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

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ANNIVERSARY ADDRESS.

DELIVERED BY
A. B. FRENCH.

Milan, Ohio, Thursday, March 31st, 1881.

Thirty and three years have come and gone since the advent of modern Spiritualism. This event did not occur in an age of ignorance and superstition. It was born in the blazing noon-tide of the nineteenth century. Over its cradle star-eyed science kept her vigils, and the ear of positive and skeptical philosophy heard its first sound. No sooner was its birth proclaimed than theological Herods issued their decree of death, and brandished over its baby couch the already blunted sword of religious intolerance. The years have crept on, and each one has added to its force, until to-day we commemorate an event that has thrilled every avenue of society; it has touched philosophy, and wiped the icicles from its frozen face; it has played games of chance with materialistic scientists, and left them defeated and dismayed; it has broken the swords of theological gladiators and laid them in ruins at their feet. Art has caught its radiant beams of light, and Poetry has felt its breath, and poured forth a song of praise. Modern Spiritualism has walked through society with winged feet. In the wretched hut of poverty, in the palace of wealth, in the library of the scientist, in the cushioned pews of the church, in the granite halls of state, it has everywhere claimed an audience.

Candid men and women cannot fail to see that it has already started on the shoreless sea of history a reactionary wave in the world's skeptical thought, while its bitterest opponent must confess it has taken many a starving prodigal, who was perishing on the rotten husks of materialism and led him,

WITH AN ANGEL'S HAND,

back to the rich banquet of spiritual realities; therefore, it is well we pause in life's heated march to-day and indulge in such reflections as shall seem befitting this event. I am a believer in the observance of certain days and seasons. The custom has its origin deep in the foundation of our natures and will always remain a part of man's experience. There are moments we can never forget; hours and days which remain with us an imperishable inheritance. Time is a record of the motions of the universe; it is the ledger kind nature keeps, wherein an almighty hand writes upon its eternal pages all the accidents and incidents of universal life. To the Spiritualist, this is an hour for solemn and serious reflection, an hour when we should indulge in calm retrospect and prospect. It is not a time for foolish praise and vain eulogy; nor is it a day for the indulgence of passing pleasures, or a fit time to amuse the public with exhibitions of our selfish egotism. We should ask ourselves what we have been doing through these eventful years? What have we done to honor the remarkable event we seek to commemorate? What signs are visible in the sky of our future? It is an hour to correct past mistakes, and

also an hour above all others when we should seek the serene attitude of charity, whence we can look over our relation with men and women of all other schools of thought and opinion. This is a day when you and I ought to be brave enough to face the polished mirror of thirty-three years of eventful history, and look with calm vision at the image we see reflected there. Moreover when we stand in the presence of this image, we ought to decide whether we are willing to commit ourselves to the open arms of impartial history.

The skillful mariner makes a record of the latitude and longitude of his craft. He also keeps a watch of the encircling heavens, the rise and fall of the barometer, and also the direction of the ever changing winds. He makes a faithful record of all these in his log book, together with all the accidents and incidents of the journey. This is necessary to success in traversing the pathless ocean, and those who have the custody of new facts and truths, or whose duty it is to present old ones in a new dress, are mariners on the great sea of human progress. Society and history judge of their worth by the success of their voyage. Let a tempest strike them with the last yard of canvas spread out to aid its carnival of death! Let the white breakers roll over them with the gangways and hatchways all open, and the inference is that the crew were ignorant of the duties of navigation. To take advantage of opportunity on the one hand, and shun danger or prepare for it on the other, is the secret of luck and the path to success. Moreover, those who hold to such facts and truths, would be recreant to them if they saw danger and refused to raise a signal of warning. Still further: Facts and truths, in their growth and acceptance by the public mind, and in their influence upon public life, follow a definite method or law of growth and evolution. In their essential features the growth and acceptance of the several sciences are identical. Each has had its period of gestation and birth. Each has in turn seen its hours of helpless infancy. Grey-haired intolerance has raised over the quivering flesh of each, the scorpion lash of public ostracism. Then this same public condemnation has changed to commendation. This is also true in the growth and acceptance of religions. Old and established religions generally laugh at the feebleness of the child. Should it persist in growing, they begin to catechise it. If it still asserts its independence, they burn the usual sacrifice of martyrs, and its intolerant devotees gather around the funeral pyre and inhale with evident satisfaction the odor of the roasting victims. In due time the child becomes strong enough to force recognition and acceptance.

Moreover, in the development of facts and truths, there is a marked conformity to the orderly processes of the physical world. There is repeated transition from one phase or condition to another. There is also alternate storm and calm in the voyage; and certain marked periods, just as the earth has its summer and winter solstices.

It is my earnest conviction, that modern Spiritualism has

COMPLETED ITS FIRST CYCLE.

The first epoch in its career is now closing; and the opening chapter in its history is already written. Future historians will revise and correct it; they will smooth many of its rough places; they will point out the weakness of some of its actors, and give greater emphasis to the ability and integrity of others. Yet all the essential facts are recorded, and they are as irrevocable as the fiat of omnipotence.

It is, perhaps, vain in us to anticipate the influence of this history. It is only becoming modesty on our part to shut out these foregleams of the future. So deeply impressed am I with their power and significance, I can but affirm for them a most important place in the record of man's gravest spiritual experiences. The future student of history, when this chapter shall have been stripped of all the shadows which now strangely darken its pages—as it surely will be by an indulgent posterity—will prize this record. He will read with hushed breath its startling pages. The coming philosopher will see in them one of those great tidal waves of spiritual power which roll like the

PULSE-BEATS OF THE ALMIGHTY,

at certain intervals, over the torn and ra-

ged sea of human history. The coming scientist will through these facts unlock the long hidden door to nature's inner temple. In this "sanctum sanctorum" fairer forms will greet his eye, and sweeter sounds will touch his ear, than are to be seen in this world of gross matter or heard in the "din and jar" of mortal strife. We can affirm all this and much more; if we are to go no further, let this first chapter of facts be the last one. Let it contain the preface and finale of the movement, and still these facts will always remain an important part of human experience as they have a direct bearing on the great problem of destiny.

I am impressed, however, that the phenomena are

ONLY IN THEIR INFANCY.

Chapters and volumes are to succeed what has already been written. The question of the ultimate of Spiritualism as a fact is already settled; but the relation we as Spiritualists shall sustain to such facts, is now the major question. The vital question before the avowed Spiritualists to-day, is not how spiritual facts, *per se*, can be preserved, but

WHAT SHALL BECOME OF SPIRITUALISTS?

The future of Spiritualism is secure, but the future of Spiritualists is a question of grave doubt and anxiety. We are like Nebuchadnezzar when he lay on his royal couch touched with anxiety for the fate of his Empire, or like Xerxes of ancient Persia, when his mighty host reached the stormy pass at Thermopylae. Our Rubicon is before us. The gathering clouds portend the stormy equinox. We have individualized until we are in danger of losing our identity altogether. Look where we will, the mellow fruit and golden grain are smiling in the kisses of autumn sun. You and I by the help of angels have scattered this seed. Shall others now reap where we have sown in the cold winds of public scorn? There are times when the opportunities of a life time are crowded into a single hour. There are moments when a single stroke builds or destroys the fair citadel of fame; times when the mariner must turn hasty glances in all directions, and watch the rapidly changing course of the ever shifting winds. Some of you who hear me to-day, have been impelled by the force of these facts, and a great inspiration which came upon you, to go out into the world's religious wilderness, and preempt new and better soil. Now those who stayed back and in many instances pointed the finger of scorn at you while you were clearing the brush, claim your improvements. Moreover, if you refuse to break th' soil and seed it for the world's future, they will obtain it and utilize it. The question is not, I repeat, whether spiritual facts are to remain or live, for they are already secure. The great question is, are these facts to be handed down to our children as an essential part of theological legerdemain? Are they to be respected and enjoyed only under the incantations of a priest? Is sacrificial wine and bread to sanctify the future circle? Are they to be stamped with sectarian trademarks? Shall they be offered as Presbyterian Spiritualism or Methodist Spiritualism, and warranted perfectly harmless, provided always they are taken according to directions? I repeat again: The question before us is a simple one. Are we to dictate the course of the ship, or are we to be forced if we ride at all to take deck passage and be silent. Moreover, shall these facts take their place with the imperishable facts of science? Will they be made the key to the greatest of all science, viz., the science of man's spirituality? As the stars link us to astronomy, as the fossils at our feet lead us to geology, shall these facts also lead the world

TO A SPIRITUAL SCIENCE

more lasting and beautiful than either? Let us look over the fields we have gleaned. Let us see what we have been doing through these years.

First. It has been yours and mine to bear unequivocal testimony to the facts we have seen and heard. We have done this regardless of those who have doubted our sincerity, and in many instances our sanity. In this regard our voices have given no uncertain sound. Through the days and the years we have not hesitated to tell the unaffected story of our experience before either the savans of science or theology. Our candor in many instances has been rewarded by scorn, our sincerity by ostracism

Yet the triumph of these facts has been everywhere universal and complete. In the palace of the king and in the hut of the peasant, they have spoken in the voice of arisen loved ones and triumphed over scorn, pride and intolerance, and waved the banner of victory on every hand.

Second. The attitude of the church towards us has exposed to our view her deformity, and these facts have also helped to show us the error and inconsistency of many of the doctrines of the church. This has fired our zeal and quickened our warfare with the sects and creeds whose advocates have met our facts with scorn. Hence the old story of church denunciation on the one hand, and fresh blood repeating the blows on the other, has been repeated. We have passed the same initiation at the hands of the church that all advocates of new views have in all ages. History clearly affirms that an established church or government never reforms itself. I need not carry you over the long line of the past to prove this assertion. They never accept a new idea willingly. They do not welcome the hand that would destroy their idols. This universal tenacity of life reaches into the domain of institutions while it holds undisputed empire in all animate existence. Every great religion has planted its corner stone on ground wet with the blood that an old and intolerant religion has drawn from its veins. Every temple of human liberty has been cemented by the tears hoary despots have wrung from the swollen

EYES OF WEEPING FUGITIVES.

