

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, AND GENERAL REFORM

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

VOL. XXIX

JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, FEBRUARY 26, 1881.

\$2.50 IN ADVANCE.

NO 26

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THE SELF-Degradation OF CHRISTIANITY.

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

The preface to this work is well worth deep consideration as in it the author meets and vanquishes the critics who sought to extinguish his light, hence we give the following translation.—Translator.

The opponents of Christianity in our country usually care nothing for religion, and are inclined to consider those who advocate its claims as enthusiasts or mystics; but the one who desires to advance the interests of religion, will hardly possess the courage to do so otherwise than on the basis of a historical Christianity. I oppose the Christians (whose orthodox means being unprofitable to us) and the radicals (like Strauss, and interposing liberal Protestants, because while irreligious they want to be regarded as Christians. That the concrete revealed religions are nowise more tenable, I agree with Strauss, but in his teaching in his "Life of Jesus," but in his "Old and New Creed."

Secularized irreligiosity will not do even for a time, and if modern culture does not become a prey to Ultramontanism, something absolutely new must come—not an impossible abstract religion, but a new concrete religion based on a rational metaphysical foundation. In this I disagree with Strauss. I have never concealed my belief that such a religion is necessary and will soon come forward, and that in the interim, the immediate time there will be religious combat and intellectual struggle. Perhaps I shall be blamed because I unhesitatingly published my views, which possibly aided in precipitating this conflict, and strengthening the issues already begun. I must confess that such considerations could not deter me from publishing my mature views, which, according to my knowledge and conscience are correct. The insufficiency of the old is already conceded, and in whatever direction the further development may lead, we must remember that great intellectual progress never is made without great struggle and the confusion of the many who have fallen into pitiable extravagances. To spare humanity such conflict, on account of the confusion which is connected with it, would be to doom it to stagnation in one of the most important departments of intellectual life!

When the right time for the coming of this religion will be, is beyond human knowledge, and must be determined by a higher power, who leads humanity as a whole. The individual must leave the responsibility of his acts, the consequences of which reach beyond his horizon, when he as an individual has done his duty. With a truth seeker, this can consist in nothing else than an honest and earnest desire for knowledge, to conscientiously examine the results obtained, and not to withhold the truth from humanity under external influence, a fear of men, and in confidence that all contributions thus provided will promote the development of truth and thereby the progress of humanity, even when such contributions are erroneous. He who has complied with these conditions, need not care if accused of sowing confusion and kindling discord.

Protestant theologians of all the different sects cannot debar themselves from these considerations, as they admit in principle their own want of development, and consequently they ought to welcome every effort to gain a deeper knowledge of religion and Christianity. More and more do we see that even in orthodox evangelical ranks, as far as a deep religious feeling still prevails, two things which a few decades ago scarcely anyone would have ventured to suggest. The first is that the customary passionate

opposition of pantheism—not materialistic but spiritual—was rooted in a misapprehension of the position and their own strength, and that pantheism is a power with which theology has to grapple in a direct and positive manner. The second is the understanding that direct irreligious secularization of the pseudo-Christian liberal Protestantism, is far more foreign to it than a pessimistic pantheistic philosophy which aims at true religion, and bases ethics on metaphysics. Liberal Protestants will look on me as their hangman, who holds the rope ready for execution; but policy alone forces them to accept apparently with good grace the perilous situation, and try to extricate themselves from the grasp of my arguments by a new philosophy of their own.

The position of the Ultramontans toward me, must be different from that of the evangelical orthodox or liberal Protestants. On the one side they feel flattered that I acknowledge their claim of being the true representatives of historical Christianity, and that I designate their advance against modern culture as the latest experiment of self-protection of historical Christianity. On the other side my expressions about their mummy-like apathy and incapacity for religious productions, is probably the most severe that has appeared since the days of Luther. It will be of some interest to learn what one of their eminent leaders thinks of my views as expressed in this book.

I find in *The People's Friend*, an Austrian religious newspaper, an article written by Prince, Archbishop of Vienna, Cardinal von Habschu, in which the following paragraph occurs:

"Now the party who has recently assumed the name of 'champion of culture'—maintains that the destruction of Christianity will soon be an accomplished fact—'the heralds of enlightenment'—'the heralds of humanity,' or whatever thing may be called, renounce themselves even from the toleration of Christianity (!) On this side of the Rhine this is a novel feature. Nothing but the bold and bitter combat against the belief in 'the Word that has become flesh,' is the significance of the new name the enemies of religion have assumed in Prussia. Encouraged by the gracious smiles of the ruling powers, these enemies remove their masks and proclaim the overthrow of Christianity as the inevitable demand of modern culture. It is true that the Prussian Government begins to feel that it is easier to throw a fire-brand into a house than to limit the conflagration. It favors the pretended liberal Protestants who openly deny the divinity of Christ, and at the same time tells the people at large, without disguise, that the 'last days of Christianity have come.'"

This is hazardous to the Prussian rulers, who certainly do not desire the Prussian people to be counted out of the Christian nations, not only because of the impression this would make in Germany, but in Europe. It has not until now come to the point that a government could depend on being sustained if it should restore the confession of faith as proclaimed in 1708 in the City Hall of Paris. They do not care to be Christian, only to be called "Christian," and this explains why Secretary Falk, the head of the Department of Education, does not want to engage any Jews in the public Protestant schools. Recently we see a number of decided atheists under the banner of "The Philosophy of the Unconscious," band together, and accuse, and that justly, the liberal Protestants for their infamous hypocrisy in retaining the name "Christian," to which they have less claim than the Mohammedans, who at least consider Jesus of Nazareth to have been a prophet sent by God, standing next in rank to Mohammed. Wischenow stands at the head of this atheistical party, and Hartman, the "philosopher of the unconscious," is its soul.

The Cardinal, in this part of his speech, has in a blind rage, confounded together the senseless accented liberal Protestants, the Prussian government, or against the gigantic Protestant Prussia, the ensign bearer in the great combat of culture against Ultramontanism, and would make it appear that the opposers of Ultramontanism and Christianity are "enemies of religion," and atheists. A "woe to you" is pronounced on us all. This is the well known practice of Jesuitical tactics, and not to be wondered at. But it is a Jesuitical distortion of quite another character to denounce those, who with spiritual weapons combat dogmatic Christianity, and believe in a speedy—that is perhaps within a few hundred years—dissolution of Christianity, and to say that we have boldly renounced even the toleration of Christianity. Jesuits cannot conceive that any one having the power would do different from what they have done and would all too gladly do again, pursue their spiritual opponents, and exterminate them by torture and the stake.

The reason why I quote the Cardinal's anathema is simply that one of the points in my statements greatly alarms him. Catholic Christendom has become accustomed through Pope Pius the Ninth to take for granted that the annihilation of modern culture was a necessary demand of Christianity. The priests seem never to have dreamed that the wheel at some time must turn, and as a necessary consequence modern culture would finally come to the consciousness that the extension of Christianity was a necessity, and at once like a lightning flash, this inversion has revealed to the priests the gaping chasm, impossible

to be bridged between them and the 19th century; a chasm about which they until now have boasted in an overbearing manner.

That the one who gave these ideas forcible expression, and thereby made them public sentiment, is denounced as the anti-Christ, is a self-evident consequence. Aside from the nonsense of the Cardinal's speech, there is a true scent of danger; it is the articulate cry of the deer, feeling the arrow in a vulnerable part.

Ultramontanism was unconcerned about the disintegration of Protestantism, knowing too well that the government could not for a length of time hold it up if it had no support from intrinsic anti-Christian currents; that the materialism of one generation would be a sure means of driving the next into the only saving faith, the Roman Catholic. But the Jesuits have always feared one thing, which has equally perplexed them: the German character in connection with German intellect, that is to say "German philosophy," now that this philosophy becomes perceptible to them, they are prompted by the instinct of self-preservation to make face against the only opponent they have reason to fear.

Only German metaphysics can annihilate Ultramontanism for it is to all other methods invulnerable, because it has on its side the two strongest powers in humanity: the religious sentiments and stupidity.

Does Gold Grow?

BY ELIZABETH OAKES SMITH, IN THE PHRENOLOGICAL JOURNAL.

Dr. Draper has given his testimony to the belief that eventually the dreams of the old alchemists, of converting the baser metals into gold, may be at some time realized, inasmuch as there are forty elementary substances out of sixty elementary substances. He says emphatically: "It requires some degree of moral courage to present the facts as they actually are, and stem the derision of the concealed and ignorant; but the metals will one day be transmuted into one metal, and the dreams of the alchemists all realized."

