

Religio-Philosophical Journal

JOHN C. BUNNY, Editor. GILLES B. STREIBER, Associate Editors.

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NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.75 per year. If the arrears are not paid by old subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely on the credit system.

As our terms are PAYMENT IN ADVANCE.

Psychologic Law—The Human Will.

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

These facts are known and felt everywhere. When both the "Lady of the Lake," makes the Highland chieftain say of Roderick Dhu:

"One blast upon his bugle bore For with such power he led his men The famous power of Sheridan's raid tells how the Union army on the Shenandoah, with Sheridan twenty miles away, was broken and discouraged, on the verge of being routed by the Confederate General, but two hours later the clatter of a horse's hoofs and the sight of one man steered every heart and served every arm, and the old flag moved forward in triumph. The march of Napoleon's army, a legion of jugglers are poor and clumsy compared with these things. This contagion of heroism is the wonder and the hope of the world. Heroism is moral and spiritual health. Ingresso! Why did not God make health catch as well as disease?"

The question is shallow in view of the world's history, for our progress in reform and humanity and civilization show that health is the strength of the world. It is not, this brave old world would go back.

How marvellous is moral heroism! One poor monk in a German convent made all Europe shake by the spiritual power of his personality, and all the poor white-headed objects could do was to say that Luther was a child of Satan. Through all the ages has lasted, and still lasts, the long line of moral heroes, healthful, strong and inspired, whose health is the power of the world, destroying old wrong, giving light in place of darkness, and sweeping over the earth with a contagious power such as no life of priest or tyrant ever had. But this prophetic power works both ways, down as well as up, into the pit of darkness as well as toward the heavenly light. It uses all manner of deceit, of pious pretence and affected love of justice and freedom. Lowell well says:

"Let us call tyrants Tyrannus; for a he may call for us Tyrannus the cloak Of some false-seeming name."

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

Let us see the power of G. Miller, in Collier's paper in this city, make a beautiful and striking illustration of this mood of spiritual readiness to resist temptation. He said:

"You put your foot by your faith. Brother, you are not even, you are not. He lies down near by, his head between his paws, and his eyes almost closed as if

on the verge of sleep. An innocent child may play with a dog, and be harmed and even only unloved, but let a man reach out toward that coat and the open eyes flash, the wrinkles on his forehead, the red, sentinal springs to his feet, never too late to be ready to spring to his feet with the will of man, ever watchful against evil, ever kindly to good."

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

A paragraph in a city newspaper has called out the following suggestions:

"Crowds of men will do what the individuals comprising such crowd would shrink from. It is the same with crowds of animals. The papers are just printing accounts of a dog of a pack of hounds in the South, which came and ravaged the country, not actually attacking a horseman in the pack, but by the way, the dog was drilled, and not one of them would have been guilty of such an attack by himself. The brute in man is to be seen clearly. A dog, or rooster, or pig, or light brings it out conspicuously. It appears sometimes as if even the dog, or the pig, or the rooster, and it seems to have been the case of the evening during the late war. At Hobery, where it is reported, there was a number of street cars struck by a dog, and many of the passengers, men and women. Efforts were being made to extricate the car, when a crowd of men, who were thrown and finally, as the crowd of onlookers increased, the mischief multiplied. At last the air was withered, and the crowd was broken, and the passengers endangered. Finally the crowd actually attacked the car, and the passengers were killed with passengers, and which, had they been drilled, would have surely injured many of the occupants. The litter were thus forced to emerge from the car into the street, and the dog, which was mercilessly pelted with icy balls. Finally the police were summoned, and a number of arrests were made."

These thoughtless crowds had no education of the will, no knowledge of psychologic laws and powers, and so they were swept into folly and cruelty. In such emergencies a few well drilled men, well armed, and stands firm while others are swept off. There can be no true and complete psychology without the spiritual philosophy.

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

Quarrels Among the Brethren.

