

# RELIGIOUS PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

VOTED TO  
PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

VOL. XXX.

JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, MAY 7, 1881.

\$2.50 IN ADVANCE.  
SINGLE COPIES FIVE CENTS.

NO. 10

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## IMPORTANT QUESTION ANSWERED.

An Address Delivered at the Town Hall, Cardiff, Eng., BY J. J. MORSE.

Should be the man whose thoughts would hold, An hour's communion with the dead?

sings the poet, and basing upon this supposition, the deduction is often made, that because the Spiritualist has held this "hour's communion with the dead," he must necessarily be an embodiment of all the virtues, and a manifestation of all the graces that appertain to human life. It is, we again repeat, an

UTTERLY IRRATIONAL SEQUENCE.

Where does the Spiritualist come from in the first instance? A question we shall take pleasure in answering in a few moments. But here a thought comes to us: plainly, by the framing of the question, there is a possible indication foreshadowed at least, that your belief or practice—perhaps both combined, you will permit us to say—in this world exercises a determined influence not only upon your character here, but your position hereafter, and it certainly is an evidence of your foresight—prescience shall we call it—that you have thus indistinctly grappled with the question, "What has man's present life to do with his position after death?" discarding to a certain extent as it does the supposition that belief entirely rules and governs the question, and we are brought face to face by a species of side issue; of course we must confess, with the problem as to whether conduct affects the hereafter. Might we not suggest, and do no violence to our feelings in suggesting that conduct may be as powerful a factor in the disposal of your fate, as ever faith may be? That your life, "the deeds done in the body," may be as powerful an element in your nature, not only deciding your interior position here in this world, but exercising very potent influence upon your disposal in the world beyond; that facts and faiths combined, may be more powerful elements in union than perhaps faith alone may be. If this be true, then the suggestion arises, that those who have trusted to faith, but have forgotten the accompanying ingredient, a most essential one, of practice, who have preached, and preached, and preached, and said, "Look at me! how holy I am; listen to advice I give you, my friend; do as I tell you," but who have forgotten to do themselves what they have told other people, who have always found it convenient to leave off at the point where faith ends and practice begins. What an unfortunate position they will be in, in the world to come, if faith is not altogether the element that is required in regard to your disposal hereafter. But we are asked, further, if a Spiritualist coming in contact with Spiritualism, enjoys advantages in this world, and benefits in the world to come; to prove that proposition, and at the same time to contrast it as virtually the query does, with the fate of those who profess, and follow, we presume, the teachings of Jesus Christ.

Now suppose we take the broad platform that the teachings of any reformer, no matter who, that contain truth in them, which truth is a benefit to mankind, and helps forward the happiness of mankind, the teachings of any reformer that contain truth susceptible of such application, must be of present and immediate benefit to the world at large. Then the natural query arises, are the things that are good for man in this world, but for man in the world beyond? Are the following of this system of thought, the practice of these moral principles that in this world made you virtuous, made you honorable, made you truthful, as the results of practicing them, are these things without any relationship whatever to your conditions hereafter? Are they of no value to you only, but doers," sums up the question very clearly, but to make the matter still more precise and definite, we will have to unravel one or two tangled threads, and first of all we are faced with a very patent difficulty; you ask us to contrast the Spiritualists and the Christians, and the assumption inevitably

implied is, that there must be some point of contact, or shall we say some points of opposition between these two parties. If the Spiritualist occupies a superior position hereafter to the Christian, then of course, the Spiritualist has the advantage; if the Christian occupies the superior position, then that person has the advantage, and clearly whichever occupies the best position in the world beyond, as the consequence of their present belief, be it whichever you please, that belief thus affording future happiness, in excess of any other existent system, must of necessity be the best belief for the world at large. But a difficulty interposes itself. The popular theology has very discreetly closed the gates of heaven; double locked them, and thrown the keys away, nay, has even sent its carpenters to plank and nail the holy doorway, and to say that there is no communion between the living and the dead to-day; to say that the divine record of miracles, so-called, is closed, sealed, and put away—it has fulfilled its mission. "There is no communion between the living and the dead," is the statement of popular theology. How, then, can you contrast the condition of the Christian in the world beyond, with the condition of the Spiritualist. What authority have you for framing such a question; what reason on your side is there for such framing when by the assumption of popular theology there is no

COMMUNION BETWEEN THE LIVING and the dead, and those Spiritualists who dare to say they hold such communion, are a host of liars, and fanatics, and rogues? They say that it is not true; there is no communion, you can know nothing of the world hereafter until you have died and entered into it, and then you cannot come back and tell your friends. And you ask us to contrast these two opposite forms of faith, in the only and the very place, where of necessity, the issue can be fairly and honorably decided. "There is something rotten in the State of Denmark!" if you have a little faith in the dictum of your popular theological teachers, and turn to the despised light for some comfort in dark hours, or else, it may be, that there is a shaking in the dry bones of the theological valley, a warmer breath than has blown there for many a year comes sweeping over the hills of time, the old bones rattle and shake, and the blast blows stronger and warmer, and soul, and nerve, and flesh clothe these osseous remains, and they stand up, these ghosts of forgotten principles, these dead bodies of old truths come back again kindled with the warmer breath of modern thought; they come and stand erect in their own nobility; their eyes are kindled back to life; their hair grows bright and wavy in the sunlight that dawns upon them; their faces are clothed with flesh, vital, warm and living; the rosette blush of health spreads over them; they stand erect and defiant upon their feet, and with one loud voice proclaim the dead are not dead; religion ever truly proclaims them living and around you; a cloud of witnesses encompassing you about continually. Well, what say you? Must we perforce join issue with the theologians? You put us in the fix, remember the dilemma is of your own creation, not ours.

The theologian broadly denies the possibility of communion between the two worlds, and if we say that either Christian or Spiritualist be the happier in the other world, we can only say so upon the real evidence of the man living in that other world, and that you are told, is impossible to attain. If we assert that it is attainable and has been attained, then at once, we are at issue with the theological authorities of the time—not for the first time though, probably not for the last, and being somewhat used to being at issue with those very respectable and venerable guides of the people, we do not feel particularly timorous about it upon the present occasion. Whatever they have of truth, they are welcome to, and we would not say them nay of it for any consideration. The world wants all the truth it can have.

FROM WHATEVER SOURCE

it may be derived, but whatever of falsehood theology has, whatever of falsehood the world has, theology and the world alike, can well dispense with its presence. Cast it, "Jonah like," overboard, lightening the ship of modern thought, so that it may outlive the storm of doubt and despair, and come safely into the harbor, where the sun shines in glory, and loving hearts and warm hands wait to welcome the voyager from beyond.

Then there is one other little difficulty that we must take. The teachings of Jesus—a very vague phrase indeed—for those teachings have been tortured into the most inexplicable and curious shapes imaginable. In one age they have meant a solemn visage, long drawing speech, slow and stately step, an utter renunciation of all carnal pleasures and enjoyments as sinful beyond conception, a continual crucifixion of the flesh, its appetites and desires. One friend asked us in a query submitted, how we might advise him in the

SELECTION OF A WIFE

Had that friend lived in this very solemn age we are referring to, he would have found selecting a wife not the least of his difficulties; he would have found his behavior to her after she had become his wife, a very serious item in the daily procedure, for the religion of Jesus had been twisted into the sublime idea that it was wrong for him to kiss his wife on Sunday. In another age, the teachings of Jesus were

tortured and twisted into meaning death to all heretics; death by the cruel flame, the keen edge of the headsman's axe, the ignominious gallows, the painful rack, the varied forms of tyranny and bitter persecution that broke up families, snatched away all the dearest hopes and props of stately houses, grinding kings and princes beneath the ecclesiastical foot, and making the empires of the world tributary to the head of the church, God's vice-regent upon earth. And the religion of Jesus has been made to supply statements and arguments in precise accordance with the needs and exigencies of the times and places, whose service it was

REQUISITE TO TWIST IT INTO

whatever form or shape should best suit the end to be accomplished, and the religion of Jesus has in consequence fallen with a certain class of people who may not merit even your contempt perhaps, but who nevertheless exist in your midst and if beneath contempt, are certainly not beyond consideration; the religion of Jesus has fallen in the estimation of such people, and they say it is not the religion of Jesus at all, but it is the religion of the priesthood, founded upon their conceptions of what Jesus intended. Who are these contemptible people? Well, they are called atheists to-day; they were once infidels, thoroughly respectable people, of course men that decent society would have nothing to do with, but there is one thing we might suggest parenthetically at this point: they being facts and very stubborn ones, in the experience of modern thought, that cannot be extinguished, nor the mischief that the propagation of their notions will create, be staid and overthrown by turning the social cold-shoulder upon them, and putting them under the ban of social ostracism, it is the very thing to fan the flame, and make it furious, for once let people feel they are martyrs, and sympathizers will inevitably crowd to their standard, who being fired with the zeal of the presumed martyr, will carry the teachings of infidelity abroad, and the kind that you might have stopped with one kindly word, wells up in overmastering power and beats down every barrier set to arrest its progress.

The teachings of Jesus are substantially: "Our Father which art in heaven, hallowed be thy name, thy kingdom come, on earth," substantially that, and also, "Whatever thou wouldest that others should do to you, do ye also unto them," also, "Love one another," and "Pure religion and undefiled before God, is to visit the widows and fatherless in their affliction, and to keep yourselves unspotted from the world." What have these simple, and because simple, sublime maxims to do with the ropes, or stakes, or axes, cruel prison cells, hatred, inhumanity, crafts and ecclesiastical cunning? Or what have all these to do with ecclesiasticism in the pomp of power arrayed in robes of purple? Nothing! But they have to do with every man that is a man, and every woman that is a woman; they strike deep down into the very centre of human nature, and throw out fibres and tendrils, that when properly nourished and trained, will bind the whole human family into one vast brotherhood, and make the world a garden of Eden in very truth.

But, says popular theology, the teachings of Jesus are clear and explicit, "He that believeth on me shall be saved, he that believeth not

SHALL BE DAMNED."

"Yes! admit that Jesus said that, and permit us to add to that admission another fact that is not always considered so much as it might be, "He that believeth on me, in my name shall cast out devils." "These signs shall follow them that believe, they shall lay hands upon the sick and they shall recover." You always run for the nearest doctor. "If you drink any deadly thing, it shall not harm you." "You shall dream dreams and see visions;" these are the evidences, the tokens, the proofs that you are all believers. Now we will take the damatory clause, run the risk of being eternally damned for not believing; lay hands upon the sick and make them recover, drink poison and get over it, dream dreams, prophecy and interpret tongues, do all these things and then we will succumb and believe you biblical Christians in very truth. But it is convenient not to remember some things occasionally, or if a phrase is unkindly pressed, it is convenient to say, the dispensation of miracles is closed now, there is no need for these things to-day; God's holy word is a full treasure of all evidences of Christ's faith and virtue. We believe that that is all. It may be so, but Jesus is not reported as having said so. "These signs shall follow them that believe," no qualification of time, place or circumstance, and until you can twist that unqualified statement into a qualified form, there remains the awkward rock that will either have to be skirted, traversed or confessed as an obstacle that cannot be overcome. But there is no need to press the matter unkindly, and seemingly ungenerously. What we want to make you clearly understand is that the teachings of Jesus, being broad and humanitarian, in favor of right and truth and personal goodness, may be taken as most acceptable to human needs and requirements, and if, as you will remember we stated, that which makes man good in this world, will have the additional quality of

INSURING HIM HAPPINESS

in the world beyond; then if these teachings of Jesus can make you good in this

world, they will make you happy in the world beyond. But we are about to make a statement that will seemingly, to some minds at least, take away whatever beauty might have belonged to the words just uttered. We believe the practice of these virtues taught by Jesus will have precisely their legitimate effect, whether a man calls himself a Christian or not. We are often told that a man cannot be a good man, unless he is a Christian? Does the converse hold good, that a man cannot also be a bad man and be a Christian. There are a few of that sort to be found here and there, who steal the livery of heaven to serve the devil with, and make a glory of their servitude; a few who prostitute religion's holy purposes to the baser issues of their mortal lives; a few who use the name of God as a stepping-stone to earthly power and circumstances. These are, if you will, the black sheep of the flock; these are, if you choose, those anti-Christian people, that are like ravens wolves dressed in sheep's clothing; but you have them in your midst, and you do not turn them out from your congregations. Behind your hand, and behind their backs you say, "Such an one only goes to church for what he can get out of it." Go up straight, and like a man to a man say the thing to his face; shame him out of this prostitution of the higher offices of human life to the baser ends of personal aggrandizement; tell him honorably and straightforwardly that he only comes to the Bethel for what he can get out of it, and do not go behind his back and say so. Then you would purge the Christian fold of many a black sheep, and for very shame sake you might give the influence to many a man that would bind it truly and honorably to the principles it has so long professed. Taking, then, the teachings of Jesus to be of the kind suggested, but being applicable to everybody, Christian or not, it follows legitimately, that those teachings being useful for this world, making every one who practices them, happy and good, will also have the quality of making them happy and good in the world beyond.

Now what is the position of the Spiritualists? Does he disbelieve in virtue? He would be an arrant ninny if he did. Does he disbelieve in the power of honor? Certainly not! Does he disbelieve that man should render reverence to God in the form of an upright, pure, and noble life? No! Does he believe that God is "Our father"? Does he believe that you should "love one another"? Let brotherly love continue, in honor preferring one another? Does he believe that "in my father's house are many mansions"? Does he believe that the Comforter of truth will bless the world, and be an abiding presence? Does he believe in a Christ-principle of divine love, and sweetest truthfulness? Most certainly, he believes in all these things, and his belief is on all fours with the true manly, human interpretation of the teachings of Jesus of Nazareth, and yet we are told that Spiritualists are anti-Christians; that they are people, worse if anything than the atheists or the infidels; we are told they disbelieve in God, utterly repudiate the scriptures, reject all religious ordinances and observances, are utterly irreligious, dreadful and abominable. How say you? They admit, and none more cheerfully, the essential and vital truth of the principles taught by Jesus, and try as they will and do, to put these teachings into practice in their daily lives; will not those principles be just as effectual in producing happiness for a Spiritualist as they will for any other body, and if they can make the Spiritualist good and happy, and the Spiritualist knows they can, perhaps as well as any, will they not also have the qualifications belonging to them of making him happy and good in the world beyond?

The Spiritualist occupies a slightly different position from the orthodox Christian; but the difference, though seemingly slight to some people, is after all a very vital difference. The orthodox Christian (and we must here revert back to the narrow platform of orthodoxy for a moment), has based all his calculations upon one simple fact. If that simple fact is wrong, a bad element in the case, then all the conclusions he has arrived at necessarily suffer. If a premise is incorrect, the sequence will be incorrect also. Now we put it as definitely, yet as plainly as we can, in this simple form—what evidence, acceptable in a court of law, has the Christian, that the faith on which he bases all his hopes, has an actual verification in the reality of the future state? There is the issue. It is no good dodging the question; not the least manner of use in saying that we are talking blasphemy. All this invecitive is only an exhibition of feeling that would be better suppressed.

