

RELIGION AND PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

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AL PHILOS

ROMANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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EVOLUTION IN RELIGION.

The Change of Front of the Universe—A Lecture

BY REV. M. J. SAVAGE.

When the gods visit the earth they are rarely recognized until the time of, or after, their departure. So the tale runs in all stories of celestial advent. And what is true of great personages is also true of great events. One of the most striking things that history has to tell us, is the unconsciousness of what is really taking place on the part of those who are even prominent actors in what afterward prove themselves to have been the great turning points of time.

When the crisis of our late war was upon us even our leaders talked of a breeze that would blow over in "ninety days." They little knew that humanity was gathering its resistless might to take one more bloody step in the upward march of civilization. When Luther nailed his theses on the church door at Wittenburg, Europe saw only one disaffected monk, and little thought that it was really the modern world rousing itself to shake off the dogma drugged sleep of the middle ages. When Copernicus died, after one look at his speedily forgotten volume, who thought that the old heavens were being "folded away like a scroll," that a "new earth" was being given to man, and that the "former things had passed away?" And when the Pharisees at last got rid of the troublesome meddler from Nazareth, and lay down to their triumphant sleep, who dreamed that they had pulled down their own temple about their ears, and turned the disgrace of the cross in to the symbol of a world-conquering religion? So ever does history move on. When the event is past, then the world wakes up and notes its vast significance. Milton tells us that when the gates of hell were opened for the issue of Lucifer on his voyage of discovery in search of the new-created earth,

"On a sudden open fire,
With impetuous recoil and jarring sound,
The infernal doors, and on their hinges grate
Harsh thunder."

But not so open the gates of destiny. Their hinges are as noiseless as the axle of a star. They move as silently as the earth turns while we sleep; and the race wakes up to find that it is facing a new morning.

Victor Hugo says of Waterloo: "It was not a battle; it was a change of front on the part of the universe." What he uses, with his grand poetic license, in picturing a political revolution, we may use in all literalness to set forth what is going on before our very eyes, and of which we, willing or unwilling, are a part. To-day the universe is changing front. But the great mass of the people seem utterly unconscious of it. Like the passengers on a great ship at sea, sleeping in their berth, lounging in the cabin, chatting on the deck, they take little account of the relation which the ship itself holds to the great world, and do not feel the motion when she swings round and sweeps off on another course. But when they do arouse at last, they find that the old headlands have disappeared, and that new constellations are shining out of unfamiliar skies.

We talk familiarly of the religious transition of the age. Pulpits, platforms, newspapers and magazines touch upon it among the topics of the time, and as far as the words are concerned, are in danger of wearing their own. And yet it seems to me that few have seen the signs of "the dawn of the new day" in the religious and philosophical

results that are destined to follow the movements now going on. The Jews were accustomed to divide all time into two great epochs, the one preceding and the other following the Messianic advent. That stood with them as the turning point of all the ages. But with more truth and in all literalness, we may regard the present age as the pivotal point on which the whole of human history turns. There has been a certain homogeneity and consistency in all the past of the world. But it is gone now; and the Eternal utters his voice saying: "Behold, I make all things new. The first heaven and the first earth are passed away." The Universe has changed front; and the second and—however long—the final great age of all time stretches out before us.

I am aware that this is saying a great deal. And for that very reason, I now ask your attention while I go on to justify my statement.

But before I do this I must stop long enough to indicate to you in a word what I am doing it for. That is, I wish you to keep in mind all along, the bearing which this discussion has on the great religious problems of the age. The one universal and fundamental fact then to be remembered is this: that every religion, the wide world over, when analyzed, is found to run back, to root itself in, and spring out of, some theoretical conception of the universe. It starts with a scheme of things, including a theory of God, of man, of their actual relations which ought to exist, and a plan for turning the poor actual into the better ideal. Every religion, then, however crude, or however refined, starts with its supposed science of the universe. Each has its cosmogony; and in this cosmogony it finds *raison d'être*. If, then, the time ever comes when the fundamental scheme of things is discredited, when its theory of God and man is disproved, then the religion itself is dead in its very tap-root. It may put forth leaf and blossom again for many seasons, but its doom is plain. Its followers must henceforth be those whose allegiance is a thing of tradition and habit, and not the intelligent conviction of informed and earnest men.

Bearing in mind, then, this one universal and fundamental fact, we are now ready to go on and consider the modern change of front of the universe.

The human race has occupied this planet at least two hundred thousand years. Do you realize that that means two thousand centuries during which time our forefathers have been slowly climbing up to our present vantage of outlook? Leaving one side certain glimpses and foregleams of light, so as to keep the outlines of our thought clear, and we may say that our modern day dawned about the middle of the 16th century. In contrast, then, with the two thousands of hundreds of years that preceded it, the last four hundred are reduced to hardly more than a point of time. And this point is the pivot on which our universe has turned. Until now, with whatever minor variations, one general type of conception of the universe has prevailed, in all nations and in all religions. Henceforth that type of conception can no longer be intelligently held. A certain general type of religion sprang out of, and was held along with, the old conception of the universe. Henceforth that type of religion passes away with the world to which it belonged.