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

Hindooism, Theosophism and Missionarism.

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

Spirit Photographs.

C. D. Pratt of South Weymouth, Mass., here for a time with a daughter, tells us of a spirit-photograph they had at Mumfries, in Boston, some years since. The daughter, Eliza, was present when it was taken. The photograph was an excellent likeness of Edna, a colored girl long in their family, and much thought for her kindness and goodness, and who died at an early age. The daughter recognized it as soon as the article "negative" was shown. A chemist being given Edna by that daughter, was also seen as she wore it. Edna's brother also recognized the likeness, knowing where it was thought to be. There was no likeness of her in existence, and Mumfries knew nothing of it.

It is said Henry Ward Beecher stated that if Paul should see himself as he is in the hands of Augustine, Hodge and others of that sort, he would exclaim, "O wretched man that am, who deliver me from the body of this death." Whereupon the religious department of the New York Observer says: "Yes, yes; but if Paul should see himself as he is in the hands of Mr. Beecher, and Mr. Dow, and Mr. Dea, and other anti-self-deliverers, gentlemen, is our advice to all these sarcastic gentlemen, these teachers of religion."

Faving the Way for Spiritualism—Rev. Dr. Storrs' Remarks on the Supernatural.

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

1. That the recognition of spheres of being, of auras, of the independent life to whatever is a subject in thought and life.

2. Native to the mind appears to be the imbedded impression of something transcending the reach of ordinary consciousness, of realms of existence, surpassing sight, yet of substantive verity.

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

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

To these four basic propositions of Dr. Storrs, we say again, we take no exceptions. On the contrary we approve of, and endorse them. For thirty-two years of modern Spiritualism has persistently urged them upon public attention and backed them up by powerful and convincing demonstrations of a thoroughly scientific nature. For thirty-two years has the public, whether actuated by "craft or ambition," will not dole, opposed and denounced them on the doctrines of Spiritualism and of the devil.

We are happy to see that the day of scolding at the meetings of the public, is passing away. To Dr. Storrs we say, "God speed you in this work. Preach those four doctrines in your church at Brooklyn. You are paving the way for Spiritualism."

Mr. Bradlugh presented himself at the desk of the Speaker of the House of Commons a few days ago, and offered to take the customary oath. Sir Stafford Northcote objected that Mr. Bradlugh was a member of the "Irish League," Northcote then moved that Bradlugh be not permitted to take the oath, as owing to his peculiar religious principles the oath would not be binding on his conscience. Mr. Gladstone, Mr. Bright and Mr. Forster supported the right of Bradlugh to take the oath and his seat, and Bradlugh declared that he would consider the oath binding on his conscience. Northcote's motion was carried, and the matter was postponed until the next day. The Tories then resolved to make the matter a party issue.

The New York Observer quotes and endorses the Christian Advocate as saying: "The Thirty-third Anniversary of Modern Spiritualism, which was celebrated in London, was a very interesting and important occasion, yet the most absurd and demoralizing of the kind ever held in England. It is claimed that 6,000,000 have been benefited by their statistics are as mythical as the statistics of the Christian Science. The description of it is triflingly true a ghost in it."

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

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

Paul Dillingham of West Pawlet, Vt., writes: "Dr. G. H. Goer of Battle Creek, Mich., delivered three lectures here on the 19th, 20th and 21st ult. He is an eloquent and able speaker, and was very thoroughly versed in presenting the spiritualistic philosophy."

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

The Bible—Temperance—Common Sense.

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

"Wine is a mocker, but 'The heavens shall drop down new wine.'" "Look not unto the wine, but drink abundantly, O my beloved. 'Look not upon it,' yet 'Thou mayest gather in thy wine' and 'They shall drink it like a serpent and sit like an ass under it."

