

JOHN C. BUNDY, EDITOR AND $\nabla OL XXX$

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ANNIVERSARY ADDRESS DELIVERED BY HUDSON TUTTLE. Before the Lyceum and Society, Cleveland. 0., March 31st, 1881.

communication from Prof. Hare, advising the acceptance of the day as a way-mark, where a new era began, and at the spiritual convention held in this city he presented his communication. The idea was timely and met with approval, and the 31st of March, 1870, was almost universally observed by all spiritual societies, and has been ever since with increasing interest. Last year he was present and assisted in the exercises. but those who saw with what difficulty his spirit struggled with the impediments of the aged body, were conscious that it would be the last time he would celebrate this day in the mortal sphere. But he is with us today. However far his pathway in the universe, this day would bring him here, and the clairvoyant eye would recognize him not tremblingly supported by his cane, not with the marring lines of age and care, but as he was in the prime of life, purified by the light of the angel spheres.'

THE PERSECUTION.

The position of the first mediums was far from enviable. The rappings had broken through the old crust, and the light set the whole populace frantic. The two little girls to whose mediumistic powers the commotion was referable, were only 12 and 15 years of age, yet these children, for they were nothing more, were harshly dealt with by self-constituted committees, and bore slander, scorn, obloquy and hate enough to have broken the strongest; yet they never wavered, and when commanded by their spirit friends to go on the platform of Corinthian Hall in Rochester, and that the rappings should be loud enough to be heard by all, they unbesitatingly went. But the communicating spirits had mistaken the temper of the people. The excited populace filled the hall, determined if the committee reported favorably, "To lynch the rappers and their advocates." . The report of that committee was: "They had heard the sounds, and failed utterly to discover their origin. They had proved that neither machinery nor imposture had been used, and their questions many of them being mental, were answer-

cast aside the parchments of a dead past for the living truth of the present. The churches were quick to detect the heresy. They thought it a heresy while in fact it was a revolution.

The priests and pastors thought a bull of excommunication would lay the spirits; that a word would send them out of the world. The ministers stood up in 60 000 that of Jesus, condemned and damned the ing crammed with the dust of antiquity. idea of spirits coming to earth. For once their true faith in the future life was expressed. They had no faith! They did not believe in future exiscence.

They were at heart atheists! They reout, because popular and the thing to do, saw the grim structure of their theology, built up from the ruins of paganism on the myth of man's fall, met by an opposing force which if allowed to assert itself would overthrow their work of ages. Let the dogma of man's fall be proved false and there is little left of the Christian scheme of salvation.

MAN NEVER FELL.

So far from falling, man has from the beginning progressed, and to day is higher in the scale of advance than in any period of the past. Perfection is in the future, not in past. The Adams were hairy savages armed with clubs, their hands against every man, not only feeding on animals they overcome by cunning or prowers, but cannibals of the most brutal type; and the Eves were mothers of such a race, the slaves of masters, unfeeling as brits. A steady advance has removed man from this degradation and at no time in the past do we gain a glimpse of a state of Eden perfection, or any approaching the present. In fact, the fail of man INVOLVES A FATAL CONTRADICTION. A perfect God creates a perfect world and places a perfect man therein. Even the devil must have been perfect as a creation of God. Such being the conditions, man could not do wrong, could not sin and fall. Then not having fallen, the scheme of his salvation 1s needless; not being lost from God, he does not need a leader to direct him. Original sin, saving grace, the unity and trinity, reliance on creeds and books, are simply so much rubbish, the dreams of men in nightmare from having swallowed such indigestible theology. The pri-sts, Catholic and Protestant, saw all this, long before the Spiritualists were aware of the drift of the mighty current on which they had launched. They saw that it would sweep away the sacred dust and rubbish, and that their craft was in danger. They had labored for 1800 years to prove man's immortality, and had not only failed, but drifted into materialism.

the observance of this day. He received a | ter of the universe, and commanded him to | batic feats of seemingly impossible agility, vaulting through the hairs split by his airy logic; now such performances would meet thin and inattentive audiences. Then science was the veritable ally of the devil, and its only object to lead astray; now it is the chief attraction and ornamentation of the sermons. It is very true that the ordinary preacher has a very imperfect knowledge of science, but he displays what little pulpits and in quite a different spirit from | he has. His education is the process of be-Theology is that department of knowledge the more one learns, the less one knows, and the laity have learned that the more science and the less theology the more instructive and attractive the sermon. To peated their doctrines week in and week all of this we may a id that the better class of clergymen are teaching the cardinal docbut unbelievingly and heartlessly. Th-y | trines of Spiritualism. They may not understand them by that name, but they have unconsciously breathed in the spiritual atmosphere, and given utterance to responding ideas, and the more spiritual the more popular. Who can doubt that this great and welcome change has been brought about by the power of Spiritualism? Certainly no one who has closly observed its silent influence for a series of years. It has been the most wonderful disintegrating force ever exerted in the domain of thought. It has broken the fetters of spiritual bondage more completely and effectually than anything the world ever saw before. Were all intercourse to cease to-day between the two worlds, the impress of this moment would never be effaced. Bigotry and superstition have received a death blow, and so without

against Luther, and the end was reached when any individual stood alone. This course is seen in the churches now breaking off from the parent societies. Beecher and Swing and others carry their churches with them, extend this farther and instead of a number of societies united in an overshadowing church, there would be the church of this one or that one, built up and sustained by individual effort. The Spiritualiststs who would organize overlook this tendency and would array themselves against the course of events.

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Protestantism itself is not a cohesive, but a disintegrating force, and is now rapidly reaching the end of its career, where the individual will be everything and the church organization to which he belongs nothing. The Christian Spiritualist and all who look for organization after the church pattern reverse this order of events. They would have the grand stream of progress flow backward on its source.

Organization has been impossible because the individualization has been so intense. They who have mourned for it, have forgotten the distinction between the new and the old. The old religion is something foreign to man, which is bestowed by miracle and not of his constitution. The new is an outgrowth of his whole nature. When we organize, it will be on a new platform, and societies will be drawn together by forces like those of crystallization.

The belief in Spiritaalism has spread with a rapidity unparalleled by the history of any system of religion, and it has done

ORGANIC EFFORT, OR LEADERSHIP,

On the evening of March 31st, 1849, Mr. For, father of the famed "Fox girls," having sent them away to a neighbor's with their mother, found his house besieged by an excited crowd of neighbors, to the numher of seventy or eighty, determined to question

THE MYSTEEIOUS POWER,

whatever it was, and learn its origin. Notwithstanding the absence of the mediums, the raps came loud and quickly responsive, and by intelligent answers proved the presence of an intelligent being; more than this, the alphabet was resorted to, and facts in the history of the spirit communicating given. On this wonderful discovery of a means of communication rests the selection of this day for the anniversary. Spiritualism is not claimed as new, but this direct method of receiving messages from the Spirit-world is so claimed, at least new in the form and principles presented, and that a direct and certain channel of communication existed between the Spirit-world and the mortal. For 1800 years the churches had represented the gulf of death infinitely broad and as bottomless as space; and the fires of hell,

BURNING WITH INFINITE WRATH, unquenchable, flaming upward from the nether depths above the myriad damned. tinged not the fold of darkness which rested over the grave. Not a sound nor a sign came from the terrible beyond, except by miraculous interposition, and then so vague and indistinct, it was like the flash of lightning leaving darkness more profound. It was a daring attempt to traverse this gulf with a cable, one end of which should be anchored to the throne of the Infinite and the the other the mortal shore. But the attempt was made, the cable was stretched, the subtile forces of the spirit-brain traversed the conducting strand, and the mortal brain responded.

How like was it to the laying of the first Atlantic cable. How men waited, watching the trembling needle as it responded to the magnetic currents of the deep, incoherent, unintelligent mutterings of vast currents, of tracks of storm and sunshine chasing over the heaving waste. At length the needle paused; it finally swung across the dial. They who watched held their breath while it spelled a message from the other side of the ocean. No chance antagonism of currents swung it over the alphabet. It was guided by intelligence. The old world congratulated the new. The spiritnal cable differed from the first Atlantic in remaining firm and unbroken, while that after a few congratulatory messages broke in mid ocean, and the watchers again read the wild talk of ocean wave and tempest. FIRET SUGGESTION OF THIS ANNIVERSARY. It is well known that to Mr. James Law

rence is due the honor of first suggesting

ed correctly." Torpedoes had been distributed among the crowd of boys, and the constant explosion of these began the confusion. There was a rush for the platform where Margaret Fox with a few friends sat, determined to brave the tempest. The police, warned of the danger, momentarily held the the furious mob in check until the devoted band could secure a safe retreat; otherwise, the first spiritual mediums would have sealed their belief with their blood, after having met nameless barbarities at the hands of so-called Christian church members. It was

A CHRISTIAN MOB

that, when Alexandria was the emporium of the Land of the Nile, dragged the beautiful Hypatia from her chair of philosophy, and after subjecting her to the vilest outrage, drawing her lacerated and bleeding through the dust of the streets, and beating her with clubs until dead. Why! Because she taught differently from the ignorant priests and bishops. The same dark and hateful spirit of intolerance would have seized the two little girls and made them martyrs to the truth. The century was spared this disgrace and persecution; as usual in this day and country, unable to burn, hang or torture, it blackened with the vile tongue of slander. One thing should be borne in mind, that these girls were subjected to the severest tests, often brutally and cruelly conducted, yet they were never detected in fraud. They have remained media unto this day; one now in England and wife of a prominant lawyer, retains her singular mediumship, and their child has the same power.

The light, however, was not to remain with one family, or in one locality. Persecution called attention, and suddenly every family sat down to tables, and questioned for their dear departed friends. Often they were successful, and the vibration of the little rap, assuring them of the continuity of life beyond the grave, and the return of the departed with love and affection, brought joy unspeakable to many a broken heart,

The spread of Spiritualism was unlike that of any other form of religion or philos. ophic truth. It met the demand of the age, it was the concrete expression of its spirit. It never had a leader. Its teachings from the beginning were opposed to leadership; it made man himself the cen.

Here came the demonstration of

THE GREAT FACT OF HUMANITY! The departed returned. They were unchanged. They reported of the abode in which they dwelt. There was no purgatory, no flaming hell, no gold box of a heaven; spirit-life was a tangible reality and continuity of this.

Do you say Spiritualism has brought noth ing new? The identification of a single rap is worth more as a demonstration than all the arguments ever produced. The heart of the world has felt this, and everywhere, in quiet households, circles have been and are held, and often the loved ones gone gain such perfect expression as to convince their friends that they have returned. These circles have been the agent of the rapid extension of Spiritualism, and are as frequent among church members as elsewhere. The spirit has entered the homes of the laity, and warmed the eloquence of the pulpit. The ministers dare not preach the doctrines they considered essential for salvation 30 years ago. Where is the minister who dares advocate the doctrine of literal hell fire, or the personality of the devil? Where the one who dare teach the horrible doctrine of infant damnation! Where the one who ignores good deeds, and rests alone on belief? You may find them among the ignorant, but the great pulpit leaders, the Swings, Collyers, Beechers, Thomases, are abreast with the age, and informed in its latest science.

Thirty years ago the popular preacher regaled his hearers Sunday after Sunday

ed neight from which it can never be forced to descend. Yet there are those who are determined to make

the soul of the world been lifted to an exalt-

SPIRITUALISM & CHRISTIAN MOVEMENT. It is Christian inasmuch as it accepts the Spiritualism on which all religions are based, and this is their vital part. It takes its departure in common with all religions from man's immortality, and there the parallel ceases. It goes out on a divergent line. Were I a church member, I should be a Spiritualist, and I only wonder that all church members are not. I should believe in clairvoyance because St. John the reve lator is an example of its wonderful exaltation. I should believe in healing by laving, on of hands, because this was promised to those who believed. I should believe in levitation and the transference of the medium from place to place, because it is said of Ezekiel that he was taken up and transported a long distance and sat down in the midst of the seventy ancients of the house of Israel. I should believe in writing, the hand of the spirit alone visible, because of the example of the hand writing on the walls of the festive hall at Baby lon. I should believe in the power of spirits to raise ponderable bodies, for they rolled the great stone from the door of the sepulcher. I should believe in the speaking in foreign tongues, because this was a sign on the day of pentecost. I should believe in materialization, because Moses and Elias were materialized on the mount, and Jesus repeatedly to his disciples. I should accept the guardianship of spirits because taught in the Bible. I should accept as fact that they could communicate with me, because of the readiness and truthfulness with which Samuel appeared and communicated.

The communications may appear trivial and the apparent earthiness of the materialized spirit is often ridiculed, but the most "earthy" performance is recorded of the two angels or spirits who appeared to Abraham. They sat down to a supper of roast veal and hot short cake, to which they did ample justice!

Being a Spiritualists I now believe all these so called miracles, miracles no longer; for I have the key which unlocks all these mysteries, and co-ordinates the spiritual manifestations of all ages. What is possible in one age is possbible in another, and spiritual communion is the golden thread which forms the warp of history. It is the vital spark of all systems of religion.

There are those who are discontent with the progress made, and would hasten it by organization. Such overlook the fact.that the presentset of the current is toward individual disintegration. This force is felt most strongly in the churches themselves. It was started by Luther and the reformers, when they claimed the right to protest against with doctrinal discourses, performing acro- the pope. If so, all had the right to protest

except the mighty force of the spirit-world by which it is unitized and directed. Had organic effort been best, surely it would have been instituted. When we review the past, we can see the perils which threatened the movement, by strong association. Organization means leadership, and the inevitable consequence would have been

A HIGH PRIESTHOOD OF MEDIUMS,

and "thus saith the spirit" would have taken the place of "thus saith the Lord," and superstition have usurped the place of reason.

As it was, the lesson was taught by dear experience, that the Spirit-world came not to take away any worldly burden, or relieve mankind from labor, cares and duties; and yet associations will grow up in the future. Individuals drawn together by similarity of souls, will form nuclei, around which others will gather, and after the individual is prepared, and the local association prepared, these will naturally gather in more central associations of many such societies. The object of such association, will not be proselytism, but self-help and development, by extending the province and the diffusion of knowledge.

WHAT HAS BEEN GAINED IN 33 YEARS? The world of mind has a freer, purer, brighter atmosphere. It has been made possible for the boldest thoughts to be freely uttered without fear of the faggot, or the hotter fire of public opinion. The dark clouds of superstition and bigotry have been rolled back to the horizon before the flashing rays of the spiritual sun. The belief in a future existence has been demonstrated, and made possible of demonstration every day to all who desire. Not only has a cable been laid across the gulf of death, but it has been spanned by an. archway, and the angel hosts are seen, crossing continually.

DEATH ITSELF IS DEAD.

There is no death. The spirit life is a continuity of this, and all the horrors unspeakable which have been arrayed around the great transition have been swept away, and it becomes a flower-arched gateway to the realization of earth's ideals.

Has Spiritualism a creed? Its ideal is the perfect angel, and its creed to be as near like that ideal as earth-life and environments will permit. Its golden rule is To do all for others, thus carrying into practical life the life example of Jesus, never realized. never demanded by any religion.

The future is full of promise. There is a silent growth everywhere, even in the most unexpected places. Spiritualism is a leaven, which is surely affecting the whole mass of thought of the world. With its past we should be content; of its future our hearts should be buoyant with hope. Never were the skies brighter; never were Continued on Bightle Page.

RELIGIO-PHILOSOPHICAL JOURNAL.

A Short Chapter in Technology.

BY ALEXANDER WILDER.

It is a happy art to employ words properly and with exactness of meaning. Ideas are living entities, of which words are the phenomenal forms. Many seem to think it un-necessary to be precise about their utterances, and are often careless in regard to the distinct sense. Some would overawe by their overmuch wisdom, and so make their language obscure from indefinite and misapplied expressions, which they desire shall be considered as profound and arcane. I have had somewhat of an unfortunate experience in the way, undergoing long harangues and mono-logue discourses, which were utterly unintel-ligible to me, from this very cause. A man of ancient appearance, one half-deaf woman, and several exponents of advanced views, have en my especial tormenters. I notice that the worst bores and egotists are decriers of former learning, and vociferous declaimers in behalf of our present half knowledge. But alacki for occult oracular expressions: "The obscurity uttered is the obscurity thought."

It is very unfortunate that the terms used to convey ideas in relation to the interior nature. have not been made sufficiently definite to avoid confusion. Salvation has a different meaning in every distinct religious faith. Preservation from ill is the leading signification, and restoration to health a secondary one. Mind, intellect and reason are indifferently employed as synonyms or as words of diverse meaning. Soul and spirit are often con-founded. As a result of this, the phrase in Paul's Epistle to the Galatians, "the fruit of the spirit" is frequently regarded as signifying the operation of the spirit of God, whereas it only means the outcome of the interior mind of man. The dictionaries and lexicons afford us little aid. From the olden times, much of this ambiguity existed. No language had a large vocabulary. The Hebrew, and even its Arabian parent, is as obscure as any. "The spirit of God moved upon the face of the waters," is the English rendering of Genesis, 1:2, but Sanchoniathon has it-"Air darknesslike and spirit-like, a breath or breeze of darklike air." It is also a mighty wind. This contusion ought to be obviated as much as possible, and I have little patience with those who endeavor to perpetuate it. Thomas Taylor, the Platonist, is a memorable example; and I never quite disapproved the ill-natured romark in Appleton's Cyclopædia, that he un-derstood neither Greek nor English. He buried the apocalypse of Plato, Plotinus and others in his own apocryphas. A little comparison of language will enable

us to ascertain the definite meanings of important words. I believe also in an inspira-tion by the spirit of the author, which also guides into the truth, but of this it is not well to boast, or even to speak. The Hebrew and Christian books afford us many valuable clews to meaning.

