

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

ARTS, SCIENCES, LITERATURE

VOTED TO  
SACRED PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

VOL. XXVI.

JNO. C. BUNDY, EDITOR.

CHICAGO, APRIL 5, 1879.

\$1.15 IN ADVANCE.

SINGLE COPIES SEVEN CENTS.

NO. 5

## Modernized Theology.

Under this title the Rev. Wm. Mountford publishes, in a recent number of the *Banner of Light*, some excellent remarks on the position of the clergy towards Spiritualism. They will serve to supplement the article from the pen of the Rev. Mr. Tyrrell, which appeared in our JOURNAL of March 8th. Mr. Mountford is a clergyman from Manchester, England, and has lived in this country some thirty years. He is the author of "Euthanasia," a work of rare beauty and devotional earnestness, a fresh edition of which has been lately published in Boston. It originally appeared some twenty-five years ago under the auspices of Bishop Huntington, now of Central New York. Mr. Mountford has for some twenty years been a studious Spiritualist, both here and in Europe, and we are glad to see that his faith grows firmer and broader with advancing years. His style is peculiar, but will be found to repay close study and attention. We present the following extracts from the article to which we have referred:

### SPIRITUALISM BEFORE THE ROYAL SOCIETY.

"Stranger still than any civilized Caliban, is the man famous for philosophy, who can say and write, 'Spirit!' With the best of instruments, it has never yet been seen. Miracle! Let them be shown at a meeting of the Royal Society, in London, specially convened."

"Such things as these have been said in all earnestness and simplicity, by men of great prominence; and as though it were expected that certainly God Almighty would appear in court—by his angels, at least—if distinguished men should show themselves willing to pronounce as to some of his ways.

"But Royal Societies and Academies of Science, as regarded from high heaven, are not so very much superior to rookeries or anti-hills. Theology has been woefully trimmed and toned, to suit the materialism of both the ignorant and the learned. And this is plain enough from even most of the definitions of a miracle which have been made during the last century.

"As far as they are known of publicly, the theologians who dare draw a long breath, at this present time, are very few indeed. Theologically men dread to believe in one direction, just as much as they are afraid to deny in another. Faith is the faculty by which man inhales, as it were, the atmosphere of the angels. But what breath of life or heaven can there be with believing in a theology, for which the best thing claimed is that it is rational in the extreme and thoroughly modernized!"

### CLERICAL FOLLY IN IGNORING OUR PHENOMENA.

"What in Latin was called a miracle, in our Saxon-English is a wonder. And it has been thought that the 'wonders' and the 'signs and wonders' of the Scriptures might be best secured for belief by an utter denial of the marvelous, outside of the Bible. But from that thing alone it is plain that of the spirit, as a scriptural doctrine, modernized theology has no sense whatever. A compromise with science badly understood—that is what modern theology is on the subject of miracles.

"Oh, for honesty as to the Bible, downright honesty! And all the more knowledge men get, the more will honesty have to be washed for, even as to reading the Bible. What St. Paul wrote as to the Spirit was written as to its nature, and therefore as to the possibility of gifts from it, forever. And where there is neither faith, nor expectation, nor even hopes as to the gifts of the spirit, because of these modern times, it is certain, that there is no right belief even as to the Spirit itself."

"As to anything which might be taken for a sign, and as to even the possibility of a modern demoniac, the policy of modern theologians has been that of unscrupulous denial and insolent contradiction. There is no way for men of intellect, there is no way for a good lawyer with all the evidence before him, there is no way by which men can believe in Elijah and Elisha, and in Isaiah and Malachi, as having been prophets, without believing also in the possibility of prophecy in every age, and to the end of time.

### AVERSION TO NATURAL RELIGION.

"What strange aversion there was, no long while since, to Natural Religion, as though even a thought of it were disloyalty to revelation! And yet actually the Scriptures themselves involve it, and all the best part of it, probably. Ancient history has been often regarded as an impertinence while offering itself as a witness about some Pharaoh, or about the captivity of the Jews, or as to the Roman rule in Palestine. But of this bibliolatry, directly and still more indirectly, there have been effects as to the spiritual subjects which have been in their nature utterly anti-scriptural."

### WHAT THE BIBLE PRESUPPOSES.

"The Gospel, as it addresses itself to man, through the New Testament, presupposes that he is a believer, as to some things, which it does not itself teach, and the necessity of this presupposition, when it is

made manifest, is akin to a renewal of revelation itself for some people.

"Demoniacal possession is no doctrine of Christianity, but the reality of it was assumed by Jesus Christ. Soothsaying is not vouched for by the Gospel, but in the Scriptures the reality of it, as a practice, is presupposed, when, as to the young woman possessed by a spirit of Python, Paul said to the spirit, 'I command thee, in the name of Jesus Christ, to come out of her.' Also, as to baptism and the Lord's supper and the laying on of hands and the importance of an assembling of themselves together by believers, Christianity presumes as to knowledge and as to tendencies in belief, which only few persons know of, and which most people would not even care to know about."

"There are theologians of the day, hosts of them, who think that they would be doing Christ service by denying or ignoring the possibility of there being demoniacs in the islands of Greece, or in Asia; and also by their ridiculing the notion of there being anywhere in the world, anything like 'a familiar spirit' in connection with any body. Eminent theologians they may be, as to time and place; but, at the best, as before heaven, and for seeing, they are but the hapless fellow-creatures of the blind. Not to know of there being demoniacs anywhere, is pardonable ignorance in most persons; but to be careless about the possibility of their existence, and scornful as to all evidence on the subject, shows in a man that he does not think as Jesus Christ did about human nature, or about what may be called the philosophy of it, spiritually—and shows, indeed, that his theology has been thoroughly modernized."

### FALSE VIEWS OF MODERNIZED THEOLOGY.

"How precise has been the talk of those people, and also how insane! The Bible is a book by itself. The 'miraculous' is a thing by itself; and there is nothing like it outside of the Hebrew Scriptures. The purpose of the gospel was to prove the immortality of man, and therefore no Pagans ever really believed in it, nor Jews either before Christ. That is the manner after which theology has been made to talk, because of its having been modernized, and therefore also falsified."

"It is cruel kindness, it is hollow cunning, it is faithless reverence, which would isolate the scriptures in the world of thought. For they do not gain, but they lose woefully by not being treated as fearlessly as the literature of Greece, and by not being compared for analogies with the literatures and the experiences of all nations and all ages."

### SEEKING, THEY SEE NOT.

"As concerning the world at large, and its relations to Spiritualism, there is nothing, intellectually, more disgraceful than the present state of theology; and of this truth, it is an illustration, that an earnest, very honest party among theologians are what they are. For they look after mint and cummin, and the botany of Palestine; and they are anxious about the old stones of Jerusalem and the temple, and how they may, any of them, have been marked; and they are also laudably curious about ancient manuscripts of the New Testament, while yet they are blind as to the ghost-belief, which is involved in the Scriptures, and never think as to whether possibly there may be a science of spirit implied in the Bible—a pneumatology; and all that is 'because they see not, and hearing, they hear not, neither do they understand.'"

"There is much to be said in excuse, but excuse does not diminish the reality of a fact. And it is the instinct of modernized theology to keep to itself, and to believe as little as possible, for fear of being challenged."

"But what an attitude that is toward the spiritual world, for a soul believing itself immortal! Let it be understood that on looking about me, the less I am obliged to believe, the more certain I feel as to my position. And what an absurd position that is for anybody to be occupying, as to the universe or as to the soul of it! But yet there are people everywhere, and there are myriads, with whom the best hope is, not as to how much they may have to believe, but only as to how little they may be forced to. Alas for modernized theology and its cold-blooded fanatics!"

### HE THAT HATH EARS TO HEAR, LET HIM HEAR.

"The word of God, on its coming, presupposes the possibility of receptiveness on the part of its hearers. Let this be noticed. The word of God by Jesus Christ presumed on a belief in God, and in prophets as being channels for his spirit—presumed also on there being existent, already, some knowledge as to the spiritual world, and presumed on faith as a characteristic of human nature; and presumed, too, on the words, prophet, 'signs and wonders,' heaven, spirit and vision, as being well understood and in common use. That word of God, as it reaches a person to-day, reasonably presupposes a willing ear, and some kind of 'spiritual understanding.' And positively, it is not directly addressed to those men who are ready, in a moment, to reject any report of the so-called supernatural; and who love intensely to misunderstand over anything which may seem like kinship between themselves and apes, and through apes with the lobythosauri; and through them again, ultimately, with the primitive monads, whatever they may be. People do not all hear alike, and especially as to spiritual subjects; nor do they attend alike, any more

than David Hume and William Ellery Channing may be supposed to have done. 'Notwithstanding what modernized theology might seem to indicate, there really was spiritual difference among men, presupposed, when Jesus said, 'He that hath ears to hear, let him hear!'"

### MISTAKE OF SOME SPIRITUALISTS.

"Some mere Spiritualists are as ignorant about the Bible in one way, as some mere scientists are in another way; and as between the two there is not much good to choose; except that the irreligious scientist is likely to be a more consistent man than an irreligious spiritualist."

"The way in which some few Spiritualists have sometimes talked, is as though some silly traveler should boast himself of having been able to spit on the tombs of the prophets. But any Spiritualist ought to know better than that. For, if there be anything hopeful, reliable, prophetic, glorious in Spiritualism, it is because of its connection with past ages, and with the long continuous thread of marvelous narrative, which reaches up through certainties of fact and adumbrations of truth, into the mystery of the Garden of Eden."

### MISTAKE OF SOME SCIENTISTS.

"If the man of science is to be trusted on his reports, for having properly availed himself of his opportunities for outlook as to insects or stars, or worlds in convulsion, he ought, reasonably, to acknowledge that what some Spiritualists testify, as to phenomena, may be not incredible, even though the evidence offered be that only of persons eminent for common sense and for healthy, full possession of all their senses. For all power of observing and reasoning has not yet run to crucibles, telescopes or microscopes; nor is it ever likely to do so. There is a disputed region, old enough historically, as to which modern science professes to feel like an outsider, but that is because of its own self-imposed restrictiveness. And here comes in Spiritualism, in the broad sense of the word, with its high claims, which are so readily regarded as insane intrusiveness. But as it happened many a time before, so it may prove again, and as to this very controversy, that 'wisdom is justified of her children.'"

### SPIRITUALISM OF THE WESLEY FAMILY.

"And, no doubt, very largely John Wesley and his brother Charles were such spiritually-minded men as they were, because of their certainty as to a spiritual world and its nearness to them; which they had got, as young men, through manifestations from it at the house of their father. It was a certainty about one haunting ghost, but that certainty was like a diamond-point of light in the materialistic darkness, which was thickening over England. It was an experience which they were never likely to have forgotten; but it was kept fresh in their minds by a sister, who, probably, was what would now be called a medium, and who would seem to have been a lady of fine faculties and a very fine character; because, many years later than the manifestations at the Lincolnshire vicarage, in a letter to Charles Wesley at Oxford, his sister wrote that she longed to see him, that she might talk to him about what had called itself Jeffrey, at their old home, during the disturbances, and which continued still to visit her in London."

### MR. CHARLES BEECHER'S RECENT BOOK.

"And every Spiritualist of fair intelligence, ought to account himself as being a Hebrew of the Hebrews, and of the tribe of Levi, for conserving and interpreting the vestiges of ancient life, and thought, and spirit-history in Bible lands. And Mr. Charles Beecher is much to be thanked for his recent book on 'Spiritual Manifestations,' and the fine manner in which he has written according to his lights. And it is to be hoped that he will soon be followed by other witnesses of like temper, who shall report about Spiritualism according to their personal experience, and their various stand-points in philosophy and learning."

