

# RELIGIOUS PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth Seeks no Mask, Hides at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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the already explained relations of religion to science. It is never by science but only by the faculty of an intelligible and figurative presentation of religious ideas apace with the spirit of the age, that founders of religions attain great and effectual success. But on the other side these men cannot extract the electrifying ideas from the air, but must derive them from the, at the time prevalent storehouse of ideas of the popular faith, and from science; they discover among these ideas, which have come perhaps very imperfectly to their knowledge, some that powerfully affect their minds, and they test, by communicating them to others, the, perhaps, overlooked, or at least undervalued, enervating effect on such minds that are sufficiently susceptible to such impressions, as a consequence of the condition of the times. Science, therefore, can only of itself provide for religions, which have become a necessity of the age but are yet unborn; that is as science it takes the highest possible flight, and labors in a diverse, sincere and zealous manner to offer to the future as rich and valuable material as possible from which ultimately the new religion may select. Whether there might be in the immediate future a prospect for such new religious formation, is a question difficult to answer, as it would be undervaluing the existing religious forms to believe that at present when hardly the most advanced pioneers of liberal Protestantism have become conscious of the last consequences of the Protestant principle that the old faith as a religion should be sufficiently defunct so that the masses who are historically some centuries behind the spirit of the times will allow the old to be blown away by a new religious breeze. Even then, when the process shall have developed to such a state, there will be no necessity for an immediate transition from the Old to the New, but there will be an intervening period of longer or shorter duration, which may serve the purpose, after the complete decay of the old, chemically to prepare the soil for new fruitfulness.

world religion ought to represent the synthesis of oriental and occidental; the pantheistic and monotheistic development of religion, and only by so doing can it answer the religious and intellectual wants of the present.

Science at least exerts itself to remove the unphilosophical antithesis of "Christian" and "heathen," and in a cosmopolitan, unprejudiced manner to grant the right to the apparently incoherent and remote phases of culture, oriental and occidental, and open the way for the entering of these great religious waves into one common channel.

Hereby only does universal history become intelligible; commonly the history of the occidental half is regarded as such, and that of the orient considered of little account.

The subject we desire in this manner to contemplate, is not perhaps the religion of the future itself, which to our view lies in a mist but only the building materials which we regard as suitable taken from history, philosophy and religion.

and vile in blank ignorance of her company. It takes experience, a cool head and a clear eye to see below the plausible surface in which vice of this sort cloaks itself, and she had none of these. No girl has, of the hundreds who walk nightly through dangers for which they have never been prepared nor warned. It is too late to put up the bars in American life. For good or for evil, custom has established a free social intercourse, and the paths by which a girl passes beyond home influence are easy, and all alike dangerous; but the risk is vastly increased by ignorance of the facts and conditions which breed danger and bring disaster. A healthy home life is the soundest of all safeguards; but as long as village life has disappeared for good and all, in our provincial cities, and all of them share the overflow of vice from New York, girls like this one would fall less often if they were wisely taught more knowledge of the evil in the world.

It is not that they are ignorant of the real relations of the sexes, for they are not ignorant of them, but mothers and daughters alike too often act as though they were ignorant of the very thin veneer which may disguise the rake in the garb of the gentleman, and of the passion which may transform the ordinarily well intentioned man into the devil, when opportunity presents the temptation. Man is a dangerous animal, not to be trifled with or yielded to, and giddy girls who rebel against the all too loose restraints of our American homes, take perilous risks. The presumption is also pretty strong in the New Haven case that the basest scoundrelism was at work at the bottom.—Springfield Republican.

ent on no bishop or archbishop. When in succession a layman, a Congregationalist, a Presbyterian, a heretic and a rationalist addressed vast audiences from the very throne of Episcopacy, the dignitaries could only pray and bemoan the sacrifice. Under such influences the Queen became almost a dissenter, and is well known to care very little for the church establishment. Whilst in Scotland, to the horror of high churchmen, she quietly goes to a Presbyterian chapel.

Stanley's influence was far from being confined to England. The young and scholarly spirits of America, who have risen above intolerance have done so largely under his inspiration. On his visit to our shores he was welcomed with unequalled enthusiasm by the real princes of the American pulpit, and above all by the young men, who are aware that the old theology is so far dead that they must teach a moral vital doctrine. While in Boston, he delivered an address on "The Prospects of Liberal Theology." In that he squarely told the clergy that the crude notions concerning inspiration which prevailed twenty years ago, no longer have any force. Then 11,000 English clergymen signed a declaration asserting the bible to be the plenary word and will of God; but not fifty will do so now. The doctrine of the atonement, he added, will never be taught again, as in former times, whilst the views of the future world have been steadily advancing away from mere retribution. So far as miracles are concerned, he said no one would place much weight upon them as evidence. Addressing the theological students of New York, he bade them above all, not to fear heresy; the only supernatural element about religion, he said, is its morals. "The truth is supernatural—and not miracles."

I see among the notices of his death, that even the more liberal orthodox bemoan the fact that Stanley did not seem to be convinced of the divine origin of the bible. His "History of the Jewish Church," was radically rationalistic. It assumes nearly all that the sharp Dutch critics assert, that bible history is a fabrication. His heresy was that of a polished scholar, who rarely wounded his opponent; indeed, you forgot that he was an opponent. When England and all Christendom was in a roar of amazement and anger at Bishop Colenso, Stanley quietly entered the field in favor of free investigation. So classical was his language, so courteous his style, that men full of rancor admired him till they were ready to listen, and so became tolerant, even while haters of tolerance.

No one can understand the historic grandeur of Westminster Abbey without expecting it to have vast power over any man ordained to preach in its pulpit. Stanley was intensely alive to the traditional glory of the place; but he knew of no way of magnifying his position so well as to make the words Westminster Abbey signify a welcome to all free thought and sincere aspiration. "I seek," he says, "to make the Abbey the center of religious and national life." In this spirit he was eager to recognize the good in all sects, as well as in all religions. Methodists, Baptists, Congregationalists, Presbyterians, Rationalists, were alike to him, if sincere and thoughtful men.

He worked where he belonged, inside the church, and he did there what ten thousand of us outside cannot do. All reforms must be carried on from within. Sappers and miners are needed to go before, but sappers and miners do not take the city. The army that follows does that work; and it is the church, with such leaders as Stanley, that will ultimately plant the banner of honesty and truth on the ramparts of reformed society.

We who preach justice and honor as above dogma, must never fail to recognize the manhood of those who, inside the old organization, are sincere champions of freedom and truth. I have observed this, that each party of reformers is thoroughly convinced that the progress of the age and its good riddance of virulent theological disease, is owing to its own discoveries and labors. The independent Congregationalists think so; the Unitarians are very boastful of it; and the Spiritualists are sure of it; while the Swedenborgians, lonely in their corners, tell us how they are leaving the age.

My friends, the simple fact is, the age is leaving us. The times are not a product of us, but we are a product of the times. We cannot help being liberal—or else fools. If we brace back to stop the current, it washes by us and around us, and it goes on; but it leaves us with a gurgling laugh. Most of us move on the tide; and we move with a tide that we neither cause nor control. To be a reformer, is to go with the age. But if to any class we owe honor for valiant action and for large achievement, it is to those who, inside the church, do not yield to traditional bigotry. Stanley was fairly at the head of the whole of us—the real leader of theological progress, of all grades and orders of dissenters; himself not at all a nominal dissenter. It is your lot and mine to work outside the church. We could not work inside. It was the lot of Stanley to have untrammelled leverage inside, and he made capital use of it.

I want you to admire, and admire with a great deal of love, the galaxy of men that surround Arnold, and constitute the Broad Church of England. Arnold himself! prince of them all; by his side his son Matthew, who is so like the father that we

### The Necessity and Possibility of a new Universal Religion.

Translated from the German of Dr. Edward von Hartmann by J. A. Heinsohn and Hudson Tuttle.

Roman Catholicism has recently in the mummy: Christianity of ultra-mountainism drawn its last consequences by proclaiming the dogma of infallibility, a scorn against reason and culture, and on the other side Protestantism has reached the same by the negation of all authority; a complete dissolution of positive Christianity, and by means of its superficiality and shallowness reduced religion to an entirely worldly irreligiousness. All attempts to compromise these unacceptable extremes have been tried (on the inclined plane of Protestantism), have been outgrown by the course of historical evolution, and the revival of Christianity would be to check the wheels of this onward movement.

The Christian idea has finished its course of life to the very end; its ascending bough was primitive Christianity and Catholicism up to the flourishing times of Thomas of Aquino; its descending branch was the declining Catholicism and the attempts at compromise made by Protestantism, which were at intervals valuable and ideal, but for any length of time untenable. The end of this idea resembles to a remarkable degree, as to its negative emptiness of Christian contents, the beginning, only the positive completion is fundamentally different, in one part finctured with modern culture, and in another with Talmudistic Judaism, perhaps of Hillel.

When Christianity shares the pessimistic views of the world, and the impulse to elevate itself above this worldly misery, equally with other religions, then we have to search for the specific, fundamental Christian idea in the belief in a redeemer, the consciousness of guilt and a mediator for reconciliation and harmony with God, and Christianity is the belief in Christ as this redeemer and mediator. But if we consider Jesus of Nazareth as the legitimate son of the carpenter Joseph and his wife Mary, then this Jesus and his death cannot redeem me from my sins any more than Bismark or Daniel Webster; and he is, perhaps, far less capable of being a mediator between God and me than a Catholic father confessor might be, who relies at least on the son of God and the saints.

The fundamental principles of Christianity consequently have become untenable by modern culture; what is left may have a claim to be used in the structure to be established on a new religious system, and find there a valuable secondary and auxiliary signification, but alone by itself it is impotent to appease the religious wants, especially in case pessimism, the indispensable supposition of all religion is denied. But even if this factor could be retained by, or rather restored to, the comfortable world enjoying optimism of Protestantism, even then there would remain without doubt, only the foundation for the new religious structure; the urgency of the public for a religion in the same manner as at the time of Buddha, Jesus, Paul, John, St. Francis, Savonarola, etc., and it is always an open question as to the best religious structure that will satisfy the religious longings, resting on this urgency and the demands of modern culture.

Every attempt to directly answer the question, implies the pretension of stepping forth as the champion of a new religion. Such pretension is not only for subjective reasons foreign to my mind, but it is also precluded by the objective conviction that science and its representatives are not in the least qualified directly to assist the founding of a new religion. This fact is historically substantiated, and a consequence of

the already explained relations of religion to science. It is never by science but only by the faculty of an intelligible and figurative presentation of religious ideas apace with the spirit of the age, that founders of religions attain great and effectual success. But on the other side these men cannot extract the electrifying ideas from the air, but must derive them from the, at the time prevalent storehouse of ideas of the popular faith, and from science; they discover among these ideas, which have come perhaps very imperfectly to their knowledge, some that powerfully affect their minds, and they test, by communicating them to others, the, perhaps, overlooked, or at least undervalued, enervating effect on such minds that are sufficiently susceptible to such impressions, as a consequence of the condition of the times. Science, therefore, can only of itself provide for religions, which have become a necessity of the age but are yet unborn; that is as science it takes the highest possible flight, and labors in a diverse, sincere and zealous manner to offer to the future as rich and valuable material as possible from which ultimately the new religion may select. Whether there might be in the immediate future a prospect for such new religious formation, is a question difficult to answer, as it would be undervaluing the existing religious forms to believe that at present when hardly the most advanced pioneers of liberal Protestantism have become conscious of the last consequences of the Protestant principle that the old faith as a religion should be sufficiently defunct so that the masses who are historically some centuries behind the spirit of the times will allow the old to be blown away by a new religious breeze. Even then, when the process shall have developed to such a state, there will be no necessity for an immediate transition from the Old to the New, but there will be an intervening period of longer or shorter duration, which may serve the purpose, after the complete decay of the old, chemically to prepare the soil for new fruitfulness.