Paul for example in his epistle to the Romans makes the Platonic distinction, between the nous or flesh,"the inward man," and the mem-bers or epithumetic nature. "If Christ [the divine potency] is in you," he adds, "the body is dead through sin, and the spirit is life through justice." Life as a zoic principle is of a supernal character, the monian or spiritual life, whereas the biological principle is diverse and obviously physical and corporeal. The first epistle to the Corinthians is more emphatic in denominating the noetic entity, the pneuma or spirit. In this he follows Hebrew usage, as may be perceived by reference to writers of the Old Testament. The contrast, however, is not alone between the flesh and spirit; and indeed. he represents the body as "a temple of the holy spirit in the nerves," and exhorts to "glorify God in the body." The psychical entity, called by Kapila of India, the lingha-sartra, is held up as the diverse principle. "The psychical man receiveth not the things of the spirit of God and cannot cognize them because they are discerned spiritually; but the person who is spiritual, discerneth all things, and is himself discerned by nobody." The Apostle explains, however, the distinct function of each entity. The choos or primal earth-principle was the bed or soil in which man the interior mind was sown. He styles it corruptible, without honor, weak, a physical body, but explains that this physical body is necessarily first in the order of development, and the spiritual subsequent, one being choikos or of primal earth and the other celestial, or of the æther, We have borne the stamp of the one and shall bear that of the other. In the first and reputed genuine Epistle to the Thessalonians, the three entities, "spirit, soul and body" are dis-tinctly named. The spirit is not the soul, nor is the soul identical with the spirit. We are, therefore, obliged to be more careful and precise in our diction. The soul is the selfhood, the personality, the individualized entity. It includes the sensi-bility, as distinguished from the intellect, and while perhaps associated in idea with the spirit when contrasted with the corporeal nature, is nevertheless distinguished from it when higher matters are under consideration. "These," says Jude, "are the makers of bound aries of separation, psychical, not having the spirit." James also says: "This is not the wisdom coming from above, but is of earth. psychical, demon like." In short, the mind. emotional, passional and affectional qualities, good and had, pertain to the soul; and the term is not used as a designation of the Supreme Being. The spirit is the interior entity, the mind as a noetic principle, while the soul is a maker of division, individualizing, determining per-sonality by metes and bounds; the spirit being essentially divine, is essentially at one with the Deity. The spiritual man is not really the one who has to do with the psychae or ghosts of the dead, and skilful in avocation: but rather one who is actuated by the life and followers in the divine path, "of full age" and discerning all things, though himself undescried by the psychical and phenomena seeking. Mind, as used by Platonic writers is a very exact synonym of spirit. Sir William Hamil-ton defines it as "simply that which perceives, thinks, feels, wills and desires." Webster: "the intellectual or rational faculty in man; the understanding; the power that conceives, judges or reasons; the entire spiritual nature; the soul." According to Paul and Plato it is the principle that obeys the divine, as distinguished from the epithumetic principles in the body. Intellect is used in the twofold sense, as the part or faculty of the human soul by which it knows, as distinguished from the power to feel and to will; and also the capacity for higher forms of knowledge, as distinguished from the power to perceive and imagine. The latter is the philosophical; the former the popular meaning. Reason is usually defined as the faculty or capacity of the human mind by which it is distinguished from the lower animals; also the higher as distinguished from the lower cognitive faculties. It is sometimes under the equivalent of spirit, and made to mean the in-tuitional faculty, or the faculty of first truths, the nonmenal as distinguished from the dianota or understanding, which is called the

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discursive or rationative faculty. "The sense perceives; the undeutanding, in its own pocalies operation, conceives; the reason or rationalized understanding comprehends." The Hebrew writers recognized man as composed of fissh, spirit and soul. The "Loathing of the person" (Exekiel xvi 5) relates to the soul. also "respect of person." Plato distinguishes between the body and epithumia, the mose or interior mind, and the soul with the stone or interior mind, and the soul with the these or interior mind, and the soul with the these or interior mind, and the soul with the same classification. Irenseus and Origen describe the complete man as flesh or body, the seat of temptation; the spirit by which we are one with the Deity; and the soul, intermediate between the two, sometimes elevated by the one, and sometimes following with the other. Kapila taught that there was one di vine essence from which every human spirit proceeded. The latter was enveloped with a proceeded. Ine latter was enveloped with a subtile body born with it, the *lingha-soria* (sign or ahadow), about the same as the psychical entity. Patanjali built on this theo-ry his doctrine of Yoga, the *henosis* of Pla-tinos, the being at one with God. Wisdom is the science of real being, the in-

terior verity. It was the old religion of the sages, was shadowed in the mysteries and pervaded every religion. The Yoga writings, Buddhism, Sufism, the books of Job, Proverbs, Ecclesiastes, and the Wisdom of Solomon and Sirachides, the works of Plato, Aristotle, Xenophon and the Alexandrians, Plutarch's Morals, and the Alchemic books are included in its literature.

Philosophy as now used is synonymous with wisdom. It means etymologically the laws of wisdom, but changed its meaning. It is hardly admissible to apply the terms to any form of science as the term is now used. It is the knowledge and conception of causes, nonmena; whereas science relates solely to phenomens and unpermanent things. Philosophy acknowledges God and the human soul: but science is atheistic, phantasmagorical, and always in labor with conjecture. It can never become knowledge per se. Not to know is its climax.

Buswell-Dobson-Hunt, etc.

This too long discussion must be ended soon, but we give a paragraph from a letter from Mr. Boyer, Supervisor of Neponset township, as to Col. Buswell's standing and Dr. Dobson's mediumship, and what may be called "A Hunt after Dobson," and a letter from Iowa. Mr. Boyer writes us: .

To the Editor of the Beligio-Philosophical Journal:

In regard to Col. Buswell, and whether he has told a "malicious untruth," we have this to say: He has lived in this vicinity all his life. He commanded the 93rd Ill. Inft. Vols. and proved himself a brave and efficient officer. Six hundred men from this county served in his Regt., and on his return from the war he was elected Sheriff of Bureau County, the soldiers who served with him giving him a cordial support. In 1873 he was sent to France in the interest of numerous farmers' clubs, to select and import Norman Percheron horses, which he did in a manner satisfactory to all. I have examined the position which Buswell claims to have occupied, and find that he could have seen every movement under the table distinctly. Then, there is a fact I think should not be lost sight of; we all know here that Col. Buswell is friendly to Spiritual-ism, and got Dr. Dobson to come here in ord-er to be able to give us skeptics a heavy blow, and that he was very much mortified to think he had been the means of bringing a fraud here who had imposed on us all and proved a blow rather than a support to Spiritualism. The idea that Col. Buswell would send for

discursive or ratiocinative faculty. "The | years ago, hame and hand writing all correct. H. YA.

> We give this letter for Dobson's benefit, such poor comfort as it may be. To Mr. Arnold we would say that we printed " the original" certificate, which does not appear to be tampered with. He (and perhaps others) perpetuated the too common error of not knowing what he certified to. Jacob Powell, Mr. Champion, and Dr. Marvin, all of Sterling, Ill., and the two first old and well known'residents and Spiritualists, have witnessed Dobson's tricks, as Dr. Marvin tells us. As for what Mr. Arnold says about the looking. glass, Mr. Boyer, of Neponset, happens in at our rooms as we are writing this, and says that Col. Baswell told him he could see in the mirror Dobson's person and every motion, and so saw his tricks. Mr. Arnold will see on reflection that mirrors reflect more than he thinks, and that Col. Buswell is correct. The testimony is strong, and we advise people to look outside of Dobson for square work.

Is Jesus the Founder of our Faith?

"I speak to your shame. Is it true that there is not a wise man among you? Not one that shall be able to judge between his breth-ren ?"(1 Cor. vi. 5). We are all of us making efforts to "judge between our brethren," and none have sufficient wisdom to arrive at the absolute truth. We reach opposite conclu-sions because we reason from different standpoints, and are surrounded by different inspirng influences. I believe more is due to the influences that surround us and impel our thoughts, than to any other one cause. Bros. Tuttle and Coleman are evidently inspired by a philosophical but anti-christian mind-ele ment, whether it emanates from individual spirits or is assimilated by their own organizations, while Brothers Watson and Peebles are surrounded by an entirely different inspiration and assimilate a different kind of thought. The central point of thought of the one, is the extreme periphery of the other. What is of the greatest importance to the one, is of the least consequence to the other, hence each arrives at conclusions in conformity to his mental characteristics Bro. Coleman in quoting my language that "Jesus is the founder of our faith and the head of our church," savs:

"Recognizing the honesty of Bro. Case, as well as all other Christian Spiritualists, in claiming Jesus as the great headlight of moral and religious truth, I nevertheless am obliged to regard them profoundly in error."

Equally true is it of us, who consider Christ as the head of our church or faith, to regard Bro. Coleman "as profoundly in error," when he says that "The moral system of Davis, Tuttle and the spiritual philosophy in general, is as much superior to that of Jesus as the nineteenth century is superior to that of the first." We regard this not only a very "profound error," but from our standpoint we look upon it as a literal fulfillment of prophetic history. This history could not be true unless there were those who denied Christ (Jude 16: 17 and 18 verses.)

We who recognize Christ as the head of our church and the founder of our faith, have reached our conclusions from a comparison of recent phenomena with ancientiuspiration, and by a careful study of prophetic history. We find almost every phenomena and truth ie dow e and Delleve ticinated 1 these primitive teachers. We believe in the intercourse of angels with men; ancient inspiration teaches it. We know of the diversity of gifts; Paul taught it. We believe in the near approach of a millennial reign or the reign of truth. Prophetic history foreshadows it in grander language than has ever been conceived by a Davis, a Tuttle or a Coleman, We are told that before the coming of Christ, there should be a falling off, and evil should reign for a time. We are forewarned that this evil spirit should "perform all manner of lying wonders," etc.; we have witnessed them. We are told that men will oppose Christ, Bro. Coleman's article is a literal fulfillment. Every characteristic of the human family as we now find them, is vividly set forth by their old writers of 1900 years ago, and the same men who gave us their facts which we know to be true, tell us just one additional fact or prophecy, which remains to be fulfilled. and that is the all-important one that Christ has a second mission to man, and that he is the head of God's church on earth. Now I wish to ask Bro. Coleman that, as there are one hundred prophetic statements set forth, and ninety nine of them are known to have been fulfilled, have we not very strong collateral evidence that the other remaining one will be, as all the surrounding circum-stances already begin to point to the fulfillment of that one remaining statement? For my own part I can clearly realize the necessity of one supreme head to the church of humanity, so long as we are in a condition of semi-moral and spiritual unfoldment, the same as I do the necessity of one supreme head to a government, so long as the people are not sufficiently intellectual to be self-governing. But the time will come in the remote future when we will neither need spiritual teachers or legislative governments, and of that time we are told in prophetic history, where it is said that "Christ will reign until he has put all things under him, and man becomes a law unto himself, when he will give up his kingdom that God may be all in all." This is a grand conception, and to my mind the strongest corroborative evidence of the future mission of Christ, because it points out the necessity of a spiritual teacher until such time only, when men shall have "become a law unto themselves," when the teacher becomes subordinate unto the supreme intelligence like other men. Much has been said about the sixteen crucified saviors, etc., all of which is an out-croping of the anti-Christ spirit of which we have been forewarned. These men of old, antedating the advent of Christ, were evidently inspired. They antici-pated much which Christ taught, because they could not teach truth and do otherwise, and while we, as Christian Spiritualists, recognize them as the Christs of their people and their times, we look upon Jesus as the Christ of our people and our time. The statement by Bro. Coleman that Christ discouraged spiritual intercourse, is not true. The mere fact that he stated that, "If they believe not Moses and the prophets, they will not believe though one arose from the dead." does not discourage spirit intercourse. It simply demonstrates the obstinacy of the human mind, while we have the evidences all through the Bible that spirit intercourse was often brought about by his own instrumentali-The angels appeared unto the shepherds at his birth and dead men arose from their graves at his resurrection. Moses and Elias appeared with him on the mount. He returned and communed with his apostles after his resurrection.

There are no words to teach a doctrine more forcibly than personal example, and Christ has set us an example in this as well as in all his beautiful moral precepts. In reading the articles and books of these who vigorously oppose the divine mission of Christ, I have been astonished how they will often fattain at such and swellow council t

often "strain at guats and swallow came They will make a great noise about any little word or thought attributed to Christ or his apostles, which does not most their approbaon, while at the same time they swallow all the old Bibles or sacred books of India and China, and reliah them as a sweet morsal. I must regard them as Bro. Coleman has been pleased to regard all Christian Spiritualists, "as, profoundly in error," " ever learning but never able to come unto the knowledge of the trnth."

J. MURRAY CASE, Columbus, O., March 1st, 1880.

The Fourth Dimension of Space.

To the Editor of the Religio-Philosophical Journal:

The fourth dimension of space seems to be a new idea, and skeptics ridicule it as they do every new idea under the sun, when it first strikes their attention. The reason may be that it hits angularly or fragmentarily, and does not harmonize with the intellect as does truth when fully comprehended; but we should honor the minds that grasp for truth when only a glimmering ray is visible. The author of this idea, though a great light in the firmament of science, perhaps did not fully comprehend the truth himself, or he would never have expressed himself in such an awkward way as to call it the fourth dimension of space; for space has length, breadth and thickness, and what other dimension can it have? But matter filling space must also take this same property, to which must be added that of substance or tangibility. Now, may there be two, yes, even three kinds of substance or degrees of tangibility, and may not these two or three kinds of matter all occupy the same space at the same time, that is, be more or less intangible to each other?

We know that light is only partially tangible to glass or indeed to any transparent body yet light has length, or it would not take a wave of it eight minutes to reach the sun; and it is equally obvious that it must have breadth and thickness; and so of other imponderables. In an old essay of the writer several years before the advent of Spiritualism, the position is taken that substance or matter is of three kinds, namely,

1st, Matter.

- 2nd, The Material Forces, and 8rd, The Mental Forces.

The first comprehends all kinds of common gross matter; the second all the imponderable agents; and the third every kind of mind and sensation. This division is natural as we all can comprehend. That they all can and do occupy the same space at the same time, as for instance in the human system, is by nonmeans improbable. Again, while these three conditions of matter can at least penetrate each interstitially, they are at the same time under proper conditions, also, tangible to each other, as is illustrated in the operation of meamerizing, or indeed by every act of the will over the muscles.

Hence, if matter may be changed to the con-dition from which it came, namely, to the ethercal condition, as water is changed to steam, then can we consider the spiritual phenomenon of transmitting a solid through a solid as altogether beyond the domain of science? There is, perhaps, a complete "gradation which from God began," through nature's ethereal to common gross matter; and then a develop matter

of Spiritualism. Our genuine mediums of ev. ery phase win the respect of all sincere seek-ers after truth and our philosophy in spite of the desunciation of clerical mountebanks, is taking a deep root in the homes of good and

DUAL STAR.

The Jewish Question in Europe.

cultured people.

The following statement, perhaps approximately correct, making allowance for anti-Jewishiprejudice in the writer, shows a troublesome question in the Old World:

The Jewish question is gradually becoming the most difficult of all the intellectual and social problems with which Austria has to deal. Since the dawn of the confessional era (in 1866 when equal rights were granted to all, irrespective of creed) the Jews have complete. ly taken possession of the money market, and their method of dealing has wrought real desolation among the possessors of property, and thorough confusion as regards moral notions

The Hapsburg monarchy is, in fact, exposed to considerable peril. Jewish usury has com-pletely eaten up Galicia and Bukowina. For many years past the charges on landed proper-ty in Galicia have increased at the rate of eight millions of florins annually, and thethird part of this property is already in the hands of the Jews; while in the Bukowina in the year 1877, 88 per cent. of the private mortgages were, according to official tables, held by the Jews. The introduction of the right of division of landed property, and of the patent of exchange has put the peasantry-who in all matters of social econ omy are little better than children -completely in the hands of Jewish usurers; the people in the towns are also suffering in the same way, and pauperism is gaining the upper hand.

In Galicia the number of peasant properties sold by public auction was 164 in 1867, but in twelve years the number has risen to 8,164, a twenty-fold increase, and it was almost exclusively Jews who brought about these sales. Deputy, Dr. Rydzowski, declared in Parlia-ment, "There exists among us a kind of bond-age for debts, as of old in ancient Rome-the usurers' bondsmen, who in the sweat. of their brow m ust toil for their oppressors."

Besides, the Jews know how to maintain their power by means of their Beth Din. During the rejoicings on the occasions of a recent visit paid by the Emperor Joseph to Galicia, an outlawed nobleman was publicly pardoned by the chief rabbi Szadagora. That the Jews should venture upon such a proceeding before all the world, shows how sure they feel of their position. In their despair, thousands of peasants are now emigrating from Galicia, and the Diet sees all this with much concern. As a natural consequence, the Proletariat is increasing among the Jews themselves, who are continually lessening the productive power of the country, and who, on their part, will do absolutely nothing in the way of productive labor.

Matters are beginning to assume the same position in Hungary. In 1878 nearly 222 000 properties changed hands, and in 16,000 of these cases the sale was compulsory. But far the greatest part of these properties came into the hands of J ews; who were the mortgagees. Hungary is at present one of the countries in which hatred toward the Jews is shown in the most dangerous form. Within the last few months, six Jewish usurers have been murdered, and Deputy Istoczy has called for the formation of anti-Semitic societies in order to bring about a movement which the Hungarian Parliament has already had under discussion, As many as seventy eight such societies have

a spirit medium to come here to his house and then invite his neighbors in to witness a humbug, he knowing it to be such, is simply ridiculous. Dr. Dobson was well treated and well paid while here, and his audience had a pleasant entertainment, which one and all consider nothing but a slight of hand and foot performance.

D. S. BOYER. Neponset, Ill., April 11th, 1881.

Mr. Hunt's word is as follows:

"Seeing in your columns an expose and an attempted defense of a so called Dr. Dobson, I wish to add my testimony through your valuable JOURNAL. I wrote you about one year ago that he was a fraud, and how he could be caught at his tricks, and was somewhat disappointed in not seeing it published. But I thought that you surmised it came from some one not reliable, and through malice.

Mr. Dobson was here three times. At first we all took him to be a wonderful and true medium, but the third time, we found him to be the worst sham and trickster. All Maquokets may certify for him; we know him to be a genuine fraud here, and advise all true Spiritualists to shun him.

WM. HUNT.

Center Point, Iowa.

P.S. I have been a resident here for 40 years and believe I am responsible. W. H.

Now comes a letter from Maquokets, Iowa;

Will you please inform me whether you received the original, or a copy of mine and others' endorsement of A. B. Dobson? If the original, has it any appearance of being tamp-ered with? I signed that paper, but certainly did not correctly understand it as it reads in the JOURNAL, for I am not prepared to brand any man as malicious and untruthful without a better knowledge of the fact. But I might say I believed so, from the fact Mr. B states he set front of a looking glass, etc. Now, you are aware the glass could be no aid to him except as to what was transpiring behind him. He could get no aid to look under the table; you will readily perceive by trying the experiment. I, however, care less about that, than the fact that I endorsed him as an honest medium. I don't know whether he is honest or not. I believe he is a medium and I stop there. There are others who signed that paper beside myself, and who did not correctly read it, if so i reads, which we have no doubt it does.

He (Dobson) wished the endorsement, as he claimed, more to show to his friends abroad that he had many friends in Maquoketa, claiming he cared nothing about what Bus well had said about him as a fraud. In his dealings he is honest, so believed to be here, that is, in a business way. Were it not for his many expletives in conversation he would be called a moral man and a gentleman. As a friend to the JOURNAL or its editor, he is as far from it as when I wrote you a year ago.