Every science has unfurled its banners under the anathemas of impudent priests, who have blocked the highway of human progress. There has been nothing without precedent in our history in this respect. The opposition and ridicule we have received has no doubt made us often uncharitable in denunciation of the church. A sober second thought will modify many of our criticisms. The tendency now is towards a philosophical examination of the claims of the church rather than reckless denunciation, and I regard this as a hopeful sign among Spiritualists. It is better to study the defects of a system rather than indulge in fruitless attempts to sneer it away. The church has done mankind a service with all its defects. No man living is further from Roman Catholicism than myself. I have read the history of her intolerance, when the blood in my veins would almost congeal into drops, and each drop clamor to pour a withering, blighting curse on this great foe to spiritual liberty. But a calmer view would reveal the better side. Then I could see her great charities. I could see her watchful care for learning and for art, and her asylums for orphans. Then I could see that with untold wealth she has made her home among the poor, and dropped upon the hard hand of honest toil a blessing. I could see her nuns on the bloodiest battle fields of our great rebellion with their arms of love around the dying soldier, closing his heavy eyelids for a wakeless sleep, and catching from his freezing lips a last message for distant loved ones. Then I said to myself, "This great church with all her Jesuits and Jesuit spirits, has her virtues, and I will be just."

I am equally as far from Protestantism. Her intolerance has been a great deadly upas in the world's highway, but she also has her virtues. Her colleges, universities and charities more than balance her deformities. She has done and is to-day doing mankind a service. I think this broader and calmer view of the church is already being felt by a large class of Spiritualists.

Third. Our work, therefore, has been the work of the pioneer. We have pushed out into the world's spiritual wilderness and blazed here and there a tree for others to follow. It has been for the most part a work of negation. We have been tearing down old and useless creeds and opinions. We have helped the spirit of the age lay in the grave of forgetfulness many worthless fables. This field of labor has been for the most part an unwelcome one. It has been a vast charnel house wherein unwholesome vapors filled the air. We can look over the field to-day and see the unmarked graves of many once popular dogmas. We have helped free thinkers put out the fires of hell. Mothers are not now much concerned about the

BURNING OF THEIR INFANT

dead; this horrid nightmare, which has brooded like the black wings of the pestilence over mankind, is broken. We have in

connection with the aforesaid allies succeeded in slaying and burying the orthodox devil. This was a herculean task. How the clergy rushed to his defence. What bitter groans would come from all the orthodox pulpits with every wound we made in his almost impregnable sides. The Devil had been chief of police in every well regulated community from time immemorial. Since Mr. Beecher has led the way the country clergymen can preach without alluding to him. There are other dead issues. I will not tax your patience by alluding to them. It does not become a valiant knight to voice his heroism over the corpse of his victims. When I hear a lecturer wasting his valuable time on issues already past, it seems to me he has much of the spirit of the pious Methodist who beat his Universalist neighbor's dead dog just to show him there was punishment after death. We have also forced the

RECOGNITION OF SCIENTISTS.

Our facts, once scorned by them, are now being studied and investigated. We can look over the ocean to-day and thank such men as Zollner and others, who through these facts are seeking a still deeper and grander science. They can do for them a work we cannot perform, and will place them upon broader and firmer foundations in the years to come.

Looking over this field the thoughtful must see that our work has been a negative one, and it has also been a useful work. As the man who clears away the giants of the forest, takes an important step in the process of civilization, so also the negationist who clears the field of hoary errors does mankind a service. This is not the highest service. It is really the kitchen work, and a work that requires the least skill. An imbecile can tear down an old and tottering building, but it takes a mechanic to make a new one. There is an old adage that it requires an agriculturist to grow a hill of corn, but "any hog can root it up." It is much easier to criticize a Bible than it is to write one. A very ordinary observer may discover that our neighbor is ill, but it does take knowledge and skill to prescribe the successful antidote. This age will not be satisfied with the man or woman—no matter what name they may bear—who can do no other public service, than to perform the feats of an acrobat in an antiquated grave yard. A hungry man has little reverence for the man who shows him the ants in the last crust in his haversack, and yet cannot offer him a crumb.

The condition of the religious world is easily seen. Man by nature is a spiritual being. Man, devoutly and intensely religious, stands to-day, amid the wreck and ruin of old faiths and creeds, asking for the sunlight of a spiritual religion. Shall this soul prayer go unanswered? No, it cannot. Out of the soul depths of the Infinite Love the fadeless beams of this prayed-for light will come. Demand and supply are coequal in the order of nature. I have said this is

A CRITICAL HOUR

for the Spiritualist. It is a critical hour because of the great demand now everywhere felt. It is also a critical hour because opposition to our facts has ceased. Wild as my statement may seem, I aver that opposition in certain stages is the steam in the boiler of success. If you want any cause to grow in public favor, persecute it, the greater the persecution, the more rapid its growth. It was persecution which helped to make Christianity one of the great historical religions. The crucifixion of the man of Nazareth did more to establish his messiahship than all the alleged miracles he performed. When the lash of intolerance drove Mohammed in his first hejira from Mecca to Medina, the faith of Islam was made secure. As the roots of the tree strike deeper in the soil when the merciless winds play with its branches, so do religions grow stronger under the lash of persecution. The surest way to defeat the recognition of a new fact is to treat it with silence. Our danger to-day is not that we are opposed, but rather in the fact that opposition has ceased. It does not arise because we are the advocates of an unpopular cause, but from the fact that our facts are already accepted. What fact have we to-day that our neighbors do not almost universally concede and in many instances prize secretly as we do? Do you believe in clairvoyance? The educated in the church also believe it. Do

Continued on Eighth Page.

Celebration of the 33rd Anniversary of Modern Spiritualism by the Brooklyn Spiritual Fraternity.

Thursday evening, March 31st, a very large audience assembled at our hall, to unite with us in our anniversary exercises.

Mrs. R. Shepard-Lillie gave an invocation to the All-Father and his loving angels, which was filled with holy thoughts and lofty aspirations.

Dr. Eugene Crowell was the first speaker of the evening, and as he took the platform he was welcomed with loud acclamations.

"Modern Spiritualism born in 1848, its obituary notice will never in any coming age be written! It has come to remain with humanity so long as the race shall exist.

"It is said that there is a very comprehensive expression in the Chinese language, which means 'you may tell it, but you can never tell it all.' It is thus with Spiritualism.

"Spiritualism had passed beyond the domain of doubt and uncertainty, and the very large audience assembled to-night showed a very deep interest in it, which was an increased impetus to the cause.

"When we review the work it has already accomplished, we are not only surprised at its magnitude and importance, but our hearts are made glad and we feel justified in predicting for it still greater and more glorious results in the future.

"Comparatively few Spiritualists realize the rapid progress of their faith. Could all clearly perceive this, many a heart now sad and drooping would be elated with hope and joy.

Prof. J. R. Buchanan was the next speaker who in substance said that this problem of Spiritualism could not be grasped at once, nor its many marvels comprehended, but later on with more light and more knowledge, it could be better understood.

The speaker traced how this mighty work had been accomplished by our publications and newspapers, and by the unfolding and development of mediums, showing clearly and conclusively a unity of purpose in a Supreme Being, and a future state of existence for all mankind.

"Through Spiritualism has not met with the same inhospitable reception that has been accorded to any other reformatory movement, none of its advocates have met a martyr's death, although many have suffered persecution, loss of property and social position, on account of their devotion to the faith.

"The prophets and poets of old were true mediums; so are the majority of the poets and novelists, and many of the most eminent statesmen, philosophers and orators of to-day, secure their inspiration from, and in a great degree are guided by, disembodied human spirits, and all the important political, social and reformatory movements of the world, are indebted, at least in part, to the active agency of these unseen intelligences.

"Spiritualism is represented by no individual or body of individuals. It has no general or national organization, and no one has the right to speak authoritatively in its name. Every Spiritualist speaks for himself or herself only, and all are absolutely free to hold and express opinions they may entertain regarding Spiritualism, its phenomena, re-

ligion and philosophy. We already have sects enough in which mental freedom is either restrained or absolutely suppressed, and Spiritualism is not destined to travel in the beaten time-worn tracks of sectarianism.

"When it is considered that Spiritualism has the testimony of many wise men in all ages in its favor; that it has firmly established itself in this most enlightened age and country, notwithstanding the ceaseless and powerful efforts of the most influential in all ranks of society to impede its progress, and that it has accomplished this without the aid of church, chapel, organization or ministry, and that it has steadily advanced in numbers and pretensions based upon cumulative and conclusive evidence, and finally, that it is the only faith which has ever appealed directly to the reason of mankind, resting its claims entirely on facts which it desires all to verify before accepting, it surely demands the careful attention of all intelligent persons, if it only be to understand the character of the elements which give it its impelling force.

"Several millions of people who formerly were either believers in the orthodox faith, or confirmed unbelievers in any religious faith, have seen and heard enough to convince them of the truth of Spiritualism. Has this vast multitude of people, possessing equal capacity and intelligence with those who remain in the orthodox belief (and it may now be said, orthodox unbelief), been brought to renounce their cherished opinions through less convincing evidence than orthodox presents on the one hand and infidelity on the other, and which failed to retain their adherence although fettered by the binding forces of education and association? Spiritualism was sent 'To give light to them that sit in darkness and in the shadow of death; to guide our feet into the way of peace.'

