

# RELIGIO PHILOSOPHICAL JOURNAL

## PHILOSOPHICAL

HARMONIAL PHILOSOPHY

DEVOTED TO

SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

THE ARTS AND SCIENCES, LITERATURE

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

VOLUME XII.

S. S. JONES, EDITOR,  
PUBLISHER AND PROPRIETOR.

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### QUERIES AND RESPONSES.

Letter from Mrs. Victoria C. Woodhull.

S. S. JONES—MY DEAR SIR—Will you permit me to correct an erroneous impression that you are urging in the columns of the JOURNAL? I presume that truth and the best interests of humanity are the causes in which we are both laboring; and while we may conscientiously differ as to the methods by which they are to be best secured, that difference ought not to extend to misrepresentation of either's position, object, or method.

I love to be taught; love to find people from whom I can learn; and if I know myself, am always ready to change my convictions when I learn better ones. If you will permit me to speak through your columns, after this spirit, and will criticize me in the same way, I shall feel obliged; if, however, any other spirit controls the columns of the JOURNAL, please consider me as no applicant for space in them.

And I must premise by saying that your contentious statements of a contemplated union of "Church and State" seem to me to be appeals to the prejudice existing against such a condition, in which the power of the State is used to enforce the edicts of the Church, rather than a just criticism of a proposition to secure a system of justice and equity for a common humanity.

If it be a wrong for me, as a Spiritualist, and as President of the American Association, to urge upon Spiritualists generally the propriety, ay, the necessity of political action, in order that such a system may speedily supplant the present governmental conspiracy, I shall be under lasting obligations to you if you will convince me of it.

But have you ever seen me urge that Spiritualists should conquer political power and compel others to their beliefs? Indeed, have you ever seen me urge political action upon Spiritualists as a body, to the exclusion of any other people? If you have not, how can you denominate the political movement in which I am engaged as a sectarian movement.

On the contrary, have I not urged upon all people having a sense of justice present in their souls, irrespective of creed or party, to join in a common effort to remodel the government? I have urged, and do urge, Spiritualists to join in such a movement; but I also urge everybody else to do the same thing. Is that a sectarian movement? I had imagined it to be a humanitarian proposition: one which humanity demands, and by which it can be rescued from its downward political tendencies, and—remember what I say—one which if humanity does not attain through a peaceful political revolution, will be attained by the bloodiest war that has ever desolated the earth.

I have never either said, or appeared to argue, that whoever oppose this movement were opposed to woman suffrage. Moreover, many woman suffragists oppose the movement because it is more than a woman movement, because it is a broader and more sweeping franchise than the ballot obtained for woman would be. But I do say: if people remain supporting the present political parties which deny woman her suffrage, that they are opposed to woman suffrage. Is that a clear proposition? And I further declare that whoever contributes his or her influence to perpetuate the present conditions, will be directly responsible for the continued usurpation of the people's rights.

I do not see how a person who has the good of humanity at heart, even if he be a Spiritualist, can give his support to political tricksters, and feel he has done his duty to himself or to his kind. If you feel it your duty to teach the great truths of a common brotherhood as a religious duty, how can you at the same time ignore the same truths in your political action? That would be the repetition of the old story, one kind of religion for Sunday, but quite a different kind for every other day of the week; or, a theory for religion which has no relation to every-day life—to political action.

It seems to me that the Golden Rule should be no less applicable in politics than in any other relations of men; and if that rule be a good kind of religion, why should not Spiritualists adopt it as a political rule? Now I say that a rule that is not good in religion is not fit to be used in politics. Perhaps those who raise the cry of "Sectarianism" may have a way to prove this false. If so, I will thank them to do so; and I will recant in the columns of my own paper.

It is almost a fatal error to concede that there are distinct—separate—departments of life; that there should be a Church and a State, and different rules of conduct for each. Justice is religion, and it should be politics also. Then, both Church and State are one and indivisible; and they who attempt to still divide the race upon these things, I think, conspire to maintain corruption in politics, while they make the church no better.

Now you will not attempt to affirm that our present political systems are based upon the Golden Rule? If they are not, is it not the duty of every Spiritualist, as a lover of the human race, to endeavor to transfer them from their present, to that base? Now this is all I am endeavoring—all I shall endeavor—to do. Does that effort deserve the bitter invectives and innuendoes which are contained in almost every number of the JOURNAL?

I have proposed a New Constitution, framed as nearly as I could frame it, upon the principle of equal human rights for all people. It does not, anywhere, propose to be a Constitution for Spiritualists; but a Constitution for every living soul, under which it shall have the full, unqualified and unrestricted right to the exercise of all its God-given faculties.

Now unless Spiritualism be broad enough to encompass all that, it could, in no just sense, be called a Spiritualistic movement. It is not a Spiritualist's Constitution; nor was it proposed for them. I know Methodists, Catholics, Atheists and Nothingarians who favor it. Certainly it is not a movement for either of these sects; but it might equally as well be claimed that it was as to claim that it is a sectarian movement of Spiritualists. Do you comprehend what I mean; and if so, will you be kind and just enough to no longer misrepresent my position, or that of the association over which I have the honor to preside?

Neither have I asked Spiritualists to organize for a sectarian party purpose; but I ask them to join with all others who believe in the possibility of a better government, to inaugurate a Human Rights party, which shall have for its objects the constitution and inauguration of such a government. Is that a wrong idea for Spiritualists to entertain?

I am now striving with all my power to have every branch of reform to meet in a Grand Combination Convention to construct a platform expressive of the principles of Human Rights, and to nominate candidates upon it. Now I do not care whether the candidates shall be Spiritualists, Catholics or Infidels, if they are representatives of the principles involved.

Does that savor of Spiritualistic conspiracy to obtain possession of the government to be run in the interests of Spiritualism? I do not see how you can so denominate it.

You say you "know of no reason why women should not possess every privilege enjoyed by every male citizen under the American Government." Will you be equally frank and inform us if you know of any reason why they do not possess such rights? That is the pertinent question now before the people, and to which there can be but one reply. And when you advocate measures that look to securing the exercise of those rights to women, you will not find it necessary to make the affirmation that you favor woman suffrage, since your deeds will speak louder than words. But if you affirm it continually, and still continue to support the powers which deny it; or what is equally a fatal position, to remain in a condition of negation regarding the despotism, the people will scarcely believe your protestations of favor to be honest.

Now while I deny that there is any scheme in existence to make me a candidate for the Presidency, I would respectfully ask you to show if there were such a scheme, why it would be an "abominable" one? You affirm that the female sex are competent for official duties. What is it that would make me an abominable candidate? Am I incapacitated? Am I incompetent below the general female sex? Or does my personal character unfit me? You have made the assertion, and you owe it to yourself not less than those who may contemplate such a scheme, to show your reasons for it, and thereby explode all possibility of such a misfortune befalling your "many Spiritualistic friends." Moreover it is a duty which I demand of you as a sister, so that I may be prevented from being an accessory to such an abomination, if per chance it should be launched; since if you can show me this, I will pledge myself to publicly withdraw from all preferment, both social and political. You have an excellent opportunity to render humanity a service, for which they will be nothing loathe to amply compensate you. Don't fail to do your duty.

The mere fact that my name has been mentioned in connection with a nomination, has nothing whatever to do with the present question of political action. A convention will be called, in which I shall do all I can to induce Spiritualists to participate, that will construct such a platform as I have indicated, and probably also nominate candidates for the Presidency and Vice-Presidency; and they should be the best representatives of the platform that the whole country can produce. The convention itself, however, will determine who they shall be.

No preconceived plan of any clique to foist anybody upon the convention will be entertained for a moment. It must be a spontaneous movement of the elements of reform, for the first time in the history of politics, brought together for a specific and unitary purpose. Every time you carry to the people the idea that a different thing is contemplated, just so often do you endanger the accomplishment of the best purposes, by the convention.

My query is: will the JOURNAL be found opposing such a convention and the candidates it shall nominate?

Now, all these may be "false issues," as you have affirmed; but if they are, it remains yet to be proven. A people so generally individualized as Spiritualists are, will not accept even your simple assertion, unsupported by proof, and I doubt if they will see that a movement for a government which shall recognize and protect human rights is a "hobby," unless you accompany or follow the assertion with good arguments to show it to be such, and that it is not what it professes to be.

The day for usurpations and baseless assumptions of despotism, whether it be in politics or journalism, is passed, and he who has not learned that, has interpreted the meaning of events very unfortunately for himself.

But if the strenuous advocacy of human rights will "procrastinate the day of their recognition," as you affirm it will, then I say, the revolution on which you lay such great stress, can come not a day too soon; it even now impends over us, as the slavery revolution impended, to which, however, the people were as blind as they are now blind to the present condition.

A failure to grasp the situation, then, pre-

cipitates the revolution. To follow the course which many have adopted—to let things take care of themselves,—will again precipitate a still more terrible result. I choose to be forewarned of it rather than to contemplate it after it shall have come upon us in all its fury, having found us unprepared. Give the people their rights—conquer them by political action, and avert the terrible strife that will otherwise follow; and to this great purpose I shall hope to see the JOURNAL devoted.

Yours for human rights,

VICTORIA C. WOODHULL.

New York City, Mar. 9, 1872.

REMARKS: We accord you the hearing you desire, and reply in accordance with the inspiration given from the spirit of your article.

You assume to speak in the name and on behalf of the American Association of Spiritualists. Your arguments presuppose that all that has been said in the columns of this paper in regard to the doings of the Association was said of and concerning yourself.

That may be correct, judging from its acts and doings at and since the Troy Convention. If it was not you who controlled and wielded a potent and subservient influence, who was it? Hence, we purpose, for a moment, to present to our readers a brief synopsis of the history of that institution from that date. But we may be allowed to premise by saying that it had existed for three years anterior to that period; during which time you had no connection with it, and the public had no knowledge even of your being a Spiritualist. So far as the public knew, you were a propagandist of the doctrine of "Woman's Rights," and freedom in the sexual relations, all of which has about as much, and no more, to do with the philosophy of spirit communion as it has to do with Methodism, Catholicism, or any other "ism" of the day. It is true, Spiritualism, as well as many, perhaps all, other phases of religion, have devotees who are in favor of female suffrage, and some of whom in practice affiliate with you, free and easy upon the sexual question, and loudly censure those who do not. But it by no means follows that any considerable number of Spiritualists recognize promiscuous sexual indulgence as in the least allied to Spiritualism. On the contrary, the great mass of Spiritualists reject your theory as pernicious.

From your standpoint, you were ready to believe that all reports of Spiritualists being free-lovers were true. Notoriety is the inspiring thought that prompts you to action. The satellites that revolve around you and reflect your thoughts, reiterate as facts that which you first present to them, and although it is but a return reflection of your own mind, you take it as the sentiment of the great mass of Spiritualists, and act accordingly.

Your public career evinces the fact that you are an adventurer, seeking notoriety, without regard to the question whether your sentiments accord with or shock the public moral sentiment. To you it is a matter of indifference. Hence, you are a Spiritualist—an International—or you are "gathering together" the roughs and the fag-ends of society, to listen to your erratic addresses, more from a desire to induce the sensational articles that your extreme views inspire the press to publish, than from any high sense of duty to mankind for their moral elevation.

Thus actuated, we see you with your little band of followers above referred to, called the "Victoria Club," concocting the scheme to capture the "American Association of Spiritualists," at Troy. You knew their weakness. You knew that a goodly number would be there who made "Woman's Rights" a specialty, and a good many others who had come out of different churches and made your other hobby, "freedom of the sexes," a practical as well as a cardinal virtue of their lives. Knowing their vulnerable points, you laid siege to the Convention and captured it. It at once became subservient to your wishes. Indeed, you had only to pronounce a few magic words peculiar to the sexual question to fire the devotees of your religion with an enthusiasm that made a clean sweep of the Convention—that is, it swept out all who did not imitate the Pilgrim in tossing up his cap for the newly fledged "Joan of Arc!"

But alas! how cruel. The sensation that was expected to be aroused through the press was not est. "The American Association" had long ere your advent among them lost all power to get up a sensation. You took refuge in an already sinking ship,—a craft that many of the old veteran rats had abandoned. That was the most fatal step of your life. Even the Internationals refused to be fired with enthusiasm by your presence after that. Mat Carpenter and Ben Butler no longer "see the point"

in your constitutional arguments. "No capital there; she's a dead cock in the pit," say they. The larger proportion of the woman-suffragists shun you. They will not recognize you as their leader. Theodore Tilton's life of Victoria, the queen of the "Victoria League," will no longer sell. Alas, how unfortunate that a rising genius—a second "Joan of Arc," should so soon sink into obscurity by one unlucky alliance!

Let us for a moment consider what would have been the result, if any other religious organization in national convention assembled had done just what the American Association of Spiritualists did, viz: put their presiding officer in nomination as a candidate for the presidency of the United States and then adopted similar resolutions? What commotion it would have raised, not only throughout the United States, but throughout the civilized world. It would have been considered no less than a sectarian movement for a union of Church and State. What would the Banner of Light, the American Spiritualist, the Present Age, the Crucible, and that hated infidel paper—the RELIGIO-PHILOSOPHICAL JOURNAL, have said in regard to the perpetration of such an iniquity by a set of fanatical bigots?

Would there have been any division in sentiment among these Spiritual journals, these defenders of Spiritualism, and all other reformatory movements? Would not the secular press everywhere have united with those journals in denouncing the movement as a stepping-stone to a union of Church and State? Then why is there no similar commotion now? Simply because it is a far too contemptible to excite more than a passing notice; and but for your wish to be heard in the JOURNAL as the presiding officer of a sickly institution that claims to represent the Spiritualists of America, not a paragraph upon the subject should find a place in the columns of this paper. But for that pretension, we would treat the subject with the same silent contempt that the press—secular and religious, does.