It does not amount to the dignity of an argument, not even to the lesser dignity of an answer. The question is, plainly and simply, what evidence to-day can Christendom present, that its cardinal doctrine of immortality is true? There is the point. You may refer us to the traditions of the past. They may be good enough, perfectly admissible evidence; but is that evidence sufficient in quantity or quality? You cannot bring Moses into court you know; you cannot bring Jeremiah and Solomon and the rest of them into court. You cannot bring the apostles into court; you cannot bring these dead heroes, so it is asserted, mark you, to the bar of justice and make them clearly prove they are living and not dead. You rest your evidence and ground

Continued on Eighth Page.

THE CURRENT OF THEIR LIVES, and to make them wiser or better, merely because they have come in contact with those facts or experiences. There must be another process that we will refer to presently. There must be a deeper inworking within the nature before any great and rad-

ical change can be effected, and hence it is that thousands of people live in the very odor of sanctity, listen to the honied words that flow from the pulpit in the sacred house, and every day of their lives brush shoulders with ecclesiasticism, and come in contact with the external facts of religion, and who are not one whit the better for it, than if they had never come in contact therewith.

The process that is lacking in this case, the absence of the deeper inworking of soul-life that has not been set in motion, they have only viewed the fact as a professor may view a great curiosity, the bones of some extinct animal, and then say, "Ah, dear me, a very curious and interesting creature indeed, and go home and forget all about the subject, and this is verily the way of a number of people;" "religion is a very curious and interesting study you know, but—let us go home to dine!" and the matter all ends. In such cases, the process we have referred to, has not commenced to operate in their nature; they have not seized hold of the vital spirit of the facts of the religion they profess, and it has been so many "dry bones," curious and interesting perhaps, a means of passing a pleasant hour, and bringing you in contact with friends and agreeable acquaintances, and perchance, useful ones too, and there it ends.

Now coming in contact with the spiritual world, through the agency of Spiritualism, is, of course, to the minds of a great many, a coming in contact with glorious possibilities, the facing of a divine sun, the radiance of which shall bring forth light and healing for all mankind.

Progress in the Churches.

BY REV. SAMUEL WATSON.

To the Editor of the Religio-Philosophical Journal: I have read with much interest the extracts you make from the sermon of Rev. Dr. Thomas, D. D., on "Progressive Orthodoxy," in a late JOURNAL. I have been in a position to learn from various sources the progress that is being made by the church in modifying her views of "dogmatic theology." Those angular points which have made so many infidels, are being discarded by many of the thinking part of the clergy of the different churches wherever I have been. I will mention two distinguished ministers, whom I have heard express themselves freely on the subject: Rev. Mr. Briggs, the pastor of the principal Methodist E. Church South, in Galveston, Texas, to a large audience, ridiculed the idea of a personal God. He said this was an age of doubt with ten thousand conflicting opinions. Believe if you can: if you cannot, it makes no difference. While lecturing in Washington, I called to see my old friend, Rev. Dr. Harrison, who has been deeply afflicted by the loss of his wife and daughter. He is the pastor of Mt. Vernon M. E. Church North. He is a progressive man, and said to me: "We must change orthodoxy or we will have none."

I have just been reading in a volume of sermons from a number of Methodist preachers, with whom I have been associated. I make this extract from a sermon by "Rev. H. Pearce Walker, D. D., of the Kentucky Conference," published by the Southern Methodist Publishing House, 1881: "When we survey the Christian world, notwithstanding the points of agreement, it presents a strange, confusing and confused. That great body of Christian professors united in protesting against the corruption and tyranny of Romanism and in giving the Bible to all the families of mankind in their native tongues, is itself split up into manifold, and in many instances antagonistic sects and parties, each perhaps holding some grains of truth covered up in heaps of chaff. To determine the exact proportion of truth and error in each would be difficult—perhaps impossible; not, however, because truth is inscrutable, but because of our partly volitional and partly adventitious limitations."

"Whether this Babel of tongues, and this multiplication of sects be the better or the best state of things in the present condition of the race, judge ye; we shall not undertake to decide this question. Still, may we not be allowed to say that it does not seem to be in accord with the genius of Christianity; nor does it favor the most faithful and efficient use of means for the conversion of mankind? From the first chapter of Genesis to the last sentence of the Apocalypse, the Almighty seems to have contemplated the most perfect unity of the body of Christ; nor shall we ever believe that Christianity is so imperfect or the holy one of Israel so poor in resources as to make error a necessary factor in the success of the gospel scheme. I know the defendant's plea by which it is sought to reconcile the existence of some hundreds of separate independent and fragmentary bodies of Christians with the teaching of revelation; but the reasons assigned seem to be purely apologetical rather than necessary and spiritual. It is true that between all these separate organic bodies of professed Christians, claiming to stand on the Bible, there are points of agreement as well as points of disagreement between some more—between others less. Some forms of Christianity have become quite exclusive, placing all, or nearly all, the other forms quite outside the pale of the Christian religion, while other bodies are latitudinarian, including all forms of professed Christianity as valid, however widely sundered in doctrinal ecclesiastical and practical teaching. At least one of these extremes must be wrong—possibly both. The truth may lie in the mean, with an increasing degree of error upon either side; or it may be, we believe, that there are Christians among them all, even where they belong to false forms of Christianity. Yet none, nor all, of these facts can ever pronounce a single one of these forms to be genuine or justify its independent existence. Questions like these can be settled by the living oracles only. However much we may be interested in knowing whether the points of agreement and points of disagreement between the various organic bodies of Christianity, are for the most part essential or non-essential to Christian experience and growth in grace, whether some or many of these bases contain error that may be fatal, or whether most or all of them are to be esteemed as having salt enough to preserve them, are questions of vital importance which we can commend only now to the prayerful study of every soul. But when we approach questions which relate directly to the essential to salvation the order in which they stand relative to each other, and the manner of holding them, we are in the presence of vast, of momentous concerns that ought not to be passed lightly over."

"The tendency of this age is latitudinarian. A disposition prevails to ignore doctrinal differences as obstructive to improvement in practical godliness, or at least to hold in private and make an outward show of unity in spirit. This is due in part, perhaps, to the record of straight-laced hypocritical orthodoxy of the past, and partly to the republican doctrines that men are not to be proscribed for opinion's sake. The idea is already popular that one has the right to believe what he pleases, that it does not matter what views are held if the life be right."

I make the following extract from the West-ern Methodist, an article by Julien C. Brown, Augusta, Arkansas: "Dr. Chambers used to say that the labors of our best Greek scholars only put us on a level with the Corinthian shoe-makers, whom Paul addressed his epistles in their own vernacular. One would guess, therefore, that Dr. Chamber's thought such a thing as progress in theology was not impossible, but, on the contrary, a necessity. If progress is made in scientific discovery, in mechanical ingenuity, in aesthetics, and all departments of knowledge, what reason exists for holding that in theological science alone progress is impossible? It is unjust to regard its career as closed, its advancement perpetually checked, when almost Stygian darkness yet holds dominion over whole books and innumerable texts of holy scripture. The fields of criticism and exegesis are full of richness, and stand waiting for the brave-hearted, dauntless reaper to enter and gather wealth in abundance. Truths that will astound and throw men into trances of wonder and rapture yet lie buried beneath the linguistic soil, and if only some bold excavator, with spade in hand, and a competent knowledge of its use, will laboriously and patiently dig, the mine will yield its treasure, to immortalize the finder and bless the world."

"The truth is, dogmatic theology, with its creeds, confessions and articulated systems, must somewhat change. On this earth which God has made, nothing, not even these, reaches eternal fixity, waveless, motionless, calm. There is an iron law of change no less than an iron law of progression, and theologic dogmas and systems of this nineteenth century are in the clutches of this inexorable

power as much as the scollum and science of the age. And if true to themselves these systems must placidly recognize and frankly acknowledge their own limitations, and confess themselves capable of vast improvement. It is a haughty bigotry and an inexcusable arrogance that prompts the holders of any creed or system to affirm the immutability of them, or deny the susceptibility of an improved articulation of them. A moment's consideration will convince them, if reasonable, that all these systems are, in a sense, finite productions, collocations of what men suppose are Biblical doctrines, and liable to imperfections of a glaring kind. In the last analysis a creed shows up as the net quotient of a man's logic machine, or, in many instances, a compilation of individual preferences, intellectual biases, and gives not what the Bible teaches, but only what the creed-makers wishes it to teach.

"If man's cranial capacity is double that of the anthropomorphoid ape, and if, as has been asserted, he is 'nearest akin to the eternal,' one thing is sure as the fact which Bunker Hill monument commemorates, he cannot formulate a creed from the raw Scripture material which succeeding generations will be unable to improve upon. Limitations of finiteness and suggestions of imperfections will haunt his highest endeavors; as Banquo's ghost haunted a timid Macbeth. To be specific and show that progressive changes in theology have been made, and that, too, for the better, we have only to refer to the Trinitarian doctrine, and how the fathers improved the vague, crude and meagre post-apostolic ideas on that subject. They elucidated, explained, and put the doctrine in a shape to quadrate with reason and common sense. And in regard to justification, faith, etc., the reformation theology was such an advance on the Patristic, the latter now provokes a smile. Recent advances in ethics and ecclesiology, in addition to the general equipose of Christian doctrine, approaching at times to almost unanimity of belief, prove gratifyingly that we have improved somewhat upon reformation theology even, and hold out the hope that at no distant day a still newer light will break from God's Word. It must go forward. No reason exists why it should not, but on the contrary weighty reasons exist why it should. Much that is formulated at present is but worthless rubbish, a parasitic fungus and miserable excrescence on the body theologice, which the sooner an iron hand of change and progress shears off the healthier and more robust will the body become. The ideas respecting future punishment have in late years been undergoing radical changes, and the new light from time to time, thrown on the over vexed question has rendered dogmatism on that exceedingly precarious, if not hazardous. Absolute certainty and clear moon-tide ideas as to the authoritative Biblical teaching, and the scope which may be allowed it, cannot in the present state of knowledge be attained; and we must await the progress of exegesis, which will unquestionably offer something ere long as much superior to the literal hell of fire as the Kepler theory of the heavens is superior to the babblings of Chaldean stargazers. The medieval guns of theology, belching forth fire and flame, and threatening the consumption of the wicked in 'sulphurous lakes,' have been effectually spiked by the modern advancements of scholarly exegesis."

It will be seen by these extracts that those ministers who are discovering the signs of the times, are beginning to see that the day of creeds and angular dogmas darkening to our Heavenly Father and injurious to man, must pass away and be numbered at no distant day with many things that live only in the history of the past. A new and higher era is dawning upon the world. Memphis, Tenn.

SOCIAL SCIENCE PAPERS.

Fatalism in Social Science—Thos. Henry Buckle.

BY REV. WM. TUCKER, D. D.

To the Editor of the Religio-Philosophical Journal.

The life and writings of Thos. Henry Buckle by Alfred Henry Huth, which has been recently published by Sampson, Low & Co., has thrown much light on the life and character of this remarkable man. It has given us much insight into the circumstances and influences which contributed so much to the growth and development of his peculiar and original views of social progress. "Mr. Huth represents Mr. Buckle's as a dual life; he says the conversations I had with him made me think there were two Buckles; one cold and unfeeling as fate, who invariably took the highest and widest view; to whom the good of the individual was as nothing compared to the good of the mass. This man was heard in the 'History of Civilization,' and at dinner tables where many people were present. The other Buckle was tender, and capable of feeling every vibration of a little child's heart, self-sacrificing to a degree which he would have blamed in another, and habitually concentrating his great intellect on the consequences of individual acts to the actor. His father was a well to do London merchant, and he was born in November, 1821. His mother, who did so much to make his life pleasant and fruitful, was an extreme Calvinist, who tortured herself with conscientious scruples and fears of the future, a woe-begone religionist, whose delight was to have her boy read the scriptures to her. The effect of this association was evident in many ways, though it did not present itself in the forms one would naturally expect. Buckle was the Calvin of history, seeking to reduce every event and all action to a universal law of physical necessity."

Here we have the genesis of his "History of Civilization," in which he presents so ably his theory of social and historical fatalism. In this work he disregards and ignores the evidence of free personality presented in his own consciousness, and asserts a law of necessity, which is in conflict with all the instincts, intuitions and affections of his own higher and better nature; and this theory which rejects as unreliable and untrustworthy all the evidence derived from the whole moral, spiritual and social side of man's nature, and ignores the very existence of one-half the facts of life, is put forth as a true philosophy of man, society and history. His theory rejects the moral nature of man and disregards the evidence of our moral consciousness, moral judgments, moral intuitions and moral convictions of duty, obligation and right.

In this philosophy there is no place for will, conscience, duty, obligation, righteousness, benevolence, love, sin, shame and remorse; these are all illusions, fancies and superstitions, and are to have no recognition as data from which we are to draw conclusions in constructing a true philosophy of society, and a true science of history. It is the uncontroverted fact that these constitute four-fifths of all the social and historical phenomena of life and enter as elements into all human experience, but they must be rejected in our reasoning, otherwise our method will be unscientific. But the very function of all true science is to

explain phenomena, not to ignore it, and that cannot be a true scientific method which makes the true function of science impossible. The true method of all inductive logic, is not in the effort to demonstrate a theorem, but is an effort to solve a problem. All the facts of life present the problem and the scientific solution is found in the theory or hypothesis which explains and harmonizes all the facts.

Nearly all social facts have in them voluntary, moral, benevolent and spiritual elements as revealed to us by consciousness, intuition and experience; it is, therefore, no explanation of these facts and no solution of the problem they present to deny their moral quality. This theory of Mr. Buckle does, and it is, therefore, unscientific. One of the objects of a true scientific method is correct classification, but to place all phenomena in the same category and bring it all under the same law, is not classification at all, as it perverts the law of unity by disregarding the law of variety in phenomena. This is the method pursued in the "History of Civilization," and as it defeats one of the most important functions of science, it is not a true scientific method.

We cannot exclude the moral and religious elements from life, because they are founded on man's nature, are revealed in consciousness, move in all emotion, speak in all languages, are enacted in all laws, organized in all social institutions, bloom and blossom in all literature, and bear fruit in all civilization. A theory of society that attempts to revolutionize all thought, all emotion, all ethics, all religion, all language, all laws, all political institutions, all social organizations and all literature is impractical, and therefore untrue. This Mr. Buckle's theory of social science does and can never be successfully applied in practical life. Social science is constructive, and not destructive. Its function is to create, and not to destroy—to build up, not to pull down. It is not a science of revolution, but one of conservatism, and no theory of social science is true which is not in harmony with its great creative, constructive and organic function. This is true science which teaches us how to use our inheritance from the past, in building a broader, deeper and higher civilization for the present and the future. The law of inheritance transmits the accumulated wealth, material, intellectual, social, political, moral and spiritual of the past to the present, and the future generations of the world's population. True social science teaches us how to improve, increase, enlarge this vast inheritance of thoughts, ideas, principles, convictions, customs, laws, institutions, arts, sciences and manufactures, which we have inherited from our fathers. This is conservatism and not radicalism, and in it we have the law of all true social science, as it is the law of all true progress. Camden, Ohio.