"After a song by Mr. and Mrs. Lillie of great beauty and pathos, 'Little Nell,' Professor Henry Kiddie took the platform, and he was greeted with an ovation that was hearty and prolonged for no one of the stalwart defenders of our faith has more appreciative hearers than Prof. K. He said:

"I have been before the public for two years as an exponent of Spiritualism, and had when my book was published but a limited experience, confined mostly to members of my own family. My book was criticized without an attempt to answer the argument, and since that time I have had all the conclusions published in my book confirmed, and am a stronger believer to-day, and congratulate myself that I am here with you to-night, and not looking through the bars of a lunatic asylum as some of my friends said I should be."

Prof. J. R. Buchanan was the next speaker who in substance said that this problem of Spiritualism could not be grasped at once, nor its many marvels comprehended, but later on with more light and more knowledge, it could be better understood. Prof. B. related his experience with A. H. Phillips, the slate-writer, and exhibited a picture painted on a plain white board that he had procured from Schan's picture rooms in New York. This was put between two slates, and placed upon a chair. After a short time the raps signaled to examine the slates. Phillips hoped that writing would be found on the board, but instead they found an oil painting on the same; the oil was still wet, and it had the usual odor. In one corner was written 'J. Baptist. It was a man's face, with dark hair, beard and moustache," and Dr. B. said he believed he knew who it was, and that he thought it was produced without human contact.

Dr. J. V. Mansfield, who is still quite feeble from his recent severe sickness, said that he was there against the positive prohibition of his physician, and that he did not feel as if he could do much to-night. He said that in the last four years he had given over 2,000 spirit communications, and would try and give to-night what he saw: "I see," said he, "a group of names as follows: Henry L. Ray, John McDougal, Hiram Pernal, Joseph Baldwin, Charles J. Brame, George B. Tingley, John B. Wiley, Andrew Randall, John Simple, Henry J. Payne, William King, Frederick William McConery, Francis B. Folger, Oscar L. Shafter, James M. Shafter, George H. Ossipos, William W. Easterbrook, Joseph K. Folsom, Herman Ball Day, Kate O. Connor, Seth Crowell, David C. Broderick," and some others that your reporter did not get.

Mrs. Shepard-Lillie and Henry J. Newton both recognized two of the names. Mrs. L. said one was that of her mother, and Henry J. Newton that one was that of a brother-in-law, and both said that Dr. M. had no knowledge of the existence of such persons.

Mrs. Margaret Fox-Kane, in whose presence, with her little sister Kate, the raps were heard and gave intelligent responses, March 31st, 1848, took a seat at a table on the platform. Mrs. V. J. Dillon and Mrs. Mary A. Gridley sat at the table, and Mrs. Gridley asked questions which were responded to by loud raps and some of her questions were mental ones. Mrs. Kane is a very prepossessing woman, and we feel very grateful for her readiness to appear on our platform, as this was the first time in all her 38 years of mediumship, that she had ever given an exhibition of her powers. She is about to resume her profession and give sances to those who desire, and we hope that she may decide to remain in Brooklyn permanently.

Mrs. Mary A. Gridley was controlled and spoke words of encouragement for our Fraternity, prophesied that when we celebrate the 54th anniversary, disembodied spirits would be able to appear and speak without

the aid of human organisms. She prophesied a bright future for Mrs. Kane, and said that her mental powers were to be greatly enlarged in the near future. The spirits responded by the raps to much of what was said through Mrs. Gridley.

Mrs. Hope Whipple made a brief address, and one of the best of the evening. She said that it had been stated to-night that Spiritualism had answered the question, "If a man die shall he live again." She said that if we live well and truly here, it was the best preparation for the future life, and she urged upon all to live their best and do their best in the life that now is. Mrs. R. Shepard-Lillie made a brief closing address, and improvised a beautiful poem, "The Morning Light is Breaking." The spirits responded heartily both to her address and poem. Mrs. Lillie pronounced the benediction, and our exercises were closed. Our audience had many noble men and women of Brooklyn, and we hope its results will be more earnest effort by all Spiritualists to work more unselfishly for the cause, and that we may be aided and sustained by the Spiritual world, and that the facts, philosophy and religion of Spiritualism, may be accepted by the world, and then will the brotherhood of man be demonstrable reality. S. B. NICHOLS.

Inspiration and Divinity.

BY M. D. CRAVEN.

To the Editor of the Religio-Philosophical Journal:

Devotional inspiration in a former period of the world is no infallible guide for the present. Harmony with the laws of nature and emotions of love is essential to divinity in every age. Christian theology as founded on the traditional "fall of man," is historically traced to the Hebrew legend that an angel appeared to Moses on Horeb, announcing himself the God of Abraham, giving directions for the deliverance of Israel and conquest of Canaan. For this purpose he was declared "a man of war" (Ex. 15:3), and with no cause for hostility, led those people to sanguinary fields of human slaughter for the sake of earthly possessions, displaying carnality and barbarism so revolting to the principles of humanity, that his inspiration morally forfeits all claim to divinity, and leaves Mosaic biblical teaching open to judicious criticism consistent with the progress of philanthropy.

In a later and more spiritually developed age, the Apostle John says "God is love," showing that no being of humane qualities would instigate one race of people to destroy weaker tribes under the guise of religion. If Moses had acted on John's admonition to "try the spirits, whether they be of God," he might readily have realized this psychic apparition to be only an aggressive spirit of Hebrew homogeneity in disguise, with no more authority to declare himself the God of Abraham than his chosen viceregent had to slay an Egyptian. Abraham had no faith in his counterfeit godship for protection, or he would not have resorted to such shameful duplicity for safety in Egypt, where Josephus says he went to learn what the priests said concerning the gods, "desiring to follow them if they had better notions than he." That patriarch acted on honorable principles in Canaan, by paying cash for all the land he got; but this hostile angel, with Josiah and more "harnessed men"—according to their statistics—than all Palestine could muster, fought their way through scenes of blood and carnage, attended with indiscriminate slaughter of such unoffending men, women and children as had treated Abraham with hospitality.

There is more inspiration and affirmed spiritual intercourse with the supernal world now than at any former time, yet it all fails to furnish anything more definite concerning the unknown God of Athens than what Paul elucidated on Mars-hill, by quoting from a Gentile poet. He expressed amplified ideas on divinity when discoursing to the learned Greeks, but on his native soil was so trammelled by Jewish prejudices on the subject, that he dogmatically adhered to a puerile idea of Deity entailed from the boyhood of the world, that had no original design of creating a woman, and merely made one contingently when use for her was fortuitously discovered, some indefinite length of time after the cosmos of creation was supposed to be in complete running order.

Nature teaches that man and woman were made—or come some other how—for each other; but Pauline inspiration says that woman was made for man, and subject to him by right of priority in creation. To prevent her social equality with him, he exonerates man from Edenic transgression, and on allegorical authority charges her with ruining the race through apparent desire for intellectual advancement by eating of the "tree of knowledge." Then led by the ancient idea of utility in keeping the populace ignorant (Mark 4:11,12), he resorted to what he calls the "foolishness of preaching" to counteract Greek wisdom, which he declared inimical to saving faith, and commanded her to stay at home, with the privilege of learning from her husband, under the ban of speaking in church. Thus theologically ostracized, with special injunctions not to teach, there was no moral or intellectual progress in Christendom during the intervening centuries, until the skepticism developed by modern science crippled ecclesiasticism and began to elevate her through the liberty of education, whereby she became a free moral agent and owner of herself. When this reformation culminates in her civil and religious equality with man in the pulpit and legislative halls, it remains for the future to regard her as a great savior of the world, by abolishing the iniquitous liquor traffic and semi-civilized male custom of adjusting national and international difficulties by the demoralizing system of warfare. Then a "God of battles" will forever be abandoned in worship, and set on the shelf as a fossilized relic of barbarism, and Deity be glorified by each one working for the welfare of humanity in happy anticipation of the long prayed for peaceful millennium.

Biblical theology being founded more on faith and religious enthusiasm than education, rendered its votaries practically unprogressive. Hence when Christianity, as an outgrowth of Judaism, was incorporated with the Roman state by an imperial edict of Constantine in the fourth century—after he received absolution from a Christian priest for crimes that the Roman pontiff declared his inability to do on account of their enormity—an ecclesiastical suppression of Greek and Oriental classic literature was followed by a dark ages, in which ignorance and fanaticism, blended with superstition, reigned supreme until relief came through the light of modern education, which has now placed Christendom intellectually in advance of all Oriental nations. Education, with the toleration of religious sentiment, has done more to enlightening the world during the last three centuries, than blind faith in the anthropomorphic Deity of Moses—who commanded Joshua (11:6) to hamstring horses—accomplished in all previous time. His tutelary deity Jehovah, was only to the Jew what Brahma was to the Hindoo, or Jupiter to the Roman. Every nation had its supreme Deity in connection with the demigods. Though

man is devotionally constituted for the worship of a superior being of infinite capacity, the testimony on agnostic principles of logic is that the esthetic intelligence adored as God, will ever remain beyond fluite conception and inexplicable in the field of metaphysical speculation.

However important faith may be in its moral significance, the evidence that belief is not a spontaneous product of the intellect subservient to vague abstractions, leaves credulous dependence on any special dogma of as little intrinsic value concerning the future, as it is in elevating our present state, where professors of different creeds are equally vainglorious in asserting the superior merits of their respective forms and egotistical opinions. It is a privilege of the present generation to attain a more exalted idea of Deity than the rude lucubrations of a superstitious age, when ignorance was considered the mother of devotion and torturing dissonance an ecclesiastical institution. The ruthless barbarities characteristic of early biblical jurisprudence necessarily yields to the benign influence of philanthropy superinduced by the irresistible march of advancing civilization, developed by a judicious critical spirit consistent with reason and the intuition of a riper age, when transcendental progress sways the cultured mind.