But we are, from a sense of duty, compelled to speak upon the subject, inasmuch as it is a fact that the American Association of Spiritualists does not, to any considerable extent, represent the views of the great mass of the Spiritualists of America, and never did.

A few fanatics, and irrepresible, pompous would-be leaders, with a few sincere, honest, well-meaning people, who believe in some sort of a national organization, from the day of the assembling of the National Convention at Providence, down to the present time, have assumed to speak in the name of the Spiritualists of America, without the least warrant for so doing; and yet without seeming to comprehend the fact that not a soul, outside of the few at Troy assembled, have any regard for them as their representatives, or respect for what they might resolve to do, they went to work and nominated a candidate for the presidency of the United States, seemingly with as much assurance as if they had been duly delegated from local districts throughout the several States to perform such a duty, and apparently with the expectation that all Spiritual papers would fall into line and support them, and that all Spiritualists would be found at the polls, cheering for the new "Joan of Arc."

You say: "I am striving with all my power to have every branch of reform to meet in a grand combination convention, etc."

Unfortunately you have gained no glory among the Spiritualists nor the Internationals. The newspapers no longer care to herald your name for sensational purposes; sensational articles are no longer inspired by what you say or do. Hence your purpose to congregate fanatics and irrepresible men and women "of all phases of reform to nominate a candidate for the presidency." For all that, we care not, inasmuch as you will not then and there assume to speak in the name of the Spiritualists of America.

We know of no "governmental conspiracy" that Spiritualists are called upon to supplant. We know we have the best government on the face of the globe, and every Spiritualist, as well as every other lover of his country, should sustain it. It tolerates all reformatory movements, because it is composed of the people—in them is reserved all sovereign power. Every four years a revolution—quiet and peaceable—is inaugurated, and carried into execution, if deemed expedient by a majority, at the polls. And allow us to say right here, that woman suffrage will be inaugurated, just so soon as a majority of the women in America ask for it. There are more men than women in favor of it, to-day.

You "urge political action upon Spiritualists as a body," for the purpose of gaining the

ascendency in governmental control. Once having a partisan control, they would, if sufficiently partisan to gain it, use it for partisan measures as readily as ever did any class of religionists in the past.

From the experience of the past, and from the acts of the movers in the measure at Troy, we could hope for nothing better than intolerance and persecution toward all who were not of the same household of faith and party. Attempts at ostracising our JOURNAL and ourself, has already been openly broached before the American Association of Spiritualists, and like conventions, conducted by the friends of that institution, because we had the impudence to repudiate their acts and doings, denying that it was the mouthpiece of the Spiritualists of America. What would be the fate of independent, free-thinking Spiritualists and their publications if the government were in such hands, may be readily conjectured.

You disclaim its being a sectarian movement. The disclaimer is not warranted by the facts. It is conceded that you were backed by a convention sectarian in its every feature; a gathering of avowed Spiritualists, who profess to speak in the name and on behalf of the Spiritualists of America; a sect professing the utmost liberality, yet, at the same time, proposing to inaugurate a political party with their president as their standard-bearer. And we have a right and are compelled to believe, from your position before the public, before and since the Troy Convention, that had you received the general support of the Spiritualists of America, you would not have sought affiliation with the Internationals; and had you been received with open arms by the latter, you would not now be "striving with all my [your] power to have every branch of reformers to meet in grand combination convention, to construct a platform expressive of principles of human rights, and to nominate candidates upon it."

Had you received the cordial support of either the Spiritualists or the Internationals, you would not have been anxious for such a gathering as you refer to, which might by its action have you shorn of laurels already won, and oblige you to see them placed upon the brow of even a more irrepresible and youthful Joan of Arc than yourself.

While you deny that you "would have Spiritualists conquer political power, and compel others to their belief," you in the next breath say, "Both Church and State are one and indivisible; and they who attempt to divide the race upon these things, I think conspire to maintain corruption in politics, while they make the Church no better."

Your argument is predicated upon the idea that both should be good. While everybody concedes the fact that goodness is a cardinal virtue, all past history teaches us that it never obtains, in politics or religion, where there is a union of Church and State.

The founders of the American government wisely guarded against such a union. You now propose a rebellion to subvert that government. Your arguments are the same that wily priests have ever made use of. Religion is your watchword; so it ever has been with those who would impose bonds upon the unsuspecting devotees of any phase of religion they may yield blind obedience to.

Indeed, madam, you have gathered together the fragments of obsolete ideas in religion and politics, as the basis for a new Church and State party. We examine your arguments in support of your platform, and we find them of the same antiquity, and equally obsolete in practice, except among the priest-ridden devotees of the most benighted systems of religion.

Your persistency in advocating what contains grains of truth, in a manner to shock the highest sense of propriety, has given you a notoriety unenviable. All that is good in that which you thus urge is conceded by the reformers of the day, and more forcibly presented by them to inquiring minds, who readily receive truth when divested of a multitude of fallacies, which are repugnant to a sense of what is morally right.

You talk about calling "upon the people to remodel the government. You present them with the draft of a new Constitution, etc., etc. You threaten a rebellion against the government if your views are not executed by the present congress. That is an issue in which you are backed by the "American Association." The JOURNAL takes no stock in you or your platform.

We regret, madam, to be compelled to say that all your speeches, calls, and arguments—your model for a constitution—betray your ignorance of governmental matters. You (Concluded on eighth page.)



APRIL 13, 1872.

Arts and Sciences.

Y. A. CARR, M. D.

SUBSCRIPTIONS... Papers can be obtained and sent by mail...

Inter-Electro Chemical Action.

SCIENTIFIC—SERIAL NUMBER TWENTY-FOUR.

In what measure, manner, and form are light, heat, and magnetism respectively co-operative as a force?

In an inter-electro-chemical measure, manner, and form.

Will you please explain your conception of the precise nature of this wonderful range of correlation?

Through this has been done time and again, as the nature of occasion seemingly demanded, yet a repetition of the same, in a different form, may, when thus continued from time to time, serve to familiarize all truly candid, common sense observers with the all-important nature of the main question, as well as the inter-relational questions, in the premises.

By way of explanatory illustration, let us recapitulate start from the position of our former articles in print have led us; namely, polar condition.

There are evident extremes of perfected and imperfect condition, in and throughout space, distinct as light and darkness, which extremes are founded on what we call electricity.

Where we find electricity conditionally measured out, and contained in the greatest abundance, we call the condition positive; when, however, we find it centered in smaller measures of individual condition, we call it, comparatively, negative.

This recognition of one all pervading and permeating principle of extreme antipodal measures, or combinations, sufficiently explains Nature's operative system to relieve the theorists of positive and negative electricities and sequent "wastives, vibrationists, and undulatory theorists," of all further trouble.

We may say, the electrical life center of every atom, from the most interior infinitesimal atoms to all the outer orbs of infinite space, is the constitutional polar center, round which all surroundings relatively revolve, and the aura is the outer reflex atmosphere, so to speak, in which all atomic condition exists.

The interior polar center and exterior insulating aura, seem, in fact, to constitute the chemical boundary lines of all grades of individuality; which boundary lines must be broken up before the individuality of condition can be destroyed.

The question rises here, how the formation and transformation of individuality is effected, to answer which demonstratively, we must first take up and treat the question in its inverse form, first directing our analytic attention from effect to cause.

It has been ascertained, that water is composed of two elements called hydrogen and oxygen; it has been further ascertained, that if we mix all the known elements together (64), and pass a powerful electric current through the compound, that oxygen will be given off first, and that thirty-eight other elements will be given off before hydrogen is given off, hence we say, oxygen contains one degree of electricity, and hydrogen forty.

Should we continue the electrical current in sufficient force, the whole amorphous compound comprising the 64 elements, will be totally decomposed, Potassium being the last given off, which being the sixty-fourth, we call the most positive of all known elements, containing sixty-four degrees of electricity.

Such being the relative nature of the facts and conditions, let us throw a piece of potassium upon the calm surface of water, and we shall find that the electrical excess of the potassium in direct proximity to the oxygen of the water, being as sixty-four to one, while the electrical bases of union between oxygen and hydrogen is but forty degrees to one, the proximity being the same, the electric excess in the potassium seizes upon the oxygen of the water with such force, as to set the escaping hydrogen of the water on fire; such is one of the leading facts that proves electrical polar diversity to underlie all chemical affinity and motion in matter.

The next consecutive question is, as to where the hydrogen goes when thus consumed, and what it is converted into. It has been ascertained by experiment, that heat produces electric (thermo) currents; it is furthermore known, blue steam escaping from safety-valves in a static state, may be collected and transferred to leaden jars as electricity; it is furthermore known, that even dynamic electricity, (produced by acid action) passing in large volumes from charcoal point to point, is blue as the blue steam, and far more intense in its chemical suspending powers, since everything is almost instantaneously dissolved with great combustible violence that is brought in contact with the current between the charcoal points. It melts quartz rock as butter; burns bars of iron as sealing-wax, and burns steel with scintillating effects that can scarce be borne by the human eye. All of which, is affected in this measure, manner, and form of depolarization of all thus brought in contact with the current, while passing through the air in the form of a blue streak between the charcoal points.

Here, again and again, the consecutive questions rise, as to where the proximate, and even the elementary, forms go, and what condition they assume.

We venture the inferential answer, that they pass into a superior aggregate aura, or sensorium commune, each with their respective impresses, to be made by the same inherent polar electric basis of their being, subservient to still ascending aims and ends of being.

suspended the chemical affinity of all with which it came in contact, so this circuit or current has the continuous power of suspending the proximate nature of the soil which it comes in immediate contact with, and also to suspend the affinities, hold in suspensory solution, and transport to the germ center, such food as the germ's centralized nature may in this measure, manner, and form attract through this suspensive instrumentality to itself.

Thus the germ begins and advances through its subsoil period of utero-gestation, until it peers above the surface, when the leaf, though young and tender, presents a porous surface to the aura or atmosphere of the earth, which, as a positive, magnetic impress, enters these pores as lungs and combines with the subsoil food brought up by the inter-electro current through the roots. The product, or condition thus established, is what we call carbon.

If the woody substance thus formed be exposed to the changing effects of time, the hydrogen is in a measure expelled, owing to its highly electrical and subtle nature; the remaining carbon may remain as coal for millions of years, becoming purer carbon as it grows older, until it would, probably, become the diamond. Yet, if ever it is then brought in contact with oxygen gas at a conducting or ignitable temperature, it will burn with a beautiful flame, returning to the sensorium commune and the subsoil the elements originally derived therefrom, bearing in themselves the impress of all the changing conditions and relations through which they have passed.

Such is the nature, character, and function of inter-electro-chemical action. To us of this sphere, and perhaps to all other spheres, inter-electro-chemical action is the all-controlling architect of time.

If these singularly personal and innovative views are true, they tend to teach us of a unity of co-operative force of correlative forces, so explanatory in itself and in themselves, as to make all nature an alphabet, teaching of herself. But to persist in one more point in doubt, I would inquire, what reasons are there for assuming that many, if not most, of the elementary forms, on undergoing inter-electro depolarization, give up their individuality, as an electrical offering to the aura air (not in its gross sense), or sensorium commune?

A. First, Because in nearly all violent cases of absolute depolarization, the elements disappear until recombined upon an electrical basis of polar gradation.

Second, Because the electrical decomposition of amorphism, proves that the polar condition of each element, depends on the amount of electricity it contains; and

Third, All grades of I-omerism, proves that it is the electrical basis which gives isomeric compounds their different medicinal virtues.

As an instance, the oil of roses and the ordinary gas we burn, contain identically the same amounts of hydrogen and carbon, and yet, their integral electrical arrangement, makes them as different as day and night.

The volatile oils,—the oil of turpentine, essence of lemons, oil of balsam of copaiba, oil of rosemary, oil of juniper, and other oils, though identically the same in elementary constituency, differ from each other widely in their respective odors, medicinal qualities, boiling points, specific gravities, and many other particulars, and what is more, they can be converted into each other, and reconverted into themselves, without either addition or subtraction.

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CHICAGO, SATURDAY, APRIL 13, 1873.

A SEARCH AFTER GOD.

An Intelligent God Must be a Forgiving one—The Consideration Offered by Ministers—The "Bad Jobs" of Deity.

(NUMBER LXXXII.)

In our previous articles we referred to the corruption and licentiousness that existed among the clergy—those who pretended to represent the God of the Bible. What crimes! The very air of the religious world seems putrid, and its offenses are so tainted with meanness...

As those who claim to be near God, are so often falling by the wayside, with morals so dreadfully shattered, virtue so corruptly tinged with the fruits of crime, honesty and integrity so badly torn by dishonest and licentious transactions, it is well to inquire wherein are the clergy better than those who make no religious pretensions?

To-day, the world would be far better off without the clergy, and all past ages,—the blood of the martyrs, those burned at the stake, hung, shot, suffered death on the rack, will unite with us in sustaining that declaration.

The origin, then, of all these debasing influences, and especially that of the clergy, originates directly from the belief in the existence of a God. Had the doctrine never been instilled into the minds of the people, there would have been no Orthodox sects, no ministers of the gospel, no religious wars, or persecutions, and the world would have been far better off than it is at the present time.

