Ernth Genes no Ansk, Sows at no Suman Shrine, Seeks neither Place nor Spplause: She only Seks a Bearing.

JOHN C. BUNDY, EDITOR AND |

CHICAGO, DECEMBER 11, 1880.

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THE POWER AND PERMANENCY OF IDEAS.

Discourse Delivered at the State Convention of Spiritualists and Liberalists at Paw Paw, Mich, Nov. 13th, 1880,

BY A. B. FRENCH.

MR. PRESIDENT AND OFFICERS AND MEMbers of this Association: The human mind is never dormant. Like the ever restless sea it is atways in motion. As wave after wave chases each other in quick succession over ocean's breast, so do our thoughts follow each other over the mysterious sea of consciousness. We stand on the threshold of Nature's universal temple: we watch with eager gaze the solemn pageantry that passes before us. Wonderful indeed are the ever shifting scenes in this mighty panorama. They never fail to divert the eye or interest the ear from our first sight and our first sound, down to these grim and noiseless shades where sight dims, and sound dies away into peaceful silence. Human life is a prayer, wrought out in throbbing pulses, or carved in uncontrollable desires and aspirations. The one thing chains cannot bind, dungeons cannot hold. and inquisitions cannot destroy,

## IS HUMAN THOUGHT.

Thought is more combustible than gunpowder; more powerful than eart' quakes; more terrible than the smoke and cinders of volcanos. IDEAS are the powerful factors which hold all things in abeyance. They move through this world as giants walk among pigmies, the self conscious peers of creation. There are certain basic ideas which always have, and always will, traverse the sea of human experience and of human history. These fundamental ideas are above all local names and habitations. They are the kings, and not the subjects of the world. They stretch backward through all time; they reach forward through all eternity. We ride upon the bosom of these waves, but we can neither increase their velocity or retard their march. Our local creeds and names are only

## THE WHITE SEA FROTH

thrown up by the ever purging waves of universal ideas. The highest function of the human mind, is to interpret these currepts of universal life, and move with them. To resist them is to beat against the change. less tide of destiny. We live in an age when thought is both intensified and diversifted. We shall search the period of man's written history in vain to and an age so full of universal thought.

Plate and Homer represent a period of marked culture, but they also rise like prodigles above their time and contemporaneous history. 'The distinguishing feature of our age is, the average citizen THINKS! The

PEN IS THE CRITIC

of the pulpit. The auditorium dictates the stage. The people say when the secular or religious act shall begin, and just what shall be the temper of the play. This is especially true in our country. Under the light of the past quarter of a century, religious domination and intolerance have al-

of thought in the general interest manifested in all the practical affairs of life. This age is not purely special in its thought. It is especially general and universal. We see here a large class devoting all the energy of their great brains to the production of labor-saving machinery. Wonderful has been our progress in the past twenty-five or fifty years in this direction. We traverse the Continent now in palace cars-eating. sleeping and dreaming, as we fly with the speed of a tornado from State to State. We mount reaping machines which throw their busy shuttles with tireless fingers, around the golden grain. We are also learning to guard against nature. We have tracked out the trackless path of the winds. We have discovered the young hurricane in the unseen womb of the atmosphere, and warned man and beast of its coming.

Science in this age has attacked fate, and torn from her cold and stony breast many a worthless fable. The thought of the age is argus-eyed. It looks down to the earth. It looks up among the stars. It compasses the sea and the land. Hence physical science is making rapid strides in every direction. Each science has also its special advocates, who go forth

#### TO EVANGELIZE THE WORLD!

Geology.is commanding ready pens and eloquent tongues. Astronomy holds its enchanted devotees on the blue breast-of night, while the uncounted stars pour the light of the infinite love into their telescopes! Its elder sister, Astrology, so old she wears a prehistoric veil, is again summoned from the mystic shades of centuries. The chemist grows pale in his labora tory, watching the rapid transformations of this wonderful thing we call matter, while

## APPEARS AND DISAPPEARS

before his eyes, like some tormenting ghost, which refuses to give either its origin, mission or destiny. Botanists are walking among the flowers and grasses, hence the whole physical world is explored. Earth's caves and mountains, the ocean's bed, and the stars in their tireless flight, are all watched and eagerly questioned, and each in turn are answering man's inquiry.

The highest thought, however, of this age or any age, is the thought of man himself. It is the most diversified thought. Here also our thought is signally manifest. You may measure a world. You may girdle an ocean. You may track the wild fight of a comet; or you may swing in the flery chariot of a sun. You cannot, however, follow the endless path of man's possibilities. You cannot solve the wonderful mysteries which envelop him.

Man is forever trying to interpret the mystery of the world, while he himself is the unsolved riddle in the world. I confess to you that I am vastly more interested in MAN, than I am in this, wonderful planet on which he dwells. I am more deeply interested in him, than I am in the government under which he lives. I have more curiosity in man than I have in the creed he avows. I have a deeper and stronger love for him than I have for the gods he worships. It seems to me it is a small thing to be anything less than a human being. It also occurs to me it is a very grave thing to be endowed with a consciousness which not only judges the world, but also sits in solemn judgment upon itself. The fields and highways over which we travel are only dust, the houses we build are only monentary toys, the empires we establish and the governments we set up, are only bubbles on the sea of history. They are all the dust human souls leave behind them in the great march of destiny.

Now may I ask you which are the potent factors in man's life? What are the great agencies and energies which move him from age to age? Are they not the great thoughts which possess him and stir him to action? Are they not after all, ideas? Great, powerful and fundamental ideas which he cannot resist! All the objects we create or form, are simply the visible

EXPRESSION OF A THOUGHT.

Our thoughts take external form as in a house, a painting or a statue; then we carry them out or project them in the world of matter. That Apollo yonder, cold and mute as stone, and yet so full of speech, is only the transitory shadow of the thought of the poor artist who carved out the statue. most subsided. We witness this intensity Here we find the invisible force in the has been alters, prayers and praise. How others. Living for others is one of the es-

wor d. The sweetest music, the most gorgeous landscapes, the fairest temples, and the most beautiful Madoimas all slumber here! Now, if we look over the long line of human history, and view man under all his conditions, whether savage or civilized, we shall find certain basic ideas have moved him from age to age. These ideas may be called universal as they obtain in all his history, and they are local only in the sense of the particular garb they wear. Still further, if there is any distinction to be made between secular and religious ideas, these fundamental ideas have been intensely religious. We have no evidence the first man or primitive man sought to make a constitut on or build a government. We have much evidence that he had a perception of divine power, and that in his first and earliest estate he

### DREAMED OF A FUTURE LIFE.

Still further, he had a perception of duty. The consciousness of duty is older than the civilizations of the world. He learned to pray or invoke the aid of his God, before he learned the multiplication table. In the order of man's perception, prayer is older than mathematics. I will not stop to inquire which take precedence in the divine arraggement.

The universality and permanency of these ideas, demonstrate that they do not belong to any age or nation; nor do they belong to any man. They are, however, the common property of all men. They are like the king's high seas under the common law of England-always inviting the commerce and pleasure of the subjects of the realm. It is my conviction that man gains his first and deopes with of intuition; his secondary and local knowledge by reason. He partakes of these necessary and universal ideas as they ebb and flow through him, and they are just as natural to his conscious ness, as the air is to his lungs, or the light is to his eyes. The deepest, broadest and grandest ideas, are not given by the ordinary channels. We cannot reason them out ordemonstrate their existence in syllogisms. We feel them by a higher sense of touch; wherein the soul shakes hands with the

## UNSEEN AND ETERNAL.

We talk much about demonstrating the existence of facts by reason, whereas reason does not demonstrate the existence of anything. It cannot demonstrate a simple scientific fact. Reason is a method of thought, and not the substance of thought. We say this fact being true, and that fact being true, a third fact must be true, yet this third fact which reason surmises, must be felt by the same soul power which feels the first two facts, before it is ademonstration, and this demonstration it can and often does feel just as fully without a syllogism as with it.

I meet men and women almost every day, who feel they are exercising the highest prelogative of an American citizen, by declaring, "We will not believe anything reason does not teach;" yet these same men and women do believe many things reason does not teach. Reason cannot map the hemisphere of the infinite and eternal. yet they believe in the infinite and eternal. Reason never trod the endless path of human destiny, yet they believe it endless. The orbit of reason is wholly under limitations and environments, yet the soul intuitively feels beyond these walls, just as a traveler scents the cooling shades of an oasis beyond the hot sands he presses with his tired feet. Intuition takes possession of vast dominions, unseen islands and continents. Reason builds forts and breakwaters to hold and perpetuate them. Intuition is a proud bird rising up to the eternal stars. Reason is a dry and leafless limb on which the bird rests in its heavenward journey. Intuition is a lord. Reason is a serf. Intuition sways, moves and guides human souls. Reason is a commodity we sometimes loan for gain. The truths and ideas intuition feels are universal. The garb reason gives them is ethnical, local. changeable:

Let us now notice the power and permanency of these three fundamental or basic ideas. Take the recognition of a God or divine power. See how it has decked the earth with altars! Their ruins cover the valley of the Indus, the Nile, the Euphrates, the borders of the turbulent Jordan, all around the sluggish waters of the Dead Sea; wherever human feet have trod, there

this great idea has deified almost every animal. How it has brooded like the deathless fires of a vestal virgin, over the cradle, and the graves of dynasties and empires. We are not now considering who or what God is. We are not offering arguments of his existence only incidentally. It is of no moment in this discourse what his nature. or character may be. He may be personal or impersonal. He may be the eternal waves of light, life and love, which roll forever on a shoreless sea. He may be a mere man wearing on his human personality the features of a savage, a Hindoo, or a

It is of no importance in this argument, through what oracle he may speak. His may be the voice of universal nature, as it speaks to us in the wild roar of the waves and the sweet whispers of wooing love; in the hoarse rattle of the dying, and the glad songs of exuberant birds; in the bitter blasts of the devastating tempest, and in the winsome laugh of happy childhood, or in the ten thousand mingled and mingling sounds which make up the voice of nature.

Look at the idea of a future life. How it breaks

LIKE A GOLDEN SUN

over the dark horizon of history. The barbarian has felt its power and bowed before it. Go, if you will, to the jungles of Africa, on the arid wastes of her saudy deserts. in the gloomy forests where man's only palace is a rough bamboo hut; where his only bible is the desolate earth on which he treads, and the pitying stars that weep over his ignorance; where the carnivorous passions of the animal are stamped like the cark of Cain on his bestial countenance: where the laugh of his joy is in tune with the wild roar of the beasts who crunch his bones for mere pastime, and even there the light of a future life comes over his savage existence like the sweet face of the moon breaking among angry clouds. Wilson says after twenty years experience: "A native African would as soon doubt the present as his future state of being." They bury with their dead, clothing, food and ornaments for the revisiting spirit. They

## WERE NEVER CURSED

with a hell or heaven until the Mahommedans and Christians influenced the simple faith of the natives. The inhabitants of New Zealand, the Feejee Islands and Kamtchatka, all have this simple native intuition of another life. This is also true of the Esquimaux, the Peruvians, the South Sea Islanders, the Mexicans and the native Americans or Indians. The Indian has drawn over his land of the dead a poetic imagery which in comparison with the average orthodox heaven or hell, has preference with all thinking minds. This great idea has swept the cycle of the centuries. It has stilled the turbulent billows of bereavement and made weak and fainting spirits strong to bear the wounds of death's barbed arrow. It has given courage to the martyr, and nerved him to endure the rack, the gibbet and the cross. What power could be more powerful than this! What idea more per. manent and universal! Knowledge, civilization, have helped to enlarge our views of the next life, just as these same factors have helped to enlarge our idea of a God; yet the ideas themselves, with all the local coloring given them, have always been a part of the permanent wealth of humanity.

I have also alluded to a third idea as a powerful factor in the world, viz.,

THE IDEA OF DUTY. That is a recognition by man of a law of obligation over him. That above the mere selfish requirements of his nature, there are deeds to be performed and principles to be vindicated, which rise above the mere selfish plane. That ethics and the moral philosophy and the religious duties of mankind, rest on a fundamental verity, on a great idea always felt and yet diversely expressed by man. It involves the feeling man has of right and of wrong, out of which he builds standards of right and wrong, which standards like our heavens, hells and gods, change with time, soil, climate, education and the ever changing circumstances of life. This idea of duty is older than the world's bibles, and it will live when all bibles shall have perished. I have yet to find a savage race who did not recognize the law of duty in some form; they all care for the helpless; they all in some way manifest a sense of obligation to do and care for

sential elements of life; one of its grandest features. We don't care much about the peculiarities of a man's God; we are not much interested in his heaven or hell; but his disinterested philanthrophy does make our heart beat lighter and our thoughts of him tenderer. We love to think of those who have toiled and suffered for others. The story of Socrates walking the streets of ancient Athens

#### TO. PREACH MORALS

to the young, touches our hearts. The dying agonies of the man of Nazareth, call forth our tears. Man never looks so grandly heroic to his fellow man, as when he has arisen a victor in the awful struggle of selfconquest.

I remember to have once read of a fabulous bird, which had a premonition of its death; it thereupon filled its nest with the most delicate spices, then igniting them, it rose amid the flames resuscitated and rejuvenated for a thousand years! What a grand thing to fill the little measure of our lives with the sweet spices of self-sacrificing acts, and then rise on their incense to our grander life hereafter.

There is another thought; these infuitive ideas are positive. They hold and sway mankind. The world will never be satisfied with their negative. You may take a man or woman anywhere or every where, but you cannot wean the human soul from these basic ideas. They belong to the permanent wealth of mankind. They are fix. tures which the rapidly passing generations of tenants cannot remove. He who lays sacrilegious hands upon them, is tried and condemned by the public conscience. Atheism and materialism are only a re action from the fanaticism and formes or theism and Spiritualism. The only permanancy either has, is in their constant recurrence in history as a check to the folies of those who by nature worship and believe. Atheism never built: an enduring monument, and it never will. When it points its bloodless fingers at the wars of believers, it wears under its mask that same human nature where the seeds of intolerance germinate. It pours hot invectives on the war of the crusades, yet laughs in the red glare of the French Revolution. What is materialism? It is but a shadow the tombstone of our dead cast when bathed in the sunlight o fimmortality.

## MATERIALISM.

What is materialism? It is the world's spiritual winter; it is a season wherein nothing grows-the trees are all leafless, the earth is covered with a mantle of snow and ice, the streams are all paralyzed-not a flower sheds its sweet fragrance. The sun is visible in mid heaven, but he gives no heat; the cold moon reflects her dim and waning beams on a mountain of icebergs; the birds refuse to sing; the only music we canhear is the pitiless moan of the bleak winds through the leafless trees, and this to me sounds very much like the sweet, but sad refrain of Mr. Ingersoll, when he pays his peroration of impassioned eloquence over the tenantless grave of annihilation. Equally positive and permanent is the sense of duty. It is the genius and spirit of the heroic in all history. There is little of life when its crosses are all broken and distroyed, when we have forgotten pity; when our tears are all dried; when all sense of self-denial, and self-sacrifice are gone.

If you want to make a man or woman

miserable, give them all they desire. If you

want to damn mankind, just fill the cup of

pleasure to the brim, and force them to drink it. What sophistry to tell mankind "One world at a time," and bid them enjoy it. The human soul will not be satisfied with the idea of one world, any more than it will with one coat or dress. We cannot enjoy the present only as we look to the future. It is the logic of materialism to enjoy this life in sweet contentment and pleasure. It is consistent in its desire to know no past and no future; yet memory will look backward, and hope will reach forward. Atheism and materialism should have had the blind and brainless force, which it would have us believe rules the circling worlds. It should have had this force when by a chance stroke from itsthoughtless and unconscious wand it lit intelligent life as an Indian strikes fire with his flint; it should have made man without memory and without hope. Per-

chance to make a race wherein pleasure Continued on Righth Page.

haps when it grinds the wheel again, it may

#### Sideres and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON. [CONTINUED.] [Copyright Secured.]

"I think I have traced this same fluid in this ethereal and invisible form, to the outermost limits of the solar system, and find its vivifying influence everywhere disseminated.

"Of course such constant dissipation of its substance would eventually exhaust its source were it not as constantly receiving fresh supplies. But I find bodies of the same apparent substance, and in the same apparent condition, dropping to it incessantly. They fall with a speed that is almost inconceivable; and passing without change through the flery billows of the exterior portion, strike that dark colored central body, not with a resonant sound, as of one metallic body striking another, but with a sharp slap as if both were composed of yielding substances. These falling bodies do not instantly disappear in the central mass as a drop of falling water instantly disappears in the sea, but they require more or less time to mingle with that mass, as the fallen body may have been large or small. Still their disappearance is very rapid, the surface almost immediately assuming again its usually smooth and glistening appearance.