Intellectual minds have no faith in the divinity or humanity of the Mosaic god of Jewish tradition, who put a man to sleep to extract a rib for utilizing into a female "helpmeet" for him, with foreknowledge that she would help him to some choice fruit reserved for divine use, thus provoking him to drive them out of the Garden, then repent of making man and curse the race by consigning them mostly to eternal misery. Humanity and intelligence teach that such a utopian God would have acted more judiciously by surrendering himself to Morpheus after starting Adam in business, and let him run the concern with the aid of some trained monkeys for helpmeets; or else bruised the head of the serpent before making an innocent woman for its victim, with orders for her seed to do it with a bruised heel. Such deific irrelevancy in connection with pristine history renders it transparent to every enlightened mind, that our whole system of theology as founded on the Hebrew Bible and New Testament appendix is a human composition with its cardinal principles obtained from Gentile ethical disciplines not constant.

Our Hebrew version of the "Temptation and Fall" was rendered different from the older Persian legend, by representing a serpent as actor in the tragedy instead of a human liar, for the apparent purpose of furnishing a theological snake story. In the first chapter of Genesis and three verses of the second, we have a complete Gentile cosmogony, which for accuracy in detail, was prefixed by the Jewish compiler as a prologue to his record. He commences by giving the generations of the heavens, with the dual divine title of Jehovah Elohim, or Lord God as creator. An unqualified division of the chapters by cardinal Hugo de St. Chur in the 12th century, has led superficial readers to coalesce the two accounts as one diversified history in recapitulation; while an exegetical reconciliation of them has ever been a perplexing theme for theologians. According to the first narrative, the time of creation occupied six successive days, on the sixth of which God made male and female coeval, as his final work, and woman given equal dominion over the earth; but in the Mosaic account which follows, the period of creation is specified as a day, in which man was the first being made, and after the heast-fowls, etc., were formed out of the ground, woman comes in as an afterthought, supplementary to creation for servile purposes, without any privilege but hearing children, and subsequently declared polluted by that (Levit 12).

ANDREW JACKSON DAVIS.

[A New York correspondent of the Reading (Pa.) Eagle gives the following graphically humorous sketch of our well known friend Davis.—Ed.]

The Rev. Andrew Jackson Davis is the only Spiritualist preacher in the world who is settled under a regular congregation. The Harmonical Association, of which he is the pastor, occupies what used to be Chickering Hall, in Fourteenth street, before the new Chickering Hall was built in Fifth avenue. In my round of observation among the famous divines of the metropolis I reached this establishment last Sunday morning. The assembly which I found there was not wild-eyed or long haired in any general degree, though here and there was a typical Spiritualist in appearance, but was composed in the main of well dressed, calm, clean men and women. They numbered about four hundred, and were enough to comfortably fill the snug, pretty hall. But Davis himself was as uncommon as any reasonable mortal could have expected. He fully satisfied my anticipations. He was a great deal more than clerical in his aspect, his broadcloth being blacker, his coat higher in the neck and more single breasted, his hair longer for its length, and his spectacles glassier than those of any minister I had ever seen. He was of a trifle more than medium height, thin and straight, with a squeezed up build, as though he had been laid on his back under something flattening while he was young and soft. Still, he was far from comical to look at. On the contrary, his extremely high head, pronounced Roman nose and full beard gave the impression of intellect and aggressiveness, mingled with gentle good feeling. An intimate acquaintance has since said to me:

"Davis is one of the best fellows I ever knew. He is genial, frank, and wonderfully free from bigotry, considering that he is a fanatic himself. He is an accomplished scholar, a hard student and an honest believer in Spiritualism. There isn't a hair of humbug in his head. He doesn't let himself down to the level of the fortunetellers and cabinet-tricksters, and is disgusted with the falsity that he finds among them; yet he believes firmly in spiritual communication. He declares that he

HAS VISITED THE SUMMER-LAND

or region beyond what we call death, and his descriptions of what he saw there extended to the minutest particulars. O, he believes it—every word."

"Is he a fool?" I asked. "Not a bit of it. He is about the wisest man I know."

"How do you account for his credulity?" "He is a lunatic, so far as his hobby is concerned."

In his platform demeanor there was nothing to support that opinion. He took a seat behind a fine black walnut desk at precisely eleven o'clock, and simultaneously the player at a large cabinet-organ pressed the keys twice in the orthodox fashion. His wife, a woman with a kindly face, went up and sat by his side. The pair chatted pleasantly while the organ voluntarily tatted. Then Mrs. Davis read James Russell Lowell's poem, "Longings." This filled the place of a prayer in the service; but there could have been no reason why she should perform the duty, ex-

cept that she was the pastor's wife, for she did not read with elocutionary effect. Singing came next, but not of a hymn. A girl sang the ballad, "Down by the River Side I Strayed." She had a strong, melodious voice, and knew how to use it expressively. The congregation applauded her demonstratively. Mrs. Davis came forward again and read Thomas K. Hervey's "I Know Thou Art Gone"—a poem which, it will be remembered, represents a lover practically in communication with the spirit of his dead sweetheart. Two women sang an operatic duet with considerable ability. That completed the preliminary services, which had lasted half an hour, and Mrs. Davis left the platform to her husband who stood up and broadened his chest for

THE DISCOURSE.

It was just an hour long, and was made up of twenty minutes of psychical speculation, fifteen of physiological facts, and twenty-five of infidel attacks on Christianity, in the order of mention. The first part was like the lecturing of the Rev. Joseph Cook, the proudest produce of Boston orthodox culture. In other words, it was a succession of propositions in as unfamiliar English as could be found in the dictionaries and stated with the utmost verbosity, but which, on analysis, proved to be either the merest and most nonsensical speculation, or simple truths which nobody would dream of disputing. However, it was fairly interesting as showing how a man may pull himself off his feet in reaching after unknowable things. For instance, he not only declared that the soul and the spirit were separated parts of a man's existence, but went on to tell us their exact relations to each other. Well, I credit him with knowing fully as much as I did about souls and spirits, and permitted myself to be entertained. The spell of physiology was still more curious. He described the stomach as the pivotal point of the body, and described most of the physical faculties as making revolution around it. He picked flaws in the theories of our schools, such as the idea that the brain is the point from which the nerves are sent out over the body. He reminded us that the rest of the nervous system, and said it was like an apple growing on the top of the spinal tract. He told us strange things of our livers, hearts and other vitals with the manner of a man who knew all about them, and was the only human being who did. Only a few members of his congregation comprehended him (some of the large majority striving in vain to do so, while others did not take the trouble) until he came to the attack on Christianity. Then all ears were opened, for he was witty, trenchant and quite like Ingalls, except that he had none of Ingalls's coarseness. The blasphemy was polite and witty, contained no bitterness, and would have made many an orthodox clergyman laugh, if not applaud, as this congregation did. He closed with an eloquent bit of injunction, to do right for right's sake, and not for selfish fear of punishment. This was the popular portion of the discourse, and, if it had been movingly delivered, would have indicated a great future for Andrew Jackson Davis; but it wasn't. He is

NOT AN ORATOR.

His manner of speech was that of the College Professor lecturing to a class—"I know and you don't." His voice was full, round and pleasant, but there was never a quiver of emotion in it, and his utterance was laboriously slow. He stood inactively behind the desk, rarely made a gesture, and his air at times became condensing. When he informed us that the first cry of the new-born babe is a mixture of pain on inflating the lungs and of exultation in drawing the breath of life, he looked so dogmatic and wise that nobody asked him how he had found out. I afterward learned, however, that he had superhuman knowledge on the subjects which he discussed. During the discourse I was puzzled by his complex system of manuscripts. He had a broad sermon book spread out on his desk, and part of the time he read from it. This was his own work, in every sense of the word. It contained some long passages complete as delivered, and merely notes for other passages. Beside it was a small book with a red morocco binding, such as are carried in the pocket. He also read from this manuscript interpolating a sentence or a five-minute period, as the case might be. This was in his own handwriting, but the sentiments, I was assured, were those of disembodied spirits, and he had jotted them down as they were impressed upon his mind. He has visions at odd times and places, and therefore he carries that red book, in which to jot down the wisdom communicated to him from ordinary invisible sources. The point about the baby's first cry was read out of the spirit-book. Sometimes he discarded both manuscripts, and spoke extemporaneously, but even then there was a lack of the feeling which usually accompanies spontaneity. Once I thought he was

ABOUT TO SHOOT A BALD MAN,

who sat close in front. The bare poll was made a shining mark, as I had been thinking. Davis stopped short in his speech, fixed his eyes on that head, flung back his coat-tail, and thrust his hand into his pistol pocket with a vengeful sort of movement. I shuddered with apprehension, for my seat was not out of range; but he drew out a handkerchief, and the explosion was of his nose. It was the most animated thing he did. Nevertheless, he has excellence of speech, such as a command of correct English, faultlessly pronounced, a freedom from the artifices of elocution, and a scholarly demeanor. He sat down at the end of the discourse and resigned the management of the brief closing ceremonies to his wife, who returned to the platform. She directed a collection, announced some meetings, and, after a duet had been sung, dismissed the people with a substitute for a benediction. This was an odd feature of the meeting. Everybody stood up. Davis bowed his head and closed his eyes, as did a few others; but the rest looked at the woman, who stepped at the edge of the platform, and said solemnly:

"It is divinity itself that indicates a hereafter and points to a heaven for the spirits of men."

