well to take warning by so eminent an example as that of Dr. Carpenter, and in pursuing their researches to be ever on guard against prepossessions which blind their eyes equally with those that distort, deceive, and multiply.

And this is no affair of yesterday. Thirty years ago the self-same accusations were made against him. In turning over the fourth volume of *The Zoiist*, I found an article in which his then mental attitude is thus described:—

"Dr. Carpenter manifests a strong and deeply-rooted hostility without the manliness of an open foe. He carps and cavils, nibbles a little here and there, detracts, depreciates, and shows unmistakably the animus which governs his proceedings. He would like to condemn the whole system; but, haunted by a fear of its truth, he condemns with a reservation, critically, judiciously—that is to say, leaving a wide margin to hop backwards and forwards as expediency may in time come to dictate."

Dr. Carpenter has not "put off the old man," and it is too late now to hope that he ever will, until the veil is removed from his eyes, and he sees "no longer through a glass darkly, but face to face." For men who cultivate the temper of mind that this article betrays, progress is as impossible as for some belated Tory squire. The desire for progress must come from within. Prof. Tyndall, in the course of his late brilliant address to the Midland Institute, says:—

"I remember rightly, picked intellectual progress as rhythmic. At a given moment knowledge is surrounded by a barrier which marks its limit. It gradually gathers clearness and strength, until by and by some thinker of exceptional power bursts the barrier and wins a wider circle, within which thought once more entrenches itself. But the internal force again accumulates, the new barrier is in its turn broken, and the mind finds itself surrounded by a still wider horizon."

The simile is good, and it may be added to its already quoted application, that this same thinker of exceptional power who makes his breach in the wall is sure to find himself the mark for abuse and ridicule from those less adventurous souls whom he has left behind—if, that is to say, his wider horizon includes any views of truth that they do not like, or which do not square with their prepossessions. Entrenched behind the toppling wall, they will assuredly amuse themselves with throwing at the pioneer the stones which he has dislodged from the breach. It has been the story of all time, and the present advanced age is no exception.

It was so as regards scientific truth when Galileo tried in vain to persuade the then leaders of opinion to look through his telescope. It was so in respect of religious truth when decaying Judaism received with scorn the teachings of a Christ, and treated him and his obscure following with contempt. "Can any good come out of Nazareth?" "Have any of the Pharisees or rulers believed on him?" are, *mutatis mutandis*, the questions that are always asked by the Grundyites, whether of scientific, or social, or religious life. "What does the Royal Society say?" "Are you quite sure it is 'good form'?" "Is the devil at the bottom of it?" "Oh, but they are such a curious set of people!" These are the questions and remarks they are asked by the thousands who shape their conduct by the fashionable pattern. Few and far between are they who simply ask, *is it true?* and having satisfied themselves that it is so, gird up their loins for the thankless task of defeating it against popular clamour and ignorant malicious misconception.

Of these Dr. Carpenter has no idea, of their knowledge he has taken no note, and in so doing he has "reckoned without his host." He can't slay facts; and he ought to know, if he does not, that an argument is not answered till it is answered at its best. A total disregard for this axiom of logic pervades his article. Whether because he knows no better, or to fortify a weak case, he selects always what he can turn to his purpose, or what carries absurdity written on its face. The gutter-ravings which he has gathered together as specimens of spirit-teachings are no more fairly typical of that which is so communicated, than are the crude and often blasphemous maunderings of some wild hedge-preacher characteristic of the cultured gospel of modern Christianity. Both are shocking enough to any cultured taste; both are even grotesquely absurd. I could cull from the storehouse of Christian theology, especially as developed amongst hot Calvinists, some sentiments which would curdle the blood of any right-minded man whose "prepossessions are not hopelessly enlisted." What then? Is anybody responsible but their author? Surely not. And this may be done with everything, especially with every new form of belief. It is sure to run to excesses, sure to have its camp-following of eccentricity, sure to give ample opportunity for assault. The wise man who desires to be fair distrusts what lies on the surface. "All experience combines to teach us caution. The history of human error is a history of the taking it for granted that things are as they appear." "All advance in knowledge is a deliverance of man from himself." Slowly and painfully he learns that he is not the measure of truth, that the fact may be very different from the appearance to him. "And so, to a truly marvelous extent, man becomes lord of nature. But the conditions of this lordship are inexorable. They are the surrender of prepossessions, the abandonment of assumptions, the confession of ignorance."