It is refreshing always to hear an honest, outspoken conviction uttered, and it is encouraging also, to learn that no earnest endeavor will be totally without results in this world. I have always had a tender leaning toward those patient, pious old philosophers, the alchemists, who delved into the secrets of nature with untiring zeal, despite of peril and persecution—fearing by the ignorant populace, and denigrated by a priesthood often scarcely less ignorant, who stigmatized them as sorcerers in league with the powers of darkness.

Could one of these ancient sages arise from his grave and enter a modern laboratory with all its wonderful improvements, and work again at forge and crucible, with the old faith, frugality and patient observation, trust in God and trust in himself, we should not have merely the Midas touch transforming to gold, but we should be meshed in golden tracery, in fillets of amber, showers of gold and hail-storms of diamonds.

Montgomery Martin, in his work upon Australia, says: "How gold is produced where it originates, is a mystery. Many of the miners are strongly impressed with the idea that it grows, or comes up in yearly crops in Australia. This idea has probably arisen from the observation that some deserted holes on being tried again have yielded large returns. One at Forest Creek, when driven a foot or two further than when neglected, was found to contain, almost in a heap, twenty pounds weight of gold in nuggets. Another hole in the same locality, which miners had abandoned at twenty-one feet deep without seeing a speck, was worked eighteen inches deeper by a fresh party, and a heap weighing eighteen pounds was obtained, some miners affirming that one or more volcanoes burst forth, and sent out showers of gold instead of cinders, and in confirmation of this theory, they point out the shell-like appearance of nuggets, many of which have evidently undergone the action of fire.

"Some suppose that the precious metal is a sort of crystallization, or growth in crystalline formation, acting, of course, under regular but unknown laws, and that these places are at this moment producing gold."

This reminds me of a conversation had with Mr. Peel, brother of the distinguished artist of that name, and at that time Superintendent of the United States Mint at Philadelphia. While lecturing in that city I was invited by Mr. Peel to visit the institution. I was not surprised to find in one occupying a position of such trust, a gentleman, scientific and observing; but I found more—he was a quiet enthusiast; and when, in the course of our interview, I expressed my veneration for the old pioneers of science, the alchemists, his response was so cordially sympathetic that I became interested to know his grounds for belief in them, which I will give in due time.

I shall never forget the strange delight I experienced in lifting the ladle of liquid gold and pouring it aloft—a mass that globed and rolled upon itself with serpent-like fascination, beautiful exceeding; translucent opalescent and diamonds; changing rainbows and dying dolphins. While thus amusing myself, a square-built, hardy-looking man had entered the place, and laughingly enjoyed my admiration. He had that off-hand, self-sustained manner

that characterized the early California gold diggers; men of enterprise and culture, a sort of revival of the gentlemen of the times of Queen Elizabeth, who came to these shores partly for the love of adventure and partly in search of gold.

He carried in his hand a bag, which looked insignificant till he dropped it upon a table with a slam that made itself felt. He went on to say: "I dug this gold in California, and, sir, I want this identical gold, and no other made into coin; I want a portion made into a bar with no alloy, to bear the date and year of the smelting. I dug it with my own hands, and have a kind of affection for it."

Mr. Peel promised that his wishes should be faithfully regarded. His own gold, and no other should be returned to him. After he left I expressed some apprehension that this might be an impossibility, but Mr. Peel assured me that it could be done, and pointed to several small crucibles on the furnace which were then bubbling with gold.

After this followed a discussion upon the possible production of this metal, and I spoke of a specimen brought from the shores of the Pacific, which contained an exquisite form of the long California acorn. It had exactly the appearance of a mould such as artists use for the multiplying of their designs.

How came this impression there? Was the gold in a liquid, boiling state into which the acorn fell, and consumed itself, leaving its impress behind? or was it a chemical compound formed around an acorn which had casually fallen from a tree?—were questions propounded in my suggestive ignorance, to which Mr. Peel replied, with the wisdom of a philosopher and man of science, and just enough of the poet to make him catholic in his faith and large in his receptiveness, in nearly if not quite the following words:

"In her vast subterranean laboratory, nature combines, filters, evolves; separating simples from compounds, and producing those beautiful results which to us seem mysterious and marvelous; but which will eventually be better understood, and found to consist of the simplest relations. Here, in her secret recesses, chemical heat is evolved, which disrupts mountains and disintegrates rocks, into the seams of which she injects her auriferous treasures. Sometimes this may fall in golden showers; sometimes in golden jets; sometimes in rolling golden lava, into which if any substance, an acorn for instance, chance to fall, its impression is left in the cooling metal.

"I have more than once taken from the crucible more gold than had been put into it, and I have tried, but in vain, to reproduce the effect, or to learn by careful analysis the chemical properties required."

It would thus seem by the language of Mr. Peel, Dr. Draper and others, that the search for the philosopher's stone is not yet an exploded endeavor, and the mystic subjection of all matter to legitimate, spiritualistic power is not altogether an extinct belief as may be gathered from the spiritualistic tendencies of the age acting as a counterpoise to the more rigid scientific materialism of the period. It is thus that a balance is preserved in the search for exact ideas.

Nor is the class of devout mystical believers entirely confined to the past, and it is not a little curious to see habits of thought, which the spirit of the age has superseded, sometimes make their appearance hundreds of years later, in some one of the posterity of a family, just as the black eyes of a remote ancestor are sometimes reproduced in a family where both father and mother are blue-eyed.

It was my fortune to be partially acquainted with Mrs. Mather, the inventor of the sub-marine telescope, whose husband was a lineal descendant of the renowned Cotton Mather, author of the "Magnalia," and an unflinching believer in the occult, and most especially in witchcraft, as did King James, Sir Mathew Hale, and other learned men of the period. Her husband was a marvelous product of Yankeeedom, and only to be accounted for on the basis of heredity; a modern Jacob Boehm unproductive of the infinite suggestiveness of the wonderful Shoemaker of Goritz.

Mrs. Mather came to me, she said, in consequence of a dream in which her dead husband directed her to find a woman, whom he went on to describe, who had the power, under instruction of superior spirits, to transmute the baser metals into gold. She went to hear me lecture, and declared I was the person described in her dream. The prospect was tempting; the precious metal much to be desired, and not a little needed, but I was more interested in the history of Mr. Mather than in any prospective wealth to accrue to myself.

That Mr. Mather lived quietly in the exercise of his fancies and prophecies, must be imputed to his living in this nineteenth, rather than in the thirteenth century, when he would, most assuredly, have been burned for a sorcerer; and that he thus lived and thus peacefully passed away was due, also, to the patient, untiring devotion of his devoted wife, who was in the highest degree practical and the most conceivable opposite of himself.

He had a room in his house from floor to ceiling, including both, hung with white linen. Upon the table, covered in like manner, were seven silver candlesticks in which burned candles of pure white wax. After fastings and prayers arrayed in snowy linen, he entered this chamber sacred to puri-

ty and divine communings. Here he passed years of his life, ignoring all human claims, and engaged in abstruse speculations. He was often heard to speak in a loud voice, not in supplication, but in adjuring command.

In one of these periods, he came from his room radiant with smiles, and described a vision in which he had seen the great ocean of the setting sun; there were mines of gold, and rivers flowing over golden sands. He said gold grew and by chemical tests could be made. All this was twenty or more years before the great discovery of the precious metals on the Pacific slope.

Mrs. Mather brought me several folio volumes upon astrology, once the favorite property of Cotton Mather. She was greatly chagrined at my want of sympathy with her enterprise, and indeed I do not regard it as any merit that I did not co-operate with her, and examine more fully into it. But of one thing I was not unimpressed, and that was the affection amounting to idolatry of this plain matter-of-fact woman for her unearthly husband.

At one time he opened the door of this room and called loudly, "Martha, Martha;" when she came he said, "Take pen and ink and write down what I shall tell you."

She obeyed, and he gave her the day, year, and hour on which he said he would be called out of the world. He then returned to his visions.

Mrs. Mather made a copy of the prophecy, placing the date a year in advance, and like a quaint housewife cut an opening in the paper lining of a trunk, into which she slipped the original. Subsequently, when he asked for the paper, she gave him the false date, which he read without comment. She was ill at ease as the predicted period approached. He was in his ordinary health, even stronger than usual, bright and cheery, talking with his family, when he suddenly fell from his chair in a dead swoon. It was the hour of the true date. He never recovered consciousness, and soon expired.