H. M. ARNOLD,

Maquoketa, April 11th, 1881.

P.S. It is admitted here by many of our best citizens, outside of Spiritualists, that Dobson gave them tests that were beyond their comprehension, description of persons long since passed over, etc. If he is tricky, we fail as yet to detect him. A few weeks since at Esquire Perham's, Mrs. Perham washed a double slate, laid it on the table, and Dobson shoved the slate directly across the table to a skeptic, right in full light and on top the table. They all heard the writing, and found a message from a son that passed over some

and the second standards

vegetable and animal kingdoms up to man. Hence the circle of development is complete. beginning in God-the unlimited mind condition, and ending in man, its individualization.

DR. E. LAPHAM. Rome, Mich., April, 1881.

Notes from Boston.

To the Editor of the Religio-Philosophical Journal:

This has been an extremely busy season for our New England speakers and mediums. Nearly all of them have been quite actively engaged through the winter months. The rapid spread of Spiritualism throughout the Eastern States, has been almost unprecedent ed. The able works which have come in rap. id succession from the spiritual press, have aided greatly in promulgating the principles of our philosophy. The works of Zollner, Sargent and Putnam falling upon the materialistic masses like a mighty avalanche of spiritual truth, have succeeded in awaking an interest in the destiny of man, and have caused considerable inquiry into the probability of spirit intercourse, and now comes Prof. Denton, and drives a wedge into the very heart of materialism. When we first saw the announcement of his new work, we knew something awful had been done, for he never speaks without having something of import-ance to say; but in this new work it seems as though he had outdone himself. We believe this to be the most important work ever published in the interest of spiritual science. The spiritual lecturer can find much food for thought therein, and many texts for scientific lectures.

Boston may be said to be the centre of spiritual activity just at this time. Dr. Slade and Mr. Eglinton are both in the city, and their manifestations will undoubtedly do a great deal toward uprosting materialism.

The interest at Berkely Hall is unabated. Mr. Colville has something new to offer every Sunday, and the audiences are composed of truly cultured and enlightened people.

Geo A. Fuller, of Dover, has been meeting with great success during the past season, and is still very busy. He has spoken recently in Chelses, Worcester, Beverly, Salem, Lynn and Haverhill, Mass. Also in Portland, Me., and Manchester, N. H. During April he lectures in Manchester, N. H., Leominster and Worcester, Mass.; in May at Greenfield, Mass.; June and July in various places in Vt. among them may be mentioned, So. Troy Resex Junction, Hyde Park, Duxbury, St. Al bans, Eden, etc. He also speaks at Lake Pleasant, Onset Bay and Sunapee Lake Camp Meetings. Thus by indefatigable efforts the truth is spread, our lecturers traveling up and down the land carrying with them the glad tidings of great joy. This is the festival week of Spiritualism. Celebrations of the 88rd anniversary will be in order everywhere. Boaton is wide awake upon this subject, and began its work with a celebration last Sunday (March 27th), at Paine Hall, with a programme of exercises varied enough to satisfy even a spiritual epicure. Among the speakers were J. Frank Baxter, Dr. J. H. Currier, Dr. J. P. Greenleaf. Henry C. Lull, Dr. H. B. Storer, Mrs. H. Morse, of Michigan, and Mrs. Clara A. Field.

On the Sist the great Music Hall celebration under the management of Mr. J. B Hatch, will take place. In all the large cities and towns in New England the anniversary will be noticed.

Thus Spiritualism moves with us, in spite of frauds and tricksters who steal the livery

sprung up. The one in Pesth numbers 2,800 members, and an anti-Jewish literature is continually fanning the fiame.

The object of this anti-Jewish movement is to arouse the hatred of the people sgainst Jewish dealings, but not to lead Christians to consider their mode of life. The Romish as well as the Protestant churches have here a task before them to which as yet they have not given themselves in real earnest.—CHBISTIAN WORLD. (Translated from Neues Evangel, Kg).

This is the outgrowth of Christian oppression in the past. So true it is, in the very nature of things, that injustice scourges its perpetrators, at last. Until lately in almost every European country, no Jew could hold lands, enter trades or professions, or do any useful thing on fair and equal footing with others. So they were compelled to be money lenders and traders. A writer forcibly says: "This Jewish nation, for ages subject to the ban of social ostracism cannot be destroyed, but flourishes from the decay of nations, by absorbing to itself the riches of every successful people. Terribly it avenges itself for the insults and injuries which it has received during ages of persecution from the peoples of Christendom, oppressing the poor by its command of labor, and furnishing to despots the ready wealth which enables them perpetually to maintain the standing armies that hold at bay the righteous revolutionist and the up. right reformer."

In this country their lot is better and their character grows in grace. The liberal sentiments and philanthropic works of the Jews in Adler's Ethical Culture Society, in New York, are prophecies of a higher future,

Wise and Beautiful Charity.

Of all the institutions of charity none have been found more healthful and delightful than the seaside sanitariums for the poor children of tenement houses. None but those who have seen it can comprehend the new life which comes to them by a few weeks' sojoura at one of those resorts. This is plainly understood by Mr. A. B. Stone (an iron-manufacturer from Cleveland, now in New York) who, at a cost of \$20,000, has provided that admirable obarity, the Children's Ald Society, with one of these delightful resorts at Bath L I. With a sea-frontage of four hundred and fifty feet, between four and five acres of of ground, trees, bathing pavilions, etc., nothing would seem to be wanting to make the place a veritable paradise for the imprisoned and enfeebled children of the summer time and city.-Christian Union.

Dream and Wedding.

Who says there are no clairvoyant intuitions in dreams? A young lady in Dubuque, Iowa, saw, several years ago, in the watches of the night, the face of the stranger whom she was one day to marry. She waited patiently, happened to come to New York a short time sgo, and met him on the parlor floor of the Grand Central Hotel. She fainted; he applied a bowl of water; she told him all; he was not particularly pleased; but magnetism will tell: they were drawn together by electric dynamics and fate; the dream has come true .- New York Tribune.

APRIL 23, 1881.

RELIGIO-PHILOSOPHICAL JOURNAL

Woman and the Konschold.

BY MENTER M. POOLS. [Metuchen, New Jersey.]

And Nature's wrecks and man's make pasture

For gentle berds that roam the verdant plain; So, not one sign of joy or beauty rare, But blosoms out of death and ancient pain. [Augusta Larned.

In the Feb. No. of the National Citizen and Ballot Box, of Syracuse, N. Y., is a valuable contribution to history, containing as it does, the noble tribute from Mrs. Stanton to Lucretia Mott, first given at the 13th National Convention, held at Washington, D. C., the preceding month. Of it we have given a brief extract in this column. In addition is a chapter condensed by the Editor, Mrs. M. J. Gage from a forthcoming work on "Woman, Church and State." This is one of the most scholarly, pungent and condensed statements of the condition of "Woman under Christianity," which it has ever been our fortune to meet. We have room only for fragments of the sad story : Christianity tended somewhat from its com

mencement to restrict the liberty woman had acquired under the old civilization. In Rome she not only secured remarkable personal and property rights, but she officiated as priestess in the most holy offices of religion. As ves-tal virgin she guarded the Sacred Fire upon whose preservation the welfare of Rome was held to denead. In such as the secure was held to depend ... In ancient Egypt woman, bought and sold in the markets, was physician, colleges for her instruction existing 1200 B. C., founded its literature, the "Sacred Songs" of Isis being deemed by Plato 10,000 years old; as priestess performing the most holy offices of religion; sat upon the throne and directed the civilization of this country at the most brilliant period of its history, while in the marriage relation she held more than an equality. In Parsia woman was one than an equality.... In Persia woman was one of the founders of the old Parsee religion which taught the existence of but a single god, thus introducing monothelsm into that rare old kingdom. The Germans endowed their wives upon marriage with a horse, bridle and spear emblematic of her equality and they held themselves bound to chastity in the marital relation. The women of Scan-dinavia were regarded with respect and marriage was held as sacred by both men and women.

women. While all Pagandom recognized a female priesthood....Christianity at once struck a blow at these growing beliefs in woman's equality, and broadly inculcated the belief that woman was created for man, was subordinate to him and under obsdiance to him. The to him and under obedience to him. The Christian church bade women stand aside from sacerdotal offices, forbidding her to aspeak in the church and commanded her to ask her

husband at home for all she wished to know,It placed the legality of marriage under priestly control, secured to the husband the right of divorce for causes not freeing the wife, and so far setting its ban upon this relation as to hold single women above the wife and mother in holiness. Offices in the church, and mother in holiness. Offices in the church, learning and property rights, freedom of thought and action, all were held as improper for a being secondary to man, who came into the world, not as part of the original plan, but as an afterthought of her Oreator. This doc-trine, taught as one of the most sacred mys-teries of religion, which to doubt or to ques-tion was to hazard eternal damnation, at once exerted a most powerful and represeing influ-ence upon woman. It fastened upon her a hondage of thought and a tion which the civilization of the nineteenth century has not yet been able to cast off. To this doctrine of woman's inferiority we can trace all those woman's inferiority we can trace all those irregularities which for many centuries filled the church with shame, for practices more ob-scene than the orgies of Babylon or Corinth, and which dragged Christendom to a darkness blacker than the night of heathendom,a darkness so profound that from the seventh to the church the content of the seventh to the eleventh centuries no individual thought can be traced, no opinion was formed, no heresy arose....The most pronounced doctrine of the church during this period was, that through woman, sin had been introduced into the world; that woman's whole tendency was toward evil, and that, had it not been for the unfortunate oversight of her creation, man would still be dwelling in the paradisial in-nocence and happiness of Eden; death would not have entered into the world and immortality would have been permanent upon the earth. The church, looking upon woman as under a curse, considered man as God's di-vinely appointed agent for the enforcement of that curse, and the restrictions which she suffered under Christianity were but parts of a just punishment for having caused the fall of 10.81 Mrs. Gage continues to show the two opposing views of marriage held by the church. portion of the priests looked upon the marital relation with horror as a continuance of the evil; they declared that God could have found some way of populating the world out-side of marriage! The other class taught the necessity of that relation, but taught also, that in it woman must be completely subordinat-ed. This condition of things we learn from the Early Fathers themselves. "The doctrine of pricetly celibacy which was early taught though not thoroughly en-forced until the 11th century, and the general tenor of the church against marriage, together with its teaching woman's greater sinfulness, was the great cause of undermining the morals for 1500 years. Concomitant with these doctrines was also taught the duty of woman to sacrifice herself in every way to man. The loss of chastity in a woman was/ held as a light sin in comparison with the degradation which marriage would bring up-on the priesthood. . . The relation of man and woman to each other, the sinfulness of marriage and the license of illicit relations amplied most of the thought of the aburth employed most of the thought of the church. Priestly cellbacy did not cause priestly purity of life, but looking upon themselves as especially sanctified and set apart by virtue of that celibacy, priests made their holy office the cover of the most degrading sensuality. . . Under such religious teaching as to woman, naught could be expected but that the laity would closely imitate the priesthood. Al-though Church and State may not be legally though Church and State may not be legally united, it is impossible for any religious opinion to become widely prevalent without its influencing legislation. From the time of the earliest council, church canons began to control the civil law." Mrs. Gage then shows the effect of ecclesiastical law in restricting the amount of property which could be left to a wife on the death of her husband, in de-priving her of the power to testify in courts, and to inherit property equally with brothers. "The minds of the people having been de-bauched through several centuries by church canon and church theory regarding woman as canon and church theory regarding woman as the chiefest of sinners, it was an easy step for the State to aid in her lowest degradation. . . The vilest outrages were perpetrated by the Feudal Lords under the name of Rights. Women were taught by Church and State alike, that the Fendal Lord or Seigneur had a right to them, not only as against themselves, but as against any claim of husband or father.

To persons not conversant with the history of feudalism and of the Church for the first 1500 hundred years of its existence, it will seem impossible that such foulness could ever have been part of Christian civilization. Such however is the truth; we can but admit well attested facts of history, however severe a blow they strike our preconceived beliefs.

The author continues to show that the law of Marquette, by which woman was the prey of the Feudal Lord from one to three days after her marriage, was prevalent throughout all Christian countries where Feudalism prevailed, embracing a large portion of Europe. More than one reign of terror arose in France from the enforcement of this law. Though Margaret the Good, called St. Margaret of Scotland, wife of Malcolm Conmore, exerted her influence against this degradation of her sex, in 1057, yet it remained in existence nearly 700 years after its royal prohibition. The degradation of the serf husband has been pictured by many writers, but history has been silent upon the shame and despair of wives.

"Not until canon or church law had become quite engrafted upon the civil law did full persecutions for witchcraft arise. In looking at the history of witchcraft, three things strike us as being intimately connected with it.

First. That women were chiefly accused, a

wizard being seldom mentioned. Second. That man, believing in woman's inherent wickedness, and understanding neither the mental nor physical peculiarities of her being, ascribed all her idiosyncrasies to witchoraft.

Third. That the clergy almost unanimously carried the idea that woman was at all times closely in league with the devil, and that strong intellect, remarkable beauty or unusual sickness, were in themselves considered a proof of that league and a manifestation of evil on the part of woman.

Catholic and Protestant countries alike agreed in holding woman as the chief accessory of the devil. Against them may be cited Luther, John Wesley, James I. and Elizabeth, The Pilgrim Fathers,, Sir Mathew Hale, in fact, all western Europe. Witchcraft proved a source of great emolument to the church, which was even accused of fostering the crime for purposes of gain. It is hardly possible to compute the number of agonized and innocent women who became victims of superstition and bigotry. In a year 600 were burned in one small bishopric in France, and 900 in another. In Treves 7 000 lost their lives, while under the reign of Francis I more than 100,-000 were put to death. O religion, under the cover of thy sacred name what horror and oppression have fallen upon womanhood!

Mrs. Gage's statements are fortified by numerous notes containing the names of such au-thorities as are accepted by Christendom as unquestionable in other important historical matters, and therefore cannot be gainsaid on this point. The condensation of her history reaches no further than we have gleaned above, but in the History of Woman Suffrage. which she is compiling with Mrs. Stanton and Miss An-thony, it will occupy full fifty pages, and con-tinue to the present century. When Mrs. Gage's book, of which this a foretaste, appears, we shall have the only complete statement which has been made, of the effect of priestly power over the past destiny of woman, and through her of the race.

A Death-Bed Scene Witnessed Clairvoyantly.

The following reaches us from an intelligent and reliable correspondent:

But recently my revered father passed, at an advanced age, to the higher life.

was clairvoyantly forewarned of this coming event by my spirit guides, who commenced filling my physical body with a superabund-ance of the bright golden aura possessed by the denizens of the higher grades in spiritlife. I become fully surrounded by this vitalizing essence, which permeated every part of my body, rendering me highly clairvoyant. At about four o'clock on the day of my father's decease, while standing at the foot of his bed, where he was lying on his side profoundly unconscious of all external surround-ings, I perceived clairvoyantly a perfectly transparent luminous vapor issuing from the nape of his neck. As it poured forth it took the form of an elongated pear. The upper and wider portion of this pear-shaped lumi-nosity gradually ascended towards the ceiling, the lower and pointed parts remaining still at-tached to the neck. My inner vision was opened twice or thrice whilst this action was going on, which enabled me to witness the escape of the spirit before the final separation. At the same time I was clairaudiently direct. ed what to do for the furtherance of the speedy release of the spirit. One injunction was not to approach too near the bed, as the presence of other influences would tend to retard the spirit's departure. At seven o'clock the same evening, whilst conversing with members of my family in the adjoining room, I perceived clairvoyantly this same luminous vaporous form approach my mother, it having passed through the wall at about an altitude of a yard from the floor. Clairaudiently I distinctly heard her name plaintively called out more than once when the luminous form gradually ascended and disappeared. I had time to observe its construction generally, and could trace the out-line of the spirit as yet not fully expanded to the form spirits attain after inhaling the purer ether of the spirit realm. The last flicker of life passed over my fath-er's face at about eight o'clock. From what I had thus far witnessed, it would appear that the spirit had already left the physical body some short time previously to the final disso-lution, and that the breathing, which continued to the last, was simply automatic. Nov-ertheless there may have still existed some im-perceptibly fine link connecting soul and hody until the last, when the final separation might really have taken place. A few days after this event I saw clairvovantly my father's fully developed spirit bright and radiant. A test of identity accompanied his presence. During my father's illness, my inner vision had on several occasions been opened, and I noticed from time to time how much brighter the spiritual essence surrounding him gradu-ally became. He possessed all those inherent virtues qualifying him for a happy future."— Light (London).

influence of dear departed triends and knows that they can look into his very thoughts and are ready to rejo ce at every good deed and grieve at every wrong step. Then there is a firing up of the nobler impulses by the spirit workers, and a grandeur of life sometimes de-veloped which is often far above that which unsided natures can attain to.

When some pious person came to A. J. Davis in his boyhood, asked him if 'he had made his peace with God," he being an innocent child of nature, was not aware that there was any cause for warfare between God and himself, and when the man, being a little pro-voked at his indifference, signified to him that God would doubtless give him over to everlasting destruction, his heart was filled with bitterness at such an unjust idea and he felt as though he would curse God and man and not try to be good. Finally he heard a voice saying "the friend is mistaken," which brought him back to the kindlier feelings again. Young Davis is a type of all mankind, who have been hardened and even brutalized by their fierce pictures of Deity, so that in the church, the family, the school and in civil life, punishment and fear have been the great control. ling forces aimed at..... Spiritualism leads to better living not only

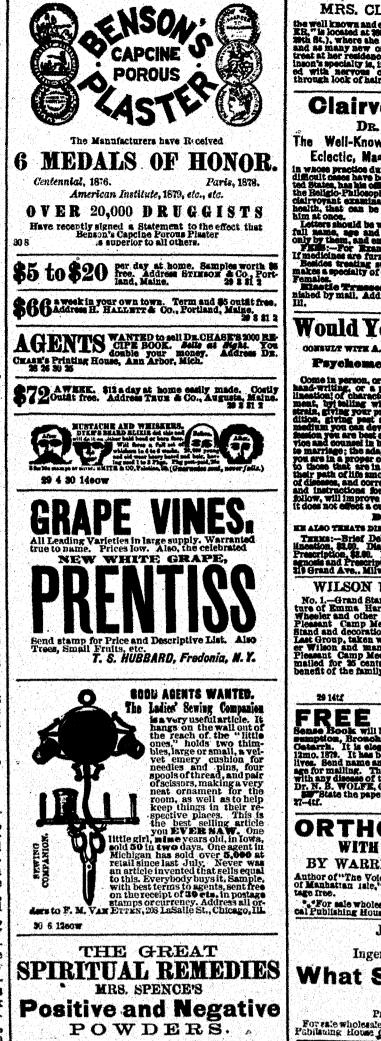
by its superior knowledge of the laws of force and of life itself, but by causing the individual to realize that the eyes of dear departed friends are ever upon him even in his most secret thoughts and actions. A friend says, "Imperfect as I am now, I am far better than when a member of the church, for now I realize that the loving eye of a mother or other friend is upon me, so that when even my most secret thoughts tend toward impurity or wrong, I banish them at once. It is the secret thoughts that ultimate in character. When in the church I was told that the eye of God was ever upon me, but that was something that I could not realize for he seems so in-tangible and distant to us imperfect mortals. Then I was more particular about my outward conduct, but now I am more in earnest about my inner life and know better how to receive help from above."....