THE INDICTMENT AGAINST DR. CARPENTER.

Dr. Carpenter has never climbed to this eminence, and is incapable of extending his prospect beyond his own experience. He is bound up in self, unable to soar above it even for a moment. He is pleased to say in the course of his article that he shudders at what his doom might be if "put on my trial for spiritualistic heresy with Messrs. Crookes and Wallace for my judges, and

the Oxford M. A. as attorney-general for the prosecution, and Mrs. Guppy-Volkman as the principal witness against me." Dr. Carpenter mistakes. It is not Messrs. Crookes and Wallace who will be his judges. He stands at the bar of history, and not Mrs. Guppy, but his own words, will be his accusers. It is not I who will be called on to prefer any indictment against him, for his own hand is occupied in framing it. He will be judged out of his own mouth. The verdict will be according to the evidence, strictly in accord with the character which is being graven, and from it there will be no appeal.

But if it be necessary to arraign Dr. Carpenter in the present, the materials are not far to seek. I am very far from arrogating to myself any such position as with which he sarcastically credits me, but if I were disposed to assume the role that he assigns me, I should arraign Dr. Carpenter on this wise:—

- 1. That he has meddled with that of which he has no sufficient knowledge—no knowledge at all worth the name.
2. That he has never taken any sufficient pains to inform himself about the subject on which he has rushed into print.
3. That, having recklessly and rudely meddled with that which does not concern him, he has in his paper displayed lamentable ignorance and incapacity for exact statement and criticism.
4. That in his self-appointed mission, for which he thinks "rightly or wrongly, that he has unusual qualifications" the only "unusual" point to be discerned is that one who knows so little should have thought it well to speak at all.

Ethics of Spiritualism.

That we have struck the right chord in the publication of "Ethics," that the subject was one which the public demanded thoroughly ventilated, is shown by the following letter, published in the *Medium and Daybreak*, from the pen of one of the most zealous and influential Spiritualists in England:—

AN OPEN LETTER TO HUDSON TUTTLE.

"Hudson Tuttle is about to write on the 'Ethics of Spiritualism' in the *Religio-Philosophical Journal*. It is a most useful work, for Spiritualism hitherto has been devoid of ethical work."—*MEDIUM AND DAYBREAK*, Nov. 9, 1877.

ESTEEMED CO-WORKER:—It was with much pleasure I perused the announcement above quoted, after having seen it in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL. From your own great personal abilities and high medial endowments, the mass of Spiritualists will expect the expression of ripe thoughts and golden principles on the highly important theme you are intending to write upon. I am sure their expectation will be realized. I trust literary courtesy between the directories of the *Medium* and the *JOURNAL* may result in us English Spiritualists obtaining a taste of your quality for our own profit. It is to be hailed with satisfaction that the "Ethics of Spiritualism" are at last to be placed before the world in a concrete and visible form; especially as "the design is to furnish a code of morals flowing out of man's spiritual nature, and the continuous development of physical life. (RELIGIO-PHILOSOPHICAL JOURNAL, October 13th, 1877.) We may take your labors as an indication of the dawn of a better day for Spiritualism; a day wherein principle and moral right may be recognized by non-Spiritualists as forming integral factors in the structure of Modern Spiritualism; an epoch that will not permit the possibility of the Cause being diverted or perverted to the interest of any party, issue, or "ism." It will enable us to successfully refute the charge, when urged that we have no moral code; or the other—and not infrequent charge—that Spiritualism countenances all species of moral dereliction. I thank you, true-hearted worker—and hundreds of others will echo my thanks, I know—for the work you have undertaken. Your name alone assures us that you will prove to the roots the questions you discuss. Our Cause must make us worthier, better, happier men and women, or it falls. Spiritualism stands the friend of moral order.