Now here was a man akin in many modes of thought to Jacob Boehm and Emmanuel Swedenborg, both of whom predicted the day of their death. Mrs. Mather believed her husband divinely inspired—a saint and a prophet, which was the more beautiful because the stress of supporting the family, and the inconveniences arising from poverty often pressed heavily upon her. Silas Wright procured the passage of a bill through Congress awarding her ten thousand dollars for her invention, which was a timely relief.

There is no doubt we shall have an age of gold, when diamonds and rubies will be less esteemed than the rose and the lily; but no test will give us finer gold than the affection of this devoted wife.

The Religion of Zoroaster.

Perhaps few more remarkable facts have been revealed by the critical examination of non-Christian systems than the highly spiritual character of the ancient creed which it is usual to call the religion of Zoroaster. Only within the last few years has the progress of Iranian studies made it possible to gain an insight into the true meaning of the text of the Avesta—popularly known as the Zend Avesta—which is to Zoroastrianism what the Veda is to Brahminism. The knowledge thus obtained has made it clear that Zoroastrianism, with its dualistic and monotheistic form of religion, containing a high moral code and many points of resemblance to Judaism itself, was developed by, at least, one branch of the Aryan race. Nor does the certainty of this fact rest on the testimony of the Zoroastrian scriptures only. It is attested by numerous allusions in the writings of Greek and Latin authors. We know that the father of history himself, writing about 450 years before the Christian era, said of the Persians that "it is not customary among them to make idols, to build temples, and erect altars; they even regard with folly those who do." The reason of this Herodotus declares to be that the Persians do not believe the gods to be like men, as the Hellenes do, but that they identify the whole celestial circle with the Supreme Being. We know, too, that Cyrus the Great, who must have been a Zoroastrian, evinced great sympathy with the Jews; and was styled by Isaiah "the righteous one" (chapter xii. 2). "The Shepherd of the Lord" (chapter xiv. 23) "the Lord's Anointed" (chapter xiv. 1) who was commissioned to "perform all God's pleasure" and carry out His decrees in regard to the rebuilding of the temple and the restoration of the chosen people to their native land.—Montier Williams, in *Nineteenth Century*.

Old age is the night of life, as night is the old age of the day. Still, night is full of magnificence; and for many is more brilliant than day.

There may be danger of Doctor Potter's coming to grief. He has been interviewed on the temperance question, and his answers will make the teetotalers wild. The Doctor is pastor of Grace church, New York, and on the point of the temperance people he says: "Corn shall make the young man cheerful, and new wine the maids. I have no more doubt," says Potter, "that Christ drank fermented wine of an exhilarating quality than I have of His conforming to any other of the Jewish habits."—*Id.*

American Spiritualists Unjustly Charged with being Materialists, Secularists, Bible-Haters, and Christ-Haters.

BY WM. EMMETTE COLEMAN.

"Christians and Christian Spiritualists who show their adherence to Christianity by representing their fellow-men their humility, by having them direct their conductive purposes, by understanding the temple of others; their charity, by visiting their neighbors, and their tolerance, by having themselves at all times ready to receive their neighbors—will not be able to do so, unless they have God's companions."—J. M. Peables, M. D.

In a late number of Spiritual Notes, a London (Eng.) weekly, is published a letter from Dr. J. M. Peables, in which appears the following statement:

"Some of our so-called Spiritualists in America are more Secularists or Materialists than calm, cultured Spiritualists. They are as great Bible-haters as Bradlaugh, and more violent Christ-haters than were Polish Jews of the 17th century."

This statement breathes the true priestly, proscriptive spirit, teeming with exaggeration and misstatement. It surely cannot be called strictly accurate to charge a Spiritualist with being more of a Materialist than Spiritualist, because he differs from Bro. Peables and the other retrogressive Christian Spiritualists concerning the value of the Hebrew Scriptures or the existence and true character of Jesus of Nazareth. These Spiritualists thus unjustly criticized by the general "Bible-hater," are just as staunch adherents of the great truths of spirit communion, clairvoyance, eternal progression, etc., as are their Christian critics. How then can they be truthfully denominated as more Materialist than Spiritualist? How can a person profoundly convinced of the truths of Spiritualism be more of a Materialist than a Spiritualist? Such a thing is impossible; and the statement to that effect is merely another characteristic instance of the unfairness and inaccuracy of sectarian Christian critics, when speaking of those declining to accept their unreasonable and hurtful dogmas.

Had the gentleman said that many Spiritualists are more infidel than Christian, he would have expressed the truth, and this really is the "true inwardness" of the remark. Dr. Peables believes in the identity of Spiritualism with a certain pseudo and emasculated form of Christianity warmly championed by him and some other Eastern Spiritualists of late, while unbelievers in this special form of Christianity, or so-called infidels, he calls Materialists and Secularists. Hence, any one who rejects the leadership of Christ, whether in a Pickwickian or other sense, no matter how ardent a Spiritualist he or she may be, seems, in his judgment, to be a Materialist or Secularist. In reality, Materialism is merely one form of "infidelity." Spiritualists are as a rule as much "infidel" as Materialists are; but it is very unjust to confound infidelity with materialism, and class all infidels with materialists. I am an infidel, and I glory in it, but I am far from being a materialist or secularist. Dr. Peables himself is an infidel, though he now styles himself a Christian, in some attenuated sense.

Dr. Peables seems to imply that "calm, cultured Spiritualists" are necessarily Christian in their proclivities; whereas most of the intellectual and cultured Spiritualists of America are anti-Christian, extra-Christian, or non-Christian as are very many of the brightest intellects in all departments of thought throughout the world. Observe the following, on this point, from one of the most prominent spiritual lecturers of the age:

"Alexander Humboldt, Wilhelm Humboldt, and other celebrated savans and scholars of that period and since, made no pretensions to Christianity. Kepler, Halley, Newton, Locke, Leibnitz, Hume, Macaulay, Buckle, Lecky, and other philosophers, moralists and historians, making for themselves names immortal, are not claimed as credal Christians; while the ablest scientists and most profound writers of to-day—such as the Carpenters, Darwins, Huxleys, Lyells, Mills, Owens, Spencers, Tyndalls, Wallace, Varleys, Lockyers, etc., with our own Agassiz, Emersons, etc., stand in no way connected with the popular churches of Christendom. On the other hand, the brains, the solid thinkers of the world every where are either Secularists or Spiritualists. . . . The 'martyrs,' Pascal, Fenelon, Newton, Fox, etc., may have exhibited a superhuman goodness; if so, it was not because of, but rather in spite of, any relations they may unfortunately have had with Christianity."

Who is the author, think you, of the above? None other than J. M. Peables, M. D. See his "Witch Poison and its Antidote," page 7; "Jesus: Myth, Man or God," page 69; and "Spiritualism Defined and Defended," page 18. In all three of these works of Dr. Peables the above is found, almost verbatim the same in each instance. Note that the Doct. therein affirms that the brains, the solid thinkers of the world, are divided into Spiritualists and Secularists—the two classes of infidels, in contrast with the Christians. At that time, said the doctor, the secularist—that is the atheist and materialist, Bradlaugh, Benants, Holyokes, Wattses, Ingersolls, Underwoods, etc.—constituted the culture of the world in a large degree, to the exclusion of Christian thinkers; now, he tells us, Christians and Christian Spiritualists constitute the culture of the world, to the exclusion of Secularists and Infidel Spiritualists. The real truth, lies in neither of these partisan statements; the fact is, the culture, the brains, of the world, is divided between Orthodox Christians, Liberal Christians, Free Religionists, Atheists, Materialists, Positivists, Rational or Infidel Spiritualists, including a very small motley belonging to the petty sect of Christian Spiritualists—the latter being neither fish, flesh, nor fowl, but a hybrid conglomerate, attempting to carry water on both shoulders simultaneously, seeking to unite elements of thought as radically distinct as fire and darkness.

SPIRITUALISTS NOT BIBLE-HATERS.