I must now outline these parallel and companion types of the universe and of religion that it may appear how naturally they go together. We shall then be ready also to see the nature and the necessity of the present and future change of front. This outline must be drawn if possible, with a few bold and clear strokes, confused with no more of detail than is absolutely necessary.

1. In the old scheme of the universe the earth was the central, and the largest body in it, for whose convenience alone all the others moved and shone. Its material was "dead matter," out of which God built it, as a carpenter builds a house.

2. God was a personal individualized being, who had planned and made the universe, and who ruled it from without as a despot governs a kingdom.

3. Man was a being standing alone, separate from and above all other creatures, especially created by an act of divine will.

4. Religious and moral laws were only statutory enactments of Deity; not inhering in the nature of things, and known only as they were supernaturally revealed through prophet or priest or book.

5. Religion then was a government, in the ordinary sense of that word. The universe was a kingdom; God was absolute monarch; man was his subject; hell was the prison for all incorrigible offenders; heaven was the court where favorites were received and honored. For one reason or another nearly all men, first or last, fell under condemnation through disobedience; and hence the necessity for a commission of pardons in permanent session. This took one form or another, priesthood or church, according to circumstances. But in all cases it was the repository and expounder of the divine will, and held in its hands the conditions of deliverance.

This then in general outline is the scheme, some fragment or variety of which has dominated human thought and human life for two thousand centuries. All this is perfectly natural and not to be wondered at. Indeed it is impossible that it should have been otherwise; for the materials of knowledge out of which to construct any better theory have not been in man's possession until the present time. I have no apt of sympathy with him who merely ridicules the past.

As well ridicule the Swiss lake-dwellers for their style of architecture. Theologically as well as socially they built as well as they knew. Let us then see to it that we do the same. The only justifiable victims for our sarcasm are those—too many it must be confessed—who know, but do not.

But before leaving this point, let us group the separate conceptions of the old universe into one concrete picture, that we may look at it as a whole, and thus make clear the contrast between it and the new. As one definite variety of the type, let us take the Jewish. They conceived the universe as figured like an oblong square, after which, as tradition asserted, the tabernacle was patterned. In their later thought it became a sort of three-story structure. Sheol, the home of the dead, containing both Paradise and Gehenna, was the basement. The upper story was heaven, the home of God, his angelic court, and certain earthly favorites translated. Between the two was earth, the home of man. The sky was a solid concave, the floor of heaven and the dome of earth. The Christian conception, modified in details, was in essence the same. In the great poem of Dante we find the universe of the middle ages crystallized into a figure as clear-cut as the outlines of an intaglio. Hell is here a great cavern reaching to the center of the earth; purgatory a hill on the opposite side; and paradise the regions of the nine concentric planetary spheres; and the abode of man is one side of the surface of the earth. That was five hundred years ago. Let us come down then to within two hundred years, to a period some time since Boston was founded, and note the picture which Milton has drawn in "Paradise Lost." Milton, indeed, was acquainted with what he doubtless regarded as the speculations of Copernicus; for he makes Adam and the angel discuss the problems involved. But he dismisses the subject as one of those questionable attempts of the finite mind to penetrate divine secrets which theology has always looked upon with little favor. If now you wish a picture of Milton's universe, draw a mental circle. Cut this circle horizontally in two by a line like an equator drawn across a map of a hemisphere. The upper half of this circle is heaven. Then draw a curved line, like the Antarctic circle near the bottom. Beneath that line is hell. Now draw another circle whose upper curve shall almost touch the floor of heaven, and whose lower edge shall reach half way from heaven's floor to the dome of hell. Within this circle are the concentric spheres of the Ptolemaic universe, with the earth at the center. The whole universe as thus conceived, in the great Protestant epic, was not so large as the now known orbit of the moon. For, when the rebel angels are thrust out of heaven, it takes them only nine days to fall clear to the bottom of everything. To get a vivid mental contrast as to comparative cosmic distances, just remember that it takes the lightning-like velocity of light, not nine days, but three years and a half, to reach us from the nearest of the fixed stars; and that when we have reached that, we are but standing on the outer threshold of infinity.

In Ptolemy's conception of the universe,—of which Milton's is a graphic and definite picture—the earth is at rest at the center. The moon, the sun, each planet, and then all the fixed stars in one plane, are attached to separate, concentric, crystal, and so, transparent spheres, like so many glass globes inside each other. These spheres hold the heavenly luminaries in their places, and carry them round with them as they revolve. Until Newton, the world could imagine no other way to keep them in their orbits. For even Kepler after he had discovered the laws of planetary motion, and knew that they no longer moved in circles, could not imagine how they were held in their places except on the supposition that an angel was appointed to superintend and guide each one.

These really magnificent attempts to solve the riddle of the universe were indeed very far advanced beyond the cruder thoughts that preceded them, the vague fancies and dreams of semi-civilized and barbaric peoples. But—and this is the great point to be kept in mind—however crude, or however complex and highly developed, they are all only varieties of one grand type. They all treat the world as a structure wrought upon and made by a personal god, or gods outside of it. They all hold the world as central in the universe; and man as a special creation. They all make religion and morality to consist in the externally imposed will of a god, supernaturally revealed and hedged about by arbitrary penalties of reward and punishment. As far as the fetish-worshippers' thought had gone, it had gone in this direction. And the grandest development of organized Christianity has not transcended these ideas. This, then, is what I mean when I say that the whole past of humanity has occupied itself with some special type of this general conception of the universe and of religion.