Unity of the Spirit.

To the Editor of the Religio-Philosophical Journal:

In the records of the mental and spiritual history of mankind a fact of paramount interest constantly obtrudes itself. The souls who have been possessed of the largest conceptions in every department of mental activity, the pioneers of thought, the heralds of a new order in the progress of the world, have given evidence of some inspiring force outside of, and above, themselves, beckoning on, guiding, directing and illuminating them. From such illuminated souls imperishable streams have flowed down the long descent of time, gathering volume as they pass through the ages, from the interpretations and applications which each generation finds needful to appropriate truth to its sustenance and growth; a hidden spring, a tiny stream becomes at length a Nilean inundation, fertilizing vast tracts of human understanding and life. Some one affirms that genius is patient industry. It is more than that and inclusive of it. Two distinct factors are always present—the receptive and constructive mind which is a personal possession and inspiration that, as the world suggests, is an inbreathing of some outside influence. This outer influence, this spiritual force, furnishes the material which the constructive faculties work out into appreciable forms and realities.

Prominent among the great mediums of spiritual force, are the names of Socrates and Jesus, men too wise for their times, which accused them falsely, condemned and executed them in the same spirit which cast votes of banishment against Aristides. "We are weary of hearing him called the just." Socrates styles himself a "self-taught philosopher," his poverty excluding him from the higher philosophic schools. He could not have learned in them this truth, which he enforces with abundant logic—"No evil can befall a good man, whether he be alive or dead." That was not the teaching of philosophy or religion 850 B. C., in the city of Athens. Religious observance was founded chiefly on a distrust of the capricious nature of the gods, and philosophy dealt mainly with the phenomena of material nature. Incited by the Delphic oracle, the recognized medium of communication between the seen and the unseen, he devoted the last twenty-five years of his life to the task of convincing his Athenian countrymen that genuine character is the only valuable and permanent possession. He declared himself singled out by the gods to accomplish a divine purpose. To this task all other interests were sacrificed. With ceaseless insistence and reiteration he affirms the supremacy of virtue, and exhorts the people who gather about him, "Not to let their first thought be about their bodies, or their possessions, nor to care for anything so earnestly as for their souls, how they may attain to the highest virtue," and he determined to pursue this course "even if I have to die for it many times." It is easy to see the identity of thought between these utterances and the more familiar ones, "Take no thought for your bodies," etc., but "seek ye first the kingdom of God and his righteousness," and "He that loseth his life shall find it."

Jesus was not even a self-taught philosopher; he was emphatically unlearned. He gives no evidence of acquaintance with the thought of the wise who preceded him beyond a familiarity with the Hebrew sages and seers, and the conditions of his life preclude the idea that he had any knowledge of the Greek philosopher.

Socrates created a revolution in the intellectual and moral spheres. Cicero says he "called Philosophy from the heavens and compelled her to inquire concerning human life, morals and the good and evil of every nation." He was the first philosopher who turned the attention of the world distinctly to the subject of ethics and human relations; actions and duties attracted his contemplation and discourse. The course he pursued for the instruction of his countrymen in virtue and what constitutes a good life, he insists was enjoined on him by the gods, "both by signs and dreams, and in every way in which the divine will ever imposed any duty on man." From childhood he was guided by a divine voice, a restraining spirit, commonly called his demon—the word having only its primitive meaning of a spirit or intermediate agency between gods and men, and containing no

malevolent idea as in modern use. In the Apology he speaks of it as something divine and spiritual, "a voice which from childhood has come to me and which makes itself heard only to turn me back from what I am about to do, but never to impel me forward." His strong persistent nature only required restraining, restricting, to the proper channels, being always ready to press forward in the race. The spirit interfered to deter him from political life and public affairs, "wisely, for I should long ago have perished and thus done no good either to you or to myself." For," he adds, "there lives not a man who would be safe in honestly opposing you; he therefore who is fighting for the right must, if he would be safe even for a short time, lead a private life, not a public one."

So for twenty-five years he walked about the streets of Athens, discoursing without respect of persons with any one who would either talk or listen, seeking to define and affirm the supremacy of virtue, the value of positive righteousness, until Athens could endure that pure insistent voice no longer, and gave him the hemlock on the plea, not yet worn threadbare, that he denied the gods of the State. On his trial he insisted that death was not an evil, affirming that the spirit who guarded him would show him by some sign or intimation that the course he was pursuing would result in misfortune, if death were really an evil. Socrates suggests Jesus, Plato suggests Paul, Plato interprets Socrates and his far-reaching ingenious intellect involves the grand old moralist in speculation and subtleties his straightforward simplicity would have rejected. The simple sincerity of Jesus makes no such claim for himself as was afterward so powerfully urged by the ardent apostle to the Gentiles.

To such as do not apprehend the unity of inspiration, there is a startling resemblance in the lives and identity in the utterances of these great mediums of the spiritual. "Many are the vand-bearers, but few the true Bachanals," says Socrates, quoting from the mysteries. "Many are called but few chosen," echoes Jesus.

"There is terrible danger in neglecting the soul," affirms the heathen philosopher. Jesus asks, "What shall it profit a man if he gain the whole world and lose his own soul?"

Socrates asks the Athenians if they are not ashamed to take thought for their possessions that they may be as great as possible, as if they possessed true values, and the later voice affirms that "a man's life consisteth not in the abundance of the things he possesseth." The word of Socrates: "If we would become the friend of the God who is perfect we must make ourselves like unto him," bears a striking resemblance to that well known exhortation, "Be ye therefore perfect even as your Father in heaven is perfect."

The more intense and positive forms of expression used by the Jew are due to difference of race and to the less cultivated minds he addressed, but the doctrines of the supremacy of character, the superior value of spiritual possessions and attainments and the eternal and progressive life of the soul are identical with Jew and Greek.

WAYNE.

An Open Letter to Rev. C. C. Caverno.

To the Editor of the Religio-Philosophical Journal:

We have observed in the Chicago Times some report of a lecture on March 7th, entitled "Morals and Spiritualism."

It may well be regarded as an ingenious exhibition of special pleading, displaying considerable ability, but at least an equal amount of ignorance, and what we are tempted to call impertinence, and is evidently an effort to weaken the influence of a "Spiritism" that is throwing (for your purpose) too much light on another about two thousand years old, but of which you prefer to remain a disciple.

Col. Bundy in the RELIGIO-PHILOSOPHICAL JOURNAL of March 26th, has favored us with a brief but able review of the conglomerate mass you have piled together, and that is possibly about as much attention as your lecture deserves; but as we had it in mind, before reading the JOURNAL, to address to you a few criticisms, it may be as well to carry out the intention.

We will not, however, attempt to wade formally through the mass of mud you have cast up, but only to skip about lightly hither and thither in the most shallow places.

You seem disposed to warn us against the loss of individuality to be produced by "Spiritism"; that "private judgment will go where it has always gone with the sibyl and priest." We are glad you have found out this to have been the world's history; but it makes us laugh for more reasons than one.

We have known some Spiritualists and if there be any other tribe that deals more than they do in private judgment, they must be individualized indeed.

By the way, we think there are a larger proportion of the fraternity, who take an interest in the modern phenomena rather as a help to the attainment of a true philosophy of life—a true knowledge of real spirituality, than there are for the sake of special dealing with spirits as a seven day's wonder. And herein is a point (not even original) of your seeming impertinence, in giving them the name of "Spiritists" instead of Spiritualists as they really are.

Abraham Lincoln was a Spiritualist. Can you think of lack of individuality at the same time with his name? Was there ever a person showed more in all his walks of life? He listened to the counsels of spirits, he gave ear to the advice of men—the high and the low—even to deputations of clergymen, come to tell him what God wanted him to do. He could joke with them also if accounts be true, and relate the boy's story of lacking "mud enough to make a minister."

But he carried the anxious load upon his own shoulders, nevertheless, and his acts were the acts of Abraham Lincoln.

William Lloyd Garrison was a Spiritualist. Did "Spiritism" destroy the equipose or the strong personality of him, who dared to tell the recreant churches of their "Covenant with death, and their league with hell?"

The Honorable—the hard handed Joshua R. Giddings, of Ohio, was a Spiritualist, and seemed to retain his strong individuality perfectly in his old age, when we conversed with him.

Many others of this sort of equal note might be cited, for their name is legion.

Take one more humble instance, your present correspondent. He has been a Spiritualist for twenty-five or more years, and chooses this method of reviewing you, all the better to show that some little personality is left to him also, and that he proposes to speak it plainly after the manner caught from a mother who believed in plain words plainly spoken.

Do you care to ask, "and who is he?" A man that knows no lord and master, but the Infinite Spirit. Will that do for an answer?

The Eastern (was it Persian?) definition teaches that no one has a right to the name of "man" until he has "begotten a son, builded a

house and planted a tree." Well, we have sons filling the part of men in the great drama of life. We have builded many houses, planted many trees. One of the latter now grins ten feet and stands near others, fruit bearers, hoary with age.

We belong formally to no religious sect—do not even own an Alma Mater. Being a lover of science and wishing to know for myself, we have measured and "weighed the planets in scales and the sun in a balance." When A. J. Davis or any other seer, ancient or modern, get beyond their depths, or even if a spirit pretends to reveal anything, unfitting to positive science, it goes with us for naught.

We have sounded the depths of space, and can grasp some faint idea of the innumerable worlds, forming homes equally innumerable whereon sentient creatures dwell, and when ever any shallow foolish man, be he a "spiritist" or clergyman, or what not, prates about the infinite God, who came in one of the absurd personalities that churchianity has endowed him with, the "Holy Ghost," and begot an "only son" with a virgin of this small cone of creation—an only son! as the actual fruit of the God-head of this vast cosmos—then what? Our mind simply holds its silent scorn for the intellectually that can swallow such an absurdity. We hold no man or angel who assumes to do so as the intellectual peer of a person of common sense, however cultured or educated they may otherwise be. Is this a sufficient sample of individuality to content your Reverend sir? If so, it is the result of being one of the sons of the Infinite Spirit free to follow wherever truth leads, and thankful for all the light that can be gotten from any and every source.

One point more at this time. You evidently have a smattering, more or less, of analytical mathematics, and occasionally use it to impress your hearers. For instance, you say "Spiritism" equals fraud plus elements otherwise explicable, plus elements as yet inexplicable; and then go on to begot the unwary. Remember that some of your hearers are at home amongst the "equations." We feel like stating an important and pertinent one. Have you read the Calculus and learned that to find the quotient of nothing divided by nothing, as deduced from equations of dependent varying quantities, furnishes the grand penetrating analysis whereby the expert dives into the seemingly incalculable labyrinths of physics and dimensions? If so, well. We will equate the "Spiritism" of the time of Jesus of Nazareth, to whom you refer near the close of your talk, with the "Spiritism" of the present day.

We will allow you the advantage of all you can prove (and that will be nothing) of your claimed co-efficients of superior morality accompanying the one and inferior or minus the other; plus also all you can prove of valuable knowledge gleaned from the former minus all deficiency thereof fairly shown, as coming from the latter. Then let us differentiate and seek the limiting ratio between the independent variable, the modern phenomena, and the value of the dependent variable old time "Spiritism." Every stab you give the "Spiritism" of the present, strikes to the heart your cherished "Spiritism" of the past and as you sink the modern in value, so sinks the equated value of the former.

The shadowy myths of Adam and Eve's fall in the Garden—the flood of Noah—the God engraved tablets of stone, have all been eliminated from the equation. Science, history, Bible revision, etc., are tearing off with a tempest blast, the rotten garments of your cherished idols. You are driven to the naked issue. Death to modern "Spiritism," is death to all "Spiritism" of the past, and the limiting ratio of the equation you have yourself provoked, is the ratio of equality.

So, therefore, you had better beware how you "darken counsel by words without knowledge," and join heartily with the many earnest seekers in helping to separate the wheat from the chaff, so as to save the Spiritualists of the world from utter wreck in the minds of this materialistic generation. Perhaps more anon, more closely devoted to special points. A. SPIRITUALIST.

Mrs. E. L. Saxon at St. Louis.

The Western Light reports an able address of Mrs. Saxon, at Mercantile Library Hall, before the Woman Suffrage Association, of St. Louis, from which we extract: Mrs. Saxon occupied about an hour, and was listened to with close attention. She talked fluently and well, and was perfect mistress of her subject. She continued by stating that the cause of the downfall of all republics was the false education of women. If women were properly educated free government would be permanent and the human race made better.

Women were for a long time treated as inferior beings in Europe, and it was not until the time of Elizabeth that a woman in England was permitted to read the Bible. A better era has dawned, and the good work will progress until woman attains her proper place as the equal of man. Men still persist in treating women as inferiors. They pay her more for her virtue than for her labor. The world is growing better, however, and considerable progress has been made in this country. She spoke of the efforts of Mrs. Dix to reform the discipline of prisons, and urged the necessity of separate prisons for women. It is better to prevent women from falling than to rescue them after they have fallen. Her experience convinced her that it was almost impossible to reclaim the fallen. The charitable enterprises of the world are falling into the hands of the women. If a repentant female sinner is fit for the place in heaven, she is fit to associate with the good men of the earth.

Mrs. Governor Wallace, of Indianapolis was commended as a woman of dignity and worth. Her mission is to alleviate the misery of the wretched outcast. There is no place on earth where she fears to set her foot when a fallen creature can be benefited.

Man's Best Guide.

History teems with examples of the foundation of sects, churches and parties by persons who, like ourselves, have launched new ideas, and those who would be apostles and write infallible revelations do so, we have no new church but only an old truth to commend to the world. Ours is no such ambition. On the contrary, we set our faces like flint against any such misuse of our society. If we can only set a good example and stimulate to a better way of living, it is enough. Man's best guide, religious, moral and philosophical, is his own inner, divine sense. Instead of clinging to the skirts of any leader in passive inertia he should lean upon that better self—his own prophet, apostle, priest, king and savior. No matter what his religion, he will find within his own nature the holiest of temples, the divinest of revelations.—The Theosophist, Bombay, India.



Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. E. FRANCIS, Associate Editors. GILLES B. STEBBINS, Associate Editors.

Terms of Subscription in Advance. One copy one year, \$2.50. Clubs of Five, yearly subscribers, sent in at one time, \$10.00. Clubs of Ten, Yearly Subscribers, sent in at one time and an extra copy to the get-up of the Club, \$20.00.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to, JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice at Chicago, Ill., as second class matter.

LOCATION: 92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., May 7, 1881.

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Psychologic Laws—The Human Will.

Why the contagion of courage or cowardice that we sometimes see? How is it that the coolness or heroism of one person keeps a crowd self-possessed in danger or brave to face foes? By what magic is the mere presence of a great captain, physically not so strong as many a private in the ranks, equal to half his army and able to pluck victory from defeat?

The famous poem of Sheridan's ride tells how the Union army on the Shenandoah, with "Sheridan twenty miles away," was broken and discouraged, on the verge of being routed by its Confederate opponents, but two hours later the clatter of a horse's hoofs and the sight of one man steeled every heart and nerved every arm, and the old flag moved forward in triumph.