These ministers of the gospel serve a peculiar God. See how ingenious their scheme of salvation! Sinners will not join a church without a consideration! An inducement must be offered for devotees!

home in Heaven is to be beautiful; angels with wide-spread wings and golden harps are to be their companions; the sky is always clear; the air sweet and balmy; flowers of various hues emit their heaven-born fragrance for them to breathe; they work not; they are in the presence of God; all around them is life and gaiety; music charms their souls—thrills them with its angelic strains; streams scintillating with rainbow tints ripple past them; animals innocent in disposition gambol playfully around them; birds with glistening plumage gladden them with their angelic songs; the green carpeted earth abounds with blossoming trees; the pathways are made of gold and diamonds—all things unite to render them happy.

The clergy pursue the right course. What is true of one intelligent God, is true of all others! If intelligent, if powerful, if merciful withal, he naturally would offer a reward for his children to serve him faithfully. True to this idea—a more reasonable one could not exist under the circumstances—the clergy have, in interpreting the inspired word of God, presented a consideration for obedience to him. Those who obey him, then, it is said, have a right to persecute, crush out, burn, scourge, maltreat, banish to desert islands, all who are guilty of disobedience.

But one strange feature of this intelligent God is, he is very forgiving, so much so that he is ready to receive the low and vile on a moment's notice, and give them a seat at his right hand. But the Orthodox have made a great mistake. Forgiveness simply constitutes a license to sin, and that is the simple reason why so much corruption exists among the clergy.

A God who is intelligent, and possessing infinite mercy, whether he be the God of the Indian, Mahometan, Jew, Persian, Negro, Christian or Spiritualist, we care not which, would forgive any and all offenses, and each alike would be productive of sin.

If the Spiritualist's God has intelligence common to all, and creating all humanity, if he made a bad job in forming the Rev. Selby Watson, so shaping his brain and passions that he would murder, he certainly would forgive him.

Now, then, you God-believing children of earth, look at that human monster; his eyes glisten with a fierce, demonic expression; his countenance is all aglow with brute passions; his soul seems to be a charnel-house for all manner of corruption. He murders! Who created him? Your intelligent God! A bad job, surely! Wrongly put together! Brain not correctly organized! Don't God know it—he made him—and will he not, seeing his own failure in the work, forgive him for all his crimes?

"Oh, God don't do it himself—his laws did the work!" Ignoramus! don't present such an argument. Did n't he organize the laws through the instrumentality of which he was created? Bad jobs, O Intelligent God of the barbarians, heathens, Mohammedans, Christians, or Spiritualists, on all sides!

That man is an idiot; his mind is a desert waste; his tongue sounds forth no intelligent sentence; he has no idea of cleanliness! That man is a murderer; another steals; another commits all manner of vile deeds—all bad jobs for an intelligent God, an omniscient Deity! And we here say, that the idea of an intelligent God implies, of course, a forgiving one. Then, again, we repeat the assertion, that what is true of one intelligent God, of any sect, is true of all, Spiritualists included, and he must of necessity forgive, for sin can only be committed by those who can be correctly denominated as a "bad job!"

Oh, our mind sickens at the thought of the misery and sorrow caused through the instrumentality of a belief in the existence of an intelligent God. The rivers of blood it has caused, rush past us, bearing upon their red surges the widow's cry and the orphan's moan. The burning pile of fagots surrounds its victim, and he dies, suffering tortures which no pen can describe. The rack—oh, horrible, how execrating the torments it produced! If all the devils in Pandemonium had a real, tangible existence, they could not invent a more cruel torture. What scenes! What tumult! Look at the wild, distorted features, and listen to the heart-rending shrieks, resulting from religious instruments of persecution.

But the burning fagots, the knife, the keen bladed sword, the rack, the gibbet, were not cruel enough; wild, savage beasts, thirsting for blood, were caged, and "heretics" cast in to them.

Our pen falters in its course; a feeling of sadness falls over us like a funeral pall; a mountain of bones rises up before us; a river of blood rolls past us; tender entreaties for mercy sadden the very air; shrieks of the suffering and dying load down the breezes of heaven; all kinds of instruments of torture encompass us, and a million of devils seem to be sending forth their demonic yells! To us this is a reality,—presented to us as one of the fruits of the belief in the existence of an intelligent God. But he will forgive! He made a "bad job" of humanity, and would it not be well to make atonements for his blunders,—and to do it, did he not send his only begotten son?

TO BE CONTINUED.

Dr. J. K. BAILEY gave three lectures at Sandwich, Ill., to excellent audiences, and with fine results. He goes from there into Indiana. The celebrated healer, Dr. Cleveland, is with him.

Knowledge is the Savior of the World.

In preceding articles we have dwelt at some length upon the question of compulsory education. We have attempted to show that every human soul should be properly cared for, nursed, clothed, fed, and educated.

If we glance at the institutions of the world, we shall see that the great power that influences and controls society is based on ignorance. It is selfish in the extreme. The benefits derived are essentially resultant from an evil, on the principle that "extremes right themselves," rather than from direct action. Hence it may be truly said, good results from the most positive evils. Benefits and goodness are generated in and flow from the lowest wells. This results from the ever-living principle of eternal progression.

Spiritualism—the Philosophy of Life—is now making rapid strides as an awakening principle which shall lead to the adoption of measures which shall, as a direct result, enlighten and illumine the minds of the people.

In that essential it is inaugurating a new era, or dispensation. It is inculcating new thought. It recognizes a power potential in goodness that the world in all former ages has overlooked. Like the steam engine and the electric telegraph, which in principle always existed, but were never brought into service until recently, so spirit-communion to the practical world has never, until recently, been supposed to be of any value to mankind, even if it existed, which was generally denied.

But now the world is learning that the wise men and women who loved their fellows while on this plane of life, yet live and love as then, and can, under favorable conditions, impart their advice to us for our benefit as then, with an accumulation of experience which renders it of far greater importance than it could have been while yet in the mortal-form. Hence it is that light and knowledge is being ushered into the minds of mortals from the higher spheres just in proportion to our ability to receive, or our power to attract, the great and the good.

If we would receive inspiration from the intelligent and the noble and be wise, our aspirations must go out upon the spiritual plane in search of the same. Then, and then only, will those angelic beings be attracted who are capable of impressing great truths upon us for the elevation of humanity in the scale of intelligence.

How important, then, that a nation should be sufficiently enlightened to prompt such aspirations or desires as will attract the great and good of past ages to this mundane sphere.

While discussing the question of compulsory education, in a former article upon the subject, we incidentally alluded to the principle involved, and now again under discussion.

While considering the duties of governments we showed that every child born into the world was legitimate to the government, no matter under what circumstances conceived or born, and that it was the bounden duty of that Great Parent to see that all children are properly cared for, by being nursed, clothed, fed, and educated. We have shown that thereby every human soul would at an early age become self-sustaining and remunerating; that as a result of the banishment of ignorance, crime, disease, and insanity would disappear, and along with ignorance would go courts of justice, poor-houses, prisons, insane asylums; as all diseases of morals, mind and body, will have ceased to exist, and we might add thereto the churches and the whole army of priests, as there will then no longer be souls that will require saving by a mysterious theological plan of salvation. All souls will be saved from sin and degradation by the all-potent redeeming powers of intelligence.

Then the full ushering in of the new dispensation will be realized. Then the angelic world will become en rapport with the material. Then the intelligence of the spirit spheres will be imparted to the inhabitants of earth, as freely as those of the higher realms receive it from their superiors in intelligence, of still more advanced planes of existence.

When ignorance and its concomitants are banished from a nation, she will send none but intelligent men and women to the spirit-world; consequently none but the intelligent and good will be attracted back.

No fears then need be had that evil spirits will obsess or harass mortals, as the laws of affinity and repulsion would forbid it.

We again call upon all who can appreciate the truths of the Spiritual philosophy to awake to the importance of the subject. Make the teachings you receive from intelligent friends in spirit-life practical. It is high time that Spiritualists should lay aside all childish aspirations, based upon selfishness, and enter upon the broad field of universal good.

The evidence is positive and beyond contradiction that the foundation of the American government is the direct result of angelic inspiration. No other government on the face of the globe is so blessed, and so perfectly divested of religious sectarianism.

With clear and penetrating eyes the fathers of our country secured the future greatness of these United States. The spirit of inspiration impelled them to lay broad and deep the foundation of a government that might eventually rise above all sectarianism into the pure and invigorating atmosphere of intelligence—far above religious turmoil and strife.

Shall we who have been first to catch the rays of morning sunlight from the new dispensation still indulge in a hope that a new system of religion, with new stays and supports, is to be inaugurated? Or shall we, with an eye single to the promulgation of the great truths

we appreciate as existing and eternal, use our best endeavors to infiltrate them into all phases of society, in practical work?

May good angels forbid that the slightest semblance of a form or system of religion should ever be inaugurated by Spiritual philosophers.

The world, it is true, has succeeded in making progress for centuries, despite all the calamities that have befallen the people through the suffering imposed by blood thirsty and cruel religionists. But let the direct instead of the resultant effects of our acts promote progression under the laws of development. Let Spiritualists organize themselves as philosophers and scientists. Let them look to all the instrumentalities that nature abounds with for the good of mankind, instead of the myths of an effete system of religion. Let wisdom everywhere abound in our country, instead of irrepresible fanaticism. Let us build up and make practical use of the principles underlying our government, and let us show to the world that our system is the voice of the people, and that we appreciate the necessity of educating to the highest degree of refinement every soul that thus forms a constituent part of the government.

That is the mission of Spiritualism, and it should ever be kept uppermost in the minds of every lover of truth—every seeker for true happiness.

Dr. Slade's Vindication.

We have just received an article from Mr. Simmons, Dr. Slade's business partner, too late for this issue, but will appear in our next. It is a well written and apparently truthful vindication of Dr. Slade, as a medium for physical manifestations.

Our perseverance has brought out the article from one of the men implicated by the Sun's article—the very thing that is required by the Spiritualists throughout the country, to silence opposers.

We demanded that, and that only, which the Spiritualists demanded of the gentlemen charged as impostors; that which will refute the statements mouthed about by all opposers, in and out of the ranks of Spiritualism.

We have to meet not only opposers that deny all communion with spirits, but we have to meet another class—Spiritualists who deny physical manifestations in toto.

We expected a vindication, and we were determined to have it from those implicated, and not from those who have seen no more than we have ourselves.

We emphatically stated what we knew to be true of his mediumship. The so-called fraud could only be denied by the parties implicated. Others could state that they had never seen the masks and other means of deception claimed, but they could not state that others had not seen them, and detected Dr. Slade in imposition.

The parties implicated can and do deny all such charges. It is a fair and apparently honest, straight-forward vindication—just such as we expected—such as Spiritualists had a right to demand, and such only will silence opposers.

Now, if the Sun's reporter has any evidence by which he can establish Slade's imposition, let him procure an indictment and conviction of Slade and Simmons for obtaining money under false pretenses, such an offense is indictable and punishable by imprisonment; or forever remain silent, which will be taken as an implied confession that they manufactured the expose, simply to gratify a morbid and prejudiced opposition to spirit manifestations, both in and out of the ranks of Spiritualism.

Psychology.

R. P. WILSON, of New York, gave us a fraternal call on Tuesday. Bro. Wilson was a medium at an early day in Modern Spiritualism. Through his mediumship, the book entitled "Discourses from the Spirit World," and "Lectures on Spiritual Scenes," were given to the public. Before becoming a medium, he was six years a Methodist minister. He was truly a pioneer in the cause in the Eastern States.

He now visits Chicago in company with Prof. J. H. Harvey, the celebrated psychologist, who commences a series of lectures and demonstrations at Grow's Opera House, 517 West Madison street, on Thursday evening, April 4th.

Von Vleck.

An esteemed friend sends a long article in regard to the notorious character that heads this item. It all amounts to this:

The churches take him to their embrace—supply his pockets. He in turn proposes to expose physical manifestations; makes the attempt, tickles the morbid taste of simpletons, while they are shelling over their dimes. The next trick he shows them in the "little jokes" line, is tavern bills unpaid: Exit V., constable in pursuit—returns non est.

Fraternal Call.

Bro. A. C. Stowe, of San Jose, Cal., formerly of Wisconsin, and the husband of Sister C. M. Stowe, that most excellent medium and lecturer who did so much for Spiritualism a few years since, throughout Wisconsin, Iowa, and Illinois, gave us a fraternal call a few days since. He informs us that Sister Stowe will visit her parents and friends in Wisconsin during the ensuing summer. She is now doing a fine business in California, in treating the sick.

NUMBER 26, VOLUME XI.—The mail failed to bring to Philadelphia the above number of this JOURNAL. Those friends who do not preserve a file of the JOURNAL, will very much oblige by sending that number to me.

Direct H. T. Child, M. D., 634 Race street, Philadelphia, Penn.

SETH H. YORR, of Woonsocket, R. I., has sent us thanks for a list of seven new subscribers, standing solitary and alone as he was, who but exert themselves and get up a dozen, or less, subscribers to the JOURNAL at the present low rates of \$1.50 per year, they would, believing in Spiritualism to form good societies. We have not a subscriber who has not influence enough to get one or more subscribers, if he or she would make the trial one within the next week.

We are informed that the 24th anniversary of Modern Spiritualism was celebrated at Terre Haute, Ind., on the 31st ult., Hon. Robert Dale Owen being the principal speaker. He stands high as a Spiritualist writer and thinker, and we congratulate the Spiritualists of Terre Haute in being able to secure his services. Mrs. Ballou also lectured during the day, and everything passed off pleasantly and satisfactorily.

Leading articles on file for publication: "Story of a Haunted House," by J. M. Shackhouse; "Defense of Dr. Slade," by Dr. J. Simmons; "Doubles," by Dr. H. C. Pierce; "Beecher on Science," by John Synthes; "Instances of Spirit Interference in the affections and feelings of Earth-life," by Judge J. W. Edmonds.

Items from Lois Waisbroker will appear in our next.

Spiritualism in England.