### Psychometry and Trance.

BY MRS. MARIA M. KING.

"May not the phenomena of psychometry throw some light on the analogous facts of trance mediumship?" is the pertinent inquiry in the opening paragraph of an editorial in the JOURNAL of March 23. The editor has evidently been questioning his "inner consciousness" on matters spiritual, and has received responses such as ever come to the determined seeker after truth, by the means of opening the mind to the influx of spiritual light. The suggestions he has offered are most timely, and deserving of the discussion he invites.

Is there a relation between the phenomena attending the trance, and that of psychometry? An analysis of both, it is believed will reveal a close relationship; in fact, will demonstrate the one equally with the other, to result from psychologic force exerted upon a sensitive brain and nervous organization. The psychometrist is impressed in her or his sensitive organization by ethers of the many grades that inhere in substance and forms, and attach themselves to everything, like symbolic characters, which record, vaguely, unwritten histories of all times, all deeds and thoughts of men. The force which magnetic ethers excite in a subject, is according to sensitive-ness. It may be such when exerted upon an inspired subject as to arouse mental energies

to unwonted activity, and impress upon the mind scenes and conditions, thoughts and motives, with a vividness only equaled by the reality. This is psychologic force, the same as excites exalted mental activities; in any and every case it is psychologic force added to psychologic force. Ethers of mind impress mind, and impressions imparted to the nervous sensibilities are impressed on the mentality with a force that amounts to the same as that conveyed through other channels. The trance and all phenomena attending it, are induced by the same character of force. Controlling mind imparts a volume of force that overcomes that of the subject. This compels unconsciousness, while it excites mental activity to a degree beyond the normal capacity, by the thoughts instilled, which are ethers of mind, that arouse their like in the subject, and cooperate with them for bringing out thought. Psychologic force is exerted from a brain magnetically related to that of the subject when it is effective for producing these results; or the force exerted must be so related whether it comes from one operator, or from a circle, or audience. Forces of different individuals in a circle or congregation may combine in a current to affect psychologically a sensitive, to induce the phenomena in question, when there are no opposing forces interposed to prevent this. A sensitive is at the mercy of the sphere of force which surrounds her or him, unless protected by spiritual supporters qualified for their task.

The editor questions if there may not be stored-up forces in the mind and memory, which impel to the expression of thoughts when no spiritual prompter is present in the work. Most assuredly there must be a power in stored-up opinions and fragmentary thoughts derived from various sources, to act psychologically on the mind, in unison with a force which impels the activity of these. There must be a stimulating force to excite this activity as in the exercise of psychometry. It need not, necessarily, be derived from spirits "within the veil," but it must be from mind in sympathetic connection with the subject, for only mind and related bodily forces can thus operate on mind and its related elements. To induce an abnormal state extraordinary forces must be brought to bear. A subject of trance can draw upon the imagination for force to induce the state, but imagination draws from the source that originally subjected the organism, the latter having become so sensitive to this force that it succumbs at a breath of it, drawn by the force of thought into contact with its forces. This principle is illustrated abundantly among mankind and in the animal world. Epileptics illustrate it to perfection—those subject to the various manias that from time to time afflict society, and which have unhesitatingly been attributed by some to the malignant influences of spirits. This point involves so much of importance, that its discussion must stop here lest it be continued beyond bounds allowable in this article.

Illumination of the spiritual perceptions is the effect of their stimulation by an outside force. It is the principle forcibly illustrated in an old school-book, thus: "A man cannot lift himself over a fence by the straps of his boots. One cannot elevate himself above himself without a leverage—a hold on something that will assist his own powers. Mediumship is this leverage, if it is of the sort the word is understood to imply. If it is not, it is only that sensitive-ness that makes a subject the vehicle of mundane forces while the effort is to subject it to super-mundane, then the leverage is inadequate to the task of elevating the unfortunate above the hazy atmosphere of the lower world, where indistinct and contradictory impressions confuse and distract the mind."

A word here in respect to the injustice done genuine mediums, sometimes, by a misunderstanding of the law of mediumship, suggested by the seventh paragraph of the editorial. The writer has made pertinent inquiries here, which will in part find their solution in principles pointed out above. Nevertheless, something remains to be said in defence of true mediums, who often disappoint expectation by the incoherent and bungling manner in which they express inspiration from spiritual prompters. "Theodore Parker," "Shelley," "Mapes," "Raphael," "Mozart," could not be themselves in accuracy of enunciation through a medium unless that medium were of exactly their own type of individuality, and as will develop as the law of mediumistic development allows. Even with these conditions there might be failure to personify the prompter on many occasions. A medium will exhibit his or her own individuality, despite the efforts of controllers, who cannot rob them of this, though they can utter truth through them if they are fitted to be placed in the arena as actors and speakers of truth for spirits. Competent spirit teachers withhold their subjects from public ministrations while unprepared to teach correctly. The great aim is correctness. Fluency must be dispensed with, and sometimes directness, until development has advanced to its higher stages. And what is of the utmost importance, they will use none but well qualified subjects.

In regard to the proposition that psychometrists exert their gifts unassisted: Issue is here taken with that sentiment. Psychometrists who exercise the faculty with effect, by the law stated, require its stimulation on occasions where it is brought prominently into use, the same as any class of sensitive require to be stimulated to the exercise of a gift. The natural state is one

of quiescence of the faculty, such as is consistent with normal life. It is stimulated to activity by extraordinary forces, but from the very nature of the case, the subject could not perceive an extraordinary influx of magnetic ethers without this kind of preparation. An inspired sensitive has, who utters thoughts above his natural capacity to conceive. Illumination is necessary to confer the power, to perceive all the varied impressions so spiritual in their character, and above the comprehension of the normal powers, and to conceive the ideas connected with these impressions. Spiritual forces operate in the exercise of this remarkable gift as much as in that of any possible one, since the ethers are spiritual, or material magnetic of so fine a quality as to make no impression upon persons not spiritually sensitive. A natural attribute stimulated by a spirit intelligence is natural still. No human attribute is exempt from the influence attending spirits may exert upon it; for surely "He giveth His angels charge concerning us," and in all our way we are watched; and when it suits the purposes of the Guardian Powers, our faculties are put into use for us by these angelic ministrations, when we cannot do this effectively for ourselves."

Theosophy Rampant—Blavatsky, Kingtonbury and Dr. Blake.  
BY WM. R. COLEMAN.

Most extraordinary marvels are related of Mad. Blavatsky in London. It is asserted that she takes from the air or floor anything called for, makes lilies blossom from her favorite cigarettes, makes herself large or thin at pleasure, changes her complexion at will, and on one occasion was seen to suddenly transform herself into a Hindoo! Such stories told as solemn truths only excite derision in all well ordered minds. How pitiable it is that cultured ladies and gentlemen suffer themselves to be hoodwinked by the juggling charlatanry of this magian high-priestess, whose entire stock in trade, so far as magical powers are concerned, consists of a goodly proportion of psychologic or mesmeric power, largely supplemented with Oriental juggling tricks, which she palms off upon her dupes as wonderful exhibitions of her occult potency.

Miss Kingtonbury will be remembered as the English lady who, during a brief visit to America a year or two ago, spent much of her time with Mad. Blavatsky, and who, upon her return to London, at once began to sound the praises of Blavatsky, occultism, and Olcott, which latter individual she deemed worthy of being the leader of American Spiritualists. Soon after her return to London, Miss K. joined the Roman Catholic church, and quite recently she has been endeavoring to Catholicize the spiritualistic movement in England. (We hear much of Jesuits in Spiritualism nowadays. Query: Is Mad. Blavatsky a Jesuit in disguise?) At a late meeting of the British National Association of Spiritualists Miss Kingtonbury and Dr. C. Carter Blake (another Theosophist) coolly informed the association that one day while they were sitting in the rooms of the B. N. A. S., a certain paper being wanted, Dr. Blake, by the exercise of his will, went in spirit to the newspaper office, distant a mile, took the paper from a pigeon-hole, and returned to his body with the paper, all in two or three minutes, his body meanwhile remaining silent in his chair. Being asked how the paper was produced on his return, Miss K. answered, that he took it out of his pocket—unfortunately the paper proved not to be the one wanted. The solution of this asserted demonstration of magical power is very easy: Dr. Blake had the paper in his pocket, and after being silent a few moments, to allow time for the spiritual journey, he pulled the paper out of his pocket, and claimed to have just obtained it per the above magical rapid-transit mode of despoiling newspaper offices.

Such stories as those related of Mad. Blavatsky, and this one of Blake-Kingtonbury, will indicate the depths of Theosophical-Managerial degeneration. Lamentable it is that scholars and thinkers like Dr. Blake and Miss Kingtonbury should lend their name and influence to the propagation of such extravagant fantasies, as unreal as the visionary basis of Theosophy, and as absurd as the inordinate pretensions of their Lord and Master, Leo XIII., to be the infallible viceregent of God. It is to be hoped that Dr. Blake will in future refrain from so far taxing the credulity of the English Spiritualists as to favor them with further recitals of his abominable magical endowments. Dr. Blake being so notably addicted to interlarding his contributions to the London spiritual press with multitudinous learned classical quotations, I will, in conclusion, commend to his special consideration the following excerpts from his favorite Latin tongue: "Nec Deus Interit, nisi dignus vindice nodus, which, for the benefit of those not so gifted in the lore of dead languages as our erudite occultic medium, I will freely translate thus: 'Let not a god (or a supra-material power) be introduced, unless there is a difficulty worthy of such intervention.'"  
Fort Leavenworth, Kansas.

The first duty of a wise advocate is to convince his opponents that he understands their arguments and sympathies as well as their just feelings.—Coleridge.

## SPIRITUALISTS AND LIBERALISTS.

Thirteenth Annual Convention of the Michigan State Association—The Largest and Most Successful Gathering ever held in the State.

REPORTED BY THE SECRETARY, S. B. McCracken.

The thirteenth annual meeting of the Michigan State Association of Spiritualists and Liberalists was held at Mead's Hall, in Lansing, commencing on Thursday, March 20th, 1879. The meeting was called to order by the president, Dr. A. B. Spinney, and was opened by an invocation by J. P. Whiting, and some remarks by the president on the relation of Spiritualism to Liberalism. Giles B. Stebbins offered the following resolution, explaining the urgency for its immediate passage, as the bill to which it referred was to be considered immediately in the State Senate:

**Resolved**, That this Association make earnest and unanimous protest against "A bill to protect the people of Michigan from empiricism and quackery," now before the legislature, and against any and all like class legislation, as unjust, illegal, and wrong in principle; as depriving the people of their inalienable right to select their own healers, and as giving no safeguard against empiricism and quackery inside the medical schools, which it would protect in a monopoly of curing or killing.

That we deny the right, and protest against any assumption of the power by the legislature to virtually select physicians for the people and prohibit all others from practice; and that we wish all schools and methods in medicine, and all magnetic and clairvoyant healers, to stand or fall on their practical success in a fair and open field, believing the growing intelligence of the people the best safeguard against malpractice, "regular" or irregular.