How marvellous is moral heroism! One poor monk in a German convent made all Europe shake by the spiritual power of his personality, and all the poor white-faced priests could do was to say that Luther was a child of Satan. Through all the ages has lasted, and still lasts, the long line of moral heroes, healthful, strong and inspired, whose health is the healing of the nations, destroying old wrongs, giving light in place of darkness, and sweeping over the earth with a contagious power such as no lie of priest or tyrant ever had.

We must fully understand this human power for good and for evil, contagious both ways, and so guard against the evil more carefully than against small-pox or any pestilence, and be open to the good as we open our windows to the pure breeze or the healthful sunshine. When a tempest is coming the weather-bureau of Washington gives warning, and all along the lakes danger signals stand in sight at the ports. When a temptation to evil or weakness, or a sweep of psychological power from a mischievous or vicious crowd is coming, let the will set up danger-signals at every avenue of the senses and passions in us, that we may be ready to guard against and baffle the storm.

We heard George C. Miln, in Collyer's pulpit in this city, make a beautiful and striking illustration of this mood of spiritual readiness to resist temptation. He said:

"You put down your coat by your faithful watch-dog, and say to him, 'Watch it.' He lies down near by, his head between his paws, and his eyes almost closed as if

on the verge of sleep. An innocent child may play about him unharmed and apparently unnoticed, but let a man reach out toward that coat and the open eyes flash, the warning growl is heard and the ready sentinel springs to his feet, never too late to guard his trust. So let it be with the will of man, ever watchful against evil, ever kindly to good."

To obey these spiritual laws, to know these psychological powers and faculties, and so be strong and true, is the duty of every Spiritualist, the practical end and issue of his knowledge and thought of his relations to men and angels.

A paragraph in a city newspaper has called out these suggestions:

"Crowds of men will do what the individuals comprising such crowd would shrink from. It is the same with crowds of animals. The papers are just printing accounts of the doings of a pack of hounds in the South, which escaped and ravaged the country about, actually attacking a horseman in their foray. The animals were well drilled, and not one of them would have been guilty of such an attack by himself. The brute in man is to be seen in divers ways. A dog, or rooster, or prize fight brings it out conspicuously. It appears sometimes in even a worse light and with smaller reason, and this seems to have been the case Saturday evening during the snow-blockade. At Robey street, as the story is reported, there was a number of street cars stuck fast in the snow, loaded with anxious passengers, men and women. Efforts were being made to extricate the cars, when a crowd gathered. Snow-balls were thrown, and finally, as the crowd of onlookers increased, the missiles multiplied. At last the air was filled with them, windows in the cars were broken, and the passengers endangered. Finally the crowd actually attempted to overturn the cars, loaded as they were with passengers, and which, had they succeeded, would probably have seriously injured many of the occupants. The latter were thus forced to emerge from the cars into the driving storm, and were then mercilessly pelted with icy balls. Finally the police were summoned, and a number of arrests were made."

These thoughtless crowds had no education of the will, no knowledge of psychological laws and powers, and so they were swept into folly and cruelty. In such emergencies the wise man or woman is self-poised, and stands firm while others are swept off. There can be no true and complete psychology without the spiritual philosophy.

Evangelical preachers babble about "the blood of Jesus," and men of business get swallowed up in outward things, good as means, but worthless as ends of life. Out of Spiritualism must come the needed knowledge of the inner-life of man.

Quarrels Among the Brethren.

The Congregational Churches of Millin and Lost Creek, in Pennsylvania, are in the meshes of the law. Brotherly unity is claimed by certain admirers and boasters of Christianity to be the exclusive property of that body of worshippers. These two congregations having united for strength under the title of Cedar Spring, though with two church buildings, were to have a common preacher. Lost Creek Congregation has brought suit in equity, complaining that the Millin people had called a preacher without consulting them. The dispute has been in court since 1877, and it is now decided that the pulpits of both buildings, are vacant and no one must preach in either unless chosen according to the charter of "Spring Creek," or sent by the Presbytery of the region. The court says it is not possible its suggestion of compromise would be regarded.

Hindooism, Theosophism and Missionaryism.

G. W. Seller, missionary, writes in the New York Observer that one Nana Walseker, of Bombay, a native of India and "a zealous idolater," began to lose faith in "Hindooism," and after a visit of two years in England, during which he became acquainted with Theodore Parker's writings and with several "Christian" families, returned to Bombay. Here, according to the missionary Seller, he visited Blavatsky & Co., who failed to satisfy him that Christianity was false, as he hoped they would because, according to Seller again, they were known to be haters of Christianity. Thus failing, he joined the missionary's band and became "a Christian." Seller makes Madame Blavatsky's answers to the unfortunate or fortunate Walseker responsible for the loss to Hindooism.

Spirit Photographs.

C. D. Pratt of South Weymouth, Mass., here for a time with a daughter, tells us of a spirit-photograph they had at Mumlers, in Boston, some years ago, himself and his daughter Ellen present when it was taken. The photograph was an excellent likeness of Edna, a colored girl long in their family, and much thought of for her kindness in sickness and integrity at all times. The daughter recognized it as soon as the artist's "negative" was shown. A chenille head-net given Edna by that daughter, was seen as she wore it. Edna's brother also recognized the likeness, not knowing whom it was thought to be. There was no likeness of her in existence, and Mumler knew nothing of her.

It is said Henry Ward Beecher stated that if Paul should see himself as he is in the hands of Augustine, Hodge and others of that sort, he would exclaim, "O wretched man that I am, who shall deliver me from the body of this death." Whereupon the religious department of the New York Observer says: "Yes, yes; but if Paul should see himself as he is in the hands of Mr. Beecher, what would he say?" Don't quarrel among yourselves, gentlemen, is our advice to all these sarcastic gentlemen, these teachers of religion."

Paving the Way for Spiritualism—Rev. Dr. Storrs of Brooklyn on the Supernatural.

Dr. Richard S. Storrs, D. D., recently delivered a lecture in New York before the "N. Y. Association of Science and Art," (our old friend Irenaeus S. Prime presiding) on "The Recognition of the Supernatural in Letters and in Life." To the practical mind of a Spiritualist he darkened counsel by a multitude of painting-words. Wordiness made his argument trashy and weak, in view of the facts and phenomena of Spiritualism which now cover the globe and which his discourse ignored. The four basic assertions, however, which he laid down as a foundation for his lecture, we take no exception to but approve them. They were:

1. That the recognition of spheres of being above our sense, is quite indispensable to whatever is noblest in thought and life.

2. Native to the mind appears to be the imbedded impression of something transcending the reach of that which we call nature—of realms of existence surpassing sight, yet of substantive verity.

3. The religions of the world have sprung from instinctive aspirations of the soul, however they have been used by craft and ambition.

4. If this instinct, so general, is not a real one, or, if there is nothing in the facts of the universe which furnishes foundation and argument for it, it is hard to infer anything, with confidence, from the mental constitution of man.

To these four basic propositions of Dr. Storrs, we say again, we take no exceptions. On the contrary we approve of and endorse them. For thirty-three years modern Spiritualism has persistently urged them upon public attention and backed them up by powerful and convincing demonstrations of a thoroughly scientific nature. For thirty-three years has the pulpit, whether actuated by "craft or ambition," we will not decide, opposed and denounced them as the doctrines of Spiritualism and of the devil. We are happy to see that the day of scoffing at the teachings of Spiritualism, is passing away. To Dr. Storrs we say, "God speed you in this work. Preach those four doctrines in your church at Brooklyn. You are paving the way for Spiritualism."

Mr. Bradlaugh presented himself at the desk of the Speaker of the House of Commons a few days ago, and offered to take the customary oath. Sir Stafford Northcote objected and Mr. Bradlaugh was ordered to withdraw. Sir Stafford Northcote then moved that Bradlaugh be not permitted to take the oath, as owing to his peculiar religious principles the oath would not be binding on his conscience. Mr. Gladstone, Mr. Bright and Mr. Labouchere supported the right of Bradlaugh to take the oath and his seat, and Bradlaugh declared that he would consider the oath binding on his conscience. Northcote's motion was put and carried by a vote of 208 to 175, and the Tories cheered enthusiastically. It was their first triumph in the House since the general election. The matter does not end, however. Bradlaugh will present himself at the Speaker's desk again and the fight will be renewed. In the meantime an effort will be made to rally the Liberals to support Bradlaugh's claim. Northcote and the Tories seem resolved to make the matter a party issue.

The New York Observer quotes and endorses the Christian Advocate as saying: "The Thirty-third Anniversary of Modern Spiritualism was celebrated on April 1st. If ever there was a proper correspondent between a date and a thing it is the celebration of the birth of the most insinuating, yet the most absurd and demoralizing, superstition on the first of April. They claim that 5,000,000 have been fooled by it. But their statistics are as mythical as their other appeals to credulity. The real description of it is 'infidelity with a ghost in it.'"

The editors of those two newspapers, the Observer and the Advocate, should write that out in full and sign their full names to it, and hand it down to their posterity. Of all the people who have been fooled by Spiritualism, their posterity would learn to rank them as among the chiefest. Spirit communion is destined to be of universal recognition.

W. H. Holington, "the blind preacher," (formerly a Congregational clergyman, but who has been almost deprived of sight for thirty years), and his wife spent an hour at this office lately, renewing a pleasant acquaintance. Mr. H. has lectured on Ancient Egypt for some years, being thoroughly versed in the lore, and familiar with the descriptions of the temples and other antiquities, of the land of the Nile, his family having read extensively to him. He tells us that his idea now is, to add to his descriptions of Egypt some views of the occult science of Egypt and Hindoostan, the mystic lore of the dim past in which he is greatly interested. He is a man of generous views and excellent spirit.

Paul Dillingham of West Pawlet, Vt., writes: "Dr. G. H. Geer of Battle Creek, Mich., delivered three lectures here on the 19th, 20th and 21st ult. He is an eloquent and logical speaker and has a very pleasant way of presenting the spiritualistic philosophy."

It has been discovered that a domestic at Middlesex, Pa., named Hattie Mosley, was recently buried alive. The agony she endured was plainly depicted on her face.

The Bible—Temperance—Common Sense.

The editor of the Signal, the wide awake temperance paper of this city, asks for some rational construction of such tangled Bible texts as the following:

"Wine is a mocker," but "The heavens shall drop down new wine." "Look not upon it," and yet, "Drink, ye, drink abundantly, O my beloved." "Look not upon it," yet "Thou mayst gather in thy wine" and "Thy presses shall burst out with new wine," "that biteth like a serpent and stingeth like an adder."

The implication is that nothing but the two-wine theory will release one from the tangle. But is it not as rational to suppose two kinds of writers as two kinds of wine. It is a pity to load down the temperance question with this dogma of an inflexible infallible Bible that assumes a binding authority in a convoluted text written by some wine drinker in a far off land and age where total abstinence had not become the great moral issue it is to-day. Must we discountenance peace societies until the martial passages of the Bible are explained away? Why expect to harmonize the six. Psalm with the parable of the Good Samaritan? We prefer to say that we like much the "Look not upon the wine" text in Proverbs, and dislike very much the profligate swing in the "Drink ye, drink abundantly, O my beloved," in the amorous Song of Songs. We believe in the first text and repudiate the last.—Unity.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Mrs. Anna Middlebrook-Twiss speaks the five Sundays of May at Manchester, N. H.

We have received an excellent photograph of E. W. Wallis. The donor will please accept our thanks.

Wm. Denton, the celebrated geologist writes: "The JOURNAL continues to furnish the best of food for hungry souls."

"How to Magnetize," by J. Victor Wilson, an interesting work on this subject. Price only 25 cents. For sale at this office.

Frank T. Ripley is now ready to lecture and give public tests in Ohio, Illinois and Michigan. Address him at Antwerp, Paulding Co., Ohio.

Dr. C. C. Peet is now in Northampton, Mass., exercising the gift of healing by "the laying on of hands," which proves to be powerfully developed in his organism.

"What must we do to be Saved?"—a lecture by Robt. G. Ingersoll, one of his latest and best. Price 25 cents; for sale at this office.

"Is Darwin Right?" by Prof. W. Denton. This is the latest work by the eminent geologist and writer. Price \$1.00, postage 10 cents; for sale at this office.

"The Voices," by Warren S. Barlow. A new supply of the ninth edition of this sparkling and sensible poetic work, is just at hand. Price \$1; gilt, \$1.25; postage 8 cents.

On Sunday, May 1st, J. Frank Baxter lectured at East Dennis, Mass. He can be secured for the last two Sundays of May, as well as week evenings, by addressing him at 181 Walnut Street, Chelsea, Mass.

Dr. R. D. Goodwin will answer calls within three hundred miles of St. Louis to lecture, heal, hold circles organize societies and solemnize marriages. Address him at St. Louis, Mo.

Mrs. Clara A. Field would like to make engagements for camp meetings or with societies anywhere where her services may be needed. Address her at her residence, 19 Essex Street, Boston, Mass.

Just issued, "The Relation of the Spiritual to the Material Universe, the Law of Control," by the dictation of the late Prof. Faraday. Price 10 cents. For sale at the Religio-Philosophical Publishing House, Chicago.

Prof. Wm. Denton's lectures have been very successful in San Francisco. During the month of May he will lecture afternoon and evening upon Spiritualism and scientific subjects. He will leave for Australia on June 4th.

Prof. B. F. Underwood will be lecturing at Augusta, Ill. He will lecture in Kansas City, Mo., May 3rd and 4th; Muscotah, Kansas, the 7th, 8th and 9th; at Wetmore the 10th, 11th and 12th; Netawaka the 13th, 14th and 15th.

Serious disturbances have taken place in Enniskillen, Ireland, in connection with the visit of the salvation army. The army was attacked as they sang in the streets by devout Catholics, in consequence of which a proclamation was issued forbidding street meetings. There is great feeling among Protestants over this order.

Mary Parkhurst, of Rochester writes: "I have had the pleasure of listening to the ministrations of Mrs. Emma J. Bullene, several times, and am very much pleased with her. She has been well received in this city. She should be kept busily employed, as she will be sure to benefit any society that engages her services."

Dr. G. H. Geer spoke for the Greenfield (Mass.) Society during March and April; May 1st at Stafford, Ct. The four last Sundays of May he will lecture for the First Universalist Society of Glen's Falls, N. Y.; June 5th at Rockingham, Vt.; June 12th at Perrinsville, Mich. He is open for engagements during the last of July in Michigan.

The dean of Chester, speaking at a meeting at a deaconess institution, recently said: "The revised translation of First Timothy, iii., 11, would show that in the ancient church the word 'deaconess' did not mean merely the wives of deacons, but a separate organization of women deacons. Had this passage been so read heretofore, the English people would not so long allowed that ancient institution of the church to remain in abeyance."

EDITORIAL CORRESPONDENCE.

Detroit—Bryant the Poet—East.

The tardy spring seems coming at last. Leaving Chicago as the heaps of ice and snow on the streets were rapidly melting, I find in Detroit grass actually getting green and the trees venturing to put on their fresh spring dress.