It is also an error to assert that Spiritualists are Bible-haters, worse than Bradlaugh. Bradlaugh and the English Secularists do not hate the Bible, neither do American Spiritualists. They criticize the errors and defects of the Bible. Had Dr. Peables ever read Bradlaugh's critical and scholarly exegesis of the Pentateuch, he would have seen clearly that he was no Bible-hater. Bradlaugh studied Hebrew in order to correctly understand the Bible in its original language. It is a state charge of orthodox bibliolaters against free thinkers, that they are Bible-haters and Christ-haters, and Dr. Peables, since his affiliation with the Christian element, has taken up the refrain and hurled vituperative epithets, false and calumniating against those holding sentiments almost identical with those entertained by him a few years ago, and so warmly defended in his able polemic,

"Myth, Man, or God." Because one declines to accept the extinction of the Bible held by orthodox or heterodox Christians, and points out its many errors and deficiencies, he must, forsooth, be called a Bible-hater; when, in fact, no vestige of hatred of the Bible is felt or manifested. Such charges emanate solely from pure sectarian bigotry and intolerance, unworthy of an enlightened, disenthralled, "calm, cultured" thinker. I have yet to hear of the first American Spiritualist who hates the Bible, and I have quite an extended acquaintance with the most radical Spiritualists in our midst. To distinguish between the true and the false in that book, to point out the errors, both of fact and doctrine therein contained, and to denounce those errors, it may be even with stern reprobation, does not constitute hatred of the Bible. There are many historical errors in Herodotus and Livy, and many errors of doctrine, concerning God, man and nature, in Plato, Socrates and Aristotle. Because we reject the erroneous while conserving the good and true, in those works, does that indicate a hatred of the books or their authors?

The grossest slander against American Spiritualists, in the paragraph in question, obtains in the statement that they are more violent Christ-haters than Polish Jews of the 17th century. As an American Spiritualist, and an anti-Christian Spiritualist, I alterably opposed to any kind of union between Christianity and Spiritualism, I protest against such distortion of our views and such uncalculated attacks upon our intellectual and moral status. To call a man a violent Christ-hater is a grave and serious charge, and no conscientious critic would ever apply such an expression to another, unless the fact of such violent hatred was an indisputable fact. But Christians, whether orthodox or spiritual, are not noted for any careful, conscientious selection of terms when their prejudices are excited against non-Christians. They do not allow themselves to be hampered by strictly confining themselves to a "calm, cultured" statement of the exact fact in the case, but rather are prone to indulge in a liberal use of all the peppery objectives and calumnatory epithets found in their vocabulary, which they hurl recklessly at the heads of the presumptuous heretics who dare to think differently from their priestly Mentors.

Note the comparison! The Polish Jews, owing to the severity of the persecutions against them by Christians, came to detest the name of Christian, as well as that of Christ, in whose name they were so savagely treated. Probably the hatred of the Jews was not leveled to any great extent against the personality of Jesus, but rather against the theological Christ in whose name the atrocities were committed. Now, can Dr. Peables name a single Spiritualist in the world, even the most extreme anti-Christian critic or Bible-repudiator, who entertains the least degree of personal hatred against Jesus or against the mythical Christ, the erroneously-alleged "Cornerstone of Spiritualism"? The most ultra Radicals admit that Jesus taught many excellent precepts, and on the whole was a good man. Nobody hates Jesus or Christ. No one has ever heard of a Spiritualist holding malignant feelings against the ascended Nazarene.

Even those who deny the historical existence of Jesus, and they are among the most bitter critics of Christianity in the spiritual ranks, have no feelings of hatred towards Christ. No one can hate a myth, and such they regard Jesus to be. I have no more sympathy than has Dr. Peables with the wild extravagances of those denying the life and teaching of Jesus. Their absurd theories—backed up though they are by bogus spiritual communications—can do but little harm, are confined to a few ignorant and uncultured minds.

The denial of the historic existence of Jesus, however, does not involve either Bible-hatred or Christ-hatred. I regret very much that any one should be so foolish as to deny what is as much a subject of history as any other truth of antiquity—the life, crucifixion, and supposed resurrection of Jesus. No sensible, candid scholar denies the general facts in Jesus life, but in matters of detail, the evidence is scanty and conflicting. But, because one, carefully studying the subject, in the light of all the facts obtainable, cannot so stultify himself as to accept Christ as the cornerstone of Spiritualism, or the life and teachings of Jesus as the highest exemplification of true religion and the pattern guide for all mankind—theories deceptive, illogical and harmful—because one declines to be called a blind follower of any one man, no matter how eminent in virtue or purity—especially one who taught the existence of the devil, everlasting hell fire, eternal punishment, a general judgment day, resurrection of the body, a local Jewish God, etc.—preferring, in wisdom, to accept truth from all sources, from Greek as well as Hebrew, from Davis as well as Paul, from Tuttle as well as James, from Mrs. King and Mrs. Brittan as well as Deborah and Mary Magdalen, from Brothers Peables, Kiddle, Brittan and Crowell as well as Matthew, Mark, Luke and John—they are stigmatized as extreme Bible-haters and most violent Christ-haters.

I know that often injustice is done Jesus and the Bible by critics, both Spiritualists and Materialists. Strictures on the Bible, not warranted by a fair and rational understanding and exegesis of that book, are often indulged in by not over-critical free thinkers; in like manner, Jesus is often censured for utterances ascribed to him erroneously in the gospels, which "calm, cultured" critics and scientific bibliolaters have established as foreign to the mind of the man of Nazareth, and he is also censured unjustly, owing to misconstructions and perversions of his sayings and doings. This distortion I deprecate as much as does Mr. Peables; yet it is not just to stigmatize those so offending as Bible-haters and Christ-haters. In most cases these misconstructions, etc., are due to a deficiency of knowledge or lack of a well-balanced judgment.

On the other hand, we find Christian Spiritualists as unjust to the Bible and Jesus in a contrary direction. They give the two more credit than is their due. They pervert and distort the Bible to make it read as they want it to read—harmonize with their peculiar ideas of things. They claim to find in it many things which are diametrically opposed, in reality, to the views and meaning of its writers, injecting nineteenth century ideas into the records of ancient Jews and Greeks. The errors of the Bible and of Jesus they gloss over or transform them into something radically distinct from their primitive signification. Jesus was a fallible man like all the rest of us. He was a religious reformer, undoubtedly; but, like all other reformers, he blended error with truth in his precepts. He taught some things that were excellent, some of doubtful utility, and some that were deleterious to man's highest welfare. His

intention, no doubt, were of the best, and he was a sympathetic, benevolent, philanthropic spirit; but he inherited many Jewish prejudices and forms of thought which he never outgrew, and his acts and words are not and cannot be a perfect example for us to follow. He, nor no other one man, ever was or can be the spiritual leader of mankind. Socrates was much superior to him in some respects, as he was superior to Socrates in others. Buddha, also, was in some things inferior, in some things superior to Jesus. Jesus had various defects of character; and only those who blindly close their eyes to the facts and obstinately refuse to listen to reason—who are swayed by dogmatic prejudice and credulous faith—can fail to recognize the presence of those defects. The only proper way is, to give Jesus full credit for all the good said and done by him, and at the same time recognize the elements of an opposite character manifest in him. Give honor wherever honor is due, and withhold it when it is not due. The undue exaltation of him to the highest pinnacle of human greatness in the domains of morals and religion, and the undue depreciation of his real merits, withholding appreciation of the true side of his character and of his efforts for the betterment of humankind, are some things to be regretted. Steering midway between the two extremes, the rational candid thinker will relegate the martyr of Nazareth to his just position in the pantheon of humanity, so far as can be determined, as established by scientific and critical examination of the history of Jesus and early Christianity found in primitive Christian literature.

It is to be hoped that such unjust and uncalled for aspersions of the motives and beliefs of the intelligent Spiritualists declining to bow the knee to the Baal of Christianity and Bible-worship as those herein alluded to, may never more be seen sullied the pages of spiritual literature; but that the honest, candid views of all, whether Christian or non-Christian, may be respected, and by a "calm, cultured," considerate comparison of ideas on either side, and on all sides, truth may be elicited and the cause of rational Spiritualism be advanced.

Presidio of San Francisco, Cal.

How the Leaven Works.

BY HERMAN SNOW.

I offer to the columns of the JOURNAL the following incidents of personal experience to illustrate the liberalizing tendency of Spiritualism among the more advanced of the Christian churches. It was at the time when Dr. J. L. Newton was performing his greatest power, his wonderful healing work in the city of Boston. At that time he occupied the whole of the lower floor of a large house in Boylston st., I think it was. The double parlors were the waiting rooms, and were constantly thronged with an expectant crowd of the sick and the maimed. At the further extremity was the desk of his secretary, who regulated the entrance of the patients, who in small companies of eight or ten at a time, were passed into the dining room where stood the Doctor all aglow with the power of his inspiration, from whom each in turn received of his power, and often this was of a truly wonderful character. By his courtesy, I was, on two successive days, permitted to remain in this healing room during a large part of his office hours; and there I saw abundant proof of the reality and marvelousness of his endowment as a healer of the apostolic ages reviewed.