A FACT FOR DR. EDMUNDS.

[From the Spiritual Magazine.]

Mr. Guppy, commenting on Dr. Edmunds' communication in the Report of the Committee of the Dialectical Society, says:

"But I must state one circumstance, which, according to marital confidence, must have been known to the Doctor. We gave a season to Sergeant Cox at his own house. The only person there we had ever seen before was Mrs. Edmunds. Mrs. Guppy, on entering the season room, said, 'Who is the greatest unbeliever?' Sergeant Wheeler, of Liverpool, said, 'I have never been at a season before.' Mrs. Guppy said, 'You hold one of my hands and Sergeant Cox the other,' which was putting herself pretty well in the clutches of the law. Two of the Sergeant's friends secured my hands. Flowers came for ten minutes in batches, all the time persons at the table exclaiming, 'Are you sure you have hold of Mr. and Mrs. Guppy's hands?' 'Yes,' Sergeant Cox, who the surprise of his friends had a little abated, made a remark which I have never forgotten. It was: 'No conjurer permits me to hold his hands while he is performing his tricks.' Robert Houdin and the Wizard of the North are very clever fellows, but take them between two gentlemen, each holding a hand, and their legs, moreover, being wedged in, and let them try. Now, Mrs. Edmunds heard all this, and all this long before the Report of the Dialectical Society was published."

SOUTHEY ON SPIRIT MANIFESTATIONS.

That such things should be, is probably a priori; and I can not refuse to assent to the strong evidence that such things are, not to the common consent that has prevailed among all persons everywhere in all ages—a belief which is Catholic in the widest acceptance of the word. They who have endeavored to dispossess the people of their old instinctive belief in such things, have done little service to individuals, and much injury to the community. My serious beliefs amount to this: that preternatural impressions are sometimes communicated to us for wise purposes; and that departed spirits are sometimes permitted to manifest themselves.—Southey's Colloquies.

SPIRITUALISM IN HOLLOWAY.

Mr. John T. Markley, of Crowland, near Peterborough, has addressed a long letter to the Peterborough Advertiser, giving an account of spirit manifestations witnessed in his presence on a recent visit to London, and especially at the house of Mr. Stokes, 29, Kingsdown Road, Holloway. Among other phenomena he relates that a table floated in the air completely over the heads of the sitters, and back again to its first position; that spirit lights were seen gliding about the room, and that a soft velvety hand was placed on his, which in his grasp melted like snow. Mr. Markley adds that he is prepared to swear to the correctness of these facts, and to defend them regardless of the public verdict their publication may provoke.

SPIRITUALISM IN MELBOURNE.

Spiritualism has obtained a large number of adherents among the better educated classes. The Spiritualists have a church, largely and fashionably attended, and a monthly periodical, and a clergyman belonging to the Church of England has been suspended by his archdiocesan owing to his sympathies with the movement. One of the most remarkable features is the large number of medical men who have become converts, and the cures some of them claim to have made by associating with them in their practice the most eminent professors of the healing art in ancient and modern times, from Esculapius down to Sir Astley Cooper, whom they "spiritually" consult.—Melbourne Age, Oct. 9, 1871.

THE SPIRIT WORLD.

To me the spirit-world is tangible. It is not peopled with ghosts and spectres, shadows, and outlines of being, but with persons and forms palpable to the apprehension. Its manifestations are veritable, its society real, its language audible, its companionships natural, its loves distinct, its activities energetic, its life intelligent, its glory discernible; its union is not that of sameness, but of variety brought into harmony by the great law of love. Its notes, which, in themselves distinct and different, make, when combined, sweet music. Death will not level and annul those countless differences of mind and heart which make up individual here.

Heaven, in all the mode and manner of expression, will abound with personality. There will be choice and preference and degrees of affinity there. Each intellect will keep its natural bliss; each heart its electives. Groups there will be, and circles; faces known and unknown will pass us; acquaintance will thrive on intercourse, and love deepen with knowledge; and the great underlying laws of mind and heart prevail and dominate as they do here, save in that sin, and all that repellance and antagonism which it breeds will be unknown, and holiness supply in perfect measure the opportunity and bond of brotherhood.—Rev. W. H. Murray.

The St. Louis Methodist Conference, at its recent session, adopted a resolution excluding candidates who use tobacco from full membership.

ANNIVERSARY EXERCISES.

The following appropriate verses, written by D. Amos Davis, M.D., were read with decided effect before the Society of Spiritualists in Chicago, at the Anniversary Exercise, by Mrs. Hattie E. Davis. The proceedings were especially interesting, and eminently calculated to convince the orthodox world that Spiritualism in Chicago is in a flourishing condition.

When first the tiny raps were heard, Some twenty-four years ago, All wondered what their import was, For no one seemed to know.

No language of words, but simple sounds, Like echoes from over the sea. What tidings to mortals could such things bring— What could their purport be?

Yet echo on echo cometh again, And louder the anthems swell— A voice from over the river of death With a glorious truth to tell.

'Tis told! and the joyous sweet refrain Has been heard on every hand, A lover the earth again and again, And up in the spirit land.

And many of us who are here to-night Have taken on token piled That God himself it was calling thus To his own dear listening Child.

And well may we meet and feel to rejoice, And well may our hearts be stirred That ever the sound of those little raps By the children of men were heard.

SPIRITUALISM.

Lecture by Mrs. M. J. Wilcoxson, at Lyceum Hall, Kansas City, Mo., Sunday Afternoon, Mar. 3, 1872.

[Photographically Reported for the Journal by George Gattrell.]

The proceedings commenced by the reading of a poem by the lecturer, entitled, "Kepler's Vision," from Miss Denton's collection; a hymn, "Nearer my God to Thee," by the choir; invocation by the lecturer, after which the audience selected their own subject of "God and Prayer," and "Can Man ever arrive at full perfection?" The speaker immediately commenced: It has been said that "the greatest study of mankind is man;" but the question of the being and character of a God seems to employ the mind of the theological world continually; and while all the various theologians of our time (as well as of former ages) have tried to solve the character and being of a God, it is just as unsettled a question to-day as it was when they first began. If we take the idea of a personal God, or judge the character of God as a personality, separate and distinct from all other personalities, we shall find ourselves as much divided to-day in regard to that question as men were 4,000 years ago.

If we attempt to define the character of this power or being whom we worship as God, we know that notwithstanding all our efforts, we are limited by our own fallible conception of things; and a man never goes beyond his theological conception of a God. When we see that he has been the creator of all this vast empire, this great immensity of being, filled with worlds as it is, and that this empire is of itself illimitable and entirely beyond the exploration of the human mind, and the understanding of fallible judgment, we may well say, How can we know God, the former of all things, considering that this empire is so entirely beyond the grasp of our minds? What we do know in this world in which we live, with all its unmeasured realms of thought, its illimitable landscape of being, we learn only upon the limited scale of exploration and investigation to which we are confined. Thus, we know of our God by what we discover in ourselves, and in the world around us; we know of our God just as much as we can learn of him, and so far as we are able to divine the character of that Being, we know that we can never demonstrate anything beyond what we have arrived at as a certainty.

We may take the written Revelation and make it canonical or sacred, and set it up on a platform of dogmatic authority by which the minds of the people shall be governed, and yet we know that this very authority which has been accepted by the word of mankind has been repudiated in great part and proportion; and while we have this realm of Christendom boasting in itself of its God, there is not to-day a single man or woman living, who dare pretend to say that he or she knows the full being and character of a God; and when they talk of putting that God into the Constitution by articles of confederation that has or may be adopted by man, they are merely doing that which they know to be entirely beyond their grasp; for in the first place, this God has not come down to us; all that we know of this great power of the universe which we term God (because we have no better name for it), we have acquired by constant upward tendencies in our understanding.

In looking at chemistry, physiology, etc., those sciences which to-day we dare not dispute, they are seemingly to us overruled and governed by a mighty power of intelligence. All this we have to learn as children in a school. We do not pretend to say that we have arrived at the manhood of our being; we do not claim perfection in the small acquirements of human life; we know that we have just entered a superior realm from which all phenomena here proceeds to establish itself as appealing to our senses concerning that vast empire of thought beyond us; and to-day we feel that we are not like the poor savage of former times, we are progressing.

One has said, "a little learning is a dangerous thing," and as we acquire a more perfect understanding of the laws and principles of being, we almost sink, as it were, into that condition of mind by which we are staggered at the great thought, the mighty empire of that being. That vast empire of life that spreads itself beyond us, has just been unveiled. We have hitherto walked like children, who were blind, ignorant, chained and bound down, and as we look out and continue to seek for the character of that God, we find we can never be satisfied with any God of former times, who was an ex-emptionation of human thought in that age.

Then, man could have had no conception of the God we adore to-day—the infinite God—the great eternal God, the "Alpha and the Omega—the first and the last, the beginning and the end"—the boundless Being, where there is no line by which man can measure that world—the something that supercedes itself continually, and tells us that we shall never reach the end of this empire, or find any dividing line, that our lives shall be continually journeying on, exploring new fields, rising higher, and grasping as much as we can appropriate, and that which we term the great Divine is in our own lives, and the world of nature around us.

Now, let us compare the God whom Moses worshipped, with the Infinite Father whom we claim to-day, the father of all spirits and of all men; that great God of power whom we love, because we find such perfect harmony and adaptation in these higher conceptions of being. We find that the God whom Moses worshipped was a God corresponding to the character of a man; that he was a God who liked worship, idolatry, the praise of men; that he could be-

come angry with a poor, finite, fallible being that he could change; could love at one time, and hate at another. He could promise that his covenant with his children should never be destroyed, yet he could threaten that if they did not obey him, they should suffer those terrible judgments which were pronounced upon them, and in all his ruling of the Hebrew nation, according to the record (as we must confine ourselves to the text), you will observe that in attempting to guide the affairs of that nation he was continually governed apparently by the same tempers, passions, jealousies and appetites which animated man in that age; and therefore this God has been termed "a cruel and bloodthirsty God." He enjoyed those sacrifices of the blood of bulls and goats, and the flesh of beasts was a sweet smelling savor unto him. Is not this Deity thus similar to that which the Pagan nations worshiped? Moses and the Jews, like other nations, believed in a sort of magic or divination of their own, and would naturally consult their own form of God or spirit, and in agreement with the law, that "like attracts like."

Did Moses' God assume sovereignty over the Jewish people, or did the man Moses assume that sovereignty over them in the name of this spirit, whom he called God? You all know that to-day in enlightened and purified Christendom no one would think of displacing even the meanest in our midst, as a religious teacher or ruler, provided such a man could hold such a position, and put in his place a man like Moses, guided by such a God—one so tyrannical, over-bearing, cruel, and constantly changing, according to the fitful seasons or impulses of the hour.

Now, friends, we do not intend to be profane, but we intend to be truthful. We want to call your attention to the great fact that we do not know to-day what sort of a God we hold up before the people. We talk of the Nazarene, and of his Christian followers, we offer our prayers in his name, and we turn in our vengeance, jealousy, love of power, and desire to frame Constitutions by which we will hold other minds to the Mosaic decalogue for our authority. We must learn that we can never unite Moses and Christ. If we have a Christ to serve, let us do it in the face of all opposition, creeds and decalogues, for the hour is upon us in which every true born citizen of America will be called upon to decide, yea or nay, upon this question; and therefore we contend for the Father of all spirits; for that God-power, no matter though it may be to us an archangel of light, a glorified spirit, one who can hold communication with us, who can delegate to assist other angels, and send them upon missions of mercy to mankind.

We contend that this is the God whom to-day we should serve, and servewith our whole hearts; because if we are constantly embroiled and entangled in controversies and disputations about the character of the theological God, we may continue in darkness and in in-harmony, and theological rule may become to us a terror that we little think of to-day.

Our God is in the present and the future of all mankind; in the "glad tidings of great joy which shall be unto all people;" the God who shall defend both the Jew and Christian. We must be true to all our adopted citizens, and we should recognize them as children before our God, equal with us in all privileges, and in the exercise and enjoyment of every "inalienable right" that has been granted to our people, which could never be done with the Mosaic God as our authority. With any tyrannical, narrow God, of the closest limitations, we see it is impossible to give the people freedom; and if we talk of the impossibility of man's arriving at perfection at once, yet he may arrive at perfection in regard to certain things, at least it may be perfection according to our understanding thereof.

We know whether it is right or not to do an act that would injure another, or benefit him. We have a moral standard of our own; we have the gospel in our hearts; we have a natural decalogue there, which it will not do for us to set aside—reason upon her throne! We have no right to introduce to the people of this United States, or the people of any Christian Commonwealth and require obedience to any God but this—the God who is equally God of all—the God of truth and justice. And now, although we have acknowledged that we can not fully define his character, we agree (or rather contend) that it is by knowing each other—by studying the nature of the human soul, the laws and principles that are involved in our existence, to know more perfectly and completely what is the character of the universal being which we seek to understand.

Whether or no there is an intelligent principle in nature, which we may call Supreme, simply because we say it is the cause of all things, it matters not with us, so far as the character of the individual is concerned, seeing that we can not personify this principle in any form but that of a human form, as "God" in the earlier ages, in our "canonical" word, and "infalible Revelation." You will find that the God who spoke to man in those earlier days was always a God who assumed a human form, and came with a human language, adapted to the understanding of his hearers, always assuming much of the human character. Secondly, is not God always to be found in his works? If personified at all, then it is best personified and individualized in a human form.

Think of it for a moment! We look out upon the light we are in; we recognize that there is an all-pervading Intelligence. We see space immeasurable, and God is still just as much in the little mote that flits upon a sun-beam, as he is in that mighty starry system in that great extended empire. And we know that as we study the character of this intelligence there, we are always returning to ourselves, and must look within ourselves for the grand compendium where these laws and principles are united and individualized, and one has well said: "If you do not love your fellow-being (or your brother) whom you have seen, how can you love God, whom you have not seen?"