A few days ago one of the notable characters of this city passed away. Isaac Phillips came from Rochester, England, eleven years ago, where he was head gardener of Lord Palmerston. For nine years he has occupied a fine cottage near the home of Thom. as W. Palmer and wife, has had care of their garden and premises, and has been treated as an aged friend and confidant by them both. Mr. Palmer would often introduce him to strangers in such way that no thought of a subordinate position ever entered their minds. A rare and kindly friend, ship and tenderness ever existed between them, and his family were treated with cordial regard. Some one said to Mr. Palmer, but a few days ago: "That courtly old man acts as if he owned your place," and the reply was, "Oh, yes! It makes him happy, and it is pleasant to help to do that. His race is nearly run; let him enjoy it." That very day his lifeless form was found on the grassy lawn in front of the house, where he was at work, and Mr. Palmer and wife, and many others, were real mourners over the grave of a revered and beloved man.

The fine courtesy with which he had been treated, illustrates the truth of Burns's verse:

"The rank is but the guinea's stamp, The man 's the gold for all that." Mr. Phillips was sixty-five years old, infirm yet persistent in caring for the affairs in his charge.

A few days after his departure, Mr. Palmer wrote a note to the Detroit Post and Tribune, which had spoken of Mr. Phillips as "a recipient of bounty" from him, and said, "This would not be correct in any sense. He was in receipt of a handsome salary, which he loyally and honestly earned. I shall find it very difficult to secure a man in whom I can place such implicit confidence." This is a beautiful lesson of mutual respect and confidence between employer and employed, honorable to both and useful to all.

Mrs. Eliza S. Leggett, of this city, is writing in the Post and Tribune, "Recollections of the poet Bryant and his home"—interesting to me, as I have heard part of them from her own lips, and of interest to many in whose homes Bryant is a prized and familiar name. They were neighbors on Long Island until Mrs. Leggett and her husband and family moved to Michigan. I quote from one of her articles which gives a glimpse of the poet's wife and of his views touching immortality:

I with my daughter, was visiting at Rosemeath, in Bojolin, intending to go to Cedar Mine, but not feeling that Mrs. Bryant was strong enough to see me (her health was feeble), so I waited. Mr. Bryant came to me and said: "Come now to-day; Fanny is waiting for you with open arms." Yes, with open arms, "Oh, Eliza." Mrs. Bryant had a way of speaking my name as no one else could speak, except in such a tenderness in her eyes, such a soul of love in her welcoming embrace. How good she was; how the poor loved her; how children did; how the sick grew better when her thoughtful gifts were sent and her encouragements. It seemed as though grace grew from her thoughts and fell like a radiance upon the weary. I would love to give a long space to her, but will wait—and so in these open arms she said, "Why did you leave me? Why go to Michigan? I put out my arms to you and you are not with me"—this was the greeting. I said, "I have never left you. I am with you, my friend; when you call me I am near." "Is it thus, dear? I sometimes think so. William had the branches of the trees cut away, even from the old oak, that I might see your home on the hill side and I try to think that you are there." Seated on her couch she continued, "Do you find friends to love in Michigan? and do they love you?"

The parlor was a large, square room, with only one door in it, opening from the left of the hall; opposite this door a window looking far down the bay, quite to Long Island sound. The front window was toward the road then, the garden beyond and the broadening bay. Opposite from this window was the broad, gracious fire-place, tall wooden mantel, quite plain; Dutch tiles, uniform, a queer urn represented on each one. On each side of the fire-place were those old fashioned cupboard cases as are seen so much in old homes at the east, where our grandmothers kept the best China and bits of treasures. Inside was painted red, the shelves in scallops; these here were filled with all sorts of choice curiosities and gifts, some from friends, some from localities of interest, now from a little girl, now from a noted individual. "Oh, I would love to give you some of these pretty things, but all have a story. Many are love stories," said Mr. B.

Now it is evening, getting late, the invalid is on her couch softly sleeping; in the centre of the room is a large table, upon it a lamp burning; always flowers; my daughter reading; on the hearth a great log, nearly burned to coal, but holding its shape—bright brass andirons. All the evening Mr. Bryant had been talking of memory. We had told stories of the past. He loved to talk of his mother, of her excellence. He said, "The past is often spoken of as gone, when really it is all that we possess. Nothing can deprive us of it. The memories of childhood the scenes we have loved, we have them yet. The friends who are dead, we have them beside us. While we have our hopes for the future, and they are full of promise, the past clings fast to us forever." "Forever?" I asked. Then he arose. Pictures show you the bearing of the man, but not as he looked then. He stirred the back log. It broke into a bright light of coals that sent a glow through the room. The large picture of Durand on the wall, where in the foreground stand the two poets, Bryant and the painter-poet Cole, seemed to come toward us. Everything was illumined. Sometimes we see such a light in a dream. It



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Song of the Grass.

I'm not the rose, oh, no! Only the soft green grass; The warm winds over me blow, I bow as they pass and pass. Hale and hearty and strong am I, Under the light of the broad blue sky.

Credit and Discredit.

To the Editor of the Religio-Philosophical Journal:

The subject involved in the communication by Mrs. Wilcoxson, of Boulder, Col., deserves more thorough attention than it has generally received. The connection of spirit influence and communication with purely personal and business affairs, is direct and tangible. That correspondence seems to infer that suggestions from the unseen ones of a financial nature, are insignificant and especially unwelcome, and she intimates that idiosyncrasy alone would give them credence. To me, it seems that without confidence in the spirits regarding these more comprehensible though less important themes, we have no ground of faith in them touching matters of major merit and ulterior spiritual philosophy. If our friends cannot, or will not, help us, and our communications from the unseen land do befoul and bankrupt us in the direction where we immediately require their knowledge, we must be fools to place any religious reliance upon teachings originating from such a source.

Geniuses have ever averred and spiritualistic writers affirmed, that they were indebted for their suggestions in music, literature, art, mechanics and statesmanship, to occult and spiritual intelligences. Why not, then, for ability to obtain the wherewithal to prosecute in all things? Are not the great financiers geniuses in their line? Have they not spirit advisers, financially inclined souls in rapport, to aid in the management of money? If so, may not lesser men believe they, too, may receive valuable pecuniary intimations? Men are mistaken on all subjects, but therefore they are not to be unbelievers in all things. To be led astray by lying or ignorant spirits is no worse than to be deceived by them in the flesh, yet we do business with them in that condition, and must take our chances for truth in either case. Regarding spiritual gold mine hunters; gold is where you can find it, and the richest strikes have been made by those who were laughed at as fools and mad; if, then, not necessarily a surrender of reason to search in apparently unlikely places for it by spirit dictation. It is the failures that are noted and heralded as the work of deluded Spiritualists, whilst proper credit is not given where success is the result. Personally, I have seen, by means of spirit clairvoyance, where there were rich mines, and afterward they have been found; one at the entrance of Plate Canon, was a peculiar illustration. I saw it years before I visited Colorado, at 2,500 miles distance, and recognized the place when coming upon it. Unable to use it, six months later it was opened by others.

Spiritualism is an affair of general application, and, instead of being limited as to its subjects, and proscribed as to its recipients, all the people should investigate it deeper, and understand themselves and all their relations better. As the only way for a people to be fit for freedom is to be made free, so the only way to become seers is to seek. Experience is the road to knowledge of all kinds, and experience teaches by nine failures to one success. Rather, then, than to flippantly censure and malignantly condemn those whose expectations and promises are not fulfilled, sympathize in their disappointment, and of your own superior intuition and native sense give some rules to guide in the following of psychical and spiritual presentations.

Washington, D. C. JOHN H. P. GUILD.

Strange Appearance.

(New Northwest, Oregon.) In 1824 I lived one season at a town on Snake river, called "Ohio," in the present of Myrtle county, Ohio. About three miles west of Myrtle town lived a respectable farmer by the name of Lester Hull. He had a family of intelligent children, and his wife was a model woman. He was a sober, moral man, but not religious. From his early days he had second sight, so-called. Within a radius of about three miles around him, there would appear over him luminous bowls, inverted and of a diameter of some fifty feet. All beyond would be darkness. This phenomenon would always appear to him when alone, and about dusk in the evening. Within that hour would appear, in columns, bodies of persons who would die within two months of the time they were seen. So often had he seen these visions that he could tell exactly each one; how the death would occur and the pall-bearers of each corpse. He would tell his family of each appearance, and all the particulars, but enjoined upon them to tell no person. He believed in fatality, that all things were bound fast in fate. These lights had been seen by him for forty years.

One afternoon Mr. Hull came to Chester, and started home in the evening. At dusk, in the road, the bright bowl overhead encircled him. Close to him in a coffin appeared the gory, mangled form of a young man near town, who was then in good health. So close was the coffin to him, that he could have laid his hand upon it. He could see his feet distant a few inches, in which was the pale form of a beautiful young lady, living in our family. She would die in two months from that time, while the young man would die within three days.

On the next morning, Mr. Hull came to our town, and seemed sad and sorrowful. We knew he had seen the "bright bowl," and he was horribly around him and made inquiries of him. He related what my readers have just read of the appearance the night before. He refused to tell the names of the two persons who would soon pass to the unseen world. He went away, and we were left to conjecture who those persons should be, that so soon would die in such a manner.

In the afternoon a runner came to town in haste, and stated that a young man who was in the employ of Judge Gray, near town, was felling a tree for rails, and that, as there were cattle near at hand that might be caught under the tree, he had run to drive them away, not supposing that the tree was near falling. But a sudden blast of wind came from the north, and he was horribly mangled to death. Mr. Hull's boys stated to us afterward that they knew who would be killed at that time. About a week before this occurrence Miss Polly Hardy, who was living in our family, caught a violent cold, and went to her father's, two miles distant. She grew very rapidly, passed into quick consumption, and died in seven weeks. Mr. Hull described her pall-bearers to us; how many there would be of them, and their age and dress.

Neither Mr. Hull nor any of his family could ever be prevailed on to tell the names of the persons whose corpses would appear under the "bright bowl." This belief in fate was horribly around him and made inquiries of him. He related what my readers have just read of the appearance the night before. He refused to tell the names of the two persons who would soon pass to the unseen world. He went away, and we were left to conjecture who those persons should be, that so soon would die in such a manner.

W. B. Massey writes: I take five or six papers to look at; but what the Journal comes, I read it all—even the advertisements.

Atheism.

BY REV. M. J. SAYAGE, BOSTON, MASS.

"Giordano Bruno, the first man who in England taught the truth, the Copernican system, the glory of God, and the common place of every schoolboy now, was burnt at the stake as an Atheist and an enemy of the Bible. From a similar punishment for a similar crime, Galileo only escaped by a compulsory lie that was called a recantation; though it is said he stamped his foot in anger, and muttered the truth as he rose from his knees. Magellan, too, was an Atheist, because he trusted God's shadow of the earth on the face of the moon during an eclipse and dared thus to assert, contrary to the church, that the earth was round.

"One of the strangest and saddest illustrations of what was called Atheism was the case of Voltaire, who in 1764 A. D. was condemned to be burnt alive. He declared he could not know God perfectly, unless we were ourselves God. But of him he said: 'He is the greatest good, the first Being, the whole, just, compassionate, blessed, calm; the creator, preserver, moderator, omniscient, omnipotent; the father, king, lord, rewarder, ruler; the beginning, the end, the middle, the goal. He alone is all in all.' And this man, says Professor Max Muller, was burnt as an Atheist; for he had denied the popular conception of God, and dared to believe he was better than the people supposed.

"Newton, too, was an Atheist. When he demonstrated the law of gravitation, the clergy congratulated him with derision, and put him down as a heretic in the keeping of a law. The same stale charge they are constantly repeating concerning his illustrious successors.

"The church is not yet tired of circulating the falsehoods that became current concerning the famous Frenchman, Voltaire. He is the prince of modern Atheists; notwithstanding that he was, perhaps, the first man in modern Europe who built and dedicated a church simply to God. From the Middle Ages down, the churches are St. Peter's or St. Somebody's, until Voltaire, the Atheist, inscribes one *Deo erecit Voltairae*—Voltaire erects this to God. But he was an Atheist, for he denied the God of the church.

"In all the pulpits of Christendom and in all her religious papers, Thomas Paine is vilified as an Atheist and a denier of future hope for man. Yet he opens his famous book by saying, 'I believe in one God, and I hope for happiness beyond this life.' His grand creed he summed up thus: 'The world is my country, my God is my religion.' But Atheist he was; and the church, I should save herself, was wise to fight him.

"We will close our long list with Theodore Parker. The three grand central, always repeated words of this great Atheist were God, conscience, immortality. Concerning him, Dean Stanley has said that theological science is indebted to him more than to any man of the century. But the churches have branded infidel and Atheist across the forehead of his memory. And thus he takes his place in the long and illustrious line of those who have made Atheism glorious."

Mr. Savage, a liberal Unitarian, is not an Atheist, but shows, in a late sermon from which we quote, how men who had larger views and more truth than the popular churches of their day, have had this name flung at them as a brand of dishonor. So it is yet, and the last effort of the kind we have noted is the feeble piping of Rev. Mr. Caverno at Hershely Hall, trying to stamp Atheism upon Spiritualism.

A. B. French's Address.

To the Editor of the Religio-Philosophical Journal:

Will you allow me to express my gratitude to Mr. French, for his able and eloquent address published in your paper of April 10th? This discourse voices the sentiments of thousands of Spiritualists who, weary of the continual pulling down, the increasing disintegration of Spiritualism, are looking back upon the old church folds. These they know are too narrow, too dark for growth or comfort; yet humanity must have a home, some place for the soul to rest.

Yes, we do indeed want to build a temple "whose tower shall touch the farthest stars, one so beautiful that the gods shall delight to look thereon." Yes, more; one so beautiful that men shall become gods by living therein; a temple whose fragrant atmosphere of love shall envelop humanity, longing, restless, suffering humanity; a temple whose treasures of practical truth shall cure the suffering, and change the restless longing into calm, untroubled progress.

We want missionaries to carry the new gospel into the by-ways and dark places, to graft charity upon justice. We want social missionaries to stem the torrents of materialism, greed and immorality, and to turn these perverted forces into their proper channels.

Now is a period of extremes and discords, but Spiritualism can harmonize all by uniting its forces and gathering to itself the good scattered throughout the world. We want the cool discrimination and social faculty of Protestantism, the united zeal of Catholicism, and that martyr-spirit which led the Sister of Charity to the prison, the pest house, and the battle field. All these powers blend with the knowledge, the progressive spirit, the quickening truths of spiritualistic philosophy, the prison, the pest house, the battle field would soon fade into dark traditions.

It is a great work; hearts and hands are wanted; hands, too, that are willing to untie purple strings. Let us remember that we have been doing finally but the Catholics and Methodists. But I am transcending my bounds. Mr. French's speech inspires; every sentence is a text. May it evoke glowing thoughts and still more glowing deeds throughout the land.

A SUBSCRIBER.

Rev. Mr. Ingham on Spiritualism.