But now, at last, comes a change. Those who imagine that it is only superficial, like a hundred other eddies or temporary turnings of the tide in human thought, can have made but a superficial study of the forces at work, and of the direction in which they tend. Those who smile at the pretensions of the age and wonder why, if there is anything in it, the great revolution has not come before, again can have made but a superficial study of the lines of human progress and the events of the modern world. Events occur when the world is ripe for them, and not before. As well wonder why the century-plant does not burst into blossom before its hour has come. Three great things have happen-

ed in the modern world. They could not have happened before, because the world had not attained the knowledge out of which they have sprung. Gunpowder must batter down the barriers of the middle ages; movable type must give wings to thought; commerce and navigation must turn the oceans into highways, and open all lands; invention must have free play to create instruments of investigation; then, for the first time in history, could man ever gather the materials from which he might hope to construct even an approximately correct theory of the universe. The conditions for a hopeful attempt then have existed only in the modern world.

But in this modern world, as I said a moment ago, three great things have happened, and these three things are three revolutions: A revolution in physics; a revolution in criticism, and a revolution in biology; and from before their faces "the old earth and the old heavens" have "fled away; and there" is "found no place for them," and now we see "A new heaven and a new earth."

Let me now indicate as briefly as I may, what these three revolutions are, and—

1. The revolution in physics. So far as we need take account of this for our present purpose, it began with Copernicus near the middle of the sixteenth century. Some hopeful beginnings had been made in ancient Greece; but the great name of Plato turned the thought of the world away from physical investigation and into ideal channels. Then came Christianity, and consecrated the old crude science of the Jews as a part of its infallible revelation of divine truth. It condemned matter as essentially evil, and made scientific study a sin. All progress in this direction was stopped for 1,500 years. Physical discovery then was asleep for a millennium and a half. The renaissance began where ancient Greece left off. Not that the human mind was inactive; but all its genius and power were engaged in elaborating and speculating within the sacred limits of ecclesiastical dogma. And since the great secrets of the world and of man were hidden outside those limits, of course they were not discovered.

The revolution then practically began with Copernicus. He shattered the crystal spheres of Ptolemy. He set the stationary earth in motion and sent it spinning around the sun. He spread out before human thought the illimitable universe of suns and systems; and destroying the illusions of our conceit, taught us to take our true place as no longer central, but only a subordinate member of the infinite order.

This was the first great shock that was given to the old belief. The significance of this shock will appear if you remember that the theological scheme of Christendom sprang out of, was commensurate with, and fitted like a picture in a frame, into the baby-house dimensions of the Ptolemaic cosmogony. When that was shattered, the theological scheme had no longer a frame-work or a support. The Copernican scheme furnished no place for the old God—no place for his heaven, no place for his hell. And as the dove of Noah wandered the wide waste and found no place to set its foot, so through the infinite reaches of the Copernican universe has the spirit of dogmatic Christianity wandered and discovered no place of rest. It is not at home in it, and never can be. The leaders of the Protestant reformation scented the danger, and would have suppressed the system of Copernicus as Atheism; and indeed from their standpoint it was Atheism. Their special conception of God could not live in its infinite spaces nor breathe its rarified air. And ever since that day it has been suffering and pining from asphyxia, and is doomed to certain death.

All the later physical discoveries are in the same line, and each one in its turn, is fatal to some one of the old ideas. They are part of the one movement, and need to be grouped together so as to produce one general impression. This grouping must be very brief; and I gladly avail myself of the eloquent words of my friend Prof. J. H. Allen, of the Divinity school at Cambridge:

"Think of the steps that have been taken since—Galileo's discoveries about the planets, suggesting a plurality of inhabited worlds; Kepler's laws of planetary motions dissolving away the solid spheres of the old astronomy; Newton's theory of universal gravitation, displacing arbitrary will as the direct cause of the celestial motions; Franklin's proof that lightning and electricity are the same, doing away the superstitious awe at thunder storms; Laplace's nebular hypothesis, so generally accepted, carrying back the origin of the solar system to incalculable remoteness; Dalton's demonstration of definite proportions and elective affinities in chemistry, making ridiculous the old notion of "dead matter" as the antithesis of spirit, or the enemy of good; demonstration of the speed of light, and distances of the stars, destroying utterly the old belief in a local heaven; geological proofs of the uniformity of cosmic forces and antiquity of the globe, disproving absolutely the popular chronology of creation; discoveries of the spectroscopic as to the atmosphere of the sun and the light of stars, widening enormously and at once, the range of our physics, the well-established doctrine of the conservation and equivalence of energy, with its far-reaching effect on our conception of the laws of life; and now the scheme of evolution by natural process, apparently destined, with whatever modification, to supersede and swallow up every other theory of the transmission of life and the inheritance of natural good or evil.