The morning was mainly occupied in conference on the subject of Spiritualism, participated in by H. R. Pratt, John T. Hopkins, Mrs. Graves, of Grand Rapids, Sylvester Bates—Mrs. Mead, of Mason, J. P. Whiting, Dr. W. Jordan, and others. The Rev. Geo. B. Stocking, a Universalist clergyman, of Lansing, in the course of some remarks, said that he looked upon the subject of Spiritualism with much interest and entire fairness and candor. He related an experience in late writing, where a communication purporting to be from his great grandfather, to the effect that the phenomena was not psychic force, as he had supposed, but spirit power. He did not regard this, however, as conclusive. He submitted the following propositions on which he asked discussion during the session:

1. You believe in the operation of law in the production of results; by what law can one become an artist without study or taste, geographer without travel, geologist without sinking a shaft?
2. Why is darkness most favorable to spirit manifestations? and why can we not receive spirit manifestations in open light?
3. Are clairvoyance and Spiritualism complementary to each other?

At the afternoon session, Mr. J. P. Whiting explained the method of a large number of drawings, purporting to represent the geological development of the earth, made by the hand of Mrs. Whiting, under the inspiration of an ancient Medea. Mrs. Whiting also gave some interesting facts concerning the drawings, which were submitted for examination. A general discussion and conference followed, participated in by Giles B. Stebbins, Father Woodworth, Mrs. R. Shepard, Mr. Ashley, Rev. Mr. Stocking, Rev. J. H. Harter, Mrs. Mary C. Gale, and others.

At the evening session the president read letters from a number of absent friends, among them Capt. H. H. Brown, Mrs. H. M. Morse, and Bishop A. Beals, conveying their best wishes for the success of the cause. The regular order of the evening embraced short addresses by a number of speakers. In this connection is mentioned the excellent music furnished at all of the sessions by Prof. P. O. Hudson and Mrs. Olive Child. The necessary length of this report will be a sufficient apology for not mentioning their efforts in the order of their occurrence.

Friday, March 21st, the president submitted a letter from C. H. Dunning, member for Michigan of the executive committee of the National Liberal League, tendering cooperation, which was read by the secretary with explanatory remarks. Giles B. Stebbins, J. H. Burnham, S. B. McCracken, E. Chipman, and Mrs. M. E. French, were appointed a committee on resolutions. Mrs. R. Shepard brought forward the subject of a mutual benefit association among Spiritualists and Liberalists, which after some discussion was referred to a committee consisting of Mrs. Shepard, B. F. Stamm and Charles A. Andrus.

The secretary read a report of some length, which was ordered printed with the transactions. The morning's exercise closed with an address by J. P. Whiting, as from the spirit of Red Jacket.

**Afternoon Session.**—Mrs. L. E. Bailey, Mrs. Mary C. Gale, Rev. J. H. Harter and Rev. Chas. A. Andrus spoke in favor of the plan proposed at the morning session by Mrs. Shepard, and the committee reported a plan for the proposed enterprise, which was approved, but as it contemplates a separate organization those interested are expected to give it form. On motion, the election of officers was made the special order for 2 o'clock on Saturday, to be by ballot, members of the Association and regularly accredited delegates only to vote. Mrs. Mary C. Gale spoke on the subject of "Woman's Influence." Mr. Geer followed on the subject, "What is Spiritualism, and what good has it done?"—impromptu on subject chosen by the audience. Rev. A. J. Fishback was called upon and made a few closing remarks.

**Evening Session.**—Rev. J. H. Burnham gave the address of the evening. His first position was that in the realm of inquiry the question should be not what will be the effect of our action upon ourselves or our friends, but is the line of inquiry right and proper. Religious and sacred books are the products of evolution through the imaginings and hypotheses of men which eventually crystallize into supposed divine and infallible teachings. The burden of his discourse was a metaphysical analysis of current theological dogmas. He closed with a strong appeal to look well to the machinations of bigotry against civil and religious liberty now being made. Rev. Mr. Stocking, (Universalist) expressing thanks for the courtesies extended to him, admitted the social and religious crisis, and desired information as to the cause and remedy. Mr. Burnham responded from the rationalistic stand-point. Rev. A. J. Fishback also responded.

Saturday, March 22nd—the first business after the opening exercises, was the report of the committee on resolutions, which were adopted unanimously as follows:

**Resolved**, That we consider the exemption of over \$500,000,000 worth of church property from taxation as invidious and unjust, as adding to the burden of taxation borne by the people, as fostering sectarian pride and ecclesiastical extravagance, and aristocratic injurious to all real spiritual life, and as a union of church and state opposed to the genius of American institutions.

**Resolved**, That religious exercises, such as bible reading and prayers, in our public schools should be abolished as unjust to large classes of citizens and as creating needless strife and ill-feeling; and that all such exercises should be remanded to the home, the church, and the Sunday school, where each family or class can teach their own views without any infringement on the rights of conscience in others.

**Resolved**, That justice and the welfare and peace, the highest culture and best progress of society, demand the recognition of the equal rights of all classes of citizens, and that the joint influence and cooperation of man and woman is of especial importance, and therefore we advocate human rights, irrespective of sex, giving woman free and equal choice of speech and action and opening to her the platform, the pulpit, the ballot-box, and the holding of places of public trust, believing that thus the home and the family as well as society at large would be better ordered and more filled with wisdom, harmony, temperance, and beauty.

**Resolved**, That while we highly appreciate the value of genuine mediums, and will do all possible to encourage and protect it, we hold it wise to test both mediums and spirits critically yet carefully; that it is well for mediums as well as for us that they submit occa-

sionally to test conditions asked for and arranged in friendly spirit; and that honest spirits, honest mediums, and honest investigators can thus best reach unity and harmony, and so gain best results.

**Resolved**, That we urge the importance of private and family circles and personal spiritual culture, as select companies of tried friends persevering quietly reach the highest harmony, the most personal benefits, and the finest spiritual manifestations.

The committee on camp ground submitted a written report that they were prepared to recommend a desirable location, which could be purchased at \$60 per acre for twenty acres or more. They recommended the appointment of a board of trustees for a camp-ground association, with power to purchase and put in order for the purpose designed. The report was supported by the president, and Giles B. Stebbins, S. B. McCracken, T. H. Stewart, S. L. Shaw, chairman of the committee. The report was adopted. The number of trustees was fixed at five, to be appointed by the Executive Board of the Association. A dispatch was received from Cleveland, inviting the Association to attend the coming convention in that city. The secretary was directed to forward a suitable reply.

The address of the morning was by Rev. L. H. Harter, starting with the text, "Every plant which our Father has not planted shall be rooted up." The vicarious atonement was not planted; capital punishment, prison brutality, infant damnation, bell-fire, etc., were not planted. All virtues are good plants—cultivate them.

**Afternoon Session.**—The special order being the election of officers, it was taken up. Dr. A. B. Spinney, Dr. J. V. Spencer, and Giles B. Stebbins, were placed in nomination for the office of president. Dr. Spinney received 63 votes, Dr. Spencer 15, and Mr. Stebbins 6, and Dr. Spinney was declared unanimously elected, in opposition to his expressed wish. Miss S. E. Lane, of Detroit, was elected secretary. Mrs. L. E. Bailey, of Battle Creek, was elected one of the Directors for one year, to fill the vacancy occasioned by the death of Geo. W. Winslow, and B. F. Stamm, of Detroit, for the full term of three years. Rev. A. J. Fishback gave the discourse of the afternoon; subject: "The Truth and the Light." The burden of his address was the necessity for mental and moral progress, discussing pre-natal conditions and right training in their effects upon the race. Chas. A. Andrus followed with a short address on the subject: "Man, from a Scientific Stand-point."

**Evening Session.**—S. B. McCracken offered the following resolution, which was adopted:

**Resolved**, That in the opinion of this convention, the time has come when the annual meeting should be made less the occasion for popular agitation and more a means for concentrating and systematizing the work throughout the State; that the State Association through its Executive Board, should encourage not only the formation of local associations, with the holding of more general meetings for the purposes of discussion and agitation and that for this purpose it should be provided with some material means.

The regular order of the evening was the response by Giles B. Stebbins and Mrs. Shepard, to the queries submitted on Thursday by Rev. Mr. Stocking. Mr. Stebbins started off with the affirmation that the agitation in religious thought at the present day leads either to Materialism or Spiritualism. His argument was in favor of a world of mind or spirit as distinct from, or correlated to, the world of matter. There were two kinds of dogmatists—dogmatists in religion, and dogmatists in science. There was no greater instance of scientific dogmatism than the persecution of our medium, Slade, in Europe.

Without the infinite spirit how are our finite spirits possible; without an infinite intelligence how are finite intelligences possible? The materialistic idea is the supremacy of the body over the soul; the spiritualistic idea is the supremacy of the soul over the body. The body is built up upon the spirit—we are all materialized spirits. The phenomena of clairvoyance furnishes the key to the storehouse of psychology. Clairvoyance is the royal road to knowledge—it is not the negation of study, but rather the fruit of conditions. It would of course be impossible to follow his line of argument entire. As to manifestations in the dark, he said he had seen equally striking ones in the light. As to Spiritualism and clairvoyance, if not the complement of each other, they were closely allied.

Mrs. Shepard said that while all things were the result of laws, all laws are not yet defined. We are yet but on the boundary of knowledge. Mrs. Blair, in her paintings, executed while blindfolded, was instanced, as illustrating the law of psychology. Jesus of Nazareth was no more than a psychologically endowed mind, acted upon pre-natally. Inventors, artists, authors, are prepared and operated upon by—*sic*—that is, by spirits. It is no new law and no new phenomena. Modern Spiritualism, so called, is simply the recognition of an old law whose phenomena have been observed from time immemorial. Oratory, one of the most beautiful of human gifts, is a manifestation of the same law. Without attempting to follow her argument, we should not omit to say that Mrs. Shepard's own effort, the result of psychological control, was in itself a striking illustration of the law. She read and answered a number of other questions, one of which was, "Why do Spiritualists attack theology so much instead of telling of the beauties of their own belief?" Her quaint illustration in answer brought down the house. She answered by asking—"If you employ a builder to build a new house, would you have him build it on top of the old one? But while clearing away the old, we are portraying the new. How can a man become a geologist without sinking the shaft?" It was one of the clumsiest of methods. It was a much better way to sink the shaft of magnetic vision. She spoke at considerable length on the general principles of the spiritual philosophy.

Sunday, March 23rd—The morning session opened with a conference on the subject of the education of children, participated in by Dr. Spinney, B. R. Pratt, Mrs. A. Pearsall, Mrs. Graves, Geo. H. Geer, A. J. Fishback, Mrs. Dr. Spinney, Mrs. Hubbard, and others. The following resolution was submitted by the chairman of the committee on Resolutions, and adopted:

**Resolved**, That the Executive Board, officers and members of this Association, express their appreciation of the valuable services of our retiring secretary, S. B. McCracken. His able papers, his excellent reports, his self-sacrificing efforts and labors from the beginning of our associative work, have been of equal service and benefit, and we hereby bear willing and cordial and unanimous testimony to his ability, industry and devotedness.

The retiring secretary had declined a re-election, on account of the state of his private business.

IN MEMORIAM—GEORGE W. WINSLOW.

The regular services of the morning were commemorative services on the bodily demise of Geo. W. Winslow, of Kalamazoo, a member of the Executive Board of the State Association, who passed away on the 21st of December last.

Prof. Hudson sang, "Gone on before, over the river of time."