The explanation is that nothing but the two-true wine will release one from the tangle. But is it not as rational to suppose that the wine of the Bible is not wine, but it is a pity to load down the temperance question with such dogmas of an indolible fallible Bible that assumes a binding authority in a convoluted text written by some wine drinker in a far off land and ages whose total sense had not become the great moral issue is to-day. More we do not discuss in this modern age, but the partial passages of the Bible are explained away. Why expect to harmonize the six pairs of the parables of the Good Samaritan? We prefer to say that we like much the "Look not upon the wine" text in Proverbs, and dislike very much the prodigious saying in the "Drink ye, drink abundantly, O my beloved," text of the Song of Songs. We believe in the first text and repudiate the last—*Drinky*.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Mrs. Anna Middlebrook Tins speaks five Sundays a week at Manchester, N. H. We have received an excellent photograph of E. W. Wallis. The donor will please accept our thanks.

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

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

"What must be done to be Saved?"—a lecture by Robt. G. Ingersoll, one of his latest and best. Price 75 cents; for sale at this office.

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

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

On Sunday, May 1st, J. Frank Baxter lectured at East Dennis, Mass. He can be seen every Sunday two Sundays of May, as well as week evenings, by addressing him at 31 Walnut Street, Chelsea, Mass.

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

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

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

Prof. Wm. Denton's lectures have been very successful in San Francisco. During the month of May he will lecture afternoon and evening upon Spiritualism and scientific subjects. He will leave for Australia on June 1st.

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

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

Mary Parkhurst, of Rochester writes: "I have had the pleasure of listening to the ministrations of Mrs. Emma J. Bullene, of this city, and was very much pleased with her. She has a very beautiful voice in this city. She should be kept busily employed, as she will be sure to benefit any society that engage her services."

Dr. G. H. Goer spoke for the Greenfield (Mass.) Society during March and April. He will speak for the first time on the 15th at Stafford, Mass. He will also speak on the 20th and 21st at Rockingham, Vt.; June 1st at Ferrisburgh, N. Y. He is open for engagements during the last of July in Michigan.

The dean of Chester, speaking at a meeting at a desecration institution, recently said: "The revised translation of 'First and Second Corinthians' was published in Timothy, III, 11, and said the four had been a most churchy the word 'desecration' did not mean merely the wives of Deacons, but a separate organization of women deacons."

The revised translation of the Bible, which the English people would not have believed that ancient institution of the church to remain in abeyance.

EDITORIAL CORRESPONDENCE.

Detroit—Bryant the Poet—East.

The tardy spring seems coming at last. Leaving Chicago on the heels of ice and snow on the streets were rapidly melting, and in Detroit, Grand Central City, Detroit, and trees venturing to put on their fresh spring dresses.

A few days ago one of the notable characters of this city passed away. Isaac Phillips, the poet, died on the 2nd inst., at the age of years, where he was head gardener of Lord Palmerston. For nine years he had occupied a fine cottage near the home of Thomas W. Palmer and wife, and had cared for their garden and premises, and had been treated as an aged friend and confidant by them both. Mr. Palmer would often introduce him to strangers in such way that no thought of a subordinate position; ever and ever, he was a true and kindly friend, and his friendship and affection were mutual, and his family were treated with cordial regard. Some one said to Mr. Palmer, but a few days ago: "That country old man acts as if he were not a poet, but a plain man, and it is pleasant to help to do that. His race is nearly run; let him enjoy it." That very day his lifeless form was found on the front of the poet's house, and he was found as was at work, and Mr. Palmer and wife, and many others, were real mourners over the grave of a revered and beloved man.

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

"The rank is but the guinea's stamp, The man's the gold for all that."

Mr. Phillips was sixty-five years old, unmarried, and content in caring for the affairs in his charge.

A few days after his departure, Mr. Palmer wrote a note to the Detroit Post and Tribune, which had spoken of Mr. Phillips as "a recipient of bounty" from him, and said that he was not a poet, but a plain man, and it is pleasant to help to do that. His race is nearly run; let him enjoy it. That very day his lifeless form was found on the front of the poet's house, and he was found as was at work, and Mr. Palmer and wife, and many others, were real mourners over the grave of a revered and beloved man.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE MARSHALL PHILOSOPHY.