Now, it is in the analysis of the man, as regards his mortal and immortal parts, and in connection with his relation to the great world which he inhabits, that we understand more of this God whom we worship. We may find the God whom the Hebrew nations worshiped; we may find truths in Mythology. Different nations have had their different creeds and divine personages, who may have ruled over them as best they could for the time being.

But to-day nothing short of the deductions of reason and common sense, will satisfy the masses. It is impossible to make man accept the olden God, or to confine him to the olden decalogue, or to make him submit to any authority founded upon old time precedents; and to-day the authority of every man, if he is true to himself, is his reason. Then we talk of prayer, the aspirations of the human soul going up as they do to-day—the grand prayer that swells and surges in the heart of man, which never yet was uttered in any temple built with hands; that living thought of to-day going out, seeking to explore the vast realms of being—to know more of this world, and to know more of that God whom we have talked about, and more of the countless hosts that we believe to exist in that higher world, and has ever such prayer been uttered in a human temple, ever prayer been set in gilded letters, and repeated with all the paraphernalia of creed,

and the pageantry of form, to be compared to this prayer—this silent, yearning prayer of the soul, a prayer for light, a prayer of nature, a prayer to know whether we will be true to ourselves, whether we will be bold and heroic, and speak our best thoughts, although legions should confront us, and tell us that we were blasphemers, and profane,—the prayer that goes up from the infant in its cradle,—that goes from the mother's heart in the deep, silent hour of her anguish, the prayer that influences the lives of strong and weak men, the prayer that never has been, and never can be uttered, the great thought of the age, which is represented by the interest manifested to-day in Modern Spiritualism, breaking away these men and women from churches and empty creeds?

No more of those bloody sacrifices, no more of the slaying of the innocent upon those terrible altars, no more atonement for us, no more putting our sins upon other's shoulders, no more ascribing to God our narrow thoughts, pride, vanity, arrogance, presumption, and all that has brought us down and humbled us! And we look upon ourselves to-day (at least some of us) as coming far short of the kingdom of God and heaven. But here, with this prayer, this aspiration for the good, the sacred and the beautiful, see how our olden temples fade from us; how they crumble and fall away, where all the pageantry of forms is gone; see how this outpouring prayer causes us to grasp humanity, to look abroad upon the great world, and see the nations of all men as God's children, and kindred with us; and then as we acknowledge they too are God's children, we must see that they are protected in their rights and privileges; and when we talk of the rights and privileges that belong to us, we are talking for all men; not merely because a man or woman may belong to our church. We are not talking for their rights simply because they have been brought over, or submitted to a form; but we contend upon this one immutable law: that "there is a Divinity" in every man, and that every child of God is immortal, because closely related to God; and we had better to-day begin to study this question—to find out a little more about our relation to our fellow-men, than to waste too much time in defining the character of a God, whom we can not grasp.

Let us use our prayers, aspirations and powers to help on the cause of human freedom; for there is no slavery in our temples so debasing as that which causes man to cringe and kneel before another who may assume the prerogative by which he shall decide for him what he shall believe.

You all know that these olden authorities have been supposed to be guided by an inspired reason, and they have assumed that their reason was superior to the reason of mankind; that "carnal reason" of men who dare to think for themselves—and therefore that with the masses—there can be no understanding of the world above or beyond us, and the God that we seek to discover, and whose character we seek to decide. But we know there can be no full and perfect understanding, except in the legitimate exercise of our reason; and in exercising such reason, we grow from perfection into perfection. We find that stereotyped prayers are but of little account. It is true that many have been comforted by them, and from such we would not take them away; let them have their privileges; and if they have no gushing, spontaneous prayer of the soul, why, perhaps it were better that some one should put a prayer in their mouths, and let them utter one that has been manufactured for them by other men! But when we talk of prayer, we mean something more than words, or this stereotyped process, and kneeling at the altar, and making sacred the walls and the materials of these gorgeous palatial temples in which men worship to-day. We want prayers that are not locked up in the churches; that are not handed down from popes, repeated by priests and hung upon bed-post; but we want the living life as it is poured out broadcast over this earth to redeem mankind! These are the prayers that we would have written upon our hearts; in this our decalogue should have our highest thoughts and fervent aspirations, which make its pages pure and bright.

The great question of to-day, when we ask, What sort of a God have we? and, Can we define that God? "What do we propose to do, beyond what we are doing?" Words are of but little account; we want deeds, work. The trouble with us to-day is, that we are too lazy—we can not even pray for ourselves; we must have a creed (that is, many of us), until quite recently, at least. I have been governed by a creed myself, and I know the bondage of it. I know how rich, warm, gushing and true is that religion of the Infinite Father, which goes forth in brotherly love, and in universal sympathy and feeling towards all men, regardless of name and nation. This baptism falls alike upon the head of Jew and Gentile, bond and free, high and low, black and white, red, yellow—or whatever color they may be. The religion that proposes to consummate the bonds of divine fellowship and brotherhood, and to bring men together in that character where they can not any more be made to lie down their manhood, their womanhood, or their divine integrity, simply because a creed has made them do so before, is that which will contend for what is true, regardless of all buffeting; which will cause men to write out the law and the commandments in such letters that those in the future shall "glorify the Father." We want men who will not be chained and burdened by the heavy clogs of ecclesiastical power, simply to gain favor or worldly wealth and position; but preferring the cross to the crown, will tread right gloriously up the mountain that shines to-day with the radiant beams of a brighter, better future.

The lecture concluded by the recital of an inspirational poem, which want of space prevents insertion.

Items of Interest.

- One-third the inhabitants of Long Island are said to be Spiritualists.
—Physicians state that 30,000 people die annually in the United States from the effects of tobacco
—Stephen Young, of Mechanicville, Iowa, writes to us speaking in high terms of the lectures of L. F. Cummings.
—A popular Spiritual lecturer desires a text medium to travel with him. Address J. M. Ellis, Chattanooga, Tennessee.
—Brother T. G. Howland informs us that Emma Harding has been lecturing at Providence, R. I., with great success during the past month.
—Brother Milo C. Davis, of Syracuse, Nebraska, gives an account of a clergyman stealing lumber to assist in building a church.
—The Journal is for sale by the Western News Company, W. Phelps, 687 State street, and by Stewart & Swentzel, 730 State street.
—Joseph Baker sends us a long list of names of those who have contributed to his wants. The Aggregate amount is \$66.70. Continue your good deeds to the suffering ones.
—J. M. Fletcher, the young speaker from Westford, Mass., has been meeting with great success in the New England States. He speaks at Lawrence, Mass., in April, and in Lowell in June. Correspondents will address him at Westford.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Fear and its Effects.

As we woke this morning, there stood by our bedside, a timid, shrinking young woman, who was so startled when she perceived that she was recognized, that she at once disappeared. Several times through the day we have had glimpses of her. She was very frail and sensitive, quite good looking, with dark hair and long drooping eyelashes, a pensive but shrinking countenance, bearing the marks of deep suffering.

Our sympathies were aroused, and we desired to know more of this child, who had evidently been sent to us for some purpose. All through the day we have felt conscious of her presence, and a medium whom we met said, "There is a young lady with you who has not been long in spirit-life, who wishes to give you some account of her experience in earth and spirit life, and who needs some advice from you. Her friends and yours are trying to bring her to you so that she may tell her story to you. I think it is a sorrowful one, and that you can advise her and help her into better conditions."

Now as the evening shades gather round us, she comes, and with tremulous voice says, "Kind sir, I am impelled by an interior conviction, as well as by the urgent advice of friends who have ever been kind to me, thus to come to you. The struggle has been a hard one, for from my earliest recollection I have always been timid and fearful.

"I never knew my father; my mother, of whom I knew very little, never spoke of him to me. When I was about eight years old, a little delicate, sensitive, shrinking child, she died and left me among strangers, without a relative in the world. I scarcely knew what it was, but oh, how I missed her! Those who had me under their care, I suppose were good people. They lived in a strange way; they were all women and young girls, though they had men visitors who came every day. I was always afraid of every body that was strange, and it was very difficult for me to become accustomed to any one. Some of the girls made a pet of me, and I grew up among these without much care. At the age of sixteen, I began to realize something of the life of those among whom I lived.

"The woman who kept the house, and who had thus far been at the expense of keeping me, said to me one day, 'Jennie,' for that was my name, 'it is time for you to begin to earn something for yourself.'

"I was astonished at this, and said to her, what can I do?

"I think she was as much surprised as I was at the simplicity of my question; but I had scarcely realized anything of the course which was pursued by those around me, much less thought of doing any such things. I believe she was so startled at my innocence that it induced her to say nothing more about it.

"She had opened a new chapter in my life. I had scarcely ever spoken to a man, and never without a shudder.

"Being left alone with one of my companions, with whom I was more free than any other, I told her what had passed. She laughed at me and said, 'Oh you silly child, don't you know that in this world you will have to do something for yourself?'

"Yes, said I, but what can I do?

"She, too, was startled at my simplicity, and turned the conversation on some other subject. I laid awake that night, wondering what I could do? I asked myself what God had made me for? Why I was born? Of what use could I be, either to myself or to any one else? I was not very strong, but was willing to work as much as I could, and had done this ever since I could remember, and had received my food and clothing for it; what more did I want? I wished they would let me alone.

"I resolved to ask the other girls what I could do, so I went from one to the other, of a large family, and not one of them dared to tell me what they did, or how they procured that which was necessary for life. I was in more of a mystery than ever. Another sleepless night; and many more followed, and no one came to my relief. I felt that I was an enigma to them all. If I saw them talking about me, I would run away and hide.

"Finally I begged the madam to let me live just as I had, and do all the work I could for her, and never ask me any further questions. Two years passed in this way. Many efforts were made to bring me out, as they called it. I was thrown into the company of men, and they tried to induce me to take some notice of them, but I felt that I would die before I could do anything of the kind. The girls ridiculed me for my strange conduct. It did not, however, lead to any change. I knew no one out of the house; indeed I seldom went out, and never of my own accord. The end of all this trouble, at least so far as others were concerned, came. I was taken with a fearful disease, and passed out of my body.

"If I had been timid and fearful on earth, I was still more so when I came here. I had but little idea what would be the change at death, and all that I had been taught was calculated to make me terribly afraid of it.

"I was delirious with the fever of small-pox and did not realize for a long time that I had passed out of the body. I did not leave the house in which I had lived. I seemed released from all work, and there were strange and sorrowful revelations made to me in my new conditions, but I rejoice that I had not known of these things, and thus escaped much suffering.

"These discoveries made me rather desire to leave the house, which I presume I should not have been willing to do without them. When my friends proposed for me to visit you, I said no, I cannot do it, what can he do for me?

"Why,' said they, 'he is a doctor, and you are sick and need his advice.'

"At first I positively resisted this, but I found I was getting worse. I have been near you on several occasions, but you did not recognize my presence. As soon as I found you did, I ran away, and it was with great difficulty that my friends could persuade me to come to you; and even now, while I feel conscious that you can do me good, there is a strong resistance in my spirit, yet I cannot get away."

"We said, 'My child, fear is one of the strongest, and at the same time the most debasing of human passions. Its origin is in the violation of law, and there is no fear in a human being until wrong has been done, either by the individual themselves, or some one who has transmitted the influence to them. In the story of Adam and Eve, it is stated

that when they had sinned, Adam said, 'I was afraid and I hid myself.' Again, we read that 'the wicked flee when no man pursueth.' Another writer has said: 'Conscience makes cowards of us all.'

"Fear is both contagious and hereditary. Panics have marked all ages of the world as the result of the former. Fear is often implanted in young minds by injudicious stories, and parents should be very careful to whom they intrust their children.

"Every one who has anything to do with children, should be exceedingly careful in regard to this. The seeds are often sown thoughtlessly, that in after life produce bitter weeds of sorrow. Hereditary fears are still more difficult to remove, they become a part of our nature. In your case we see that these have been transmitted to you from both parents, and they have become so inherent in your nature that it will be impossible for you to overcome them without aid from others.

"We have seen human beings suffer from fear more than from any other cause; so sensitive do they become that a voice, without any particular harshness in it, will cause a shudder, and sharp words, and unkind censures are almost intolerable. Even a look may cause them to shrink. This debases the human soul, and for a time prevents all manifestations of its true nobility.

"To overcome this difficulty, it is necessary to bring such persons, through the influence of kindness, into the sphere of those in whom they have confidence; in other words, to produce a magnetic condition in which the stronger influence of another may be so blended with theirs, as to enable them to overcome the difficulty."

As we thus spoke, we saw her countenance lighted up with new emotions. She approached us, and standing by our side listened intently to our words.

Where an individual inherits this great timidity as the result of fear, there may be no criminality on their part, they may be victims of circumstances over which they have no control for the time.

Many human beings are thus the victims of inherited fear, causing them to pass through life with a dread that takes away all joy.

To remove these difficulties and bring such persons out of the dominion of fear, it is necessary to inspire confidence in them, and to infuse in them by our positive magnetism a feeling that will overcome this terrible condition.

You are now realizing something of this influence, and you cannot resist it. We say, therefore, to you now, rise up and speak boldly to those spirits who are around you. Say to them, I feel that I am an individual, and all that shrinking timidity which has so long held me in bondage, and prevented me from acting out my natural feelings is passing away, and I am now determined, with a resolution that thrills my whole being, to stand forth in my own integrity and individuality, and fear nothing. I will do what I know to be right, and am conscious that in this I shall be sustained. I will say to fear, get thee behind me Satan; and with the aid, I feel will be given to me, I shall stand above the waves of fear that have hitherto engulfed me, and taken away most of my usefulness. I must now begin a new career, and I shall do it with firmness of purpose and energy of feeling, that will enable me to accomplish more than I had ever hoped to.