"This dark-colored or central mass I believe to be magnetism in a solid form, and the fluid produced from the free portions as they pass from it, may, I think, be more or less intimately associated with the phenomena of electricity in the solar system.

"I have no idea by what means the transparent substance is replenished, if replenished at all; nor have I any better idea what the nature of that substance, may be; I only know that it is transparent, and is everywhere pervaded by a soft light that appears to be inherent.

"I have found a small body in the centre of our earth and one in several of the planets, corresponding in general character to that central body of the sun., Whether this correspondence extends to particulars, I cannot yet say. In Jupiter, however, very many of the characteristics and conditions appear to be almost identical with those I have observed in the solar luminary, though of course on a very diminutive scale."

My sister, Anne Denton Cridge, while examining the sun, made the discovery, independently, of a central body in the sun. She said:

"The material in the very central portion of the sun. though so highly compressed as to partake of the characteristics of a solid, is, nevertheless gaseous. The compression to which it is subjected is so enormous, that were it gross matter, it would be harder than anything of which we can conceive. I can give it 'no name. I know of nothing akin to it, unless it be the attraction of the needle to the lodestone. This attractive power is tremendous. I can look at it; I can place my hand on it; and it impresses me as containing sufficient power to bring to itself every planet in the solar system. I can perceive the globular particles of which this attractive material is composed, and that they are constantly in motion among themselves."

Herson, Mr. Cridge, in recent examinations, saw a peculiar body at the centre of Sideros, of Jupiter and the earth, different in its appearance from the other matter in the interior of the planets, and he remarked, that, when he went through a world, he always went around this centre.

I was not aware, at the time of the discovery of this heart of the sun and planets, that Mayer, Humboldt and Biot, had, in seeking to account for the phenomens of construct new governments adapted to the changes the certain magnetism, located a magnet in the centre of conditions of the country and the carin, not that Hausteen, finding this inadequate to to day confronts victorious liberalism, shall this mighaccount for all the facts, had supposed there were two magnets in the interior of the earth, "placed eccentrically and inclined to the earth's equator, and one of these magnets more powerful than the other."--(Soul of Things Vol. 3, p. 104...

I think it is this magnetic centre in a world that holds it together, determines in a great measure its temperature, and like a brain, receives impressions from the sun and planets and sends influences to them in return. This central magnet determines, the direction of the compass needle, and it is probable that its revolution causes its oscillations of variation.

With a portion of the 20 ton mass from Ovifak, Greenland, Mrs. Denton saw a meteoric mass having a centre resembling in character the magnetic centre of our planet, which rushed from its accompanying matter in space, and plunged through the crust of our globe; whether it went to the centre or not she was unable to say, but she thought not. This I believe to have been the heart or magnetic centre of Sideros. She said:

"From what part of the heavens it came I cannot say; but it seems to have reached the earth from a northerly direction and with the velocity of lightning. Riven into fragments, the mass of its accompanying matter followed in metoric showers.

"The magnetic conditions of our globe were strongly affected by its approach; and, as it struck, the whole earth seemed to be convulsed. Explosion followed explosion, with the speed of thought, and of the most terrific character; floods of boiling lava deluged vast areas; the crust of the earth rose and fell like billows of the sea, and many. of the external features of the earth became in a moment strangely altered."

THE GLACIAL PERIOD. The entrance into our world of the magnetic centre of another world, must have produced a great change in its magnetic relations. No wonder that Mrs. Denton saw that the magnetic condition of the globe was strangely affected. In consequence, as I think, of this magnetic disturbance, a sudden change took place in the temperature of a large portion of the globe. It has long been noticed that the magnetism of the globe and its temperature are in some mysterious may related to each other. Distance from the equator, altitude of position and distance from or nearness to large bodies of water cannot account for all the peculiarities of temperature that we observe. The mean annual temperature of Nain in Labrador (lat. 57° 10') is only 28°, while on the northwest coast at Sitka in Alaska (lat 57° 3') it is 45° 4. The summer temperature is hardly 43? at Nain and 56? 2 at Sitka. Both places are nearly at the same distance from the equator, both at the same height above the sealevel and both are in the vicinity of the ocean. There must be same potent cause, that is not generally taken into account, to produce such differences as these. At Quebec the mean annual temperature is but 36°, while at Vienna, one degree farther north and more elevated, it is 510. Lisbon, where frost is hardly known, is in the same latitude as Washington, where the Potomac River, a mile wide, is sometimes frozen over in a single night. A great deal is said about the heat which the gulf stream communicates to the waters of the North Atlantic, which is supposed to moderate the entire climate of Europe. But what modifies the climate of California and Alaska? It is no Gulf atream that enables the calls lily and the nchaia to grow in San Francisco in the open air and be green the year round. The average temperature of the green the year round. And average temperature of the tendom, and yet lacking to a great extent the binding water off San Francisco is colder than it is off Boston, force of a positive dogmatic creed its societies easily

where the thermometer at times sinks to 30 below zero. disintegrate. Opposition or persecution may by mere The coldest regions of the earth are not those lying farthest to the north. The mouth of the Lena, though having the same latitudes as Nova Zemblia is 40 to 50° colder in January. At Yakootsk, in Siberia, in latitude 62°, which is only 20 north of Christians in Sweden, the exceedingly low temperature of 76° below zero was observed by Neveroff; and the ground is frozen 500 feet deep. It has been found that the points of greatest winter cold nearly correspond with the magnetic poles, and that the lines of equal magnetic intensity correspond in some degree with the isothermal lines, or lines of equal heat. ITo be Continued.

'Disorganized Nomadic Liberalism''-Centralization its Present Need and Duty-Theistic Spritnalism the Only Basis of Successful Organizations.

To the Editor of the Religio-Philosophical Journal: Your views advocating philosophical "associations or colleges" among liberalists, so forcibly presented in the article entitled, "The Field that is White with the Harvest," published in the Journal, of November 6th, must surely touch a sympathetic chord in the hearts and judgments of thousands of earnest liberals who in this era of religious anarchy, are living isolated, unsocial, unsatisfying lives; straying like lost sheep around orthodox church doors and conservative liberal pulpits, seeking to nourish their spiritual natures by occasionally culling a green blade of reasonable theology from the guarded, suppressed utterances of frightened, heretical divines. Liberalism is, as you truely say, in a "disorganized nomadic condition." That singularly expressive phrase of three words, "Disorganized Nomadic Liberalism" gives a just though unpleasant picture of the real situation. This unsatisfactory situation is becoming sadly realized, and the signs clearly indicate a pressing demand from and the signs clearly indicate a pressing demand from sincere free thinkers throughout Christendom, for the organization of societies that can fill the void in their religious affections, made by the loss of church sympathy and faith in their old, long venerated theo-

logy.

It is truly a fearful act to unsettle religious faith in a human soul, even if it be idolatrous and false, unless a substitute is supplied. Lecky, with profound insight into the heart of man, says with great truth, that "our line and depends more on our illusions than our happiness depends more on our illusions than our knowledge." The heathen clings with a death grasp to his wooden deity, and Christian to his incarnate Man God; both will die for their groundless faith. The poor Indian's cheery dream of meeting his old comrades and "chasing the deer" with them in the happy hunting ground "havond the river" is a source. happy hunting ground "beyond the river," is a source of perennial pleasure through his dark monotonous life, and is worth a thousand fold more in . the scale of solid happines, than the cold, barren, meaningless dream of a scientific Harrison or Adler, of an imaginary identity in the grateful memory of society when they themselves have vanished into nothingness. Many hearts in the liberal ranks are desolate to-day; still mourning the loss of what they now know were only imaginary, though pleasing delusions; and like the old pious monk, whose anthropomorphous God disappeared in the light of Luther's reformation, are tearfully crying, "They have taken away my God."

It seems the sacred duty of our modern liberal reformers to meet this great necessity of our times. The theological world has been radically revolutionized, and mainly in this generation. The grand "conflict between religion and science," is virtually ended, and all intelligent people concede that science holds the disputed field, and in this transition period from old to n-w theology there is necessarily almost utter chaos in the conquered realm of religious thought. Far seeing states manship to guide this intellectual revolution is the great need of the present crisis. History everywhere shows that generalship and statesmanship are very distinct and diverse talents. Many grand and needed revolutions have failed of their noble purposes ty conquest of intelligence over ignorant bigotry and insolent church arrogance, fail of its priceless benefits to humanity through want of organizing capacity in its leaders? Of all political conditions, anarchy is the most deplorable. Society soon prefers a dictator or any form of tyranny to the terrors of its lawless reign; and so if the spirit of moral anarchy which is seen menacing good society in some quarters, is not controlled by the superior moral elements in the liberal community, and guided into orderly and elevating associations which shall preserve and carry forward the high morality which Christian nations have reached the common sense, practical world will eventually pass sentence against the boasted scientific creed or iberalism, and in self-defence will encourage a return to old dogmatic creeds and re-enslave the people.

As the real and professed leaders of scientific religious thought, liberalists owe it as a philanthropic duty to the world to organize associations analogous to the roposed "philosophical colleges" referred to in order to do more efficiently the work hitherto done by the self-sacrificing churches, which apparently must soon be transferred to their hands or remain undone. Moral and mental culture are not transmitted by heredi tary laws; an untaught generation falls backward ages into barbarism at a single step. High idea's of the dignity and value of man, and inspiring conceptions of his future destiny as incentive to intellectual and moral progress, must be constantly presented to average humanity or the busy toiling masses will rapidly retrograde towards epicurism.

"Let us eat and drink for to morrow we die." is the short and logical creed of materialism. Judging from man's past advance it does not seem visionary to believe that a far higher social position awaits the race than any yet reached—some such ideal state as must seemingly result from this contemplated radical reconstruction of educational and religious institutions. Though contrary to the "standard" doctrine of human depravity, it is doubtless true, that human nature in its original germ contains the elements from which by proper culture and favorable environment may be evolved some such ideal paradise. The profoundest philosophical insight into the secret depths of "natural human nature," will be required in the statesmen who hope successfully to unite large masses of men in such exalted and seemingly superhuman enterprises. But if such organizations can be wisely founded on the natural imperishable instincts of man, they may doubtless be made the grandest reform ever known in the social and religious progress of the world. The course of custure briefly sketched out in the article of Nov. 6th, embracing as it does the whole range of science, art, literature and theology, must surely afford a base for a constitution democratic enough to harmonize all the schools of liberalism. All that now seems necessary to immediate and successful organization of these unique philosophical churches is a spirit of selfsacrificing enthusiasm in the liberal masses and their leaders. The two greatest obstacles to be met in organizing the liberal schools are the spirit of intense, unvielding personal independence among liberalists, and the lack of some great, common, controlling sen-timent to attract and hold together the independent, floating atoms of the great free thinking, creedless nebula. Common observation shows that churches grow weak as they grow creedless, and are now disintegrating all about us on account of conflicting opinions, and it seems impossible in the nature of things for any order or organization to exist unless bound together by a few common positive opinions put into some form of constitution or creed to which its members can heartily subscribe. No church or sect can do efficient work if held together by no stronger ties than a negative creed, and antagonism to the faith of others. The apparent apathy and want of agressive ness in Unitarian and other short creed churches has been a standing orthodox argument against the value of liberal theology. Orthodoxy concedes that the Unitarian body is the most cultured church, in Chrisoutside pressure keep a sect or party compact for a time, and its constant, positive denials of the beliefs of its opponents may serve as a sort of negative faith to unite it; but when it has broken down opposition, its mission seems fulfilled and the organization being purposeless naturally disappears. A negative creed made up of things disbelieved can have but little inspiring cohesive power.

Many of the schools of liberalism have during the religious contest been so exclusively occupied in subverting the false creeds of others, that they have neglected to form any definite creed for themselves Their articles of faith are yet in the misty realm of the "unknowable." and hence the vitalizing force growing out of fixed opinions and positive convictions, necessary to carry on this reformation must come very largely from the spiritualistic wing of liberalism. All schools of Spiritualists are well united on the one great basic article of every religion, "The belief in the immortality of man;" and that one absorbing doctrine when positively accepted is grand enough to arouse the noblest attributes of all rational souls. The life and power of all religious lie in three simple ideas common to them all: the belief in the existence of an intelligent first cause or Deity,a future life for man, and that that future life is affected for good or ill by character formed in the present life These three ideas or articles of faith are so positively accepted in substance by the great mass of Spiritual ists that they can be made the basis of a creed broad enough to be acceptable to every theistic liberalist and still strong enough to hold together a working organization. Atheistic theories, or speculations quite analogous to them, seem to be lurking in the minds of a small class of Spiritualists and little aid can be expected from that branch of liberalism in the inauguration of this reform; for atheism is too cold and paralyzing to the emotional nature, to fuse human hearts into brotherly union and co-operation. But atheism will prove only a transient phase of liberal thought and will soon be supplanted by a deeper philosophy, and will not be a permanent disturbing element in the new church: for the practical common sense of men will prove too strong for misty metaphysics, and not until plain reason can be brought to believe that a volume of poems with rhymes, capitals, sense, and punctuation marks all right, can be shaken without selection or design from a box of type, can men believe that the far greater art in nature came by blind law or

chance. The strictly materialistic section of liberalism, which rejects the hope of personal immortality cannot ra-tionally be relied upon as a permanent support to the philosophical colleges for what inspiring incentives to literary or moral culture can ordinary short sighted humanity draw from a philosophy which "ends all" progress and character indiscriminately in unconscious dust. But materialism need not be repelled from these associations for it seems doomed to soon vanish before the facts of spiritual science, and its professors after conversion will make grand teachers and apostles of the new dispensation, and will furnish the right material for all the needed popes and bishops. We should naturally look to those who have lately come into the liberal ranks from the churches for the faith and enthusiasm to lead in this reform, but it is found that for a time these new converts are the weakest lambs in the liberal fold; for having been taught that the Bible is one inseparable book and must consequently all stand or fall together and that it is the only source of religious truth, their faith and hope suffer an almost total eclipse when the highest scientific and theological authorities frankly concede the fallibility of the scriptures. Their faith in immortality resting on a book must go down with it. From this hasty glance at the main classes of liberalists, it seems quite evident that the contemplated organizations must be begun and carried on mainly by that class of liberals which may, perhaps, be best designated by the name of theistic Spiritualists. The age seems ripe for this great upheaval in social life. Reason, science, the great forerunners, have prepared the way, and the peop'e are only awaiting the advent woon vast audiences crowd the theatres to hear the sensible seapel of Thomas, Brecher and Swing, while their orthodox persecuters preach to easily pews, the signs need not deceive the respers, "The Field is White with the Harvest."

If practical wisdom can be found to frame a con-

stitution for the societies which will jealously guard individual rights while it delegates sufficient power to the organizations to insure union and stability, there is no apparent reason why such colleges cannot be immediately put in working order and be made to meet all reasonable expectations. The habit of unrestrained free thinking has developed in liberalists an intense feeling of individuality, and fostered a spirit of defiant democracy closely allied to lawless anarchy; and this sentiment of absolute personal liberty is likely to prove the most serious obstacle to successful organization among the "nomadic" tribes of liberalism. Liberalism must learn to yield more un-important personal rights and preferences to the general good of the cause. In large towns and cities where wealth and talent are abundant, such colleges or "people's churches" grow up almost without effort, but in small communities it will be difficult at present to organize and sustain independent societies; but this difficulty can be obviated by adopting some itinerant plan embracing some of the wise practical ideas of the marvelously successful "circuit riding" system of the Methodist pioneers. Let our cities serve as our normal and theological schools to fit lecturers, musiclans, dramatists, artists for their work and by taking circuits from these centers the whole community could be speedily organized into societies which soon would become self-sustaining. Great epochs have always developed providential men to meet the demands of their times. Where is the Moses to lead the emancipated liberal hosts to the promised land?

S. L. TYRELL,

## Jesus of Nazareth.

To the Editor of the Keligio-Philosophical Journal:

My attention has been attracted to a communication in the last number of the Journal from Mr. S. D. Hay, containing an answer from the spirit band of Mr. J. F. South to the question: "Is there such a spirit in the Spirit-world as Jesus Christ, and how are we to understand his relationship to the Divine?"

The answer is explicit, comprehensive, rational, and in all respects worthy of the deepest consideration. It makes, with the positiveness of actual knowledge, the following statements:

1. "Jesus of Nazareth was an historical person-

2. "He was the leader in his day and generation, on account of the spiritual wave that was then being poured out upon the world."

3. "We know of no one who lived on earth such an exemplary life as Jesus did, nor do we know of any spirit who has arisen to the same altitude in spirit-life."

"Jesus claims to be no more than a brother to all humanity, though he is the spirit guardian of the earth through this now terminating cycle, surrounded by an innumerable company of angels, who constitute

"Jesus is the centre of spirit work to-day in connection with this planet."