Gerrit Smith says: "We have neighbors whose religious life has been greatly improved by their interest in Spiritualism. A favorite and very winning doctrine of the Spiritualists is, that a wicked man attracts wicked spirits, and a good man good ones. How protective, purifying and every way happy, must be its influence on him who truly believes it. How efficient the motive it furnishes to avoid a bad and pursue a good life. I have no doubt that in proportion to their numbers, Spiritualists cast ten-fold as many votes for the abolition and temperance ticket as did others."

Revised New Testament and "Companion" Volume.

The University Presses of England, the of-ficial printers of the Revised New Testament, have consented to issue for the American market very low-priced editions. Each copy will bear the certificate of the revisers as a guarantee of its correctness. The cheapest edition will be in Nonpareil type, 32 mo., and will be retailed at 15 cents paper bound, and 20 cents, cloth bound. The next cheapest edition will be in Brevier type, and will be sold at 50 cents, cloth bound. The books will be beautifully printed, as are all of the Bibles of the Univer-

sity Presses. May 17th has been fixed as the day of issue in both countries. The Companion to the Revised New Testament-explaining the reasons for the changes made on the Authorized Versions, by Alex Roberts, D. D., member of the English Revision Committee-will be issued in cheap form, A few days previously to this occurrence I through an arrangement with the English was clairvovantly forewarned of this coming publishers. The American edition will have, bound in the same volume, a second book now preparing by a member of the American Committee of Revision, who has been connected with the work from the beginning, and who is acquainted with all the facts. This second book will be an explanation of the Appendix to the Revised New Testament. It may not be generally known that, by an ar-rangement between the two Committees of Revision, the changes suggested by the American Committee, but which were not finally adopted by the English Committee, are to be published as an appendix to the Revised New Testament. The Companion volume will be then an explanation of all the changes thought advisable by either committee. This book will be indispensable to a right understanding of the revision. To correct any misapprehen-sion, it is well to add that by far the greater part of the changes suggested by the American Committee were adopted by the English Com-mittee. This chan addition of the combined mittee. This cheap edition of the combined books, although authorized and copyrighted, will be sold for 25 cents. Those desiring it on the day of issue are requested to forward their orders at once to the publishers. Both books-the Revised New Testament and this "Companion " volume will be issued, and sold as above, by I. K. Funk & Co., 10 and 19 Dey Street, New York. The Phrenological Magazine. (L. N. Fow ler, London, Eng.) Contents: Baroness Bur-dett Coutts Bartlett: The Zulus and their Phrenology; Food and Mind; The Face as Indicative of Character; Preface to the Analysis of Perception; Revisiting; Nature's Music; Madge; Reminiscences of Dr. Spurzheim; An Extraordinary Case of Hypnotism; Facts and Gossip; Answers to Correspondents.



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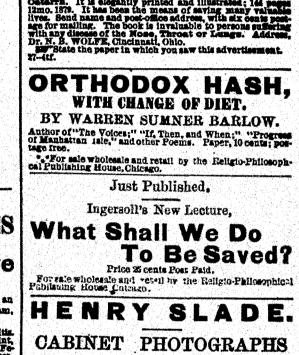
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Trance and Inspirational Poetry.

We have before us a communication from an excellent woman, sent as a spirit-message. A part is prose and a part poetry, and it is not wanting in good ideas. Last week a spirit-poem was handed in, written by a woman of ability and character, and certainly worthy of commendation for its inspired thought and insight. But in both cases, the rhythm and metre were imperfect, the verbiage lacking in the fine fitness that poetry demands.

In one case we could use only a part of the poem, and in the other several changes were needed, and we did, in the way of omission and change, what respectful kindness to the writers and a wish to give their effusions the best form, prompted us to do. This just finished task suggests a few words on trance and inspirational postry. A few such poems are models of fine poetic style, of smooth and equal measure giving force and ease to glowing utterances. Years ago, before he had wandered off into some erratic associative movements, in which he aims to be a spiritual autocrat. Thomas L. Harris wrote two volumes of poems: "The Lyric of the Golden Age" and the "Epic of the Starry Heavens," redundant in style and overloaded with imagery, yet with pages of admirable verse fit to pass any fair criticism. These books were written very rapidly under some spirit-inspiration, as he felt. The poems of Lizzie Dotte have noble thoughts set to stirring or sweet words, as their mood changes. They should be widely known and appreciated, and will be some day, for they are to last and grow in many hearts. Other instances of fine spirit poems might be given, and the poems which are inspired by the spiritual idea of the life beyond are, and ever have been, the golden songs of the ages. But the fact is that a large part of the trance or inspirational poetry of our own day is sadly lacking in perfection, halts and jangles, or is redundant in words while deficient in soul and significance. One must pare off a great deal of shell to get at the core, must strip away any amount of ragged husk to reach the grain. An enthusiasm, kind but blind, calls for its publication, and when in print the outside critic laughs at it, or smiles in pity if he be kindly disposed. Much of it had far better never get beyond the voice of the speaker or the private chamber of the writer, unless we can have some method of revision that must come with new views of the whole matter. A too prevalent, but mistaken, "idea is that the poem, fresh from the angels, must be given just as first spoken or written.that revision or change is a sort of desecration, or at least a process that would mar its beauty. We forget that these angels-granting, for the argument's sake, that they are the authors-are simply human beings in a higher stage of life, men and women like ourselves, only farther advanced in many cases, but not in all. In the history of poets who claim no personal inspiration or control by spirits (some of them, however, may have it, others not), we find a few rare cases where their verse flows rapidly, needing little or no revision, but in the large majority of cases, even of the great poets, their productions, as given to the world, have undergone careful and repeated revision and change, keeping the ideas but modifying thought and expression. Byron, for instance, wrote fervidly and with intense rapidity, yet his manuscripts show numerous crasures and additions, some-

times changed time after time, for finer perfectness and greater power. Other like instances might be given, but this is enough for the lesson it gives. That lesson is: utter or write the poem in the glow of inspiration, or the consciousness of control by spirit-power, and let thought and word come as they will and must, then at fit time sit down and revise, carefully yet with open and receptive mind. Take in the whole subject, be filled by the thought until you see where change would perfect and enrich it.

If your spirit control is wise you will get help in this revision, and sometimes be prompted to toss the hasty and halting rhymes into the fire. Generally the result would be a briefer, nobler and more perfect poem, worthy its supernal origin, rather than the trashy weakness of so much we now see. Give us less, but better, trance poetry.

It is a too common practice for mediums to ask an audience to give subjects for a poem, take up a half dozen or so of mixed and incongruous topics coming from the crowd, and then reel off a rhyme which aims to touch and treat them all, and which does skim over them in some poor way, with bursts of turbid words mingled with jingling platitudes. An occasional effort like this may serve a purpose of showing rapid and versatile thought and language, but the too frequent practice does not, and cannot, result in poetry in any high sense of the word. No man or woman in the earthly form can do full justice to topics so treated, and no man or woman from the celestial realms can do full justice to their subjects or themselves in this way. Let the post here or from the other shore utter his own inspiration, and speak or write on his own subject, and you go up higher and are spiritually fed and enriched. If you want utterances in verse or prose, comparatively poor and fit to feed a morbid sensationalism, load your medium down with a variety of topics, good and bad. If you want high inspiration, power and grace and truth to uplift and enlarge, let him choose his own subject and obey the mood of the hour. Then you may indeed hear the wisdom of angels. If that wisdom is to be put in print, let careful revision be made of it, that its gold may be shaped and purified.

Thouchtless audiences injure mediums and fail to find that "all is not gold that glitters." To turn the winds of heaven, that blow where they list, is less absurd than to try to turn the tide of inspiration into some shallow channels of our own hasty choosing, and so waste and divide its clear and healthy flow into the turbid dribble of muddy waters, dropping into stagnant swamps.

We do not want sensational methods to call marvel-seeking crowds, or stimulate the wonder-loying faculties of thoughtless readers; but we do need the best and truest idea of the methods by which we can open the way for the finest spiritual influx. We must understand that, as even fine gold needs refining that its beauty and use may be more perfect, so the poem from the angels needs careful revision that we may have "thoughts that breathe in words that burn." golden melodies in measure and rhythm fit for the music of the immortals, and not the jingle and jangle of poor words that we sometimes hear called trance poetry. For the good of mediums and of hearers and readers these frank, but needed, suggestions are made.

ly,but Dr. Hammond has not even the grace to say that Carpenter has rendered him any service. Is that want of grace and justice scientific?

However, let the poor men stumble along, or walk on the stilts of sygziznostic words, and they will get a little light and fall into the rear in the onward march of psychological and spiritual research and attainment.

Woman Suffrage-Oregon to England.

We group together several items showing the growth over a wide range on the globe, of what seems a coming event. From Oregon comes to us The New Northwest, full of Mrs. Duniway's editorial vigor and earnestness in advocacy of woman'suffrage and independent thought on all subjects.

At Lincoln, Neb., Judge Mason, a leading lawyer, has spoken ably for the suffragists, Hon, E. M. Cornell is a valued helper, and a monthly paper is to be started and the State canvassed for a vote of the people on the question this fall, as the Legislature has ordered. Woman-suffrage in Wyoming is said to work well, and this is encouragement to its Nebraska advocates.

From the capital city of Wisconsin, we find an Inter-Ocean telegram as follows:

"The meeting of Madison ladies for the purpose of forming a State suffrage asso-ciation was held this afternoon (April 7th). at the residence of Mrs. Bascom, wife of the President of the State University. Many of the leading ladies of this city were present. A constitution and by laws was reported and adopted, and the name declared to be the "Woman's Equal Suffrage Association of Wisconsin." The following officers were elected: President, Mrs. John Bascom; Vice President, Mrs. J. E. Irish; Recording Secretary, Alice E. Craig: Corresponding Secretaries, Mrs. Blanche Delaplaine, Ella A. Giles and Mrs. J. M. Oliver; Treasurer, Mrs. Wm, Dudley. The intention is to make a vigorous campaign in behalf of female suffrage in the coming elections. The society thus formed will be the head center of the movement, with branches to be established in all parts of the state."

In Harper's Weekly, George W. Curtis writes: "Governor Cornell, of New York, is very friendly to the voting of women in the management of schools; but Gov. Long, of Massachusetts, makes a strong statement of the equal right of all tax-payers and property owners to a voice in the general government of the State and nation. It would be very hard to answer upon American principles the Governor's presentation of the case."

The Woman's Journal, in Boston, edited by Lucy Stone, and with Mrs. Mary A. Livermore as correspondent, is well sustained, and The American Woman Suffrage Assocition, under care of these ladies and others has its anniversary next month.

The National Citizen, at Syracuse, New York, with Mrs. M. J. Gage as editor, goes over the land successfully and widely, as do Woman's Words from Philadelphia, and other journals issued for the same object. Many newspapers have a woman's department, edited by a lady, and devoted to the higher culture and truer freedom of woman, as for instance Mrs. Boynton Harbert's department so well filled in the Chicago Inter-Ocean, and Mrs. Poole's admirable department in the RELIGIO-PHILOSOPHICAL JOUR-NAL. The National Woman Suffrage Association meets in Boston May 26th and 27th. Mrs. E. C. Stanton, Susan B. Anthony and others in charge. Of their New York coworkers, Mrs. Slocum, Mrs. L. D. Blake and Mrs. Lozier are seriously ill and will be missed, but others are in health to go on with the work. Mrs. E. L. Saxon, well known to our readers, is soon to be in Texas for woman suffrage. Frances Willard, of this city, is south on a temperance tour, but the women who want the ballot for temperance will soon want it, on equal terms with men for all matters. In England property-holding women can vote on municipal affairs in cities, and have cast their ballots by thousands for years, and an agitation for parliamentary suffrage, equal with men, is advocated by men and women of high standing and influence. The Englishwomen's Review says: "The little Island of Man, which has its own Legislature more than one thousand years old, chosen by election like Parliament or Congress, has passed a law enabling women owners of real property to vote in this election. To be fair, women occupiers ought to have been enfranchised also, but the Council, the second House, could not go so far; but this is an important step, though the island is so small in extent."

Anstralia-The Harbinger of Light.

From the great Continent-Island ;of the Southern Ocean, and from the city of Melbourne, grown up from the desolate ground in thirty years to 250,000 people, comes the Harbinger of Light, a large handsome sheet filed with valuable articles, notices of meetings and signs of spiritual life in that region.

An editorial shows that they, too, are learning through some trial the great lesson of wise and orderly liberty of thought and speech. It says:

It is the boast of Spiritualists that they have no creed, and that beyond the accept ance of certain broad principles which common sense would declare as essential to the assumption of the title, the widest latitude is allowed for the expression of opinions on religious subjects, as diverse as the poles of a magnet. That this liberty of thought and speech is an advantage few thinking people will deny, but as with many other good things that are right in princi-ple the advantage is not absolute and is neutralized to some extent by the disadvantages that pertain to it, one of which is the preponderating iconoclastic tendency of the discussions held under the auspices of spiritual associations in this city and elsewhere...

The cry of the people is for "Light, More Light," and who can respond so fully to this call as those who are recipients of light from above? In the arena of polemics, spiritual light only appears in scintillations and rarely effects permanent illumination, but in the calm dispassionate presentation of harmonious thoughts there is a power and potency more permanent in its effects and more soul satisfying than theological dis-cussions can possibly be. We do not blame the associations referred to who in the absence of professional speakers often find great difficulty in obtaining competent volunteers to fill their platforms and cannot dictate the subjects they are to speak upon, but we would appeal to those speakers who have the cause of Spiritualism at heart, and whose feet are sound, to avoid treading on the corns of their more tender footed and often tender hearted brethren. There is no need to stir up the rubbish when ground is already prepared to build upon, or to use a sledge hammer and crowbar for work that can be more delicately and efficiently performed by the aid of a mallet and fine chisel. A little wise forethought on the moral influence of a con-templated subject would enable speakers to ateer clear of polemics, and certainly produce a more favorable impression of the ethics of Spiritualism upon visitors, than theological controversies or iconoclastic disputations."

To be frank and true, strong when need be to rebuke wrong, but serene in spirit, and in a meeting for free speech to express opinions frankly yet not in a disputatious spirit toward those who may differ, is what we must aim at, if free meetings are to be useful and successful. We see thuman nature at the antipodes is the same as here.

Bigotry is at work, there as here too. A letter in the Harbinger tells of shameful efforts to stain the fair memory of a good and true man-Rev. John Tyerman-an elequent advocate of Spiritualism, whose visit to this country is remembered with pleasure by many. The writer says: "When one reads such slanders as those published by the Methodist Advocate, or the Protestant Standard, and other one sided journals in re the late Mr. Tyerman, it makes one burn with honest indignation. To insert, as those papers have done, such slanders, is an action mean, cowardly, low, vulgar; in fact, to speak the truth, I cannot find terms strong enough to use in denunciation of such vile calumny and bitter spleen. It is a pity the reverend gentlemen who edit some of these washy papers are not possessed of a hun-dreth part of the education, honesty, straightforwardness, and plain outspoken-ness of our deceased friend. Such is my admiration for the late Mr. Tyerman that I would suggest a monument be erected to his memory, and that his like-ness find a place in the home of every Spiritualist. I am glad steps are being taken to place Mrs.'Tyerman beyond immediate want."

Andrew Jackson Davis's Appeal for Free

APRIL 23. 188

Investigation.

To the Editor of the Heligio-Philosophical Journal:

Superior intelligences in both worlds can not but applaud and bless you for wisely and bravely replying to the extremely equiv-ocal cry-"Let us have peace!" In a late issue of this paper your editorial upon this text rings out like the voice of the great bell of universal liberty.

Encouraged and stimulated by your man-ly and true utterance, I now appeal to you to perform an act of justice and good will. There has recently arisen a peculiar and important agitation, and may I depend upon you to testify for me in the very inception thereof, so that truth and justice may have free sway in the minds of your numerous readers?

The present agitation is a mixture-partly personal, partly philosophical. To be more explicit: some of my early and ever-esteemed associates—the faithful and in-telligent "Old Scribe" in particular—have recently felt themselves deeply and (as he especially affirms) conscientiously moved to inaugurate and prosecute an attack (1) upon me as a person, and (3) upon the Harmonial Philosophy, which I am and have been long publicly teaching.

Some items of all this have already been widely circulated by means of your hospitable pages. As a consequence some of my personal friends have written you to dis-courage and suppress these attacks-(1) because, in their candid judgments, your columns could be more profitably filled, and (2) because the "Cause of Spiritualism" might thereby be very seriously retarded, if not permanently damaged.

For some reasons best known to yourself. the wishes of these friends have prevailed; therefore the guns of the advancing enemy have been silenced in your part of the field. Repulsed by those editorial walls, and impelled by the alleged feelings of irresistible conscientiousness, I am informed that the attacking parties (who are they all?) have taken a position in the very centre of the "Dismal Swamp" of modern Spiritual. ism. I am told that in this unwholesome wilderness they have strongly fortified themselves, and they may not be followed by any self-respecting soldiers of the regular army. From this safe retreat, it is said, the aforesaid conscientious antagonists have recently opened fire upon me and others,accompanied with threatenings of great slaughter.

Now, Col. Bundy! thou brave leader of a fearless and sweeping investigation! I appeal to you: Will you yield a frank and free testimony in my behalf ? and also in behalf of the work in which you know me to be constantly engaged? Will you be as fraternal as you are just in the beginning of this present agitation? Will you permit me to interrogate you in the presence of my opponents? Will you answer before the grand jury of your thoughtful readers, this question: Have I not by private correspondence many times urged you to open your columns freely to Brother Fishbough, or to any other serious and worthy person who claims to feel called upon to assail me personally, or who honestly desires to demonstate the existence of errors in my teachings?

Doubless you have your own cogent reas. ons for suppressing and precluding such controversies: and I am not disposed to differ with you, or to contend with my friends, in these prudent reasonings; but on the other hand do you not instantly perceive the reasonableness and obvious justice of my desire to be correctly understood by my fellow. men ? in a word, in the very inception of criticisms and vague threatenings, I desire, with the s trongest possible emphasis, to be put on record right, namely, as the uncom-promising friend of all fair and impartial investigation. "Let truth and falsehood grapple!" Dear editor, in conclusion,I sim-ply solicit your testimony of your own private knowledge concerning my true position in the premises.