We commended her for her good resolution, and promised to do all that we could to sustain her in carrying them out. Other spirits came around, and seeing the good work that was going on, gave her words of cheer and the right hand of fellowship in her new and happy condition, and so she passed away from our side. Having never known what fear is, in any condition of life, we could not realize what were the feelings of this child, but we do feel that it is a blessed privilege to be able to preach to spirits in prison, and to minister to the wants of such as these.

Passed to Spirit Life.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

F. H. Smith, author of "Footsteps of a Presbyterian; or, Frank's Journal," published in the RELIGIO-PHILOSOPHICAL JOURNAL, passed to the Spirit Land, April 14th.

Mary A. Lederer, wife of J. L. Lederer, formerly of Battle Creek, and recently of Decatur, Mich., passed on, within the veil of spirit-life, on Tuesday morning, Feb. 13th.

During her sickness and decline, with consumption, she was under the ministerial, or mediunistic, charge and care of Mrs. L. W. Sanford, who is always a host in the hands of the angels. She neared the shining gates with brilliant hopes, and with increasing desire to enter the mystic portals, from whence she plainly saw a familiar "messenger," a girl, accompanied by a dear brother.

Passed to spirit-life, from Vincennes, Indiana, on the 21st of January, of Consumption, Mrs. Lizzie Robbins, formerly Lizzie Cohen, of Louisville, Ky. She suffered with patience an illness of nearly five months, and was to the last fully reconciled to depart from this life of sorrow and affliction to her happier home in the Summer Land. She was a medium of extraordinary gifts.

Passed to spirit-life, February 9th, Josephus Wilson, aged 70 years, at Newton Falls, O. Also Catharine his wife, followed him, March 23th.

They both embraced the Harmonical Philosophy at an early day. Both have been advocates of a philosophical religion for many years, and both adorned their profession by a life of practical goodness. By their exit humanity has lost a friend, and their cause an advocate.

Rachel Amelia, aged 76 years, companion of Brother Henry William Harding, of Jefferson, near Chicago, passed to the spirit plane of life on the evening of March 27th.

Sister Harding was born in England and has passed over fifty years of connubial bliss, forty-three years of which has been in America. Nearly thirty years ago they came to the West and settled upon a farm near Chicago, where their children and grandchildren have grown to the estate of active men and women, and are now respectable citizens of the same neighborhood. Sister Harding was one of the most excellent women of the age. She became a Spiritualist about nine years since, by reason of absolute knowledge upon the subject. Through her own mediumship, a beloved daughter, who just before that time passed away to spirit life, held daily communion with her. This phase of mediumship was soon extended so that she held daily communion with other spirit friends. During her last illness it was a source of unspeakable satisfaction to know from them that she was soon to pass to the spirit plane of life, and be free from physical sufferings. Her reason was sound until the last.

Funeral services on Sunday the 21st of March, Dr. Blain officiating.

Quarterly Meeting. The next Quarterly Meeting of the Oakland County Circle will be held at Tenny & Griegs' Hall, in Milford, on Saturday and Sunday, April 13th and 14th. Homes provided for those coming from a distance.

G. B. Stebbins and Mrs. Pearsall are engaged as speakers. W. H. PHILLIPS, Free.

JULIA A. MCCAIN, Sec.

—Dr. H. P. Fairchild has just finished a highly successful course of lectures at Brickburg, N. J. The cause is prospering finely there.

Our Correspondence.

The New Departure.

DEAR JOURNAL:—As the following letter fairly represents a portion of correspondence I am receiving, will you do me the favor to publish it, with my reply?

Mrs. M. J. Wilcoxson.

SISTER WILCOXSON:—After reading your letter in the RELIGIO-PHILOSOPHICAL JOURNAL, I feel constrained to address some of my thoughts to you. You say you "have quietly waited to have our Brothers Tuttle and Bailey ventilate the "New Departure." Why did you not add our Sister Emma Hardinge-Britten also? You may remember that I opposed you when you were here. I thought you criticized her rather harshly, and showed a disposition to circumscribe her right of private opinion in accomplishing her marriage in the way she did, and the manner she thought proper to reply to those who censured her severely for her course of action. But now you and her agree in censuring and opposing Mrs. Woodhull, and seem to think the world will be "turned upside down" if she is not immediately silenced, or if all that are called Spiritualists do not condemn her without charity, reason or common sense.

You unite in calling her position the "new departure," "new disgrace," etc. But to my mind, to call a convention or counsel, to be composed of all "real Spiritualists," (by the way, who is to decide?—who are the real Spiritualists?) and have it decide what "real Spiritualists" must believe as infallible truth, and those who communicate anything contrary to what they may canonize, or the creed they may adopt, must be considered dark, evil or undeveloped spirits, or devils, would be a "new departure" with a vengeance. But, thanks to the higher powers, I believe there is a host of real Spiritualists in the land who understand the principles they have been preaching and lecturing about, who discard the infallibility or finality of all inspiration, and leave all to exercise their own highest reason to determine what is truth in their own minds. They believe in free thought, free speech and freedom to act in every relation of life in any manner that does not infringe on the rights of any other person. When it exceeds that limitation it ought to be restrained by wise and humane laws.

This I believe to be the doctrine of Victoria C. Woodhull, and I have read her Steinway Hall lecture and her address, or a synopsis thereof, on "Labor and Capital," in Philadelphia, as published in the RELIGIO-PHILOSOPHICAL JOURNAL of February 10th, where H. T. Child introduced her, and said in his introductory remarks, that "the presentation of any truth, especially if it be of a radical character, startles mankind and awakens opposition, more or less bitter and unrelenting, according to the place on which they live." And he said in conclusion that she had given to the world some of the most radical, and consequently agitating sentiments that it has ever received, and had a double portion of fierce denunciation and slander from many; while, on the other hand, she has the warmest, most hearty sympathy and appreciation of some of the purest minds and best thinkers of the age.

I endorse his sentiments, and believe he is a brave and fearless champion of our noble cause, and is a real Spiritualist.

I have read her reply to Emma Hardinge-Britten and Hudson Tuttle and associates, in which she favors a calling of a convention, and says she will be there, and pledges herself, as soon as the convention is organized, to resign her Presidency, so that any personal feelings against her might not interfere with the "counsel."

But would the assemblage of "real Spiritualists" permit her presence; or, if they did, would they allow her freedom of speech, or would they employ a police force to take her and her associates out as disturbers of their religion and "holy convention," if they attempted to speak?

But I discover, after having given vent to your ideas, you must have felt relieved, and received a faint ray of light; for in conclusion, you say: "In the great work devolving upon us now, we prefer to make use of the new departure as a fresh incentive to increased activity and renewed devotion to the cause. For now many before indifferent, have faced with determined hostility the promulgation of our gospel, and the excitement consequent upon the American Association through their President, must, after all, enhance our facilities for being heard, and thus borne on discordant waves, our congregations increase in number, and steadily we press on to the heaven of victory. 'Out of darkness cometh light.'"

And you might have added very appropriately in connection, this:

"All discord is harmony not understood, All partial evil, universal good."—Pope

But I think I can see another use in it; it will show how many Spiritualists there are that have been preaching and lecturing about free thought, free speech, and a free platform, who really know what that means, or understand their own position. I think it has come to sift and try Spiritualists; and I would not wonder if some would go back to the Roman Catholic church before they find their proper place.

It appears to me that those who propose or recommend the kind of a convention they talk so much about, are drifting that way very rapidly. They could enjoy their belief in spirit communion in that church, and have always acknowledged it. Communion of saints is part of their creed. All communications, however, outside the holy church, they believe to be "strong delusions and doctrines of devils."

There certainly is not very much difference between Roman Catholicism and what I call the "new departure" of Emma Hardinge-Britten & Co. I have long thought that the last great battle would be between Roman Catholicism and true Catholicism, or "real Spiritualism"; and the present signs of the times go to confirm that opinion.

Decatur, Ill.

BRO. R. OF DECATUR:—Dear Sir:—As your letter calls for a reply which may just as well be made to answer other correspondents and save time, and as your remarks, if just and true, must be equally important to the public, and especially all Spiritualists, you can not take exception to the manner in which I am prompted to give it publicity.

You have truly given me a long going over—first, because I did not and could not fully endorse our Sister Emma in her marriage letter; and next, because I do not and can not fully endorse Mrs. Woodhull in her lecture on "Social Science," at Steinway Hall. With Mrs. Hardinge's right to employ a clergyman of the Church of England in the ceremonial of marriage, I have nothing to do. It was her personal and private right—her inalienable right, if you please, under our American laws. But she naturally, as a minister and teacher, who had been pledged for years in disseminating the gospel of Spiritualism, and received her support thereby, incurred the criticism of many who were bold enough, and perhaps rude enough, or in some cases candid enough to question her of the why and wherefore of her course—seeing that she stood as a leading mind,

and therefore an exemplar, whose course must have a corresponding influence. It was the charges she there brought in her reply against Spiritualists and Spiritualism to which I took exception. Those charges have been frequently repeated by our crafty and bitter opposers, as the testimony of one of our oldest and most eminent speakers. In that letter she very indiscreetly advanced the gravest denunciations of her Spiritualistic friends, as endorsing a loose and depraved system of the social or marriage relations, which I think was unfair, and doubtless written without calm consideration, as I observe that our Sister Emma continues to look to the Spiritualists of America for co-operation and support. And this does not imply that she at heart really considers them so debased, after all.

We are generally known by the company we keep. We usually make our selections, when allowed to, in harmony with our own standard of life. I know that Sister Emma has found among Spiritualists hundreds of noble, brave, pure and exalted men and women, and did regret that she gave us no qualifying word in that letter, no ripe, full testimony to the grand moral worth and sterling integrity of our champion minds. But you have forced me to meet this by placing Sister Emma in juxtaposition with Mrs. Woodhull, and antagonistic to the letter. You have likewise forced me to this by your reference to the marriage letter. Do not forget that my review of Sister Emma extended no further.

I now assume the right to review Mrs. Woodhull's "Social Science" platform, as set forth at Steinway Hall, and find myself again objecting, as my brief illustrations in a recent JOURNAL are to the point. I read in a late number of the Index a long letter of hers in reply to R. P. H., in which there can be no mistaking of her propositions, if the English language is reliable. If visits to "Greene street" are not there more than endorsed, I am no judge of my native tongue.

I have traveled over the States for years to hear constant reports of "free love" against mediums, speakers, and editors of our Spiritual papers—and that, too, most frequently by a class of busy-bodies, some of whom figured most prominently at the convention, in electing Mrs. Woodhull, and I now put it on paper, that all may hear my testimony; viz.:

I have never found in those persons most frequently made a target for this unworthy gossip, the first shade of such sexual debauchery, such looseness and promiscuity as would inevitably accrue in the present condition of society, were Mrs. Woodhull's platform universally adopted, as I see it. On the contrary, I find some Spiritualists, perhaps as many as in other denominations, living happily—few, it is true, in comparison of the whole. I find some, again, who have made a duty of necessity, and live in a pandemonium of inharmony and hatred. The results I will not picture in this brief article. Some, again, who have been hen-pecked, or thorned to desperation, with no prospect of a relief at home, have stepped aside from the insupportable evil, and done what they were prompted to accept as an act of emancipation. And such persons, though not loose, not promiscuous, have been more censured, more misrepresented, more impugned in their social motives and moral status, than any other class of persons. This has doubtless been the result of "spleen" envy, and the weakness of human nature.

Hitherto there has been an immense waste of cheap gas in attempting to throw light upon the social defections of A. B. C. and D. And how many times have we been forced to hear the objections raised against this one, and that one, when we really felt at heart it was the old ruse of attempting to hide behind some substitute.

No people have been more sensitive on this question than Spiritualists; and yet we now find the class most ready to malign and slander others, endorsing the Woodhull platform. But we are only fairly represented. Congregationalists, Unitarians, Methodists and other sects are also as fairly represented—and some Quakers I discover, too. Human nature is about the same in all societies.

I do not think a convention of Spiritualists could decide the question at issue, for the reason that conventions are always minorities. Few, comparatively, can attend them; or if attending them are not always permitted to express themselves. Thus minorities become authorities. You seem to indulge in needless bitterness when you say "would the assemblage of real Spiritualists permit her (Mrs. Woodhull's) presence; or if they did, would they allow her freedom of speech, or would they employ a police force to take her and her associates out, as disturbers of their religion and 'holy convocation?'" Indeed you are greatly disturbed! I believe our free platform has been enjoyed by Mrs. Woodhull and her associates, and why should it not be equally free to Sister Hardinge, H. Tuttle, or other noble, fearless champions and defenders of our cause, for long years of faithful, patient endurance in the missionary battle-field, before Mrs. W. was known as a worker for the true cause; and while she was storing the \$700,000, an almost fabulous amount, to us poor poverty-stricken soldiers?