In conclusion, we cannot deny the possibility that a new religious formation, full of vital powers might after all, come into existence, although this opinion is equally extreme and improbable as the other that the religion of the future is near at hand. It is true that the first opinion rests on the plausible argument of the steady increasing intellectual life, and especially that the religious longings are on the decline. But we here find a momentary appearance of the time partly mistaken for an enduring tendency of evolution, and we have to admit this tendency as a fact in the partial sense of its reaction on religion and the feelings although incorrectly interpreted. It is true that the conscious intellect has prominent rank in all matters of human advancement; yet for a length of time it reacts on each new intellectual acquisition enriching and refining the sphere of sentimentality; and the struggle of the intellect against the feelings is always only against the position of the sentiments derived from a former intellectual phase of development, not against the position corresponding to the new phase of intellect, which only can take form gradually, after the partial destruction of the old. Who can deny that the intellect is powerfully and lastingly advanced by evolution, and surely this has been aided by the new religion of reason, an assistance which the old religions only subordinately gave. But this does not prove that the religious longings has lastingly and gradually to diminish, but that the people should become through and through, abstractly scientific in the fullest sense—which we cannot hope for. On the contrary the mother-soil of religious longings, the pessimistic view of the world, steadily increases, for humanity will, after having availed itself of the means of worldly comfort to a high degree, plainly see the impossibility of subduing the afflictions of life in this manner, or of arriving at a state of perfect happiness or even contentment. A period of worldly prosperity may react for awhile in the direction of optimism, as there is hope of at last enjoying the future, but as soon as the end is reached it is found that happiness has not been gained, but that the gnawing and tormenting wants have increased. Therefore optimism is always only an intermission occurring in the life of those nations that are momentarily prosperous in worldly affairs, but pessimism is the lasting fundamental disposition of humanity after having come to a self-knowledge, and after every epoch of earthly prosperity has been reached it will appear with increased power. Therefore we shall find the impulse steadily increasing in intensity, to conquer the misery of the world; therefore after the period of worldliness and absorption in worldly interests, the religious question will only then be a most pressing one, when humanity has attained all it is possible on earth, by culture, and is enabled by a glance to perceive the miserable imperfection of the best attainable worldly situation.

Science as such, has a preparatory work to do for the future new religious formation, and should not be blamed for presenting her treasures in such a light as to show her position, and estimate of the ideas which possibly may in the future become substituted for the Christian faith, or amalgamated with the tenable fragments of the same. This reflection properly depends on the historical significations of the principal religions and it will appear that corresponding with the present international intercourse, the religion of the future, to become a

Her Feet Go Down to Death.

Forty-eight hours from the time Jennie Cramer walked under the Temple-street elms, in New Haven, the "prettiest girl in the city," her dotted white muslin fresh and starched, and her whole figure trim, fringed and breezy, from her white straw and its brown feather to the little tinkling brass plates on the heels of her boots, her body was lying, face downward, in a slimy pool, on the edge of New Haven harbor, the tide rocking the motionless body back and forth, and, at every motion, winding her dragged skirts tighter about her round, full figure. How she came there, inquest, indictment and trial have yet to decide; but her death has written her last week's history at large, and the path by which the young woman went to her fate is familiar enough to any one who watches the young girls who swarm on the streets of a Saturday night,—pretty, bright and loud-voiced, skating on thin ice, over depths of which they have the barest knowledge, and that little very delusive.

Jennie Cramer was not a bad girl, as girls go, who had stepped over the line which keeps a girl at her mother's side, and limits her acquaintance to her family's. The number of girls who do this is large, among those pretty enough to be admired and old enough to enjoy the freedom of an American girl, not hedged about by a card case, a visiting list, and formal introductions. The man with whom Jennie was last seen, James Malley, a young, boyish-looking fellow, with a narrow, black moustache, she met, one night about one year ago, on the college green. It was, doubtless, one of the chance-introductions to a possible evening on Main street; but it was very far from being concealed from her parents, and when Malley wrote, three weeks ago, asking Jennie to put off an out-of-town trip to drive with him, Mrs. Cramer, with a "very sorry" that he was "so disappointed," wrote him that Jennie had already gone, but would be back Thursday morning,—just a week before the Thursday morning on which the mother drove the daughter from the house for passing the night away from home in Malley's company.

One week more brought Jennie to New Haven harbor. Three weeks ago the well-spoken, well-written notes which passed between her and young Malley, point to formal relations, formal for a sidewalk flirtation; but Jennie had already known for a week Blanche Douglas, a pale, delicate-looking girl, dressed well, but not overdressed, whom Walter Malley had brought up from New York city. She was a professional prostitute. This acquaintance, begun by night on the college green,—rivened by sidewalk and supper-trough,—Jennie for the last fortnight of her life, to be one of four, of whom two were men rotten to the core, a third a woman fresh from a house of ill-fame, and she, the girl now dead, the fourth. For two weeks there were trips and excursions, restaurant suppers and rides, all bringing the end closer, and through it all Jennie seems to have been ignorant that her companion was not like herself, a wild girl, running heedless risks. A night came at last, Wednesday, August 3d, which Jennie spent away from home with her companions. She may have wandered before, but if she had not, the net in which the reckless young girl was caught with the other woman of this party of four, schooled in vice, might well have swept a stranger nature away. Thursday morning she was driven from her home. Thursday evening she was again at a supper, and drank her share of four bottles of wine, and then she disappears, to be found when the tide came in Saturday morning. For a while, there was more or less lying by the survivors; but the arrest of the young Malley and the testimony of Blanche give clues which connect Jennie to the last with her evil companions.

Down to the last appalling catastrophe, this story might easily enough be matched in any city and many a village. Night idleness and petty dissipation work their sure result. Ignorance does much, but evil more, and no man or woman can play with the devil's own fire and come off unscorched. There appears to be no doubt that, in this case, the parents permitted a risk for which they are blameable; but it is tolerably clear that this young girl wandered along a path in which she jostled the bad

### DEAN STANLEY AND THE ENGLISH BROAD CHURCH.

A Sermon preached by Rev. E. P. Powell, at Utica City Opera House, on Sunday, July 31st, 1881.

From the Olive Branch.

Genius and fortunate circumstances will sometimes bring to us a name from another continent which becomes to us more than the name of a great man; it is rather the synonym of a friend. All scholars and philanthropists speak the name Arthur Penrhyn Stanley as that of one they love. What grace or gift of person and manner, of intellect and spirit, of pure thought and charming expression he lacked, it would take his equal to discover. An able historian, an eloquent orator, with a place virtually at the head of the State Church, yet always inspired with democracy, Dean Stanley did what few other men could have done, and what no other in his position would have done. He headed the party of religious toleration and humanitarian religion, and with all the influence of his high position, he more than any other man, emancipated us from the thralldom of ecclesiastical bigotry. Dean of Westminster, the favorite preacher of Queen Victoria, virtually the chaplain of all England's kings and poets that he buried in his abbey, Stanley never failed to be the champion of religious liberty and the most courteous but determined foe of church oppression.

A few years ago England begat Thomas Arnold, decreed to be the most influential master and teacher of superior intellects that has lived since Socrates. Out of his school and directly from his circle of intellectual power came Frederick Maurice, Charles Kingsley, Stopford Brooke, Frederick Robertson, Jowett, Colenso, Dean Stanley, D. Temple, and quite the equal of any, his son Matthew, beside other leaders of the broad church, both living and dead.

When a young man I chanced to meet with a little book entitled "Religions of the World." It was by Frederick Maurice, who stood nearest to Arnold in temper and breadth of spirit. I shall never lose the power of that volume. It began in me the work of a broad catholic human spirit. It taught me the work of God who is the Father of all men, rather than the patron of a special race. When Maurice died, all broad churchmen looked to Stanley as leader. A pet of the Queen, so trusted by that noble woman that he was never trammelled in his efforts, he made it his life work to liberalize popular christianity, to dispel intolerance in the church, and in all ways to place truth above creed and tradition.

His first point was to give everybody a hearing. Do not undertake to stifle those who disagree with popular views. A churchman, he affiliated with all sects, and in Scotland was as much Presbyterian as the best of them. When Max Muller began to publish his grand Essays on Universal Religion, Stanley invited him into Westminster Abbey, gave him all the advantage of the position, and endorsed his views. When Renan proved himself to be a marvelous scholar and full of rich feeling for true religion, yet an arch heretic about the miraculous, Stanley offered him, also, the pulpit of the Abbey. But above all when Bishop Colenso was hated and disrobed, abhorred even for his sacrilege in denying to Moses the authorship of the Pentateuch, Stanley defied popular prejudices and asked the man whom the bishops cursed to preach in the most sacred pulpit in England. All this he did without weakening his position. No one could interfere with him. Westminster is the national temple of England. The Dean is the Queen's minister, depend-

### Her Feet Go Down to Death.

ent on no bishop or archbishop. When in succession a layman, a Congregationalist, a Presbyterian, a heretic and a rationalist addressed vast audiences from the very throne of Episcopacy, the dignitaries could only pray and bemoan the sacrifice. Under such influences the Queen became almost a dissenter, and is well known to care very little for the church establishment. Whilst in Scotland, to the horror of high churchmen, she quietly goes to a Presbyterian chapel.

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New York Thoughts and Experiences.

To the Editor of the Religio-Philosophical Journal: I am moved to resume my acquaintance with the JOURNAL and its many faithful readers and supporters through the medium of my pen, which has for several years been silent.

Some of your readers may, perhaps, remember my "Jottings by the way" culled from my book of experiences while traveling with my companion, Dr. Dake, among their western homes. Fresh within memory's chamber are many a "God speed" and reluctant "good-by" that met and cheered us on our way.

Many changes have been woven into the web of our lives since then, with many of its death has been as ever busy, selecting some of the fairest and dearest buds and blossoms from our hearts and homes, leaving vacancies and longings within our souls, that only can be satisfied by a re-union with the loved ones in a world "far beyond the clouds and beyond the tomb."

Through all sorrows, trials and afflictions, if we will but listen there will come: "Sweet voices from that home above Like the voice of evening bells."

breathing into our spirits the song of hope, inspiring and blessing us with the sweet consciousness of a home of peace and rest in that higher world whose harmonies make the dissonances of this lower life seem but the faint shadows of a once dim reality.

For the past three years we have been located in this city, the great throbbing centre of a million human hearts, each one destined to live through all eternity, and therefore objects of divine solicitude.

I am, however, so remote in my interests in Spiritualism—as an item—and its phenomenal side, that I shall no doubt fail to interest some of your readers in not being able to chronicle any important date, or record any wonderful personal experience. I do not to-day depend so much upon facts in Spiritualism as I do upon its principles and what they reveal to us through the powers of reason, intuition and wisdom. I never was much of a hero worshiper. I do not believe in deifying any persons in the past, present or future, in this world or the next, only so far as they are the exponents of some idea or principle for the elevation and uplifting of the common whole.

I do not believe in rummaging the past in the mind of the present and unduly of the future. I believe in being rational and impersonal in our explorations after truth, seeking the cause of all evil rather than the immediate effect of some particular good. The world owns its poets, its prophets, its philosophers, its geniuses; we have had through every age our inspirations most startling and effective; we have had our revelations and our revolutions; we have had our inventions and our discoveries reaching down through all time; we have had our military heroes and our religious chieftains; our patriots, our statesmen and our scholars; we have had our reformers and our redeemers; we have had our idols, our creeds, our dogmas; our priests and our prayers; our sacrifices and our burnt offerings; our atoning grace and our baptisms. And what the result?

We find good in them all, but none of them all good. The shifting scenes of time are ever marking changes upon the celestial tablets of infinitude, and to-day is not satisfied with the fulness of yesterday. Reason is asking for more light, a larger humanity, a broader religion, a higher and better code of ethics more commensurate with the needs and requirements of the present and the coming generation. To-day we want a religion not planned upon the faith in or upon the atoning grace of any Christ, save that of a higher manhood and womanhood, a more perfect growth and unfoldment of the individual character, a sweeter and truer harmonization of the spirit with nature and nature's laws. We want a religion that will in the words of our Harmonial Philosophy, unfold, educate and direct the free born impulses of the soul into harmonious channels.

The world has too long been awayed and governed by its lower nature; passions and appetites are too much monarchs of all they survey. We need more to cultivate the higher loves. The pure sweet buds of fraternal love must swell and unfold upon the human tree of life, and expand and bloom into the fulness and fragrance of true filial and universal love ere the rich fruit of happiness can be gathered and garnered.