With that Andrew Jackson Davis's Harmonical Association dispersed.—Man-in-a-Pew.

St. Louis Anniversary.

The anniversary of modern Spiritualism was celebrated with great eclat, Thursday 31st inst. The entertainment was varied, which reflects great credit upon the managers. The little prodigy Mary Gray—only five years of age playing the violin, with the artistic effect of maturer years, was a fitting illustration of the occasion, as the tiny raps of Hylesville 38 years ago came first through a child's organism, showing the simplicity of childhood may confound wiser and older heads. The dancing was prolonged into the small hours, and a general verdict of the large assemblage was with—satisfaction—that added another year of jubilee for modern Spiritualism.—Western Light.

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GILES B. STEBBINS,

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Personal Editorial—G. B. Stebbins.

The appearance of my name as an Associate Editor of the RELIGIO-PHILOSOPHICAL JOURNAL calls for a word from me. A few weeks ago such a position was not in my mind, but the editor and proprietor needs rest from his task of doing two days' work each day—a task under which even a sound constitution and good habits fail to save one from trouble of weary brain and body. I am here to take such part and give such help, as may lighten his labor and afford the rest and change he must have, and with which his usual health and vigor will doubtless be restored in a few months. To many valued friends, far and near over our broad land, I wish to say that it will lighten my work on the JOURNAL to feel and know that I am reaching them through its pages, and so keeping the golden chain bright. The work is great, the field is wide, I shall do what I can.

GILES B. STEBBINS.

N. B.—My Post Office address will be, care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill. All correspondence pertaining to the JOURNAL should however be addressed as heretofore, to the JOURNAL or its editor. G. B. S.

Modern Inspiration.

With the growth and quickening life of spiritual ideas, the tide sweeps into the churches. The Northwestern Christian Advocate feels it and writes of Modern Inspiration:

"We are accustomed to feel that the days of inspiration, as of miracles, are past. It is true that the special work for which inspiration was needed, prophecy, the communication of the law of God and the plan of salvation, was limited to the ages of the prophets and apostles. This work having been accomplished, once for all, the special forms of inspiration required for it ceased. There is, however, inspiration now, as real and divine as when God spoke through men in giving His law and foretelling future events. We live in the very midst of the dispensation of the Spirit who is the Source of all inspiration, and of whom Christ said, 'Ye know Him for He dwelleth in you, and shall be in you.' It is the privilege of all believers to have and know that they have the presence and inspiration of the Spirit. Men do so up into higher experiences, enter into the Holy of Holies, into the inner sanctuary of the Most High and hold conscious communion with God, 'hear Him inly speak,' and know that it is God that speaks as certainly as did the prophets and apostles.

"The inspiration of to-day is for the duties of to-day, for holy living and effectual working. Our inward spiritual illuminations are for the light of men. We are to 'let our light shine before men that they may see our good works,' not hear our good words merely, 'and glorify our Father which is in heaven.' We are inspired to live for others, and only in proportion as we live for others. Activity in God's work is the condition of clear vision of His truth. The saint who has spent years in solitary prayer in a hermitage, is beset, after all, with terrible doubts as to the reality of religion. He calls them temptations of the Devil; but they come because he has not verified his religious experiences by humane action. There is an inspiration of the heart, of the mind, and of the will. Each one must be verified by the others."

The Advocate's views of "special work for which inspiration was needed" being "limited to the ages of the prophets and apostles," are narrow and poor to a Spiritualist. Inspiration and nearness to the spiritual world are ever needed, to-day as yesterday—without them is spiritual death. They come naturally, not by miracle, under spiritual and divine law, and not by its suspension by an arbitrary Jehovah above

law. We live in the very midst of the dispensation of the Spirit-world, and it is indeed "the privilege of all believers" in Spiritualism to know that we have the presence and inspiring help of those who have reached that higher life. Such knowledge should lead to self-reverence and a wise use of our own wondrous interior powers. Communion with the angels should enlarge and strengthen and uplift us, not make us blind tools weakly negative to all influences, bad or good. These heavenly messengers come to us to give help toward a wiser and truer life on earth. If such is not their work we should say: "Get thee behind me, thou adversary!"

We must leave behind these crude conceptions of a miraculous inspiration in the dim past which has gone from the world forever, and know and feel that light and truth in the soul of man are to-day, as of old, kindled to new life and power by the help of spirit messengers, and that the Divine Soul ever acts in and through all, not by special and local miracles but by universal law. We are glad, however, that the Advocate recognizes "inspiration now, real and divine." We welcome its good word that "the inspiration of to-day is for the duties of to-day, for holy living and effectual working," and that such holy living in daily deed "is the condition of clear vision of God's truth." That word leads to practical righteousness—that is to right and wise living, here and now, toward that we should all, of whatever name or profession, walk side by side.

Felix Adler.

We have had occasion to criticize this gentleman's remark that "the idea of a future life is irrational," with some severity, as some of his and our own mutual friends have considered. We adhere to our expressed opinion. It is unbecoming for such a man to denounce as "irrational" the settled convictions and conclusions reached by a large number of persons, many as cultivated and competent as himself, after much thought and a long series of observations of the phenomena termed spiritualistic. These persons, careful thinkers and patient observers, are not to be lightly charged with coming to irrational conclusions. There is nothing in the conclusion that there is a future existence which is repulsive or contrary to human reason. It may be true, as pointed out in a previous issue of the JOURNAL by one of our correspondents, that Mr. Adler and his so-called rationalistic associates have laid down certain hypotheses which they assume as the basis of all reasoning and it may be true that a future existence cannot be demonstrated by their method. It may be even that they would think they could prove that the existence of our spirit being terminates with earth-life. But those hypotheses do not take into account the long series of observations made and facts recorded, by hosts of competent persons during the last third of a century, which certainly do demonstrate the future life of man's inner being as clearly and decidedly as the observations and facts recorded by astronomers in the days of Copernicus and Galileo, demonstrate the revolution of the earth around the sun. The philosopher of this day who excludes from consideration the spiritualist's facts and phenomena referred to above, in forming his estimate of the reasonableness of a future existence to the human spirit, ranges himself by the side of the worthy colored preacher of Richmond, who sticks to the text of the Bible and declares that the sun revolves around the earth, ignoring the observations and facts of astronomy.

We are led to these remarks and to recur to Prof. Adler, because from his recent addresses before the Ethical Society in New York, we perceive that he is progressing, in his expressions concerning the possibility of an intelligence existing outside of the range of materialism, "an intelligence which materialism fails to explain," and "the possibility of an intelligence as far above us as our own is above the lowest orders of existence." There is great progress in these utterances as compared with his previous lectures. Quite a stir has been created by them in his society as well as in the New York press. When the well proven and well established facts and phenomena termed spiritualistic shall be added to the repertory of Prof. Adler, we shall expect him, as a progressive, intelligent man, to recognize and teach their evidence as certain proof of our future existence, and to retract his past objectionable statement. Until that day we must continue to regard that statement or assertion as unwarranted by facts, and as an unjust aspersion upon the intelligence or honesty of the host of competent persons who have recorded their observations of the phenomena and their conclusions therefrom.

What of Her Visions?

An earnest woman writes us from Alabama and tells of "beautiful lights" she saw when converted at a revival, of "a man like Christ" who appeared to her in an hour when her bodily pain was more than she could bear, and gently breathed on her; and of other like experiences, asking explanation of those things. This is more than we can give in full, but our suggestion is that her clairvoyant powers and spiritual sight were brought out so that these gleams of light from beyond and from within came to her for cheer and comfort. She does not say so, but probably ease from pain came when the man in her vision breathed on her. Health, serene peace of spirit, doing duty cheerfully and lovingly, the study and development of our own faculties and waiting for more light, helps in the upward path.

Bones and Spirit Phenomena—Religious and Non-Religious Minds.

The New York Observer, a "religious" newspaper, is exercised over what it terms an "over issue of bones." It seems the Pope has caused an investigation to be made by The Congregation of Relics, and the result is a circular letter to the Catholic clergy to the effect, that no bones have left the catacombs for thirty years last past, and that all are impostures claimed to have lately been taken thence. The Observer says it "does not approve of this over issue of the stock in the Roman Catholic Company at Rome," but still, thinks the fresh bones are just as good as the old ones for any business for which they are required. The stock in trade of the Observer, outside of its press and type, has not even the substantiality of the Catholic's bones. It consists solely of a tradition based upon spirit phenomena reputed to have occurred 1880 years ago, in Judea, among an uneducated and possibly ignorant people; and it is safe to say that the editors and proprietor of the Observer would scout to-day any of the actors of the drama, or witnesses of the phenomena, should they present themselves. It would have been the same with the Observer men had they lived in that day. They would have been of the order of the Pharisees and have scouted Jesus as an impostor and fraud.

There is this difference between bones and spirit phenomena in a money point of view; the new bones may be just as good as the old ones for business purposes, but we defy any man or set of men to make as much money out of the new spirit phenomena as our friend Irenaeus makes with his New York Observer out of the old ones.

A short time since we noticed with marked approbation the remarks of the Rev. Heber Newton of the Anthon Memorial (Episcopal) church in New York, advocating the opening of libraries and galleries of art, for the working men on Sundays, that they might exercise their right to have one day of rest from their labors if they choose to exercise it, in those public institutions. This idea does not suit our very religious contemporary, the Observer. In its issue of the 31st ult., it says:

"We believe that the laws of every State in the union securing the right of rest to the workman would be violated if our public galleries of art, our museums and libraries were required to be kept open on that day. . . . It is freely conceded that the religious mind views this question in a light which the non-religious does not enjoy. . . . Our reliance under God is on the good sense of an intelligent people, pervaded with the belief that morality founded on the Bible is the safeguard of the State, and the Christian Sabbath is the bulwark of public morals."