You may think I have again "given vent" to my "spleen"; but I assure you, sir, it seems very strange that you talk so enthusiastically of that "free platform," and at once commence to gobble it up as the exclusive right of a certain faction. Again, you take exceptions to my protests in both directions. Last May you found out I was not exactly all Hardinge, and censured me in your own right. Now I am not all Woodhull, neither is Sister Hardinge; and you are giving us both licks! Another star is in the ascendant now, and you fancy the former star will set somewhere near Rome! Although I differed with Sister H. on some points, I am not afraid of her setting near Rome. She has never aspired to any Presidency or leadership that would utterly absorb our "free platform," that I am aware of; and a long term of service in which she has had great opportunities for "leading off" has never found her sectarian in her Spiritualism. Like all the rest of us, why should she not make mistakes? And can our platform be a free one, when you forbid me or any one else to point out what we deem the mistakes of others? And especially, when one is announced as a mouth-piece for me, and thousands or millions of others, must we all be silent, when differing on most vital points which concern our daily life and ministry? What sort of "free platform" is this? If we have not a platform which allows the honest, time-worn workers in our cause to even reply, in the integrity of their highest convictions, we need not go far to find Rome! If I can not criticize or review the sayings, and propositions, and platforms of every sect, faction or association, which proposes to run partnership with me, how much of freedom, how much of "social" or "political" equality do I enjoy? If I can not review Sister Emma on one point, and Mrs. Woodhull on another, and at the same time heartily endorse and appropriate many of their sentiments on other subjects, and co-operate with both in all that is truly reformatory, which is my right, I must not any more claim freedom, or "the right of private judgment."

One thing more: individuals and their ideas are to be treated as separate things. You can accuse certain Spiritualists of condemning "without charity, reason or common sense," as if it applied to the individual, and not to the ideas advanced by that individual. Many honestly at variance with Mrs. W. on the social question, are heart and soul with her in her ideas of political and monetary science. And indeed, in this she has only repeated the propositions and sayings of minds preceding her. Some will say she has uttered nothing new in this respect—that she has compiled and condensed the utterances of other equally clear thinkers, and has only superceded them by her perseverance and true heroism in compelling and hearing. And this is not equally true of her supposed original thoughts on the social problem? She has now announced those thoughts with her own style and qualifications upon our free platform; and we surely can not but demand the same republican and natural right for those who have a just claim to be heard as differing with her. Truth never fears opposition or free discussion.

Yours Truly,  
M. J. Wilcoxson.

Kansas City, Mo.

Items from Minnesota.

BROTHER JONES:—Perhaps a few items from the Northwest will not be amiss, but your readers may know how our cause prospers in this State. We have been busy nearly the whole winter, and yet there are calls (read Macedonian ones) of "Come over and help us." The week before New Years an Adventist preacher challenged Mr. Pope to discuss the question:

Resolved, That the Bible sustains Modern Spiritualism.

The discussion lasted two evenings, and the verdict from both the orthodox part of community was that Mr. Pope fully sustained his side of the argument. Mr. Allen (Adventist) was not satisfied with the verdict, and thought he had demolished Spiritualism, root and branch. I then challenged him to meet me on the same question, which he did on the evening of Jan. 7, 1872. Every body turned out, and again the thinking portion of the community considered Spiritualism triumphant. The matter rests here, but we are both ready to meet him on that or any other question, between us and Spiritualism, whenever he is ready. The 29th of January we celebrated Thomas Paine's birthday, with a festival and dance. A free supper was given by Mr. Hershey, to over one hundred persons. I was selected to give the address, but when I found that "Ironides," of "Investigator" notoriety, was to be present, I chose to resign in his favor, which he would not accept. We then agreed to divide the time; Mr. Rollins, alias Ironides, Mr. Scott, of Fairbault, myself and others, doing the talking, after which, we all did the eating; and about fifty or sixty young and old did the dancing.

On a visiting, Feb. 3rd, 1872, Mr. Pope and myself started on a visiting and lecturing tour, went to Farmington, held two meetings Sunday; on Monday and Tuesday evenings, joined in a discussion in a debating club. Question:

Resolved, That Spiritualism is a humbug. A lively time generally among all ensued, and there were ideas advanced from the Spiritual side of the question, that will take root, and sometime bring forth fruit. The people in the vicinity of Lakeville and Farmington, are alive in the work; and are posted in the phenomenal, as well as the philosophical phase of our religion, and are anxious to help the car of progress in its onward march. From there we went to Stillwater, where we were met by W. S. Soule, son of Jesse H. Soule, a true, whole-hearted Spiritualist. We there lectured to good audiences, held some circles, and enjoyed ourselves generally. A good, worthy medium will ever find a welcome in that neighborhood, and can accomplish much good.

We visited the State Prison, at Stillwater, and felt saddened to see so many shut up there, and wondered if in the good time coming, men would learn a better mode of living, obeying every law of their being, physically and spiritually, and by so doing, do away with the necessity for prisons. The most of them were intelligent looking, but oh! so sad.

We then crossed Lake St. Croix to Hudson; thence to River Falls, Wis., a lovely village on the Kinnickinnick river. Here we were met by our old friend, Mr. and Mrs. Kingsley, formerly of Marengo, Ill., and felt ourselves at home. There are but few outspoken Spiritualists here, but the people are well educated, liberal, and willing to listen to any new truth that will benefit humanity. We spoke to crowded houses,—in fact, some were afraid the hall would break down. There were many anxious for tests, and a good reliable test medium would do well received, and well paid in this place. Two brothers came eight miles to every meeting, so anxious to once more attend what they called a "good old time." We shall ever remember the kindness of our friends Ensign Randall, Farnsworth, Rich, and a host of others, who made our visit so pleasant while there. A Normal School is to be located at River Falls, and the children now enjoy excellent advantages for education. This place is one of the most pleasantly located villages in Northwest Wisconsin, and by another fall, will be brought into close connection with Milwaukee by rail.

From there, Bro. Rich carried us twelve miles to Ellsworth, the county seat of Pierce county, where we found quite a pretty town, and it will in time be a very thriving place. It looks odd, however, to see so many stumps in town (it is in a heavy timbered country) to those who are accustomed to the prairie. Here we were greeted with crowded houses, and more respectful audiences it was never our fortune to meet; in fact, we received only the kindest treatment from people and press on our travels. Our home in Ellsworth was with the family of Mr. Ira Williams, and we shall long remember their kindness.

We then started on our return, as we had promised to be back to Farmington the 25th; crossed the Mississippi at Hastings, reached Farmington on Friday, and lectured Sunday to a good audience.

On Monday morning we started for home, having been gone over four weeks. We arrived at Fairbault 10:45,—glad to be so near home, and feeling that we had had a pleasant time, and had done some good. Mr. and Mrs. Castle, of Farmington, came down with us. Mrs. Castle is a good developing medium, and now has rooms in Fairbault, where she can be visited by all.

In our happy state of mind, we went down town; and the first question was, "How did you get out? Not knowing what was meant, we asked an explanation, when lo! and behold, while we were gone, some one, we don't know who, started the story that we were in jail. Some said for forgery, others, for marrying people as long as they wanted to live together; others that I had passed three or four thousand dollars in counterfeit money. Now, this last was too bad for one who never saw as much money as that, together at one time, to think I should be so misrepresented. We do not know who started it, but the church members have taken particular pains to publish it. One good sister said, "If her husband gave a dollar to get me out, they would be two afterwards." Wonder if they are one now? If so, which is the one? A church member peddled the news in Fairbault, while another started post haste for Cordova and Cleveland, to be the first to tell it. One dear, kind, fatherly old deacon of the Baptist church, said he expected it,—in fact, he knew it would be so." Wonder if he knew before hand that the cow would swallow the "grindstone?" But, I think sometimes, that even such a report as this has its bright side, i. e., one learns their friends. To those who circulate the story, I will only say, read Exodus xx: 16, and Matthew v: 11, and let them remember that compensation will come sometime.

We are now at home in good spirits; the work is going bravely on here, as well as in other places. I just hear by way of Bro. Soule, that J. L. Potter is at Bushard, doing battle for truth's sake. The inquiry is often made of his whereabouts, and when he will be around. Patience, friends; it takes a long time for one person to visit all over the State. I hope all will remember our convention, June 21st, 22d, 23d, 1872.

And now, lest my letter gets too long, I will close by saying, that the JOURNAL grows better and better every day.

MORRISTOWN, Minn.

ONLY ONE DOLLAR AND FIFTY CENTS A YEAR for this paper to new subscribers, on trial. Now is the time to subscribe. Address S. S. Jones, 150 Fourth Avenue, Chicago.

Dr. Slade.

BROTHER JONES:—I beg pardon for intruding these few lines upon your attention, but having seen in your paper, which I have always read with interest and profit, an article from the New York Sun, with editorial comments thereon unfavorable to Dr. Henry Slade, of this city, I feel impelled from a sense of justice to an honest man, and gratitude to my spirit friends, who, through him, have given me such unmistakable and beautiful evidence of life beyond the grave, to state what I know in regard to the manifestations said to be the result of fraud and deception.

In the first place, I know that the article copied from the New York Sun, is false from beginning to end, and although you say that you want an answer from Dr. Slade himself, and no interference from outside, I think upon reflection you can not be so unjust as to present but one side of the case. If, as your editorial implies, the Sun has made out a clear case against him, and he stands convicted of fraud, what weight would anything he might say, carry with it?

It seem to me only just, and Spiritualists of this city will demand, that you present both sides of the case to the public. I will state as briefly as possible, my experience with the Doctor, and as to my character for truthfulness, I can refer you to Mr. Farnsworth, of this city, the officers of the German-American Bank, with which I am connected, and Mr. C. T. Bowen, of your city.

For the past year, I have had frequent sittings with Dr. Slade. The usual, and often described, writing on the slate, playing on the accordion, and moving of chair without contact have often occurred in my presence. Communications have been written on the slate when only my hand touched it, and the Doctor's two hands were in plain sight upon the table. My first experience with the materialization, was in seeing and feeling the hands, which were formed under the table, the same patting my person, shaking hands with me, coming up from under the table, and remaining long enough to be distinctly seen, and on one occasion, in answer to a mental request, taking my watch out of my pocket and putting it in my right hand. I assured myself that the existence of an accomplice was impossible. The Sun's reporter speaks of the Doctor arising from the table, and going to a closet during the seance. During all the sittings I have had with him, the Doctor has never once risen from the table, and his hands have either been in plain sight or held by my own.

In regard to the faces, I was sitting one evening in January, when there appeared at the aperture in the curtain,—which is a very simple arrangement,—something resembling a light cloud; it gradually assumed the form of a face, at first indistinct, then coming out bright and clear, revealing beyond doubt in my mind, the face of a very dear relative, who passed from earth six years ago. It was unexpected, and greatly overcame me. The feeling which thrilled through my whole nature at the recognition, was evidence to me of its reality. I could relate much more, but want of time and space forbids.

Yours for truth,  
CHARLES O. ANDRUS.

New York City.

REMARKS:—While we give place to the statements, and, doubtless, could multiply them by thousands—all truthful reports of what has been witnessed by others—it would only corroborate what we said we ourselves had witnessed; it does not answer nor explain the point made in the Sun's article against Dr. Slade. The general statement, that "I know that the articles copied from the New York Sun are false," is not sufficient answer. Let Dr. Slade tell wherein it is false, and if any part is true, explain its consistency with honest mediumship. Thousands of Spiritualists are very desirous of seeing such a vindication. We repeat, that our columns are open to Dr. Slade. We need no corroborative evidence to back up our statements of what we know of his mediumship—of that which we have from time to time, for a series of years, vouched for as truth in regard to the same.

Letter from George Conklin.

BRO. JONES: I wish to give you a brief description of a performance by one Spencer Coleman in this city. Last evening, in presence of fifteen gentlemen, the said Coleman performed the daring feat of walking on red-hot iron plates thirty steps, without scorching or burning his feet in the least. He also handled them, and puts his head on them without scorching his hair.

He has performed in some other cities with like success. He must be fire-proof.

Binghamton, N. Y.

A BLACK SALAMANDER.

A colored man named Coleman, formerly a slave at Newmarket, Va., is traveling about the country, giving exhibitions of walking on and handling hot iron plates. Coleman is a sort of wonder wherever he goes, and the more so among the superstitious, because he attributes his salamandrine qualities to divine sustenance.

Coleman has given a number of private exhibitions in this city, and last Wednesday evening a number of persons were invited in to see him perform at the store in Chicago Block, formerly occupied by Jackson & Knight.

A narrow strip of sand, about twelve feet in length, and two or three inches thick, was thrown upon the floor to protect the boards, and ten pieces of iron, about six inches long, four inches wide, and half an inch thick, were taken out of a stove, red-hot, and placed upon the sand, about a foot apart. Coleman took off his boots, and with his bare feet walked several times over the hot iron plates, stepping upon all of them. His feet would crackle a little, and smoke like meat thrown upon a hot griddle, and he seemed a little nervous and anxious to get over when once started upon his red-hot journey, but he appeared to suffer no injury, except a little temporary pain. The plates were also turned over by his hands.

An examination of his feet and hands failed to reveal anything that would absolutely protect him against burning, but it is evident that if he ever had any composition upon them that it required soap and water to remove, it is upon them yet. Samson's strength lay in an accumulation of hair, and Coleman's endurance is as likely to lie in an accumulation of dirt.

Coleman says that he is no worldly man. Once, while walking in the woods, near the natural bridge in Virginia, meditating upon the greatness of the Supreme Being, a small, still voice spoke to him from above, saying: "Now will I show this unbelieving age a miration! I caused Shadrach, Meshach, and Abed-nego to walk through the fiery furnace, and I will give you the power to walk on hot iron."

Coleman thought the voice was trying to get him into a muddle, and he had much hesitancy about trying any experiments to test the reality of the "miration," but he finally ven-

tured upon hot pigs of iron from a furnace, and unlike unbelieving Peter, he did not sink. The familiarity of the author of the "miration" with the names of the Hebrew children should have convinced Coleman that it was no "put-up job."