Having already given two articles on this clergyman's sermon on Spiritualism at Clinton, Iowa, we can only give a part of another article, as follows, by Mrs. M. E. Higley:

Spiritualism teaches that each soul must become its own savior through constant and persistent efforts toward right doing for right's sake; that the growth of the soul depends upon its intellectual efforts to shun all evil; that it is a base injustice to accept the sacrifice of an innocent life like that of Jesus, as a propitiation for the sins of a guilty world, even if it were possible it could be done; that the penalty of man's misdeeds can only be set aside by a constant watchfulness on his part to "cease to do evil and learn to do right." These are the words among the teachings of Spiritualism. Cannot Mr. Ingham see they are as different as possible from his views of it? If his mental faculties are not too obtuse, he will learn from them, that they present a higher and a purer incentive to lead a life of honesty and chastity in this life (the only foundation upon which we can build in the continuous life hereafter) than can be found in the theories of "an avenging God" and "eternal punishment."

In Bible days the trance state seemed to be known and its visions put on record, as shown by Peter on the housetop and by Paul in the temple; while the Church has always claimed that the old prophets and priests were inspired. If what we read in Ezekiel be true, we must conclude that it was of frequent occurrence for Ezekiel to perform his slight of hand "mid-air suspension" tricks, for he tells us that at one time "the spirit took me up;" (I use the Italics) at another he says, "So the spirit lifted me up and took me away;" while still in another place we read: "And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heavens;" but he does not hint of a "previous preparation" required to lift him. As we read of the return of so many all through those times, it develops the fact, that the "mysterious phenomena" of materialization was quite as common then as now.

W. H. Crittendon, Belden, Ohio, writes: I am much pleased with the fearless and able way in which the Journal is conducted; and also with your exposure and exposure of those who act as an incubus to stop the progress and destroy the hallowed influence of reform.

W. B. Massey writes: I take five or six papers to look at; but what the Journal comes, I read it all—even the advertisements.

Grand Catholic Revival in San Francisco.

BY REV. M. J. SAYAGE, BOSTON, MASS.

The Protestants cannot monopolize revival work, and Catholicism has her triumphs in that line. The Catholic Mirror, of Baltimore, tells this glowing story of their work on the Pacific:

The San Francisco Monitor makes the following report of the magnificent results of a mission at St. Ignatius's Church in that city. It says: "The Mission under charge of the Jesuit Fathers Maguire and O'Connor, at St. Ignatius's Church, came to a conclusion on Sunday night last, and was such a spiritual success as to gladden the hearts not only of the zealous missionaries themselves, but also of every Catholic who had the happiness of participating. In the regeneration and concluding devotion. It is estimated that during the Mission fully twenty thousand persons received Holy Communion—six thousand of the number approaching on Sunday—a test that is the true method whereby to arrive at the beneficial results of such religious exercises. Seventeen of the Jesuit Fathers were in attendance at the confessional from five o'clock in the morning until eleven o'clock at night, and were kept busy by the constant increase of penitents, many of whom had been delinquent in their religious duties for years.

"Sunday, the last day of the Mission, the church was crowded at all the Masses, and many persons had to return home at the late Mass and from Vespers in the evening, being unable to get even standing room. At 10:30 o'clock Grand High Mass was celebrated, during which the large church was packed from the altar-railing to the remotest entrance. The celebrant was Rev. Father Maguire; the first deacon, Rev. Father Neff; the sub-deacon, Rev. Father Maguire, and the master of ceremonies, Mr. Crowley, S. J. The acolytes, twenty-six in number, were tastefully robed, and during the consecration they each held elevated a long wax candle which made the ceremony very imposing. The sermon was preached by Rev. Father Maguire, his subject being 'The Sacrifice of the Church.'

"At two o'clock in the afternoon about 4,000 children assembled in the church, and after listening to a final discourse by Father Maguire they were made the recipients of the Papal blessing. At four o'clock the members of the sodalities connected with the church congregated, and were addressed by Father Maguire, who, in return for the promises they made when they were made members.

"As early as six o'clock Sunday evening, vast throngs of persons could be seen making their way toward the church, and half an hour later Hayes Street was one mass of people all swarming to the church. The church was crowded to its utmost capacity, and the street on both sides for over a block was lined with hacks and private carriages. At seven o'clock every available seat in the vast church, which can accommodate 7,000 people, was occupied, and, in a few minutes, the aisles, stairs, vestibule, and even the stone steps leading to the entrance, were thronged with persons. Many were unable to get near the church at all, and were compelled to return to their homes disappointed. Upwards of ten thousand persons were present. Rev. Father Maguire preached a most forcible farewell sermon upon the manner in which the people should preserve the fruits of the mission. He exhorted the faithful to guard against the temptations of the world, and to shun the temptations that formerly led them into sin. The drunkard, for instance, should avoid the bar-room; the gambler should not return to his vile practices; the licentious and impure should fly from dens of iniquity as they would from a venomous serpent. In a word, all should guard against the temptations of the world that might possibly lead them into sin. He expressed himself greatly gratified at the fervor displayed by the San Francisco Catholics during the mission.

"The labors of the missionaries in this city have been of the most arduous character, as they have each preached the sacraments daily, and ministered to the spiritual needs of the people. The missionaries require a very powerful voice to fill the vast church. Usually Father Maguire has more assistants, but the distance to this coast prevented him from bringing them. In two weeks he will institute a mission in St. Mary's, New York City, where he will have several assistants. On Monday the Fathers made a brief visit to Santa Clara, and on Tuesday they both took their leave for the Eastern States."

Auroral Foregleams.

BY ELAIN TALKER.

It is a mistake to suppose that our brothers and sisters, who the Pharisees of the church denominate "lost souls," and the moral members of society classify as notoriously criminal, are mere brutish and devilish sinners. The criminal tendency is only the bias towards misusing some desirable power, or wronging some beautiful virtue. All mortals, and for that matter all spirits, are a strange and changeable mixture of strength and weakness, illuminated by beautiful lights and shadowed by darkening clouds, warmed by genial love, and scorched by sensuous passions. The weakness must be known so may be transcended, and the strength must be known so may be controlled in order that they may be drawn away or dispersed. The passions founded in sensuous appetite merely must be recognized in order that, by cultivation under virtuous restraint, they may be the root-stalk of active, energetic, successful victory over evil, as well as to be transformed into blessed beneficence.

The desperate self-restraint of to-day over an evil impulse, grows into the steady self-poise of the morrow, helping others, and into the grand and beautiful self-sacrifice of the next day which says of the wicked and outcast, "Father forgive them, they know not what they do."—not in hypocrisy, but in honesty can say, "whereas I was vile, I am now, through my loving use of God's continual given strength, less inhuman than in my former estate," is a much better cadet for angel-hood than Adam and Eve were, before the serpent played this so fine on our inexperienced ancestors.

The strong man of to-day, may, by a sudden slip, look forward to a back and to a good person, "lend a helping hand."—Western Light.

Mrs. Wilcoxson—Thanks, etc.

Mrs. E. S. Fairchild writes again from Newtown, Ct., that her sister left two sons and two daughters. She says: "I would return sincere thanks to Mr. and Mrs. Macky for their kind ministrations and watchful care of my sister during her last illness; also for giving her a welcome home, when so unable to take her accustomed place on the platform, where for many years she gave forth the bread of inspiration to starving souls. I wish to say that at the time of my vision, Thursday night, or rather almost morning when my bed clothes were pulled and I saw her I didn't know but she was just as well as she had been, but received my first news from Mr. Macky on Monday, after she was buried. Blessings on her ardent spirit; she will be buried and adorn that home to which she has just entered, laboring on for the good of those who know and love her."

Whittier and Garrison.

John Greenleaf Whittier sent his first published poem to William Lloyd Garrison, then (1836) editor of the Newburyport Free Press, by sticking it under the office door. "He was thirteen and Garrison just twenty-one. Many weeks passed before it was published, and the paper was brought to him by the carrier while Whittier was working with his uncle on a stone fence. He was so dazed by finding it published that he waited a long time before returning to work, which he only did when his uncle called him. Garrison liked the poem, that he came out to the farm to see the author. Whittier, while at work in a field, was told a gentleman was at the house inquiring for him. Nobody had ever called for him before, and he felt like running away. But he got into the house by the back way, dressed up, and saw Garrison, who encouraged him to make good use of the talent that he had displayed. Whittier's father came in and begged Garrison not to put such notions into the head of his son. But it was too late then.

Magnetic Therapeutics.

To the Editor of the Religio-Philosophical Journal:

In the editorial columns of the RELIGIO-PHILOSOPHICAL JOURNAL of April 9th, appeared the following language:

"Of all the medical colleges in the world only one of them recognizes magnetic therapeutics. That high honor belongs to the medical college in New York City, where Dr. Alexander Wilder so ably fills a Professor's chair endowed to teach magnetic healing as a science. All the rest of these colleges will come in at the eleventh hour," etc.

The science of magnetic therapeutics has always been taught by myself as a portion of anthropology, even when it encountered the jealousy and opposition of narrow minds among professed reformers. I have been teaching it since 1877 in the Eclectic Medical College of New York, and I taught it as far back as 1849 in the Eclectic Medical Institute of Cincinnati, the parent school of eclecticism, and the most successful medical college in that city.

I beg leave also to say to the readers of the JOURNAL that I have not appeared before them in reply to the editorial criticisms upon psychometry, simply because my refutation of the editorial attack was refused admission to the columns.

Livingston Place, New York.

We cheerfully give place to the above letter. A more exact statement of the case might be that, while Dr. Buchanan and possibly others (but not to our knowledge), had taught something of magnetic therapeutics to their classes in medical colleges, the college in New York with which Dr. Wilder is connected, is the first to establish a Professor's chair for such teaching, thus giving it recognition and place, officially, as an indispensable part of medical study and practice. This official recognition is an important step, making magnetic healing a part of the curriculum, and the teachings of Dr. Buchanan no doubt helped to pioneer the way to this step.

Just Praise.

The New York Times praises Secretary Everts for the anti-opium provision of the new Chinese treaty:

"The new treaty of China with the United States contains a provision, we believe for the first time, in which a Christian government unites with the Chinese in efforts to check this odious traffic. The stipulation does not indeed show as much disinterestedness on our part as a similar one would for the United States government, as we do not anywhere in American territory produce opium. Still the commercial spirit would often be interested to make use of a traffic in the drug; and the American merchants in Chinese ports, who are often so much in sympathy with England, are already beginning to protest against this provision in the new treaty. Even if practically American ships or crews should never again be engaged in the opium trade with China, the prohibition is important as a voice from Christendom to China of sympathy in her heroic struggle with one of the curses of humanity. If there is not Christianly enough in England to discourage such a traffic, let the world see it; and let the true expression of the best feeling of the civilized world in this matter be made by the American government or any other authority."

A Catholic Bishop on Secular Schools.

Bishop Spaulding, of Peoria, Ill., who is bitterly opposed to the common-school system of the United States, in his Lenten address to the Roman Catholic clergy of his diocese, remarks: "I am not alluding to the fact that the originators of the public-school system of this country had no religious intention, but were for the most part profoundly convinced of the truth of Christianity. The purely secular character of the public schools is the result of circumstances and not of a deliberate purpose; and its justification is sought for in the fact of expediency and not in principle. But this does not affect the necessary tendency of such education to produce religious indifference, and consequently to destroy the power and vital influence of religion; and hence, whatever may be the intention or purpose of those who maintain this system, they are in point of fact the most effective allies of the propagators of unbelief and materialism."

All this means, "Let us teach Catholicism in the schools." Bad business for Catholics or Protestant to teach sectarian views in schools.

Suicide.

A scientific person in Switzerland, who has written a book on suicide, its causes, peculiarities and significance, denies the point which Richard Grant White makes, that the inclination to self-destruction increases with education and refinement, and claims that moral conditions influence suicide more than social or economical conditions. As for religion, Protestants seem as yet to kill themselves more than Roman Catholics, and still more frequently than Jews, in the countries where the three religions are represented in proportions of its importance. Density of population is without appreciable effect; but suicide is more frequent in cities than in the country. So far as individual influences are concerned, women kill themselves three or four times less frequently than do men, and increase with age to the extreme limit of life; marriage exerts a marked preventive effect, while celibacy and widowhood favor suicide. Inquiries into the motives for suicide have not brought satisfactory answers, for it is hard to get the truth told about them, and official reports must be accepted with reserve. In France, the principal motives for suicide are attributed to women than to men.—Inter-Ocean.

Married Life.

Conjugal happiness is of too fine a texture to be roughly handled. It is a delicate flower which indifference will chill and suspicion blast. It is a sensitive plant which will not ever bear the touch of unkindness. It must be watered with showers of tenderest affection, expanded with the glow of attention, and guarded by the impregnable barrier of unshaken confidence. It must be kept untroubled by the hand of carelessness, unobscured by selfishness, uncontaminated by neglect. Thus watered, it will bloom with fragrance in every season of life, and soften the pillow of declining years.—Western Light.

A Baptist Who Sees.

Under the title of "The New phases of Spiritualism," the *Washington Herald*, the leading organ of the Baptist denomination, concedes that Spiritualism has now reached a stage in which it becomes the duty of Christian men to acknowledge that its alleged phenomena are not the result of fraud, trickery or delusion; but that some kind of display of occult power is going on in the presence of the various mediums.

Isaac A. Cory writes: Spiritualism is gaining credence in the fertile soil of Nebraska. It is being overcast with the dawn of orthodoxy, and bringing into view the old Apostolic doctrine of immortality and communion of the departed with those they loved on earth.

W. Burleigh writes: I am well pleased with the JOURNAL. Go on with the good work, and may God and his holy angels help you to give to the world the truth.

Love is ever busy with his shuttle,—is ever weaving into life's bright, gorgeous tapestry a thousand scenes Arcadian—hanging our gloomy prison house about with tapestries that make its walls dilate in never ending vistas of delight.

Notes and Extracts.

Cotton Mather in the Salem witchcraft trials, complained of the Sadduceism and unbelief of those who would not accept of his belief, and finally came to the decision to regard such a "denial of witches, or of devils as a personal affront," the evidence of "ignorance, inactivity and dishonest impudence."—Bancroft, III, 78.

Swedenborg says: "Those who live wickedly, and come into heaven, gasp there for breath, and writhe about comparatively like fishes out of the water, in the atmosphere, and like animals in the receiver of an air pump, in ether, the air being exhausted."—Heaven and Hell, S. 54.

(The remainder of these papers is made up of items taken from "The Progress of Religious Ideas," by Lydia Maria Child.)

"Absorption into the Divine Soul is the great object of devotional efforts among the Hindus. Arriving at this stage in the spiritual pilgrimage, there is no more need to offer sacrifice or to study the Vedas. Truth constantly reveals itself, by its own inward light, and the divine fire completes the great work of purifying the soul in sufficient worship."—I, 23.

"The most ancient writings of the Hindoos teach the immortality of the soul, and its transmutations through various forms of being. Man is taught to consider the various evils, which afflict him in this life as the inevitable consequences of sins committed, either in his present form of existence, or in some previous state."—I, 25.

"This earth is one of the scenes of explanation and progress. It has six spheres above it—successive gradations of Paradise; and seven spheres below it, successive gradations of punishment, for purposes of purification."—I, 26.

"The most ancient and honored of all their sacred books are the Vedas; a name signifying laws or ordinances, and derived from a root meaning light, fire."—I, 31.