We are taught that within every human spirit are the "elements of righteousness and the kingdom of Heaven;" that it contains "the richest soil capable of the highest culture, the richest germs capable of immortal progression and development." Surely the kingdom of Heaven is within us, and if in our aspirations we would draw nearer unto God whose infinite love is the "Point of every blessing," we should strive in every way to live harmoniously with that which is natural, cultivating the best within us, so that the divine guest the spirit, inmost, can fully and beautifully substantiate its own innate supremacy. Nature should be our guide to a higher, purer and better unfoldment. We should often make pilgrimages to her shrines, seek her solitude, listen to her voices and catch her musical whisperings; we should cultivate a sincere affection for the good, the pure, and the beautiful everywhere, and in all things; seeking the truth, possessing it and loving it. We should go out and meditate upon the wonders of creation, learn to worship and revere that divine power that so wisely and yet so wondrously has planned, organized and arranged the glowing star-gemmed heaven above us, producing worlds upon worlds.

\* \* \* spheres within spheres, until the whole illimitable space of the vast universe is woven into one grand inconceivably beautiful and mysterious tissue of inexpressible loveliness, and placing within the whole the likeness of his own image—man—the ultimate of all forms, all forces, all essences and all principles. Gratefully and reverently should we praise and bless this divine source of all life, all sensation, all intelligence, this principle of all love and all wisdom which is our Father and our Mother—God!

There is only one legitimate road to happiness, one straight and narrow way to Heaven, and that is through the avenues of self-culture. A happy blending of the useful with the ornamental, the intellectual with the physical, the spiritual with the material. Our bodies are constantly weaving, manufacturing and fashioning the bridal robes for our immortal spirits, and if we would have a nuptial garment we must furnish the loom with the best of materials. With a sound healthy, well-developed and well-nourished body the soul rejoices and the spirit is made glad. With perfection of body come happy thoughts, with happy thoughts come happy feelings or affections, and with pure affections will come harmony—Heaven. Through all the universe do we find this law of association, progression and development, leading from the lowest round of matter up to spirit.

To you who are seeking the ways of wisdom, and are anxious to know more of this world and something of that world towards which we are all inevitably nearing, I would most honestly and most earnestly urge you to

procure, read and study the works upon the "Harmonial Philosophy" by Andrew Jackson Davis; particularly would I ask my young friends just merging into manhood and womanhood to cultivate an early acquaintance with this author's works, attain your lives in accord with their teachings, and, in after years when the snows of many winters have crowned you with old age, your spirits will be sustained and soothed, and when you finally pass through "Death's open portals" you will welcome with unspeakable delight your awakening morn in the divine gardens of your "Heavenly Home."

New York is particularly fortunate in being the centre where this philosophy is taught from a public platform. Free religious meetings are held at Steck Hall, No. 11 E. 14th Street, every Sunday morning and evening; Mr. Davis is speaker and most acceptably does he fulfill his mission as teacher. Those who support him are highly cultured, intelligent and intellectual persons of wealth, position and influence, who mean and are willing that the truth shall make them free. This society has for its basic and fundamental principles:

- 1. "The harmonization of the individual." 2. "The harmonization of society."

Mr. Davis being not only a philosopher but a seer, knows what kind of mental food is most needed and serves it unflinchingly and bounteously. He does not give us sugar plums nor sugar coated pills, but he feeds us with the bread of life, with a heart and purpose for "good to some and harm to none."

With fraternal greetings to all I will close, believing that every sincere desire of the heart and every good purpose of the mind draws us so much nearer the angel world and thus—"Nearer my God to Thee."

New York, Aug. 1881.

DELLA E. DAKK.

A Psychic Warning.

BY A. CONSTANTINE, ESQ.

Can any of the numerous readers of the Theosophist enlighten me as to the influence that acted on me on the occasion alluded to below? I certainly emphatically deny that there was a spirit manifestation, but there was beyond doubt some singular agency at work, which I have not up to this time been able to comprehend or explain.

After having been in a certain school with another boy of about the same age as myself we parted, and only met again after the lapse of about thirty-five years. It was at Agra, where he was a Deputy Collector and I, head clerk in the same office. Our friendship was renewed, and we soon became very much attached to each other; in fact, we had no secrets between us. Thus we continued to be for several years, and almost every day saw each other. I had occasion during the Dasara holidays to visit my brother-in-law, an opulent land-holder at Meerut, and on my return related to my friend the festivities that had been observed there. My friend promised that, if he could possibly manage, he would also accompany me to my brother-in-law's at the next Dasara vacation. In the interval, and particularly when the vacation approached, we repeatedly discussed our plans, and when the time drew near we made all arrangements for fulfilling our engagement. But on the last working day in the office when I asked my friend to meet me that evening at the appointed time at the railway station with his luggage, to my utter astonishment and disappointment he told me that he was very sorry for being unable to go with me in consequence of his family having been recommended for a change and he was going with them to Rambagh (a sanitarium on the other side of Agra).

On parting he shook hands with me and again expressed his sorrow, and said that "though absent in body he would be present in thought and spirit with me." On our way in the train I arranged with my wife to go to Meerut first, and after remaining four days there to go off to Delhi where she had never been, stop a couple of days there, and on our return to pass a day at Allypore with a relation, and then to return home to Agra a day prior to the opening of my office. The programme was finally settled between us. The two days after our arrival at my brother-in-law's were spent most pleasantly. Early on the morning of the third day after partaking of some refreshments we sat together to think of amusements for the night, when all of a sudden a curious sensation came over me, I felt dull and melancholy, and told my brother-in-law that I must return to Agra immediately. He was extremely surprised. As I had agreed to spend that and the following day with him, the whole family remonstrated with me for my abrupt proposal, and naturally concluded that something or other had given me offence. But all persuasions to detain me, even for that day, proved ineffectual, and in another hour I was with my luggage on the Meerut railway station. Before we took tickets for Agra, my wife urged me to go only as far as Ghaziabad (whence the train branches off to Delhi). I did so, but no sooner was the train in motion than the longing to go to Agra again returned. Without taking any further course, I took on our arrival at Ghaziabad tickets direct for Agra. This surprised my wife very much, in fact she felt dismayed, and we sat all the way to Allypore without exchanging even so much as a sentence. At Allypore she was inexorable in her entreaties to see her relations. I sent her over there, but I could not be persuaded to accompany her, and proceeded to Agra, where, on my arrival at night, I was thunder-struck with the dreadful news that my friend had suddenly died that very morning from apoplexy at Rambagh, probably about the time I was taking refreshments at Meerut. The next morning I was present to witness the last remains of my dear friend committed to his last resting-place. Every one present at the funeral, who knew that I was not to have returned to the station before the office opened, pined me with questions as to how I came to hear of the sad bereavement, and who it was that had telegraphed to me. But I candidly confess that no other communication or message was ever sent to me or even attempted—save a depression in spirits, a longing and restless desire to be present at Agra as quickly as possible.

Note by the Editor.—No need of attributing the above warning to anything supernatural. Many and varied are the psychic phenomena in life, which unintentionally or otherwise are either attributed to the agency of disembodied "spirits" or entirely and intentionally ignored. By saying this we do not intend at all depriving the spiritual theory of its *raison d'être*. But beside that theory there exist other manifestations of the same psychic force in man's daily life, which is generally disregarded or erroneously looked upon as a result of simple chance or coincidence, for the only reason that we are unable to forthwith assign for it a logical and comprehensive cause though the manifestations undoubtedly bear the impress of a scientific character, evidently belonging, as they do, to that class of psycho-physiological phenomena which, even more of great scientific attainments and such specialists as Dr. Carpenter are now busying themselves with. The cause for this particu-

lar phenomenon is to be sought in the occult (yet no less undeniable for its influence exercised by the active will of one man over the will of another man, whenever the will of the latter is surprised in a moment of rest or a state of passiveness. We speak now of presentiments. Were every person to pay close attention—in an experimental and scientific spirit of course—to his daily action and watch his thoughts, conversation and resultant acts, and carefully analyze these, omitting no details trifling as they might appear to him, then would he find for most of these actions and thoughts coinciding reasons based upon mutual psychic influence between the embodied intelligences.

Several instances, more or less familiar to every one through personal experience, might be here adduced. We will give but two. Two friends or even simple acquaintances are separated for years. Suddenly one of them—he who remained at home and who may have never thought of the absent person for years, thinks of that individual. He remembers him without any possible cause or reason, and the long-forgotten image sweeping through the silent corridors of memory brings it before his eyes as vividly as if he were there. A few minutes after that, an hour perhaps, that absent person pays the other an unexpected visit. Another instance—A lends to B a book. B having read and laid it aside thinks no more of it, though A requested him to return the work immediately after perusal. Days, perhaps months after that, B's thought occupied with important business suddenly reverts to the book, and he remembers his neglect. Mechanically he leaves his place and stepping to his library gets it out, thinking to send it back without fail this once. At the same moment the door opens, A enters, telling that he had come purposely to fetch his book, as he needed it. Coincidence? Not at all.

In the first case it was the thought of the traveller, which, as he had decided upon visiting an old friend or acquaintance, was concentrated upon the other man, and that thought by its very activity proved energetic enough to overpower the then passive thought of the other. The same explanation stands good in the case of A. and B. But Mr. C. may argue, "my late friend's thought could not influence mine since he was already dead, when I was being irresistibly drawn to Agra." Our answer is ready. Did not the warmest friendship exist between the writer and the deceased? Had not the latter promised to be with him in "thought and spirit?" And that leads to the positive inference that his thought was strongly pre-occupied before his death, with him whom he had unintentionally disappointed. Sudden as may have been that death, thought is instantaneous and more rapid still. Nay, it surely was a hundredfold intensified at the moment of death. Thought is the last thing that dies or rather fades out in the human brain of a dying person, and thought, as demonstrated by science, is material, since it is but a mode of energy, which itself changes form but is eternal. Hence, that thought whose strength and power are always proportionate to its intensity, became, so to say, concrete and palpable, and with the help of the strong affinity between the two, it enveloped and overpowered the whole sentient and thinking principle in Mr. Constantine subjecting it entirely, and forcing the will of the latter to act in accordance with his desire. The thinking agent was dead, and the instrument lay shattered for ever. But its last sound lived, and could not have been completely, died out, in the waves of ether. Science says, the vibration of one single note of music will linger on in motion through the corridors of all eternity; and theosophy, the last thought of the dying man changes into the man himself; it becomes his eidolon. Mr. Constantine would not have surprised us, nor would he have indeed deserved being accused by the skeptical of either superstition or of having labored under a hallucination had he even seen the image, or the so-called "ghost" of his deceased friend before him. For that "ghost" would have been neither the conscious spirit of the soul of the dead man; but simply his short-for-one instant materialized thought projected unconsciously and by the sole power of its own intensity in the direction of him who occupied that thought.—Theosophist.

Christian Spiritualism.—What is it? To the Editor of the Religio-Philosophical Journal: On no subject connected with Spiritualism, is there so much misunderstanding and misapprehension as to the above term. A red rag is said to excite the ire of a mad bull to the point of frenzy, and so the above name stirs the passions of many Spiritualists to an unwarrantable degree. Witness the denunciation of materialistic spiritualists throughout our ranks, of all who choose to retain, in its to them, sacred name. Imagine one of these calm philosophers, as he reads a few words in defense of the greatest Spiritualist the world has ever seen—Jesus of Nazareth! You would suppose that Jesus was the prince of pirates, to read their diatribes against him: "Intellectual, boorish, simple minded, vindictive, ignorant," and every other opprobrious epithet, they apply to him, and then end by saying that in all probability, no such man ever existed. Now what are the facts respecting Jesus? Let any one candidly peruse the four gospels, and he will admit that my portraiture of him is substantially correct. Born in obscurity, cradled in poverty, with no advantages of early culture, at the age of thirty-three years he established a system of religious morality, that has been the wonder of the learned, and wise men of succeeding generations. In spite of erroneous interpretations given to his record, it cannot be disputed that in some points he excels all other religious systems, the world has ever seen. Its moral precepts have indeed been equalled by Confucius, Zoroaster, and the saints of Gautama Buddha, but who of all these noble sages, who among them, joined the gospel of purity and benevolence with that superior one of spiritual life, as the maligned Jesus? Truly "he spake as never man spake," in this remarkable union of the sublimest moral precept with that great law of spiritual life, which it was the chief object of his mission to unfold. Other of God's sons had "laid righteousness to the line, and judgment to the plummet," but it was reserved for this special one, to extract from all other codes, the marrow and the juice; epitomize them in a comprehensive form, suitable for a pocket edition as it were, of all other moral systems; a sort of boiled-down quintessence of moral truth like the condensed food of the day, capable alike of nourishing a child and a robust man; and then to join this moral "milk in part," to the soaring of the most enthusiastic religious mystic, and present in one holy girdle, the whole truth respecting God and man.