"These successive steps—near half of them

taken within living memory—interest us chiefly, not as so many advances or conquests of human intellect, but as they bear on conceptions and ideas which were once wrought up without question into men's religious belief, and were held necessary to their salvation. It is very impressive to survey those steps in their connection and in their order of sequence, if we only stop a moment to reflect how prodigious is the mental revolution they imply. To take one step the other way; to roll back by ever so little an arc, the driving wheel of that revolution, is manifestly impossible. And the steps have been coming with increasing frequency and increasing weight."

2. It is time now to turn to the second of the great revolutions of the modern world—the revolution in criticism.

There is one point in this wide field which chiefly concerns my present purpose; and leaving one side all else, I shall put my finger on that. A most important chapter in the history of the world's religious and moral progress, will, when it is written, concern itself with the results of the commercial enterprise of nations. And it was a commercial exigency that led to what I now wish you to notice. Little did the Christianity of the Anglican Church dream of the religious results of the British occupation of India. But in reality that occupation led to the discovery of the *rig veda*, and the opening to European scholarship of its ancient treasure-house. And not only did this discovery furnish a key to the mythology of Greece and Rome; it also created a new science—that of comparative religions. It furnished proof of the filiation and kinship of languages and peoples; and opened the common source whence have flowed down through the ages the parallel streams of religious tradition.

The science of criticism has since been reconstructed; the world has been ransacked; mythical cycles and folk-lore tales have rendered up their secrets. And now, instead of one true and supernatural religion in a class by itself, and in another class all the rest by themselves, equally labeled false, the educated mind of Europe and America is becoming accustomed to note the evidences of relationship, which prove that all the religions of the earth are only the naturally born members of one great family; and whether large or small, wise or unwise, equally the children of the natural aspiration and reverence of man.

Now then criticism equally studies them all; and in the use of the comparative method assigns each its rank and place. It no longer admits that either of them sprang, like Minerva full grown, from the forehead of a god; but traces the natural lines of its growth, and seeks after its natural origin.

This critical revolution is no less disastrous to monarchy in religion than was the French revolution to monarchy in politics. It brings the "rights of man" to the front; it destroys "divine right" in religion; and makes the test of the right of any religion to live and rule to depend upon the service it can render to the welfare of humanity. Not power any longer, nor claims as to exceptional origin, are sufficient to establish its dynasty; it can reign only as it can serve.

It is apparent, to even superficial thought, that this change alone means nothing less than a new religious civilization.

3. But there is one revolution more—that in Biology, the foremost figure in which is the modest student of Down, Charles Darwin. In the short space of twenty-three years he has completely revolutionized our total conception of man. Adam and Eden now dwell in the closed land of fable. We are seeking man's cradle in the dim primeval twilight that hovers over the jungle where our brute-like progenitor first stood upon his feet, began to use his new-found hands, exchanged his worldless cry for a voice, and began to look out over the world and up toward heaven with the dancing human intelligence in his eyes.

These, then, are the three revolutions of the modern world. This new universe in its religious and ethical significance, as well as in the magnificent sweep and tendency of its physical processes, is grandly outlined for us by the master hand of Herbert Spencer. Indeed he is the father of that scheme of evolution which seems destined to be the guiding principle of the coming civilization. Such familiarity with all knowledge, such attention to details, so firm a hold on underlying and universal principles, such comprehensive grasp of all-embracing laws, such power to group them all in one orderly system, perhaps the world has never seen before.

I must now ask you to look with me at their logical and necessary results in the department of theology. I regard them as much more radical in some directions, and much less so in some others, than they seem to be considered in the popular mind. I wish to hold myself here—as all the way through—to a direct dealing with the few great essentials. It will be understood of course that these carry in their sweep all the minor details. We need then to note which way the modern world is facing in its outlook on the two great problems of man and God. The change of front here is complete and irreversible. Let us review its bearings on human nature and human destiny.

1. Modern theology first took serious alarm when the young science of geology demonstrated the antiquity of the earth. By a resistless logic, each step of which was incontrovertible fact, the bible chronology was stretched until it broke into a thousand fragments, and the six thousand years became unaccounted ages. It was seen, for example, Conducted on Eighth Page

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, September 13, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit systems for the present continued, but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Summer Campaign.

To all who are not now and never have been subscribers, the JOURNAL will be sent Twelve weeks, on trial, for fifty cents. At the expiration of the trial subscription the paper will be stopped unless previously renewed.

The rapid increase of interest in Spiritualism among the educated, both inside and outside the various religious denominations, makes the need of an unsectarian, independent, fearless, candid and high-class paper a greater desideratum than ever before.

Universalism-Unitarianism-Spiritualism.

Early in the century John Murray, the apostle and pioneer of Universalism in this country, was tossed on the beach of Long Island from a wrecked vessel in which he had embarked at London.

John Murray he knew as the man, and in that church started the Universalist movement—a light and blessing to many weary and waiting souls. That great movement had its origin in a spiritual vision. It has done a good and needed work.

A few Universalist preachers have been, and are, Spiritualists. Rev. Linus Paine, a veteran who lately passed away from Friendship, Alleghany Co., N. Y., full of years and honor, was one.