"Sygziznoscism."

It is reported in the daily journals that Dr. W. A. Hammond is creating quite a sensation in New York, by his lectures and experiments on "hypnotism," or old style mesmerism or magnetism. This learned doctor must have a very scientific -that is very incomprehensible-name, and so he styles it "sygziznoscism," which he kindly tells us means "the agreeing of one mind with another mind." The subjects are selected and psychologized and made to go through the operations of forgery, robbery, etc., while under the operator's control. The very scientific Dr. Beard has a hand in explaining the matter, and says: "There is a suspension of the functions of the medial tract of the brain, and an acceleration of the activity of the lateral tracts in mesmeric trance." That must be just how it is! Both these learned pundits agree "that no mysterious agency is transmitted from the operator's person to that of the subject, and that the idea of a preternatural control is also erroneous." That is, when the operator makes the mesmerized subject the creature and tool of his will, he transmits nothing to him! does not influence or control him! This is about like saying that if we knock a man down with a club, we transmit no agency or con trol over him by the act, for although the stroke and the contact of the club with his poor head, followed by his fall, are visible, yet the will that nerves our arm for the blow and the control we thus exercise over the prostrate man are "mysterious" and "preternatural" like the psychological or magnetic power Dr. Hammond, or his operator, exercises over his "sygziznoscismated" subjects.

One thing is plain: these men are stambling and groping along toward some common-sense knowledge of psychologic laws and powers, such as a great many intelligent Spiritualists who could not even spell "sygziznoscism"-much less define it-have reached years ago. Dr. Carpenter, the well known psychological lecturer and experimenter, had done something in the way of informing these men of his methods and showing them his experiments. Dr. Beard has acknowledged his aid, justly and frank- | and there is mind behind evolution.

So moves the world, from Nebraska to England, and in Europe the same sentiment 18 on the gain.

Evolution in the Religio-Philosopical Journal Office.

After ten days of clatter and confusion, -of dusty heaps of books and papers, of ladders and paint-pots and white-wash brushes-order is evolved out of chaos. Books are ranged on nicely varnished shelves, the JOURNAL and other spiritual papers, laid on a fresh counter for customers; our printers rejoice in clean walls, and the desks, tables and pictures of our business and editorial rooms are in place, fresh and beautiful. All who doubt this are welcome to call and see.

The doctrine of evolution is true, it is verified here and now, out of confusion has come order,-all by the constant action of law without any miracle or supernaturalism. But that law came from will design and intelligence, siming at the good result now reached. So our friend Denton is right;

Across the wide seas we send greeting to The Harbinger of Light.

Henry France-Testimonial, &c.

We have received a testimonial setting forth that good materializations and other phenomena, with Mr. France as medium and the conditions thorough yet fair, occurred at Glen's Falls, New York, In 1878, in presence of Meredith B. Little, J. L. Kenworthy, and six others, who all give their names.

This leads us to say that while Mr. France, and Mr. Smith his agent, were in Chicago, they were at our house two days, and each evening their cabinet, a simple frame with cambric curtains, was set up in our sittingrooms, a company of a dozen invited guests were present, and Mr. France readily accepted good test conditions. Both he and Mr. Smith impressed us as honest persons. The company treated them with kindly courtesy, but the manifestations indicated a want of power. This medium power Mr. France may, we hope, recover, by rest and quiet for a time, and we say this much to do fair justice to him and the truth.

The Thing, not The Name.

We have given a good deal of space to the discussion of Spiritualism or Christian Spiritualism, which? and some good points have been brought out, but the statements. comments and criticisms are endless, and too long continuance of this matter profitless. A criticism of Emmette Coleman. from an eastern correspondent, is the last missive. It is as fit for publication as some others we have used, but we must ask these good people, on both sides, to wait. Let us join to seek more of the thing-in idea. and fact, and life,-and let the name rest. Meanwhile Spiritualism is good, and when we get, and live out, more and better of that the time may come to see about a prefix.

A. J. DAVIS. New York, 128 W. 11th street.

We cheerfully bear witness to the fact that Mr. Davis wrote us, strongly urging that space in the JOURNAL'S columns be allowed Dr. Fishbough and all others who desire to review or criticise his life and writ. ings. Mr. Davis not only desired it in this instance, but on former occasions has evineed the same spirit. So far as we can judge from his letters and conversation he is actusted by no other motive than that the truth and the whole truth about all matters shall be known to all people. The following copy of a letter to Dr. Fis hbough sufficiently defines our position and therewith we rest the case:

Chicago, Feb. 8, 1881. DR. WM. FISHBOUGH,

829 DeKalb Ave., Brooklyn, N. Y. Dear Doctor:-- I have carefully considered the question as to whether it were on the whole advisable for me to throw open the columns of the JOURNAL for the discussion sure to ensue upon the publica. tion of your Davis articles. Desiring to do that which should best conserve the interests of truth and of the cause of Spir. itualism I have been slow to make up my mind. It is, however, now very clear to me that I cannot open my paper to the flood of matter from all quarters, without greatly lessening the interest in the paper, A. discus sion that would extend over hundreds of col umns, and so far as the majority are concerned, settle nothing in their minds not now settled, would hardly be the thing for me to let go on in my paper. The clearing up of the vexed questions in this and other cases would well fill a period ical especially devoted to such work.

> Fraternally yours, JNO. C. BUNDY.

W. Paine, M. D., formerly of Philadelphia, was in the cit y last week, and attend. ed one of Mrs. Man d Lord's seances. The Doctor is very critical in his examination of the various claims of Spiritualism, and what he accepts must be able to stand the closest scrutiny. At Mrs. Lord's scance several of his friends who had passed to spirit-life and who were total strangers to the medium, came to him, touched him and announced their respective names in an audible voice. He was bighly pleased with the manifestations. Dr. Paine has located at Grand Haven, Mich., where he has established a sanitarium.

APRIL 23, 1881.

RELIGIO-PHILOSOPHICAL JOURNAL.

Mrs. M. J. Wilcoxson-Touching Letter from her Sister.

Last week we had only time to give brief mention of the translation of this faithful and spiritually gifted woman. For years our readers have enjoyed her occasional letters in our columns, and have had reports of her lectures and abundant labors for Spiritualism in different parts of the country. She was quiet in her ways, never sought to be seen and praised, did her work for its own sacredness, and so her words, and her beautiful womanly life, have blessed many and given light and harmony to many homes where she has been a guest. She was gentle yet firm and brave, an advocate of the sanctity of marriage, an upholder of pure ethics, clean morals and a high ideal of spiritual culture, Born August 20th, 1819, her life on earth had reached sixty-two years, the past fifteen years "abundant in labor" as a modern Apostle of the New Dispensationvoice and pen and hand never idle.

The kindness of Mr. Macky and family in Colorado, made her declining health less painful, and she passed over with these good friends around her, From womanhood to angelhood has been her natural and beautiful transition. Released from bodily pain and infirmity she has gained immortal youth and ample scope for larger deeds, diviner inspirations, and that growth which was her ideal here. Her loving relatives and friends will soon reach a chastened joy assuaging their tender grief -a feeling that she has gained a higher life.

The following letter from her sister shows the sweet affection that sent her, in spirit, to the distant bedside, and its tribute of affection fitly closes and perfects our word on this nobly faithful woman:

To the Editor of the Religio-Philosophical Journal: I have just received the sad intelligence I have just received the sad intelligence that my very dear sister, M. J. Wilcoxson, passed on to her spirit home Friday, April ist, from Boulder, Colorado. Little did I thick, when reading her letter in the Jour-NAL of March 26th, that it would be the last from her pen. She long ago exacted from me a promise that if she was called home a first I would inform the aditor of home first, I would inform the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, who, she said, knew how long and faithfully she had worked for our glorious cause, until failing health deprived her of so doing. Our hearts are made sad by this bereavement, and I shall miss her more than words can tell. She has borne with me my sorrows as well as joys. She leaves an aged mother, two brothers and five slaters, besides a host of friends in nearly all the States. Will your great heart of kindness allow notice of her departure in your pages, with such consolation to her surviving friends as you deem proper? I know she is not dead. Methinks I hear her footsteps on the threshold and her voice. as when we last parted, saying: "Do not mourn over this mortal parting."

Last Thursday night, or rather towards morning, I was awakened by a pulling of the bedclothes, which at first somewhat frightened me. Soon after I saw my sister

1

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

William Denton is in San Francisco. A. B. North thinks a good test medium in Scranton, Pa., for a few weeks.

Dr. Alice B. Stockham is lecturing on health topics at Topeka, Kansas.

J. M. Peebles was lecturing on "Travels in the East," in Van Wert, Ohio, April 18th. The widow of Theodore Parker passed

away at Boston, April 9th, aged 67 years.

The Editor of the RELIGIO-PHILOSOPHI-CAL JOURNAL and his family, have gone to Arkaneas Hot Springs for rest and health. Dr. J. K. Bailey has been lecturing at Chebanse, Ill., and other places lately, with good success.

Mrs. E. L. Watson has large audiences, and is greatly liked in San 1 rancisco. She is a true and earnest woman.

The Voice of Angels has a spirit-message given as from D. C. Densmore, well worded and full of interest in The Voice.

A big St. Elmo hand-bill comes to us-a pretentious fraud promising spiritual wonders. Let such nonsense alone.

Mr. E. P. Slade, of the Evening Journal, Berlin, Wis., called at our office on his way to Colorado, for rest and sight-seeing.

Lyman C. Howe speaks at Scranton, Pa., another month, in May; at Wilkesbarre, Pa., about April 26th. Let him be constantly occupied and good will be done.

Pierre Bonaparte, cousin of the ex-Emperor, Louis Napoleon, died lately at Paris. He was chiefly noted as a hot tempered fighter and a duellist-the bad blood of a bad race.

G. B. Stebbins speaks at Worcester, Mass., Sundays, May 1st and 8th; at Providence, R. I., Sunday, May 15th; at East Dennis (Cape Cod), Sunday, May 22nd ; at Stafford, Ct., Sunday, May 29th.

Dr. Tyng, late rector of the Church of the Holy Trinity, New York, denies that he is about to embrace Roman Catholicism, He says the report was raised by his sermon on "Modern Miracles" preached last winter.

St. Elmo, a pretended medium, was thoroughly exposed, caught in the materialization effort of his assistant, by N. Reid and Mr. Wells, both old Spiritualists. So writes B. Baker from Vicksburgh, Mich. Let such fellows as this tricky saint alone.

Easter Sunday has just passed-the 17th. City churches had beautiful floral decorations and special services in different sects. So far as all this helps a resurrection of truth and an ideal of a sweeter life, all well; so far as it keeps up a superstitious idolatry of "the man Christ Jesus," not well or W180.

The notorious dead-beat and swindler, Col. D. M. Fox, is now raiding Iowa. We trust he will not be able to pluck as many geese in that State as he has in others: Our subscribers will do well to careful'y avoid all business transactions with him. The West End Opera House meetings on Sundays at 3 o'clock P. M., are full. Short speeches, music and tests by mediums fill the time and interest and instruct the audiences. They are learning how to give their views frankly and earnestly, yet without personal controversy or dogmatic disputation. Warren Chase writes that he expects to start East, from California, the last of April, to stop at Salt Lake, Council Bluffs and Des Moines, and reach Chicago about May 1st. and hopes to see old friends here. and stop to lecture once. He visits a son in Michigan; to return to his California home in the autumn. He is no longer editor of the Santa Barbara Independent. M. M. Pomeroy-"Brick Pomeroy," has a newspaper-The Great West-at Denver. which seems largely an organ of sundry mining companies in the most prominent of which he is interested. Notwithstanding his zeal for "flat money" he seems not averse to gold and silver, anxious, in fact, to find them, and especially anxious to induce others to join in the search. "After Dogmatic Theology What? Materialism or a Spiritual Philosophy and Natural Religion," by G. B. Stebbins. The late Epes Sargent, a highly competent judge, said: "We commend this book very earnestly to Spiritualists and to all truth seekers. It presents spirit facts, strong and clear, and conclusions scientific, rational and inspiring." On sale at this office, cloth 75 cents, paper 50 cents. On Sunday, March 26th, Capt. H. H. Brown closed his engagement of 25 Sundays at Willimantic, Conn. He took part in the anniversary exercises in Music Hall, Boston, the 31st, and gave the anniversary address in Lynn, April 1st. He gave two addresses in Lynn, Sunday, April 3rd. He spoke in Berkley Hall, Boston, the afternoon of the 10th, and in Chelses, in the evening; at Baldwinsville, Mass., the 12th. Friends will please take note that his address for the summer is Saratoga Springs, N. Y. He is open to engagements in any part of the country.

ALL who have used Dr. Price's Perfumes ad-mire them. His Alista Bouquet and Meadow Flowers are delicately delightful.

GET THE GENUINE ARTICLE.—The great popu-larity of "Willor's Compound of Cod-Liver Oil and Lime" has induced some unprincipled persons to attempt to palm off a simple article of their own attempt to paim off a simple article of their own manufacture; but any person who is suffering from Coughs, Colds, or Consumption, should be careful where they purchase this article. It re-quires no puffing. The results of its use are its best recommendations; and the proprietor has ample evidence on file of its extraordinary suc-cess in pulmonary complaints. The Phosphate of Lime possesses a most marvellous healing power, as combined with the pure Cod-Liver Oil by Dr. Wilbor. This medicine is regularly prescribed by the medical faculty. Sold by A. B. WILBOR, Chem-lat, Boston, and all druggists.

The Positive and Negative Powders cure all diseases. Price \$1.00 per box. See advertisement.

SEALED LETTERS SLEWGred by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not an wered. Send for explanatory circular. 21-231

D. P. Kayner, M. D., Clairvoyant and Magnetic Healer, has returned to his office, Room 52, 94 La Salle Street, Chicago; and is again ready for business See his advertisement.

THE WONDERFUL HEALER AND CLAIRVOTANT .--Disgnosis by letter.-Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testi-monials and system of practice sent free on ap-plication. Address, MRS. C. M. MORRISON, M. D., P. O. Box 2519 Boston, Mass.

CLAIRVOYANT EXAMINATIONS FROM LOUK OF HAIR .- Dr. Butterfield will write you a clear, pointed and correct disgnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E.F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES. 27-18

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, M. Y.-Conference Meetings every Sunday S. M., in Noveity Hall, 611 Fulton St., near Flatbush avenue. Brookiyn (N.Y.) Spiritual Fraternity holds Sunday Services in Noveity Hall, 611 Fulton street, near Flatbush avenue, every Sun ay an 10 ½ A. M. and 7½ P. M. Speakers engaged: April J. Frank Bazter. Conference Meetings every Buousy at 3 P. M. April 24th, The Higher Aspects of Spiritualism." Mrs. Hope Whipple. April Std, Mrs. A. E. Cooley, M. D., New York City. B. B. NICHOLS, President.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7 M P. M., in Latham Hall, 9th st., near Grand. NEW YORK CITY.-The Second Society of Spiritualista bold services every Sunday, at Cartier's Hall, 25 East 14th Street.

0 NEW YORK CITY.-The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Stock's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.-The New York Spiritual Conference, the oldest Association organized in the interest of modern Spir-frusham, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, oppodite Reservoir Square, every Sunday from 2:30 to 5 r. M. The public invited. P. E. FARNSWORTH, Secretary, Address Box 4400 P.O.

Passed to Spirit-Life.

Lake, Henepin cousty, Minussots April 8.5, 1831.



Important Notice. On April 1st, and until Sept. 39, 1891. "London" New Style No. 5000 will contain 5 full setsreeds, 18 stops (as described here-with), instead of Asets, 14 stops as formerly. Tyr This is special, and made solely as a made solely as a MidSummer Hollday Offer It contains live octaves, five fall acts of the Cele-brated Golden Tongue Reads, as follow: facts of 2¹ (Cet. each, regulars, 1 set powerful St DeBass, 1 set FRIENCH HORN, also 1 set VOX CELESTE-5 1 set VOX CELENTE-5 FULL SETS IN ALL. Two knew steps, handler, hamp-stands, pecket for ma-sic. Solid Black Walnut Case, carved, vinewed, ex-tra large Fancy Top, az shown in the new mpany ing metrics. Set It is a very int, ic. Helmht, 72 in., Depth 24 in., Length 46 ins Weight, 400 lba. Price boxed deliver-Sedon ears hero, stool 865 book, music, only 105 It is Unequaled! House.

The

'LONDON'

New Style No. 5,000

18 Useful Stops.

Principal Forte. Dulcet.

GRAND ORGAN.

YOX HUMANA.

Charionet. VOX CLLESTE. Finto Farto

French Horn Solos

is out. corpress.

(17) fight Knee Stop. (19) Grand Knee Stop.

(10) Beatty's New Patent STOP ACTION.

Important Notice.

Dulciana.

ALWAYS AT THE FRONT

Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC

....

standing close to me, and she said: "I thought 1 would tell you I was going away very soon." She found very kind friends at her home in Colorado, who did all in their power to keep her yet longer in the body, yet she obeyed the angel's call. All blessings on her arisen spirit!

Truly yours, MRS. EMELINE S. FAIRCHILD. Newton, Fairfield Co., Conn.,) April 4th, 1881.

Felix Adler tells his New York audience that "John Bright was right when he recently said that one thing he most profoundly believes-that nothing among mankind has done more to destroy truthfulness than forcing men to take an oath. Bradlaugh need not sit in the House at all if they will not permit him to sit there except by doing violence to his conscience, but he can stand outside the door of the House of Parliament and knock so long for entrance until all England shall hear, and the law makers shall be compelled to thrown open that gateway which at first was open only wide enough to admit the Protestant, and then was opened a little wider to admit the Catholic, and then was opened still wider to admit the Jew, so wide open as to admit also the free thinker, who subscribes to no form of received religious belief, but who comes with a man's simple statement, based on his manly honor and conscience. as the sufficient pledge for the

fulfillment of his duties."

Babbitt's Lamp Shade.

Dr. E. D. Babbitt sends us from New York two of his lamp shades and a holder -a beautiful and useful device to soften the too strong light of kerosene or gas-which should always be done if timely preservation of poor eyes is of any consequence. Dr. B. has paid scientific regard to "the principles of light and color" in the prepared paper (tough like leather), of this shade, which is a delicate blue of various grades, giving a solar, lunar, stellar and shadow side, as turned in different ways. It is useful, and beautiful, and cheap. See advertisement.

Dr. Collins Kloped from Anna Eva Fay.