A few days ago the writer was in company with a gentleman of culture and ability, a master in science, medicine, literature and oratory, and this remark fell from his lips: "American Spiritualists are infidels—and, why, look at Hudson Tuttle, he is an atheist!" It is not unlikely the next time the utterer proclaims the sentiments, that his auditory may exceed the three persons present on the above occasion, and the pleasant (?) statement will grow as it rolls, snowball-like, until indelicately will become immorality, vice, and all kinds of nastiness besides. Let me ask of you that you answer this, at your convenience, giving us your opinions, conceptions, and ideas concerning the matters mentioned. Strong, vigorous thought is needed over here in England on these topics, and yourself can best of any give it to us. The personal God of the churches, the "Man-God," Jesus, of the Unitarians and Universalists, and also of many Spiritualists, needs facing and dethroning, the nobler God of being, the One Supreme Power, must be put before the world. If this be atheism, then am I an atheist. The creeds and dogmas of the Churches, and the immoralities of life, need overturning, and truth and right substituted in their places. If this be infidelity, then am I an infidel. Let us hear your clear voice and have your deep thought on these themes, and then my acquaintance and all his kind may find that we are only infidel to falsehood, atheistic to a God that is representative of their egotism, and not of life.

Respectfully apologizing for addressing you, and excusing myself under my admiration for your work, and further pleading that if you respond many souls may be cheered, I beg to subscribe myself, your fellow-worker "for humanity and the truth." J. J. MORSE.

THOMAS PAINE'S career was wonderful, even for the age of miraculous events he lived in. In America he was a revolutionary hero of mark, who carried letters in his pocket from George Washington thanking him for his services; and he managed besides to write his name in large letters in the history of England and France.—*Atlantic Monthly*.

We have most unwisely committed to the hierophants of our particular superstition, the direction of public opinion, that lord of the Universe. We have given them stated and privileged days to collect and catechise us, opportunities of delivering their oracles to the people in mass, and of moulding their minds as to the hollow of their hands.—*Thomas Jefferson*.

More hearts pine away in secret anguish for the want of kindness from those who should be their comforters than for any other cause in life.—*Young*.

TRUE CONTENTMENT.

BY MALCOLM TAYLOR.

Would man contentment realize
And satisfied remain,
If that which is were otherwise
And he each wish attain?
Would he be truly happy, had
He what his heart does covet?
Could any one state keep him glad
If he saw one above it?

Man is a being prone to find
Fault with the things that are—
Who still keeps wishing in his mind
For something better far;
Yet had he what he does desire,
Soon, sated with the same,
He of his very bliss would tire,
Monotonous and tame.

How many hours of hopes and sighs
In yearnings vain are spent,
Thinking if we could gain the prize,
That we would rest content;
But when we reach the wished-for end,
And see one still beyond,
We soon are anxious to extend
To that which looks more fond.

Still it is best such is the case,
For, were we satisfied,
With things we have, each in its place,
And had no wish denied,
Not any progress would we make,
Nor from one stage advance,
Of better comforts to partake,
Our pleasures to enhance.

Contentment true is using right
The means we have to bless,
While living in expectant sight
Of greater happiness;
Anticipation is a bliss
That each one can enjoy,
Though in fulfillment they may miss
That which their hearts would cloy.

Growth is the common law of Earth,
Change is the rule of Life—
And, being of a finite birth
Our forms with faults are rife.
Perfection is a godly grace
Beyond the human scope,
And, running an eternal race,
We still must yearn and hope.

The Voice I Heard.

BY DR. D. AMBROSE DAVIS.

I met on my journey of life one day
A soul that betokened grief,
And something said or seemed to say
"O, give that soul relief!"

But what could I do for a suffering soul
With nothing I had to give?
How could I make the wounded whole
And bid the dying live?

Or were there yet in the gardens of God
Some potent healing balms?
And quickly the voice says, "Yes, ah, yes!
Go clasp it in thine arms!"

"Then let the balm of thy pitying heart
In torrents round it roll,
For that outvies all human art,
As a cordial for the soul."

Paine and Paine's Hall.

MR. EDITOR: I read with interest your recent criticisms on the remarks of Rev. Joseph Cook, in Boston, on Thomas Paine and Paine's Memorial Hall. Your tribute to Paine is just and deserved. He was one of the greatest and noblest of the Revolutionary heroes, and emphatically the friend of liberty in the largest sense of the word. As a pioneer of free thought, as one who, by his ability, courage and boldness, contributed largely to destroy the influence of theology, and to prepare the way for the spread of rational thought, he is entitled to the gratitude of every free thinker in the world. It is true, as you observe, that Paine believed in the existence of a God, and hoped for happiness beyond this life, while many of those who have contributed to the erection of Paine's Hall, including those with whom the project originated, believe neither in a personal God nor in a future state. But it should be remembered that this building was made a memorial to the author of the "Age of Reason," not because of the particular views he advocated, but because he boldly assailed superstition when it required great courage and disinterestedness to do so; because his name had become prominently identified with Liberal thought in this country; because he had blazed a target at which the clergy had whined away more than half a century, whenever "infidelity" of whatever school or place, was mentioned; and because in the popular mind, the name of Thomas Paine had long been associated with, and stood for free thought in a general sense.