Mr. Hay remarks: "If these statements be true, as believe them to be, is it not a little singular that our leading lecturers and writers upon this 'wisdom dispensation' have failed to recognize the fact." He also remarks: "There are some points in this answer [referring especially to those above summarized] which, as far as I know, are new to Spiritualists." Now these remarks appear to me to call for some

comment on this interesting and important theme. I do not think it can be rightly said that these statements are new, or that they are not recognized by any of the leading lecturers and writers on modern Spiritualism. They are attested and verified by what appears to me an overwhelming mass of testimony from the Spirit-world, given through various mediums— some of the purest and the best—and many high in-spirational speakers. If we can reject this testimony, then, indeed, must spiritualism be pronounced worth-

less as asource of reliable information—as a spiritual revelation. It would take a volume to present it fully and fairly. I can in this brief paper only give a very few references and citations, in support of this

In Davis s first great work, Nature's Divine Revela-tions, published in 1847, we find the seer saying: "No being ever existed before Jeeus, who possessed the same degree of spiritual elevation and refinement; for he possessed the highest development of the physical and mental powers." I call attention, at this time to the whole passage,—(N. D. R., § 166).

The History of the Origin of All Things, an extended series of very remarkable spirit writings through the mediumship of L. M. Arnold, published in 1852, most emphatically teaches all the facts referred to in the above summary. The general truthfulness of this work has to me, as I believe, been verified by various mediums. It should be carefully read by all who can free their minds from prejudice on this sub-

In the work on Spiritualism, published by Judge Edmonds, in 1853, I find a full recognition of most, if not all of these truths, by the communicating spirit (Bacon), saying: "He [Jesus] taught the faith we teach;" while an exalted spirit is represented as saying,"Christ I never saw. The very faculties of his nature which enabled him to progress so much while on earth, have so materially advanced his passage through the spheres, that he has far outstripped the rest of his race....Thus I believe Christ is with God, where I shall see him, and so shall you when thousands or tens of thousands of years shall have passed away."

In the utterances of spirits through all the great inspirational speakers, as Miss Doten, Mr. Harris, Mrs. Hyzer, Mrs. Richmond, Mr. Colville and Mrs. Brigham, the historical existence and present spiritual influence of Jesus are taught. In June. 1875, Mrs. Richmond, in a lecture entitled The New Messiah, said: "The bloodshed wrought in the name of Christianity is itself enough to drown the world; but the spirit of Christ survives, and Jesus who came unwelcomed and Christ survives, and Jesus, who came unwelcomed and crucified, abides still for a little while as a ministering power." And in a discourse which she delivered last February, on the Christ Principle, she said: "I find a full recognition of the fact of Christ's personal life on earth." Scores of passages of similar import could be cited from Mrs. Richmond's discourses.

That really wonderful speaker, Mr. Colville, whose intuitive and inspirational gifts are perfectly marvelous, has been frequently the instrument of a most emphatic testimony of this kind. Thus he has said: Jesus of Nazareth is the leading spirit of the present dispensation, and to day occupies the central position in the most exalted spiritual sphere which communicates with the earth." And again: "Jesus of Nazareth was an historical personage. He was the most exalted spirit who appeared on earth about two thous-and years ago, or rather he was the medium through whom the controlling band of angels who guarded the earth at that time expressed their thought to humani-

ty." And so with hundreds of passages.
Dr. Peebles, who, I need not say, has had a long and varied experience in every phase of spirit control and communication, most positively recognizes these truths both in his books and his lectures. His latest published work, Immortality and Our Employments Hereafter, a most interesting and valuable contribution to the spiritual literature, which all should carefully read, presents many forcible illustrations of these truths. The spirit of Dr. Beecher is represented as saying: "You inquire if I have seen Jesus of Nazareth. I have not to my knowledge. My mind has not been especially turned in that direction. None in our world of spiritual activity, so far as I have ever heard, deny his existence. He is spoken of with reverence, and is admitted to be far above us. He was the most perfect reformer, the most unselfish teacher, and the best attuned instrument of God and angels that your world has known. It is he that keeps the Christ idea so alive in the hearts of millions." While Dr. Peebles was in India, an Asiatic spirit said: "Speaking as a spirit, spiritually, Jesus Christis the ruling prince of your planet—the reflection of the invisible God. It is doubtless true, as you say, that there are men on earth who deny the very existence of Jesus Christ. "And so there are proud, selfish, and self-sufficient spirits down in the Tartarian regions of darkness, who deny Christ, deny all truth, deny and sneer at all help, and all the higher instructions of the heavens." This statement, loubtless, affords the key to the seeming mystery of he denial of Christ by many spirits. The simple fact is, they do not know him; they do not affliate with him; they have not progressed so far. Or, else, when they say he does not exist, they are in darkness, or are lying spirits."

I would recommend, also, that the testimony of that most excellent man, Mr. Watson, be examined, and that his latest book on the Religion of Spiritual-

My own experience is strongly corroborative of the same truths in regard to the Nazarene. He has himself, as I fully believe, repeatedly communicated in my presence, though various mediums, including those of my own family; and to show that the mind of the medium was not biased, I may say, one of them was a Jew. Through Mr. Jesse Shepard, in trance, high spirits have borne witness to the earthly existence, and the present spiritual exaltations and influence of him whom they acknowledge as their great leader in the present movement in the Spirit-world, to benefit the world of humanity on earth in this, the closing period of the present spiritual cycle. Let me also refer to the experience of those eminent workers, Dr. Crowell and Dr. Buchanan. Thus the testimony upon which these important facts rest is strong, copious, and consentaneous. Christ's heralds are with us; and they bring us joyous tidings. They lift the standard of heavenly truth, and tell of the everlasting rewards of love and righteousness. Again Christ is born, not of woman, but of the spirit; and now, with legions of holy spirits as his messengers. Jesus in spirit renews the call of the forerunner: "Repent ye, for the kingdom of God is at hand;" thus ending the dispensation as it began, to usher in, as we are told, a grander and more glorious one.

HENRY RIDDLE. New York, Nov. 22nd, 1880.

## The Beneficent Aspect of Spiritualism.

Mr. Alexander Calder once published the following thoughts:

"Every truth which serves to display some view of the plans of the Eternal is of benefit to mankind: for it is a step forward in the knowledge of the conditions necessary for the attainment of human happiness. And as there is no higher wisdom than that which demonstrates what man really is, and what he may become by culture, so the province of Spiritualism, to reveal the sanctity of human nature, is invaluable on every consideration.

"But while there are no truths so grand as the phenomena relating to Spiritualism, nor any more fraught with good, the pathway is yet obscure. It has to be measured and laid out, before it is made safe. We walk in the twilight. There is danger to the wayfarer unless he is properly guided. The difficulty lies in preserving a proper balance between the two claims -spiritual and physical. Whoever can hold this balance fairly will derive infinite satisfaction. This chiefest of arts is reached by the gateway of Spiritualism; and when understood will be found most beneficent in its operation and effects. Exercising a control over the whole power of the individual; purifying and strengthening all the moral and intellectual faculties; exchanging what is debasing and corrupt for that which is noble and pure, the highest state of refinement will be reached. For what is more estima-ble than a healthy spirit; a soul not the slave, but the master of the body; a soul full of energy in the pursuit of moral excellence, enlightened by true knowledge, linked by sympathy to the angelic hosts, looking upwards to the Father of Spirits whence all goodness proceeds ?"

## Woman and the Household.

BY HUSTER M. POOLE. [Meinchen, New Jersey.]

I linger not to parley or deery; I raise no question of my work or wages; But ravished by divinest forces, ply The task of ages.

I may not to the future give my heed; I cannot turn to pour the old libation;
I wed my energies to the present need
And inspiration.

Yet I am cognizant of linkings vast; My feet essay 'o run these shining courses, With the full impetus of all the past Et. rnal forces.
[Augusta Cooper Bristol.

The poet and social reformer in the above lines expresses the mental condition of a class of positive thinkers, or Friends of Hu-manity, as they are styled, who are eager to remedy the salient ills which inhere in our present selfish civilization. The economic problems of life are the objects of their stuly; the laws of heredity, education and environment, of the household, of capital and labor, receive the profound attention of this liberal and friendly class. To those who are accustomed to look for the growth of society through the unfolding of spiritual powers within a sufficient number of individuals to direct the course of society, their methods may not always seem practical, however much we may desire their success. The soul of humanity throbbing with re-pressed and misdirected though still divine energies, is no skeleton framework to be clothed upon by external decrees and forms. It is a repository of harmonious energies which will grow from its central core, and finally, painfully, but triumphantly, overthrow the barriers of circumstance which have been built up by selfishness, ignorance and unwisdom through the ages. A study of the laws of association, progression and development is needed in order to find nature's pathway to the heights of being.

The Friends of Humanity in New York

city wisely selected their ablest exponent, Mrs. Bristol, to visit the Industrial Palace at Guise, and make a study of the workings of that famous society. Her results have been embodied in two condensed letters to the Evening Post, and are continued in a number of lectures which she will deliver this winter. It is difficult to give even a digest of her descriptions in one article, and I content myself with a few extracts:

The Social Palace at Guise is an immense brick edifice in the form of three parallelograms, each of which encloses an interior court paved with cement and covered with a glass roof. The court of the central part of the edifice is about a hundred and fifty feet in length and sixty in width. The courts of the right and left wing are a hundred feet in length and fifty in width. Around the entire circumference of these courts are three tiers of galleries, upon which open the doors that give entrance to the family apartments, and also the windows of the interior row of rooms. These galleries are very pleasant and attractive, being arranged in a manner that prevents accident to children, protected from all inclemency of weather, cheerful with the light of the spacious glass roofs and fresh with the perfect ventilation afforded by the grated openings in the court from the underground galleries, and the circulation of air through the large connecting the wings with the central por-tion of the edifice. Here the visitor who takes advantage of the delightful promonade which the galleries afford will be likely to meet in the morning children from one to two years of age toddling along in all liber-ty and safety; or if it is afternoon, one may chance upon groups of young girls sitting together, their hands occupied with some light employment as they converse. Here, too, in the early part of the day, one is certain to encounter many of the women of the Family Home as they hurry along the galleries and corridors intent upon their daily vocation. Most of these women look strong, tidy, healthy and cheerful; and like nearly all the women of the French peasantry, they are brown and ruddy, wear caps of white muslin as the ordinary covering for the head indoors and out, and protect their dresses with the large aprons common to domestic service. They have an executive or business-like air, yet never forget their salutation of politeness as they pass you.

Many of the windows of the Home, those which open upon the exterior tagade, as well as those which command a view of the central court, are beautiful with pits of magnificent geranium, towering fuchsias, and gay petunias. There are more than 1 000 of them in the Social Palace. "Space and light," says M. Godin, "are the first stimulants to the healthfulners and cleanliness of the Home." Hence there are no dark closets or corridors at the Home. From every point of view these windows command a pleasing prospect. \* \* \*

The rooms in the Unitary Habitation vary in their dimensions, so that the workman is able to select such as will comport with his means. The conveniences of water, ventilation, space, light and the pleasure of the galleries and courts are alike on every story. At the top of the edifice are large granaries or storerooms for the convenience of each family, and under the entire palace are cellars divided into compartments, with doors numbered, and with walls clean and white.

During my stay at the palace I entered many of the apartments, and whenever I walked the galleries I had always an opportunity to look through the large open windows into the interior row of rooms. Many are handsomely furnished and are kept with great neatness; others are more scantily supplied, and some are less tidy in appearance. The inequalities which nature establishes between human beings are not less manifest in housekeeping than in other departments of activity, and the United Home at present offers no execution to this miles at present offers no exception to this rule, other than that the conditions of the home-life, and the regulations of the institution, modify the degree of disparity; since any marked phase of untidiness would be certain to fall under the observation of the vigilant director of the establishment, M. Fabre, and would become a cause for exclu-

"The stores of the association are in the lower story of the central part of the building, and are attended by women of the household, paid by the association. These stores are supplied with whatever is necessary for ordinary need and comfort. \* \* \* One fails to discover any trace of confusion in the daily management and operations of the Social Habitation. This is die probably to the perfect system adopted by the managing council and the vigilance and good humbr of the head agent. One falls iso to hear the noise which might naturally be expected where families reside in so close proximity. This is due in part to the architectural arrangement, and in part to a system which relieves the family from

confusion and implants in the mind of each a desire for the well-being and comfort of all; for the two primary causes of noise and disarrangement in the home of the workingman are cooking and washing. In the Unitary Home the necessity for cooking in the family apartments is very much lessened; bread being in ample quantities at the stores of the institution, and fruit being brought from the country every morning to the doors of the edifice. \* \* \* The family washing also can be accomplished in a separate building furnished with every convenience for the purpose. Here, in the early part of the week, women are found busy at this service, which is rendered so easy by the convenience of arrangement that it seems quite divested of its oldtime aspect of drudgery, and any lady might be pardoned for desiring to have a hand in the fun. The water is supplied from the industrial workshops, filling also a large swimming bath of fifty square metres in surface.

The state of the s

"At night all is as quiet in the Social Palace as in the most isolated farmhouse, with the exception of the watchman who makes

his round every hour from garret to cellar." Mrs. Bristol then gives a delightful description of the management of the children in the Unitary Home, who enter school at eight o'clock, where they remain with frequent intermissions till six P. M. There are 279 in the institution, and as no corporeal punishment is allowed they have an air of freedom, happiness and spontaniety. There is a building which serves as a hall for meeting and for festivals, on which occasions decorations and mottoes adorn the lofty room. An orchestra of forty musicians furnish a luxury of perfect sound when de-

"The United Home," she continues, "comprises more than four hundred separate families, each occupying suits of apartments in the edifice, which by its construction combines certain exceptional advantages, comforts and conveniences, and presents them as the common opportunity and enjoyment of all. It is an association of labor and capital, which secures to each and every individual in the institution an equable participation in the benefits, by such means and under such conditions as identify the well being of the individual with that of the associative body. The society comprises the following degrees of membership: First, associates; second, societaries; third, participants. The rights and guarantees which the institution offers to any one of its members, correspond to the degree of membership which the individual sustains. The general qualifications necessary for admittance to these degrees of membership, are good moral character and irreproachable

conduct." Mrs. Bristol continues by giving the conditions of each degree, which are very curious and just, so that each takes the place to which he is entitled by skill and ability. This method "would unquestionably eliminate many of those evils which have constantly attended a republican form of government." She seems much impressed by the master-mind of this establishment, M. Godin, a seer, philosopher, and philanthropist, "whose face has the awe-inspiring gravity of a Greek divinity." She does not tell the Post, however, what we have learned privately, that he is conscious of communion with higher intelligences, and prefaces his paragraphs, when writing upon societary topics with, "The Spirit saith."

At another time will be given Mrs. Bristol's elequent description of the cousin and secretary of the master, Mme Mari. Morat, and also some of the ingenious methods by which the labor, skill and rewards of the Home are accurately adjusted. While it is not probable that an offshoot of French civilization can be engrafted upon American stock, we may admire the healthy growth and profit by the skill displayed. The workmen here inherit different customs and habits of thought, and breathes an air surcharged with a more vital electricity than his Gallic cousin. While he must work out his salvation in his own way on the virgin soil of a New World, he gives Gcd speed to this noble effort of M.