Who, I ask of all the noted "Sons of God," of antiquity, ever executed this sublime task? Scan closely the pages of all the glorious systems of religion the world had been blessed with previous to the day of Jesus, and where will you find this surpassing combination of the purest Theism with the sternest morality? I have explored these regions of ancient lore, and if there is to be found such a combination, it has escaped my careful notice. Jesus was selected by the Most High, I believe, as a medium for the conveyance of this extraordinary message from God to man. Combined with the extremest asceticism, we find the tenderest sympathy for the offender. While he made heaven and earth ring with the shrill notes of his fiery denunciation of gigantic wrong, he touched the hearts of all by the tearful tones of his silvery voice, as he wept over these Jerusalem sinners, who were soon to bathe their hands in the purple stream that flowed from his side, at their cruel bidding. At no moment even the most despairing one, when life was held by a single thread, did he fail to exhibit, not merely the much vaunted stoicism of a noble heathen, but he coupled it with the most childlike faith in one, high over all, who alone could help him. "My God, my God! why is this? Hast thou forsaken me?" and later on he answers his own query by saying in a loud voice, "Father into thy hands, I commend my spirit;" and he then died. No matter what the trying circumstances may be, all hell could not shake his unlimited faith in the great "I am" of the Universe, or force him to doubt that he was still his kind and loving Father. Jesus entertains us with no grandiloquent descriptions of the majesty of God, he never essays to fill the souls of his hearers with awe of this great being, like so many of our modern preachers, but simply asserts his spiritual nature, and then calls him "our father." "Like as a father pitieth his children, so the Lord pitieth them that fear or love him."

Taking a little child, he represents his kingdom of love by the implicit confidence of the child in his parent. What more beautiful representation of God than this. The child adores his loving father, lies to him in every trouble; so we are to lie to our kind parent in heaven. Said a little child to me once, "Do you think God loves plums?" I replied, "I guess so, but why do you ask me?" "Because I have gathered a pile of them under that tree, and if you think God would like them, I would like to send them to him." The same child when only three years old, would say "I have one papa, an earth named papa Charlie, and one papa, in heaven named God." "Of such is the kingdom of heaven." Can Spiritualists afford to ignore such masterly teachings of heaven's sublimest mysteries? Can they afford to exchange them for a cold belief in the "great unknowable," as materialists term him? What more sublime declaration ever fell from the greatest of heathen philosophers and poets, than the simple one "I and my father are one?" And when his disciples failed to comprehend the eternal one, how beautiful is his declaration, "He that has seen me, has seen my father also!"

What a rebuke to those pantheistical skeptics who entertain us with their glowing descriptions of "God in the stars," "God in the whirlwind" and "God in the blazing sun." How different Christ's revelation of God, from the attempts of materialists to confound him, the Creator, with the object created? Can Spiritualists afford to slight the teachings of this unsurpassed medium respecting the alliance of our spiritual nature with that of Deity? Listen to this greatest expounder of the mysteries of our spiritual nature: "I came forth from the Father, and am come into the world, again I leave the world, and go unto the Father." Avoiding the obfuscation of other writers, he states the sublime truth of our souls being a part of God, and destined to return to him, in the simplest language. But some one may say, he said this of himself only. Hear him again: "And the glory which thou hast given me, I have given unto them, that they may be one, even as we are one. I in them, and thou in me, that they all may be one as thou Father art in me, and I in thee, that they also may be one in us." Could human language more clearly state the great truth Spiritualists are struggling to proclaim, that "man is a part of Divinity, the end of life is his development and perfection?"

But some will say, "We do not ignore Jesus, but only the church bearing his name." Col. Ingersoll states that the church teaches a different doctrine from Jesus in the first three gospels. Why then confound the church with Christ? How absurd it would be in the face and eyes of Protestantism, to affirm that the Catholic church was a correct representation of Christianity? Is it not still more absurd, to quote Protestantism, a smaller party than Catholicism, as a correct exponent of the religion of Jesus? As well quote Methodism as the whole of Christianity. Our great error is in confounding things as entirely different as oil and water. No church on earth can possibly be the exponent of Christianity any more than an infidel association could be the one of morality. Morality never had one exponent only, and the same can be said of Christianity. "When the morning stars sang together and the sons of God shouted for joy," did Christianity originate, and ever since this morning of creation has its benignant form lovingly invited the nations of the earth to come to its embrace. In the very nature of things God could never have but one true religion, and that one founded upon the attributes of his own nature. The Jewish religion was a bastard faith, never approved of by God or his most incomparable medium, Jesus of Nazareth, who thoroughly annihilated all claims of the Jewish system to divine origin. "Ye have heard, that it hath been said by them of olden time," not by God. The truth is, that Christ himself came through Jesus, to teach the one unchangeable religion of God, as is manifested in his assertion: "Before Abraham was I am." Let me invite all honest Spiritualists who have been tempted to ignore this heavenly religion to re-examine the subject and admit that Zoroaster, Confucius, Gautama, Buddha, Mohammed, Plato, Socrates, and many other forerunners of Christ simply dipped their pens into the great deep of heavenly writing fluid, and with the drops obtained therefrom sketched some of the mysteries of heaven on their now faded parchments; while Christ deluged the pages of the scribes of his history with such a flood of sacred truth as he only could impart from the fact of his being a later manifestation of the same spirit that grandly inspired previous mediums, because their surroundings and attainments were such that they were not capable of transmitting the whole of God's truth to man. Doubtless Gautama was as honest as Jesus, but for some reason he did not, like Jesus, "receive the spirit without measure." In conclusion, may I say that Spiritualism will never become a "power in the land," to "the pulling down the strongholds of Satan," until it ceases to attack the universal faith of man in a parental God, and refrains from laying its head on this holy altar of man's highest aspirations. Spiritualism, like all other religious systems, is of value only so far as it leads man to repose upon the bosom of his divine parent, and drink in the delicious nectar to be found there, as the innocent babe imbibes from its mother's breast that element which is its only source of life and health.

Yours for religious Spiritualism. G. STEARNS. Roxbury, Boston, Mass.

Pierce's "Pleasant Purgative Pellets" are perfect preventatives of constipation. Inclosed in glass bottles, always fresh. By all drug-gists.

VOUDOU HORRORS.

Cannibalism Openly Practised in the Island of Hayti by Serpent-Worshippers.

Some months ago an Englishman of rank and fortune, after thoroughly exploring the West Indies and visiting part of the Spanish Main in his yacht, came to this country on his way home. While here he submitted certain entries in the vessel's log and certain passages in his own diary to the inspection of American friends who earnestly advised him to concentrate public attention on the progressive relapse into barbarism of society in the vast and beautiful and once splendidly productive island of Hayti. This advice he seems to have taken, for we find in London *Vanity Fair* of Aug 13th, the following resume of his observations:

"The religion of Hayti is ostensibly Roman Catholic. An Archbishop, four Bishops, and nearly 100 priests are established in the country, but they are really powerless in the face of a secret religion called 'Voudou' or serpent worship."

"The professors of 'Voudou,' who have the 'serpent-house' in each village-wood (as may also be seen on the west coast of Africa) originally came from the Congo coast, and were of the tribe called Mandingoes, celebrated for their skill as sorcerers and secret poisoners, and for being serpent-worshippers, child slayers, and cannibals. They appear to have brought their arts with them from Africa, but while Hayti was under French rule they were obliged to practice them in secret.

"It was, however, mainly owing to the power of 'Voudou' that Hayti was lost to the French. Many of the presidents have belonged to it; the present president either cannot or will not suppress it, and it flourishes openly. It would be improper for me to give up my authorities. It is sufficient to say that they are of the highest, and that the facts are indisputable, being vouched for to me by eyewitnesses. Out of over 700,000 inhabitants of Hayti there are only 20,000 that do not openly belong to 'Voudou.'

"The priests of this religion have got absolute power, owing to their knowledge of herb-poisoning and of the antidotes. Owing to this knowledge, which nothing will induce them to divulge, they can poison either slowly or quickly, painfully or the reverse, and can procure a death-like sleep. They are consequently resorted to by people who wish to get rid of others either for gain, from jealousy, or the like.

"The secret poisoning is carried to an enormous extent. It goes on, indeed, under the name of 'Obi' whenever negroes are found. In Hayti, while the French had the island, it was sternly repressed,—more so than either in Jamaica or Cuba,—but since then it has increased to such an extent that a suppressed terror prevails among all classes in Hayti.

"The great feasts of 'Voudou' are at Christmas, at Whitsuntide, and at Easter. The drum is beaten at midnight, and the people assembled. The ceremony commences by the most terrible oaths of secrecy. Then dancing begins, and the excitement is kept up by copious libations of rum till one or more of the performers fall down in a fit, when the spirit of 'Voudou' is supposed to have entered into them. These orgies last generally three nights, and sometimes longer. On the first night a cock is offered up at the altar, and its blood is drunk warm. On the second night a goat is treated in the same way. But on the third night children are brought in; their throats are cut by the priest; their blood is handed round and drunk warm, and their bodies are then cut up and eaten.

"Before the sacrifice takes place the priest orders as many children as he requires. They must be of pure African descent, and not over 10 years of age. These children are invariably forthcoming, either by being voluntarily given up or obtained by being stolen by women who make a profession of it. They are expert at their trade. Entering a house at night, naked and oiled, they steal the child, and by administering a narcotic poison, render it insensible. It is then conveyed to a secret place till required for a sacrifice, when an antidote brings it to; then its throat is cut. Children are often voluntarily given up by their mothers for the sacrifice.

"In order to be initiated into 'Voudou' it is necessary to have killed some human being; a child is preferred.

"Another horrible custom in Hayti is the devouring of corpses.

"So strong is the taste for human flesh that midwives have been known to devour the children they have just brought into the world. The parts preferred are the knuckles and hands.

"Let it should be imagined that these are not facts, I will give one or two instances:

"In May, 1870, two women were caught eating a female child. It was proved that the child had been first drugged and rendered insensible. The parents supposing it to be dead buried it. These women immediately disinterred it, restored it to its senses by antidotes, and then inserted reeds through its side and sucked the blood from the heart. This happened at Port au Prince.

"A Haytian of good position was also caught with his family eating a small boy. Another was found tied to a tree close by. The man was pointed out to me.

"These offenses were punished, in one case by a month's imprisonment, in the other by six weeks' imprisonment, the fear of Voudou not allowing a greater punishment.

"In January, 1881, eight people were fined for disinterring and eating corpses.

"In the same month the neck and shoulders of a man were exposed for sale in the market at Port au Prince and were purchased and identified by an English medical man.

"In February, 1881, at St. Mark's, a cask of so-called 'pork' was sold to a ship. In it were discovered the fingers and finger nails of a human being. This 'pork' was all identified as human flesh.

"A Haytian assured me that the kidneys of a child were first-rate eating. On my asking how he knew he informed me that he had eaten them. He did not seem to think it strange or at all out of the way.

"At Cape Haytian a colored clergyman of the Church of England complained that a 'Voudou' neutralized all the good he was doing, and declared that he had had human flesh offered him for sale, and that his wife nearly bought it, believing it was pork. In February, 1881, four people were fined for devouring corpses.

"At Jacmel two corpses were recently disinterred and partly eaten. Two men were in prison for this, not being able to pay the fine. A man caught eating a child was arrested the day of my arrival. At Christmas time 9,000 people assembled at the house of a noted 'Voudou' priestess (pointed out to me) living in the country and carried on Voudou rites in the woods close by during the week.

"At Aux Cayes the child of an Englishman was stolen from its cradle on the 4th of March, 1879. The thieves being hunted they threw the child down a well—killing it—and escaped.







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MEDIUMSHIP, PSYCHISM, ETC.