Buffalo newspapers give long and sensational reports of the elopement of a Dr. E. H. Collins who married last fall, in Canada, Anna Eva Fay whom he has now deserted. Mrs. Collins or Fay is a notorious selfstyled spirit medium, who has been exposed several times, but who still goes on in her poor way. Collins took money and jewels and left her in grief and trouble. She is "booked for a performance in Cleveland, April 14th," as reports say. Let Spiritualists there stay away from it.



RELIABLE articles, like Dr. Price's Special Fig. voring Extracts, are the cheapest in the long run, if health is to be considered.

IMPORTANT TO TRAVELERS .- SPECIAL INDUCE. MENTS are offered you by the BURLINGTON ROUTE. It will pay you to read their advertisement to be found elsewhere in this issue.

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RELIGIO-PHILOSOPHICAL JOURNAL.

APHIL 98, 1881.

A Prophecy-Prof. Zolluer-Dr. Cyrlaz-German Spiritualism.

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AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Poises from the Beople.

Footprints.

BY MRS. A. G. COMSTOCK.

There are many many footprints leading from our cottage door, And I see, thro' blinding tear-drops, that they

backward turn no more; I can trace them, sadly trace them, out to where

the shadows lie,

Of the pure, white marble's gleaming underneath the wintry sky.

There's the little, tiny impress of glad childhood's dancing feet-

Oh! but when they outward tended, how we missed their music sweet! manhood's lofty bearing, and of woman's ot

gentle tread. But they all alike are pointing to the garden of the dead.

And there I've wept and waited, through many a dreary day,-And lot some white-robed angel-guide has rolled

the stone away;

And from the gloomy portal that the angel opened wide.

I now can see the foot-prints leading up "the other side."

Now I know the dear departed have passed o'er the shining track. And I know with all my weeping, that I would

not call them back:

They have crossed the tideless river, they have reached the other shore, And I know they now are waiting to conduct my

footsteps o'er.

Off when the evening shadows gather round my

cottage door, Out in the cold gray twilight atill I count those footprints o'er;

I seem sgain to hear sweet voices on the whisper-

ing wind, Breathing words of cheer and comfort to those who are left behind.

We look in each other's faces and the silent teardrop falls, As we count the vacant seats within those dear

old cottage walls; But we dread not to follow upward through the

silvery sheen-There our footprints all may mingle and no

graves will be between.

The Infallible Bible-Some of the Changes.

Before the publication of the revised version of the infallible book,-the mistakes in which prove it fallible,-the English papers got hold of some of the changes in the new version, and we give part of the most important, as collected by the Christian Register from these foreign journals.

The paragraph form has been adopted instead of the division into chapters and verses. It is gratifying to learn also that the syllabus of con-tents which prefaced each chapter, and which, far from being inspired, was often very misleading, is dispensed with. In conformity with the united testimony of the three great manuscripts, the Singitic, Vatican, and Alexandrine, the revisers have expunged from the text, John 5: 3, the words, "waiting for the moving of the water;" Acta 8: 37, "And Philip said, If thou believest with all thine heart, thou mayest. And he an-swered and said, I believe that Jesus Christ is the Son of God;" and Acts 23: 9, "Let us not fight sgainst God." Following the Sinsitic and Vatican manuscripts, they omit Matthew 23: 14, crites! for ye devour widows' houses, and for a preteuse make long prayer; therefore ye shall receive the greater damnation;" Mark 9: 44, 46, "where the worm dieth not, and the fire is not quenched;" John 5: 4, " For an angel went down at a certain sesson into the pool, and troubled the water; whosever then first after the troubling of water; whosever then first after the troubling of the water stepped in was made whole of whatso-ever disease he had;" and Matthew 6: 18, "For thine is the kingdom, the power, and the glory forever. Amen." The Lord's Prayer new reads thus: Matthew 6: 9-13, "Our Father which art in in heaven. Hallowed be thy name. Thy kingin heaven. Hallowed be thy name. Thy king-dom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And for-give us our debts as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one." Luke 11: 2, 3, 4, "Father, hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And lead us not into temptation." every one that is indebted to us. And lead us not into temptation." Of changes in rendering, the revisers have adopted, in conformity with the versions both of Dean Alford and of Drs. Jacob and Green, Mat-ihew 6, "your righteousness." in substitution for "your alms." Matthew 11: 19, in the Authorized Version, "wisdom is justified of her children," rendered by Dean Alford, "at the hands of her children," by Drs. Jacob and Green, "by her chil-dren," is translated by the revisers "wisdom is justified by her works." Matthew 19: 17, is now rendered, "Why askest thou me concerning that which is good? One there is who is good." The translation of Mark S: 26, 37, is thus changed, "For what doth it profit a man to gain the whole world and forfeit his life? For what should a man give in exchange for his life?" substantially fol-lowing the emendation of the late Dean of Canter-bury. In Luke 4: 35, the revisers approach nearer lowing the emergation of the late Dean of Caller-bury. In Luke 4: 55, the revisers approach nearer to the rendering of Drs. Jacob and Green than to that of Dean Alford: "This is My Son, My Chos-en." Luke 10: 15, will read, "And thou, Caper-naum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades;" in verse 16, indicated a statistic to the statistic of the statistical states of the "rejecteth" is uniformly substituted for "despis-eth." "Hades" is substituted for "hell" in Luke 16: 23. Luke 16: 9 will now read, "make to yourselves friends by means of the mammon of unrighteousness." John 5: 39 is rendered, "Ye arrighteousness." John 5: 35 is rendered, "Ye search the Scriptures because in them ye think ye have sternal life," a reading which Drs. Jacob and Green approve, but which Dean Alford regarded as less probable than that of the Authorized Ver-sion. "Simon, son of John," is uniformly sub-stituted in John SI: 15, 16, and 17, for "Simon, son of Jacob Werther and the Authorized Verstituted in John S1: 15, 16, and 17, for "Simon, son of Jonas." In Acts 2: 47, we have the emenda-tion, "And the Lord added to them day by day those that were being saved," which the revisers have preferred to Dean Alford's suggestion, "them that were in the way of salvation." "In them that are being saved and in them that are periahing," is also accepted as the rendering of II. Corinthians 3: 15. In Acts 17: 13, we have the inscription on the altar at Athens, to which Paul referred in his address on Mars Hill, thus rendered, "To an Unknown God," a change necessitated by the absence of the definite article in the Greek. Agrippe's off-quoted remark to Paul is now to the absence of the definite article in the Greek. Agrippe's oft-quoted remark to Paul is now to stand, "With but little persuasion thou wouldest fain make me a Christian." The revisors have therein adopted a middle course between the Authorized Version and the suggested rendering of Dean Alford, -- "Lightly art thou persuading thread that thou caust make me a Ohristian." "Brobation " is substituted for "experience" in Rollians 5: 4: "foreordiained "for "prodestinated" in Romans 8: 30, 80, and Ephesians 1: 5, 11. In II. Corinthians 11: 19, the reading is henceforth to be, "Te bear with fools." "Grace be with all them that love our Lord Jesus Christ in uncor-ruptness" is set forth as preferable to "in sincer-ity" in Ephesians 6: 24. Philippians 8: 90, 81, has undergone this change: "We wait for a Sav-ier the Lord Jesus Christ, who shall fashion anew the body of our humiliation (that it may be) conformed to the body of his glory."

The Power of Ideas -Spiritualism.

BY W. STODDART, B. A.

Eightsen years ago at a science held at the real-dence of Mr. Heinsohn in Cleveland, a spirit friend informed Dr. Cyriax who was present, that he would go to the father land, Germany, and work as a missionary in spreading the belief in Bpiritu-alism. This was written through Mr. Hudson Tuttle, and when he handed it to the Doctor and it was read, a hearty German laugh was the response, for nothing could have been stated more improb-able.

Time went by, and Dr. Cyriax, who was medinmistle, began a strange and rapid develop-ment, which would form an interesting volume of narration. He became controlled to speak, and several times appeared before German audiences in the city. He is thoroughly educated and post-ed in the reforms of the day and abreast of them ed in the reforms of the day and abreast of them all. At length Zollner began his investigations, and Mr. Heinschn, wishing to interest him in the mental as well as physical aide, wrote him at length, and alluded to Dr. Cyriax. This at once brought an urgent invitation for Dr. Cyriax, to come to Germany, and give scances and lecture. The time was ripe. The prophecy of eighteen years was fulfilled. The Doctor left his extended practice and departed on his mission. He found everything prepared for him. At Bremen on his arrival his expenses even had been paid, and from place to place he has been received as an honored guest. Writing from Leipzig, March 4th, to Mr. Heinschn, he says:

Heinsohn, he says: "Testerday, Mr. Besser and I called on Professor Zollner, and fortunately we met him at a time when Zoliner, and fortunately we met him at a time when he was at leisure. I was received with the utmoat cordiality, and immediately, in a very lively man-ner, he inquired about you, and when I informed him of your enthusiasm and seal in behalf of our cause, he jumped from his chair and rapidly pac-ing the floor exclaimed. 'That is giorious! He is a capital fellow! That is excellent,' etc.. etc. "At first sight Mr. Zoliner appears very homely on account of a large swelling (wen) in the right check, which distorts the face, but at the same time his amisbleness is indescribable and he is full of real child like good-nature. One is so far car-ried away by his factuating manner and enthu-siasm and by the genial and exploted expression of

siasm and by the genial and exalted expression of his countenance, that the homeliness of his (ace is entirely forgoties, and I was surprised that I was at first so thoroughly impressed with his facial deformity.

"When I told him of the high esteem in which his name is held in the United States on account of his independent course and his energetic and of his independent course and his energetic and bold advance and his dealing out weighty blows, right and left, against the conceited would-be sci-entists, who are full of prejudice, that the intelli-gent people of the United States, therefore, are in full sympathy with his course and feel as though they were closely allied to him, so that many of his admirers desired to hear my judgment con-cerning him; thereupon with great delight, he took me by the hands and shook them heartily and put-ting his arm around my nock, in an artices, child-like manner, he replied: "Yes, yee; write to your fellow countrymen, that

'Yes, yes; write to your fellow countrymen, that the wicked Zollner is a hale and hearty fellow, and that he rejoices on account of the appreciatio his efforts, and that he probably will make a visit to the land of the free, and that we both together, shall struggle for promulgation of truth. We need such able champions as you, and we shall keep together.'

"Then telling me that, with the exception of what he had observed in the presence of Mr. Sinde, he was entirely unacquainted with the trance state; and that on the return of his friend Baron yon Hoffman (from Berlin) we ought to hold at once some seances, and if the result should be the same as was related to him by a friend of his who had been present at my first trance lecture in Leipzig, then the whole movement would come into a better current (take a better turn). In conclusion he remarked: 'Fourth diturn). mension or not-this makes no difference with me, all I care for is that truth will be brought to light, etc. After this conversation, Mr. Z. showed to me a wonderfully deceiving imitation of the lightning, by means of a large electrical machine; also the apparatus invented by Mr. Crookes in London, to produce radiant matter, and his own invention, a Scale Photometer, a very ingeniously constructed instrument for optical and astronomical purposes," etc., etc. The first private was held Teb 97th 1881 with Dr. B. Cyriax, the trance speaker and medium, and pronounced by Mr. Besser, bookseller in Lelp-zig, as astisfactory and excellent; the next "ublic delight had no bounds. and all present expressed the wish that Professor Zollner ought to hear this Jew. Z. takes a lively part in the anti semitic movement at present ruling." Since the date of this letter his audiences have constantly increased until it is found difficult to constantly increased until it is found difficult to to accommodate the eager crowds. The so-called "atolidity of German materialism," seems to be stricken with the same spirit of unrest that troubles materialism in this country. Materialism is accepted only because of its negation of the un-believable church doctrines, and its recipients gladly welcome a more hopeful system. J. L.

zig, as satisfactory and excellent; the next "ublic séance, Mar. ist, the small hall overcrowded, as des-cribed by same gentleman in a letter to me: "The greatest order prevailed, and even the present wild students behaved very well. The lecture lasted three-quarters of an nour and it was a real treat to listen and learn, and I may say you (Hein-schn), have done a great good, and all respect for your efforts to relieve humanity from ignorance and darkness. We are happy to find in Dr. Cyriax a powerful medium controlled by powerful and in-structive spirits. It was a success above all ex-pectation, etc. The third private séance, present 42 persona, has created a high degree of enthusi-asm, and as one of the controlling spirits (for-merly a Rabbi), a sarcastic, very intelligent Jew, had spoken in his Jewish dialect--the wonder and delight had no bounds. and all present expressed

The world is governed by ideas. Man's life is moulded by ideas. Men of ideas have made the history of the world. Reformers have remodelled society by some new idea, which has first of all possessed them, and then, by them, has been in-used into the souls of their fellow-men. Prophets have had their souls inspired with a ray of God's have had their souls inspired with a ray of Goars truth, which they have straightway proclaimed aloud to the sous of men. Ideas have been the "moral levers" of the world, and in proportion to their truthfulness has been their power. In Science, all progress has been evolved out of Ideas. Now a prophet arises, who selses hold of the idea of "gravitation," and by the discovery of this law, Newton evolves order out of chaos, and makes the aphares of heaven sing together the

this law, Newton evolves order out of chaos, and makes the spheres of heaven sing together the praises of the Greator in strains of harmony. In chemistry, Dalton conceives the Atomic Theory and discovers the magic numbers, that straight-way unlock the secrets of matter. In geology, a way unlock the secrets of matter. In recology, a Lyell is born who opens the pages of the Stone Book and deciphers the succent inscriptions which record the history of time, and at once the rocks and strate of the earth resound with the march of creation. In noology, Darwin discovers the mode of the origin of species, which not only evolves order in that branch of science, but gives an im-petus to almost every other. The idea represent-ed by the word "evolution" has caused quite a revolution in almost every department of thought and knowledge.

revolution in almost every department of thought and knowledge. But it is when we descend from the realm of knowledge into that of action, that we perceive the power of ideas to revolutionize society and turn the world upside down. France, whose flery sons are more easily swayed by the sovereignty of ideas, than cold calculating Britons, affords us a good illustration of the power of ideas to revolu-tionize the State. The idea of the "equal rights of man" toppled over the throne of despotiam and burst the bubble of "the divine right of kings to rule unjustly and oppress their fellow-mear." In Germany, the battle-cry of "The Fatherland" found an echo in the hearts of a somewhat stolid people, railied them round one standard and unit-ed them in one mation. Ho also the patriotic cry "Italy for the Italians," caused a chord to vibrate in the breasts of the sons of music.

in the breasts of the sons of music. And in religion, as in politics, each progressive movement has had some idea for its ensign or bat-tle-cry. The inspiring idea of Primitive Christi-snity was that of the "Immortality of the Soul," proved by the appearances of Jesus to his disci-ples, and realized by the possession of spiritual faculties. The Mahometan Reformation had for is battle-cry, the Unitarian doctrine of the "One-nees of God." The Lutheran Reformation had for its fundamental principle "Salvation by Grace." The animating idea of the Quaker movement was "the personal relation of God to each human soul" or the "Inspiration of God." And the last ides which passed as a wave over the churches, was that of the "Fatherhood of God."

Thus ideas have been the successive waves, upon which the ship of humanity, freighted with living souls, has been floated across the ocean of time, borne onward by the wind of the Spirit of God. One great idea at a time has engrossed the atten-tion of mankind, for the human mind is too finite in its capacity to hold more than one great idea at a time; hence the line of human progress, in-stead of being straight, is zig zag; or better still, it is a spiral, or ever increasing circles described around successive points of truth.

"For I doubt not through the ages, one increasing DUPDOSS FURS. And the thoughts of men are widenediby the pro-

cess of the suns."

I have said that ideas have been powerful as moral levers of the world in proportion to their truthfulness. Perhaps that statement requires some modification, for the seed of truth must find a suitable soil in the human heart in order to take root and thrive. If the nature of man be deprayed, an epidemic of small-pox or Jingoism will spread as quickly as anything. These diseases, however, have a tendency to cure the system, whether physical or political, and in spite of these dis-cases there are chords in the heart of man which vibrate to truth. Error cats itself up; truth is sternal. A true idea shall have a more permanent effect on the age than a half-truth or a lie. Now what great truth has Spiritualism given to

Was the topic of a late discourse by Henry Ward Beecher, at his Plymouth Church. Here is a significant paragraph:

"The Scope of the Gospel"

and the second states of the

There was in all the world a vast treasure of virtuous knowledge when Christ came and the revelations of the monuments that have been ex-humed and deciphered show that in many re-spects the knowledge of antiquity was as good as that of modern days on the subject of morality. If you take the Sermon on the Mount, be said, which has been more landed than read or prac-tised, you will find every step of it laid down in the Old Testament and all the laws that Christ taught would be found more or less enunciated in the books of the Oriental religions. Courage, fidality, and kindred qualities were known in all ages. They were enjoined in the New Testament; they were not made for it or by it nor were they peculiar to Christianity. The unfolding of the universality of God's moral government had led many to glean from Oriental books canons of mormany to giean from Oriental books canons of mor-ality and to put them in antagonistic form against the Gospel. They really were not against the Gospel but only against the men who claim that before Christ came there were none of these things nor any knowledge of them. This unfold-ing of the moral law, Mr. Beecher said, was not consummated in Christ. It was still going on in the same process which had been divinely em-ployed from the beginning, and everything inside or outside the Church—everything that carried with it the purifying and emiarging of human nature, the dignifying of human character, were part and parcel of the Gospel, just as every leaf upon the oak to day is part and parcel of the acorn and was designed to come out of it. Here Mr. and was designed to come out of it. Here Mr. Beecher reviewed "the narrow methods of the churches " as to Bible precedents. Catholic and Protestant were alike in this respect, only one fell into the ditch on one side and one on the other. When new phases presented themselves the churches said they found in the Bible no com-mand, no precedent relating to them. "Well, what if you don't?" said Mr. Beecher, "Is it understood that the word of God is a forclosure on all inventions, and that when in time there are, through God's providence, ways before unknown found out, men must not go in them?"

Authenticity of Inspirational Speaking.