The whole affair, together with its manipulators, is too insignificant for mention, and is only noticed in the JOURNAL to correct varnished reports that may appear in the Boston organ of the F. F. F's.

M. Pasteur sucks up the liquid containing the microbes of rabies through a glass tube to inoculate the unfortunate animals who die from hydrophobia a few hours after the poison is injected into their veins.

of man, and the wrath of God. Universalism emphasized the Divine goodness; Unitarianism emphasized the worth and dignity of man, and his capacity for endless culture, the field for which a good Father had provided. William Ellery Channing was its apostle and pioneer. Its clergy have been accomplished scholars, and have done good service in rational Bible criticism, for humane views of theology, and for liberal thought.

As to Spiritualism and Bible interpretation, they are in the fog, while there are many Spiritualists among them. The trances and visions of the Testaments puzzle them sorely, and they slide over them in a way quite absurd to the Spiritualist.

Truth wins slowly but surely. The able and fair Easter Sunday sermon of Rev. Mr. Savage of Boston, in which he treats the great spiritual movement as a power in modern thought, not to be ignored or slighted, is significant. It has taken the Unitarian denomination, some forty years to accept Emerson and Parker—stones which their chief builders then rejected—as corner stones of Unitarianism.

We give this glimpse of the rise and condition of these two classes of religious thinkers, aiming to be just to their merits, while suggesting their coming destiny. Meanwhile the thoughtful and inspired Spiritualist has but to be strong and steadfast, and to move on.

The White Cross Fizzle.

Advices from Lake Pleasant to the JOURNAL, affirm the failure of the attempted "Convention" engineered by the veteran victimizer, Susie-Webster-Willis Fletcher, assisted by her young consort, the dudish Willie.

On Friday, the opening day of the widely advertised performance, only about twenty-five visitors reached the grounds to participate. In the afternoon Mrs. Isabella Beecher Hooker lectured to less than two hundred listeners, and in the evening, Susie-the-Syren did her martyr act to an audience of nearly the same number.

The whole affair, together with its manipulators, is too insignificant for mention, and is only noticed in the JOURNAL to correct varnished reports that may appear in the Boston organ of the F. F. F's.

M. Pasteur sucks up the liquid containing the microbes of rabies through a glass tube to inoculate the unfortunate animals who die from hydrophobia a few hours after the poison is injected into their veins. This he is able to do with perfect safety, for the rabid virus is only dangerous when conveyed into the system through inoculation.

Will the Heathen be Lost?

In the past, particularly, has this question been discussed in its length, breadth and thickness—the three dimensions of the perplexing problem have been so critically and carefully examined by distinguished reverends that, were it not for the endless play of words they have brought in requisition, the difficult conundrum would long since have been relegated to the region of the unknowable.

The scientist will tell you that when Kepler was unable to explain by any known causes the paths described by the various planets, he resorted to a supernatural explanation, and he entertained the opinion that every planet was guided in its daily movements by some presiding angel; but when that remarkable personage, Newton, rose in the full majesty of his intellectual greatness, and in place of the "angelic theory," presented a grand and beautiful law, then the angel of Kepler took its flight forever from this domain of physics.

But the scientist has yet no method of solving the very abstruse question: "Will the Heathen be Lost?" His microscope, which established the presence of bacteria in the lake water that we drink; which can with unerring certainty detect spurious butter and tell whether a hair came from a human head or the tail of an animal, when brought to bear with scrupulous accuracy on the heathen Chinese, does not reveal anything whereby one can tell whether they will be allowed to enter the same golden portal that leads to the region of bliss, through which Rev. D. L. Moody, Dr. Talmage and the Salvation Army will probably enter, or will be compelled to take the "basement" route, to life, liberty and the pursuit of happiness, the same as in our large cities here.

The telescope pointed heavenward, can tell something of the nature of the sun, moon and planets, but through it no one ever discovered a person sporting among the rings of Saturn, drinking from the "milky way," talking with that jolly old "man in the moon," or riding sportively on the tail of a comet. The telescope, then, is inadequate to answer the mysterious question, as it has up to the present time failed to detect the presence of a human being anywhere in the heavens. Questions that baffle the skill of our eminent scientists, however, will readily be answered by any simple-minded church member, as if his answer forever settled the question in dispute and established a certain fixed status between God and his children.

"The work by which these heathen are judged, are all works of mercy and humanity such as nature and conscience teach. Moreover, the question: 'When saw we thee an hungred and fed thee, or thirsty and gave thee drink?' could not be truly asked by those who have heard the gospel, for that expressly says, that 'a cup of cold water given to a disciple of Christ for his sake, shall not lose its reward.' And of at least some of these heathen, the Lord himself says, they shall go into life eternal; they shall inherit the kingdom prepared from before the foundation of the world. These who are to be numbered among the blessed, certainly hold a chance in this life. The same truth the Bishop finds taught in other parts of the New Testament. He says, the Holy Scriptures plainly assert that many of the heathen will be eternally saved, even though they never heard of Christ."