Giles B. Stebbins was the first speaker, who said that he met Mr. Winslow for the first time at his own home, with his true and worthy wife and loving and reverent children—a strong, true teacher and brave man; diligent in business, fervent in spirit, trusted, respected by all—one of the true men who hold the world together. He believed it his great life-work to help Spiritualism. In his last illness his mind was clear, his faith and knowledge stood fast and firm. He left a provision that his beautiful Elysian Island, in the Kalamazoo river near the city, should be hereafter free for meetings of Spiritualists and Liberalists. This morning he came to me, through a medium, and said: "I am here personally, full of interest in your great meeting." Mr. Stebbins read as a fitting close to his remarks, of which the foregoing embraces but a few points, of the beautiful poem of Leigh Hunt, "Abou Ben-Adhem." Mrs. L. A. Pearsall said: "We should remember all changes. This is one, and we do not forget him who now stands in our midst, in spirit." She related a beautiful spirit symbol impressed by him and addressed to his companion who remains behind. She alluded to his valiant battling against what he deemed wrong in our ranks, to his hospitality, and to his good qualities as a man and citizen, and hoped that all might profit by his example. He was welcome to the higher spheres.

Mrs. Shepard was introduced, and with a beaming

and smiling countenance, recited, with classical accuracy of speech and gesture, one of the finest improvised poems, to which we ever listened, beginning—

"Say, what is death? 'tis a moment of pain,  
And we open our eyes upon life again."

A shorthand reporter was present during most of the session, but was unfortunately absent during the delivery of the poem. Mrs. Child added her inspirational song to the exercises.

It is proper to note in this connection that Mr. Winslow, from his spiritual habitation, desires his membership in the Association kept up, and his name remains on its rolls, the place of his residence being changed from Kalamazoo to Summerland.

**Afternoon Session.**—Mrs. A. E. N. Rich, of Jackson, recited one of her original poems, "Only a Girl." An address was given by Rev. T. H. Stewart; subject: "The Certainty of Eternal Life." Dr. Bisset, a Materialist, asked some questions, which were replied to by Mr. Stewart. Mrs. L. E. Bailey recited an original poem, which was a fine exordium to the spiritual philosophy. Mrs. Child improvised a song, under the inspiration of the spirit of P. P. Bliss. Mrs. Pearsall followed with a short address, but the length to which this report has reached precluded any extended mention of the afternoon's exercises.

**Evening Session.**—The time was occupied by fifteen minute speeches by Geo. H. Geer, Chas. A. Andrus, Rev. J. H. Harter, Rev. A. J. Fishback, and Rev. J. H. Burnham. Free scope was given for propounding questions by both friends and skeptics, a number of which were presented and answered. The following resolutions were adopted unanimously:

**Resolved**, That we thank our officers for their faithful discharge of duty during the past year, and especially our worthy president for his abundant and earnest efforts.

**Resolved**, That Mrs. H. Shepard, who is about to leave our State for the East, elicits our commendation for her valuable labors, her persuasive and able speech, and her womanly character and conduct among us, while acting for and with this Association as a speaker.

Resolutions of thanks to the people of Lansing for their hospitality, to the reporters of the press, and the railroads for reduced rates of fares, were adopted.

The most exciting scene of the session occurred at the close. Mr. Burnham, during his remarks, had vigorously challenged the Christian system of theology. A person, calling himself W. H. Cox, arose excitedly and commenced a counter argument, asking, "Will we sit and hear these things?" The response from the galleries indicated that they had been packed with claquers for the occasion, but those in the body of the hall gave simply a quiet and respectful attention. A prearranged project for creating a disturbance was manifestly spoiled. After the gentleman had proceeded for some time, the president called him to order, proposing to pay the expense of the evening if the gentleman might name, for an open discussion, but he replied that he expected to leave town. Quiet being restored, Mrs. Child took the organ and improvised a song, keenly satirizing the gentleman's fiasco. Mrs. Shepard was called out by the audience and delivered a most scathing rebuke of the insolence. The session then closed in quiet. Mr. Burnham's address, which called out the protest of the indignant Cox, may have been sharpened a little by an insolent letter addressed to him during his visit here by one McClure, a Methodist minister, in the connection in which Mr. Burnham formerly labored, in which McClure certainly manifested a disposition, and by implication at least, the right to apply the theological inquiry to Mr. Burnham's conduct.

**SUBSEQUENT ACTION.**  
A meeting of the Executive Board and friends remaining over was held on Monday morning. Nashville was fixed upon as the place for the semi-annual meeting, which will be held about the 1st of September. Dr. J. V. Spencer, of Battle Creek, was elected vice-president; Mrs. M. E. French, of Greenville, assistant secretary, and Mrs. R. A. Sheffer, of South Haven, treasurer. The following were appointed trustees of the camp-ground interest:—Jas. H. White, Port Huron; S. L. Shaw, Saranac; J. P. Whiting, Milford; E. Chipman, Nashville; J. M. Potter, Lansing; J. P. Buck, Lansing; J. G. Waite, Sturgis; DeWitt Spaulding, Greenville.

The meeting was the largest ever held in the State. One hundred and ten memberships were added, the entire receipts being over \$200, paying all expenses and leaving a handsome balance in the treasury. The utmost harmony and earnestness existed throughout. The best of order prevailed, and the large audiences gave their most respectful attention. A new era opens to Spiritualism and kindred Liberalism in Michigan, and they have shown to those who were cognizant of the scenes of the past four days, that they have not only come to stay, but to be respected. A collection amounting to some \$18, was taken up for the benefit of Father Starr, the spirit artist, who is in destitute circumstances. The Lansing Republican had a shorthand reporter present during most of the session, and full and fair reports appear in that journal. The RELIGIO-PHILOSOPHICAL JOURNAL, and other Spiritual and Liberal papers, were in plentiful supply and were in the hands of a committee of ladies for taking subscriptions. Dr. Spinney had an assortment of liberal books on sale. The books donated by Col. Bundy to the Association returned to the treasury a liberal sum from their sale. The Edgar House was the hotel headquarters, though many friends were hospitably entertained by private families.

**VARIOUS FACTS AND INCIDENTS.**  
The meeting was the largest ever held in the State. One hundred and ten memberships were added, the entire receipts being over \$200, paying all expenses and leaving a handsome balance in the treasury. The utmost harmony and earnestness existed throughout. The best of order prevailed, and the large audiences gave their most respectful attention. A new era opens to Spiritualism and kindred Liberalism in Michigan, and they have shown to those who were cognizant of the scenes of the past four days, that they have not only come to stay, but to be respected. A collection amounting to some \$18, was taken up for the benefit of Father Starr, the spirit artist, who is in destitute circumstances. The Lansing Republican had a shorthand reporter present during most of the session, and full and fair reports appear in that journal. The RELIGIO-PHILOSOPHICAL JOURNAL, and other Spiritual and Liberal papers, were in plentiful supply and were in the hands of a committee of ladies for taking subscriptions. Dr. Spinney had an assortment of liberal books on sale. The books donated by Col. Bundy to the Association returned to the treasury a liberal sum from their sale. The Edgar House was the hotel headquarters, though many friends were hospitably entertained by private families.

**SECRETARY'S REPORT.**  
To the officers and members of the Michigan State Association of Spiritualists and Liberalists:

The occasion of this annual meeting seems to suggest a brief review of the history of the Association. Until the advent of Spiritualism there was not, to my knowledge, any general or state meeting of liberal thinkers in Michigan. Some such meetings were held, however, about twenty years ago, of which we have no record. Nor do the records in our possession show the precise entry of the organization of this Association. The first entry is of the semi-annual meeting held at Paw-Paw, commencing June 12, 1868. An address at this meeting by the president, Col. D. M. Fox, speaks of the annual meeting at Jackson in the month of January preceding. The third annual meeting was held at Jackson, commencing January 9, 1869. Subsequent meetings have been held as follows: Semi-annual at Adrian, June 11, 1869; Fourth Annual, at Battle Creek, Dec. 10, 1869; Semi-annual at Niles, June 10, 1870; Fifth Annual at Marshall, Dec. 9, 1870; Semi-annual at East Saginaw, June 9, 1871; Sixth Annual at Battle Creek, December 9, 1871; Seventh Annual at Allegan, December 13th, 1872; Semi-annual at Charlotette, June, 1873; Eighth Annual at Battle Creek, Dec. 12, 1873; Ninth Annual at Battle Creek, Dec. 11, 1874; Tenth Annual at Battle Creek, Jan. 14, 1876; Semi-annual at Battle Creek, June 25, 1876; Eleventh Annual at Sturgis, Dec. 15, 1876; Semi-annual at Rockford, Sept. 7, 1877; Twelfth Annual at Kalamazoo, March 21, 1878; Semi-annual at Grand Rapids, Aug. 29, 1878. Several semi-annuals not noted were probably not held, as there is no record of them. The records, however, are in a rather fragmentary state. Col. D. M. Fox was president from 1868 to 1871; E. C. Manchester from 1871 to 1874; Prof. Wm. F. Lyon for the year 1875; Dr. A. B. Spinney from Jan., 1876, to the present time. The names of Mrs. S. E. Weyburn, J. P. Averill, Mrs. L. E. Drake and Mrs. L. E. Bailey appear as secretaries of the Association, the latter from 1874 to the time of the last annual meeting. Prior to the annual meeting in the year 1876, the government of the Association was ostensibly in the hands of nine trustees. There is no record that a legal quorum of the trustees ever acted together, and the affairs of the Association were of necessity administered by the president and secretary, while during the year 1876 the vital spark was kept up only by the unaided efforts of the then secretary, Mrs. L. E. Bailey. The annual meeting for this year was held at the village of Sturgis, and the smallness of the attendance raised the serious question whether the time had not come for abandoning the organization altogether. It was, however, determined to make one more effort, and new articles of Association were adopted by which the organic structure was made more compact, the affair being extend-

ed to an Executive Board consisting of the president and secretary and three directors. The time of the annual meeting was also changed to March instead of December, involving a corresponding change in the time of the semi-annual meeting. Since these changes the history of the Association has been one of healthy progress and gratifying success.

The annual meeting for the year 1878 was held at Kalamazoo, commencing on Thursday, March 21st, and closing on Sunday, March 24th. The most important action had at this meeting was changing the name of the Association by adding the words "and Liberalists," so that it is now the "Michigan State Association of Spiritualists and Liberalists."

What the ultimate effect of this change may be, remains to be seen, but it has thus far had the effect to draw some good material to the organic work, and to attract the attention of Liberalists who had before known little or nothing of Spiritualism, and the contact has thus far proven every way congenial. Spiritualism is Liberalism, and has done more to give voice to modern free thought than any other agency. I have during the past few months, been somewhat in correspondence with the Chairman of the Executive Committee of the National Liberal League, which it is hoped may result in placing the Association and the Liberal League in active co-operation.

The officers elected at the last annual meeting were: Dr. A. B. Spinney, President; S. B. McCracken, Secretary; and L. S. Burdick, as one of the trustees. Subsequently the Executive Board, on the recommendation of the President, seconded by a large number of members of the Association assembled in conference, appointed Mrs. R. A. Sheffer as vice-president; Mrs. L. E. Bailey, as assistant secretary, and Dr. J. V. Spencer as Treasurer.

The Association at the present meeting will be called upon to elect a president and secretary, and two directors—one of the latter for three years, in place of E. C. Manchester, of Battle Creek, whose term of office expires, and one for one year, to fill the vacancy occasioned by the death of Geo. W. Winslow, of Kalamazoo, which occurred in December last, and in whose commemorative services are arranged for the present meeting.