"All Hindoo theology teaches the pre-existence of souls who are gliding through the universe and assuming multifarious forms till they complete the great cycle of destiny and become the Supreme Soul again, as they were at the beginning."—I, 59.

The Brahmins reconcile the use of images of inferior deities by the common people, with the Veda doctrine of God's unity, by saying there are but subordinate agents fulfilling various affairs in the universe under one Ruler."—I, 121.

A belief in evil spirits universally prevails. "They suppose these enter the minds of men, producing bad thoughts and criminal actions, and also take possession of the body producing insanity and all manner of diseases."—I, 121.

Once in twelve years the waters of a certain lake are supposed to be gifted with the power to cleanse from all sin."—I, 125.

It was an ancient custom for Brahmins to lay the sins of the nation on the head of a horse."—I, 126.

The Hindoos, though remarkable for tenacious attachment to their own forms of faith, are very ready to admit that all modes of worship are acceptable to God if performed with sincerity of heart. It is a common maxim with them that "Heaven is a place with many doors," and each one may enter in his own way."—Vol. I, p. 130.

"It is the firm opinion of the Hindoos that the Deity has appeared innumerable times, and by innumerable avatars, not only in many parts of this world, but of all worlds for the salvation of his creatures; and that both Christians and Hindoos adore the same God under different forms.... Actuated by this feeling, their women and children often gather fruit and flowers for the mosque and cathedral as well as for their own sacred graves."—I, 130.

In some of the Egyptian monuments "the deceased is represented with a chain round his neck, led by a procession of spirits, each with a star over his head."—I, 160.

Sir J. G. Wilkinson says that the custom of circumcision was established long before the arrival of Joseph in Egypt as is proved by the ancient monuments."—I, 161.

"Phar," which we call Pharaoh, was applied to all monarchs (of the Egyptians) as the title of Czar to the Emperors of Russia."—I, 163.

There are indications that some of the Egyptian remedies were of a magnetic nature."—I, 165.

The diet of the Egyptian priests was strictly regulated, so careful were they that "the body should sit light upon the soul."—I, 167.

"That the doctrine of one Supreme Being was taught by the more enlightened of the ancient Egyptian priests, seems not to admit of a doubt."—I, 176.

Pantheistic notions of God and a belief in the transmigration of souls, seem to have wrought a belief in the sacredness of animal life. Herodotus says, "The Egyptians put no cattle to death."—I, 176.

"Among the Egyptians there was a perpetual worship of the bull Apis."—I, 177.

"Belzoni found entire tombs of the Egyptians filled with nothing but embalmed cats, carefully folded in red and white linen, the head covered with a mask representing the face."—I, 180.

The Sarcophagi found in the Pyramids proves that they were used for burial places; but the immense size of some of them has led to conjectures concerning the possibility of their having been used for something else."—I, 189.

The Sphinx "is supposed to have been a royal emblem manifesting the Egyptian ideas of what a king ought to be. It has a lion's body with a man's head; perhaps signifying the union of physical strength with intellect."—Vol. I, p. 193.

Confucius "wrote no books, and his literary merit, as he himself says, is merely that of a compiler."—Vol. I, p. 203.

When asked what maxim would do for the whole of life Confucius replied, "Never do to others what you do not wish them to do to you." As expressed by one of his acolytes this maxim is as follows: "The doctrine of our master consists solely in integrity of heart, and treating his neighbor as he himself wishes to be treated."—I, 205.

"Every Chinese believes that he has an attendant spirit, his own peculiar guardian."—I, 215.

"Lama means Pastor of souls, and is the name applied to all the priests, Dalai Lama, or Grand Lama, means the great Pastor, the Supreme Pontiff who is at the head of all ecclesiastical and civil affairs of Tibet. The soul of the famous old hermit of Bonddha La is supposed to be regularly transmitted through the succeeding Grand Lamas of Tibet."—I, 223.

In reply to the Christian missionaries it was said by some of the Lamas, "Well, we do not suppose that our prayers are the only prayers in the world. What matter were you from? All men are brothers. Men of prayer belong to all nations."—I, 233.

Among the more ignorant they have machines for prayer, and some of these go by water."—I, 233-4.

The Buddhists never say that a man is dead; they always say that his soul has emigrated."—I, 247.

Buddhism is supposed to be more extensively adopted than any religion that ever existed. Its votaries are computed to be more than one-third of the whole human race."—I, 251.

The Chaldeans believe in one Supreme Being and a multitude of subordinate deities emanating from him in successive gradations."—I, 253.

The following are extracts from the most spiritual portion of the Vedas:

"There is one living and true God; everlasting, without parts or passions, of infinite power and wisdom and goodness; the Maker and Preserver of all things."—I, 34.



Continued from First Page.

your faith upon the written testimony that has been handed down to you, written testimony that has filtered down from antiquity in a something more than strange manner; but of evidence of to-day, not one whit. You may depend upon it, if you had to claim an estate involving thousands of pounds upon the evidence and orthodoxy has presented for immortality, the judge would consult you without listening to your arguments. Therefore the difference between the orthodox Christian and the Spiritualist is this: the Spiritualist says, "I have communed with the inhabitants of the spiritual world." For these thirty-three years past how truly has been illustrated the old proverb, "Behold how great a matter a little fire kindleth." Why, savants, in every civilized capital of the world, theologians of greater or lesser magnitude, philosophers who have thought much and little—the latter in the majority as a rule—have all bent their mighty energies in the evening of this insignificant, unambitious movement that is spreading like wildfire through the world, yet to-day we assert without fear of successful contradiction, that the Spiritualist is the only person in possession of practical present-day evidence of the reality of the future life. If the claims of the Spiritualist are true—now mark this well—we do not want to mislead you or overrun the natural limits of the argument, so we will put it tentatively to hold ourselves well in check; if the claims of the Spiritualist are true, that he does hold communion with the inhabitants of the spiritual world, all those who deny that possibility, of course cannot hold the communion, and they are in the minority; therefore, the balance of evidence being opposed to his belief, he has the honor of being the only person to-day, that claims to know from evidence that immortality is true. I think of it! These Spiritualists, long-haired, pale-faced, sunken-eyed hypocrites as they are called, although it is not the first time the apostles of truth have been slighted by the world; these Spiritualists are the only people to-day who have the courage to stand up before the world and say, "Immortality is not a delusion; we

KNOW IT TO BE TRUE

by the evidence we have received day by day these years past." Could the case be plainer, think you? On the one hand faith, on the other hand facts. You may deride the facts, but you must prove the faith in that case. You may say the facts are worthless, and those who testify them not worthy of credence or belief; we might retort, "Your faith is useless, and you who testify have no evidence to back it up; if you have, bring it forward and let us see it." You refer us to the traditions of the past. Oh, let the dead bury the dead! Let the old and rusty records of antiquity stand for what they are worth; the world stands not still, nor binds itself to traditions of olden times "for good and ill"; it has a larger life, and a stronger life, and the evidence of to-day must be an evidence of vital fact appealing to the judgment of the living man, and not alone to dry records handed down from bygone times. Of course theologians say that that evidence cannot be presented, and so will have you rest your belief entirely upon their assertions. If you choose, well and good, but how can we answer your question, if there be no communion? What right have we to assert any position for Spiritualist or Christian in the world beyond, if it be a real truth, that there is no communion between the living and the dead? It would be presumption, and presumption of the worst kind, for it would be an argument founded upon a falsehood. But we know, thousands know, many scores of your fellow townsmen know, that this spirit communion is not a delusion; that it is true; that they have indeed clasped hands across the shining river with friends gone on before; that the sable curtains of the tomb have parted, unveiling the glorious life beyond; that through that thick darkness has streamed a glimmering halo of divine light that has penetrated the thick veil of sorrow and dispersed the gloom; that has opened the ear to the whisperings of angel voices, unsealed the eye, that it might perceive the glory of the celestial life; that has inspired the soul with great and grand ideas of truth and high happiness from the wise and true in the world beyond. Scores of your fellow townsmen have realized these things. Are they liars, or are they victims of a delusion?

There are no two issues that could otherwise be presented. They either testify to the truth, or are the victims of a lie, or the subjects of a delusion; and if in modern times this reputed spiritual communion is but a delusion, why should not it have been a delusion 1800 or 2,000 years ago? Another of the awkward questions that is discreetly put upon one side! Now the Spiritualist does have this communion, and we ask him, does your practice of Spiritualism confer upon you greater happiness in the next world, do you think, than is the case with those who practice the teachings of Jesus? And the Spiritualist answers wisely because truly. Belief in any teaching, the practice of principles even, are not alone sufficient to confer distinguished happiness upon anybody. What then do you consider to be the essential foundation of future happiness? Pure and honorable motives prompting every deed done in the body; and you would put it this way, then, that if a Spiritualist does good with a pure intent and honorable purpose, self-sacrificing in his prosecution of the good, standing in arms against the world for the right and the true, that he confers happiness upon the world, reaps benefit for himself spiritually and morally, and attains for himself greater happiness in the next world, than an indifferent Christian who as a good church member attends all classes and lectures, pays all dues, quaterages and subscriptions, is always at the front when any thing appertaining to the church is under consideration, and the Spiritualist answers, "I do so believe—not because I am a Spiritualist, but because I have endeavored to be guided by the purest and best of motives possible, and what was true in my case, can be true and will be true in the case of any other man whatsoever." Then we have a few objections to come in hand just here. "But, my dear sir!" says one friend, "do you mean to say that a person who does good, through good motives, is going to attain more happiness than a person who does not busy himself in good deeds particularly, but who believes in the sanctification by grace, and purification through the sacrifice of Jesus? Do you mean to say that a believer in the blood of Jesus has nothing to do with determining man's happiness? Why, if you do, you are teaching a doctrine that is little less than damnable, and you ought to be suppressed by the law, your mouth ought to be sealed, and then blasphemous notions ought never to be permitted to be promulgated." Very pleasant is it not? We do not believe what this particular bigot entertains as being true, and

consequently we are to have our heads cut off and be disposed of. Now we are not quite so unkind as to say: Well, you teach not the things that we believe in; let us cut your head off; you are an obstacle in our path. We believe the world is big enough for everybody; that there is room enough for every divergence of religions and moral opinions; and that final harmony will be attained, not through the warring and jangling of sects and parties, but by the truth vindicating itself by the very force and power of its inherent vitality. But, then, do not spirits believe in the blood of Jesus? This is always a crucial question. It is sometimes fired at our devoted head with a zeal and zest that bespeak a great deal of powder behind the projectile, and we reflect in this wise: If your idea of things be true, this spirit communion is false; if this spirit communion is true, your ideas of such things will have to be very greatly modified. Take whichever alternative you choose.

The blood of Jesus has nothing to do with facts, and the Spiritualist first of all grounds himself on facts, and when he finds facts sufficient for the purpose in view, and to him, amounting to a demonstration of truth, then he can afford to put creeds and dogmas on one side, and say, "I have attained to a real knowledge of the future state; I know that there is that future state; I know that it is peopled by my dear and loved ones who have gone before, and they tell me that they are not happy or miserable, because of their belief or faith, but they are happy or miserable because of the real motives that animated their conduct while they were embodied in this world." "May we not then conclude something of this kind? That a professing Christian or a professing Spiritualist, or a professing moral person, will in either case be a miserable failure. He that professes with his lips what his conduct gives the lie to, can never hope to reap the solid advantages that obedience to his professed principles would certainly assure him; and be he Spiritualist or Christian, and professes the vital truths morally and spiritually appertaining either to Christianity or to Spiritualism, but does not practice them, be he either Christian or Spiritualist, that man can never gain happiness from his faith; that man can never assure to himself future bliss because of his present belief, for the belief has not been seconded by practice, the interior inworking that we referred to in our opening remarks, has not been accomplished in his nature, and he has to learn the lesson of obedience to principles from proper motives, "over there," if he fails to learn it here, for until he has learned it, he cannot ever reap the benefits and advantages that flow from principles practiced in deed and purity.

Now we have stated several times, that there was a certain process, an inner working, that would account for the necessary results to be obtained, and that lacking this process, it was impossible to predicate the future happiness of man, in the world beyond. We stated we would refer to that process; let us now do so. You may hear the most eloquent speaker place the most brilliant thoughts before you, in language chaste and concise, carrying conviction to your judgment; the principles may be the grandest and the truest it is in the power of man to conceive, and you may listen very attentively, and say it is very beautiful, and you may hear these things over and over again, but if your mind has not seized hold of these principles, gripped them, so to speak, and appreciated their importance and significance, not in regard to your fellows and their conditions, but first of all in regard to the conditions and requirements of yourself, until you have succeeded in this direction and made yourself master of the vital principles you are listening to, and incorporated them into the very nature of your life, all the preaching you may be subjected to would be perfectly in vain, and you will not reap consequently, very much benefit from the continual iteration of those principles. Hence it is, we take it, that orthodox teaching falls upon this very ground. Your belief is appealed to, to a kind of passive and acquiescent acceptance of the matters that are presented to you, you have only to believe these things and all will be well.

Supposing the programme were changed; supposing your reason was appealed to; supposing your judgment was called into play; supposing you were to discover, or be taught to know, that you must carve out your own way to fortune, that you must work out your own salvation; supposing you had to do the work you now impose upon the shoulders of your minister, do you not think that there would be inworked into your very character and nature, a thorough, radical revolution, one that would make you grip the vital principles that you have been taught so long, make you feel their essential applicability to your own state and character, and so build you up in truth and goodness, and make you live a life in harmony with the religion you profess? Difficulties there would be in the case of course; difficulties of this kind—once setting your reason in operation, you would be like butterflies in the summer-time flitting from flower to flower, exploring its beauties, sipping its honies, breathing its fragrance, but you might light upon some very ugly flowers, awkward questions, your reason and your judgment might begin to discuss this, that or the other problem, and you would be then told that reason is a deadly enemy to immortal salvation. Reason! do not trust to it; the devil works through reason! The devil steals souls away through men's reason. Reason in the choosing of a wife, or the building of a house, or the founding of an empire, or the taking of a business, or the making of a war; reason for every enterprise, good, bad or indifferent, that engages your purely secular attention; but, "my dearly beloved brethren, shut your eyes and open your mouth" and swallow your religion without chewing it a moment! There are several branches of religious teaching that are not so unreasonable as we suggest, but they do not boast the proud appellation of "orthodox" truth. They are heterodox and have no learned the value of reason and see no particular harm, in letting reason have something to say in all questions of spiritual import, but confining yourself to the orthodox side of the question, it is exactly what we have suggested it. Now the Spiritualist says upon this point, "All things on earth, or anywhere else, are legitimate subjects for the discussion of human judgment and reason. Whatever man's mind has the power of grasping, either now or hereafter, will in every case be a legitimate subject for human discussion" and taking that broad position, the Spiritualist says, "We discuss everything, we do not shut our eyes, open our mouths, and swallow our Spiritualism whole without chewing, as some people have asserted. We chew it very hard, indeed sometimes so hard, that it is almost chewed to nothing, and fine-spun theories are elaborated that are very curi-

ous and wonderful to behold, but we must have truth," says the Spiritualist, and it comes to these solid conclusions: "If I respect myself and lead personally a life of virtue, truth and honor, I shall in no wise harm my fellows. If all mankind practiced the same kind of life, there would be harmony established in the wide world over." These are of course mere truisms. We might almost ask your pardon for stating them, but they are so true and so common as to be entirely overlooked in nine cases out of ten.