Here is a cool production. How comfortably the Observer writes down his own as a "religious mind," and the honored Heber Newton, who advocates the opening of the galleries, as a "non-religious" mind which "does not enjoy" the "light" the editor and proprietor of the Observer enjoys. It is refreshing. Heber Newton is a philanthropist, whose church building on week days is an asylum for the poor and distressed as well as on Sundays. His life is known to be devoted to the welfare of the human race without reference to sectarianism. He makes no money out of his religion. Can those who control the New York Observer say the same of themselves. Is not the Observer used as an instrument of money making for its proprietors? Does it not find it more profitable to its coffers to advocate closing rather than opening the galleries? Our reliance "under God" is on the good sense of the people not pervaded with the belief founded on any man's books; but pervaded with the golden idea of doing to others as they would have others do towards them. If rest is to be founded for men by recreating in the galleries, open them; if in churches, open them.

"Unity"—Its Good Will.

The last Unity in a kindly reference to the JOURNAL and its editors, says: . . . "We are uninitiated into the mysteries they delight in. Much of their language is to us unintelligible, but we have watched with pleasure the gracious efforts of these gentlemen to propagate a Spiritualism that is spiritual and a religion that is moral."

The friendly feeling of our neighbor we cordially reciprocate. The "mysteries" we "delight in" are certain facts demonstrating to the senses the future existence of man, and the return of intelligent denizens of the higher realms of the eternal life to us among whom they once "lived and moved and had their being." These facts verify and emphasize the voice within, which says: "Man, thou shalt never die!" They call for a study of the inner-life and wide relations of man as a spiritual and immortal being, all carrying us back to power, law, and mind; the last positive and supreme in all things. In these days of materialism and agnosticism those who chose to ignore, or but slightly glance at these "mysteries"—or rather plain yet inspiring facts—stand at great disadvantage, and can but poorly cope with modern skepticism. Let us suggest to our Unity neighbors that they devote an hour each day for six months to the critical yet reverent study and investigation of these facts, for which they need not go a mile from their office, and so be supplied with rich and strong illustration and argument to show the shallowness of materialism and the chill and folly of atheistic thought. "To this complexion it must come at last"—either Materialism or Spiritualism. Meanwhile we hope for new strength, in good time, "to propagate a Spiritualism that is spiritual and a religion that is mor-

al," and shall be cheered by the feeling that Unity watches our efforts "with pleasure."

Bible Revision—Which or Where is the Infallible Word of God.

As the new version of the Bible, prepared with great care by a company of able and learned men in England and the United States, is about to be partly published, difficulties loom up in the way, questions will be asked, doubts will be entertained, and the risk of unbelief still more the waning faith in the miraculous infallibility of the Bible becomes serious. The New York Independent has an article from "T. D. Woolsey, D. D., chairman of the New Testament section of the American revisers," in which he sees this risk and aims to deal with it carefully. He belongs to an orthodox Congregational church in New Haven, that have just ruled held out of their creed. So moves the world!

"Ring out the Old, ring in the New, Ring out the false, ring in the true."

"It is a great work to substitute a version even slightly new—both in its style, its text, and its rendering of the sense—for one which has presided over religious thought for more than a quarter of a millennium. My feeling would have been against undertaking it, if I had not seen that the experiment was demanded; for, if it should succeed, there would be a real gain. The hundreds of scholars acting as critics would be a court sitting over the twenty or thirty in Great Britain and America acting as interpreters and textualists. The success of the undertaking would be a proof that it ought to have been undertaken; while its failure would only stimulate fresh endeavors to build up something better on the foundations laboriously laid by painstaking men during the last eight to ten years."

All sober-minded persons will, I am sure, be ready to say: "Let the important work be impartially tried, with no prepossessions, without the fear that an attempt to change the old version will do harm, without taking it for granted that the revision must meet the best wishes of those who were glad that it was undertaken."

"The remaining part of this paper will be devoted principally to a point which seems to disturb the minds of some alarmists. 'How will these new critics,' they will say, 'treat the text which served as the basis of the version of 1611?' Are there not in the newest editions of the New Testament a multitude of passages where texts appear greatly differing from those which the translators under King James followed? Must there not be new controversies in regard to various readings, which will shake the confidence of the Church, especially of its less instructed members? To this we answer that such evils are not impossible. It would, for instance, be no new phenomenon in the world that a few fervent men, as zealous as they are one-sided and ill-balanced, should cling to the authenticity of 1 John v. 7, against the opinion of ninety-nine out of a hundred of the best scholars; or that they should have adherents, knowing small Latin and less Greek, who would be led to believe that a heretical bias was the cause of the opposition to every dogmatically important text. In short to maintain that certain verses are spurious, or have been altered purposely, affords a presumption that the person making the assertion is an unbeliever. There is no reply to be made to such insinuations, for the persons who are misled by them are unable to form an opinion in the premises, and the leaders who make such charges will be implicitly trusted by their followers; so that arguments must be treated with Christian charity—the leaders, because they may be truly Christian men, in spite of their false judgments; the followers, because they are not responsible for the opinions they have imbibed from their teachers, and could not be injured by points of textual criticism which are beyond their reach."

Mrs. Elizabeth K. Churchill.

The Providence Journal suggests that some enduring memorial should be made for this good and gifted woman in Providence, where so much of her life was spent, and adds: "Few have served their generation with so much zeal, energy and self-abnegation as this good woman, so suddenly removed from us," and Lucy Stone writes as follows in Woman's Journal: Elizabeth K. Churchill died suddenly at Providence on Monday, the 7th ult., aged fifty-two. This announcement will be read with pained surprise by a large circle of friends and acquaintances of the deceased. Mrs. Churchill had suffered from heart disease for some time. But her resolute will and interest in ideas and reforms kept her active till the last. The record of her life is a remarkable one. After the death of her husband, in 1863, she carried on a farm, did the farm work with her own hands, marketed her produce, and strove to make a home for her two children, little boys of seven and nine years. But eventually this was given up, and she removed to Providence, and there, after a time, began the reformatory and literary work which has made her so well and widely known."

She was an able speaker and worker for woman suffrage, known West as well as East, and greatly prized for her womanly excellence. She organized Woman's Clubs for social and mental culture, wrote for the Providence Journal and other papers, had a wide range of thought and interest, and her last lecture, in Providence, was on the important subject of Heredity. She was courageous, self-poised, gentle and firm—true to herself.

Carlyle—Intuition.

This great man greatly loved his father, and spoke of him in language that shows how the inmost spirit utters itself: "Perhaps my father, all that essentially was my father, is even now near me, with me. Perhaps, if it so please God, we shall, in some higher state of being, recognize one another. The possibility, nay, in some way, the certainty of perennial existence daily grows plainer to me."

Opium Smoking—Chinese Colored Illustrations.

The use of opium is said to be "the besetting sin" of the Chinese, but we hardly think of the opposition to it among these Pagan Celestials. In justice to them we should know both sides. Years ago, when England waged the iniquitous opium war for the sake of gain to her subjects, pushing opium down Chinese throats at the point of Christian bayonets, the Emperor of China, when a suggestion of revenue to his government out of the opium trade was made, replied nobly: "I cannot make money out of the vice and misery of my subjects." In the late treaty proposed between the United States and China is a clause prohibiting this evil traffic between the two nations, inserted at the wish of Chinese officials, which our Minister Angell (President of Michigan State University) heartily agreed to.

Now comes from London, in The Medium and Daybreak, more evidence of an anti-opium agitation:

"The Chinese people have expressed their detestation and dread of the opium-vice in ballads, tracts, wall-placards, etc., which are frequently printed and circulated at the expense of benevolent individuals or societies. The aid of the artist and engraver is invoked for the same purpose. Series of large colored pictures of the opium-smoker's career, from the ruddy youth inhaling his first pipe, to the living skeleton clothed in rags and the ghastly corpse, are painted and sold to be hung up in their houses, and warn the young against the deadly poison. Sometimes a sheet of wood-engravings is printed for distribution, or the pictures are pasted in a tract. About four years ago the Chinese Anti-Opium Society of Canton republished a set of these pictures with descriptive text. An English gentleman, who has resided for some years in Hankow, was struck by the thought that people in England can be reached by pictures who will not read ordinary anti-opium literature. Accordingly he sent home this series, colored by a Chinese artist, and it is published with explanatory text by Messrs. S. W. Partridge & Co. of Paternoster Row, and may be had for sixpence. The pictures are beautifully executed, and as specimens of Chinese art are worth many times the money."

The "Inwardness" of Diploma Selling.

Prof. Buchanan, of Philadelphia, the notorious vender of bogus diplomas, after failing in his suicide dodge to throw the officers off his trail, being finally secured and imprisoned has made a clean breast of his transactions, which shows his relations to, or knowledge of, the sales of some 60,000 bogus diplomas. He does not believe "five colleges exist free from taint or imputation."

Under this state of things of what value is a "diploma," or what guaranty does it afford the suffering sick of security of life or limb in the hands of so-called "regular" diplomized doctors? It may be objected that the institutions with which Buchanan was connected, were not "regular." But are all but five colleges and universities irregular? And then his general acquaintance with dealers in the spurious, himself one of the most prominent vendors of the bogus, must really enable him to disclose the inwardness of the whole affair. Then, again the attempt to directly smirch all other schools, shows that the pressure from the "regulars," which discloses the straits to which they are driven, has squeezed him under the promise of relief through their influence. It demonstrates with relation to the so-called science of medicine that there is not only "something rotten in Denmark," but that nearly all of Denmark is rotten.