This, of course, is the go-as-you-please method of determining the eternal destiny of the heathen, as there are hundreds of sects that derive their source of information from the same book, each of which puts an entirely different construction on its various passages. In the opinion of many, the editor of the Religious Herald, his subscribers, and all who entertain like doctrinal beliefs, may be classed in some respects as veritable heathens, whose system of worship precludes them from being ranked with the highly civilized and enlightened, and if they are finally redeemed, permitted to enter the spiritual realms, there need be no alarm manifested with reference to the ultimate salvation of every so-called pagan in the world.

In the estimation of the editor of the Religious Herald, Confucius, Buddha and all the eminent sages of olden time must be classed as heathens, notwithstanding they were among the most brilliant intellectual lights the world has ever seen, and the influence they exerted while on earth and the lofty teachings which they promulgated still survive, and have a wider influence in the world than the Christian Bible.

A more important question than the one at the head of this article would be: "Who are the heathen?" Really, it requires no very great amount of intellectual acumen to answer that question. Monopolists, conscienceless speculators, men who hoard wealth merely to satisfy some selfish passion; those who claim to possess religion and don't practice its teachings; all intolerant ministers of the gospel who differ with each other on doctrinal points which they present as direct from God, and all anthropoid apes and educated parrots, may be regarded as heathens.

The list of genuine heathens is certainly very large, and whether they will ultimately be saved, depends altogether on their individual efforts, not upon any Bible or creed. When the monopolist no longer loves monopolies, but works ardently to abolish them; when the conscienceless speculator ceases his nefarious transactions; when the wealthy use money for the good of mankind generally; when the church member does right in word and deed, and when the minister of the gospel ceases to preach error—then they will all cease, in some respects at least, to be heathen; but in either case, each one must save himself through his own individual efforts; he must be good and do good.

Slander and Bologna Sausage.

That perfect concord does not always exist in prominent Spiritualist societies is a well known fact. The discord, however, that sometimes unhappily prevails therein, may be designated as quite perfect harmony when brought in comparison with the internecine war that often exists among the members of an aristocratic church.

Among the members of Christian sects in their various controversies, a malignant spirit is often manifested that is painful to behold, as illustrated in a Baptist congregation at Patterson, N. J. From the account given of the fracas, we learn that a meeting of the members of the Willis Street Baptist Church was held there to take action in regard to the charges made against the pastor, Rev. George Gulrey, by Mrs. Bradbury, of slander and hanging a bologna sausage to the door-knob of the front door of her residence. The meeting was a most disorderly one, the members being divided into two factions. Both sections became intensely excited, and the noise they made in the church could be heard a block away. The members jumped around on the seats and called each other liars and hypocrites. Great excitement prevailed, and the police had to be sent for to prevent a fight. During the excitement a member fainted and fell to the floor, creating almost a panic. He was carried out and laid on the grass in front of the church. Several reporters were secreted in the church, and on being discovered a howl went up from the angry mob. The scribes were ignominiously ejected without ceremony. The reporters then climbed on woodsheds in the rear of the church, but were again discovered and the windows were closed to keep the racket from being heard without. The street in front of the church was crowded with people, while the church doors were guarded by the police. Mrs. Bradbury's followers, being unable to cope with the friends of the pastor, left the church in disgust and proceeded to the residence of a member, where an indignation meeting was held. The meetings at both the church and the house were prolonged until a late hour. After the windows of the church were closed the heat became so intense that several women fainted.

Wherever and under whatever circumstances such extraordinary ebullitions of anger occur as narrated above, it shows conclusively that the teachings of Jesus have not taken a very strong hold of the hearts of those who participated in the outrageous proceedings; in fact, it is highly probable that he never heard of the Willis Street Baptist Church, and when the disgraceful altercation occurred therein, he was undoubtedly on a mission of mercy to some sad heart that knew nothing of religion as promulgated from modern pulpits, and had never heard of the report with reference to "slander and hanging a bologna sausage to the door knob of the front door of Mrs. Bradbury's residence." We are confident that had the attention of Jesus been called to this porcine link dangling on the door knob, he would simply have suggested that it better be appropriated by some half-starved working man, and that the disorderly members of this Baptist church, be severely spanked and publicly reprimanded by some good-natured, honest farmer, whose sole religion is to be good and do good.

Chinese Medical Treatment.

A few statements, which we gather from an article in Nature, shows that the Chinese are not such ignoramuses in medicine as they have generally been supposed to be. A native public writer claims that a skillful Chinese physician can cure such diseases as imbecility, fits, cholera, etc. Very extraordinary cures are attributed to acupuncture. It is first performed in the hollow of the elbow of each arm. If the puncture draws blood there is no danger, but if no blood appears the case is regarded as very grave. But before abandoning the sufferer, puncture of the abdomen is tried. Seizing a handful of flesh, the operator drives the needle right through it, and then draws it backward and forward a few times. If the patient manifests any sense of pain, or if any blood is drawn, a poultice of eggs and buckwheat flour is applied over the puncture, and recovery is regarded as almost certain; but if no pain is felt and no blood flows the case is declared hopeless, and the sufferer is left to die. The case is also quoted of a young Chinese educated abroad, who was attacked with cholera; his extremities became cold, and cramp set in a somewhat alarming manner. The barber-surgeon who was called in commenced by running a needle into the pit of the patient's stomach, a jet of very dark blood following; he then punctured the calf, the two breasts, and the forehead of the sufferer freeing a certain quantity of blood each prick. The relief is said to be instantaneous, and in two days recovery was complete. The Chinese explanation of this treatment is that, when the blood is in the poisoned condition which induces the choleraic symptoms, it becomes thick and accumulates in certain portions of the body. A clever surgeon knows exactly how to put his finger on the particular spots, and by skillfully "opening the mouth of the heart," as the operation is called, sets free the poisoned fluid which causes all the mischief.