To the Editor of the Religio-Philosophical Journal:

I have read in the JOURNAL the article on "Authenticity of Inspirational Speaking" by J. L. O' Bullivan. I see from his comments at the close of his letter that the purported author of "One Day after Death" has been made to say, that only one third of the communication was suggested in sub-stance by him. It seems to be based on the following question and answer: "I then asked how much of it had and how much had not proceeded from bim, requesting an answer on the slate. There him, requesting an answer on the slate. There was then written accordingly: "Two thirds of the communications [plural] purporting to come from me, are from another source;" not a direct answer to his question. He does not say the com-munication or address that came through Mrs. Blobmard moder of before the before the before the Richmond, spoken of before as being suggested in substance by him, but says: "The communica-cations," etc., plural, meaning as I take it that many of the communications from different sources that purport to have come from him, only about one-third are genuine; that the referred-to "communication" belongs with the two-thirds that do not come from him, is evident from quee-tions and answers given in the same article pre-vious to this "two-third" and "one-third" matter. We must judge from what we get whether it is from Thos. Paine, Volney, Voltaire, Jesus of Nazareth or Epes Sargent. If it is only a glow of words nicely arranged and very numerous, with now and then a scattering ides, we may be sure it is not from any of the above named sources. It looks to me that the private circle is a better It looks to me that the private circle is a better place for giving names, especially those of re-nows, than at the lecture room or public halls. Those who are truly great would under near-ly all circumstances refrain from giving their names at public places. It can add nothing to what has been said, and if inferior in thought to their writings or lectures while in earth life, it would be better for the reputation of the medium and the mode of the while incomfuturation is and the good of the public, since mediumship is

AT SAN FRANCISCO.

Win, Brunton -Annivorsary-Rocoption to Mrs. E. L. Watson and " Holen Mar."

To the Editor of the Religio-Philosophical Journal: A few weeks since I inquired in the JOURNAL, with a view to ascertain the truth, "Is Wm. Branton a 'Christian Spiritualist?'" Since then I have received indubitable evidence that Bro. Brunton has modified his views of a few years agone, and now takes the Christian name, and agone, and now takes the Christian name, and welcomes it, according to his interpretation of the term Christian. Bro. Peebles and others were, therefore, right in naming him as a Christian Spiritualist. Though not requested so to do, justice to Mr. Brunton, Mr. Peebles and myself, demands that this public statement be made. An-niversary exercises closed last night; had three days and seven sessions. The grandest time ever had here, immense andiences, great enthusiasm, spiendid speaking. Forster and Watson outdid themselves, carried the people by storm. At the earliest possible moment will send report. We had a grand reception for Mrs. Watson and the

Anniversary in Denver.

To the Editor of the Religio-Philosophical Journal: The First Spiritualist Society of Denver, Col., celebrated the thirty-third anniversary of the rise and progress of Spiritualism, March Sist, at Pearl Hall. A fair attendance was present. The half was testefully decorated with small flags and other devices appropriate to the occasion, and over the archway leading to the platform, wreathed with green ivy, were the words:

"WELCOME SED AWNIVERSARY."

At 10 A. M., the exercises were opened by singing an appropriate piece of music, with piano accom-paniment; followed by an invocation to the Spirit of Truth, by Dr. Brown. An address by Bro. Hugo Preyer was replets with facts and incidents of the rise and progress of Spiritualiam and the truthfuiness and verscity of the Fox girls.

Mrs. Van Dusen, our regular Sunday (trance) speaker, followed. Subject: "Benefits of Modera Spiritualism," which was delivered in her usual forcible manner.

forcible manner. At 2 P. M., the exercises were opened by a song from Miss Van Scotten and an amusing es-say by Mrs. Van Scotten, which were rendered in a beautiful manner. Speeches were made by Bros. Wilson and Van Scotten. A social dance in the Wilson and Van Scotten. A social dance in the evening closed the exercises. "What shall the harvest be," is in the hope that our cause will pros-per and the great unfoldment of God's designs be made more prominent to the children of men in this the last decade of the nineteenth century. E. C. QUINNE.

Denver Col.

An Example which should be Imitated.

The gift to the citizens of Johnstown by the Cambria Iron Company of a magnificent library building, containing reading room and a lecture hall, was fitly celebrated on Saturday evening by a public meeting in the Library Hall. Hon. D. J. Morrell, General Manager of the Cambria Iron Company, presided and presented the deed of the Company to the Library Association, in a speech full of wholesome advice, and a number of short addresses were made by citizens of Johnstown. It will be seen by those who read the addresses that the library is assured of a liberal support, as an endow-ment fund has been subscribed by gentlemen connected with the Company. It must necessarily be large, as we are advised that the ordinary ex-penses of maintaining the library will be about \$1,200 a year, and of course this must be provided for before any outlay can be made for books, lectures, etc.

The generosity of the Cambris Iron Company and the individual donors is beyond praise, and the speakers of the meeting on Saturday evening, and the large audience in attendance, testified the grateful appreciation of the people of Johnstown for the noble gift which they have received. It is a good deed, happily conceived and wisely exe-cuted, and it should and will be a blessing to all connected with it. It is an example which other proprietors of large manufacturing establishments will do well to imitate.-The Johnstown Trib-

D. S. Michards writes: The JOURNAL is one of the very best papers agoing. I wouldn't do without it again if I had to pay five dollars a year. It has been a great help in the good cause in this part of the country.

Babceck Pleads for Quails.

To the Editor of the Relipio-Philosophical Journal:

I have received the RELIGIO-PHILOSOPHICAL JOURNAL through your kindness, or that of some one else, and for which I am very grateful. And I see with surprise that friend Bigelow, of Kala-mazoo, don't want any more qualls. Well, all are not constituted alike. Old Neb. hankered after reservice surprises that mend Higdlow, of Kala-mazoo, don't want any more qualla. Well, all are not constituted alike. Old Neb. hankored after grass, I hanker after qualls, and friend Bigelow hankers after spiritual food. I presume that he has heard me tell the quall story once, or possibly twice, and if he could hear it a faw times more I think he would set to like it. In fact, at first I didn't think much of the story myself, but when I began to take it all in, and on figuring found that in order to eat all of those qualks in Oid Tes-tament days, within the thirty days' time for which they were sent in the wilderness of Arabia, that each man, woman and child of the Jews would have had to eat sixty-nine bushels at a meal, I began to like it. It shows how good a provider God used to be, and it seems so strange that he will, in these days, let his children starve for the want of qualis. I very much question if I shall ever do much more talking in public. I am not much of a talker, and don't know much about spirits, gods, ghosts or devils, and if I can't talk about qualis, what am I to do invited to address the Spiritualists at Grand Rapids, a few days since. I declined, partly for the reasons that my health was not good, and partly that I don't care to talk unless I think that I can interest the audience. Friend B. says the Spiritualists pay their money to hear a Spiritual-ist talk; then why do they send for me? Now, I suppose that it oost me more to attend the Faw Paw meeting than it did friend Bigelow, and I listened uncompletingly to spiritual speeches three-fourths of the time and did not find a word of fault. I threw in all of my time, my wife's plants all frome solid, and \$50 would not make us good for the damage sustained by that trip. So, under the circumstances, it does seem as though I ought to be permitted to allude to that shower of qualis. I believe that I have fought orthodoxy at homs. of qualls.

of quaits. I believe that I have fought orthodoxy at home, in the interest of Spiritualism, more than all of the Spiritualists in St. John's, and they will all say so. I have published more free circulars than any man in the State, for which I get not one cent. I enclose you my last, "Fiddling for Jesus," to abow how I have worked. If I now shall retire, I feel that I have done some good. I have the kindest feelings for the Spiritualists, and I am not much they have the only irus religion, for I sure but they have the only true religion, for I have seen enough to set me to scratching my head. But if I meet friend B. in the spirit-land, I'll oblige him by not telling that quali story. M. BABCOCK.

ANNIA MARTER MARTINE

St. Johns, Mich., April, 1881.

LOLIG I edge upon which the stranded ship of humanity will be once more floated and borne forward? What will be the next idea around which both scientific and religious thought will revolve? It will be that of the discovery of the Spirit-world and the soul-the demonstration of the existence and immortality of the soul of man-the discovery of latent spiritual faculties in the human mind which will open up a new world to science, and bring the Kingdom of Heaven upon earth. This is the next ides which will animate a dead world and quicken mankind into activity .- The Spiritualist, England.

Anniversary Exercises in Philadelphis.

To the Mditor of the Religio-Philosophical Journal:

The First Society of Spiritualists celebrated the 33rd Anniversary of modern Spiritualism in a most feative and elaborate manner; the hall was most beautifully decorated with flowers, flags, banners and mottos. I can emphatically say that Sunday, April the 3rd, was a day that will long be remem-bered as one that made our hearts glad and our spirits young again. Bro. E. S. Wheeler gave the Anniversary address, which was masteriy and one of the best in the line of this eloquent speaker; throughout the day the hall was well filled; and if the pleasant faces are to be taken as interior states, than all were edified and pleased. Ar-rangements for our third annual camp meeting are now in order, and we hope to do much good, and have greater success than ever in the promulgation of spiritual truths by our coming camp meeting.

Though the first society is not increasing much in numerical strength, the scores of little private circles scattered over the city are in a silent way doing a grand work; by just such means spiritualism is working its way into the very heart of church society. I feel like thanking every con-tributor to the JOURNAL for what they are constantly giving in the way of spiritual food; hun-dreds in our ranks could charm us by giving us their personal experiences, but they neglect doing so. Soon they will pass away, then all will be lost to the world. Dr. Barr, of Harrisburg, often promised us his nineteen warr, of armeriance with lost to the world. Dr. Sarr, of Harrisburg, often promised us his nineteen years of experience with the Potts' boys;-interesting and marvelous, but he passed on, and the world has lost the nineteen years' record of a circle held in the house of poor Widow Hopkins. I might name Br. Koons, J. Frank Baxter, and many others, but we must be satisfied with the day of small things. J. A. HOOVER.

Miss Smiley, an Episcopal Deaconess.

An intelligent lady writes from Detroit of this new orthodox woman exhorter as follows:

We went to hear Miss Smiley at St. Paul's church vestry, where she has spoken each after-noon this week; next week is to be in St. John's. I went with a friend and we listened a while, but there was nothing for either of us, and we could

I went with a friend and we listened awhile, but there was nothing for either of us, and we could discern nothing living, deep or vital in it. I hope it was to some one there, but we could hardly see how it was possible it should touch any soul. "" " " " " " " My friend said it was "Words, words, words." I am glad she is stand-ing in the Episcopal church, interpreting the Bible and talking to the people, if she has any good work to do; otherwise I would rather she should leave it; but she is her own judge. I could not help adopting the characterization of the Post as to her "completener," and wished that she had the power to stir the depths of a mighty enthusiasm, so that her discourse would result to all before her in a clearer vision and more ener-getic resolution to do good, and Belp ou the day when all shall see that they are the Father's by birthright, and cannot but be his children. I hoped she was standing at "the deak." but no, she was in the Sunday school room. It is under-stood she is a descourse. Having been educated a Quaker, one would not expect the revival man-mer; but we did look for something of "the inner-lies and subdued sympathy, which kindles in the listeners a worshipful devotion and reverence to the source of all sympathy and all beauty.

Same And And

Illy understood, to have the names withheld "Let us not throw away our compass and depend entirely upon the fog," but use our own reason and judgment in all things whether pertaining to spirits in or out of the body.

J. O. TYLER.

Binghamton, N. Y.

A Curious Incident.

[Translated from Revne Spirite of March 1st, 1881.]

A lady named Madame de B., who lived in Par-is in 1879, had a female domestic aged about 28 or 23 years. This lady being in ill health and finding no relief from ordinary medical treatment, called to her aid a magnetizer named Mr. Henry Le Roy. to her aid a magnetizer named Mr. Henry Le Roy. During his first visit Mr. Le Roy perceived that this domestic, although not in her mistress's room, but in the kitches, had fallen into a magnetic sleep through the influence of the passes made by him on Madame de B. Finding himself thus in the presence of a very sensitive subject, Mr. Le Roy put her in resport with Mms de B. This was scarcely accomplianed when the girl cried out: "Oh! the poor lady, she is lost, she will die from it." Not wishing to alarm Mms, de B., Mr. Le Roy interrupted the sensitive by saying, "Look at the condition of your own health." "What do I see?" she cried; "an accident, a bed in a chafty hospital, doctors, knives, blood—God save me!" and she fell into convulsions. The magnetizer restored her, and she awoke remembering nothand she fell into convulsions. The magnetizer restored her, and she swoke remembering noth-ing of what had transpired or of what she had said. All knowledge of what had passed was carefully kept from her. A few months after this occurrence Mme. de B. died. While arrang-ing her dead mistrees's chamber, the girl (as she had done several times previously) lifted the bed, and strained herself producing an internal injury. She was carried to a charity nospital where she remained for three months between life and death, and was obliged to undergo several painful operaand was obliged to undergo several painful opera-tions. She was, however, finally restored to health. How can we explain, not the announcement of the the approaching death of her mistrees, the mag-netic subject could see the enfeebled organs, but the prevision, almost in detail, of an accident which nothing at that time appeared to presage?

A Nut for Materialists to Crack.

The Christian Life tells this anocdote: "A de-yout minister was once asked by a skeptic if he followed preaching to save souls; and on replying that he did, the caviller rejoined, 'Did you ever see a soul?' 'No.' 'Did you ever hear a soul?' that he did, the caviller rejoined, 'Did you ever see a soul?' 'No.' 'Did you ever hear a soul?' 'No.' 'Did you ever taste a soul?' 'No.' 'Did you ever smell a soul?' 'No.' 'Did you ever feel a soul.' 'Tes, thank God,' said the presch-er. 'Well,' said the cavilling doctor, 'there are four out of the five senses against one that there is a soul.' So the matter might have dropped; but the preacher, as subtle in understanding as he was plous in heart, turned the tables upon the cavilling doctor, and, being informed that he was he was plous in heart, turned the tables upon the cavilling doctor, and, being informed that he was a doctor of medicine, asked, 'Did you ever see a pain?' 'No.' was the reply. 'Did you ever hear a pain?' 'No.' 'Did you ever taste a pain?' 'No.' Did you ever smell a pain?' 'No.' 'Did you ever feel a pain?' 'Yes,' said the Doctor.' 'Well, then,' rejoined the preacher, 'there are, you see, also four senses against one to prove that there is no such thing as pain; and yet, sir, you know that there is such a thing as pain, and I know that there is a soul.''' soul.""

Jes. S. Burr of Leesburgh, Ohio, writes: Parsuant to notice in several papers in our vicin-ity, the Spiritualists and other progressive reform-ers convened in Price's Hall, and were well entertained from the rostrum, by C. H. Mathews, edi-tor of the Ohto Democrat of New Philadelphis. In-clement as the weather was, mow several inches deep, yet some seventy persons were present and highly reliabed the matter offered. Mr. Mathews has few equals. The Spiritualists and Liberalists of our place are so well pleased with my article in the Journar on Organization, that they have about concluded to adopt a more thorough organization and hold weekly or sami-monthly meetings, of which when completed, you will have due notice. Other neighboring places will probably soon fol-low our example.

Wi the Little she

al men

Interest in Great Souls.

An intelligent woman writes, in a private letter, as follows:

"There is a tide of interest now in the great men or women who have just exchanged worlds; and everything pertaining to their lives, their thoughts and words is exceedingly full of attraction. This shows not only the beauty and grandeur which in-spired them and which were a portion of their na-tures, but that all men worship beauty, and when they see it, appreciate it, each according to his culthey see it appreciate it, each according to his cul-tivation; and the more one reflects on and gives attention to the deepest philosophy of life, the more it is felt that beauty is sej true a name for the Creator, as any we can frame. How stirred we are in the whole being by some of the utter-ances of these souls; as, for instance, by what Stuart Reid relates of a meeting with Carlyle, which finds place in last New York Tribune. "And then the source that the deed his then," he says, "as I turned to go, he fixed his eyes solemnly upon me and said in tones which thrilled me through, "Aye, aye, and what we know not now, we shall know hereafter.""

A Disgusted Reader.

JRO. C. BUNDY, EDITOR, SIE:--If our subscrip-tion has run out, please discontinue it. We never tion has run out, please discontinue it. We never sent for the Journal, and can't say that we are pleased with it, for we are not. If it hadn't been that some friend sent it to us, we never would have taken it from the office. I was sahamed to have the post master know that we took such a paper, and after reading the lecture given by Wil-liam Denton, I was more disgusted than ever. Reametfully.

Respectfully, MRs. W. L. CRARY.

Clearwater, Wright Co., Minn.

A Dolighted Beader.

To the Editor of the Beligio-Philosophical Journal: Your paper never contained a better article than Denion's Dream. Can't you persuade him to put it in pamphlet form? It would be splendid to circulate, for it tells so much, and in such an inno-cent way, that people read it and don't know what hit them. I expect to wear my papers out in loaning them oaning them.

Cairo, Ill.

C 10 - Minister

MRS. J. MARTIN.

Mrs. E. L. Saxom of New Orleans, is to lec-ture before the St. Louis branch of National Suf-frage Association, Monday, April 5th. The Hall will be announced in daily papers. Mrs. Sax-on comes with the prestige of a fine writer and eloquent speaker, and is in earnest laboring for the elevation of her own sex. The perfect naturalness of her manner of expounding truths stiracts her audience better than the studied art of elocution-ary display.—Western Light.

Whiskey Brains.-Hyrti, by far the great-est anatomist of the ageneed to say that he could distinguish in the darkest room, by one stroke of the scalpel, the brain of the isobriate from that of a person who lived soberly. Now and then he he could congratulate his class upon the pot-session of a drunkard's brain, admirably fitted, from its hardness and more complete preserva-tion, for the purposes of demonstration.

Appreciative.—A Scotch elergyman whose habit was to preach hell-fre to his congregation in large doses, had occasion to visit a poor, sick parishiouer. After emiarging with considerable unction upon his favorite topic, he said to her: "Now my dear woman,did you ever appreciate the tortures of the damaed before?" 'Nas,use; nev-er till you came here."

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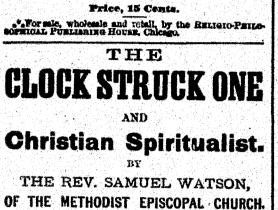
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iristianity." Spiritualism, the author holds, does not seek to make claim operturalism, the school notes, does not seek to make claim as a salvatory agent "upon which we can cast the burden of our sins; it only enlightens our minds, makes clear our duty, and points us to the way in which we can elevate ourselves; and if, with this knowledge, we fail to walk rightcously, the greater is our condemnation."