Boston Anniversary Meetings.

The Banner of Light of the 9th, has long reports of large meetings, March 31st, at Music Hall, and gives the addresses of Capt. Richard Holmes of Boston, President, and of W. J. Colville, with others to be given in future. Banners, floral decorations, fine music, portraits of William White, Dr. H. F. Gardner, Mrs. Conant, Luther Colby the veteran Banner editor, J. B. Hatch and others, added to the attractiveness and interest of the occasion.

At Paine Hall the Children's Progressive Lyceum had its Anniversary Meeting the 27th, with Mrs. A. C. Perkins, Mrs. M. V. Lincoln and others managing, Dr. A. H. Richardson presiding and speeches by J. T. Baxter, J. B. Hatch, I. P. Greenleaf, Mrs. Katie B. Robinson, of Philadelphia, Dr. H. B. Storer, long and well known, Henry Slade and others, with Dr. Beals, and Father Lyman of Lake Pleasant camp, and other workers present. Both meetings were large, even amidst the snow-storm of the 31st, and full of interest.

A Liberal Woman Preacher.

Mrs. Anna Garlin Spencer preached at the Parker Memorial Hall, Boston, lately on "A Radical Church." The Woman's Journal highly commended the discourse and said:

"When the ministers of free thought shall put into their sermons help for practical every day living, when the frailty of our nature is recognized and the masses are told how to subject the lower nature to the higher, in the plain way that alone can reach them, then shall radicalism have a heart that shall reach out and sympathize with lower humanity and win for itself followers that can never be reached by the head alone."

A class at Parker Memorial Hall, on Sundays, study philosophy, physiology, matter and motion, electricity and like topics—all good. Suppose they take up facts and laws of spirit presence. They might be moved to that, possibly by the later gift of \$25,000 to the society by a Spiritualist.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Life Beyond.

It might have been in dream, love, A spirit came to me, And I spoke in whisper sweet, love, Of life that is to be.

Where I have been, and where I am, Of life beyond this earth, love, Where I have been, and where I am, Of life beyond this earth, love.

Where I have been, and where I am, Of life beyond this earth, love, Where I have been, and where I am, Of life beyond this earth, love.

From earthly bonds set free, love, Redemption justly won, Our souls were purged of sin, love, The true life had begun.

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Home Experiences.

To the Editor of the Religio-Philosophical Journal:

I have just been reading Bro. Crowell's book, "The Spirit-World," and find it very interesting and instructive. It is handsomely and substantially bound, and the truths it contains are invaluable.

Some one sends us a little tract containing epigrammatic expressions from Colonel Robert G. Ingersoll's latest lecture, "What Must We Do to be Saved?" We have read the tract and we have read the entire lecture, if this is truly Ingersoll's creed, the Colonel isn't so far out of the way.

Well, that's all right. That's orthodox. The Bible says the same thing, and said it long before the Colonel thought of it—"Faith without works is dead."

Christ believed the temple of God to be the heart of man.—Ingersoll. Yes, that's orthodox, too. We "must worship him in the spirit."—"Know ye not that ye are the temples of the Holy Ghost?"

That is good gospel, and "perfect love" casteth out fear.—Ingersoll. Of course, and so you will. "For now we see through a glass, darkly, but then face to face; now I know in part, but then I shall know even as I am known."—I. Corinthians xiii, 12.

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INGERSOLL'S CREED.

A Discovery That He is Quite Orthodox After All.

(Robert Burdette in the Burlington Hawkeye.) Some one sends us a little tract containing epigrammatic expressions from Colonel Robert G. Ingersoll's latest lecture, "What Must We Do to be Saved?"

Well, that's all right. That's orthodox. The Bible says the same thing, and said it long before the Colonel thought of it—"Faith without works is dead."

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The Cause in Minnesota.

To the Editor of the Religio-Philosophical Journal:

I see by RELIGIO-PHILOSOPHICAL JOURNAL that the friends of our cause in Chicago are going to observe the "Anniversary of Spiritualism" by the presentation publicly, of some of its phenomena through representative mediums, such as Sisters Simpson, Lord and others; I say representative mediums advisedly, because, while you do not countenance the recognition of a Mediumistic Hierarchy more than a Christian Hierarchy, still I am well aware that few among the great number of mediums are competent as mediums, to successfully counteract the incongruous and contentious elements of a miscellaneous audience and present indubitable proof of spirit power and presence; nor do I think it rests altogether with mediums. Doubtless spirits are as much, yes, more responsible than mortals, and I imagine could we see from their end of the line, we should wonder, not that more was not given, but that as much was received by them at the most extremely unfavorable hour, I am of the opinion, indeed, that the time is at hand when all mediums should encourage, and so far as their lives thoughts and surroundings may exert an influence over their invisible attendants, stimulate in them a desire to present the best possible evidences of their presence.

Observers and investigators are being daily made, and are being made, both for themselves and all concerned; and hence the demand for definite conclusive testimony upon this great of all subjects that can engross the human mind. We here in Minneapolis are progressing slowly in the knowledge of spiritual things; sometimes I think scarcely at all, and yet for some, to me, I am sure, it is a matter of daily working, trusting that better things will come in time. There has been some talk through the JOURNAL and otherwise, of a new organization of the Spiritualists of Minnesota, and numerous letters of inquiry have come to me concerning the how, where, when, of the effort, and as an answer to one and all such inquiries I want to say for myself, I favor a new deal. But first our people throughout the State should assemble at some central point, and consult upon this matter. In my judgment, we had better do nothing unless we can have the general co-operation of the State; and then we had better do nothing unless we mean business. I am sure that if we are fully up in intelligence, enterprise and liberalism, to many of the older Eastern States, and its a mistaken policy to presume that mediocrity will pass at par here; and it is equally fallacious to suppose that talent, even in the ranks of spiritual lecturers, had rather nothing at all than to be for one I had rather the cause of Spiritualism should prosper where it is than be indifferently supported. That has been its misfortune in this State; at least, since I have been in it. The people, generally speaking, have given neither support nor encouragement to lecturers who have come here in good faith to work for Spiritualism and Spiritualists. The result has been that the cause of Spiritualism is a single handed and alone, the "missionaries" (?) have retired disheartened and disgusted; and the dear people fancy themselves aggrieved because their spiritual palates are not tickled with the choicest thought of the age, served in the latest fashion, without money and without price at least to the speaker. Now I am much interested in arousing sufficient interest to have either a grove meeting, a camp meeting or a convention. I will give two months time with pen or tongue, or both, anywhere within 60 miles of Minneapolis, so that I can return here for Sunday lectures; the people who such week-evening lectures are giving are paying my expenses and I receive the collections taken up at each meeting. Meantime I hope to hear either by correspondence or through the JOURNAL from all such as are interested; there is no time to waste in waiting, for our season for out-door meetings is so short that we need to get to business right off. If there is a speedy and successful response to my proposition, possibly I might devote more than two months time to the work. Don't all speak at once now! I shall be greatly surprised if any one speaks!

How long were you in the Turkish war? "From the beginning until the winter." "Did you see much of the late Emperor Alexander?" "Yes, I became very well acquainted with both of them."

"How would you characterize them?" "I entertain a very high opinion of the late Emperor. I should characterize him, in brief, as the only honest Russian I ever knew. He had the highest respect for his subjects, and was a good man, who honestly strove for a long time to make his people purer and better, and who lived long enough to come easily to the conclusion that it was impossible, and finally to become, in a shadowy way, perhaps, tainted with the universal corruption around him. His devotion to his people and his great heart, made him a people think of emperors as having a easy time, but Alexander toiled like a galley-slave throughout his reign."

"What do you think of his physical and moral courage?" "They were of the highest possible order. For he was able to fix his attention on public affairs, and labor with herculean energy even, after he comprehended that his life was in continual jeopardy, and that he was certain, some time or another, to be assassinated."

"And the present Emperor; what of him?" "The present Emperor is not so pure a man as his father, but he is a man of undoubted capacity, of great energy and a great deal more stubborn than his father. There were many evidences of this furnished during the Turkish war, which I might detail if I had time. Whatever shall occur during his reign, it will never be found that he is a feeble man than his father."

"Will the assassination encourage the Nihilists or react against them, and discourage them?" "I will assume that the Nihilists and their socialistic allies all over the world, success always encourages."

"What will be the outcome of Nihilism?" "A Russian constitution beyond a doubt."

"Is it true that the peasantry of Russia are free from Nihilism?" "As free as they are ignorant, only. The dividing line is not drawn according to their position or political position, as such, but according to intelligence. The Russian peasant is very ignorant; but as fast as he becomes enlightened he joins the middle and upper classes in clamoring for a constitution."

"The Dangerous Classes." In New York, Rev. C. Martyn gave some startling facts, and made some sensible suggestions in a discourse from his pulpit:

STATISTICS. In the State prisons there are 12,000 tenants; besides these there are in jails and penitentiaries 80,000 more. Every fourth person you meet is a criminal. Then there is the vast population dwelling in the debatable ground and making raids across the border of honesty from time to time. The criminals in New York City are 85,000,000 every day. Indirectly, through drunkenness, waste and neglect of sanitary conditions, the dangerous classes prove an expense of hundreds of millions of dollars to the taxpayers. Ignorance and rum stand toward them in the relation of cause and effect. We have one church to 1,245 persons, one grogshop to every fifty. Of the criminals in this country thirty-three per cent can neither read nor write. Consider what a perversion of their powers is made by bad men and women. Capitalized to do good they do evil. With health and strength to earn their living and add to the common weal they live by pirating upon the property of others.

Congratulatory Surprise to a Veteran Spiritualist of San Francisco, Cal.