Only a few squares from this "modern Bethesda" was the Arlington street church, Dr. Gannett, the successor of Dr. Channing being their minister. In the vestry of this church, on the second day of my experience as above noted, was being held the regular monthly meeting of the Ministerial Union, of which I was then a member. It so happened that I went directly from Dr. Newton's healing rooms to this ministerial meeting, where I found Rev. Dr. Dewey delivering an able discourse on miracles. The usual discussion followed, to which I listened with peculiar interest, especially when I found that a large proportion of the speakers were inclined to take a view of this subject perfectly harmonious with the facts and theories of modern Spiritualism. It was, indeed, clearly seen by me that many of those present were actually believers in the new faith, though not openly so, in most cases. After listening a while to the discussion, I felt myself almost forced upon my feet, and to utter the thoughts given me which were about as follows:

"I rise not to make a speech, but a statement which will be seen to have an important bearing upon the subject in hand. But first, as preliminary, I would ask whether, inasmuch as it seems to be largely conceded by the brethren present, that the Bible miracles were not arbitrary departures from, but harmonious accommodations with natural law, why may we not expect similar occurrences at the present day? For surely, a law of nature is not a thing to be repealed or amended. I will now make my statement."

I then went on and gave somewhat in detail, some of the more remarkable cases of Dr. Newton's healing. I had witnessed that very day, and within five minutes walk of where we were now holding our discussion. When I sat down there was a decided sensation among the brethren. One of them who aspired to be a leader of the extreme rationalistic wing, got up and uttered a pointed sneer at what I had stated, as being a good illustration of the unreliability of human testimony in matters theological and religious. One of two, well known to me as Spiritualists, who sat directly behind me, leaned forward and in an earnest whisper, said, "I am glad you said that." Finally, a noble prophet—in the true sense of the term—who, although burdened with the title of D. D., is yet an earnest and child-like follower after the truth, arose, and in the language of elevated inspiration, nobly vindicated my position, claiming that what are called miracles should of a necessity take place now, even as in the Bible times.

After the close of the meeting this same noble helper of the truth came to me and obtained minute directions that he might himself witness the healing wonders of Dr. Newton.

Another experience of a somewhat similar bearing, took place with me whilst living at R—. Here, I had formally been the means of establishing a religious society of the Unitarian faith, which, on my return for the purpose of making the place a permanent home for my disabled and invalid life, I found still alive and growing, though not exactly in a liberal direction. On the contrary I found its minister to be decidedly of conservative and exclusive tendencies, exercised especially towards Spiritualism and Spiritualists.

Under these circumstances it was natur-

al for me to throw what influence I possessed in an opposite direction, hence there was division and some contention in the congregation. But it was not long before this somewhat arbitrary representative of the old school of thought, gave up his position and was succeeded by others of more promising tendencies.

The last one of this succession of R—, Unitarian ministers, with whom I had anything to do, was a personal friend of my own, whom I was real better self, I knew to be nobly liberal toward all honest thought including Spiritualism. With this friend I was on the best of terms, and constantly did what I could to second his efforts. But, in the narrowness of human nature—sectarian nature especially—it so happened that my friendship and sympathy soon brought him under suspicion of being himself a partaker in the heresy of Spiritualism, and this coming to his knowledge, and being urged on as I think by the more bigoted and narrow-minded of his congregation, he was induced to make a public effort to vindicate himself from the hurtful suspicion. A sermon was therefore preached by him on "The Character of Spiritualism," as designated by him, but which was in reality but a one-sided statement of its errors and abuses, and by a decidedly false impression was made upon the people as to his own real views upon the subject.

I took an early opportunity of conversing with him in regard to the false position in which he had thus placed himself, and being as he was earnestly conscientious, it was not difficult to convince him of the injustice done, and that it was his duty to publicly correct the false impression. This was done in another discourse of such a character as greatly to disturb his conservative supporters, and as by his first sermon on the subject, he had driven away beyond recall the friends of Spiritualism, his position now became extremely unstable; and not long after he gave it up; became a chaplain in the army, and lost his life in consequence of over exertion among the wounded and dead of one of the bloodiest battle fields of our late war.

He was true man in the main, although his love of human approbation made him weak in some respects. His memory is sincerely honored by myself and others who truly knew him.

There is no Unitarian society in R— now, although had it been true to its professed liberality and the right ideas of mental freedom, it might have flourished for many years.

Perfection—Limitation.

All forms of matter, animate and inanimate, from an embryonic condition, pass through the several successive stages of unfoldment, each of which is preparatory to the next, growing through a series of changes from a less to a greater, until they reach the boundaries prescribed by the law of their nature. Having arrived at physical maturity, sooner or later, there is a separation that takes place between the invisible organized being, and the matter with which it was surrounded. Having served its purpose, the latter returns to its original condition, the former, if a human organism, enters the immortal regions of spiritual existence.

During the operation of development, it is a matter of great interest to see with what unerring certainty a distinction is kept up in the several forms and species. From the tiny blade of grass to the huge oak in the vegetable, and from the most diminutive organization to the largest in the animal, there are well defined differences, not only in variety, but formation. There are similarities, but no photographs. The line of demarcation is positive and precise. No change of time or circumstances will ever alter the character or propensities of a single individual or thing; all the distinctive peculiarities will be maintained, each filling the position designed.

To accommodate these, nature has made abundant provision. Soil and climate adapted to the characteristics of the great variety of species in the vegetable and animal kingdoms, exist on the face of the planet; remove any one of these products from its native place, and deterioration at once begins. We see this principle fully demonstrated in the human family.

Amalgamation by inter-marriage, does not form a new race, but simply a people having mixed dispositions, the prominent traits and features being derived from the most positive or highly developed of the ancestors.

Under the law of hybridity, the product of association is always inferior to the parent having the most highly developed physical and mental organization, and the greatest amount of cultivation will never bring the offspring to an equality.

If we take the Esquimaux of the frigid zone, and place him in a tropical climate, he will not long survive, for the simple reason that nature has made no provision for him there; but so long as he lives he will retain all the peculiarities of his race, and at no period of time would he lose his own features and assume those of the African or native of that climate. On the other hand, the African or Mongolian, could not long endure the cold of Iceland; his physical capacities were formed by nature for a different purpose.

It is evident that the laws of organization and formation are, in their operations, limited and confined to certain boundaries, applying not only to plants and animals of the lower order, but to man and up to planets. Each form of matter, having a beginning, will necessarily have an end. At different stages, in the development and growth of a planet, plants, animals and man come into being, as needed, and we may logically infer that at some time in the future such changes will take place that the various forms of life will no longer be produced. The planet will accomplish the purpose of its existence in producing its quota of spiritual organisms and probably disappear, by a process as gradual as it was formed, at the same time another coming into existence at the same rate that the equilibrium of nature may not be disturbed.

Man, as a finite being, has limitations beyond which he cannot go. After leaving the physical form, his organization, composed as it is of a spiritual body and an interior soul, is not subject to the same limitations that he was while associated with the gross matter of earth; being under the law of progression, it moves onward and upward until its destined point is reached, but it has a limit beyond which it cannot go, as all that is finite must have. The duration in development of the interior soul, is entirely beyond our conception, but we may reason by analogy that there are boundaries beyond which it cannot pass, or its individuality would be lost, and a separate existence forever cease.

LEANDER. Philadelphia, Pa.

Mr. Harding Sees his Sprit Daughter at the Bedside of his Dying Son.

On the last day of November, 1870, or a little over one year ago, my youngest son, Robert Henry Harding, passed away from this life. He was just 20 years old. During his sickness I sat up with him many nights in succession. One night while watching alone at his bedside, he said to me, "Pa, I want you to make me a promise that if this is my death sickness you will not allow me to die in pain. I am not afraid to die," said he, but I am afraid of pain, and if I have got to go, may I depend on you not to let me die in pain?" "I hate to see you in pain, Bob," said I. "Make your mind easy for I promise to use my best judgment and act without regard to my own feelings."

Again he reminded me that he was not afraid to die, and said that he would depend upon me, and during his illness of several weeks, he never referred to the subject again, though he suffered much.