The English Spiritual papers are discussing the matter of possible, or probable, psychic influences, which emanate from the mind of the medium, or reach him from other minds in the body, and therefore are not from the life beyond, yet which mingle with, and give cast and hue to, real spirit influences;—sometimes indeed may be mistaken for them, as these may be mistaken for psychic demonstrations. The Theosophist is also giving prominence to this discussion with the vigor and positiveness which marks Madame Blavatsky and her co-workers. In another column will be found from that Hindostan magazine, "A Psychic Warning," with the editor's note, in which a remarkable fact of apparent premonition and spirit-presence is explained as the result of these psychic powers. Of the sufficiency of this explanation our readers can judge. To us, it seems that while the psychic solution of the case is possible the reality of spirit influence is far more rational and probable. It will be observed that the Theosophist does "not intend at all depriving the spiritual theory of its raison d'etre," but aims to reach the truth, which will leave room for both the psychic and the spiritual theory—for the subtle and far reaching power of mind in these mortal frames, and in the celestial body in that bright hemisphere from whence thought and life impinge on us here.

It seems to us that these East Indian writers make the psychic power too prominent, the spirit power too feeble. It is equally true that some Spiritualists incline to almost ignore the psychic power, and to make the spirit power all. So this sifting investigation is well, and will bring us light and truth, if fairly conducted. Our English brethren are looking at all aspects of the question with commendable diligence and earnestness. In the RELIGIO-PHILOSOPHICAL JOURNAL, of Aug. 27th, Mr. Henry Kiddle makes reply to W. E. Coleman, and in that reply says: "I wish Mr. C. would explain the precise nature, special conditions and sphere of influence, and limitations of action, of this 'psychism, unconscious cerebration, and automatic writing,' and show how these \* \* \* things and their effects can be distinguished from the work of spirits by means of true mediumship. Being myself such an 'extremist' as to fail to understand the action of these dangerous things, I desire to guard against them."

Mr. Kiddle, in his reply, does not admit that such things can be. We allow for the fact that he was criticizing, and had small space for philosophic distinctions or definitions, for it would seem impossible that a man of his thoughtful intelligence should intend to ignore these subtle influences from this life which impinge on mediums, and must affect them more or less. We quote his words because they express a tendency in many minds (we do not say in his) to attribute all to the spirits, and hold us mortals of no moment, our interior powers as factors too insignificant to be taken into account.

We remember, in this connection, the significant title of a book on spirit phenomena by Colonel Olcott, which made a stir years ago: "People from the other world." It seems as though the author "bulldozed better than he knew," or framed that title in an hour of clear inspiration, for it conveys a comprehensive and common sense fact we may well bear in mind in our investigations.

All the time we are dealing with people, with human beings seen or unseen, some this side of the grave, some from beyond, but the same people, with like faculties and powers, only finer and stronger often in the life beyond. The same spiritual laws govern there as here, the same interior faculties act there as here. Do we have magnetic or psychologic power over each other? Can we read each others minds? Are we clairvoyants? Do we control and sway each other more or less? So it is with these people from the other world. Is it impossible for us to meet together and not exert a constant influence over each other, so subtle often that we do not know it? So it is with them, wherever they are. More than this, and because we are all human together, we influence them, as they do us and as we all do each other. Hence it follows that in a séance the magnetic power of the sitters must have its sway over the medium; how strong or weak depends on their power of character, and on his; and that if the unseen intelligence or spirit-person be strong and earnest, the message or manifestation is almost purely wrought by supernal powers; if that intelligence be weak and those present in the body be strong, then the message or manifestation will be more the result of their power. We must remember and reverence both the wonderful interior powers of man in this life, and the still more wonderful powers, the same in kind but higher in degree, of men in the life hereafter, and bear in mind that each impinges on the other at every glance and so both must be taken into account.

As to what is from the Spirit-world, and what comes from clairvoyance or mind-reading, or the psychologic influence of persons present, we must use our own reason and judgment, and follow our own intuitions, and so "test the spirits" freely and fairly. Many investigators will remember that a genuine message or fact—one, that is, from our spirit-friends—is "borne in upon us" to use a Quaker phrase, brings a deep sense of its reality and calls out a spiritual discernment of its origin, deeper than all logic and stronger than all outward tests alone can give. Such feeling is indeed the inward witness of the spirit. We find too that often, in cases where psychological influences from this life might possibly account for facts given, the spirits purport to come and tell how they brought these things about. For instance, in "Remarkable experiences of a Michigan pioneer and railroad builder" (see "After Dogmatic Theology What?" p. 109, by G. B. Stebbins), years after certain strange events occurred a spirit came and told how he guided the actors. It is hardly to be granted or supposed, that such spirits are always lies or illusions.

All efforts to put psychic power, unconscious cerebration, etc., instead of mediumship, and so explain spirit-facts out of existence, are and will be lame and impotent, as witness Carpenter's learned folly on "unconscious cerebration." All efforts to rule these things out of our investigations of Spiritualism are equally absurd.

We need have no fear; spirit intercourse and mediumship will stand and last, we want simply to know better how people in this world and people from the other world meet and help or hinder each other.

Denominational Lines.

The Christian Union thinks denominational lines are becoming obliterated: "This movement will go on until the fences are all obliterated. Fogies might as well try with their hands to retard the coming of the summer as to hinder that new day in which all the 'mud ridges' shall disappear, and there shall be one flock and one Shepherd. The walls are falling; and we unto those who try to build them again, for those upon whom they fall are ground to powder!"

These lines between evangelical sects are very weak; between the evangelical and liberal denominations they are weakening; but all these look with holy horror on heretics outside the pale of the churches,—Spiritualists and all free thinkers. This too must pass away. Catholic, Protestant, Evangelical Calvinist, Methodist, Universalist, and all the rest, must respect the Spiritualist, the Buddhist, the Jew or the Musselman in their honest opinions; must outgrow the narrow notion that all these are in outer darkness; must come to see that each and all have some fragment of truth, and so all can gain by mutual exchange and friendly criticism.

The Fruit of Orthodox Terror.

An Indianapolis paper tells of the friends of Miss Martha Van Deusen consulting with Dr. Fletcher on her condition, she being insane after conversion under the "boy preacher" Harrison, the same fellow who cried out for "excitement" at Des-plaines Methodist camp. The physician thought she would recover by proper treatment. The New Albany Public Press tells of Anna Freere, daughter of a resident near there, who tried to cut her throat for fear of hell, after hearing it preached at a camp meeting. Such are the fruits of these awful teachings.

We challenge the world to find a case of insanity following the camp meetings of the Spiritualists this season. Scores of thousands have listened from Onset Bay to Iowa but have heard no such false and fearful doctrines.

A New Volume.

This is the second number of Vol. 31 of the RELIGIO-PHILOSOPHICAL JOURNAL. During the time the JOURNAL has been published, it has made its mark upon the world, which never can be obliterated. Bold in the defense of truth, and never finching in the discharge of its duty, it has endeared itself to all true reformers. It circulates in every part of the civilized globe, and disseminates an influence that is well calculated to give hope to those who are striving for the elevation of our glorious cause.

We wish to extend the JOURNAL'S influence and usefulness, and to accomplish that purpose, we hope our friends everywhere will exert themselves in bringing it to the notice of those who are comparatively unacquainted with our philosophy, but who desire facts, and only facts, and who are willing to accept them, wherever found. Advocating the grand truths of Spiritualism and the necessity of honest mediumship, the JOURNAL will meet their commendation and lead them to a more commanding position than they now occupy. Only a little effort on the part of our subscribers would be required in order to greatly enlarge our subscription list.

The Catholic School Question—Non-Sectarian Schools Must be Sustained.

The important question of Catholic (or sectarian) schools, bids fair to come up near us. The Inter Ocean says:

"Archbishop Heiss, of Milwaukee, has issued an order, said to be based on instructions from Rome, to the pastors of his diocese, which has created a decided sensation. It is to the effect that children of Catholic parents cannot be admitted to the communion of the Catholic church unless they shall have received their education in the Catholic schools. This rule was adopted at the Vatican several years ago, but an attempt to enforce it in New York failed, and until now it has been a dead letter throughout the country wherever the public school system prevails. The reasons of its revival have not been disclosed, but it is supposed that the experiment which failed in New York is to be tried again, this time in Wisconsin; but there will be a revolt that will undoubtedly compel its abandonment again. In Milwaukee the Catholic population contributes at least \$200,000 in taxes toward the support of the public school system, and as religious instruction is carefully eliminated from the course of study, they do not propose to be deprived of the privilege they pay for, or pay for additional privileges which they do not need. The Archbishop, it is said, will endeavor to force the question into politics, in order to secure a portion of the school funds for parochial purposes."

The Archbishop's position is opposed to the genius and spirit of our free institutions. It gives another good reason for ruling Bible reading out of our free schools, for the sake of liberty of conscience and to leave the Catholic absolutely without just ground of complaint. It is to be hoped that, in Milwaukee, as in New York, this effort of the Catholics may fail. All these things show the wisdom of taxing all churches, ruling Bible reading and all denominational exercises out of public schools, and so doing away all special privileges based on religious opinions, respecting the sacred right of conscience, and "remanding religious instruction to the church, the home and the Sunday school" as Zion's Herald (Methodist) sensibly recommends.

Important—Read, Heed, and Act.

The following letter, from an official of the United States government, came some time since. Finding private effort useless, we give it place in these columns and ask any and all who can give the information it asks for to make up the facts—briefly, clearly, and carefully—and send them to us soon. In good time we will forward all to him. He writes of his wish to be just to the Spiritualist, as to others. It is our own fault if we do not give him the facts he asks for, and which he wishes to put on permanent record in the published Census Reports of the National government.

The case is plain, more words are useless, give us the information, from far and near, from country and city, thoroughly and promptly.

PELHAM MANOR, N. Y., Aug. 10, 1881. To the Editor of the Religio-Philosophical Journal:

Dear Sir:—For my use in collecting the statistics of religious organizations for the Tenth Census, I am in need of a complete list of Spiritualist societies in the United States. May I ask that you will have the kindness to favor me with a list of the societies (together with the name and address of the principal officer of each) of whose existence you are aware? I shall also be pleased to receive a list of persons who, in your opinion, will be in a position to supply me with lists of a similar character. Trusting that you will aid me in my endeavors to secure for the Spiritualists accurate representation in the tables of the Tenth Census, I have the honor to be, Respectfully yours,

HENRY RANDALL WAITE, Special Agent Educational Statistics, Tenth Census of the United States.

Henry M. Stanley, the African explorer according to private advices in Paris, which are speedily communicated to the New York Herald by cable, is so dangerously ill at a point between Stanley Pool and the mouth of the Congo that slight hopes are entertained of his recovery.

Over the Range.

Monday the editor of this paper, in company with Mrs. Pomeroy, J. C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, his wife and daughter, A. H. Leslie, alderman of the Seventeenth ward, Pittsburg, Pa., and O. B. Wright of Orion, Ill., went from Denver to Georgetown by cars, thence by four-horse private conveyance over Argentine pass, the highest wagon road in the world, to the west end of the Atlantic and Pacific Tunnel, to see the late strike of mineral and inspect the work and form opinions as to its outlook. A full report of the trip, from the pen of Mr. Pomeroy, will appear in the next issue of this paper.—The Great West, Denver.

Vennor Nonsense.

On July 12th, Vennor said: "Aug. 25th-26th, heavy storms on the lakes, St. Lawrence and around New York. 27th-29th, cooler, with rains and frosts in northern sections. 30th-31st—Fair and pleasant, cool evenings and indications of returning heat." We had no "heavy storms on the lakes," etc., within a week of his dates; no "cooler weather," etc., but dry and hot; the days and nights of the 30th-31st, were not cool but very hot. This Canadian got as far out of the way as possible, as he often does in his guess work.

Belvidere Seminary.

The fall term of the Belvidere Seminary, in charge of Belle Bush and sister, will begin September 10th. This is a liberal unsectarian school for both sexes, and is just the place where the children of Spiritualists ought to be educated. The well known principals will be assisted the coming year by an able corps of teachers, and will guarantee satisfaction to all orderly and diligent students. Send for circulars to Misses Bush, Belvidere, N. J.

"Two Worlds"—H. H. Brown.

H. H. Brown, well known as an able speaker and writer and a growing man, is to be assistant editor of The Two Worlds and co-worker with A. E. Newton in that department of Dr. Crowell's new journal. We cordially congratulate him and them. He will fill his place well. His address will be care of Two Worlds, 100 Nassau Street, New York.

Christian Spiritualism.