To the Editor of the Religio-Philosophical Journal:

Among the congratulatory gatherings that have lately been so numerous, none have been more interesting than that which recently occurred at the residence of Mr. George Whitney, one of the oldest members of the San Francisco Spiritual Union. Having attained his eightieth birthday, a circle of fifty friends suddenly invaded his domicile, and agreeably surprised him reading the evening paper which he had just received, and which was engaged in a story to their little grandchild.

But speedily the whole dwelling was illuminated, and the joyous scene was found to be pervaded by an atmosphere of intellectual activity rarely equalled in the social circles of San Francisco; for no sooner had the company all assembled than Vice-President Johnson stepped forth and nominated our gifted brother, Thos. Gales Forster, as chairman. Having been then duly elected, Bro. Forster, who had early known our host and hostess, addressed them in an able, congratulatory poem, recapitulating the scenes of their youth while dwellers in their Massachusetts home, little dreaming that they would be permitted thus to meet in this distant and more genial clime. Upon closing, he called on Mrs. Mary F. Snow, who responded by the following brief salutory to the aged pair seated in the center of the group, who, for fifty-eight years have harmoniously dwelt together:

With heartfelt joy to greet you, friends, To-night we hither come, Thanking you for the joy you are spared In this, your happy home. Unified have your lives been spent Throughout your pathway here, In ever active thought and deed, For friends and children dear. Part of your household have passed on, Yet part still tojoins have we, With grateful hearts, and thoughtful care Your lengthened days to cheer; And when your pilgrimage shall end, Your earth-life shall be o'er. It is our deeply cherished faith That dear ones gone before, Most joyously shall welcome you To those bright realms above, Wherever in progression dwell The angels of your love.

Then followed our other sweet and graceful poems and tributes, too lengthy to be recorded here from Messadmes Matthew, Robinson and Antonia, and Messrs. Hopkins and Irvin, and jointly written addresses from the accomplished journalist, W. E. Coleman and also from C. M. Plumb.

Upon the call of our genial President for extemporaneous remarks, it also appeared that an unusual array of talent in that direction was present, as evinced by the able remarks of Hon. John A. Collins and W. H. Mills, who represented the legal, Dr. E. W. Stevens the medical, and H. C. Wilson the educational professions; also by the inspirational utterances of exceeding power and beauty, flowing so readily from Messadmes Hande, McKinley, Wiggins, Seales, Mayo, and Messrs. Bayley and Mayo.

At the close of our intellectual repast the guests were summoned to a supper table laden with delicacies, of which having abundantly partaken, they adjourned to the parlors where, presiding at the piano, sat the daughter of our host who, after the skillful performance of thrilling instrumental solos, proceeded to lead the choir of "Sweet Home," and "Shall we know each other there," the audience heartily joining in the chorus, after which all took their departure, feeling that the joy of those happy hours would not soon fade from their remembrance.

RUSSIA'S LATE EMPEROR—HIS ASSASSINATION. The world stands aghast at the assassination of Czar Alexander at St. Petersburg, the work of Nihilists as most suppose, men goaded to a great crime by a sense of wrong and tyranny, to a great error as well, for such murder is a poor path to that justice and freedom which is the birthright of the Russian people as of all peoples.

The Czar seems to have been personally a man of some fine qualities, but was the victim of bad education, and of the system of Czarism—a one-man-power. His emancipation of twenty million serfs was a noble act, (in which spiritual influences had some part, it is said,) and it is now rumored that he had in mind plans for a representative government for Russia.

It is known that he sometimes saw spiritual mediums, probably at the suggestion of eminent Russians interested in the subject. We give part of an *Inter-Ocean* report of their interview with Archibald Forbes, the noted war correspondent of the *London Times*, who lately lectured in this city and who knew the Czar:

"How long were you in the Turkish war?" "From the beginning until the winter." "Did you see much of the late Emperor Alexander?" "Yes, I became very well acquainted with both of them."

"How would you characterize them?" "I entertain a very high opinion of the late Emperor. I should characterize him, in brief, as the only honest Russian I ever knew. He had the highest respect for his subjects, and was a good man, who honestly strove for a long time to make his people purer and better, and who lived long enough to come easily to the conclusion that it was impossible, and finally to become, in a shadowy way, perhaps, tainted with the universal corruption around him. His devotion to his people and his great heart, made him a people think of emperors as having a easy time, but Alexander toiled like a galley-slave throughout his reign."

Voltaire's School Days.

BY JAMES FAIRBANKS.

This father, it is evident, had set his heart upon seeing his younger son enter a career in which he could push him on to fortune with advantage to himself; and to this end he took precisely the course which an opulent father of his rank would adopt at the present time: he sent him to the great school of the day—the Eton of France—the Jesuit College, Louis-le-Grand, attended then by two thousand boys of the most distinguished families in the kingdom. This school, which still exists upon its ancient site in the Rue St. Jacques, in the heart of old Paris, presented almost every attraction which could weigh with a fond or an ambitious parent. The Jesuits were in the highest credit with king, court, and hierarchy, and this school was among their most cherished, and important institutions. Years before, when Louis XIV. visited it in state to witness a play performed by the pupils, he fell an expression which gave it the name it bore, and brought it into the highest fashion. A spectator said, "Everything is admirable here." The king, hearing, smiled, and responded, "Certainly, it is my obliger." The next morning, before the dawn of day, the old name of "College of Clermont" had disappeared from the gate-way, and in its stead was placed a new name, "College Louis-le-Grand."

It was in the autumn of 1704, a few weeks after the battle of Blenheim, that the young Voltaire, aged ten years, was placed in this famous school. His home was within an easy walk of the miscellaneous aggregation of buildings belonging to the college in the Rue St. Jacques, on the southern side of the Seine; but his father, left a widower three years before, had given away his only daughter in marriage, and therefore numbered him on among the boarders, five hundred in number.

The child was not turned loose among this great crowd of boys, to make his way as best he could. There were privileges which wealth could buy, and Maitre Aronnet provided for his son one of the most valuable of these. The price of board and tuition was four hundred francs yearly; which entitled the pupil to no special care or comfort. A prince, or indeed any man who choose to pay the extra cost, could establish his son in a private room, and provide him with a servant and tutor; and there were usually thirty or forty boys in the college thus favored. The private rooms were of such a nature that it was necessary to speak for one of them years before it was wanted. There were thirty or forty larger rooms for groups of five, six, or seven pupils, each group under the care of a *profes*, a priest who served them as father and tutor, aiding them in their lessons, and keeping them from harm. It was in one of these groups that Maitre Aronnet placed the child, Voltaire, the tutelage of Father Thoullet, a young priest (twenty-two in 1704) of noted family and attainments. What better could a generous father do for a promising, motherless boy of ten in the Paris of 1704? Cid in a scholar's modest frock and cap, brown hair, bright-eyed, not robust, already proudly in the monkey of things reverend. Father Aronnet took his place in that swarm of French boys of the College Louis-le-Grand. There he remained for seven years, and it was his only school.

In no important particular did this school differ from a Jesuit school of the present moment, such as we may visit in Rome, Vienna, Montreal, New York. Sixty years after the English revolution, he recalled to mind the picture, twelve feet square, which adorned one of its halls, of St. Ignatius and St. Xavier going to heaven in a resplendent chariot drawn by four white horses, the Father Eternal visible on high, wearing a beautiful white beard flowing in his waist, the Virgin and her Son by his side, and a choir of angels waiting with joined hands and bowed heads to receive the illustrious fathers of the order. He remembered, too, that if any one in France had presumed to ridicule this childish legend, the reverend Pere is Chaise, confessor of the king, would have had the scolder in his castle with imprisonment. Just such pictures still in many a school, and the general view of the universe intended to be inculcated by them is not materially changed. But the Bastille is gone, and the power of Pere is Chaise is diminished.—April Atlantic.

Burdette on Hartford.—It was a bitter cold day when the traveling combination which I have the honor to feed gathered its solitary valise and stepped ashore at Hartford, Conn. The Dutch found this beautiful city here nearly 250 years ago, and the first thing they did was to establish Coll's armory and go into the insurance business. You can't insure here, in any way, for anything you wish—mutual, endowment, tontine, accident, intentional, nonaccident, differential, protoplasmic, Baptist, Old School Presbyterian, Congregational, Bob Ingersoll, remittance, Gothic, Byzantine, Greenback, composite, Corinthian, Scotch, chevrol, gossamer, seamless, new Wheeler & Wilson, bashed wire, liver pad, and hard English. It the central and distributing point for the entire insurance business of America. No insurance company is genuine unless "Hartford" is blown upon the bottle.

Isaac Bluma writes: Your paper is in part my nourishment—mental and spiritual, of course. It calls to a liberal and intelligent sentiment, and herein I respect for the honest opinion of all classes. It must in return gain the respect and like-wise attention of liberal and thinking people. Your JOURNAL reflects my views in its every department.

Stones Thrown by Unseen Hands. The *Revue Spirituelle*, which has just entered upon its twenty-sixth year, gives in its current number several instances of the throwing of stones—in the Dutch East Indies, the Indian Archipelago, the Molucca Islands, Paris, and the Hague. An official report from the Dutch East Indies, dated 1881, states that Mr. Van Kessinger, then residing at Roanar, was ordered out, and the residents of the neighborhood were usually commenced about 5 p. m. lasting until about 11 p. m., and some of the stones weighed as much as nine pounds. About a thousand stones per day came into the house, and a peculiarly connected with the phenomenon was that they seemed to be so directed as to follow a young Javanese girl. The report is in the Royal Archives of Holland.—Light, England.

S. P. Barton writes: You are doing well. May God and the angels help you in the good work.

Neponset, Ill. N. C. BUSWELL.

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