Looking at the subject in this light, there was certainly no inappropriateness in erecting the building to the memory of Thomas Paine and since the *Investigator* has been vindicating the memory and character of Paine, nearly half a century, against the misrepresentation and abuse which he has received from men like Cook, it seems to me quite appropriate that this journal should be sent out from the beautiful structure known as Paine's Memorial Hall. B. F. UNDERWOOD.

It always seems to me a want of reverence, a sort of spiritual impertinence in priests to declare they are on the track of God. God is not a riddle which we must guess, nor a conundrum which we are required to explain, nor a secret which we have to find out. Is it not truer plety to respect His science? Is it reverential to chase Deity by inference, or to stretch him with the rack of argument, to extort confession from him? If God meant that we should know Him personally, he would not lodge us in the mazes of his works. If there is a scheme of human life which we can feel sure of, it is that our natures are meant for wise happiness, that the business of life is the improvement of humanity—and that we should wait with quiet trust the new knowledge which may come by death—that last venture upon untried existence—the one charm which invests the unknown future with poetry.—*George Jacob Holyoake*.

Animals, have they Spirits?

We are reliably informed of a remarkable incident connected with the death of a lady of this city, during the past week. She owned a valuable dog. The animal had never been in the habit of going inside of the house, and had never been known to leave the lot. On the night succeeding the death of the lady, while a number of friends were sitting in the room with the corpse, the dog came to the door, which was shut, and scratched and pawed at it until it was opened, when he deliberately walked to the place where the body was lying, sniffed at it once or twice, and then walked out. The next morning the dog was missing; a fact which was so mysterious and unaccountable, owing to the known domestic habits of the animal, that a member of the family inquired whether it had not been placed in the city pound. Nothing more was seen or heard of the dog until that afternoon, when, as the funeral reached the entrance of Bellevue Cemetery, the animal ran out and met it, and then followed with the mourners to the grave, where he kept up a most dismal howling and whining, while the last sad rites were being performed. The sexton of the cemetery said that he found the dog there early that morning, that the animal was present when he dug the grave, and remained there during the entire day, until the funeral procession arrived.—*Wilmington Star*.

Is it possible that an infinite God created this world simply to be the dwelling-place of slaves and serfs? simply for the purpose of raising orthodox Christians? That he did a few miracles to astonish them; that all the evils of life are simply his punishments, and that he is finally going to turn heaven into a kind of religious museum filled with Baptist barnacles, petrified Presbyterians, and Methodist mummies? I want no heaven for which I must give any reason; no happiness in exchange for my liberty, and no immortality that demands the surrender of my individuality. Better rot in the windowless tomb, to which there is no door but the red mouth of the pallid worm, than wear the jeweled collar even of a god.—*Ingersoll*.

Continued from First Page.

thought a crime for a man to hold and express an honest conviction. Let there be a frank, open honesty in the pulpit. Let all unite in the active duties of doing good. Let us think more of conduct and less of creed,—and there are few so skeptical as to even question the truth and beauty of such a religion. I verily believe that thousands in this city would gladly come into the churches could they come with their honest convictions, and not be asked to believe what they cannot believe, nor be blamed for believing what they honestly think is true. And their honest doubts are not in the way of a pure heart and a good life. Religion is an uplifting of the soul to God, and an outgoing of the heart in deeds of kindness to men; and a belief in hell, or in some special creed or theory of inspiration is not essential to such a life. It is wicked to any longer stand up and teach that the only way to heaven is by a Romish mass, or a Baptist immersion, or a Methodist class-meeting, or the Presbyterian's five points. They have all done good in their way. Men may be good in all of them, or may get to heaven without any of them. The love of God is broader than the narrowness of men, and the Holy Spirit finds the open door of all willing and waiting souls. The pure in heart, of whatever name or nation, shall see God.

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