The semi-annual meeting was held at Grand Rapids, commencing August 29, and closing September 1. The important deliberative action had at this meeting was the appointment of a committee to consider the feasibility of establishing a camping-ground for summer assemblage and resort. This committee were instructed to report at the present meeting as to location and plan for the organization of a camp-ground association, and, if not prepared to report in full, it is understood that they will be able to report some progress.

The Executive Board have continued the policy of appointing missionaries, so called, and a number of grove meetings were held during last summer under their auspices. These meetings properly constitute a part of the work of the Association.

Quite a number of local associations have been organized within the year, but not more than three or four of them have reported officially. It is to be hoped every local organization in the State in sympathy with the State Association, will without delay report its name, location, and names of its executive officers, to the new Secretary. Although this Association would seek to exercise no control over local organizations, such knowledge is necessary for the purpose of correspondence and co-operation.

The results of the year have been highly gratifying. Both the annual and semi-annual meetings were more largely attended than similar meetings have ever before been, both in their local representation and in the numbers drawn from distant points, while an increasing interest was manifested, many persons from recognized religious bodies lending their presence and, in some cases valuable suggestions to the meetings. The spirit of inquiry is more than ever abroad in the land, and the cry is, not "what shall I do to be saved," but "what can I do to aid in breaking the mental shackles of the past ages, and to liberalize, enlighten, and bless mankind."

The Association has a treasury, but no funds. The receipts at the last annual meeting were barely enough to pay the expenses of that meeting. Our friends at Battle Creek celebrated the spiritual anniversary with their customary earnestness and zeal; and as a testimony to the faith that was in them, added quite a number of names to the membership of the State Association. This, however, was used to partially defray the cost of printing an address prepared and published by the Executive Board soon after.

I was chosen to the secretaryship one year ago in view of my open declaration that my private affairs were such that I could not assume to discharge its duties either in justice to the Association or to myself. I accepted the position only with the understanding that I should be at liberty to resign when the occasion should call for my so doing, and a competent person could be found to fill it. In the fall of 1878 I indicated to the president my desire to resign, but yielded to his wish that I would not do so, and his suggestion that my labors in anticipation of this annual meeting might involve no more than advisory duties as a member of the Executive Board. To the labors of the president are therefore due the arrangements for this meeting, including the correspondence, and the preparation, and circulation of programmes and notices.

The secretary ought to be the principal executive officer of the Association. The duties, if properly discharged, involve both responsibility and labor, to an extent that no person ought to be called to perform them without some compensation.

The year 1875 seems to have been a turning point in the history of the Association. Dissensions and unwise counsels had reduced it to a low standard, so far as the members supporting it and the spirit with which their support was given, were concerned. But for the energy and spirit of the Secretary, it is doubtful if another meeting would have been held. The present president, since his first election in 1875, has given to the work time, energy, and money, and to these are due, almost wholly, the present prosperous condition of the Association and of the spiritual and liberal work throughout the State. Our people are too much given, many of them, to typify the orthodox heaven in their organization. Having found the spiritual heaven, they can conceive of no higher beatitude than to meet together periodically and have a good time. They forget that the world, and whatever we know or can comprehend of the universe, are the product of organic action, and that it is only through the never ceasing energies of nature that progress is wrought out. The efforts of both the president and myself, have been directed to systematizing and perfecting this organic structure, and whatever my own agency may have been, I will say that only his force and indomitable purpose could have drawn together and infused life into the dormant and repellent material with which, as a mass, he has had to deal.

All of which is respectfully submitted.

S. B. McCracken, Secretary.

ALL Liberals, scientists, and Spiritualists agree and unite when each touches solid bottom, and differ when something is talked about concerning which none of us know anything. When we cannot unite we agree to disagree, and thus render our difference amicable ones. We do not say to each other, "Believe my mythology or be ostracized while living and slandered when dead; believe as our book says or you shall have no right to testify in our courts or hold office under our government." We do not preach love, peace, and plenty, and act out war, hate, and disfelishness. We think the minority have rights, and are willing to listen to all sides and learn from all, accepting what, to us, seems true and rejecting the rest.—Mrs. E. D. Stember.

PREACHERS and their adversaries agree as to the matter of fact, that the hopes and fears of future retribution exert no influence upon the ordinary human being at all proportionable to their avowed magnitude. Whether men's intellects are too skeptical or their imaginations too sluggish, they are strangely indifferent to the most tremendous threats and the most inspiring promises.—Lucie Stephen.

John Stuart Mill said: "The peculiar characteristic of civilized beings is the capacity of co-operation."



Religio-Philosophical Journal

JNO. C. BUNDT, Editor. J. R. FRANCIS, Associate Editor.

TERMS OF SUBSCRIPTION: One Year, in advance, including postage, \$3.15

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO, ILLINOIS.

In making remittances for subscription, always procure a Post-Office Money Order, if possible.

LOOK TO YOUR SUBSCRIPTIONS.

Subscribers are particularly requested to note the time of the expiration of their subscriptions, and to forward what is due of the coming year, without further reminder from this office.

TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the RELIGIO-PHILOSOPHICAL JOURNAL payable to the order of JOHN C. BUNDT, Manager.

LOCATION 86 and 88 LaSalle street, Northwest corner of LaSalle and Washington streets.

CHICAGO, ILL., APRIL 5, 1879.

Let There be Investigation—An Outspoken Clergyman.

We have rarely read anything on the subject of investigation into supposed spiritual phenomena more admirably to the point than the communication of the Rev. S. L. Tyrrell, of Fox Lake, Wis., in our paper of March 8th. It does not appear from what he writes that he is a Spiritualist; but to our recent question to the clergy, "Are these phenomena proper subjects for scientific investigation," he frankly and emphatically answers, "Yes." And his reasons for this affirmative are most cogent and conclusive. They are:

- (1) In this skeptical crisis of the world's religious history, some new confirmation of the old evidences of Christianity would be a priceless boon to millions of earnest inquiring souls. (2) Such a confirmation might save civilized society from the anarchy and dissolution now threatened by atheistic, materialistic socialism. (3) As men lose faith in immortality their aims and life-work become superficial; life loses its significance; education, culture, and moral character lose much of their importance. (4) All who appreciate the influence of high ideals and an exalted faith in immortality on individual and national destiny, must admit that the transit of a pencil, proved beyond a doubt to be guided by unseen force and intelligence, is a phenomenon of infinitely more value and concern to the world today than the whole science of astronomy.

So far does the Rev. Mr. Tyrrell approve of investigating the phenomena, that he thinks any government would do itself honor by appropriating funds liberally for such a purpose.

Of the liability of clergyman to fall into ruts of doctrine, fatal to all free, unbiased investigation, most forcibly and pertinently does he say: Full organs of spirituality, stimulated by the unselfish enthusiasm of youth, almost irresistibly attract them to their calling, and while students being impressed by magnetic and positive minds, and in college halls tenderly secluded and guarded from contact with unbeliefs literature, their faith becomes a reality, and they are often the disciples of some of those differently organized and educated. The traditional evidences of religion they find sufficient for themselves, and hence conclude all farther seeking for proof unnecessary and a virtual confession of skepticism, and hence the general disposition of the clergy to ignore the whole subject as unworthy of respectful notice.

In this last quoted paragraph, Mr. Tyrrell clearly explains why to our recent open letter, addressed to the clergy, the responses have been so few and so cautious. "The traditional evidences of religion are sufficient for them;" and hence they conclude that they ought to be sufficient for all men, even for those very differently trained and educated. But in these times of atheistic and materialistic assaht, those clergymen, who wrap themselves in their doctrinal robes, and refuse to look into the great facts and phenomena of the times, and to draw from them the legitimate inferences, are recreant to their duty as teachers and truth-seekers. If they do not soon find out their fatal mistake, their successors will realize it to their sorrow. This is no time for inaction. Look at the leading scientific magazine of the country, the Popular Science Monthly, and read its articles opposing the doctrine of immortality on "scientific grounds." Ask the editors to publish an article giving facts in Spiritualism, and see what they will reply.

Mr. Tyrrell has taken the just, the courageous view of this matter. He well knows the deep-rooted prejudices against Spiritualism among the educated class; but he

tells them plainly, that the religion of the future largely depends on the nature of those convictions which men and nations have in regard to the immortality of the soul; and that anything in the way of fact that fortifies and verifies the Christian view and record should be gratefully accepted. Now the supersensual phenomena of Spiritualism are so analogous to those recorded in the Bible, that every investigator, however prejudiced he may be against the Bible as an authority, is forced to admit the resemblance, and to see how the ancient and modern facts reciprocally corroborate each other.

Mr. Tyrrell has the sagacity to appreciate at its immense worth a well-attested fact like that of psychography; for he says, with great energy and truth that "the transit of a pencil proved beyond a doubt to be guided by unseen force and intelligence," is worth all that astronomical science has revealed to us. He sees that the whole supersensual, spiritual, invisible universe is made real to us by such a fact; and it is a demonstrable fact; we have witnessed it, and are as certain of it as of any fact in our existence. What an immense gain would it be to the theology and the theologians of the day, if such a fact could be made ascertain to their minds as the fact of the Atlantic telegraph! And with proper effort, it can be so made. Science has already grasped it; though only a few scientists, like Wallace, Zöllner, Crookes, Cox, Fechner, and Butler, know that this is so. Sooner or later general science will accept it, and the physicists of our day who have hooted at it and tried to suppress it, will be classed with the Horkneys who refused to look through Galileo's telescope.

It is a pity that there are not more clergymen like Mr. Tyrrell, able to realize the vast significance of the facts which Spiritualists claim as demonstrable. If the clergy think they are serving religion by thus shrinking from those divine disclosures given in natural facts, they are woefully mistaken; and the time may not be far distant when they will realize the truth of all that Mr. Tyrrell has told them, and will regret the attitude they have assumed towards that body of earnest truth seekers, engaged in the investigation of supersensual phenomena.

Revision of the Bible.

The revision of the Bible, now nearly completed by distinguished scholars, denotes a pretty thorough shaking up of some very old, very dry, and very rusty bones. With its introduction, and it is to be introduced, one aged god falls in no more. The new Bible destroys the old faith in inspiration as heretofore taught and believed among orthodox Christians. The new will not be a god as was the old.

Perhaps, after a little, when the pew ceases to believe that all the absurd things in the old book were put there by the hand of God; when it believes what the scholars of the church have so long believed, that the words were not inspired,—perhaps then we shall have less of oracular statement from the pulpit. Indeed there is every hope that, under the new, nearing dispensation, the day that Spiritualism with its facts is helping on, we may meet an orthodox clergyman with a modicum of modesty; one who will not indicate by every utterance, word, and gesture, that all he knows of truth, he knows for certain, and that there can be no religious truth outside his narrow creed.

Would it not be refreshing to meet such a man? And think of such a Christian editing a religious paper? And yet this man is a very near possibility; much nearer because the book fetishism is sick unto death. The truth of it is, the church and the world are getting ready for the grand philosophy of Spiritualism; that religious system which neither subverts nor shocks any of nature's laws, makes no mock of reason, presents the highest rewards for well-doing, and proves that we are to live after death by evidences that are "new every morning and fresh every evening."