"What is it?" on our second page, is published, not only for its intrinsic merits as the production of a sincere man, but from high personal respect for its author, who has spent years in most self-sacrificing service to freedom, in Kansas, among the freedmen in the late civil war, etc. His thoughts are those of a devoted man seeking the truth, and looking for spiritual light. His personal goodness and ability make his words worthy consideration, even by such as may not fully agree with him.

Her Feet go Down to Death.

At the special request of a thoughtful woman we publish the excellent article under this title on our first page. It is her hope and heartfelt wish (and ours as well) that it may be read in the homes of all our subscribers and handed out to their friends. We suggest that the journals on our exchange list publish it in their columns (dually credited to the Springfield, Mass., Republican), and thus reach many thousands.

"VERITAS," a city subscriber, writes that he thinks "the JOURNAL has done more to improve and elevate mediumship than any other paper in the land;" says that "Dr. Matthews, alias Shea, who was so well shown up in the Chicago Tribune of August 9th," is "a hypocrite and a trickster" holds his performances "an outrage on the living and the dead;" states he has more than once been "awfully deceived" at his séances, and asks us to "do our duty" by his exposure.

We gave our opinion of "Dr. Matthews, alias Shea," long ago; the Tribune exposure was read by thousands in the city who do not see the JOURNAL. If all this don't keep "Veritas" and others from being more than once deceived, we can't help it.

Andrew Jackson Davis says: "The United States Medical College, of the city of New York, is the college ideal of the future. For the first time in the history of scientific medical education the Human Soul is regarded as a fundamental FACT, and not a gaseous fiction of the bodily organs and the brain. All true knowledge concerning the origin and cure of disease, must rest upon this knowledge of the moving forces (psychical) which animate and govern the physical structures." We are informed that Mr. Davis is a member of the regular class in this College, and means to do all he can to induce liberalists to sustain this truly progressive institution. Prof. Alexander Wilder fills the important chair of Psychological Science and Magnetic Therapeutics.

At Cresco Camp, Iowa, A. B. French, G. H. Colby of Minnesota, Mrs. H. N. Van Dusen of Denver are to speak. Samuel Watgon is expected also. The M. & St. P. R. R. charge one fare going, one-fifth fare returning, by showing certificates. Refreshments (food not liquor) on the ground, and hotels at 75 cents to \$1.00 per day. So says Ira Eldridge, secretary. This should be a great meeting, valuable to all.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

President Fillmore's widow left \$50,000 to charitable institutions.

President Garfield, at this date, September 5th, still royally holds his own, in his heroic struggle for life. May he gain!

The Selectmen of Franconia, N. H., renamed Haystack mountain "Mount Garfield."

A Louisville creature—hipped, erect on two legs—ate nineteen apple pies on a wager. Fools not all dead yet.

Capt. H. H. Brown spoke at Lake George camp meeting, August 21st; at Niantic, Conn., camp, Aug. 28th; at Harwich, Cape Cod, camp, September 4th.

Dr. Tanner, the faster, personally informs the editor of the Jamestown (N. Y.) Journal that he did not die in Amsterdam. "Probably he is alive."

A recent article in the New York Tribune says that the oleander is such a deadly poison that a horse which had eaten a bunch of leaves died in a short time.

Rev. H. W. Thomas, whose trial for heresy by the Methodists is just begun, preached at the People's Church, Hookey's Theatre, last Sunday to a crowded audience. No great fear of such heretics.

The Cape Cod camp meeting at Harwich, is not yet heard from. It is always a valuable meeting, made up of substantial people, who go to hear and learn and think, and thousands assemble on Sundays.

Dwight L. Moody, the evangelist, talking to the ministers at Northfield, Mass., said: "Don't talk by the yard." Cool advice from a man who talks so much and dogmatizes so impudently.

The Northern Pacific railroad is to be completed in two years. Then a trip "to the distant woods where rolls the Oregon" will be easy and swift, and Yellowstone Park will be a new wonder.

General Pope, in command of the Department of the Missouri, orders that no alcoholic liquors shall be sold to any one in the Kansas military reservations, his action being in accord with the prohibitory law of that State.

The Niantic camp meeting, under the auspices of the Connecticut State Association of Spiritualists, held its first sessions this year, in a fine location by the sea shore, and was "a grand success," we are told. Long may it last.

Everybody in Iowa will be, or want to be, at the State Fair at Des Moines, which fills five days of this week. These exhibitions are an education in outward things, and to meet and mingle in these great companies quickens and inspires life.

August 25th four hundred persons went to the top of Mount Washington by rail; snow in Tuckerman's ravine, fourteen feet deep. Good for New Hampshire. Even the Chicago Tribune must admit it is almost equal to Chicago for a summer resort.

The New York Retailer, "a weekly journal, devoted to the wine, beer and tobacco trades" ("birds of a feather flock together"), thinks the ice fountains "a crime and a nuisance." So dangerous is unlimited ice water in hot weather! It says: "If it were beer or wine it would be less harmful," and "pay us better," it might add.

August 17th was the 49th anniversary of the release of Abner Kneeland from the Leverett street jail, Boston, where he was imprisoned sixty days in the year 1838 for the alleged and imaginary crime of "blasphemy." To-day such imprisonment would be impossible. Honor to Abner Kneeland for his moral courage! The world moves!

In darker days censors of the press watched every book, and a man of thought was held a probable traitor or heretic. Women came under the law too. Napoleon the Great (or Little) ordered 10,000 copies of Madame De Staël's "Allemagne" cut in pieces by his police in 1810, because the great and brave woman did not flatter Imperialism.

The experiment in teaching industrial and decorative art in the Philadelphia public schools is reported to be a thoroughly successful one. Metal work, painting, wood carving, hammered brass decorations, needle work, etc., have been taught in connection with the regular work of the schools, and the pupils have shown interest, perseverance and aptitude.

The persecuted Russian Jews are beginning to emigrate to the United States. In September, a party consisting of between 200 and 300 will sail, and others follow as rapidly as funds can be obtained to pay their passage. Most of these are farmers and workmen—strange avocations for Jews in the United States.

Prof. W. Seymour, of Philadelphia, now in this city, will answer calls to lecture on psychology, phrenology and Spiritualism in this and neighboring States. See advertisement in another column. An Englishman, formerly an orthodox preacher, growing out of that within a few years, having experience and ability as a lecturer, and being an unassuming gentleman and an earnest man, we wish him success.

The Legislature of New York passed a law, May 13th, 1881, that "it shall be the duty of all employers of females in any mercantile or manufacturing business or occupation to provide suitable seats for the use of such female employes, and to permit the use of such seats to such extent as may be reasonable for the preservation of health." Give us such a law to end the shameful cruelty to woman of some great fashionable shops in Chicago.







Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Free.

BY JESSE H. BUTLER.

I'm free as the air in its viewless round; I'm chained like the sea in its circled bound. I'm free as the bird on its fluttering wing; I'm bound like the lake over the breath of spring.

Lake Pleasant Camp.

To the Editor of the Religio-Philosophical Journal: Lake Pleasant is the place to come to see every one you ever knew, for every one comes here. Freedom is given to all to confer before the public eye.

Home Life a Hundred Years Ago.

One hundred years ago not a pound of coal or a cubic foot of illuminating gas was burned in the country. No iron stoves were used and no conveniences for economizing heat were employed.

A New Jersey Subscriber.

A New Jersey subscriber, W. C. Waters, writes: I am still confined to my bed by a lingering disease, though I am able to read your paper, and look forward with pleasure to the day of its coming.

The Nearness of the Spirit World.

BY THOMAS HARDING.

Like a certain acquaintance of old Job, I have been on a business trip "going to and fro" in the earth, and walking up and down in it, so that I have seen my hard fate not to see a copy of the JOURNAL for some weeks.

Sejmon Valley Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

The camp meeting closed on the 15th. There were about forty tents on the ground, and a good number of speakers and mediums from this and other states.

Wilson Memorial Association - Report of Secretary.

The Secretary of the Association would report as follows: Whole Am't of cash receipts, \$109.60. Am't paid for pictures and incidental expenses, 64.80.

Cassadaga Lake Camp Meeting.

ON TRAIN FROM TOLEDO TO MINNESOTA, AUGUST 30TH, 1881.

To the Editor of the Religio-Philosophical Journal:

Wife and I left Cassadaga Camp yesterday. I am now on my way to Minneapolis. Shall stop and see you on my way home from Cresco, Iowa.

From Oregon, Lewis Johnson asks:

"What is the present condition of Mary Lurancy Vennus, whose remarkable experience is given in the 'Wakeup'?"

Dreams and Dreamers.

Dr. Radcliffe may be quite right that there are, and have been, in all the annals of dreamland, who saw in their dreams more of the spiritual world than they could have seen in their waking hours.

Report of Lawrence Meeting.

The annual meeting of Spiritualists and Liberalists of Van Buren and adjoining counties, was held in a grove in the fair grounds, near the village of Lawrence, Mich., commencing on Saturday, Aug. 6th, 1881.

A DOUBLE WOMAN.

(New York Sun.)

Miss Mills Christine, the two headed nightingale, arrived in town yesterday and received the notice of her boarding house in Ninth street. She tripped in lightly, but she was extended one of her right hands and one of her left in greeting.

Meetings of the Harmonial Association in New York City.

Regular Sunday morning discourses by Andrew Jackson Davis, will commence at 11 o'clock, on the second Sunday in September (11th), and continue until the second Sunday in June, 1882.

Erratum Corrected.

Wm. Emmette Coleman writes: I notice that in my reply to Dr. Brittan, in the JOURNAL of Aug. 20th, I am made to say that Dr. B. "frantically" charged nearly all materializing mediums with fraud.

A Man and Wife on Opposite Sides.

Last winter a reverend clergyman in Vermont, being apprehensive that the accumulated weight of the snow upon the roof of the barn might do some damage, resolved to prevent it by seasonably shoveling it off.

Notes and Extracts.

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THE RELATION OF THE SPIRITUAL TO THE MATERIAL UNIVERSE; THE LAW OF CONTROL.

Two Papers Given in the Interest of Spiritual Science, By the Dictation of the late PROF. M. FARADAY.

COMMON SENSE THEOLOGY; OR, NAKED TRUTHS.

In Rough Shod Rhyme HUMAN NATURE AND HUMAN LIFE. With a critique upon the creeds in four parts BY D. HOWLAND HAMILTON.

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Being some account of the Life and Labors of Dr. J. R. Newton, Healer, with observations on the Nature and Source of the Healing Power and the Conditions of its Exercise. Notes of many extraordinary Remedies. Health Maxim, etc. Edited by A. N. NEWTON.

Just Published, RELIGION AS REVEALED BY THE MATERIAL AND SPIRITUAL UNIVERSE.

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This work treats on the following subjects: 1.—Existence and General Character of God. 2.—God as Spirit.

Final Remarks.—The Best Principles of a Universal Philosophy and a Universal Religion. Cloth, 12 mo., pp. 84, with elegant illustrations. Price \$1.50 postage 2 cents.

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A record of the most daring heroines of Free Thought, being sketches of a few central female figures in the history of Rational Religion.

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Among the prime points of consideration in this work may be mentioned: What is Religion? Spiritualism is a Religion; The Religion of Spiritualism identical with the Religion of Jesus.

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MARY LURANCY VENNUM, BY E. W. STEVENS.

With comments by Joseph Rodas Buchanan, M.D., Professor of Physiology, Anthropology, and Physiological Institute of Medicine, in the Eclectic Medical College of New York; D. F. KAYNE, M.D.; S. B. BRITTON, M.D., and Hudson Tuttle.