## The Spiritual Crisis in Christendom.

That such a crisis impends is a wide conviction, even in the churches; occasionally spoken of in public, oftener in private, and much thought of by those who are silent. A late number of Unity, the Unitarian paper in this city, has the following suggestive word under this heading:

"A recent utterance of Dr. James Martineau.of London, one of the profoundest, seers and most elequent advocates of a spiritual religion living in our day, does not seem to have received the attention which it deserves. It was at the close of the brilliant Hibbert lectures on early Christianity, delivered by Renan, that Dr. Martineau is reported to have spoken very impressively of the religious crisis through which Christendom is passing at the present day. He referred to the striking resemblance existing between the early Christian age and the present, and showed how true it is that in certain broad and general aspects history repeats itself. \* \* \* That age was preeminently one of transition, and so is this. The time honored superstitions of Christianity were dying out then, and the timehonored superstitions of traditional Christianity are dying out now. The philosophical sup-ratitions of that age, prompted by "unsatisfied wants," have their counterpart in the speculations of to day. That was specially a time of unrest, and the same term describes the present. The alternatives then seemed to men to be between a rigid conservatism, clinging tenaciously to the traditions of the past, and an advanced liberalism utterly rejecting those traditions; and is not the alternative presented to thoughtful minds to day essentially of the same character? Dr. Martineau closed by asking a question which mirrors the great hope of humanity in this age: 'May we not expect the emergence of some faith remote alike from medieval orthodoxy and present negations. so that neither in this mountain, nor yet at Jerusalem, will men worship the Father, but on some height of thought and

piety veiled as yet in cloud?'
"These words show how thoroughly this remarkable man appreciates the gravity of the present interregnum in Christendom. The Church would do well to take to-heart the warning of one of her greatest t achers. and prepare in season for the change that is inevitable. True, as one considers the present pomp and power of the ecclesiastical world, how far fetched and idle seem all such apprehensions! But here, too, history furnishes us with an impressive parallel and lesson. Never was the outward glory and pride of the Pagan Church so great as when at the beginning of our era, corroded with unbelief and insincerity, it was tottering to its fall. The sun never seems more a system which relieves the family from splendid and creative than when at evening most of the causes which produce noise and it lingers amid gorgeous flushes of crimson

and gold in the western skies. And yet its essential life-giving heat has then departed from earth, and its lessening rays are only sufficient to produce this illusive pomp and glory of color. So the vital heat of the prevailing Christianity is fast dying out on the horizon of our time, and glimmers but feebly in the hearts of its votaries, while yet the outward church was never more imposing in the perfectness of its administration and the pomp and circumstance of its wor-

ship.
"But the sun never fails to rise again with new stores of illumining and creative power. So this central sun of the moral universe, the quickening force of religion in man's heart, though eclipsed for a season, will never entirely pass away....Our own day is critical rather than creative, but this also is only a necessary transition. It is even a hopeful condition of things religious, since it presages and prepares the way for a new manifestation of the Spirit of faith. We are engaged to-day in sifting the products of the past; its mingled truth and error are separated with careful discretion. We are clearing the ground of the accumulated tubbish of centuries, and preparing a way for the returning forces of the creative spirit.' What form that return shall assume, who shall dare to say? It may be a re-birth of spiritual Christianity, or it may be, as Dr. Martineau seems to opine. a new and higher revelation still form the Eternal Wisdom. But we have no fear of the result, and do not share in the shallow opinion that faith has been destroyed by science and that men will grow less religious as they know more."

Blessings are sometimes nearer than we think: truths stand at our door unseen while we strain our eyes to catch a faint glimpse of some dim and distant glory.

The spiritual-philosophy, or that synonym for it, the Harmonial Pullosophy, adopted by a living seer, is "a harmonious search for wisdom" in the light of spiritual ideals. This philosophy is strong in the truths that orthodoxy and paganism hold, but would free them from all dogmatism or revolting doctrines; it is strong too in the truths of materialism, but would make law the process of mind, and so intensify it with new life. It starts with the positive power of mind over matter, of the soul of things over that outward body we can see, and which we call Nature. It gives us, in the facts of spirit presence, outward proof confirming the inner witness of the soul that a life beyond is real and not an empty fancy. It is broad and eclectic, recognizes the unity and fraternity of humanity, in its inner life; and so is hospitable to truth-old or new, Pagan or Christian; hospitable also to truth from both worlds-or from the realm of eternal life beyond the grave as well as from those in earthly forms around us.

Out of this comes natural religion—the binding one's self to the éternal life. the clinging close to the eternal law and right which is freedom and growth.

Here is "the emergence of a faith remote alike from medieval orthodoxy and present negation," which the gifted Englishman looks for; the salvation from orthodox or negative dogmatism; "the height of thought and piety veiled and in a cloud" to those who fail to see the angels at their doors!

## BOOK REVIEWS.

WILKINS'S AMATEUR DRAMAS, designed ex pres ly for the use of schols, amateur, dramatic and church entertai ments. This volume contains the following plays: Rock Allen, the Orphan; Lost and Found; Three Glasses a Day; Mother's Fool; The Reward of Crime; The Com-ing Van; The Turn of he lide, and H.sh. By W. He ri Wilkins. Pub ished by A. D. Ames, Clyde, Ohio.

This volume meets a want long felt by schools, lyceums, and all those who wish to give amateur entertainments. Plays written for the stage are difficult to present on account of scenery and accessories, and when attempted do not usually please. Those here presented are written expressly to meet this demand, and the ordinary platform of the hall furnishes all the accessories required. The pieces of themselves are well written and desirable, and we cordially recommend the volume to those for whom it is intended.

THE PRIEST, THE WOMAN AND THE CON-FESSIONAL. By Father Chiniquy. Chicago: A. Craig & Co., publishers, 1880.

This book is one well calculated to create a sensation, especially among those not familiar with the interior and secret workings of the Catholic Church. One thing is self-evident-either Father Chiniquy is one of the most consummate falsiflers of the 19th century, or there are priests connected with the confessional of the Catholic Church, more diabolical and corrupt than the loftiest imagination can conceive; in fact, words are inadequate to express their subtle cunning and lasciviousness. Father Chiniquy depicts in glowing language "the struggle before the surrender of womanly self respect in the Confessional." He claims that "Auricular Confession is a deep pit of perdition for the priest," and that the "Confessional is the Modern Sodom," and that it destroys all the sacred ties of marriage and human society.'

Magazines for December not Before Mentioned.

St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece—The Madonna of the Lily; Little Nellie in the Prison; Myrto's Festival; Meister Fick-Feck; King Arthur and his Knights of the Round Table; A Dear Little Goose; The Floating Prince: Destiny: Lady Bertha; Mystery in a Man-sion; Little Tommy's Dream; A Yellow Pansy; In Nature's Wonderland; Will O' the Wisp; A Christmas Dinner with the Man in the Moon; The Little Kindergarten Girl; The Games and Toys of Corean Children: The Miller of Dee; Will Crocker and the Buffaloes; Nurse's Song; The St. Nicholas Treasure-Box of Literature; "Not so Stupid as he Seemed," A Pair of Jingles; The Governor's Ball; An Aristocratic Old Gnu: Phæton Rogers; The Pedestrians; The Land of Nod; Jack-in-the-Pulpit; For Very Little Folks; The Letter Box; The Biddle Box. This number is a brilliantly illustrated issue of nearly 100 pages, a new cover by George Inness, Jr., and any quantity of special features for the holidays. A very striking and promising new feature of modern magazine management is the Treasure-Box of English Literature, which St. Nicholas now announces. This department, is now open and is instituted

with a view of directing and encouraging young people in the best reading, and furnishing, when practicable, good pieces for recitation. The articles will be illustrated with new pictures by the best artists of the day, and the new department will be under the direct personal charge of the editress The "Treasure-box" certainly starts off well with two selections,—one from Thackeray and the other from Nathaniel Hawthorne,— both of which will have new illustrations by American artists.

The Southern Medical Record. (B.C. Word, M. D., Atlanta, Ga.,) Contents: Original and Selected Articles; Abstracts and Gleanings; Scient fic Items; Practical Notes and Formulæ; Editorial and Miscellaneous.

Babyland. (D. Lothrop & Co., Boston, Mass.) A magazine for children just beginning to read. The editor is quite sure that all the babies in all the world will look for Babyland in their Christmas stockings; and if they find it there, will coo all the year over the sweet and dainty and funny things it will bring them. This number is embellished by a handsome cover which adds much to its beauty.

St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: Springfield, Ills.; "Oh, Come to the West, Love;" A Little Story for Gentlemen; The Oracle Fulfilled; Fashions for December; Timely Topics; Past and Present; Leaflets of Memory; Chow Chow; What shall we talk about; A Scance; Progress; A Victim to Shadows; Book Notices; The Press; Encouragement;

The Ladies' Floral Cabinet. (Adams and Bishop, New York.) A Magazine especially devoted to the ladies and filled with articles upon Household Art, Flowers and Home Literature.

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CHICAGO, ILL., December 11, 1880.

Why Christianity is Dying.

The New York Sun in commenting on the Rev. Dr. Bellow's statement in a recent address at Boston, that in New York City there are half a million of people, and these not the ignorant and untutored, but."men and women of culture and intelligence," who do not go to church, says:

Leaving out the Roman Catholic population of the city, of whom Dr. Bellows does not seem to speak, the majority of our inhabitants do not look on churchgoing as a duty. They are neglecting it more and more, and the class in which are included the largest proportion of absentees is the class of what he calls the cultured and intelligent.

of absentees is the class of what he calls the cultured and intelligent.

It is smong these that infidelity is spreading most rapidly. They are getting further and further away from that sort of Christianity preached in the churches. If it were not for the conservation of women and their regard for religious observances, the congregations on Sunday could be got into less than a quarter of the churches, for a large part of, the men go simply to please their wives. Of thorough, vital fatth in the doctrines preached they have little. Of actual Christian practice they have next to nothing.

So universal is this absenteeism from church that it has become a question of much importance, iDr. Bellows thinks, whether the coming men will go to church at all. He means what he describes as the intelligent and cultured man, the man who is likely to sit in criticism on the doctrines preached.

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Ism on the doctrines preached.
Such a question implies a doubt as to the ability of the churches to hold their own against infidelity. And Dr. Bellows is not the only clergyman who is asking it. It comes from Connecticut, where the Congregational churches are, comparatively, much weaker then they were a quarter of a century ago. It is heard in Massachusetts, where a seenteeism from church prevails even in small villages. It is this doubt which is leading religious conventions to inquire whether their creeds do not need to be readjusted and made to suit the spirit of the times. It was their conception of the danger of the times. It was their conception of the danger and indifferentism which impelled the Bishops of the Episcopal Church to urge on their clergy and latty the necessity of illustrating more faithfully in their lives

the teachings of Christianity.

How can we call New York a Christian city when half a midlion of its inhabitants, including a large proportion of the most intelligent among them, turn away from the churches as offering nothing worthy of their attention? How is this increasing tendency to neglect religious observances to be arrested? The preachers will do well to devote their first and most serious thought to discover the causes of the trouble and the means of removing them.

The Sun is courteous enough toward the Christian minority, to assume that though the majority of the people have naughtily given up the churches to be tenanted by the owls and the bats, yet a judicious distribution of sugar plums among the stayaways, will bring them all back again, and that the only question is as to the choice of the sugar plums. All this is part of the polite kindness, not to say hypocrisy, with which the secular press, as one of the surviving heirs, consents to treat a dying church. But the disease of the Christian church is mortal. Its seeds are sown in the fact that it was conceived in mythical fables, brought forth in scientific ignorance, nurtured upon historical perversion and missepresentation, maintained as a cunning means of social power, and easy leisure to a priestly class, and while the human nature that was in it, has led in its later days to many good works and kind offices toward humanity, yet even these cannot atone for the crimes of its mature life; the doom of nature is upon it. It has lived out its usefulness and upon the principle of the survival of the fittest, it must die-as the worship of the Sacred Bull in Egypt died; as the frenzies of the Grecian Pythoness and the phantoms of the Roman Pantheon died, because the people discovered them to be untrue.

The first effective arrow was fired at the Christian religion by astronomy, when it swept the infinite circuit of the heavenward spaces, and returned with the startling message that the universe, like Topsy, was never made, but grew; that above the earth there was no room for anything but wider spaces and more stars; that the ascending body of Jesus, if the story of the ascension were true, would meet a second execution more cruel and aimless than his crucifixion, since the latter left every bone unbroken, while the former would leave no two atoms able to find each other, in their scattered search for a physical heaven that had no existence, and a personal Father who owed his conception to his children.

A second dart struck the Christian superstition near the heart, when the splendid science of geology showed the falsehood of the account of creation which, as narrated in II. Kings, c. 22, 23, had been concocted by a scribe named Shaphan and a priest named Hilkish, and a king named Josiah, and by them had been palmed off on the pagan Jews as the work of an alleged Moses, who had then been dead seven hundred

Poor Hugh Miller went mad, and a hun-

dred thousand pulpits became scientific in the effort to find in the "Testimony of the Rocks," something that would agree with the guess work which Shaphan and Hilkiah had "found while repairing the temple," concerning the true Genesis and origin of things.

A third javelin penetrated the Christian armor, when the munificent modern sciences of comparative philology and mythology, revealed to us with photographic accuracy and lithographic firmness the gestation and growth of the various myths which have sprung from astrological and pagan sources, and matured on pagan food, but finally found their culminating maturity of power in the Jewish doctrine of Monotheism and in the Christian doctrine of the virginborn Christ. For eighteen centuries, Christian theologians had been asserting that the gods of the pagans were false devils. Mortifying, indeed, was the discovery that the Jewish world was indebted for the conception of its Jehovah, to an importation from Phonœcia, and for the thought of its "Elohim" to an arrival from Babylon. Its incarnation and immaculate conception were Hindoo, its heaven and hell had been introduced from the Greek mysteries, its theories of duty consisting in self-abnegation and renunciation, were Buddhist, Zoroastrian and Stoic, its best elements. were Pythagorean, and, in short, its entire substance, instead of resulting from divine inspiration, had ensued from the eclectic absorption of the various teachings of paganism. Christianity can never survive these modern researches into the origin of religious ideas. It is vain to say that this coat of many colors, is of God, when each of its component colors bears the pagan stamp.

A fourth scientific influence which is decomposing Christianity in its interior structure, like a subtile infusion in its veins, warring against its life, is the knowledge which is growing in all minds, that this superstition has never taught a sound theory of virtue, or presented a valuable deterrent from crime, or antidote to misery. Its ethical worthlessness is a worse fault than its mythical origin. The heart of the devotee gladly consents to be imposed upon by a lie which it hopes will make it better and more pure. What little strength Christianity retains, is of this sort; but it is waning before the dissolving effect of a new conscience governed by new standards. Men and women are discovering that acquisition is an infinitely more essential virtue than renuncia tion; that self-development is far holier than self-denial; that nature is to be sci entifically studied and equipoised for the healthy manifestation of spirit, not ascetically condemned as the force that is at war with spirit; that health, grace, power, ambition, beauty, art, poetry, music, the drama wealth and knowledge of the world's literature, are not any of them temptations to be shunned, but virtues to be cultivated. And that through the poised and equable, wise and harmonious alternation of the mind throughout the whole gamut of thought, emotion, aspiration and affection, the whole nature of man is to be struck in harmonious chords and stirred to divinest melody Millions of human hearts have discovered with joy that man never fell, but has always been rising; that the food on which the gods have been fed, has all been stolen from humanity's tables; that the breath which the gods have breathed, has been imparted to them by poets and seers; that the helis which have terrified childhood were lighted only in childish minds; and hence that Christian theology is an effete echo of an unhealthy nightmare, which has merely disturbed the human soul in its dreams.

Fortunately the people who do go to church, are not there because they believe in its former theology. None of them do. They believe merely in some of its draperies and externals. They enjoy oratory and have no other chance, perhaps, to hear it. They enjoy philosophy-just a very little of it, and this the preacher gives them in the third dilution. They enjoy moral discussion, and being told of their naughtiness. It gratifies the ethical taste with the sense of reform, without subjecting one to the necessity of an actual change of conduct. They like to be told that duty lies in impossible acts, for this is the species of soothing religious flattery, which atones to the soul for the non-performance of duties, They even like to be told that they are among the few that have been elected to be saved from hell, for though they do not believe in hell, yet they feel flattered by the politeness which assures them of their salvation, just as a painter cannot help being pleased by a blind man's admiration for his picture, or a musician by a deaf man's praise. There is really nothing in it, but what there is, is polite.

With two-thirds of the people staying away from church, and the other third attending from merely secular motives—with fully a third of the preachers preaching. heterodoxy sugared with atheism, and the other two-thirds preaching morality sugared with heterodoxy-it is not too much to say that the Christianity which once held the human mind in its vise of terror, is dead. Its death makes room for a scientific diagnosis of crime and an intelligent study of morals—a healthy practice of virtue, and a wiser pursuit of happiness. Simultaneously with decline of religious faith, there has been in the treatment of crime a large substitution of the methods of the atheist, Bentham, who regarded crime as a social bankruptcy, for the theological method which pursued crime as an instigation of the devil. In his day one hundred and sixty i classes of trimes were reformed by death

In ours but three; yet the work is but half done and invites completion. To-day it may be said that not one criminal in fifty is reformed by punishment. A century hence, ninety-nine in a hun ired will be reformed by wiser means than our present penitent. iaries. The great social vices have hardly yet been diagnosed as to their mode of cure. The future will do better for these than the

It is a great thing that the people who stay away from church because they have formulated a definite contempt for superstition, are the most cultured and refined. Everybody knows that these are also the most moral, generous, brave, tender and kind. Their family circles are the most pure and happy. At least they compare favorably with those of the millions who attend church from merely social and secular motives. Attendance from religious motives has ceased. But the cultured and refined, now attendants at church, are not idle. They are thinking, and within their silent thoughts exists in embryo—the Church of the Future.

## "Emence" Liberals.

When orthodox Christianity was strong, and it cost a man reputation and involved the sacrifice of personal interest to become an avowed unbeliever, the "infidel" was usually a man of marked individuality, of independence, intelligence and principle. Some of the old infidels were uncouth in appearance and rough of speech, but they were lovers of truth and haters of pretension, sham, hypocrisy and fraud, in whatever form they appeared; and this is true of the great mass of intelligent liberal thinkers of to-day.