We can afford to wait. The world moves. But we can't afford to be idle, or indifferent to the importance of the mighty trust placed in our hands by those who have passed into the immortal life. We must keep our house in order. We must love the truth and fight error. The time has fully come for driving the money changers from our holy temple; for casting out the evil spirits. There was never more genuine mediumship than now, and it is available everywhere; the spurious article can well be spared. Let the false gods perish, and let the truth prevail.

Another Valuable Endorsement of Our Position.

Among the resolutions passed with great unanimity and emphasis by the Michigan State Association of Spiritualists, were the following: Resolved, That while we highly appreciate the value of genuine mediumship, and will do all possible to encourage and protect it, we hold it wise to test both mediums and spirits critically yet carefully; that it is well for mediums as well as for us that they submit occasionally to test conditions asked for and arranged in friendly spirit; and that honest spirits, honest mediums, and honest investigators can thus best reach unity and harmony, and so gain best results. Resolved, That we urge the importance of private and family circles and personal spiritual culture, as select companies of tried friends persevering quietly reach the highest harmony, the most personal benefits, and the finest spiritual manifestations. Every reader will readily recognize these resolutions as among the most important planks in the JOURNAL's platform.

"Editorial Forgery."

Under the above heading there appears in the last issue of Roberts' organ the following letter:

Brooklyn, N. Y., March 25, 1879. JOHN M. ROBERTS:—Dear Sir: An article which appears under my signature in the last number of the RELIGIO-PHILOSOPHICAL JOURNAL, contains interpolations of personal character, which I desire to disavow. Alloys are often made in contributions to the press, in accordance with a certain degree of editorial license which is recognized as legitimate. But sometimes this license is exercised to the dissatisfaction of the contributor.

Having a profound conviction of the sincerity and honesty of purpose of the Messrs. Tice, in their relations to Spiritualism, as well as in their social and business relations, I desired to say a word in their vindication. But I do not propose to assail or impugn the motives of either. The sentence, "a little squad of Spiritualists" manifested by J. A. Bliss, is not to be found in the manuscript which I forwarded. In fact, Bliss' name is not mentioned. Neither are the words which charge J. M. Roberts and the Banner of Light with wilful misrepresentation. By some one of these—not of attacks. Respectfully, M. HOWARD, M. D. 145 Vanderbilt Avenue.

Unlike M. Howard, M. D., we never act on the "defense;" we go forth every position we take that it defends itself and repels all attacks, leaving us to pursue the aggressive without fear of losing any ground already fought over. We now notice the above letter for explanation only, and not for "defense." First we offer in evidence a verbatim copy of that part of Dr. Howard's letter to which he alludes, together with the context:

Just previous to the last Alfred James expose in Philadelphia, the particulars of which have been published, the Spiritualists of Brooklyn, on mass, sent a card to the Banner of Light, which, in the most unqualified manner, sustained and vindicated the course pursued by Messrs. W. R. and Thomas S. Tice, in bringing to light the surreptitious practices which were indulged in the conduct of James' cabinet performances. This was considered due to Mr. W. R. Tice, especially in view of the gross and offensive manner in which he had been assailed in a series of resolutions adopted by a Philadelphia Society of Spiritualists and through the editorial columns of "Mind and Matter."

These imputations on the integrity of Mr. Tice were declared to have no foundation or justification, in fact, or in common sense. Mr. Chas. H. Miller, the president of the Society of Spiritualists, emphatically endorsed Mr. Tice's statements, as well as his probity of character and sincerity as a Spiritualist. For some reason the Banner of Light has failed to notice or publish this series of resolutions which the Banner of Light published. Jonathan M. Roberts, who had also wilfully misrepresented Mr. Tice, was quoted largely by the Banner.

The italics are ours, and indicate the portion of the letter where the alterations were made "in accordance with a certain degree of editorial license, which is recognized as legitimate."

Said "interpolations" read as follows: By a little squad in Philadelphia under the manipulations of the well-known James A. Bliss; styling themselves, The First Spiritual Society of the Golden Rule (it) passed with due and pretentious formality a series of resolutions which the Banner of Light published. Jonathan M. Roberts, who had also wilfully misrepresented Mr. Tice, was quoted largely by the Banner.

The facts as to those interpolations we will endeavor to state as clearly and succinctly as possible. Dr. Howard's reference to the gang who passed the resolutions, as a "Philadelphia Society of Spiritualists" was, while partly true, certainly grossly misled the general public. We therefore edited that portion of his letter to make it agree with the actual facts and to enable the public to fully comprehend the value and importance of said resolutions, and to better understand the animus which actuated Roberts and the Banner in publishing them to the world; knowing as they both did their insignificant source and inconsequential character. Further, we thought that Dr. Howard, in his zeal to defend the integrity of Mr. Tice, had made this statement broader in fact, than he intended, that if taken by our readers in the full breadth and meaning of the statement, as made by him, to us, they might infer that the whole body of Spiritualists in Philadelphia united in grossly and offensively assailing Mr. Tice.

We knew that this could not be true, as there is in Philadelphia, a large body of Spiritualists who sympathize with Mr. Tice in his efforts to purge Spiritualism of all fraudulent practices, and who zealously sustain him in his efforts to expose the James fraud and Roberts' duplicity. So, in justice to Dr. Howard, as well as to avoid doing a wrong to this large number of honest Spiritualists in Philadelphia, we qualified Dr. Howard's statement in his letter to us, and stated what we supposed he really meant, and what was true in fact, that a "little squad in Philadelphia, under the manipulation of the well-known James A. Bliss, styling themselves," etc., passed the resolutions. We followed said explanation with these words "which the Banner of Light published"; which are in fact strictly true and deemed by us necessary to fully set forth the points Dr. Howard was endeavoring to show. If those words were true, and did not befog the writer's statement, why is he so stirred up? Is it because we made him tell the whole truth while he was anxious, through tender regard for the erring, to tell only a part? Dr. Howard says in the letter published above, that Mr. Tice was assailed in a gross and offensive manner through the editorial columns of "Mind and Matter." We made him say "Jonathan M. Roberts, who had wilfully misrepresented Mr. Tice was quoted largely by the Banner."

Now we ask, in view of Dr. Howard's own words and the well-known fact that Messrs. Nichols and Tice have been wilfully misrepresented by Roberts, wherein have we wronged Dr. Howard, or anybody else? As Dr. Howard used equally strong language concerning "Mind and Matter," which is just now Mr. Roberts' ally, the sum of our offending must be that we again made him tell too much, tell the whole truth. In view, however, of the history of the James expose from first to last we deemed it necessary so to do. True, we might have made a footnote, but we preferred to let Dr. Howard have the credit of the letter as edited, out of pure kindly feeling toward him. Our readers know we never shrink behind a correspondent's name to express our opinion; we are not sufficiently "developed" and don't love "harmony" (?) enough for that.

It is a notorious fact, well known to Dr. Howard, that the Banner of Light obstinately refused to open its columns to admit a statement of the facts of the James expose, and that Mr. Tice was put to the trouble and expense of going to Boston and forcing that paper to do himself and his fellow citizens tardy justice.

The editor of that paper had made a pilgrimage to Philadelphia, had seen James, and going home published that he (James) was "one of the finest medial instruments into whose presence we ever entered," and from that time forward threw the whole weight of his paper in favor of that perjured fraud, evincing such a lively interest in him as to again go to Philadelphia the week Mr. Tice's test séance was to occur.

Yet, when we, in the exercise of our undoubted right, clear up and render more perspicuous an obscure passage in Dr. Howard's letter, what does the doctor do? How does he treat the only paper which has manfully battled for honest mediumship and the equal rights of mediums and investigators, a paper of which the Spiritualists of his own city, on the 15th ult., in conference assembled unanimously, said:

Resolved, That our acknowledgments are due and to be most gratefully tendered to the Religio-Philosophical Journal, for its manly and magnificent attitude towards the Spiritualists of Brooklyn, for its fearless denunciation of fraud, and its grand aim to get at "the truth, the whole truth, and nothing but the truth," concerning all alleged spiritual phenomena.

How does he treat, we say, this conference? Instead of writing to us and asking for an explanation, or requesting us to publish his correction, he hastens precipitately into the embraces of the man of all men, who should be denied standing or intercourse with Brooklyn Spiritualists, except through the U. S. Court.

Why did not Dr. Howard send to Roberts for publication a copy of his original article, refused by the Banner and published by the JOURNAL? Had he done so, and it had been published, we should have had no fault to find.

Let us here call Dr. Howard's attention to the fact that the Banner of Light has not published the resolutions passed with such enthusiasm by the Brooklyn Conference. We question whether even another journey to Boston by Mr. Tice, or by the whole body of Brooklyn Spiritualists would result in the publication of those resolutions by our amiable and truly harmonious cotemporary. Possibly Dr. Howard can induce Roberts to publish them; probably he is only waiting to be asked; let the doctor make the request.

We shall not undertake to analyze the true inwardness of Dr. Howard's motives. Having been barred out of the columns of the Banner, and made to jell, apparently, more than he wanted to in the JOURNAL, he has now found peace and satisfaction under Roberts' wing, and we hope he is happy.

Peritancal Prime.

The Rev. Dr. Ireneus Prime, the Nestor of the religious press, as his admirers call him—Turveydrop would be a more fitting name—is of course much disturbed because Dr. Charles Beecher has written a book, in which he confesses, honest man that he is, that he has had positive evidences that the dead are alive.

Dr. Prime reviews the book on one page of the Observer, and on another page he kills Spiritualism again, just as he has done so many times. "The only noteworthy item in the book," he says, "is that Charles Beecher accepts the exploded theory of pre-existence, etc.; the facts stated go for nothing. All the manifestations of spirit power at the home of Dr. Phelps, Prof. Stowe's seership, and the experience with planchette, are not noteworthy."

Nothing is noteworthy to such old fossils as Dr. Prime, that is not in perfect harmony with their creed. How could it be? Do they not know all that is to be known concerning the world to come? That is to say, all that can be learned in the present life; for we know well enough that each of these philosophers expects to come into possession of knowledge almost infinite, as soon as he passes into the Spirit-world. Just hear this canting old man toward the close of the review referred to:

"There is one infallible rule of faith and practice. Science may investigate and speculate and theology may reason, but the conclusion of the whole matter is that whatever concerns the relations of the human soul to the world it lives in, and its destiny in another has been clearly revealed in the Holy Scriptures; there is no medium between God and Man but the word of his grace, and the pretended revelations or communications of professional Spiritualists are not to be received, whoever claims to be their prophet."

No medium between God and man but the word of his grace, etc! What then of Moses, of Halaam, of Elijah, of Jesus? The truth of it is, Dr. Beecher has deeply stirred the bile of the modern Ireneus, by conclusively showing that mediumship and seership, so far as the Bible recounts the latter, are one and the same; his proofs are indisputable. Of course, this is no new phase of the subject to Spiritualists; but it is new to many Christians, and most decidedly is it new if not "noteworthy" for a Christian minister to teach such a sentiment.

Poor Dr. Prime! Writing on "Spiritualists and their dupes," on another page, wherein he fairly gloats over the work that good Spiritualists are doing, namely, their successful efforts in exposing bogus mediums, although of course he gives them no credit for casting out the devils,—he starts off by saying, "there is no limit to human credulity."

Certainly not, Dr. Prime, but the wonder is that while the most noted scientific men of the century admit the genuineness and truth of the phenomena called Spiritual, because the evidences are convincing in their character, men of cultivated intellects—like

yourself for instance—are credulous to the extent of gullibility. Did ever a Spiritualist teach that one could be three and still be one; and carry it to the extent of believing that three persons could be but one person? Can you find one shallow enough to believe the stories about Jonah and Sampson? Is there any such diabolical credulity among Spiritualists as would lead them to believe their Creator a monster, a being who elected men to heaven before they were born, or consigned them in like manner to an endless hell?