The Cairo (Ill.) Bulletin of Sept. 2nd, says: "Dr. Blade was taken seriously ill yesterday afternoon. He was taken with a violent spasm at one time, which alarmed those around him, and Dr. Parker was sent for to give him medical aid." The Doctor has been suffering from the residence of Mr. ...

GENERAL NOTES.

Mrs. Bundy will remain among the White Mountains until the last of September.

Mr. Wm. Nicol will answer calls to lecture. Address him at 975 W. Madison St.

Colored Catholic men of Savannah, Ga., have formed a branch of the Catholic Knights of America.

Mrs. Dyer, of Boston, a trance speaker, lately addressed the First Society of Spiritualists of Saratoga Springs, N. Y.

Lieutenant Garlington thinks the search for the north pole will be continued until it is successful.

Frank Bidwell of Windsor, Cal., has kindly sent \$2.50 for the poor fund. We place it where it will do good, and thank him for the donation.

A society of free thinkers at Philadelphia recently discussed this question: "Has Christianity or intemperance entailed the greatest misery on the human race?"

Rev. Dr. Hicks, the spiritual consolator, confident and corpse-legatee of the assassin Guiteau, has given up the care of souls and betaken himself to the cultivation of oranges in Florida.

A son of Henry Ward Beecher, captain of a steamboat plying along the Pacific coast, resides in Olympia, Ore., and is described as a weather-beaten man, with a sun-browned straw hat, "looking like a mechanic."

Mr. William Nicol will speak before the People's Society of Spiritualists in Martine's Hall, 55 Ada St., next Sunday evening. Subject: "The Resurrection." Conference and medium's meeting at 10:30 a. m.

The Editor-in-chief reached home on Sunday last. Fifteen hundred miles of railroad last week, together with the torrid heat, caused him to feel that "there is no place like home," and he will now be "at home" to visitors except on publication day.

A Louisville gentleman calls attention to the fact that negroes rarely take their own lives. He says that although a great many of them are hard up from the day of their birth to the day of their death, they seldom become melancholy, and it is only among courtesans that suicides occur.

A Spiritualist Convention will be held at the Universalist Church, West Burke, Vt., September 26th, 27th and 28th. Dr. H. P. Fairfield, Newburyport, Mass.; J. D. Styles, Weymouth, Mass.; Jennie B. Hagan, East Holliston, Mass.; Mrs. Fanny Davis-Smith, Brandon, Vt., and Mrs. Sophia K. Durant, Lebanon, N. H., are the speakers engaged.

Christians of all ages have believed in the efficacy of faith—religious faith—in the cure of diseases. The liturgies of all churches that have liturgies, contain prayers for the healing of the sick. Pious people of every creed tell of cures that have been effected by prayer and the power of faith. They believe that bodily infirmities of every conceivable kind have been cured, and can be cured, by special and direct interposition of Providence in answer to the prayers of the afflicted persons themselves or their friends. The belief that "the prayer of faith shall save the sick," and that the "effectual fervent prayer of a righteous man (in the healing of disease) availeth much," has lived through all the ages, and is found now to be almost, if not altogether, as strong and as general as it was in the days of the apostles.

Mr. William Florence, the actor, and Mgr. Capel, the famous prelate, have been friends for a number of years. It is not known whether a trifling incident which occurred a few days ago has interrupted their friendly relations. They met on the street here in Chicago, and, after a general conversation, Florence asked Capel whether he ever spent an evening at the theatre, intending in case of an affirmative reply, to invite him to one of his performances. Capel shook his head, "No," said he, "it has been twenty-four years since I attended a theatre, and I cannot conscientiously bring myself to patronize a place where the devil is preached." Mr. Florence protested that the priest placed a false estimate on the theatrical profession. "Ah, no," replied Capel, with a sad smile, "you people are sincere enough; you don't know it, but you preach the devil all the same." "Well, your grace," inquired Florence, with great urbanity, "which is the worse, preaching the devil from the stage without knowing it, or preaching Christ crucified from the pulpit without believing it?" "Both are reprehensible," replied Mgr. Capel, and bowing stiffly he went his way.