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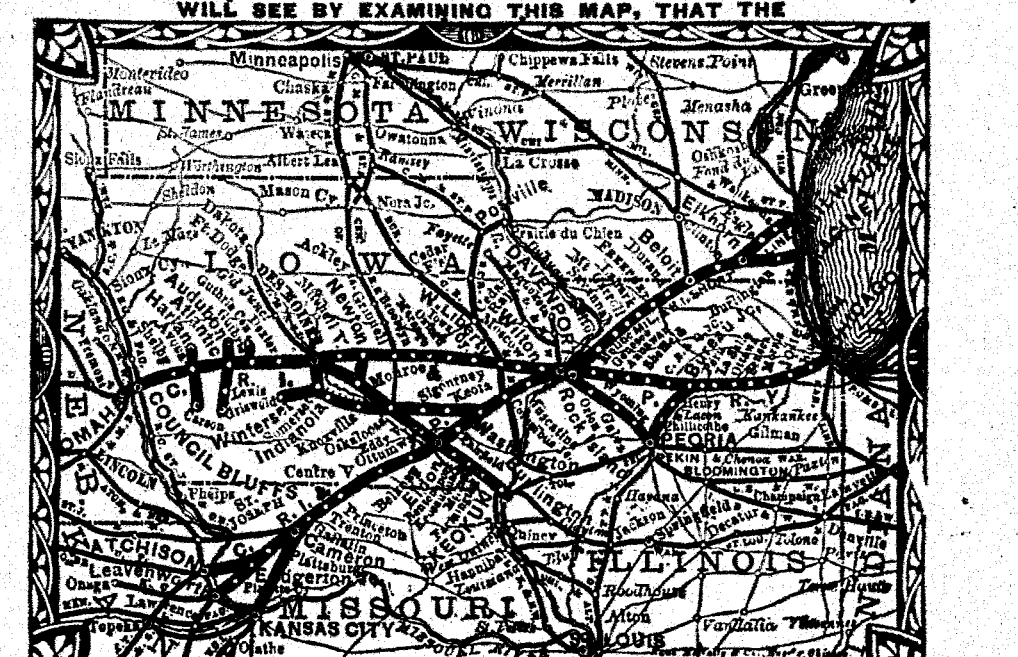
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Continued from First Page.

may speak of the two as one. Indeed, the son takes up the father's ideas, and with more controversial power becomes the champion next in rank. Maurice's face a sublime benediction, the incarnation of charity, who planned and worked only to save the people,—the common people; and whose institutions of love are his monuments in London. Charles Kingsley the novelist, who wove himself into the life of every young scholar in Europe and America,—the apostle of pure air, cleanliness and hygienic gospel. If you have never read "Hypatia" and "Alton-Locke," you have failed of comprehending the machinery that has run our age. Then there was Max Muller, the pupil not only of Arnold but the Elisha of the most cosmopolitan of all scholars—Chevalier Bunsen. Muller, who has reduced religion to a science, and done more than even the most eminent of our scholars in the domain of science, and well aware of these, the chaste spirit, the refined, the winning, the brilliant, the beloved Stanley! You should know every one of these; and then be able to say that no grand achievement was ever so quietly worked out into human life as the Broad Church movement of England.

Let me now enumerate what these men specifically have done. They taught and made popular—

1. A new—literally, a new view of God. The view, of all others, predominating in the Arnold school, is the moral tendency that underlies and interweaves all things. This eternal and universal law that makes for righteousness is to them the potential presence of a moral force—a moral will; that is a God.
2. The triune personality that has grown out of the Hebrew Jehovah by a curious process of addition and subtraction, Matthew Arnold termed the Three Lord Shamburys. The idea of a Great Lord Shambury, or he displaces with the idea of an Eternal Moral Force that tends toward righteousness. Such a great governor he pronounces a hollow, haifacious assertion, that cannot be proved. He will have nothing to do with any conception but that of an eternal power that makes for righteousness.
3. You see he does not stop with Force merely, but it is Moral Force that is working out right and eliminating evil. The eye of Arnold is ever on the unquestionable underlying tendency that vivifies all things and constitutes progress. Matter and Force is a brutal way of analyzing the universe. It forgets the moral life,—the moral law that culminates in immortality for the upward-looking soul.
4. They emphasized, as the first of theological axioms, that righteousness is salvation. These are the words of Arnold: "Right doing saves." Jesus taught no other salvation. The scheme of salvation by sacrifice is a gross conception, growing out of a brutal age. Jesus said, "The things that come from a man, they are which defile him." He insisted on brushing away all the foundations of the Jewish Church—washings, sacrifices, and ceremonial for cleansing. We are saved by righteous judgment. "Your creed has no power to float your soul." Jesus' first and chief charge to all men was, "metanoia"—change your purposes.
5. Now the Arnold school is the Jesus school over again in this, that they replace salvation where he placed it, and whence orthodox removed it. Your holy oils and prayers and creeds are regulated to the closest.
6. Miracles and the supernatural element of Christianity are an afterthought, in no way a part of original Christianity. The Bible is a growth of writings originally scattered, and of very unequal importance; letters, poems, hymns, histories. These being collected do not become of equal value, by any possible legerdemain or church vote. Luther selected what he considered of prime value. Says Arnold, "It is our duty to judge of these writings with still greater freedom." The Bible holds a vast amount of the best truth; but it is inspired only as it is true. "The truth is always supernatural." Miracles are not a proof of anything, seeing that they themselves cannot be proved.
7. We find this school speaking brave things about the atonement. As they understand it, it was Jesus' superior power of sympathy and self-giving. He gave himself. How? Not to pacify God; but he gave his hope, his thought, his love, his tenderness, his physical and moral strength, to free others. So may all do as they have strength to do. "You see here how human life is exalted. We are all saviors, and are saved by saving. He that would save his life shall lose it; but he that will give his life shall save it. This doctrine links us all to the Father.
8. And in nothing did this Broad Church school help us more than in the exaltation of human nature. "The Word of God" has with them a meaning as sublime as with the orthodox it has been heathenish. To Arnold, "The Word of God" meant that fine sense of right, and that appreciation of truth, which is in the better soul. "God's word" is the voice that speaks in us to do and to be right. So you see that when we speak of the sacred Bible, we are to understand the revelation of the All Soul in our souls. This is a book never to be compiled into a printed canon, but it is to be revised by all moral consciousness from age to age. The real Word of God is the Father's love in us. He speaks forever. He is a voice. The definition of man is, one who can hear God.
9. One more phase of the Arnold school was a development of so-called "Muscular Piety." I hope you have read "Water Babies" by Hughson, "Tom Brown at Rugby" and "Two Years Ago," and you understand what the phrase means. It means that religion which does not give better houses, better diet, better air, more cleanliness—but points, instead, to mansions in another world is a fraud. These men taught salvation by obedience to law. If you wish to do good to the poor, teach them how to live better. The good soul can only be had by and in a good skull. Give us good heads set on good bodies and you will have good morals and good religion. Give us good sanitary regulations, breed your children as they ought to be bred, and you will have the fine bodies. Poor Kingsley, the most eloquent apostle of this article of their creed suffered sadly for want of wiser parents. "Muscular piety" sneered the pious chaps who only wish to save souls! And what souls! the desiccated and infinitesimal atoms that are supposed to dwell in the foul clay of distorted bodies. We all owe a reward of affectionate memory to the Muscular Pietists—far more than to those who, despising the body, ruin its inhabitant.
10. It was a saying of Arnold's that he was "always ready to change an old opinion when he could get a better one;" and he held his creed open to revision at the rise of every sun. The time has come, said he, when it is no longer safe or honest for men of thought to keep their highest views—which

bigots call skepticism—to themselves. It may sometimes be wise to let our knowledge of a popular creed lie in silence, but not now; for doubt has worked down into the masses. The special moral feature of our time is, that "the masses have lost the Bible and its religion." Times have occurred before when writs and philosophers lost it, but the great solid mass of common people kept it; but now it is the people who are detached from the Bible.

England undertook to meet this skepticism in two ways; one was the method of Fuesey, Newman, Keble, Wilberforce to Romanize, that is to shut the people up in the church and lock the doors of thought, so that they could not ruin themselves; the other was the method of Arnold and Stanley, to encourage careful thought and lay the foundations of religion on science.

You may consider, with good reason, Arnold to have been one of our modern messiahs, and among his apostles those I have named. Stanley was not the equal of Kingsley in poetic instinct, in a deep grasp of the problem of salvation for the poor masses; nor was he the equal of Jowett in philosophy, or of Muller in scholarship; but he was rather the well-rounded character, lacking nowhere, if not supreme anywhere.

It is easy to condemn him for not having left the Church, rather than engaged in revolutionizing her. One who desires above all to see progress, will rejoice that he did not leave the Church.

The life of Stanley was shadowed by one great sorrow, the loss of a wife, celebrated for her beauty and accomplishments and character. He died childless.

Such men as John Wesley, John Bunyan, Theodore Parker, were all heroes to Stanley. When he visited America he had four special points of interest: 1. The grave of Arnold; 2. The place of landing of the Pilgrims; 3. The grave of Jonathan Edwards; 4. That of Theodore Parker. You see here the interest that he felt for all parties—his absolute catholicity. So that to-day the Methodists and Presbyterians express a deep appreciation of him, as the Churchman or Rationalist.

I thought that this morning I could give you no more grateful topic than the memory of a beautiful soul; a refined character, a heroic life—a man who declined three bishoprics and an archbishopric, that he might retain his freedom and be able to work for the liberation of religion and the honor of humanity. You may think of him as one who never despised the sinner nor hated the heretic; as one who honored the thinker and embraced the worker; as a man who was a companion of kings, a friend of princes, but equally at home with the lowly and poor. No one will fail to mourn him but those who could not comprehend his largeness of soul; no one will rejoice in his death but religious bigots who degraded his power for reform, and who saw in his life the death of their idolatry. What a delight it is to join the two continents with the cable of love, woven of the threads of trust, gratitude and respect, and thus stand together about the grave of a friend of the race. Humanity rises over cliques, parties, sects, tribes, nations—and sings a millennial hymn of hope when it thus weeps over the loss of its heroes. The family mourns a wise father; the nation mourns a wise ruler; the world mourns a friend of man. Jesus took no title but Son of Man. May the day speedily come when we shall have messiahs everywhere,—so true in vision, so true in work, that when we carry them to their graves, we shall say we bury our sons.

Horse Heads Annual Meeting, August 21st, 1881.

To the Editor of the Religio-Philosophical Journal:

These periodical gatherings are doing much good. They concentrate force, unite the workers, revive experiences, and inspire the multitude. Many data their first awakening and interest in Spiritualism to these conventions. Thousands have been led to this light by the magic words and impressive experiences enjoyed here. With all the phases of mediumship and the dependence upon physical facts so essential to many, a large percentage of investigators and inquirers reach the good through the agency of our public meetings and the impressive truths there revealed through the mediumship of inspired orators. I have found many who, after witnessing nearly every phase of mediumship, find their best proof and highest satisfaction in the rationale presented and the deep convictions that reach the soul from our gifted speakers, touched by the heavenly flame.

This twenty-third anniversary at Horse Heads, celebrated Aug. 21st, was a rare and rich occasion. Bro. Racklyft, of Waverly, N. Y., gave a short history of the origin and growth of this meeting, how it had struggled through the tide of obloquy and abuse from the reputed followers of Jesus; and its works for the sick and enslaved, as in Judea, reviled and scorned as the doings of the devil. Prof. J. V. Mapes, now a resident of the Summer-land, had done a great, good work in these associations. At several of the annual gatherings in Eldridge Park, Elmira, the numbers in attendance had ranged from eight to fifteen thousand! Bro. Racklyft spoke very earnestly and feelingly of the departed and the days of trial. His soul is full of light.

Bro. O. H. P. Kinney, of Waverly, presided, and at the opening of the afternoon session, by urgent requests, he devoted forty minutes to the freedom of thought and speech. Protestants profess toleration, but it is limited to those who accept their dogmas. If they tolerate free speech at all it is because Spiritualism and materialism has forced them to it. "The dark ages" was a period in which the church had absolute sway, and free speech was absolutely suppressed. It had been claimed that the great lights of science, Galileo, Bruno, etc., were educated by the church. True, but they were educated for the creeds limited by them, and the moment their daring genius struck out new paths of thought, and made discoveries which antagonized the creeds they were summoned before the church tribunals and compelled to renounce or die. Galileo yielded and lived. Bruno uttered the truth and would not take it back, and the church crushed him, but could not crush the truth he died to vindicate. Copernicus developed the system of astronomy which bears his name, but, warned by the fate of others he withheld its publication until he was beyond their power, and when on his death-bed allowed it to be published. If free speech had been tolerated science might have been hundreds of years in advance of its present development.