And, Dr. Prime, how do you know you are speaking the truth when you say that "All Spiritualists exhibiting for money are impostors?" The RELIGIO-PHILOSOPHICAL JOURNAL denounces the frauds that have no more part with true Spiritualism than Jedas had with Christ; but if with all the light in its possession on this subject it should assert what you do, it would tell a lie. You have not forgotten what your book says, have you, about liars? Let us quote, "All liars shall have their part in the lake which burneth with fire and brimstone." Aren't you scared just a little, or does Jesus' blood cover this one among the multitude of your other sins?

But why add more. What is the use of paying any heed to this antediluvian and harmless old essayist. He, and others of his ilk, honest enough in a general way, perhaps, are utterly dishonest when they approach our marvelous phenomena and our beautiful philosophy. Let them go. We can well afford to let them rave. And it is consoling to think that the old fellows are so near death's door, so near the point where they will be compelled to be honest, and where they will find the truth.

Passing Round the Hat.

The example of the Archbishop of Cincinnati, who has, by culpable imprudence and neglect on his part, fallen into enormous financial embarrassments, presents on a large scale an instance which finds many imitators in a small way even in the ranks of Spiritualism. The venerable Archbishop now calls lustily for help, and is not particular whether it comes from Catholics or Protestants, or even Infidels.

And so there are Spiritualists who, impelled by the power of example, having neglected their worldly affairs, orMicawber-like trusted to something's "turning up," or to the hope that some watchful spirit might interfere in their behalf, finding themselves disappointed in their vague and irrational expectations, how call out for financial aid. Have they not been good Spiritualists? Have they not worked and lectured in behalf of the cause? And now why should not Spiritualists generally put their hands in their pockets to raise the needed sum for their relief?

We will tell you why. It is because your claim is just as unreasonable as if you were to make an appeal to all virtuous persons to aid you financially, on the ground that you had practiced virtue, and it had not paid. There are many excellent men and women who have lectured on Spiritualism in the hope of getting enough by the work to pay their expenses. If they have failed in this, they should no more feel as if Spiritualism ought to reimburse them, than the honest man who has failed to get a living, ought to feel that he has a claim upon the honest part of the community for a subscription in his behalf. It is a mean and sordid calculation to hold that we ought to be paid for our as yet unrecompensed efforts in behalf of truth or virtue. If we enter upon the work of proppagandism with any such mercenary aim, we show at once that we are no true and loyal Knights in the cause we profess to have at heart.

We are frequently receiving appeals asking our co-operation in raising a subscription for this or that old Spiritualist, this or that worthy medium, this or that active lecturer. Such appeals, in ninety-nine cases out of a hundred, ought not to be made. Now and then there may be an exceptional case, where a spiritual laborer has so endeared himself to a large class that thousands would gladly aid him if they knew he was in want. But such cases are very rare indeed. We hardly know of one which we could confidently present.

Every earnest Spiritualist, if he has money to spend in advancing Spiritualism, will choose to do it in his own way, and in channels which he may think are most likely to lead to the desired end. Claimants for personal relief are all about him; perhaps not a few among his own kindred or domestic dependents. The claim that one of them is a Spiritualist, and another is not, ought to make no difference in the estimates of a just and generous mind. If appeals are made, let them be made on the fair and square ground that the supplicant is suffering and in want, and let it be addressed equally to all charitable persons, of whatever shade of belief or non-belief.

A few examples of appeal to classes or sects because of supposed sympathy in religious or ethical belief, may be very mischievous in their effects, especially when coming from conspicuous parties. We are daily experiencing this. Certain persons seem to think that they are entitled to a reward for having become convinced of Spiritualism. If there are obligations in the case, surely they are due to the truth itself, and not to the truth-seekers. Spiritualism, and not Spiritualists, is entitled to the subsidy. We shall always be ready to help to honor and reward high and distinguished service, but, like fame, the honor and reward

"Next come unlocked for, if it come at all." The reward of well-doing is in the act itself.



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

How the Rev. John Tyerman became a Spiritualist.

Mr. Tyerman left pleasant impressions behind him among all with whom he became acquainted in America.

The first séance I attended was at a place called Crusoe, Gully, Australia, two miles from the church at the house of Mr. John Allan.

I saw at that first séance that there was a strange force at work, and that it was evidently governed by an Intelligence; and without believing spirits were in it, I saw sufficient to satisfy me that this was worth further inquiry.

At another sitting in the parlour, my wife and I being the only persons present, a spirit gave us his name and several particulars about himself.

Having been a reader of the JOURNAL for a number of years, I take the liberty of addressing you; and to congratulate you upon the course you are pursuing to show up the frauds that would trifle with our grand cause and principles, all for the sake of pecuniary gain.

During the month of August last I had occasion to visit the infirmary of Dr. Paul Castor, with a niece member of my family, and called it the "last resort" for our family physician, after three years' treatment had finally pronounced the case incurable.

The doctor's mode of treatment consists in manipulations, rubbing and laying on of hands, the power being given him, he says, by the angels and spirit friends.

Dr. Castor says that for nine years he was a public beggar, denounced by all humanity, especially his relatives, who would not countenance him.

Another attraction of the home is the doctor's "bone yard," as he calls it: a large room filled with all manner and styles of crutches, which the doctor assures us he has been the means of rubbing off from his patients during the last ten years.

Dr. Castor says that for nine years he was a public beggar, denounced by all humanity, especially his relatives, who would not countenance him.

Wm. Phillips writes: While in Portland, Oregon, a few days ago, I called upon your old friend, Dr. James Keck.

Interesting Items from Philadelphia.

To the Editor of the Religio-Philosophical Journal:

We are apparently in the very midst of great changes, both in the realm of thought, and that of state, and empire.

As Spiritualists, our duty is plain. We must sustain our best men, who give to us their highest inspirations through their literature or otherwise.

We have had recently developed in Philadelphia, a most wonderful slate-writing medium, by name Wm. Powell; his guide claims to be the Indian Chief Tecumseh.

The nail of the finger is pared to the quick, but every one can see that the nail does not touch the slate; the writing is done entirely with the ball of the finger.

Dr. Hare, son of the late eminent Prof. Hare, brought three slates covered and sealed together, left them a few days with the medium, when two communications were found written inside of two slates; one from Tecumseh, and the other from the late Professor.

Philadelphia, March 18, 1879.

Before accepting Mr. Powell's claims we think further data is needed. Who are his present associates in connection with his alleged spirit manifestations?

Our remarks in this case are entirely impersonal, and strictly in the interest of Spiritualism.

A Touching Story.

A touching begging story with a good moral is told by the Pittsburgh Telegraph.

The Vineland (N. J.) Independent for March 6, 1879, says: "The stable and cultured associates of Spiritualism, among whom may be mentioned Britton, Denton, Davis, Feebles, Coleman, Mrs. Maria M. King, etc., who have received but a meagre support from the rank and file of Spiritualists, have very often been at variance with the teachings from the 'other life' through Mrs. Richmond, et al. In by far too many cases the tail instead of the head of the spiritualistic movement, has been allowed to represent the cause."

O. W. Barnard writes: Your editorial in a late number of the JOURNAL, "Psychometrists and Trance Mediums," presents a new phase of thought in regard to psychical influences. I would like to hear it further discussed.

A Voice from France.

To the Editor of the Religio-Philosophical Journal.

I see that the charge of Jesuitism is now being advanced against you. Do you know that I think it will be better for us to appear in "Trus Jesuit colors?"

Your Jesuitical tendencies are laid bare. That honest fellow, Gerry Brown, has been hunted down, and we may as well relinquish all hopes of making our beloved brother, A. J. Davis, or the brave-hearted Hudson Tuttle, pope.

It is a great pity that the religious community in general, and in view of the fact that we have on record many similar instances of wonderful cures through the intervention of faith and prayer, it suggests the thought that possibly through this channel we can bring ourselves more directly in harmony with the laws leading to these wonderful results, than in any other possible manner.

Nice, France, March 2nd, 1879.

A Dream and its Fulfillment.

A certain man dreamed that he saw a tree, and a serpent was coiled around it; there was a fence between himself, and the tree and the serpent.

The foregoing is briefly but substantially my recollection of what appeared in the RELIGIO-PHILOSOPHICAL JOURNAL several years ago. It was the experience of a gentleman residing in the state of California, who wrote and sent it to the late editor of the JOURNAL, accompanied with the query, "What does it mean?"

Ladies and gentlemen, write out your dreams, study their language, and watch for their fulfillment.

Planchette and Religion Mixed—Chinese Mediums.

The spirits of the unseen universe are directly lent to the Chinese, chiefly in cases of illness. In matters which involve merely pecuniary interests, such means as planchette and various other indirect ways of consulting the oracle are preferred.

Among the floating sensations of San Francisco is one of a house where several families have been a class of motions and noises that startle and frighten them. Such occurrences are quite common, and the places usually called haunted houses.

The Vineland (N. J.) Independent for March 6, 1879, says: "The stable and cultured associates of Spiritualism, among whom may be mentioned Britton, Denton, Davis, Feebles, Coleman, Mrs. Maria M. King, etc., who have received but a meagre support from the rank and file of Spiritualists, have very often been at variance with the teachings from the 'other life' through Mrs. Richmond, et al. In by far too many cases the tail instead of the head of the spiritualistic movement, has been allowed to represent the cause."

O. W. Barnard writes: Your editorial in a late number of the JOURNAL, "Psychometrists and Trance Mediums," presents a new phase of thought in regard to psychical influences. I would like to hear it further discussed.

MODERN MIRACLES.

Remarkable Experience of a Lady at Town Street M. E. Church.

Miss Jennie Smith, of Dayton, then arose and related a most remarkable incident. For over sixteen years she had been an invalid. She was perfectly helpless, had to be carried wherever she went.

The Methodist people of this city are considerably exercised over the story of Miss Smith and her remarkable recovery, as indicated by the above article, which I clipped from the Ohio State Journal.

Freelandville, Ind., March 12—What is considered a remarkable case of trance has happened here lately.

A FUNERAL POSTPONED.

Remarkable Case of Trance Reported from Sullivan County, Ind.

Freelandville, Ind., March 12—What is considered a remarkable case of trance has happened here lately.

Were it not for the fact of Miss Felleman being an only child, it is probable she would have been buried immediately, but as it was, it was decided to hold the corpse until relatives from Ohio, who had been sent for, could arrive.

John J. Daniels, of Bertram, Iowa, sends us an account of a phenomenon which occurred some six years since, at the home of Mr. Francis P. Frazier.

Remarkable Phenomenon.

John J. Daniels, of Bertram, Iowa, sends us an account of a phenomenon which occurred some six years since, at the home of Mr. Francis P. Frazier.

There is a growing interest in the cause of Spiritualism in these parts. Two years ago I had a copy of the RELIGIO-PHILOSOPHICAL JOURNAL to a neighbor—a straight forward man of the world.

Haunted.

Among the floating sensations of San Francisco is one of a house where several families have been a class of motions and noises that startle and frighten them. Such occurrences are quite common, and the places usually called haunted houses.

F. S. Blackmon writes: I consider your paper a high class journal; and I like its earnest and honest course.

A Haunted House.