But now when belief in the severe features of theology, has been generally abandoned, and what was once stigmatized as infidelity is quite prevalent among the educated, and the uneducated, and is advocated with but little disguise by leading journals of the country, while its public advocates who speak from the platform, attract audiences that fill the largest halls, it does not necessarily demand such sterling qualities to become a free thinker, as it did some years ago. It is not strange, therefore, that we see a large class claiming to be free thinkers, who are no

thinkers at all. The strength and increasing popularity of liberal thought, have attracted to it multitudes that, under other circumstances, would have remained in sympathy with the churches and the old creed-men and women who have been borne along by the force of a strong and growing public sentiment, rather than by convictions of their own, arrived at by study and reflection. The accession of a large, ignorant and credulous element to the ranks of the liberals has been unavoidable. Quacks pretenders and charlatans, have not won know to avail themselves of this condition of things. They have seen that by allying themselves with liberals, using the names of Paine and Voltaire, and of recognized scientists of radical religious views, they were able to reach a class that in other times was more effectively reached by assumptions of piety, like those of the "retired clergyman whose sands of life have nearly run out."

These charlatans and frauds have, as far as possible, made liberal papers mediums for introducing themselves and their humbugs to the people. Not a few of these papers have encouraged them in their business. Taking advantage frequently of bitter controversies and quarrels that have prevailed among rival journals, these unscrupulous fellows have sided with one party against another, and thereby secured ready endorsement and unsurpassed facilities to defraud the credulous liberals who could be reached that way. Their advertisements can be seen in nearly all the liberal papers, and testimonials from-correspondents and even editorial recommendations are freely published. When the division occurred in the National Liberal League, they all followed their natural inclination and . joined in the clamor for the repeal of the postal laws against obscenity, and at the same time commenced assailing prominent liberals whom they knew by a sort of instinct, despised them and their fraudulent practices, and might any day expose their ras cality.

Some of these fellows have taken the field as lecturers, professing to be Spiritualists or Materialists, or half one and half the other, as seemed to accord with their interests. Although destitute alike of ability and representative character, they thrust themselves forward at conventions. and make the movement they attempt to advocate, appear like themselves, vile and disreputable. At the places they visit in their perambulations, they claim to be phrenologists, magnetic physicians, clairvoyants, mind readers, exposers of Spiritualism-indeed, anything to attract attention and to gull the public.

One of these charlatans whose name is but little known to our readers, but whose character and practices entitle him to a place among the professed reformers, we have described above, is "Dr." A. J. Clark, who has been wandering about the past two or three years, announcing himself from Indianapolis, St. Louis, and Kansas City, among other places, and giving the impression that he is an educated physician, with an office and established practice in some large city. Sometimes he claims to be a "Unitarian minister;" at others, a spiritual lecturer or a "phrenelogist," or an "eclectic physician," or a "magnetic healer." In some communities he practices tricks, such as were described in a recent number of Scribner

Monthly, and passes them off as proof of "mind reading." He is without education, without principle, without much of anything except "cheek." His reputation where he is known is decidedly bad, and at such places, as for instance, in Indianapolis, the decent liberals neither recognize him as belonging to them, nor have anything to do with him. His conduct in some places has been such as to disgust liberals, and to reflect no credit upon those who have been intimately associated with him.

To show the intellectual qualifications of this fellow, we give a specimen of his literary productions in the following copy of a letter which he wrote and signed for a gentleman, whose name he wished to use to introduce himself to a liberal of some influence, or one he thought would be likely to assist him. We give the letter verbatim et literatim, vouching for the correctness of the copy and the genuineness of the origi-

"WALTON IND. Oct 28 79. MR McFaddin Logansport, In.

Actcept Complaments and Commendations of Dr A J Clark of St Louis Mo. Mr. Clark is a free thought Lecturer of the Uneterian church. A Gentleman and Scholler He has Just Closed a course of Lect in Walton, giving universal sadisfaction to his crowded Houses He spoke 6 times. He is D ENGLER."

"The above was written by Dr. A. J. Clark, including my own name. DAVID ENGLER."

Quite recently this cheeky ignoramus turned up in Kansas City, where he has wormed himself into the confidence of two or three free thinkers, and announces himself as associate editor of a free thought paper. He proposes to make "a paper that you and us will be proud of." He is "ready to go to work in the field of free thought." "Do you want a chart of your character, disposition, what to follow in life, and how to be successful? If so, send \$2 to Dr. A J. Clark." Dr. Clark has a national reputation as a writer and a lecturer," says one of the editorials. 'Do you wish a course of lectures on Psychology, Temperamentology and Phrenology? If so, send for Dr. A. J. Clark."

"We are glad you are at home, Brother Bennett, and with health improved. Shake." "Dr. Clark as a magnetic healer has no superior in the United States.' These are a few specimen paragraphs from this wonderful journal, published in the professed interests of free thought.

We know not the character of the parties with whom he is associated, but we shall not be in doubt, if they do not speedily get rid of this pretender and fraud, who deserves only the contempt and scorn of every decent man and woman, whether they be orthodox or heterodox, materialist or spiritualist. Character is deeper than I lished on the 6th page of this issue, illuscreed, and inoral worth is of more importance than unanimity of sentiment on philosophical or religious subjects.

## The Secular Association.

Some of the so called liberal papers endeavor to produce the impression that the secular association organized in this city last month, is disposed to pander to the adherents of the orthodox theology, with the expertation that its members will be drawn chiefly from the religious classes. This is a down-right misrepresentation. The organization referred to was formed in accordance with the call signed by Ingersoll and others, for one purpose, and one purpose only-the complete secularization of the State. All who concur in the principles of State secularization and the justice and importance of this organized movement, are honestly and cordially invited, regardless of their religious or non-religious views, to ioin the association and work together for the common object. Its members are at liberty to believe or disbelieve as they may. in regard to other matters, and outside of the association to advocate or oppose any systems of faith; they are required only to unite on the one just and beneficent reform which called the association into existence. Some so-called liberals are disappointed because the association is organized on a basis so broad, as to exclude discussion in regard to the origin of the Bible, the natural or supernatural character of Christianity and cognate subjects; that is to say, they want to make it an instrument for propagating their views on religious subjects. But how unfair and dishonest it would be to invite the aid and cooperation of all, regardless of their' religious views, who are in favor of State secularization, and then make the association a general debating society, and an instrument for propagating religious or nonreligious doctrines, in which a portion of the members connot concur.

The Secular Association is broader than the old Liberal League, inasmuch as it does not commit its members to any theories or views except in relation to the one object for which it was formed. The basis is so broad that orthodox Christians can join it without hearing assaults on their faith, That they will, to any large extent. unite with the new movement at present, is not expected; but ultimately they will accept the principles of State secularization and help incorporate them into the platforms of political parties and the constitutions of the several States. The triumph of the reform cannot be achieved until this is done, and it will not be done without the concurrence and aid of religious people. And the Secular Association in organizing for the work of education, did wisely and well in agreeing upon a basis so truly liberal as to admit to membership all orthodox and heterodox alike, who are willing to work for State secularization

Laborers in the Spiritulistic Vineyard and Other Items of Interest.

We are pleased to learn that Mrs. Bullene is to speak in Philadelphia. She will meet a cordial and appreciative audience.

Mr. B. F. Underwood passed through the city, last week, on his way to Ohio and New York to fill engagements. He will return West about New Years.

At the request of Mr. Thomas Lees we announce that Mrs. Richmond will speak in Weisgerber's Hall, Cleveland, O., Sunday, December 19th.

Dr. E. H. Denslow, of South Bend, Indiana, spent several days in the city last week. Dr. Denslow is widely known as a skillful magnetic healer.

Thos. Walker, the trance medium, has been presented with a beautiful diamond ring by his friends and admirers at Kimberlev. Africa.

Dr. E. H. Denslow, of South Bend, Indi. ana, a prominent Spiritualist, published in the Register of that city, a "Magnetic Motorpathic Emancipation Thanksgiving Proclamation."

Only a short time remains in which we can receive new trial subscribers for 12 weeks at the reduced price of 30 cents. Let the names roll in by the thousand each day until New Years.

Capt. H. H. Brown lectures at Willimantic, Conn., Dec. 19th and 26th, and Jan. 2d. 23d and 30th. He can be engaged for week day work between these dates by addressing him at that place.

Dr. G. H. Geer, State Agent for Minnesota State Association of Spiritualists lectures during December at New London, Manannah, Kingston and Howard Lake. He is meeting with good success.

Dr. J. Wilbur has returned from a professional visit to Toledo, Ohio, and may be found at his residence, 430 West Randolph street. He is widely known throughout the Northwest, as one of the most successful magnetic healers.

Mrs. Maud Lord gave a very satisfactory seance at the residence of the editor one evening last week. The company was composed of prominent citizens who expressed themselves as greatly interested. Many fine tests were given.

We learn from our excellent contemporary, The Saratoga Sentinel, that Mrs. Helen J. T. Brigham is to fill her regular monthly engagement at Saratoga this week. Mrs. Brigham is very popular at Saratoga and has for years been doing a good work there.

The letter from Wellsville, Kansas, pubtrates the good that can be accomplished by home circles. Through its instrumentality Mr. Carpenter's wife, daughter, sister, nephew and others, have been developed as medlums.

Among the fine cabinet photographs lately added to our office collection, are those of Dr. E. H. Denslow and Mrs. Olie Childs Denslow. We shall be glad to receive cabinet pictures of all mediums, healers and lecturers. The collection affords an interesting study to our numerous visitors.

A correspondent writing from St. Louis. says: "Bishop A. Beals has been lecturing here every Sunday to good audiences for the last few weeks, giving entire satisfaction and in a measure uniting the inharmonious elements that have existed among the Spiritualists for some time past.

The Cuba, (N. Y.) Patriot has got an editor, who is evidently abreast of the times. From a lengthy notice of a Spiritualist meeting which we find in that paper, we quote as follows...."The principal address was given by Lyman C. Howe, the well-known trance speaker.....It is not too much to say that it was one of the finest and best address. es to which we have ever listened. . . . Mr. Howe is indeed a marvel of majestic eloquence."

The editor's private correspondence has grown to be so enormous that he finds it wholly impossible to give his numerous friends the personal attention he would like and do justice to his professional duties. He desires to express his sincere thanks for the valuable information and suggestions constantly coming into his hands from all parts of the country, and begs that the friends will not relax their interest or slack. en their correspondence because of his in. ability to reply.

"The Church of the Future. A plea for the better organization of thoughtful people for co-operative effort." Under this title we have published in tract form the practical suggestions for the organization of societies which were incorporated in a late editorial e itled, "The field is white with the harvest." We have already distributed several thousand copies and will send a copy by mail to any address. Those of our readers having friends whom they would like to have see the pamphlet, may send us a list of names and we will mail copies.

Mrs. E. Miller, M.D., formerly of Indiana but baying a circle of friends and patrons in this city has found it best to locate here permanently. Dr. Miller is a well read physician with much experience. She util izes the best features of the different achoolsof medicine, combining with them vital magnetism and electricity. Dr. Miller is not only a successful practitioner, but a lady of culture and refinement, and will prove a valuable sequisition. She is located at 36 Ogden ave., between Washington and Randolph streets.

Until New Years day we will receive new trial subscribers, to whom the paper will be sent 12 weeks for 30 cents or 15 months for \$2.80.

ATTENTION CORRESPONDENTS.—Do not send us postage stamps of larger denominations than one, two, or three cents, and send these only for fractions of a dollar.

Dr. A. B. Spinney has for five years labored and lectured more than half the time in the interest of Spiritualism and cognate subjects, without charge or even payment of his expenses, supporting himself and family by his medical practice. Hereafter he proposes to devote his time from the 3rd to the 22nd of each month to lecturing before such spiritual, liberal, temperance or literary societies as may desire to engage his services at a reasonable price. When not thus engaged he will hire his own hall and lecture on medical subjects. Dr. Spinney is a zealous, broad-minded and interesting speaker on a wide range of subjects and always draws good houses. His permanent address is 204 Woodward avenue, Detroit, Michigan.

Our thanks are due to the following for sending clubs for the JOURNAL: Dr. M. L. Sherman, Adrian, Mich.: T. Harris, Time, Ill.; E. A. Carpenter, Wellsville, Kan.; Mrs. Mary Parkhurst, Rochester, N. Y.; H. A. Learned, Trenton, Mo.; W. Cowgill, Fredonia, Kan.; L. H. Warren, Monroe, Wis.: Mrs. E. M. Chalker, Aurora, Ill.; S. Merry, Montpelier, Ohio; Miss Susie M. Johnson, Minneapolis, Minn.; L. M. Warriner, New Lisbon, Wis.; Dr. A. B. Spinney, Detroit, Mich.; L. P. Wheelock, Moline, Ill.; W. C Kingsbury, Ukiah, Cal.; W. Bagley, Peru, Neb.; M. W. Haviland, Spring City, Nev.; M. L. Roberts, Minneapolis, Kan.; E. Culver, Coldwater, Mich.; Dr. J. K. Bailey; Dr. A. L. Foreman, Milton, Ill.; Mrs. Sarah Bird, Mineral, Wis.; J. A. Unthank, Bell Creek, Neb., and many others.

Resolutions of Respect.

Nov. 7th, 1880, the Monmouth (III.) Liberal League adopted the following preamble and resolutions of respect, in regard to the decease of a prominent Liberal, Mr. Thomas Watson.

At a meeting of the Monmouth Liberal League held at Liberal Hall, Sunday evening, November 7,1880, the following preamble and resolutions were adopted:

WHEREAS. We have been called to lay away in the silent tomb one of our noblest workers and defenders of the great and true principles that make all mankind akin; and

WHEREAS, In the death of Thomas Watson we do realize that we have lost a friend whose life was spent in doing good; a man who lived through many long years so uprightly that in his death we need no divine mantle of charity to cover his faults. e died as he had lived a noble type of true manhood; pure in heart, noble in deeds, and always ready to assist his fellow-beings on the road to a purer, higher and better life,

WHEREAS, While we recognize that his voice has been silenced by death, we feel that his memory will ever be cherislied in the hearts of all who knew him; therefore,

Resolved, That we extend to the bereaved wife, sons and daughters who mourn the loss of a kind husband and an affectionate father, our sincere and heartfelt sympa-

Resolved, That while the near ones shed tears of sorrow over the grave of their dear departed, we deeply feel the loss of a true and kind friend, but with the poet can truly

"Go gentle spirit to your destined rest, While we, reserved by nature's kindlier doom,

Pour forth our tears of sorrow on your tomb, Resolved, That a copy of these resolutions be forwarded to the bereaved lamily; also to the Monmouth Atlas and Review, the Boston Investigator, Truth Seeker and RE-LIGIO PHILOSOPHICAL JOURNAL, requesting publication.

E. G. MOORE. E. B. WILSON. S. W. SMITH. Committee.

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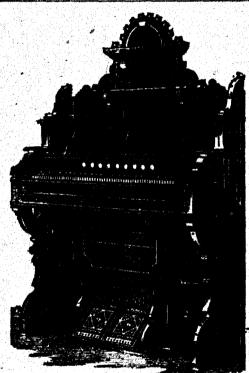
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6 West Fourteenth Street, NEW YORK.

# Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Death of Bishop Haven.

BY HUDSON TUTTLE.

ITo a friend he raid: "The first Sunday in the new year, I shall spend in glory." So real was this "glory" to the man who was so soon to enter it, that he and his widowed rister. Mrs. Cox, spoke together of the measure he wasto take from her to her husband.... Then referring to his own experience he said: "It is so delightful dying—it is so pleasant—so beautiful—the angels are here—God lifts me up in his arms. I cannot see the river of death—there is no river—it is all light—I am floating away from earth up into heaven—I am gliding away unto God." To Prof. Lindsay when taking his leave he said: "Good evening, doctor when we next meet it will be good morning." When he knew he was about to die, he said, as if overwhelmed by the weary labour and journeyings through which and over which he had dragged himself, in spite of sickness and sorrow and pain, for all these long, lonesome years "After I have seen the Lord, I shall want to rest for the first thousand years with my head in the lap of my Mary."—Boston Heraid.

Life's earnest day drew near its close; a day completely given To do the work the Master gave, to fashion earth for heaven.

No martyr by the rack or flame had suffered great. Than he had borne without a moan and counted as his gain.

And now was past the bloody sweat, the gall and thrusting spear, A joy divine upon him broke from the supernal sphere:

And as he trembles on the verge of life and death by turns, His struggling spirit gathers strongth and earthly fetters spurns.