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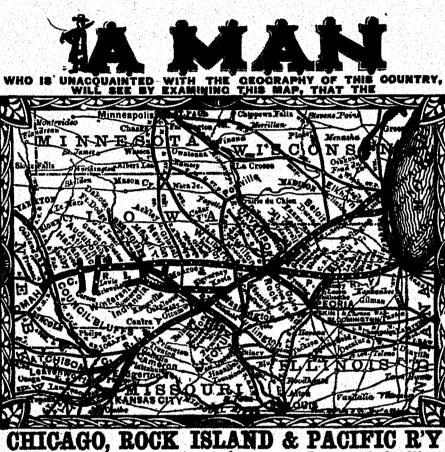
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Themselves in our Summers Annurs r A source is recommended. Universe for All. Conclusion. The anthor, in his introduction, mays: "The problems of the argue have been, what are we? Whence came we? and Whith-er are we bound? Of these she last is the most momentous, and is is the chief of this work to ald in the solution of this problem, so that other investigators may be assisted in ad-vancing steps further, and in their tura sulfutions the paths for others who may succeed them in exploring the realities and mysterise of this work to always any be assisted in pre-paring as steps further, and in their tura sulfutions the paths for others who may succeed them in exploring the realities and mysterise of this world be which we are all insteming. And or which even a little knowledge may be of service in pre-paring as for our introduction to it. The medium who has been the chausel of communication-with my spirit instructors is CHARLES B. KNWNER, of Brook-ir, M. Y., who is controlled axelenticity by two Indian agiv-fir; and there are three other spirits by whom I am indebted for the revelations contained in this voirme. These are my father, formerly a claryrman, who subsred upris the later ard; the latter in the life having been a cotton and shall a containy since, whole the late owers, and George Henry Bars-ard; the latter in the life having been a cotton and shall and containy since. Hobert Dale Owen, from which phase he packed to spirit-file about forty years ago " Choid, lime. Friesdall, printing is contain.

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Continued from First Pass.

the angels so near us. They throng our hall to-day, and mingle in our services; they will go to our homes with us. Dear children who were taken in the budding promise of life, aged parents, gathered as sheaves of ripened grain; friends dearer than life who passed from mortal gaze, all here and all around the circle of our homes! Sweetest, most blessed thought! With such heavenly influences we rest content. Storms may come, the winds may harshly blow, but the sun of joy always streams down on our hearts, when assured of such guardianship, and that after life here has closed, its burdens laid aside, its duties done, with those we love comes eternal communion!

Brooklyn (N. Y.) Spiritual Fraternity.

Those who were present at our last Conference Meeting, received a rare intellect-ual and spiritual feast. in the opening addrees of Hon. Phillip D. Moore, of Olympia, W. 1. Mr. Moore is a man of positive and aggressive faith, believing in the facts, philosophy and religion of Spiritualismpoetic in temperament, and his lecture of an hour was studded with gems of pure and lofty thought, and his inspiration was like the fresh breezes from the western prairies, energizing, uplifting, spiritualizing and strengthening all who had the good fortune to listen to him. He stated briefly some facts that led him to the investigation of the phenomena, and gave, among other statements, the result of his visit to Mrs. Margaret Fox-Kane some twenty years ago. He said: "My mother died when I was an infant. My father was a Quaker of the sternest sort, who held the memory of my mother so sacred that he would allow no allusion to her, and I never knew her, and had no facts by which I could trace her identity. What claimed to be her spirit, through Margaret Fox-Kane, spelled out her name, age and date of her entrance into the Spirit-world. I did not know this fact. After my visit to Mrs.K, I asked my father to give me the information, which he refused. I pressed my questions, which caused him to inquire why I wanted to know, and when I briefly related to him what I had received, he was considerably nonplussed, but still refused to give me the information. I insisted that it should be given me as a right, and he said 'Let me know what you have received.' I said, 'No; let me know when my mother died, her age,' etc. He gave the information, but it did not agree with what I had received. 'Now,' he said, 'you see that there are no spirits about this at all.' I re-'In your secretary you have records plied. which have remained undisturbed for all the years since her death.' He went and got them, and on comparison they agreed with what I had received by the raps through Mrs. Kane. This and subsequent investigations made me a Spiritualist, and brought me outfrom the darkness of skepticism and materialism into the full sunlight of the knowledge of the immortal home, and practically demonstrated the continuity of Brittan knew him personally. I see two life, and the communion and presence of our loved ones. These revealments caused a radical change in my religious thoughts and turned the whole current of my earth life." He spoke upon "The indications and demands of Spiritualism." His statements were clear and eloquent, and his argument was like the clarion notes of the bugle, marshalling the hosts of Spiritualism on to victory over decaying dogmas and creeds that paralyze the soul, and the effect on his hearers was to incite them to a desire to more earnestly live in the faith, the philosophy and the religion of Spiritualism. In conclusion he said, that our cause demanded, first of all, the living of pure moral lives here; it demanded honest mediumship and the fostering and protecting care of mediums by all true Spiritualists, and as our faith inculcated the grand fact that every man or woman must be his or her own savior, and that no God, Jesus, Buddha or any other one, could save the individual soul, for with us it was a strict personal accountability and responsibility, and that the sum total of the teachings and demands of our faith was, 'to be good and do good.' " He further said: "I am much pleased to meet with you here to day. I read the weekly reports of your meetings with deep interest, and am in hearty sympathy with you in your efforts to lift the pure banner of Spiritualism up out of the mud and mire where it has been dragged by unwise teachers and persons claiming to be of our household of faith. On the Pacific slope the people are more liberal than those here in the East; they have less of prejudice, and are more willing to investigate the phenomena, and are ready to accept the philosophy of Spiritualism. In the city of Olympia, Spiritualists and Liberalists out number all the other religious sects. Mr. Moore is the chaplain of the Territorial leg-islature, and was elected as such under the full knowledge that he was a Spiritualist. So we may say as did Galileo: 'It does move, and perhaps within the next 100 years men like Frank Baxter, Prof. Kiddle and many others, will not be sacrificed because they dare to follow the truth where it may lead, even though it may be into the ranks of Spiritualism." W. C. Bowen said: "I like the religion of our western brother, for it is permeated with the broad and genial freedom of the west, where we have so much to hope for in the near future. Talmadge and other representatives of orthodoxy are trying to galvanize a sort of a new life into their churches, but all such attempts must eventually fail and the glorious sunlight of the fact philosophy and religion of Spiritualism, will be the only faith that reasoning men and women can accept, for it is based upon a true science, a true philosophy and a true religion." Judge P. P. Good, of Plainfield, said: 'I am glad to welcome my old friend and brother Moore to the plat form of this fraternity, for twenty years ago he and 1 were members of an association similar in purpose. I wish to state a fact that has come to my knowledge in the last few days: A gentleman who is one of the leading stenographers of New York city, has recently turned his attention to Spiritualism through the development of his wife, and at a first sitting in the broad gas light independent writing was pro-duced in their presence with paper and pencil, with no person near the table, and he said to me the next time I met him: 'I understand that this subject is to come before a meeting of the Stenographic Associstion this evening for discussion, and such a discussion cannot but result in better and fairer reports of our spiritual meetings."" Descon D. M. Cole said: "I have just retarned from the New York Conference where I gave the opening address, and was

unable to hear all the remarks of the brother from the far west. What I did hear meets my cordial approval. What Spritualists need now most, and what is demanded of them, is less theory and more practical work doing good-doing good to others, and this must be done by the individual and by each and every one of us." Mrs. E. A. Cooley, M. D., said: "I will not detain you at so late an hour, but wish to state a fact which occurred this week. I have a patient on Staten Island, whom I was called to see-a methodist, but an earnest and good man, who has recently buried his only son; he said to me: " Mrs. C. can you tell me of a medium where I can have a ten minutes conversation with my son?' I said to him: 'I am very much surprised at your request.' I asked 'Do you believe in Spiritualiam?' He said 'No, but I know a good many Spiritualists, and I know that they are moral, truthful and upright people-honest in their business dealings with me, and if such people know that they can communicate with their friends who are dead, why not I? Further, I will give \$500 for such an interview with my son.' I gave him the address of a reliable medium; so, friends, you can see the deep interest felt in our cause by at least one orthdox brother."

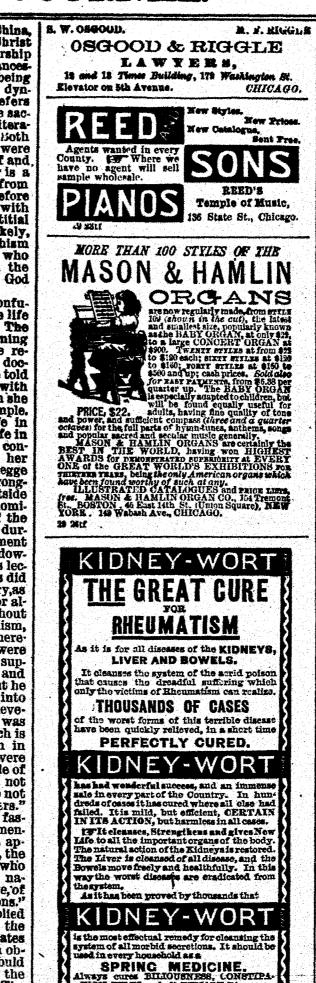
J. Frank Baxter, who is now filling an engagement with us for Sunday lectures, is attracting large audiences. His lectures are prepared with care and abound in clear statement of fact, sound argument, and a a clear and lucid exposition of the philosophy and religion of Spiritualism, that commands at once the thoughtful attention of all who listen to them. His lecture Sunday evening on, "The Facts, Philoso-phy and Fancies of Spiritualism," was a very able and satisfactory one, and his reply to the psuedo-scientists, like Hammond, Beard, Carpenter and others, was well taken, and made a marked impression. His lectures on "Herald Sunday," and "The Position of Spiritualism in History," were able and scholarly, and are valuable contributions to our cause. God grant that we may have more of such able defenders of our faith, and it behooves all Spiritualists to keep such teachers actively employed, and not compel them to leave our platforms for want of adequate support. His singing forms an attractive part of the exercises and is heartily appreciated. His tests at the close of the lectures are so clear and distinct that they bring conviction at once. Said one gentleman to me, a member of a leading orthodox church, at the close of our evening lecture, "Is that man a stranger here?" I said, "yes." "Well I do not know what to make of it. He has given the names of two persons whom I knew, and the facts are correct as stated." Among other things recently given by him was the following, describing spirits so that they were recognized:

"I hear this: 'Selwyn Nye; my father preached at the Church of Our Father; he does not preach there now; Flatbush, Oct. 10th, 1872 or 3. I also hear the name, W. S. Coit, a man who formerly wrote articles for the Telegraph and Spiritual Age; he was an old Spiritualist, and formerly lived in Allegheny City, Pa. I see 'St. Domingo;' he went there for his health, but he pined and died away, 1863. He says that S. B.

ments to prove the monotheism of China, | S. W. OSCOUD. and the twenty-third century before Christ there was a direct institution of a worship of God and by its side a worship of ancestors. These remain to this day, being traceable backward to that date from dynasty to dynasty. Prof. Legge then refers to the oldest books of the empire, the sacred collections of law, history and literature, in further proof of his claim." Both the "Shu-Hing" and the "Shih King" were written with the full understanding of and belief in a single godhead. The latter is a book of ancient poetry ranging in date from the eighteenth to the sixth century before Christ. A Chinese child acquainted with the prayers recited at the great solstitial service of the Ming dynasty would be likely, if asked the first question in the catechism of Dr. Watta-"Can you tell me, child, who made you?"-to make me answer in the very words of Dr. Watts-"The great God who made heaven and earth."

The second lecture is still upon Confucianism, and closes with a sketch of the life and character of that peculiar sage. The worship of ancestors forms the opening topic, and highly interesting are the re-marks we get upon it. Considering the doc-trine of Confucius about man, we are told that woman does not reach equality with man until she is a mother of a son, then she takes a place in the family and the temple. Incidentally we learn that as social life in China becomes more like our social life in the West, it will be found difficult to confine the wife's attention entirely to her household affairs. "Even now," Prof. Legge remarks, "I have often found the strongminded wife the regulator of things outside as well as inside the family. And nominally at least, during the minority of the present Emperor, as was the case also during that of his predecessor, the Government has been in the hands of an Empress dowager and the Empress mother." In this lecture it is again asserted that Confucius did not originate the religion of his country, as some maintain, nor discountenance nor alter it. He taught morality, but not without reference to God; he taught ceremonialism, but not for the sake of the ceremony merely. His labors on the ancient classics were not so extensive as has been generally supposed. He studied them, and exhorted and helped his disciples to do the same, but he did not alter them, nor digest them into their present form. His greatest achievement in the inculcation of morality was his formulating the golden rule, which is not found in its condensed expression in the old classics. When asked if there were one word which would serve as a rule of conduct for all life, he replied: "Is not reciprocity such a word? What you do not want done to yourself, do not do to others." No further space can be given to this fas-

cinating treatise, although it may be mentioned that Prof. Legge quotes, without approving of the meaning applied to it, the prophecy as to a greater sage than he who lived or was to live among the western nations, which Mr. James Freeman Clarke, of Boston, relates in his "Ten Great Religions." The saying of Confucius could have applied to the past or the present, but not to the future; moreover, the passage insinuates that Confucius was making sport of an obtrusive questioner. The Buddhists could lay as good a claim to the prophecy as the Coristians, and a note appended to "The General Mirror of History," in fact, does claim that Buddha was meant. The third lecture was on Taoism as a religion and a philosophy; the final upon the Chinese religions as compared with Christianity.-New York Times.



APRIL 28, 1881.

DIRECTORY.

This will be published one or more times during each month, and one line of space, given free, to every person sending the name, phase, and address. If more space be desired, it the name, phase, and acuross. It more space be desired, it can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the Journat in the publication of thus directory assumes thereby nothing on the part of those named below as to ability, integrity or neveropment but any information in our possession will be cheerfully communicated on application, personally or byletter. The name of any person found negligent, in advising us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who appreciate its value.

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persons, and hear, 'Mary Warren'-not two years in the Spirit-world. She is attracted to her boy. I hear, 'Wife of Charles J. Warren;' also 'Mrs. Dr. Stansbury;' these spirits come with Mrs. Warren; there appears a feeling of sadness in regard to her boys. [Recognized]. I see large letters, John Landon, Charles and Albert Landon." [Recognized].

The hail was full and the large audience was delighted with the lecture and the tests given.

S. B. NICHOLS.

Chinese Religion.*

When the Chinese war with England broke out, owing to the extraordinary conduct of Sir John Bowring, a damper was put by Cobden upon the members of Parli amentiwho, like the foreign colonies at the treaty ports, regarded China as a barbarous land only created to supply the West with tea and silk. The Chinese Empire, said Mr. Cobden, is a State that had its system of logic before the time of Aristotle, and its code of morals before that of Socraand its code of morals before that of Socra-tes. And, in fact, not only justice but logic was on the side of the Chinese in the pre-liminaries to that disgraceful war. In this country we are ready enough to point out the wickedness of England's course regard-ing the Chinese; but when a Chinese question of our own comes up we seem, at least a large section of us seem, to forget that we have been criticising the old country for very much the same spirit of intolerance and self-seeking displayed by ourselves. Any work, therefore, that sets before us the moral and intellectual status of the Chinese should receive much more than respectful attention. This applies to Dr. Legge's lectures, now printed for the first time, but it covers the ground only partially. In addi-tion to the practical question, there is another of larger import, namely, the com-parison of the religions of China with other religions, and more particularly with Christianity.

The first lecture is an exceedingly able argument to show from the very earliest ideagraphs of word roots of the Chinese that at the remotest period of the history of China at 5,000 before Christ, the worship of one God was the State religion, and that it has remained so ever since. A recent number of the China Review attacked Confucianism as follows: "Confucianism pure and and simple is, in our opinion, no religion at all. The essence of Confucianism is an antiquarian adherence to traditional forms of etiquetic, taking the place of ethics, a skeptic denial of any relation between man and a living God taking the place of religion, while there is encouraged a sort of worship of human genius combined with a set of despotic political theories." A study of the primitive written character of the Chinese demonstrates to Prof. Legge that 5,000 years ago the Chinese were monothe-ists, and that this monotheism was in danger of being corrupted by a nature worship on the one hand, and by a system of super-stitious divination on the other. The word Ti is considered to fulfill the qualifications necessary to make it equal with our word God. Contrary to the recent opinion of Prof. Tiele, of Leyden, this religion of China is held to be something better than a mere worship of spirits. Prayers to the heavenly and earthly spirits are quoted to show that although spirits are addressed the cristence of a superior and omnipotent god head is distinctly assumed. "It is your office, O spirits, to superintend the clouds and the rain, and to raise and send abroad the winds, as ministers assisting Shang-Ti." Between the time of the formation of the primitive characters, which are here used is the most recondite and ancient doon*The Religions of China. Confucius and Taoism Described and Compared with Christianity. By James Legge, New York: Charles Scribner's Sons. 1881.

Spirit Presence.

A good case, one among many such, of the appearance of the spirit in a distant place near the time of its severance from the body, reaches us from a source on which we place full reliance. About two years ago W. L. left England for America. Nine months since he married, and hoped to bring his wife home to see his mother, to whom he was tenderly attached. On February 4th, however, he was taken with sudden illness, which terminated fatally on the 12th, about 8 P. M. On that night, about three quarters of an hour after the parents of W. L. had retired to rest in England, the mother heard the clear voice of her son speaking. Her husband, who also heard it, asked his wife if it was she who was speak ing. Neither of them had been asleep, and she replied, "No! Keep quiet!" The voice continued, "As I cannot come to England, mother, I have come now to see you." At this time both parents believed their son to be in perfect health in America, and were daily expecting a letter to announce his return home. A note was made of this very startling occurrence, and when, a fortnight since news of the son's death arrived, it was found to correspond with the date on which the spirit voice had announced his presence in England. The widow said that the preparations for departure had nearly been completed, and that her husband showed much anxiety to get to England and see his mother.

It is to be noted that in this case the voice was heard by two persons, neither of whom had been asleep and who were not in that state between waking and sleeping when imagination runs riot. These persons were not spiritualists, and therefore are not to be held to be presumably subject to hallucinations, nor were they victims of a dominant idea, nor of any other delusion. They had no reason to believe their son to be in other than his usual health. They neither expected bad news of him, nor that any news would be conveyed in this-to them extraordinary manner. Moreover, the young man was tenderly attached to his mother, had her in his mind when he died, and naturally visited her in spirit when he found that he had the power to do so. The case is a good instance of those in which love aupplies the motive power which causes a spirit to present itself at or soon after death to some dear friend or relative.

Another interesting case of direct intervention came quite recently under our own knowledge. A domestic servant, Mary, shared with her two sisters the duty of maintaining her old parents, who were very poor. They managed to contribute their share in ratiation analytic their shore in ratiation. It share in rotation, each taking a month. It was not Mary's month, and she had no reason to think that her sisters had failed to do their part. Nevertheless, she went to bed one night during the severe weather and dreamed that her parents were in such distress that they would be obliged to sell their blankets to get firing. She repeatsent their blankets to get mring, one repost-ed the dream to her mistress in the morn-ing, and, by her advice, got a P. O. O. for a small amount and sent it. The letter of acknowledgment expressed great relief at the timely supply, for they would oth-erwise have been competied to sell their blankets to get coal. Light.



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