In May, 1877, George Gunzer, a saloon-keeper of Williamsburg, N. Y., was found murdered in his bed. Among those arrested on suspicion was the widow of the murdered man, but she was discharged before her case reached the grand jury.

Notes and Extracts.

Death being has some mission. Every part of the constitution of things as well as life.

Voltaire says that "If God did not exist, it would be necessary to invent one."

Intemperance in drink is very bad, but it is only one form of transgression.

If religion has done nothing for your temper, it has done nothing for your soul.

To die is to pass through a perfect change; death exists as the opposite of life.

The clergymen will tell you that they believe; but that they absolutely know nothing.

All knowledge is meant for us, and would be revealed were our intellects sufficiently advanced to be in a receptive condition.

Man stands between the earthly and the spiritual, between the finite and the infinite, the feeling and the eternal, the shades and the substance.

St. Paul, says: "We are compassed about with a great cloud of witnesses; but how can they be witnesses if they cannot see, and be cognizant?"

The truth and beauty in Spiritualism appears to lie in the union of ideas that appeal to our material senses, and again, on the contrary, ideas that appeal to our spiritual senses.

Old age burns out its poor existence when its hour is late, and frets not with a dull resistance at what is fate.

The great change called death, that terrible King of Terrors, is only the band slipped from the machinery, is the bird outside the cage, is the jewel in the spiritual instead of the earthly casnet.

During his last illness Napoleon showed that his conscience was most tormented by his treatment of Josephine, for no punishments in life are so severe and so permanent as sins against the affections.

The bigot pretends to believe more in spirit inspiration than we do, inasmuch as he pretends to believe every word in the Bible was given by spirit inspiration, and then at the next breath, he denies it.

A leopard and a fox had a contest as to which was the finer creature of the two. The leopard put forward its numberless spots; but the fox replied, "It is better to have a versatile mind than a variegated body."

What we want to know is, how man first arrived at the concept of the Divine, and out of what elements he framed it; afterward only comes the question how he was able to predicate the Divine of this or that, of the one or of the many.

This life is the infant life, and when at last death takes from you the long fibres which have imprisoned the angel feet, you step forth upon the evergreen shores and with a mind unfolding, solve the problems of the angels.

No man is all bad; and for any clique, or church, or sect, to arrogate to themselves the exclusive entry to heaven, and to consign those who think differently from them to outer darkness, is a piece of contemptible pride.

The great high road of human welfare lies along the old highway of steadfast well-doing, and they who are the most persistent and work in the truest spirit will invariably be the most successful; success treads on the heels of every right effort.

A system of religion that cannot purify itself is not worthy a moment's consideration, and hence when we look over the records of Christianity, we see the necessity of a purifying influence; but when we analyze Spiritualism, we find this influence at work.

We refuse absolutely to believe in spirits who act the part of Jack Pudding, at the bidding of men who earn a livelihood by the display of their tricks. This is to lower the status of spirits to that of performing French poodles.—The Standard, England.

It appears an extraordinary thing to me that since there is such a diabolical spirit in the depravity of human nature as persecution for difference of opinion in religious tenets, there never happened to be any inquisition or crusade among the Pagans.

Let but the public mind once become thoroughly corrupt, and all attempts to secure property, liberty, or life, by mere force of laws written on parchment, will be as vain as to put up printed notices in an orchard to keep off canker-worms.—Horace Mann.

Spirits teach us that a sin committed here in our earthly life makes a scar on the soul, and liken it to the blot of old age upon the trunk of a young growing tree, which if never repeated will in time grow over so that no one can see the nature of the scar, and as time passes will eventually become smooth.

Charles Beecher, in his work on Spiritualism, says: "The communications or revelations we receive are reliable and good in proportion as they emanate from spirits of a higher sphere, and commend themselves to our reason and conscience. To obtain manifestations of truly good spirits, we must be in sympathy with them."

What heart has not acknowledged the influence of this hour, the sweet and soothing hour of twilight, the hour of love, the hour of adoration, the hour of rest, when we think of those we love only to regret that we have not loved them more dearly, when we remember our enemies only to forgive them?—Longfellow.

Death and the Babe.

Who once have lost an infant will Forever feel they have one still. Though others come and grow in years, The dead one still a child appears.

At dawn of its uncertain day, Death stopp'd life's progress and decay; 'Twas not the babe he took away. —Boston Transcript.

This incident is related of Napoleon by Gen. Mitholun: "I have seen my god Josephine, but she would not embrace me; she disappeared at the moment when I was about to embrace her in my arms; she was seated there; it seemed to me I had seen her yesterday evening; she is not changed—still the same, full of devotion to me; she told me we were about to see each other again; she loved more to part. She assured me of that. Did you not see her?"

Henry G. Atkinson says: "There are two sides or more to most questions; you may add a column of figures up or down; you may question whether the egg was first or the hen; and you may question Mr. Darwin in vain as to how the sexes came to be differentiated and correlated; but of the jargon about natural selection, Pangenesis, and the survival of the fittest, I am sick and tired. Mr. Darwin says that the female selects her mate for his more decorated and handsome appearance. Mr. Wallace says very much the reverse; whereas any simple observer, free from theories, sees that with the lower animals it has no relation to any superior beauty at all."

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE PREPARED TO FURNISH MISCELLANEOUS BOOKS... WE ARE PREPARED TO FURNISH MISCELLANEOUS BOOKS...

Table listing various books with titles, authors, and prices. Includes titles like 'Life of Thomas Paine', 'The Ethics of Spiritualism', 'The Genesis and Ethics of Conjugal Love', etc.

Table listing various books with titles, authors, and prices. Includes titles like 'The Ethics of Spiritualism', 'The Genesis and Ethics of Conjugal Love', 'The Chicago Progressive Lyceum', etc.

WHAT IS THE BIBLE? AN ATTEMPT TO ANSWER THE QUESTION IN THE LIGHT OF THE BEST SCHOLARSHIP... BY J. T. UNDERLAND.

THE ETHICS OF SPIRITUALISM; OR, MORAL PHILOSOPHY, Founded on Evolution and Continuity of Man's Existence beyond the Grave. By HUDSON TUTTLE.

THE FOLLOWING LIST COMPREHENDS SOME OF THE PRINCIPAL SUBJECTS TREATED: THE INDIVIDUAL: THE GENESIS AND EVOLUTION OF SPIRIT...

12mo. Cloth, 160 pp. Price, in cloth, 60 cents. Pamphlet, 40 Cents.

Business Cards. FRANK BAKER & W. OSGOOD, NOTARY PUBLIC. BAKER & OSGOOD, ATTORNEYS AND COUNSELLORS.

Agents Wanted. \$7 A DAY TO AGENTS... AGENTS WANTED TO SELL DR. CHASE'S 'GOD'S OWN'...

HOW TO BE YOUR OWN LAWYER. EVERYBODY CAN SAVE MANY TIMES COST... BY W. ZIEGLER & CO.

BEYOND THE VEIL. A VERY ATTRACTIVE WORK OF THIS LIFE HAS LATELY BEEN ISSUED... BY W. ZIEGLER & CO.

NOR ARAY, THE CHILD-MEDIUM. A Captivating Book. This is a story of remarkable Spiritualistic power and beauty...

CHRISTIANITY & MATERIALISM. BY R. F. UNDERWOOD. This pamphlet of forty-three pages, printed in the style...

THE Religion of Spiritualism. BY EUGENE CROWELL, M. D. Author of 'The Identity of Primitive Christianity and Modern Spiritualism'...

Newspapers and Magazines. For sale at the Office of this Paper. Hauser of Light, Boston, 8 CENTS.

Physicians. THE MAGNETIC TREATMENT. SEND 25 CENTS TO DR. ANDREW STONE, THOMAS N. Y....

Psychological Practice of MEDICINE. Medical Diagnosis. Send lock of patient's hair, age, sex...

Would You Know Yourself? CONSULT WITH A. B. SEVERANCE, THE WELL-KNOWN Psychometrist and Clairvoyant.

"ELECTRICITY." THE APPLICATION OF THIS WONDERFUL ELEMENT AS A REMEDIAL AGENT...

CLAIRVOYANT HEALER. DR. D. P. KAYNER. The Well-Known and Reliable Clairvoyant, in whose practice during the last twenty-seven years...

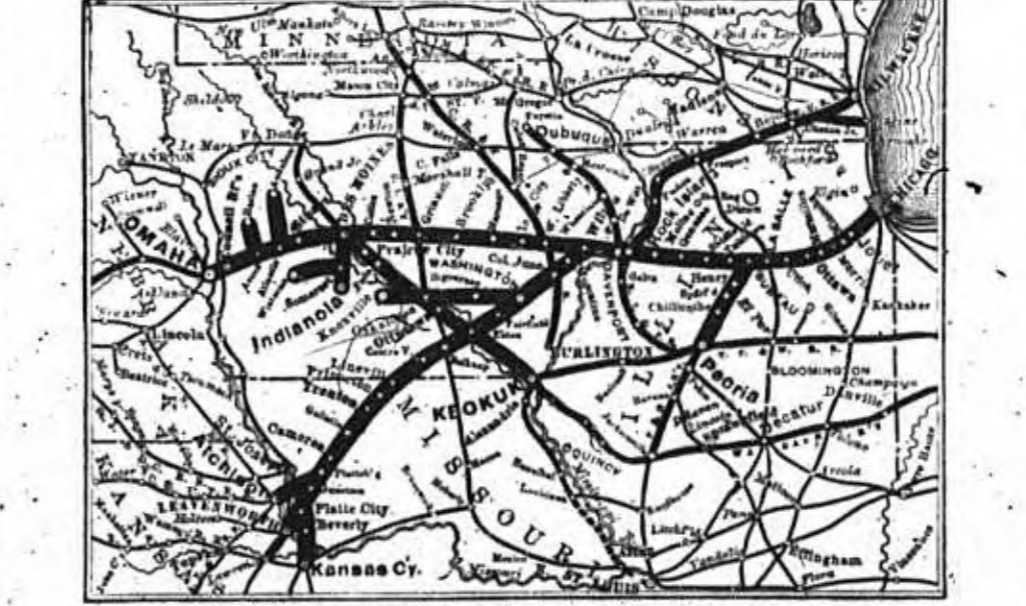
THE "CHICAGO PROGRESSIVE LYCEUM" holds its sessions regularly each Sunday, at half past twelve o'clock...

"THE GENESIS AND ETHICS OF CONJUGAL LOVE." BY STEWART JACKSON DAVIS. Price, in paper, 50 cents; in cloth, 75 cents; postage free.

THE Formation of Plants and ANIMALS By an Orderly Development. BY REV. STEPHEN.

THE "CLOCK STRUCK ONE" AND Christian Spiritualist. BY THE REV. SAMUEL WATSON, OF THE METHODIST EPISCOPAL CHURCH.

A MAN WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE



CHICAGO, ROCK ISLAND & PACIFIC R. R. IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST!

Its main line runs from Chicago to Council Bluffs and Omaha... PALACE CARS are run through to PEORIA, DES MOINES, COUNCIL BLUFFS...

PROOF PALPABLE OF IMMORTALITY. Being an Account of the Materialization Phenomena of Modern Spiritualism...

RATES OF ADVERTISING. Each line in Agency type, twenty cents for the first, and fifteen cents for every subsequent insertion.

NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion.

Advertisements must be handed in as early as Monday noon, for insertion in next issue, earlier when possible.