He smiles at death bereft of sting, he scorns the narrow grave; Soon will be taste the fruits of life, and in its

Awed by his faith his friends stand mute, his latcst words to hear.

They knew who works his Master's will, has naught at death to fear.

A smile lit up his pallid brow, as oft the setting Breaks through the clouds and glorides, as night comes swiftly on.

No clouds obstruct my vision clear, I feel no The augels wait around my bed, God folds me in

"Oh! It is pleasure—it is joy! My prisoned spirit With this new life that comes of death, which all my being fills.

"No river spreads in fog obscured. Oh! light; all things are light!
I float from earth into the heavens, entranced with

keen delight. "Good evening now; when next we meet, within the crystal gate,

'Twill be good morning ever more; nor have we long to wait. "Your message, sister, I will bear to him who keeps your heart,
He is with Mary—joyful thought, no more from

herIparti "Oh! weeping mother, daughter dear, and you,my May love of Jesus make you his, and with him be as one."

He paused, the damp was on his brow: he labored hard for breath; He whispered: "Jesus, now I come"-and life gave place to death.

His body sleeps; his friends they weep, but he in heaven is blessed A heaven so perfect in its joy, activity is rest.

#### 'Funéral Services of Mrs. Eliza A. Wisewell.

Mrs. Wisewell had been confined to her house many weeks before she passed to spirit land, and her friends had not expected that she would rally from her illness, and they were, therefore, somewhat prepared to hear that she had passed over the river called death. For twenty years she had been a firm believer in the doctrine of modern Spiritualism, and her friends say that her belief was a source of great comfort to her, particularly so during her last sickness. She was a woman of education, culture and refinement, and was much beloved by a large circle of friends. Her maiden name was Mandeville, and she was of a family well-known for their sterling qualties. She leaves a husband and two daughters who feel her loss very keenly. Gen. M. N. Wisewell has held a number of positions of importance among which may be mentioned that of Military Governor of the District of Columbia. The funeral services were held on Saturday evening, Nov. 6. at eight o'clock, at the residence of the family, 347 West Thirty-fourth street. Though this is not a common hour for the holding of such services, yet we think the innovation happy, and there are many reasons why it should be adopted. As we separate for the last time from one that is dear to us, there is something, it seems to us, that is peculiarly ap-propriate, that it should be at the close of the day, as nature puts on the robe of night, a spirit of rest and quiet pervades The night was rainy and nature herself was weeping as if in sympathy the occasion. The spacious parlors were filled with loving and sympathizing friends. The General and his two daughters with intimate friends were seated near the mortal remains of her they had loved here on earth so long and so well. Loving hands had placed beautiful floral offerings on the casket.

otherings on the casket.

The services begun with the singing of the hymn, "Nearer, My God, to Thee." Mrs. Nellie J. T. Brigham, speaker for the First Society of Spiritualists, then offered prayer in appropriate and well expressed terms. The hymn, "Rock of Ages," was sung with good expression. Mrs. Brigham then delivered an address, founding her remarks upon the words of St. Paul, "O death, where is thy sting? O grave, where is thy victory?" She spoke with deep pathos and loving tenderness. Her words were full of comfort and hopefulness and it seemed as though they went home to every heart present. As she breathed out her words of consolation in her tender, loving, warm and sympathetic manner, they imparted a feeling, it appeared, to all present, that really, in-

deed, to the dear one who had gone was swallowed up in victory.

The services were simple, appropriate, impressive and full of the spirit of loving kindness and could not fail to assuage the grief of those who had known and loved her for many years.

HERBERTUS.

New York, Nov. 24, 1880.

## Arthur A. Waite.

Your free use of the pen-scalpel on the Juggler-Palater-Preacher, Arthur A. Walte, of recent Boston notorlety, just fits his case. A few years ago an Advent preacher, Elder Fiagg, came to Rut-land and settled over a small Advent society. It was said that he had formerly been a traveling soap auctioneer. Soon after he came here his son in-law, A. A. Walte, appeared here and opened a shop as a sign and ornamental painter. He was s good painter, but was so unreliable in his busi-sess engagements or, in other words, so shiftless that he did not make a success as a painter, after he set out as an Advent preacher and left for New York state, and has been heard from as a vibratory Elder in many places since. Probably when his stock of Advent sermons are exhausted, he falls back on some other of his many avocations. He is just the kind of plous fraud to help the church throw mud at the Spiritualists. Poor Waite! his mask is too thin. Give him rope

mough and he will hang himself. NEWMAN WHEES. Rutland, Vt.

A Reply to Hudson Tuttle-Christian Spiritualism.

To the Editor of the Beligio-Philosophical Journal:

I am pleased with the fair and liberal spirit which has so eminently characterized the publicawhich has so eminently characterized the publica-tion of your paper, and its apparent growing favor with its pairons generally. The toleration of hon-est discussion, is one of the principal features which has secured for its pages a healthful and pleasant variety of opinion on every question, which is now so vitally agitating the spiritualistic world, bringing together its best thinkers on one common platform of equal rights. To differ in opinion is the best sign of progress; sgitation purifies the mental atmosphere, without which stagnation and decay would soon mark the spirit-ual and moral death of our race.

No single mind is capable of building the great-temple of truth alone; it requires every available aid and material, in all its variety of talent in the field of labor; each individual with his one, two, five and ten talents, should be found laboring somewhere in his appropriate sphere. God's spirit moves on the mental sphere of humanity to-day, as auraly as it did at the beginning when He

said, "Let there be light and there was light."
In the JOURNAL of Nov. 6th, under the head of "A Reply to Many Critics." Mr. Hudson Tuttle gave utterance to impressions which I fail to perceive to be sound consistent doctrine. I therefore, Mr. Editor, in the interest of truth, by your per-mission, will endeavor to show as best I can his position.

In his reply to "many critics" we find this, "Spiritualism itself teaches that Christ was not different from other men. He was a medium with rare clairvoyant, healing and prophetic powers and therein he was like all other mediums. As a teacher he was like Buddha or Christna, and taught nearly the same doctrine. If Christ had been a 'Christian' there would be more color in the claim of 'Christian' for Spiritualism; but he

was in no sense a Christian? In the above quotation, Mr. Tuttle endorses the teaching of Spiritualism in reference to Christ as being not different from other men; here he rests his faith in the truth of this teaching, simply on the say-so of spirits of whom he knows nothing, and of whom no proof of character or standing can possibly be obtained. Mrs. Emma Hardinge Britten on last Sabbath morning, in a lecture before the First Spiritualist Association of Philadelphia, said that "Earth-bound spirits who had departed from the fesh, having lived here in gross immoralities and spiritual darkness, were the most prominent and ready from the other side of life, to communicate back to the earth, and that those among them who had made most advancement, led the rest." If this statement be true, as uttered by one of our best and most reliable mediums under inspiration, then I ask on what authority does Bro. Tuttle rely for his wisdom to instruct others? Now I will present, in order to disprove the truth or reliability of what these undeveloped spirits say of Christ, a few Scripture texts bearing upon his character and mission, for if Mr. Tuttle admits the truth of the Scripture record of Christ in regard to his mediumship, etc., why does he not also admit at least the possibility of truth in the follow-

ing Scripture texts: "I am Alpha and Omegs, the beginning and the ending, saith the Lord, which is and which was to come, the Almighty."

"In the beginning was the Word, and the Word was with God, and the Word was God, and the Word took flesh and dwelt among us, and we be held his glory, the glory of the only begotten of the Father, full of grace and truth "

"God who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken by His son whom He hath ordained heir of all things, by whom he also made the worlds."

"David being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, he seeing this be-fore spake of the resurrection of Christ that his soul was not left in hell, neither did his body see

If these texts of Scripture be true, certainly as much more ina generation traces back to God his Father, with whom he was when the worlds were made, and by whom they were made; all power was given unto him both in heaven and in earth, and now he reigns until every knee shall bow before him and every tongue confess him to the glory of God the Father. Mr. Tuttle declares that 'Christ is in no sense a Christian,' and yet we presume he will not deny that he is the author and founder of the Christian religion. A Christian is one who is in the likeness and image of Christ spiritually, in the likeness and image of Christ spiritually, who walks in his footsteps and keeps his commandments; if all Christendom to-day fail to reach this standard, they fail to be Christians, and there is not one on earth. If Mr. Tu tie had said that Christ is the only Christian on earth to-day, he, perhaps, would have said much better, yet I believe God will not leave himself "without witnesses," and to day there are in comparative obnesses," and to day there are in comparative obscurity many Christians.

Again Mr. Tuttle attempts to draw a comparison between Christianity and modern Spiritualism, calling Christianity "stale water" and Spiritualism the "fresh fountain," clear as crystal. Now I have been a careful and, I trust, honest observer and investigator of both systems for many years, and I confess my inability to discover in modern Spiritualism the "crystal fountain," if the story of every medium can be relied upon as true, th fountain will not compare even favorably with degenerate and backsilding Christianity so called for the latter under the pressure of public opinion and the restraints of church discipline, are at least outwardly better for their profession.

8. D. Wilson.

Philadelphia.

#### After Dogmatic Theology, What? Materialism or a Spiritual Philosophy and Natural Religion.

This last book by G. B. Stebbins has been cordially commended by such men as Epes Sargent, Hudson Tuttle, A. E. Newton and Dr. Crowell From newspaper and magazine notices we select as follows. The Free Religious Index, Boston, says: "It comes from one who asks no odds in the

battle of ideas, who is undismayed at the loudest noises ever beaten on materialistic gongs, and who will not cry out for quarter if fairly defeated. He is as thoroughly "emancipated" as any sci-entific opponent from the rule of the prevailing religious dogmas, and makes his final appeal to the same court of authority—that of instructed in-telligence. The book is an attempt, and we be-lieve a successful attempt, to show that modern Spiritualism....has evolved a consistent philoso phy. We do not mean, of course, in saying this that we necessarily accept the author's facts, or his explanation of them, in all instances, or in any instance, as correct. We mean only that his ex-planations, the assumptions of his philosophy being once granted, are clearly made out and are consistent with that philosophy, and that his con-clusions are, therefore, worthy of respectful conalderation....The book is theistic in doctrinal teaching devout in spirit, of exalted moral sentiment....The "facts" of spirit presence we consider....bis stronghold, and most important contribution to the real object."

The Olice Branch says: "It may justly be termed a text book for the million."

The Saginaw Daily Herald says: "This compact and handsome book bears marks of careful study, wide research and thought, and is written to meet what its author feels is a need of our day...The chapter of facts of spirit presence is especially in-teresting... The book is food for thought to all who would look frankly and freely at these important questions."

The Christian Register, Boston, says: "Mr. Stebbins finds the full disproof of materialism in psycho-physiological science and in facts of spirit presence... Many inquirers will thank him."

Lyman C. Howe says: "It is brimming with fact and philosophy, sense and spirituality... A valuable text book for spiritual lecturers and a compendium of spiritual history...one of the best books for investig stors...excellent for missionary work in the churches."

The book is on sale at this office, wholesale or retail. Price, cloth, 75 cents; paper, 50 cents, which pays postage.

Spiritualism, Its Preets Direct, Posttive and Convincing.

[Yolo Mail, Woodland, Cal., Nov. 18th, 1880.] The RELIGIO-PHILOSOPHICAL JOURNAL is the advocate of modern Spiritualism, and to those who take an interest in the progress of one of the most astounding developments of modern society this weekly record offers an authentic and reliable exposition. To the outside and impartial observer it is a matter of no little astonishment to note the attitude of most Christian churches toward this new and most remarkable phase of accial de-velopment in modern days. The great central facts of Christianity on which, as a basis, the entire superstructure has always reated, is the resurrection from the dead, whereby personal immortality for every human soul is held to be clearly established. The evidence for that wonderful event was duly recorded at the date of its occurrence and has come down the stream of time in written or printed memorials and by oral tradition during the long lapse of over eighteen centuries or te-tween fifty and sixty generations. Hence it is, that by the gradual weakening of evidence through so many vanishing generations, millions upon millions of persons nominally attached to Christian churches, have no practical or real zing faith in personal immortality for themselves as individusis. They admit its truth as a mere matter of education, and that is all. The original proofs on which that great truth was first founded have lost their force by the long distance of time to most modern thinkers, even inside the churches. And inside as well as outside their limits the deep cry of the human heart is now ascending in earnest tones for living and positive evidence, stronger than mere tradition or blind faith.

And just at this crisis, in order to respond to this eager want, modern Spiritualism steps upon the scene and claims to give positive demonstra-tion that we all live, think and act, just as truly after the death of the body, as we ever did before. Its proofs are so direct, so positive and so convincing to all careful and persevering investigators that many of the ablest minds and profoundest thinkers of England, the United States, France, Germany, Russia and other countries have cordially endorsed its evidence, and so forever renounced materialism and athelem through its in-strumentality. And not only the learned and wise, the scientists and savans have thus become convinced that they are something more than mere "clods of the earth" or "brute beasts that perish forever with their bodies," but millions of common men and women also have enrolled themselves in the same noble company. So convincing has been the evidence to all who examine instead of ridiculing, and investigate instead of scoffing, that the number of Spiritualists has increased and as that of Christians did within three hundred years at the first start of Christianity. It is the same kind of evidence now revisiting the earth, that startled the world out of its slumbers when Christianity first appeared in Judea. The man who now admits the proof that then was given and rejects that which is now given in a far more convincing way to us is guilty of gross inconsistency. If modern proof of immortality is good then the sucient is likely to be good also, but if the modern is worthless then the ancient must be still more worthless, because not half so strong or demonstrative. These modern evidences may become the life of modern churches if embraced heartily; if rejected, the churches will gradually fall into materialism and utter lack of faith in the truth of ever-during, never-dying souls that continue their living activity after the death of the body just as much and really as during its earthly life. The RELIGIO PHILOSOPHICAL JOURNAL, which is the weekly embodiment of truths like the above, is worthy of abundant patronage by all thinkers, whether they agree with its views or not. They should try it for three months at least, as it costs only thirty cents for that time and then they doubtless want to take it for a year longer at \$250. Any person disposed to subscribe, can leave the money at this office, and we will send it on for them, so that they can read and judge for them-selves of the value of so able and excellent an advocate of the views thus briefly alluded to above

#### W. J. Colville and Geo. A. Fuller at Berkeley Hall, Boston.

To the Editor of the Religio-Philosophical Journal: Mr. Colville's lecture unon "Social Conditions in the Spirit-World," in Berk-ley Hall, Sunday morning, Nov. 21st, was very elaborate and elo-quent. Nothing but a full report would do justice to the able effort of this inspirational crator. Full eight hundred were present, and they showed their appreciation of the manner the subject was handled by Mr. Colville's spirit guides by the

handled by Mr. Colville's spirit guides by the strict attention they paid.

In the afternoon Mr. Geo. A. Faller, of Dover, Mass., made his debut before a Buston audience. He choose for his subject, "What Lies Beyond?" He evinced great skill by the methods he used in handling his subject, both from a spiritual and scientific standpoint. At the close he was greeted with great anglesses. ed with great applause. In the evening, Mr. Faller in connection with

Mrs. Morris the organist at Berkeley Hall, held a vesper service at the parlors of 94 Pembroke st. The parlors were crowded to their utmost capacity. Mrs. Morris rendered in an effective and artistic manner some fine spiritual songs, also some excellent selections of classical music. Mr. Faller Mrs. Morris rendered in an effective and artrelated some of his most startling exporences with various mediums of note; also spoke at some length upon the "True and False Methods of Investigating Spiritual Phenomens.

Mr. Fuller speaks again at B-rkeley Hall, Sunday efternoon, Nov. 28th, at 3 P. M. We understand that Mr. Fuller contemplates visiting the West during the coming winter. Parties desiring his services would do well to write him at once. He has the promise from his spirit guides that he will soon be developed as a platform test medi-um, and we understand that in that direction he

has siready given very convincing tests.

Mr. J. W. Fletcher, late of London England, is meeting with good success at No. 8 Davis et., giving private sittings. Prof. Wm. Denton lately had a most satisfact my sitting with him, and all who visit him express themselves as pleased with his charming phases of mediumship.

Dr. Fred. Crockett, magnetic healer and psychometric reader, at the Dexter House, Lenox st., is meeting with deserved success and is visited by many of the most intelligent Spiritualists of the

Mrs. Hall's scances for materialization, are creat ing considerable excitement. Many who have

visited her séances speak of them as very satisfac-Dr. Shepherd at 94 Pembroke st., has excellent success in the treatment of diseases with magnet-

In every respect Spiritualism is in a most flourshing condition here at the "hub." HESPER.