A wide and warm degree of public interest is elicited in Rome Township and neighboring sections, near Athens, Ohio, by a supernatural manifestation, as is gravely claimed, and which, in brief, the residents of the locality join in relating as follows: During the present summer, Miss Maggie, daughter of Mr. Samuel Copeland, a worthy citizen of the village of New England, filled a pillow-case with swan's down, which pillow she used during subsequent confinement with a malady which proved fatal. Shortly after the recent death of the young lady, the pillow referred to was emptied for the purpose of washing it, and on its being turned there was discovered on the inner surface of the case a distinct tracery of seven crowns (which number corresponds with the number of Mr. Copeland's family); above these crowns banks of beautiful clouds are represented, and still above these are clearly delineated groups of angels. These figures, when held to the light, are said to glisten like gold. Since the discovery of this remarkable phenomenon, Mr. Copeland's residence has been the centre of daily thronging visits from curiosity-impaired persons in that section of the country, who join in ascribing to the strange circumstances a supernatural origin.

My Mother.

BY ELLA WOOD. The silent song of memory Salutes me waking thought, And sings to me a thousand things My precious mother taught.

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Continued from First Page
Great Niagara Falls has taken at least 300,000 years to slowly wear its way through its two miles of solid rock up to its present point of thunderous descent.

Of course the attempt has been made—it always is in such cases—to reconcile the irreconcilable. The day, with morning and evening, became marvelously elastic, and stretched over uncounted periods of time. It was suddenly discovered that Moses had known all the while what the scientists had just found out.

2. Next, geology in its youthful vigor became the parent of another science called archeology. And between the two it was soon made clear that not only was the earth older than had been supposed, but that man was no parvenue on the planet.

The modern conception of the universe quenches the light of no ancient truth any more than the discoveries of Copernicus put out the stars that shone on Ptolemy.

1. We can no longer believe in a personal, individualized God, external to nature, and working on it from without.

2. Until we know that this power is only blind and unintelligent force, there is as much assumption in saying "Nature," as in saying "God."

Of elevated thought; a sense sublime of something far more interferred. Whose dwelling is the light of setting suns, And the round ocean, and the living air,

"Our far-off, divine event, To which the whole creation moves." This change of front on the part of the universe does not then put religion behind us, nor make it a thing either antiquated or outgrown.

The new discoveries only distinguish the false from the true, and set the eternal lights of religion and morality in their true relations, as parts of the eternal order.

1. The annual Camp Meeting of the New England Spiritualists Camp Meeting Association for 1884 is a thing of the past.

"Great God! I'd rather be A pagan suckled in a creed out-worn; So might I, standing on this pleasant lea, Have glimpses that would make me less forlorn;

"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES." Disfiguring humors, Humiliating Eruptions, Itching Tortures, Scrofula, Salt Rheum, and Infants Humors cured by the CUTICURA REMEDIES.

On Sunday evening, while the Board of Trustees was in session, its members were waited upon by a committee of ladies, inviting them to the cottage of Mrs. Lincoln, at headquarters.

A special meeting of the New England Spiritualists Association was called by order of the Board of Directors for the purpose of defining their position in reference to the meeting to be held at Lake Pleasant, Sept. 5th, 6th and 7th, under the auspices of the Fraternity of the White Cross.

Resolved, That we discern in all secret organizations among Spiritualists, the unmistakable cunning and nefarious schemes of designing men and women, and we hereby desire to unmask and expose to the gaze of pure and noble men and women, what we have reason to fear as the true inwardness of secret societies among Spiritualists.

Resolved, That as Spiritualists, we protest against any and all secret organizations among Spiritualists, as tending directly to impose the fetters, manacles and shackles upon us, from which we are just proclaiming ourselves to be forever absolved;

Resolved, That as Spiritualists we issue to the world the following enunciation as a basis of our creed, as comprehending all the essentials to the highest attainments possible to mortals, to wit:

1. The Fatherhood and Motherhood of God. 2. The brotherhood and sisterhood of all human beings. 3. The immortality of the soul. 4. Individual responsibility. 5. Eternal progression.

Resolved, That we solicit all true Spiritualists to subscribe to these resolutions, and that they be printed and widely circulated.

Resolved, That the proceedings of this meeting be sent to the RELIGIO-PHILOSOPHICAL JOURNAL, Banner of Light and Olive Branch. Unanimously adopted.

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TEST YOUR BAKING POWDER TO-DAY! BRANDS ADVERTISED AS ABSOLUTELY PURE CONTAIN AMMONIA. THE TEST: Place a can top down on a hot stove until heated, then...

DR. PRICE'S LUPULIN YEASTGEMS. The best dry hop yeast in the world. Bread raised by this yeast is light, white and wholesome like our grandmother's delicious bread.

GRANULA. An incomparable food. Twice cooked and ready for immediate use. Delicious as a diet. Unsurpassed for invalids and children.

FARMERS. We want you to give the PRACTICAL FARMER a trial, and to that end will send it from now until the end of 1884 for 25 cents.

THE MELODIES OF LIFE. A New Collection of Words and Music for the CHOR, CONGREGATION AND SOCIAL CIRCLES.

THE GREAT SPIRITUAL REMEDIES. "Our family think there is nothing like the positive and Negative Powders"—so says J. H. Higgins, of Beaver Dam, Wis., and so says everybody.

THE SOUL. ALKEMIST WILDER. Prepared from purest herbs, and is the most powerful medicine for the soul.