People are so very anxious to pull the beam out of their brother's eye, that they forget all about the mote they have in their own eye, and we would like to see them get the mote out of their own eye first, and then they may see properly to perform that surgical operation upon their neighbors. The Spiritualists say, we believe in the teachings of Jesus pure and unadulterated; not with the incursions of theology, not with the warpings and twistings of ecclesiasticism, not with the creeds and dogmas and doctrines that councils and sects have framed from time to time, not with the narrow uncharitable interpretation deduced from them, but in their broad, human, Catholic interpretation that makes God "Our Father" the wide world over; that makes the kingdom of heaven a possibility upon earth; that pleads for forgiveness of transgression; that pleads for helping all; that believes in brotherly love and universal truth; that believes in living pure and upright lives, helping all who need assistance, sympathizing with those who are in sorrow, preserving yourselves spotless and pure from the world living in the world but not of the world, if you will, and thus following the example of Jesus of Nazareth. And the Spiritualist is not interested in answering the question, whether he is going to be happier than the Christian hereafter. He is not interested even in the converse of that, whether the Christian is going to be happier than he. His great object and the sole purpose of his life is that "I may do the right here and now, and leave the issue in the hands of God."

Let us close then with these reflections: Life has many stern duties, many great realities that you have to grapple with and fulfill. How best can you hand down to posterity an honorable regard, if it be not by living

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inscribing on the hills of time to-day, deeds of grandeur, thoughts of power, words that live and burn, and kindle men's souls to higher deeds of greatness? How best can you make this world happy and good, if it be not by cultivating all that is noble and true within you, by setting an example in your household, in your walks, in your daily lives, in your dealings with your fellows?

Oh, friends! it is not whether Spiritualist or Christian be happier in the world beyond! That you may leave to the hands of the all-wise Providence that governs all. It is not whether forms of faith or modes of belief are to make men happier in this world; the warring creeds and jarring sects may fight that question just so long as they please or desire. It is not whether the Church of Rome or of Protestantism is to be the only church of God. It is not forms of faith, friends, that you must look forward to. It is not the miserable and mean satisfaction of gloating over the possibilities of your happiness in the future world, being greater than your neighbors because you have believed in certain series of creeds or doctrines, but it is most emphatically how you may make this world better and improve yourselves; how you may make yourselves the potent agencies for lifting up mankind into a higher state of moral and spiritual advancement, feeling sure that that which makes you pure and good in this world, helps to fit you for the better world beyond it; that which helps to make mankind at large purer and better, best helps humanity to prepare itself for a higher life beyond the present. Thus then let us close, with the sublime thought, that he who makes himself pure and good in this world by honest effort and noble endeavor, best fits himself for the higher happiness in the world beyond, that he, as an individual, capable of receiving, whether he be Spiritualist, Christian, Jew, Mohammedan, Brahmin, or Parsee; whether he believes in any religion or none; it is not a question of his belief, but of his seeing the right so far as his judgment permits him, following that right to the limit of his strength and opportunity, and in all cases feeling that right and truth and honor are to be held dearer than fame, advancement, or the applause of worldly friends.

Strive then with a high and honorable ambition to be worthy, good and true, and never again let us hope to hear the query, whether the Christian or the Spiritualist is to be the happier in the world beyond for his belief. What you must ask yourselves, is, how may men lay the foundations of happiness in this world? By making themselves good, their fellows good, helping on the improvement and advancement of mankind at large, and what is true and pure and good for this world, will, we repeat, ever be pure and true in its effect and influence in the brighter world that lies beyond.

Unsatisfactory Seances.

To the Editor of the Religio-Philosophical Journal: Under the above caption we desire to treat upon a subject which is not generally touched upon in many of the journals devoted to our beautiful philosophy. Indeed such records are often carefully suppressed, and yet "the truth, the whole truth, and nothing but the truth," should be our motto. This came forcibly to mind on reading a late number of your valuable paper in which was recorded a very satisfactory seance by Prof. Payton Spence with Mrs. R. C. Simpson of Chicago; and what we desired especially to note was the publication of the italicized paragraphs which had been suppressed by a cotemporary of the JOURNAL. This method of publishing only laudatory articles and requiring all criticisms to be sugar-coated before taking, is misleading and decidedly unjust to the many readers who look to them for guidance, and whose interests they should uphold in as full a measure as those of public mediums. The paragraph at the close of Prof. Spence's article deserves not only italics but roman capitals, and will bear repeating often. For the benefit of those who have not the article for reference we will quote this paragraph too:

"It is very evident from the above description of my seance with Mrs. Simpson, that it is possible for a medium to be placed under the most rigid tests without being in the least humiliated, and without the slightest diminution of the variety or impairment of the distinctness of the manifestations. If all genuine mediums were in the same way to submit their manifestations to the requirements of exact and reli-

able experiment, the day of fraudulent mediums would soon be numbered."

"To this we would add, also, that all public mediums who receive the money of investigators and profess to be medial instruments, for the demonstration of power and intelligence other than their own should, in simple justice to themselves, the public and the cause, see that the conditions are such as to place the phenomena above the possibility of fraud; otherwise they are in no sense upon the plane of scientific research, and this should be true of all seances, not simply with a favored few where there is prospective publicity of the phenomena occurring, for the public at large, for whom the medium sits and whose money is taken, have a right to demand such conditions. If a public medium or his spirit guides do not choose to grant such conditions, then let it not be claimed that the phenomena challenge scientific criticism and respectful attention. If only such phenomena as occur under conditions which absolutely preclude all chance for fraud were recorded in our public journals, what a change in conditions we should speedily observe. A fallacy apparently indulged in by many Spiritualists, is the belief that one or more evidences of the genuineness of a medium settle his status and preclude the supposition of fraud at any time. How often do we hear the remark when certain seances are criticized: "Oh, Mr. or Mrs. Blank are genuine mediums, for they have been tested, and certain phenomena proving medial powers are brought forward evidently with the idea that the should suffice to settle all future doubts as subsequent seances. All phenomena recorded as scientific evidence should rest entirely for their value upon the conditions under which they were obtained, and not upon the character of the medium or the faith of the investigator, and this applies to each individual seance whose value should be determined solely upon the attendant phenomena and conditions, and not upon antecedent or subsequent seances."

As long as investigators are willing to allow conditions favoring fraud, just so long will they get fraud, and just so long will the general public be regaled with exposures such as have stirred up the Boston Spiritualists lately. The exposure of Keeler is apparently complete, and as regards Eglington it left a painful suspicion in many minds which even the evidence we have of his genuine mediumship from various sources cannot wholly remove; and why? Simply because most of the conditions at his public seances held in Boston favored fraud. We speak from personal observation. The independent writing obtained in his light seances is very satisfactory and conclusive, and the conditions under which it is obtained, judging from our own observation and the public reports, absolutely preclude fraud. The only approach to a test in the dark seance at which we were present was the offer by Eglington to fill his mouth with water that all present might know that the independent voices heard did not proceed from him. It accordingly did so, and the gas was extinguished, the medium being sealed entirely free and disconnected from the rest of the circle. Soon the voices were heard, and after relighting the gas the medium proved that he still held the water in his mouth by discharging it into the glass again. This seemed a satisfactory test to many present, but candor compels me to add a little item which shows of how much value such a test was. I will simply say that the glass from which the medium filled his mouth, stood upon the table within easy reach of him; and by the way how these little items omitted from a report, intentionally or otherwise, often would change the whole force of the evidence; yet in the search for truth should not the investigator record all facts be they suspicious or otherwise. I do not enter my chemical laboratory to confirm or disprove a theory by direct experiment, and refuse to record or notice any results militating against the theory, have I any right to call myself a scientific observer? Most certainly the cool, critical and impartial method of the scientist, is especially needed in the observation of medial phenomena, so easy is it to duplicate many of them by trickery. But to return to the seance question; as there was no evidence proving independent voices, so there was no evidence of spirit manifestation in the luminous heads and faces dimly appearing in the darkness, for the medium sat entirely free, and by certain methods such appearances could be easily produced.

I do not know or assert, that Mr. Eglington ever practiced a particle of fraud, but simply give these facts to show that such conditions may be arranged by direct experiment, and result in nothing but dissatisfaction and vexation of spirit. Now, under our caption, we wish to say a few words concerning our experiences with Dr. Slade, who has lately visited us at the "Hub." When we heard he was coming we promised ourselves a treat, as we certainly believed we could then obtain indisputable evidence of independent slate writing, which we consider the strongest scientific fact with which skeptics can be met. At our earliest opportunity we engaged a sitting and subsequently held two more seances with him, and will briefly note the results of the three seances. We obtained plenty of writing and plenty of physical manifestations, but no such conclusive phenomena as we have seen recorded many times at occurring in his presence. Of course this does not prove that no fraud occurred, but simply that we did not witness such at our seances. In the first place, Slade told us distinctly that he would give no seance with sealed slates to any body on any terms, stating as his reason that he had been imposed on by various persons bringing prepared slates, oiled or containing writing already, and he had consequently given up this phase entirely. We know of another party to whom he gave a like refusal to even try the experiment, although he asked Slade to name his own terms. I record this because I think this decision of Slade's, much as it is to be regretted, should be known, that others may not meet with a like disappointment. It is quite evident that the medium could easily protect himself from all trickery by merely allowing his sitters to seal or fasten the slates in his presence, after satisfying himself that they were all right. In this way the conditions would be perfectly satisfactory as regards any possible fraud on the part of either the investigator or the medium, and certainly both have a right to require some such conditions. In our own case we did not insist on any condition we requested, but in these seances allowed perfect freedom for Slade to obtain the positive evidence we sought under his own conditions, fully expecting and believing we should receive it. Not a doubt or suspicion entered our mind previous to these seances, and such unwelcome visitors that may haunt us now we heartily wish had never found entrance through the invitation furnished by unsatisfactory conditions. Disappointed in not obtaining the sealed slate test, we still hoped to obtain some other test equally or nearly as satisfactory, and not until after our third and

last seance did we relinquish this hope. Briefly, then, we will narrate the most striking and satisfactory phenomena of slate writing obtained, and the conditions which to our mind destroyed their value as scientific evidence:

1. My wife held one of our own slates under a corner of the table next the medium, and while his hands were in full view upon the table, the sound of writing was heard, and on removing the slate, writing was found upon the upper surface which had been pressed up closely against the under side of the table.

2. On two occasions the medium placed a bit of pencil upon top of the table, and placing a slate over it, the sound as of writing was soon heard and on turning over the slate, writing was found upon it.

3. On another occasion the medium placed a bit of pencil between two slates and laid them upon my arm and shoulder, and while in this position directly under my eyes, the sound of writing was heard upon the slates and continued for some time as though a long message was being written, and when opened one of the slates was completely filled upon its inner side with a lengthy communication, signed by a name which I did not recognize.

I will let the above suffice for illustration, because they were the most satisfactory phenomena obtained, and I desire to criticize the seances at their strongest points. We doubt not that the above record, as it stands, would satisfy many readers who would consider it additional proof of spirit manifestations and power. Published reports of this kind although true may be very misleading if suspicious incidents, unsatisfactory conditions and chances for fraud are wholly or partially omitted either from the observation of reporter or fear of damaging the medium or the cause; yet these ifs, ands and buts, though little, are mighty in the effect they often have upon the evidence. But, to return to the phenomena now in question, I will add a few notes of observation that the reader may see my cause for dissatisfaction, taking them up in the order recorded.

1. The only fact impairing this manifestation was that Slade placed the slate under the corner of the table himself and only a passing glance could be obtained of its surface. As far as this went it served to satisfy us, but no writing was upon it. Another fact was, that just previous to placing the slate in position it had been out of our sight for a few moments beneath the table.

2. On these occasions Slade brought the slates up from below the edge of the table, where at times they were out of sight, and they were placed over the bit of pencil upon the top of the table and no opportunity was given us to see the surface upon which the writing was afterwards found. Although once I politely requested the privilege of examining to make sure, as I was quite sure I had heard the sound of writing while the slate was out of my sight for a moment or rather several moments, no attention was paid to my request, however.

3. Here again one slate was brought up by the medium after it had been held below the top of the table and placed over the other, and no chance given us to make sure that it contained no writing. In this case, however, the length of the communication precluded the possibility of its being written by the medium at the time, but still the possibility of a substitution for a prepared slate remained. As the closed slates were held upon my arm by the medium, the fingers of his hand were beneath and out of sight, hence the sound of writing could have been easily imitated, as any one can quickly see by experiment with the finger nail.

Nothing would have been easier, it seems to us, than for Mr. Slade to have satisfied us that no writing was upon the slates previous to the experiment, and all that would have been necessary for this would have been to have shown us the surfaces of slates fully and clearly, and then not removing them from our sight for an instant, and this condition is not at all unreasonable, and yet in our case it did not obtain.

Once again, let us be fully understood, we know as far as human testimony imparts knowledge, that genuine medial phenomena occur in the presence of Dr. Slade, and I do not know that any fraud or trickery was ever practiced by him. I believe that the remarkable results obtained under *zollner's* conditions and chronicled by Prof. Zollner and others have excited an interest and produced an effect upon a class of minds that no other phases of our varied phenomena could have done. And Slade, as the medial instrument for their production, will be inseparably connected with the renown and respect which will ever attach to them, and to all similar experiments. However, the great public who furnish their five dollar bills to witness similar experiments, are not all Belchamis or Zollners, but they are, many of them, earnest seekers for truth and as such have a right equally to ask for satisfactory conditions. Have any readers of the JOURNAL had a similar experience, or must we consider ours exceptional?

Since writing the above, your issue of April 9th came to hand, and I see a report of a seance with Wm. Eglington, written by Geo. A. Fuller, and I desire to call attention to a closing sentence by him. Speaking of Mr. Eglington, he says: "His oraganism is such that he is enabled to encounter the chilly atmosphere of skeptics and submit to *zollner's* conditions." The italics are our own and we would ask Mr. Fuller to kindly state the stringent test conditions he has submitted to as made apparent in any published report of his seances in America? We refer more especially to his dark circles and also materializing phenomena. We also note the editorial comment upon the *Globe* exposé (?) of Eglington, which we endorse heartily, but still simple justice to the report requires us not to lose sight of the item stating that a chink in the covering of the glass over the door and back of medium had been overlooked, and this served to show certain movements of the medium, which, of course, is the only explanation of seeing so much in the dark. However, the report is too highly sensational to have much weight with candid minds, and if Mr. Eglington will follow the sensible advice of the JOURNAL and sit only under strict test conditions, he can easily satisfy all sincere minds of the genuineness of his mediumship at all times. Finally let us add our tribute of respect and admiration for the fearless and straightforward course of the JOURNAL in discussing all sides of the many questions constantly confronting us in our onward march towards truth, light and liberty.

C. A. SIMPSON.  
Saxonville, Mass.

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