One night about a week before his death, while he was resting under the influence of morphia, and as I sat alone by his bedside, I saw his sprit sister standing at the head of his bed, her eyes intensely fixed upon me. Observing that I had seen her, she came forward and stood right opposite to me. We were not more than four feet apart. After giving me an opportunity to see her from head to foot, she gradually faded away, her earnest eyes steadily fixed upon me to the last moment. What induces me more particularly to refer to her judgment was an aura round her head, which differed in appearance from what I had previously understood concerning such a phenomenon. I had heard and read of "good sprits" had invariably a bright circle surrounding the head; the aura surrounding hers was as much dark as light. Imagine the leaf of a straw hat from three to four inches wide, and thin as paper, composed of black and white straws interwoven in the style called "hit or miss," and you will have as nearly an exact idea of it, as I can just now give. It seemed to have flashed out direct and positive as a sur-beam.

I was surprised at its sombre appearance, for she, I felt assured, was a pure and good spirit, and in answer to my unexpressed inquiry as to the cause, she at once impressed me that the color was indicative of the present, transient, but not common condition of the spirit; that the dark shade typical and was the result of her being at that time in sympathy with her brother in his suffering. I felt the truth of this reply at once. Robert passed to sprit life soon after and I can assure the readers of the JOURNAL, that for three or four weeks after the change I was as conscious of his presence by my side as I ever was in my life, and frequently mentioned the circumstances at the time, which some readers of the JOURNAL will remember. This close and constant companionship suddenly ceased, however, and I have not been conscious of it since, though I realize his presence occasionally still, and from time to time his friendly offices are perceptible.

These circumstances are now, and have been, a source of much gratification to me; their contemplation brings a peaceful enjoyment "which the world knows not of."

THO. HARDING. Sturgis, Mich., Feb. 10th, 1881.

One Step at a Time.

I once stood at the foot of a Swiss mountain which towered up from the Vispbach Valley to a height of ten thousand feet. It looked like a tremendous pull to the top; but I said to myself, "Oh, it will only require one step at a time." Before noonday, I stood on the summit enjoying the magnificent view of the peaks around me; and right opposite to me flashed the icy crown of the Weisshorn, which Professor Tyndall was the first man to scale by taking one brave step at a time.

Every boy who would master a difficult study, every youth who hopes to get on in the world, must keep this motto in mind. When the famous Arago was a school-boy, he got discouraged over his mathematics. But one day he found on the waste-leaf of the cover of his text-book a short letter from D'Alembert to a youth discouraged like himself. The advice which D'Alembert gave was, "Go on, step by step." "I had a letter," said Arago, "was my best teacher in mathematics." He did push on steadily, until he became the greatest mathematician of his day by mastering one step at a time—Rev. Theo. L. Cuyler.

J. M. Ravenna, Ohio, wants to know if there are persons who are able to foretell future events, and if dreams often come true.

Yes. A few facts will better explain. Lilly, the astrologer, foretold in 1848, that the greater part of London would be destroyed by fire in 1866, and a great plague would occur in 1865. Both of his predictions came to pass as history shows us. The Archbishop of Antun dreamed that he saw a man (and gave a description of him early in the morning to his friends), who shot at him. A few hours later as he came out of church he was shot by a man answering the exact description. Thousands of well authenticated cases of this kind are on record. Many mediums of to-day tell with absolute correctness future events.—The Great West.

Chemists have discovered that the presence of very minute quantities of certain substances in certain liquids may be detected by means of the electric spark and a photographic apparatus. If the coloring matter known as anthracene is mixed with fifty millions times its weight of alcohol, the presence of the color is shown by a photograph, which will show the characteristic bands of the absorbed rays pertaining to anthracene.

An old sportsman has carefully preserved in his house a spider's web, which serves as a novel barometer. When the insect finds it necessary to shorten the threads which suspend the web, rain and wind may be expected; if reefs be let out, fine weather is certain; if the spider remains inert, rain will probably follow within a short time.

According to Dr. Maclaren, of Scotland the types of insanity have changed with modern times. Acute delirious mania, for example, is comparatively rare; but mental enfeeblement, attended with paralysis, is becoming more and more common, as a result of the overwork and worry of the struggle for existence at the present day.

The only way to shine, even in the false world, is to be modest and unassuming. Falsehood may be a thick crust; but, in the course of time, truth will find a place to break through.—Bryant.

Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. B. FRANCOIS, Associate Editor

TERMS OF Subscription in advance. One copy one year, \$2.50. Clubs of five, yearly subscribers, sent in at one time, \$10.00.

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor.

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

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

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

LOCATION:

#2 and #4 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., February 26, 1881.

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Friends, pledge yourselves on reading this that before the next anniversary of the Advent of Modern Spiritualism, you will cancel your indebtedness to the JOURNAL, and renew for a year in advance.

"What must we do to be saved?" the most admirable and eloquent of all of Ingersoll's lectures, has been thoroughly revised and corrected by its author, and issued as a pamphlet of 90 pages, in large type, on good paper, by C. P. Farrell, publisher, at Washington.

How to Make an Infallible Book Still More Infallible.

It has been preached and prated by the Protestant churches the world over, that the New Testament (as the combination of twenty-one little pamphlets is called), was an infallible book. No matter who doubted or disputed the assertion, it has been rung continually and authoritatively from every Protestant pulpit as well as private circle, while the doubters and disputers have been insultingly dubbed "infidels," and consigned to most uncomfortably hot quarters in the kitchen department of the great hereafter.

The London Record recently commenting on the progress made, says: "Anxiety has been felt that confidence would be shaken in the old book or version, which would, indeed, have been a world-wide calamity." We do not agree with our respectable London contemporary.

This is not so very bad. "Infallibility" is very likely to be made more infallible by close study and brilliant scholarship; but in our judgment there is another element required to complete the prescription, namely, a strong infusion of discriminating common sense.

When a discriminating common sense is applied to form a correct judgment of the claims set up by theologians for their various infallible books, the claims themselves will be set aside for the time, and not be allowed to bias the mind of the investigator.

It will then be clear to the discriminating investigator that Paul and Barnabas quarrelled to such a degree they could not travel the same road together; that Peter and Paul disagreed over the dinner table till Paul "withstood the former to his face;" that James and Paul disagreed in an emphatic manner concerning the merits of faith and works relatively, and that Paul forgot his cloak at Troas, and that a set of pamphlets written by such men and bound into one book, one or more centuries later, never did and never could have originated from one mind.

The investigator will then hear the theological assertion that one mind pervades and originated the whole with as much incredulity as he will receive the assertion of John, that the man is a liar who denies that "Jesus is the Christ," which all Jews do deny as well as myriads of others, who are as good men as John ever was.

In the Wisconsin legislature the bill to tax church property came to a sharp fight on Wednesday of last week, on an amendment to exempt church property to the value of \$10,000; thus applying the principle of equal taxation only to the wealthier churches. The amendment was defeated by a decisive vote, which is interpreted to mean that the assembly will vote in favor of taxing church property.

Nathaniel Randall, M. D., of Vermont, one of the pioneer Spiritualists, who, in the early days of Spiritualism, had his house mobbed on account of his belief, is spending the winter in this city where he has three children.

Mesmerized in Court.

The Court of Appeals in Paris has been the scene of a most remarkable spectacle. A young man named Didier was lately arrested for an offense in the Champs Elysees and sentenced to three months' imprisonment. In prison he was examined by Drs. Mottet and Mesnet, two well known specialists in mental diseases, who reported that he lived in a state of constant somnambulism, the attacks of which can be provoked at will.

Dr. Mottet, followed by the magistrates and the prisoner, retired into a side room. Here, by the usual means of rapid passes of the hands before his eyes and a strong, fixed gaze, the unhappy "subject" was mesmerized. Didier was then left in charge of two of the Municipal Guards on service, the doctors and the judges returned to the court and the door of the room was shut.

Dr. Mottet now called the prisoner by his name. The next second a fearful noise was heard. It came from the sick young man. A few minutes before a touch of the finger would have almost knocked him over, so feeble and emaciated was he. Now, under the influence of magnetism, he was like a raging lion. Upsetting the guards who held him by the wrists, he rushed at the door, broke it open, and knocking down everybody in his path, ran up to Dr. Mottet. Here he suddenly stopped, and, fixing his eyes on his mesmerizer, trembled from head to foot in a manner terrible to see.

A Frightened Household.