Song of the Grass.

I'm not the rose, oh, no,
I'm not the lily,
I'm not the violet,
I'm not the pansy...

Credit and Discredit.

To the Editor of the Religio-Philosophical Journal:
The subject involved in the communication by Mrs. Wilcoxon...

Deities have ever availed and epithets have
often been used, but by the suggestions in music, literature, art, mechanics...

A. R. French's Address.

To the Editor of the Religio-Philosophical Journal:
Will you allow me to express my gratitude to Mr. French...

Strange Appearance.

In 1841 I lived on a farm on Rhode river, called Chester,
the county seat of Middlebury, Ohio...

Mr. W. R. Wagner on Spiritualism.

Having already given two articles on this cleagman's
sermon on Spiritualism at Clinton, Iowa, we can only give a part of another article...

W. R. Wagner, Thinks, etc.

Mrs. E. F. Wilcox writes again from Newtown,
Cl. that her sister left two sons and two daughters...

Whittier and Garrison.

John Greenleaf Whittier sent his first published
poem to the Rev. Amos A. Phelps, of the Newburyport, Mass., by sending in...

W. R. Wagner writes.

I am much pleased with the fearless and able way in
which the Rev. Amos A. Phelps has treated the subject...

Grand Catholic Revival in San Francisco.

The Protestants cannot monopolize revival work,
and Catholics have for long been in the lead...

Magnetic Therapeutics.

To the Editor of the Religio-Philosophical Journal:
In the editorial notice of the Religio-Philosophical Journal...

Notes and Extracts.

Coston Weather in His Island withers
the complexion and the complexion of those who would not accept of the benevolence...

"The most ancient writers of the Hindoo teach
immortality of the soul, through the migrations through various forms of being...

"This article is one of the scenes of explanation
of the Hindoo system, and is a most interesting and accurate graduation of the Hindoo and even speaks before...

"The most ancient and honored of all their sacred
books are the Vedas: a name signifying truth, and derived from a root, which signifies to speak...

"All Hindoo mythology teaches the pre-existence
of the soul, and the doctrine of the transmigration of souls, and the doctrine of the resurrection of the dead...

"The Brahmins reconcile the use of images of
inferior deities by the common people with the doctrine of the immortality of the soul...

"A belief in evil spirits is universal. They
suppose that every spirit is an evil spirit, and that they are the cause of all diseases...

"The Hindoo, though remarkable for tenderness
towards his kind, is not less cruel to the animals which he keeps, and to the birds which he breeds...

"In the firm opinion of the Hindoos that the
souls of the departed are confined to the bodies of the animals, and that they are reborn in the bodies of the animals...

A Catholic Bishop on Secular Schools.

Bishop Spalding, of Peoria, Ill., is bitterly
opposed to the common-school system of the United States...

Autorel Experiments.

By FLAIN TALKER.
It is a mistake to suppose that our brothers and
sisters, when the phrases of the church doctrine...

Married Life.

Under the title of "The new phase of Spiritualism,"
the Rev. Amos A. Phelps has published an article...

Consulted happiness in too soon a venture to
know the future.

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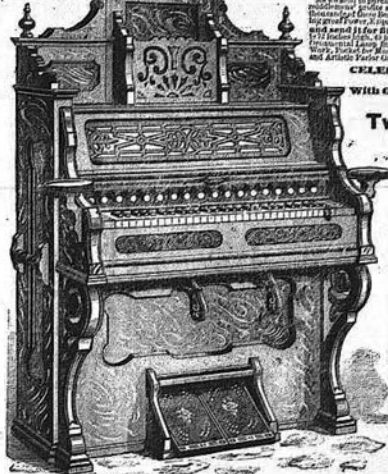
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