Luther and others denounced the tyranny of the church, but had hardly got on the throne of power before they began the exercise of the same intolerance and persecution. Servetus, whose pure character was an honor to the church, questioned the deity of Christ, but accepted him as the "Son of the eternal God," instead of the "Eternal Son of God," and his life had to

pay the forfeit. John Calvin could have prevented it, but it is claimed that he was the real author of the cruel infamy. Let every man speak his honest thought. This is the independence all need and which must be maintained. Geology brought conflict. It was called the "science of the devil." It revealed the great antiquity of the world and of man. It was opposed to the Mosaic record, and there was a combined attack made by all the churches in the land. But science conquered, and now they are reconstructing the Mosaic record to reconcile the differences, but make a poor fallure.

I cannot report further the telling points made by this able and excellent speaker. His manner was earnest and impressive. His feeble health compelled him to occupy a chair during a portion of his great speech, but the intensity of his thought often lifted him to his feet, and I felt a deep prayer that he might long be spared and sustained to minister to our growing needs. He is an editor, author and speaker, and an ex-assemblyman of the Empire State. He is widely known and universally respected by all parties. His name and influence give force and dignity to the cause.

Miss Washburne of Rome, Pa., was called for, and in her gentle, modest, earnest way she gave us the glow of her inspired thought, while her pure spirit shed its warm light upon the theme. She chose "Flowers" for her theme, several beautiful bouquets were before her. "Why are they here?" Their presence declares the love-language of the human heart. A scorpion might have been in their place if our instincts required it. The flowers answer a demand. We have no need of the scorpion in our feasts of love and truth. They teach us a lesson theology would do well to learn. It has had the scorpion; it has nourished the viper and fed upon its virus. It has given the world a more fearful vision of life than a thousand scorpions present."

She referred to the account of the primitive Eden. Adam having no knowledge of good and evil was a natural thief! He stole the first thing in his way, the only thing he could steal, for all the rest belonged to him. He fell from idioy to knowledge. Man is still falling in the same way. Don't you hope he will continue to fall? She claimed that the atonement with all its bloody horror was imperfect. Men had been denied their oath for believing the atonement perfect, all-saving! If we reason on scripture as on all other subjects we shall find much beauty there. Spiritualism is the key to its mysteries. It repeats the facts and inspirations there recorded, and turns its magic light upon the grim shadow of death. It brings the heavens near, lifts the veil of doubt and brings the pure light of immortality into the world's great gloom. Sweet music distilled its power into hearts, glowing faces shone with hope and gratitude, and all seemed to say: "It is good to be here."

Officers were elected for the coming year: O. H. P. Kinney, President; S. A. Tallmadge, of Horse Heads, Vice-President; Mrs. Starkey, Secretary; John Racklyft, of Waverly, Treasurer and Assistant Secretary. Adjourned one year.

LYMAN C. HOWE.

Buffalo, N. Y., Aug. 20, 1881.

Lake Pleasant Items.

[From the Morning News of August 25th.]

H. S. Brown and wife, of Milwaukee, Wis., are making their first visit here. They are veteran Spiritualists.

Rev. Dr. Miner, of Monroe, Wis., for sixteen years a prominent orthodox clergyman, has met with a change of belief at Lake Pleasant. He came here under the reaction from theology, and was predisposed strongly in the direction of materialism, having the MSS. of a work on the theory that the grave ends all, which he intended to publish. After sitting in several sances, Mr. Miner got a glimpse of better things, and is now affirming his belief in Spiritualism.

Newman Weeks, of Vermont, is a wide awake and critical looker-on at the camp meetings.

M. V. Lincoln of the Boston True Flag, presides over the conference meetings frequently.

Mrs. E. L. Saxon's address on Thursday "Is Spiritualism a Religion?" was full of earnest thought, radical but conservative. She is making many friends on her first visit to Lake Pleasant.

An informal reception was given Mrs. S. B. Nichols and her guest on Tuesday eve, by a large circle of friends, which was particularly enjoyable to all who participated.

Mr. E. W. Wallis is earning golden opinions from all who meet him. His remarks on "What can we do to instruct the young in Spiritualism?" were able, timely and listened to with marked attention. Societies should employ him at once, as he is to return to England in a few months.

An orthodox lady from the Park street church, Boston, says she has visited all the camp grounds and "cottage cities" of America, and is free to admit that Lake Pleasant is the best of the lot, and has the most orderly and intelligent patrons.

Dr. Slade stated in public that he proposed to come to the Lake next year, and give one week of his time gratuitously to those who have never had an opportunity to investigate the phenomena of Spiritualism.

Ed. S. Wheeler surpassed himself on Wednesday in his lecture on "Living as a fine art." His lecture on a true motherhood was sublimely beautiful.

An arm chair was presented to Harvey Lyman on his 67th birthday, and a purse of money to his wife; fit addresses were made to show that all this was a testimonial to their worth and devoted services.

DARWINISM.—The following from John Fiske's *Cosmic Philosophy* is the best condensed statement of the Darwinian theory that we have seen: "A moment's inspection will reveal the absurdity of the thoughtless remark sometimes heard from theologians and penny-a-liners, that the Darwinian theory rests upon purely gratuitous assumptions and can never be submitted to verification. On the contrary, the theory of natural selection, when analyzed, will be found to consist of eleven propositions, of which nine are demonstrated truths, the tenth is a corollary from its nine predecessors, and the eleventh is a perfectly legitimate postulate. Let us enumerate these propositions: 1. More organisms perish than survive; 2. No two individuals are exactly alike; 3. Individual peculiarities are transmissible to offspring; 4. Individuals whose peculiarities bring them into closest adaptation with their environment are those which survive and transmit their peculiar organization; 5. The survival of the fittest thus tends to maintain an equilibrium between organism and their environments; 6. But the environments of every group of organisms is steadily, though slowly, changing; 7. Every group of organisms must accordingly change in

average character, under penalty of extinction; 8. Changes due to individual variation are complicated by the law that a change set up in any one part of a highly complex and coherent aggregate, like an organism, initiates changes in other parts; 9. They are further complicated by the law that structures are nourished in proportion to their use; 10. From the foregoing nine propositions, each one of which is indisputably true, it is an inevitable corollary that changes thus set up and complicated must eventually alter the specific character of any given group of organisms; 11. It is postulated that, since the first appearance of life upon the earth's surface, sufficient time has elapsed to have enabled such causes as the foregoing to produce all the specific heterogeneity now witnessed."

Medical Tyranny.—Highly Important.

To the Editor of the Religio-Philosophical Journal:

The battle against medical freedom, against Spiritualism, spiritual healing and human progress is now at its height. Boston has proved itself the Bunker Hill of the present campaign, but the battle rages with doubtful results elsewhere, and the legions of tyrannical conservatism and avarice have secured temporary triumphs in several States by their overwhelming numbers, yet in other States have failed by attempting unconstitutional usurpations which have been nullified by the judiciary.

The first fetter on the right hand of freedom has been fastened in the State of New York, but the magnetic healer who uses no medicines is still permitted to breathe outside of a prison.

Even this small liberty is offensive to the medical oligarchy, and a bill has been prepared by the medical societies, which will be introduced at the next session of the legislature, prohibiting the doing of anything for the purpose of healing disease, except by the diploma-authorized graduates of colleges, and even these, if they come from another State, must pass under the censorship of the local colleges of this State, and pay a handsome fee for being licensed, if a license is granted by their masters of the faculty.

Thus the colleges are to have an absolute monopoly, which will give great pecuniary value to their diplomas, and great authority to their faculties, who can exclude, at their own arbitrary pleasure, any one whom they choose from the medical practice, and establish a discipline over students and physicians, which may render them as servile as the serfs under the czar of Russia.

At the same time it will crush the proud spirit of our democratic-republican people, and teach them that they are under collegiate authority, or that they have no right to choose their friends in sickness, and that the mother who administers camphor tea, the friendly neighbors who bring in comfrey, horseradish, slippery elm, poultices and foot-baths, or who put the fevered patient to sleep by magnetic passes, are criminals worthy of punishment; and especially that all who follow the grand examples and injunctions of Jesus and the apostles, are fit only for the dismal cells of a county jail.

If the insolence which proposes such a law does not raise a storm of indignation among American freemen, and especially among the believers and followers of the humble Nazarene, it will be time to confess that American freedom is a failure, and to prepare an emperor for willing slaves.

There is one proper, firm and dignified way of meeting this assault upon truth, righteousness and freedom. It is to demand an impartial trial of the great question at issue between American freemen and the organized conspirators who seek their enslavement.

They claim that they are the wise and benevolent fathers of humanity, who would protect a long-suffering public against the vampires who feed upon the people's ignorance. But the medical freemen of America claim that the organized regularism of this country, which is one and the same with the organized regularism of the effete despotisms of Europe, is itself the continental vampire that has been draining the life-blood of nations, and, although open bloodshed is no longer possible since its lancet has been broken by our assault, and cannot now be used, it has other equally potent agencies for mischief, and is continually at war with every mild, safe and successful agency introduced by the progressive wisdom of medical reformers.

The Spirit-world, I know, has sustained our much-loved and wounded President against the assault upon his vitality by 432 grains of morphine and 812 grains of quinine, an amount sufficient to slay twenty healthy men, and his recovery has been regarded as miraculous. If one-tenth of that amount had been poured down the throat of Guileau, the fiercest demands of public indignation would have been satisfied.

It is to force this deadly system of practice upon the enlightened who reject it with horror, that legislatures are invaded by the agents of this conspiracy, who would delay by law the downfall of a vicious system, a system so far behind the intelligence of the age that medical reformers declare one-half of the mortality by epidemics and other diseases to be due to medical ignorance, bigotry and mismanagement, sustained by Allopathic medical schools and medical societies.

We challenge a fair and impartial trial of this question, and we should demand a fair comparative trial in hospitals, but for the reason that it would be impossible by any temptation whatever or by any legislation, to induce medical regularism to face this ordeal.

We therefore demand a fair, full and faithful registration of vital statistics, throughout each State. We demand that a system of registration shall be established, which will record every death and the name of the attending physician with his school of practice as stated by himself, and the length of attendance by each physician in cases of fatal disease.

This will enable the people to see and enable legislators to know and statisticians to record, whose patients die and whose recover under all the diseases and epidemics that exist, and enable all the world to judge whether a system that clings to the past and represses individual progress can claim superiority, or even equality, with any system, which discards old errors and grasps every beneficent agency developed by inventive genius and disinterested humanity, or by the Divine and angelic benevolence, which has ever adorned and blessed the progress of spiritual religion.

Let justice be done; we ask no more, and until it is done, the voices of freemen will not be silent. Let every legislature be flooded with petitions for a comprehensive registration law, and a few years will settle forever the questions between American freemen and Allopathic conspirators.

JOS. RODS BUCHANAN.

1 Livingston Place, N. Y., Aug. 31.

Mrs. Van Dusen.

To the Editor of the Religio-Philosophical Journal:

Mrs. H. N. Van Dusen has been lecturing here and has made many friends. I have been very much pleased with the manner in which she has presented the philosophy of Spiritualism. She is also quite interesting as a test and clairvoyant medium. She intends to go to the Minneapolis meeting, and is engaged to speak at the Cresco camp meeting after which she will be ready to make engagements in Wisconsin and Michigan, as she expects to visit those states this fall. For the present she can be addressed at Bonair, Howard Co., Iowa.

GEO. W. WEBSTER.

Bonair, Howard Co., Iowa.

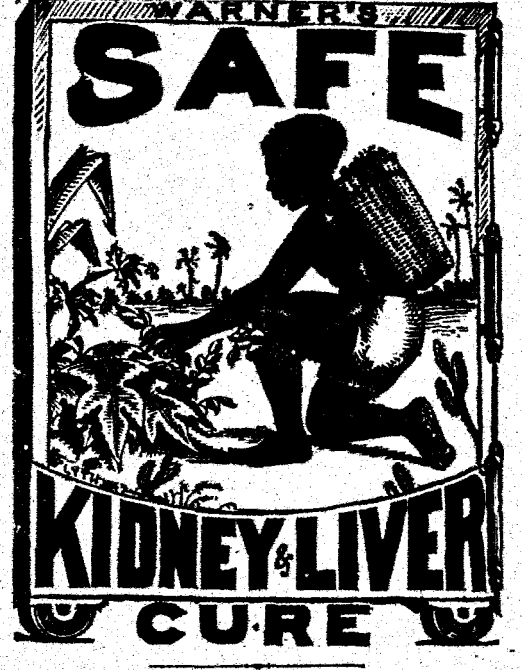
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