We learn from the Toronto (Ontario) Mail that some strange manifestations have been going on for some time past at the residence of Mr. A. Drolet, joiner, of Beau-dry Street, in Montreal, who has been greatly alarmed by mysterious acts, the origin of which he cannot explain. It appears that while the fire in the stove is burning briskly the lids suddenly spring up some twelve inches into the air, and after gyrating for some time drop into their respective places again.

It seems from scientific reports that this has been a stormy month on the sun. "Tempests powerful enough to sweep every living thing from the face of the earth have spent their force upon the great glowing orb, and their effects have been visible at the distance of ninety odd million miles. Those who have not looked at the sun through a telescope since 1878, when its broad disk was as free from spots as the polished gold cases of a watch, would be astonished at the change in its telescopic appearance.

In another column will be found a letter from Mr. Tice, of Brooklyn, in reference to a traveling show gotten up to fleece Spiritualists whose gullets have been abnormally developed. One look at the handbill of the "Original and only wonderful Guernell" is enough to show any person whose brain has not been muddled, that the concern is a fraud.

The Northwestern Christian Advocate, bidding for subscriptions among the faithful says:

"The last infidel wave, since the invention of printing, was a book and pamphlet wave. The present one is a newspaper wave. Hundreds of thousands are beginning to read popularly, and are being led astray by their new found liberty. The daily press caters to the new public appetite which it has aided to create and constantly labors to increase. The proper antidotes are religious reading, and the discussion of public questions in a spirit loyal to God.

"You help drive the sheep into my pen and I'll help drive them into yours," is good Christian doctrine. But can not the good work be carried on without quarreling with the art of printing as a whole? The only form in which printed matter can appear, must be either books, pamphlets or newspapers; yet each and all of these, according to the Advocate, are so many infidel waves engaged in disintegrating and undermining Christianity.

But let no sweet Christian be beguiled by the holy taffy which Bro. Edwards is swapping into their hands in exchange for his daily buckwheat cakes and mutton. He may tell them that his religious paper is an "antidote" to those who "read popularly" against their being "led astray;" also that the Advocate is an "antidote" to their "appetite" which no doubt it is. Such a writer as Edwards would be willing to assert that any paper he should edit, would be a harbinger that would lift up the hearts of all who would "read it popularly" to a humility and prostration that would operate like physic on their souls by plucking them like "brands from the burning" and putting a new song in their mouths and showing them how to bet on wheat so as to win.

The Amended Bible.

According to the London Record, the new English "New Testament" is copyrighted in England by the Universities of Oxford and Cambridge.

Queer, is it not? "The word of God" copyrighted by English universities! There was an American committee consulted in the work; but the Englishmen finally decided the "word of the Lord"—how it should be. It is to be settled hereafter. How much authority belongs in this country to the new reading? It is said some passages of importance never doubted by churches here, are omitted altogether.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Dr. J. K. Bailey has been lecturing at Colfax, Ind.

Last Sunday Prof. Underwood spoke at Troy, N. Y.

Mr. and Mrs. H. J. Horn, of Saratoga Springs, have been on a visit at New York City, during the last five weeks.

Mr. A. J. King sends an answer to Mr. Tuttle's article on Organization too late for this issue. It will be published next week.

Prof. Denton will lecture in Cleveland, Ohio, on the 7th, 8th, 9th, 10th, 11th and 12th of March, in Chamberlain Block, corner of Superior and Bond Streets.

Just as we were ready to go to press, we received the new work by Prof. Denton, "Is Darwin Right?" We will give it due attention in the future.

Calling upon Mrs. Ira B. Eddy one evening last week, we were pleased to find her fully recovered from her recent illness, and having more calls than she could well attend to.

Mrs. O. A. Bishop, long and favorably known in this city as an honest, trust-worthy trance and test medium, has been suffering severely this winter with rheumatism, but is now quite well again.

A Chinese minister when negotiating a treaty once said: "The British cannot be Christians or they would not seek to force opium upon us by fire and sword; no they cannot be Christians."

He was mistaken, they are Christians, but not either believers in or followers of Jesus of Nazareth, Jesus's doctrines are one thing, Christianity's doctrines are another thing. Spiritualism is much nearer the teaching of Jesus than what is to-day called Christianity.

E. Searle has commenced the publication of a splay little sheet called Old and New, at Morrison, Ill. It is devoted to Spiritualism, politics and general reform. The last number speaks very flatteringly of the lectures of Mrs. Ophelia T. Samuels at the Church of the Good Shepherd in Morrison.

Mrs. Maria M. King, Hammon, N. J., starts for Colorado about April 1st, and will answer calls to lecture on the route. Mrs. King is too well known to our readers as a writer and lecturer to need any introduction. We hope she will have all the engagements she can fill.

G. W. Macatee, of Polo, Ill., writes: "Dr. A. B. Dobson, of Maquoketa, Iowa, was here two weeks ago to display his powers as a slate writer. He is a test medium in the true sense of the word. The circle was satisfied with him, and have arranged to have him back here in the latter part of this month."

C. Fannie Allen will remain at Detroit, Mich., until the middle of next month. She will attend the spiritual convention to be held at Flint, Mich., March 23rd. She has an engagement to lecture at Flint for two or three months.

Mrs. Emma Hardinge-Britten is at present stopping at 31 Derby Terrace, Upper Moss Bank, Cneetham Hill, Manchester, Eng. She writes us as follows: "We had a wonderful, good passage; the spirits promised we should, and at present we are resting at my sister's home."

The Bulletin of Sydney New South Wales, says that, "Archbishop Vaughan, in his address at the Jesuits' College, said that the rising generation ought to be steeped in a 'strong brine of Christianity.' Charles Bright said, on Sunday evening, that 'we have had enough of this salting in the past. What secularists desire is to take their children 'fresh' from the teachings of Nature.'"

Mrs. E. L. Saxon writes us from 144 Carondelet Street, New Orleans, that she has recovered from her illness and will take the lecture field on the 1st prox. She goes first, we presume, to Texas. We bespeak for her a warm welcome and hearty support. She is an eloquent, earnest woman with much to say and the art of 'saying it well. She is a tower of strength to any movement she interests herself in.

An Adventurer Exhibits His Stale Tricks Under the Auspices of the Everett Hall Conference of Spiritualists—Mr. Tice Protests Against the Recognition of the Trickster by Spiritualists.

To the Editor of the Religio-Philosophical Journal:

An individual styling himself "Guernella" is at this time giving what is called seances in Brooklyn, N. Y., in which he claims to produce various results through spirit power. He declares himself in his advertisements to be the "only and original" "Guernella," "the wonderfull medium," "the best in America," and in various ways demonstrates that he does not lack in "cheek," however much he may in genuine mediumistic endowments. The character of his advertisement should in itself have made any spiritual organization very careful about endorsing him until he had been under crucial test conditions.

This man admits that at one time he was engaged in publicly showing up Spiritualism to be a "humbug." No one here knows anything of his antecedents. No one has any positive assurance that the clever tricks which he performs are not the identical ones which he heretofore exhibited as evidences of the fraud of mediums, and the gullibility of Spiritualists; and yet, in view of all these facts, under the auspices of certain Brooklyn Spiritualists, he has been introduced to the Everett Hall-Conference, and the public has been officially invited to attend at its regular meetings to witness this man's peculiar ways of demonstrating spirit presence and power.

On the evening before mentioned (last Saturday), I happened to be present, and being invited to manipulate and secure the rope on "Guernella," by himself personally, I acceded to the request. I tied him in this manner: "Three turns around the wrist snug, and then a square knot; placed the wrists behind the back, then placed wrist over wrist, tied in same manner with the one piece of rope, finishing in front by bringing the ends around his person, and again a good square knot on his waist. The committee then tied a piece of rope to mine from his waist down to the lower part of his limbs and under his foot, after which he went into the cabinet and had the lights put out. In a few minutes he said, California Joe is here," and then remarked, "I'm being untied." After a while he called for a light, saying he would show what had been done, and he stepped near me, when I observed and remarked that it was off his limbs, but the knots were not untied.

He then went into the cabinet again and stayed awhile, then remarking that the power was not strong enough at that time, but that he would try it again later in the evening. He called for lights and asked the committee to untie him, and when done he said that he would go into the cabinet and see what the power would do, and then he tied himself and went through a number of tricks, I making the remark that if it was spirit power, that it was very strange that they could tie, but not untie. Of course I was calling the attention of the audience to that fact, so that they would understand that it was all a fraud.