## Spiritualism at Wellsville, Kansas,

To the Editor of the Religio-Philosophical Journal:

Though an entire stranger to you, I have become so well acquainted with the RELIGIO PHILO-BOPHICAL JOURNAL, that in addressing you I feel like writing to an old acquaintance. I deem it a duty I owe to you and the cause we advocate, to give you a brief statement of facts in regard to the progress our cause is making in this part of Kansas. I was the first avowed Spiritualist in this neighborhood For twenty years I was connected with the M. E. and U. B. Church. So far as Spirit. nalism was concerned, I honestly believed that all Spiritualists were free lovers. About six years ago white on a visit to my brother, Dr. R. Carpenter, of Olia, Iowa, I was persuaded to attend a seance. I received a communication that set me to thinking. About that time one of Bro. Watson's Spiritual Magazines happened to fall in my way. I read it, became interested and subscribed for it, and commenced holding circles in my own house. The following is the summing up of the whole matter: My wife, daughter, sister, nephew, and many others were developed as mediums. A very large majority of the neighborhood are now Spiritualists and liberals. Leading Spiritualists have lectured here. We have had a lecture every three weeks here for the last ten months; have held three grove meetings, and made arrangements to have one once a month from May to October next. We have enlisted for the war and intend to fight error, superstition and fraud as long as so good a paper as the JOURNAL will sustain us. Thanks to

our heaven-born philosophy and the good angels—they have made me a free man. I live for the present and future. We have formed an organiza-tion, and call it the F rat Association of Spiritual-lats of Franklin County. Officers: J. H. Harrison, President; P. V. Sargent, Treasurer; E. A. Carpenter, Cor. Sec.

E. A. CARPENTER.

## Quarterly Meeting at Yorkshire, N. Y.

These quarterly meetings inaugurated years ago by J. W. Seaver of Byron, N. Y., and Geo. W. Taylor of Shirley, Eric Co., N. Y., are doing valusble work, and growing in favor and influence. Bro. Seaver deserves great credit for the unselfish work he has done for the cause. These quarterly meetings are held in different localities as they are invited by the people. Mrs. E. L. Watson has been a favorite at these meetings, but she is now in California and her presence and brilliant inspirations are greatly missed. Mrs. Gardner, of Rochester, and Mrs. H. Morse and Geo. W. Taylor ably filled the popular demand.

Mrs. Morse surprised us all with a masterly discourse. She traced the influence of Pagan and Christian methods in history, and showed the value of scientific culture in the growth of civilization. She urged the importance of home culture and spiritual teachings in the family. Every famlly should hold daily circles of fifteen minutes, to harmonize and unite the little ones and bring them into easy relations with the angels and thus fortify them against tempt tion and vice, and enable their guardian spirits to lead them in the ways of wisdom. Her lecture was listened to with

rautattention. Mrs. Gardner is a very able and earnest worker and a good psychometric medium. She gave some readings that did credit to the cause, and justified her claims as a medium. She works for the needy, not satisfied alone with the charms of faith and the sweet visions of "our heavenly home," but she sees the needs of hungry souls, enclaved humanity, and the great throubing world with its load of siu, groaning in bondage to the tyrant fashion and the master appetite; and she makes strong appeals to the better nature and noble resolution, and her influence must inspire to good purposes and help the weary doubting, yielding natures to the "bet-ter way." She was for many years a leading church member, and is sharp and incisive in her criticisms She has been there and knows how it is herself." Slaves when they get their freedom, are ant to be severe against their former master. The church is open to criticism and has many vul-nerable points, and it is natural for the keen eyed eformer to see the weakness and strike at folly in high places. In view of the obstacles that the church has thrown in the way of progress, and every new development, the war it has always made upon spiritual investigations and science, the enemy it has been and is to mental freedom it is not strange that progressive thinkers feel se vere and aim heavy blows to its pretensions.

But there are two sides to all questions, and the great Temple of Truth holds out ample attrac-tions to enlist all our energies, and it seems to me that if we work for the positive good, we shall find enough to do, and our strength will increase, and "Peace on earth and good will towards all men," will become easy, and "Evil will die of its own dark dearth, while the good liveth on forever.

George W. Taylor was our president, and his in-fluence is sweet and full of redeeming grace. He is a power in silence. He never flinches at the boldest truth, or consures those who judge rashly, but giving full weight to all conflicting opinions and feelings, he heals the wounds, soothes the sorrowing, cheers the depressed and lulis all passions into peaceful submission. He has few peers and no superiors as a man and representative of the spiritual faith. Indeed we were blessed with rare and fitting help which made this a meeting long to be remembered, and I trust fruitful in years to come. A committee of nine were chosen to prepare a constitution and plan for a legal organization, to co-operate with others in surrounding towns and counties, for more efficient and extend ed work. A general determination seems to be setting in to make Spiritualism practical and pow-

erful for the "HEALING OF THE NATIONS. LYMAN C. HOWE.

## The Alpena.

At last the Alpena, after majestically plowing the furrowed waters of Lake Michigan, and land-ing thousands of passengers, sunk from our vision and deposited her large crew upon the golden shores of a grander and more beautiful life. No more does she come into our harbor and breathe out at break of day her deep awakening tones! No more does she proudly approach our docks to safely deposit her burdens—to bear away or bring to our fond embrace our loved kindred or cherish. ed friends. She is powerless now to bring us joy or woe. Her work upon earth is done; also are the labors of those finished that she bore upon her bosom to land upon the flowery shores of an ner cosom to land upon the nowery shores of an immortal life beyond. How bravely she undoubtedly wrestled, fought and plunged through the furious waves, to gain with her precious burden the opposite shore. How she hoarsely breathed out upon the crazed and augry billows for the protection of her suffering crew, her deep and most colour topes, but her thundering notes were solemn tones; but her thundering notes were voiceless compared with those of the hoisterous storm and raging waters, and her great and mighty

throes were powerless compared with the combat-ing forces of the raging elements.

What a joyful change to the struggling sufferers, to be transplanted from earth's scenes of anguish, to the felicity of heaven! What an enchanting scene presented itself, to find crowding rpon the golden shores of spirituality, husbands wives, fathers, mothers, brothers, sisters, sons and daughters, eagerly waiting with countenances in tensely illuminated, eyes dazzling with love-lit brilliancy, and arms outstretched to comfort and fold, as soon as possible, their cherished loved ones to their heart's most fond embrace. Weep not, for those who have gone before, whose homes are far more bright and beautiful than our own, who bask in heaven's sun lit chambers, where hearts unite that beat as one, and where earth's cold sickening touches reach not to sting with misery and pain—mourn not for those who have bettered their conditions, but use your energies incess unity, as do those gone before, to alleviate the sufferings of earth, to disperse the clouds that hang over the pathways that lead to heaven's golden gates, where all will pass, sooner or later, to unite with loved ones that have preceded them.

M. M. S.

Grand Haven, Mich.

## A New Word.

How few people there are who are aware that a very simple custom will improve their health as well as their appearance. Most persons spend at least one third of their lives in bed, sleeping on a very high pillow, thereby becoming exceedingly round shouldered and preventing full play to the lungs, laying the foundation for various disorders. The new word suggested is arrowize, which is simply to sleep or rest for a time before rising in the morning, on the stomach, and reversing the habit of the night. Those not already deformed will highly appreciate this change. To me, this is a great luxury, after sleeping so long in one position. My father, who recently died at the advanced age of ninety two, was straight as an arrow, owing to his having always attended to this sanitary precaution. I give this auggestion to the people in order to assist in developing great men and women for the good time coming, knoing that and women for the good time coming, hoping that they will continue to improve both mentally and morally as well as physically, by giving attention to the science and philosophy of the 19th century.

THE FIVE MINUTES THOUGHT EXCHANGE. The cause of true religion seems to be steadily gaining here at the Capitol. In the absence of any organization, which many have so long desired, a few of us recently commenced "The Five Minutes Thought Exchange," on the principle that "Friction of Thought brings Wisdom." We select the best man or woman to be had for the chair, maintain the strictest order possible, select the theme for discussion a week previous, and in many respects, these meetings are more highly educational than if regular speakers were engaged at a high price, as all learn to think and talk or themselves. The first speaker has ten minutes. I would suggest that every community in the United States, where they cannot afford to engage speakers, commence a movement of this kind, and in a short time, the improvement among the whole people will be almost incalculable.

S. M. BALDWIN.

Washington, D. C.

### "Prof." Jamieson.

To the Editor of the Religio-Philosophical Journal:

But yesterday, as it were, W. F. Jamieson was lecturing in favor of Spiritualism and challenging Materialists and Christians to debate with him. Now he is opposing Spiritualism with as much zeal as he once defended it. I have before me a large poster from "Prof." W. F. Jamieson, in which he advertises in rather bombastic style, that he will expose Spiritualism for \$25 per night. He calls it the "Gigentic Delusion of the World,"
"The Most Astonishing Mania of Any Age," etc.
"For more than thirty years," he says, "Spiritualists have challenged the world for debate. Why should they now shrink from meeting Prof. Jamieson?" They "flatter themselves," he says, "that they are free from expensions which their are free from expensions." ieson?" They "flatter themselves," he says, "that they are free from superatition, while theirs is a monstrous who list is superatition." "They charge the Christian world with....plous frauds, but Spiritualists, eager to believe the pleasing fiction that our departed friends return to earth and hold daily and familiar converse with human beings, are wading in a flood of fraud chin deep."
"Church members who wish to be posted on the follies of Spiritualism, should not miss any of

the follies of Spiritualism, should not miss any of these lectures by one who earnestly believed them for over a quarter of a century." Jamieson's posi-tion at present, then, is not simply that he is not satisfied with the proofs in favor of Spiritualism. but that he knows that it is false and pernicious, that it is demonstrably a humbug and a fraud, that it is demonstrably a humbug and a fraud, that Spiritualists are composed of two classes—deceiver and the victims of deception. And he addresses himself particularly to "church members." I am glad that from this large yellow poster I am able to make known his attitude towards "The Gigantic Delusion of the World," in which he believed for "over a quarter of a century." We like to know where a man stands. Spiritualists have never regarded Mr. Jamieson as a very powerful representative of their views, for although a flip-pant talker he is more critical than careful or acurate in his statements, or thorough in his studies, and his lectures have never appealed to men and women of education and thought. He is not now recognized among Materialists as representative of their philosophy which, however, I believe he adopted a year or two ago, after challenging Materialists for several years to debate with him on Spiritualism, failing to get them to do so. Wheth-er Jamieson will reject Materialism and become a preacher, remains to be seen. The course he has pursued raises a suspicion as to his honesty. It ooks as though the demand for his services was not equal to his ambition, and that he thinks the prejudice and piety of "church members" will serve him well, if he can make Spiritualism the object of his warfare. I do not believe any representative Spiritualist has any disposition to meet him in debate while there are foemen worthy of their steel. But Spiritualism is more properly a subject for quiet investigation rather than for

R. D. PENCE.

### Monopolies.

MR. F. B. Thurber, of the firm of H. K. & F. B. Thurber, of New York, will have a paper on "The Railroads and the People" in the December Scrib. ner, which is said to present in a very fortible way some of the recent exposures of corruption in the great railroad monopolies of this country. He

"It is an open secret that the railroads furnish a large share of the money required to operate the machinery of our elections, and in all districts where political parties are closely matched, their money, on the side of the candidate who will pro-mise to favor their interests, generally carries the They know no party, and consult no interests but their own, and, as a matter of course, the venal and less worthy element in our political life, under such a system as this, usually triumphs, and men who are too honest or too independent to bow to corporate will are so weighted in the race for political preferment that they seldom

come to the front. "The railroad is the invention of the last halfcentury; the tremendous development of corporate life, attended by the abuses of which the pub-lic complain, has occurred within this period, and largely within the last twenty five years. Continue for another half-century the present power of corporations to tax the public, and we will have a moneyed aristocracy in this country such as the world has never seen, and with it all the attendant phenomena of venal legislators and corruption in high places, which has caused the downfall of all the great republics of history.

"Those are some of the questions which are forcing themselves upon the attention of thoughtful American citizens; individualized, they may be stated:

Can Americans, whose forefathers abolished the law of primogeniture and entail to avoid the evils of vast accumulations of wealth in the hands of individuals, afford to leave unregulated new igencles far more potent to that end than any which were at that time dreamed of?
"When corporate life or trade combinations de-

velop into organizations like that of the Standard Oil Company, controlling a staple fourth in magni-tude among our nation's exports, and hundreds of legitimate traders are driven out of existence, is it not time to inquire what steps should be taken to protect the interest of the producing, comcial, and consuming classes?

"When, to perpetuate power already acquired by those organizations, corruption is openly practiced in our elections, and the bribery of legislators goes unpunished, is it not time that American citizens should consider where such practices lead, and insist that the State should resume the sovereignty and control over its creatures which it has nadvertently and temporarily relinquished?".

An article by Mr. Thurber on this subject will command a wide hearing, and it is hoped that it may be the means of attracting public attention to this subject.

The Religio Philosophical Journal, one of the best and most independent papers that comes to our sanctum....The re-t-writers on spiritual philosophy contribute to enrich its columns. All liberal minded people will do well to 'ry this paper...-Republican, Kasson, Mann., Nov. 25th.

C. A. Masterson writes: We have organized a spiritual society, known as the First Society of Spiritualists of the City of Decatur. We have a very good membership; some very good mediums, and they are our own and we can depend on them as genuine.

Mrs. A. G. Newton writes: I have been a reader of the Journal for seven years, and it is as welcome to our home now as at first. I have sometimes thought your criticism rather severe on the enemy; yet, after consideration, I think it R. Aken writes: Any one coming through

Iowa, who is a good test medium, and who will call on me at Lehigh, Webster Co., will be entertained free, and I guarantee success financially. John Frost writes: I sometimes find fault with you, but go ahead—we can't all see through the same keyhole. Let each have his say.

## Notes and Extracts.

Part of a graveyard at Morehead, Ky., was destroyed in building a railroad, and indignant ghosts from the disturbed coffins have taken pos-session of the station house which stands on the spot. So say the ticket agent and other employes at least, and they have proved their sincerity by resigning their positions,

While riding horseback, John Eller, of Alden, Iows, saw coming from the sky a ball of fire, ap-parently about the size of a flour barrel. He was paralyzed with fear, and saw the globe strike the head of the animal he rode, when he fainted. Upon coming to his senses he found that the horse was dead, the head of the animal being seared as if by a red-hot iron,

The discovery that two graves in the Baitimore cometery had been robbed was made through a dream by a lady. The newly made mounds showed no trace of the work of the resurrectionist, and and trace of the work of the resurrectionist, and excavation to the empty coffins was necessary to decide the matter. The superintendent, who has laid to rest nearly forty-three thousand persons, declares this the first case of body-stealing within the gates.

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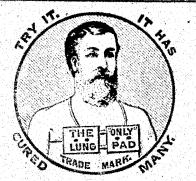
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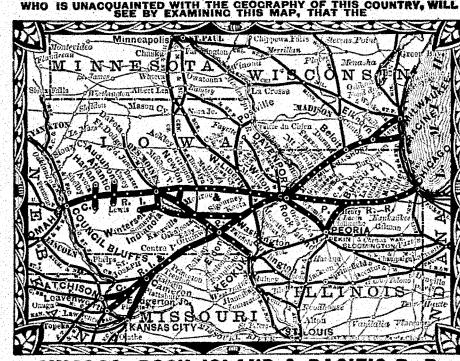
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will destroy all love for more. Then the world may be able to live and love a purely sensual philosophy. Then man may lose the sense of duty which bids bim sacrifice a pleasure to-day for a higher good to morrow. While this sense of duty is permanent, a sensual philosophy cannot become universal.