Another part was supposed, or rather called, musical phenomenon. He had a handkerchief stuffed in his mouth and another tied around his head over his mouth to keep the other in; but again I called the attention of the audience to the fact that the performer was projecting his chin as far front as possible, (with the intention of drawing in his chin and freeing himself of the supposed gag). The lights were put out and then there was playing on the organ and singing, and after it was done and the lights called for, the medium was found (of course) in the same condition; but the President of the Society called the attention of persons present to the fact that the power that worked through Mrs. Elyzer, was also working through this medium, and that it was one of the finest exhibitions of spirit power. I will now conclude by saying that under the circumstances, I feel it to be my duty as a Brooklyn Spiritualist, wishing well to the cause, to enter this public protest, against the recognition of this person or his performances, as having any connection with the demonstration of the truths of Spiritualism. I hold it to be a crime of great magnitude, to degrade or speculate upon the grand truth which it embraces.

THOMAS S. TROW. Brooklyn, N. Y.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

Sitting Alone with Conscience.

I sat alone with my conscience. In a place where time had ceased; And we talked of my former living; In the land where the years increased. And I felt I should have to answer The question it put to me, And to face the answer and question Throughout an eternity.

A School to Teach Women Household Industry as well as Literature.

From the Detroit Post and Tribune we copy part of a letter by G. B. Stebbins, after a visit to St. Clair, a pleasant town sixty miles north of Detroit on the noble river which links Huron to Lake Erie. The motto on the circulars of this school is, "Non-Sectarian—Aim, Symmetrical Development;" and its idea is excellent and worthy of attention.

Mischievous Spirits.

To the Editor of the Religio-Philosophical Journal: My experiences in Spiritualism are a little peculiar, judging from the printed reports of others. I know a medium whose powers, not remarkable but evidently genuine, are known to less than a dozen others.

Brooklyn (N. Y.) Spiritual Fraternity.

The announcement that the veteran medium, Dr. J. V. Mansfield, known throughout the civilized world as the "Spirit Postmaster," would be present at our Sunday evening meeting and speak at Mrs. Lillie's lecture, and, perhaps, give tests, attracted a unusually large audience.

Mr. Franco, the Materializing Medium.

To the Editor of the Religio-Philosophical Journal. I enclose herewith a testimonial in relation to the manifestations given through the mediumship of Mr. Franco, which was sent to me by the request of the editor of your publication.

The Existence of a God.

To the Editor of the Religio-Philosophical Journal. As Mr. John A. Dickson, in an article under the heading of "The Existence of a God," appears to be largely exercised over the question of God and his attributes, and as he manifests a desire to be put right in regard to sundry questions he propounds to Spiritualists, and in a teachable spirit asks for light, I, as a Christian Spiritualist, will endeavor to answer his questions.

A Medium's Dream and its Fulfillment—Kindly mention of the Journal's Contributors.

To the Editor of the Religio-Philosophical Journal.

For several weeks past I have been confined to the house, (a part of the time to my room) by a severe attack of inflammation of the lungs. For several weeks before I was taken sick (from illness in my family, and other adverse conditions I suppose) I had heard no "holy voices," as had been my wont. To say that I missed them, but faintly expresses my feelings.

COMMUNICATION FROM LIZZIE PRINDLE.

AUBURN, Jan. 30th, 1881. DEAR FRIEND, MISS BRINDLE: Mr. Franco visited me to write to you and tell you what wonderful things he had done for me.

On Friday evening he sat at Mr. Goodwin's on Washington Street. There were very good manifestations. A spirit came who said that his name was George, and that he was from the State of New York.

A very large, intelligent and sympathetic audience assembled last evening at our usual Friday evening conference meeting, to listen to the lecture of Prof. Henry Kisseloff, of New York City, whose subject was "Ancient and Modern Inspiration."

Prof. Kiddle, by way of introduction, said: "I have no apology for appearing upon your platform this evening; that is, I am glad to come and confer with you, and I present this subject to night, not in a dogmatic sense, but to compare past inspiration with that of the present, and to show conclusively that 'inspiration' is universal, and that it has never ceased."

"The day will come when it will be proved that the human soul is already, during its life on earth, in a close and indissoluble connection with a world of spirits; that their world influences ours and impresses it profoundly."

On Saturday he held a séance at Mr. Rupert's. There were twenty-two persons present. The usual hands and flowers came, and then Pocahontas materialized her horse.

We, the undersigned citizens of Auburn, N. Y., respectfully request you to publish in your valuable paper the following article: At a materializing séance held on the evening of Jan. 29th, 1881, at the residence of Mr. Rupert, No. 15 East Geneva Street, Auburn, N. Y., under the management of Mr. Franco, the following manifestations under strict test conditions, did take place according to a previous promise made by Pocahontas, that with proper conditions she would show us her pony.

Extract from an Address by J. B. Cone.

Joel Clark, of Rancho, Texas, writes as follows, speaking of the reply of J. B. Cone, to an orthodox minister, Rev. S. S. Cross: His sermon to which the lecture from which I extract was a reply, was a labored effort to prove the doctrine of future endless misery true.

The concluding part of your article reads: "Let us follow reason if it lead us into pantheism or agnosticism, or into any other system of thought, which is not based upon the facts of the past. You are quite right, friend D., in regard to the safety of human reason as a leader, for if led alone by it you are as likely to fall into one grave error as another."

The New York Times, considering the relation between Christianity and the religions of the East, says: "Why does not Christianity better fill the place left by these ancient faiths? We believe there are two very palpable reasons, without considering many other possible explanations. One is that the practical example set by the followers of Christianity in these and other countries, of the results of its truths, has disgusted the intelligent Oriental mind.

A Philanthropist wants the Industrial School at South Evanston Investigated.

To the Editor of the Religio-Philosophical Journal: It is like the JOURNAL to give its aid to the "Industrial School for Girls," by republishing the appeal made to the people for aid by the Executive Committee of the Board of Trustees of the RELIGIO-PHILOSOPHICAL JOURNAL never fails to lend its columns to any form of charity that it believes to be judicious.

During my convalescence I have had much time to devote to reading, and you cannot think how eagerly I have watched for the arrival of the JOURNAL; that paper which, of all the spiritual papers, is the dearest to my heart, and how earnestly I have perused every line. I am so familiar with its corps of writers that they seem to me like old friends, though many of them I have never met in person.

I cannot close this letter, my dear friend, without again expressing the great regard and affection I feel for the paper you so ably conduct, and the approval my heart gives to your earnest efforts in extending the grand work of Spiritualism throughout the length and breadth of our land; and also for your kindness and sympathy towards mediums generally, which is shown all the more by your efforts to weed out frauds from their ranks.

Kindness me, Mr. Editor, if in sending out heart-thoughts from the privacy of my sick chamber, I have trespassed too long upon your attention. My only excuse is that, "out of the fullness of the heart the mouth will speak."

Concerning the falling off in church attendance, the New York Evangelist says:

"One of our daily papers estimates that half a million people in this city of church-going age are absent from church every Sunday. And one of the reasons it assigns for this sad decline in church attendance is that the pews are owned or let, and that in some churches strangers are not heartily welcomed. Now, it is hard to believe that any one in New York is deterred from going to church because he does not own or rent a pew."

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By THOMAS PAINE. THROUGH THE HAND OF HORACE G. WOOD, M.D. This is a very valuable little work, which has had a large circulation, and is deserving of many times as large a sale.

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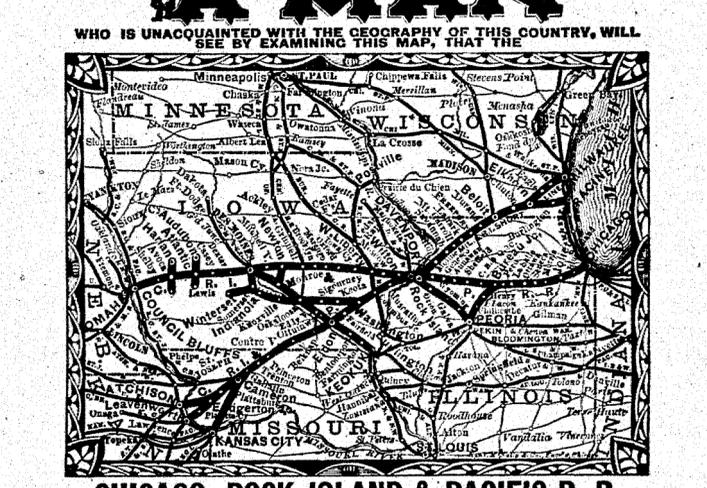
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