What shall be the world's religion in the future? Where are we tending, and under what flag shall we sail? These are very grave questions to answer. It has not been given me to cast the world's religious and philosophical horoscope for the great future. I know full well the future carries in her veiled bosom secrets I may not divine, revolutions and evolutions I may not see. This much I do know, until the constitution of the numan mind is changed, the religion of the future will find

### GOD, IMMORTALITY AND DUTY,

a sacred trinity at whose shrine it will bow. It is also plain to me that in breaking away from the old moorings, we have done it by virtue of a new birth, just as a child breaks away from its toys, impelled by a law of growth it cannot resist. Shall we raise a new flag over a new craft, and then stamp on that flag an old name? This seems to be the idea of some, but we must remember names are local. If an old name is in order why not stamp the oldest? Let it be Brahmanism. If a new name seems best for us who have left the old and sinking hull of orthodoxy, let us try and get one. Let us coin one for the occasion, one in which the coming philologist will see how tenderly and sacredly we revere all the past, and not that little part of it which comes through the Jews, one of the weakest of the great races, and whose colors were borrowed from still older nations. Let us try and get one, too, which shall recognize all the present, its science, its philosophy, its art, its great culture, its broad philanthropies and tender charities. When you will give me such a name as this, I will hail it with pleasure: I will love it as the devout Catholic does the charm. I will see in the number and mystical blending of its letters, a glorious fate, a divine symbolism. Give me such a name as this, and I will unfurl it to the breeze; it shall wave over me in sunshine and in storm. Let us not label it "Christian." We may pass India, China, Ceylon or Thibet, or we might desire to stop in some Turkish port for fuel and provision, and we don't want those friendly nations to think we are running a man of war intent on plunder. If it shall trouble you to find this desired name, I beg leave to suggest that there are three names very dear to my heart, viz.,

### MAN, WOMAN AND CHILD!

The first is a tower of strength; it stands like a great light house, smiling over the waves which break at its feet. The second is the cement which holds the massive tower together, the unseen genii in every conquest, the prompter behind the stage, without which the lights would go out and the curtain fall in darkness. The third is a rainbow, which the gods weave over the pledges of our love. In its prismatic hues we see the deathless flowers that bloom in the world's Eden, while under its radiant archway, we stand at the gates of heaven. These three names combined in one, we

## HUMANITY OR MANKIND!

They compose a sacred trinity. They designate the God announcing miracle of the world. But for the beings we call by this name, God would be childless; both heaven and hell tenantless; and this world the empire of wild beasts. This name is broad enough for me. It takes in all the world's creeds, and all the world's Bibles. It is an honorable name. It is related to all the Avatars and Christs that have been; and it will be linked by royal blood to all the Christs to come. It is the name for all. The poor peasant grinding at the wheel of toil, and the yet poorer king who chafes under the galling fetters of a crown, respond to it. It covers the sweet babe in its cradle, and it falls tenderly as evening's shadow over age as it trembles by a coffin. In this sacred name, let us tenderly trust, and for its good in this and all worlds, let us toil and pray.

The Olive Branch (D. Jones, editor.) has just closed the fifth year of its existence. It seems to be in a flourishing condition. The communications which each number contains from advanced spirits, written through the mediumship of its editor, are of deep interest, and cannot fail to have a good effect upon Spiritualism generally. The editor says:

It seems to be the desire of our friends to present facts regarding spirit-life in a manner not to wound the feelings of any one, no matter what their religious beliefs may be. If they interpret Scripture different from what was their custom in earth life, it is because they see things in a different light. As mortals they saw only through the mist—they now see clearly, and regard it a duty they owe to humanity to correct any errors they may have committed. The Olive Branch will continue to be under the direction of those who first projected it; and we shall give to the reading public such other matter as may come to us bearing upon the cause we represent.

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A Sunday's Sermons in New York -Their Significance.

We need not suppose that the influence of the great spiritual movement is confined to the homes or public meetings of Spiritualists. It is a powerful and far-reaching element in the thought of our day, felt in literature, in pulpit exercises and in daily life.

Neither must we suppose ourselves uninfluenced or unaided by the thought of others, or that all truth is in our fold. "A har. monious search for wisdom" is a wise suggestion of A. J. Davis, and such search leads over wide fields.

In the light of the spiritual philosophy, we must look out and see how the world moves. The more wide and clear that outlook, the more hopeful and inspiring, for it shows the slow gain of truth and freedom, the upward tendency.

What a noise would have been made fifty years ago if a popular newspaper had published reports of Universalist sermons, or still worse, of infidel discourses. Before us is a New York Herald, with a great page of close print, full of sermons-Catholic, Presbyterian, Unitarian and Free Religious-a "free meeting" in type, where all the brethren speak their mind and the people are

Henry Ward Beecher opens the page, and the report tells how he gave notice in Plymouth Church pulpit of a Catholic Fair. He did not commend the fair because it was Catholic, but in order that every advantage should be taken for Christians to show to one another that on the broad ground of human nature they could meet as fellow-helpers. That should be the attitude of one sect toward another everywhere, except where it had doctrines of immorality that were infectious. Let Mr. Beecher say that christian and pagan, all humanity, "could meet as fellow helpers." We are moving that way. His discourse is a manly statement of the high value of integrity, not creeds but life.

Next comes a talk by Tallmadge on "Ingersollism and the Bible," from which "the party of the first part," in legal phrase, will suffer less than "the party of the second part"-the man less than the book-as-may be judged by its closing paragraph:

"Most of the writers of the New Testament were illiterate men. Their writings prove that they were inspired, and after 1,800 years the skeptics have not been able to take away from these writings so much as a needle's point. Geologists have tried to pull the book of Genesis out of the old Testament, and unsanctified astronomers to take out Joshua, because it seemed to interfere with some of their theories that Joshua should halt the moon over Ajalon. Unsanctified anatomists and physiologists have tried to pull the book of Jonah through, and to harpoon that whale. (Laughter.) But the book of Jonah stands to day, the very best illustration of the fact that when God tells a man to go to Ninevah he can't get to Tar-

Then follows Robert Collver's sweet discourse to his great New York audience in the Church of the Messiah, "In everything give thanks'-his topic, to show how the clouds break and the light drives away the darkness. He tells a story of his boyhood

in England. "I remember when I was a little chap rushing with the others into the cottage where my mother sat, after a good tumble in the first fall of snow of the season, and noticing her sitting quiet and pensively there in the old chair drawn away from the fire, with a dreaming far away look in her eyes; and I asked her, 'Mother, what is the matter?' 'I was thinking,' she said, 'whether your lives will be wintry and hard when your father and I are gone, and how you will fare in the struggles of the varying season's of life's changes,' and the great eyes filled with tears and she put her hand upon my head in a way that seeemed to say, 'I wish I could be with you always and keep my hand on the helm of all your lives and guide them on through the ocean as my heart prompted,' and then, folding me close, she whispered, The first fall of the snow makes me think of these things."

That "far-off look" in the dear mother's eyes were the opening of her interior sight. She must have had special spiritual gifts, for he says now that he seems sometimes to feel her presence.

The notorious J. D. Fulton gives a discourse of dread prophecy of Divine wrath, without much reason and with as much sensation as a story about pirates and mur-

Then follows a sensible and excellent sermon by Rev. J. B. Cleaver, on "Lying as a Fine Art." We extract as follows:

"He said substantially that Ananias and Sapphira did not die intestate. Millions are to day residuary legatees of their mean characters. Falsehood is the stock in trade of many business men. Nor is falsebood strange even to alleged religionists. A Baptist descon, whose daughter was to be married, invited his pastor's wife to the cere-mony. She asked, 'Will it be a full dress affair?' He answered, 'No.' She attended in street costume and found the house filled with ladies and gentlemen in full dress. Angry, she said, When deacons in the church lie it is time they were turned out? Truth is the supreme essence in the universe. Allegiance to it extends beyond the avoidance of false statements. One may never lie and yet be thoroughly false in character. A coarse sense of right and wrong, or even selfish craft, may restrain one from lying. But to shuu the by-paths of false appearance and false pretense—that is difficult. The liquor merchant poisons his poison. The physician and surgeon is licensed to kill. Many so-called lawyers, like necessity, know no law. The Rev. Cream Cheese and Mudflints are humbugs now, as always. Christians are in danger from dissimulation. This was a mar ou Cromwell and a blot on Richelieu. Pretence soon degenerates into hypocrisy. The severest words spoken by Jesus were address. ed to hypocrites. There are pretenders to wealth, to social position and to morality on whose lips are words of virtue, but whose lives are charnal houses.

Let us be natural, simple, truthful, as was the ideal man, Jesus of Nazareth. To in-sincerity we are apt to yield. Bather than offend an acquaintance we will tella polite lie. Exaggeration is an insidious vice. It has been confounded with imagination.

Mme. de Stael quaintly disposed of this:—
'Imagination, indeed! Wny, to call one hundred a thousand—that is not imagination, it is simply lying." Let us strive to be honest, truthful lovel to choost. truthful, loyal to charity. Then, when all shams are unmasked, all hypocrisies unveiled, when every soul stands naked before its Maker, we need not blush. 'Therefore these are the things that ye shall do. Speak ye every man the truth to his neighbor. Execute the judgment of truth and justice in your gates and let none of you imagine evil in his heart against his neighbor; and love no fake oath; for all these things are things that I hate, saith the Lord."

Rev. Dr. Beyans preaches to business men on Abraham's honesty as a model, and points to justice and fairness as safety and right-life emphasized more than dogma

Rev. J. F. Clarke, of Boston, gives a discourse to a Unitarian audience on "Jacob's ladder," to show how we mount up, step by step, as the angels did in the patriarch's dream, and that work done faithfully, in obedience to conscience and in the spirit of love, brings us up nearer to God. Of angels he gives an idea such as sensible Spiritualists have long held:

"It is the fashion, he said, of artists to depict angels with wings, which habit, a think, will be discontinued as the science of comparative anatomy becomes more diffused. It is an anatomical monstrosity to give arms and wings to the same figure, since the pectoral muscles in the bird which move the wings are the same as those in men which move the arms. But from this ancient dream of Jacob's, it appears that the popular idea of angels in his time did not attribute to them the powers of volitation. The angels whom Jacob saw did not fly up and down between heaven and earth, but ascended and descended by a ladder, or, as we ought rather to say, a stair-way. In the picture of the Transfiguration, the forms of Jesus, Moses and Eujah float in the air as in their proper element, realizing thus the idea of Milton that an angel falls upward, not downward. In the moral world, as well as the physical, if we would go up we must do so step by step, not by flying."

Felix Adler spoke to his Society for Ethical Culture, in Chickering Hall, reviewing, in partial dissent, the discourse of Moncure D. Conway of the previous Sunday, Mr. Conway is the brilliant and well known correspondent, in London, of the Cincinnati Commercial, and preaches twice each Sunday to societies five miles apart in the great English city.

The witty words of Lowell: "His belief a believing in nothing at all," might apply to Mr. Conway, in religious matters, and his opposition to Spiritualism is bitter and unreasonable.

Mr. Adler commended parts of his discourse, but thought that religion sprang from gratitude and the moral sentiment more than from fear, from whence Mr. Conway had derived it, and closed as follows:

"We believe not only that men are better than their religions, but that the ideas underlying the great religions are better than ed. The doctrine of vicarious atonement may be repugnant to our moral sense, but the idea underlying it is grand. It was said that the judge and parent who believe in a divinity satisfied fully with the expiation of the just for the unjust would be shocked at a suggestion in the court room or the home that the guilty should be made to suffer for the innocent. Do you not perceive that in that' little word 'made' lies the whole difference? For if you would compel the innocent to take the punishment which belongs to the guilty it would be wrong, and all our better nature would rise in protest against it. But for the in-nocent voluntarily to assume the consequence of the guilt of another-that is sublime. We idolize a child who seeks to shield a sister or brother or playmate from the effects of a transgression and would rather be punished itself than see another punished. We glorify the heroes and heroines of mankind, the martyrs of our race, who have suffered from the same impulse on a grander scale. The soldiers of the rebel-lion who spilled their blood to wash out the sin of the nation, to erase the great national blot of slavery, were vicarious sufferers. Every reformer who takes it upon himself to combat some great evil, and to redeem mankind from their sins at the perif of his own life's pleasure and happiness, is a vicarious sufferer. And so while the doctrine of the Atonement may not be acceptable, while we may refuse to the event which happened on Calvary the importance which others attribute to it, the tale of atonement is typically true, for it is re-enacted all the time. While we cannot accept the forms of the dominar treligious we can see the grandeur of the ideas which make the underwork of these forms; ideas which, if not in their totality at least in their leading features, are everlasting. They will seek their expression in forms adequate to the needs of coming generations, and to discover those forms will be the mission of the religion of the inture."

All this is rational and tends toward the spiritual ideas.

Rev. Dr. Hatfield gives his orthodox hearers a talk on the Immortality-a rational effort to demonstrate this truth from the nature of things and the soul's wants, with little reference to texts or dogmas.

This shows the growing tendency to make final appeal to matters more solid and enduring than any written gospel or authori-

Next comes a noble discourse by Rev. Dr. Chapman (Methodist) on "Free Thought and Free Speech."

He said that ancient civilization was fixed, modern civilization progressive. Christ has based the conditions of his gospel on free thought and free discussion. .

"Free, vigorous thought is essential to every man who would investigate and seek after truth. The more important the truth the more essential it is that we feed upon it in order to obtain the highest benefits from it. The more truth is thought about and discussed the more it will appear to be "Christians are in danger from cant. The truth. Christ came on earth to reveal terminology of cant ought to be avoided. His word. This He left with His disciples,

and the Church and the civilization of today are the results of the teachings of Christianity by those fishermen. Every man and every church that is anxious for truth will cordially encourage any discus-sion which can make that truth clearer. Discussion is demanded for the propagation of religion and for the progress of civilization.

"The true and right in political affairs prevail, when they are taken out of cliques and caucuses and p aced in the hands of the people. The more freely and fully the people discuss their political affairs the better it is for the State. The keen, hard sense of the people when aroused is thorough, and they can then easily detect a sham or a pretended leader. The recent general discussion of national affairs, if it could have extended to every portion of the country, would have had distilled from it elements of truth that would have proved invaluable to the ma-ses of the people in the exercise of their duties as citizens. Until every citizen in this broad land is free to think and speak for himself we are a republic only in name. It is said by some that a free discussion would tend to disturb the public mind. History does not bear out this idea, and not even Ingersoll and Bradlaugh can disturb the truths of religion. If truth was disturbed the pillars of the universe would tremble to their foundations. If a man is wrong in his creed or in his hope the sooner he finds it out the better for himself. No winnowing machine is so thorough as that of free thought and free speech. Again, it has been said that discussion is calculated to degrade teligion by holding it up as a target. You can't de prave truth any m re than you could de-prave a sunbeam. If a Christian will be true to himself neither man nor devil can degrade him. Free speech, however, may degenerate into disgraceful personalities criminations and recrimina ions."

Next to these significant utterances comes a discourse by Bishop Lynch, of South Carolina, (Catholic) defending the Jesuits, whose schools are now being broken up by the French Republic with Gambetta as its President, because they will not be subordinate to the civil government, but give higher allegiance to their Order and Church. He talks of "the hatred of Gambetta and his party," of the "virus of infidelity" and of "the Church ever triumphant," like a blind conservative.

So closes this compendium of a Sunday's discourses in New York, from leading

As a whole it looks well to the Spiritualist. Let us take heart and move on and up.

"For to elde with Truth is noble While we share her wretched crust, Ere her cause brings fame and profit And 'tis prosperous to be just,"

The New Secular Movement.

To the Editor of the Religio-Philosophical Journal: J. L. Williams, late District Attorney of the city of Poughkeepsie, N. Y., writes to me under date of the 17th ult.: Please send me the plan of organization

of your new secular association. I think we can organize a respectable branch in this Mr. Geo. N. Hill, Secretary Paine Hall

Liberal League, Boston, writes: "I too, am a mod fler and wish you the best of good luck in your departure from 'repeal' toolishness. Will join the new movement when formed."

The last mail brings me the following communication from Hon. Henry C. Lockwood and Ingersoll Lockwood, E-q., two distinguished lawyers of 128 Broadway, New York City:

"We are heartily in accord with your po-sition on the question of State Secularization, and rejuce to learn of the success of the Chicago conference. Nothing could have pleased our church opponents more than to see us load ourselves down with a demand for free mails for dealers in bawdy pictures and obscene pamphlets. Let those fellows fight their own battles. The government is perfectly fair to them. It says 'We won't carry your stuff nor force our employes to handle it. Deposit it at your risk,' and in the matter, of 'post offices and roads' the United States is sovereign."

"The constitution gives the government sole power to establish post offices and post roads, and makes all laws which shall be necessary and proper for carrying into execution this power. So long as this sovereign shall preserve inviolate the sanctity of seals, we fail to see how any citizen can suffer detriment. The government has never said to Mr. H-ywood. You shall not write such pamphlets as Cupid's Yokes, nor to Mr. Bennett, You shall not sell it. It has merely said 'K-ep it out of the mails.' The only amendment which we deem called for is one giving the jury the right to de-termine the law and the fact, as our State constitution does on indictment for libel. This would save us from the malignity of any Christian, judge who might seek to lay down legal definitions of obscenity.

"However, the whole issue is one of constitutional law, and the best legal minds of our land find basis to rest the present statute, or at least a statute upon. Let us, therefore, in our new d-parture, keep close to the work in hand, the thorough secularization of the State, and in that work we shall flud some of our most earnest condutors among the church people themselves."

H. L. GREEN: Salamanca, N. Y.

## The Chicago Progressive Lyceum.

This Lyceum having suspended its meetings for a little season of vacation, and also for change of locality and improvements in needed facilities, has now resumed its work under more favorable auspices than have heretofore attended it. Having secured Castle Hall, at No. 619 West Lake St., it will hereafter hold its session there, each Sunday afternoon at half-past 12 o'clock.

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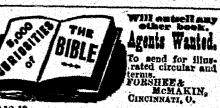
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