Coleman is not a full blooded negro, but is, probably, a cross between a Guinea or Congo negro and a Malay. He says his mother was a Miraglasco (probably Madagascan) and his father had curly hair. It is evident the bloods do not mix well, as Coleman's mouth is spotted as the mouth of an English coach dog. He expects to give an exhibit to at Freeman's Hall.—Binghamton (N. Y.) Daily Telegraph.

Letter from Missouri.

DEAR JOURNAL:—Allow me through the columns of your paper to present to its readers, a few items regarding the interest and prosperity of our society, which for the last year, has been gaining steadily and substantially.

We have many brave, noble workers among our number, men, and women, too, that go toward making the bone and sinew of our fair republic. We have a large liberal element in our young city, notwithstanding its twenty-five churches, which is plainly demonstrated by the large attendance at our lectures.

Sister M. J. Wilcoxson is speaking for us this month to crowded houses. April will be filled by Dr. D. W. Hull; May, by Eli F. Brown, who will assist us in organizing a "Children's Progressive Lyceum," for which a liberal amount has already been subscribed.

We have been entertained during the last three months by our young and talented brother, R. G. Eccles,—the longest time any one speaker has been employed by us.

At a meeting held by our society, March 10th, 1872, the following resolutions were adopted:

WHEREAS, Brother R. G. Eccles has labored faithfully and efficiently as a lecturer on the Harmonical Philosophy, exhibiting a high order of talent, historical and scientific research, and argumentative powers; therefore,

Resolved, That as a Society we appreciate his labors and influence in sustaining the cause while here; and we take pleasure in recommending him to other societies as an able lecturer in the cause of truth and progress, and as a "discussionist," with few comers.

Resolved, That a copy of these resolutions be forwarded to the RELIGIO-PHILOSOPHICAL JOURNAL and Banner of Light for publication.

It may be well to add, that previous to his engagement here, he was known to the public as a Christian minister. Fearing that I may be encroaching upon your space too much, I forbear.

Respectfully yours,  
SARAH J. CRAWFORD.  
Kansas City, Mo.

Spiritualism in Norwalk, Ohio.

At a regular meeting of the First Society of Spiritualists of Norwalk, the following resolutions were adopted:

WHEREAS, the four months' engagement of the Rev. A. J. Fishback as the regular speaker of the First Society of Spiritualists of Norwalk, closes this day; and, as he has well and truly performed his part, faithfully and boldly preaching and vindicating the great truths of the spiritual religion, and living a life of purity and practical good works corresponding therewith, therefore,

Resolved, That this society tender to Bro. Fishback their sincere thanks and gratitude, for the fidelity and ability with which he has discharged his duties, and we hereby take pleasure in recommending him to the friends of Spiritualism throughout the country as an able and efficient ministrator of the New Dispensation.

Resolved, That a copy of these resolutions be sent to the RELIGIO-PHILOSOPHICAL JOURNAL, and Banner of Light, for publication.

Mr. Editor, permit me to inform you that our society is now a regular corporate body according to the laws of Ohio. Its officers are, J. V. Vredenburg, President; Ira Lake, Treasurer; and A. Joslin, Secretary; A. W. Hawley, D. P. Woodward, and S. Brothers, Trustees.

Our society has prospered well during the past year. Despite all opposing influences, the cause of the angels advances in our community. Bro. A. J. Fishback has done excellent service for us during the past four months.

Port Huron, Michigan.

BRO. JONES:—Our society has passed the following resolutions, and requested their publication in your paper:

WHEREAS, the present engagement of Mr. O. P. Kelley with the Spiritual Society of Port Huron is now brought to a close, and deeming it proper to give the same public expression to our feelings in reference to him, be it therefore

Resolved, That the thanks of this society are hereby extended to him for the able and instructive lectures which he has given us during the two months just ended.

Resolved, That we heartily recommend him to other societies in need of a speaker, as one of the ablest defenders of Spiritualism.

Resolved, That through his superior social qualities he has endeared himself to our society, and he will long be remembered by us as a genial companion and friend.

Resolved, That the RELIGIO-PHILOSOPHICAL JOURNAL, and Banner of Light, be requested to publish these resolutions.

J. H. WHITE, Sec

Death of the Youth Who Fired the Mormon Dome.

[From the Peoria Transcript.] Among the events of the famous Mormon war in Illinois was the burning of the Nauvoo temple. The structure was burned in the night time, and so successful was the party engaged in its firing, that probably he has never been suspected. The recent death of the incendiary, however, has removed the necessity of further secrecy, and a day or two ago we were put in possession of his name and the facts connected with the burning of the temple, by the only living person cognizant of them.

The temple was fired by Joseph B. Agnew, who recently died in Appanoose township, Hancock county, in this State, at the age of some 58 years. It was always supposed that the party who burned the building had entered through the basement, but the facts are, Mr. Agnew surreptitiously obtained a key to one of the doors of temple some time before the act. No one was engaged with him, and only four knew he was the party. Three of these are now dead. Agnew prepared his fire balls and other combustibles at his residence. Placing them in his saddle-bags, he rode on horseback to Nauvoo, and in the night entered the temple with his key, passed up to the cupola, arranged his materials and fired them, and then quietly escaped the way he came.

Catalogue of Books FOR SALE BY THE Religio-Philosophical Publishing House.

Table listing various books for sale, including titles like 'Modern American Spiritualism', 'The Bible in the Balance', and 'The Law of Marriage'. Includes prices and authors.

Table listing various books for sale, including titles like 'The Principles of Nature', 'The Bible in the Balance', and 'The Law of Marriage'. Includes prices and authors.

Advertisement for 'The Bible in the Balance' by J. G. Fish, 'The Law of Marriage' by C. L. James, and 'The Lyceum Guide' by Robert Dale Owen. Includes testimonials and prices.

Advertisement for 'Nature's Hair Restorative' by Proctor Brothers, 'Exeter Hall' by Miss Lizzie Doten, and 'Poems of Progress' by Miss Lizzie Doten. Includes testimonials and prices.

Advertisement for 'Spence's Column' and 'Highly Important' by Prof. Spence, detailing the benefits of his Positive and Negative Powders. Includes testimonials and prices.

Frontier Department.

BY..... E. V. WILSON.

Our Eastern Tour--No. 10.

Baltimore, Feb. 4th. Among others on whom we called, was our good friend and brother in Spiritualism, J. H. Weaver, the undertaker, who complains somewhat of the treatment received at the hands of the management of the Crucible; and, in fact, this establishment (The Crucible and its management) has crucified and nailed to the cross, thus killing the Second Society of Spiritualists, breaking up their Yecum, sinking every dollar of capital invested; besides this, it has damaged the interest in Spiritualism greatly in Baltimore, yea, to an extent that will take years to retrieve. Bro. Moses Hull, in a late number of the RELIGIO-PHILOSOPHICAL JOURNAL, Vol. 11, No. 23, complains thus: "You have undoubtedly heard of persons 'stealing the livery of heaven to serve the devil in?' The managers of the Crucible, after taking my 'little all' (I), so far as this world is concerned, refused to publish a valedictory for me, or even drop my name from its list of editors."

Ah, Bro. Moses, there are two sides to this matter. The managers of the Crucible, in their agony on the cross of their suffering, exclaim: "Oh! Moses, your 'little all' that came in with its Western point, bored clear through our Southern hearts and came out, leaving us nothing but a four-inch auger hole; besides all this, the management hold there was no necessity to drop your name from the list of editors, for the reason that the mailing list was chiefly composed of exchanges and editors."

When Bro. Granville told us of the plan of the Crucible and its management, at Norfolk, Va., we told him how it would end "in bankruptcy." Are we a true prophet?

Say, Bro. S. S. Jones, how about our written prophecy to you, in regard to the RELIGIO-PHILOSOPHICAL JOURNAL, on the elevation of Bro. Wadsworth to the Editorial Chair?

When we left our good Br. Weaver, he was a subscriber to the JOURNAL; and we believe that when next we visit Baltimore, we will find those true and faithful workers, the Danskins, Weavers, Leonards and others, again united heart, hand, and soul, under the practical workings of a management that lives only for the good of the cause.

One word in regard to the communication from our angel Brother, Henry C. Wright, to our earthly Brother, Moses Hull: "Well, as I always told you, 'the hat for the head, and not the head for the hat,' so I say now." There is a spirit of sarcasm in this communication so marked that we are surprised, our usual clear-headed Bro. Moses did not comprehend its drift,—that is, when the Crucible has a head to it, then buy a hat, and put it on, but not before. It will need one only, when it merges into the Woodhull and Clafin's Weekly;—and by the way, a word, dear readers, about Mrs. Victoria Woodhull. In a conversation with Wash. A. Danskin, Esq., in regard to Mrs. Woodhull, we asked, "Have you seen and heard Mrs. Woodhull?"

"Yes; I went to hear her. The Crucible management had invited her to speak in Baltimore, and engaged the best hall in our city. When I reached the hall, I found it closed, the Janitor refusing to open it until the rent was paid. No one had, could or would pay, of those who had invited her to speak for them. She came, was refused admittance, until rent was forthcoming. Mrs. Woodhull quietly ordered her agent to give her check for the amount—some ninety dollars. This the Janitor refused to take. A gentleman stepped forward and cashed it, and the meeting went on. There were but few present. And, sir, no man can listen to Victoria Woodhull, and not admire her. She is a noble woman, and I like her!"

"Ye Gods—yon, the Conservative and intensely Southern man, an admirer and sympathizer of, and with, Victoria C. Woodhull?"

"Yes, and no true man can see and hear this woman, and not admire her!"

"Well, well!" we exclaimed, "you, Wash. A. Danskin, the Conservative, whom our Radicals dislike and dread, bowing to the shrine and inspiration of a Radical woman, who out-Herods all other Radicals! Wonders will never cease!"

Bro. Danskin, with a merry twinkle of mirth on his genial face replied, "I have always admired eloquence, logic, reason and common sense, wherever I found it. I take no interest in ranting. It is the soul of things, the head I am after, not 'the hat!'"

"Do they need you?"

"Echo answers, 'Do they—you, Moses!'"

Tuesday, Feb. 6th, we found ourselves in Washington, the capitol of the United States, at two o'clock. It was a dark stormy day—the elements against us. We expected no gain from our meeting. Night came; it was dark and cloudy; wet and sloppy under foot. We were disappointed. The people came out and we were greeted with a good and paying audience.

We spoke again on Wednesday evening, by request. We gave, during the two evenings, ninety-two test statements, of which several were identified on the spot, as follows:

To Dr. H.—: "Sir, we go back in your history thirty years, this past fall. We find you then in the midst of marked and strong religious influences and surroundings. You conflicted with others and their views. You stepped out of their influences, and put on record these words: 'God, man or demon, has had no right heretofore, or now, or hereafter, to mar or bar my soul in its right to progress.' There is here a spirit with you, who tells me this. Is it true or false? you only can determine the matter. Now, sir, we are an entire stranger to you. What say you—true or false?"

The doctor arose exclaiming, "Remarkable! Thirty years ago this past fall, I was preparing for the ministry. My family thoroughly conservative members of its ministers. I became dissatisfied, and wrote out a discourse and read it before our people, in which I used the words, 'He has Spoken,' or language equivalent thereto. I have that sermon in my possession now, and will bring it here to-morrow night, proving his and my statement true."

It was most remarkable. He and I are utter strangers, (sensation). On Wednesday evening the doctor came with his sermon, proving the statement.

While standing at the door taking charge, there came a crowd of men and women, completely filling up the door-way, and we felt an influence, saying to us, "Davis." We looked up into the faces of the crowd—saw no one that we identified. After a little we felt it again saying, "Bro. Davis is here."

"What Davis?" we mentally asked.

"A. J. Davis," came in answer.

Turning to Bro. Williams, who was assisting us, we asked, "Is A. J. Davis in the house?"

"Yes; don't you know him? He came in the crowd a short time ago."

"Did you take pay of him?"

"Yes."

At once we asked, "Where is he?"

Williams pointed him out to us. We went to him, handing back to him twenty-five cents he had paid at the door. He declined receiving, saying, "Give it to your Bro. Eames, who was so badly burned."

During the lecture and reading, Bro. Davis got up and moved from our left to a position in front of us, and some thirty feet away. We said: "Bro. A. J. Davis, the seer, is present to-night. For fifteen years we have been reaching out hand and soul to him, and yet have not been able to reach him. He has repelled us—held himself aloof. We have loved him as a man and brother—not worshiping him. He has not returned this love. He has said in his soul, 'The man is not worthy, hence, I said in his soul, 'In hate, but for the reason I do not believe in him, hence, I will hold him aloof.' I have met him three times—once in Boston, in October, 1858; again in New York City, in June, 1860, in the street; on the third occasion, in Cleveland, Ohio, in September, 1866. On each of these occasions we went to him, holding out both hands, with our soul full of love to him. On each occasion he took our hand coldly—really gave us the cold shoulder, turned away from us saying by his actions, 'We do not want to make your acquaintance,' and yet, we loved his spirit, and knew he did not understand us."

At Cleveland, we were in the midst of a storm. Our cause was betrayed. The traitors were on the platform in force. We met them. It was a hard-fought battle. The victory was ours, and the traitors who then declared our mediums cheats and impostors, are double-dyed traitors to our cause to-day. You saw us stop some time ago, taking out our watch, looking at the time thus: Then just thirty-four minutes ago this very night, we reached Bro. A. J. Davis,—reached his spirit, and he has, this night, at the time referred to, thirty-four minutes ago, changed his mind, saying to himself, "I have not understood this man. I am mistaken—I shall tell Mary that I am mistaken in him. I am surprised."

"There stands with Bro. Davis, a spirit from the Summer Land, in many respects very like him, but not his brother. This spirit informs me that Bro. Davis knows him as one of the inhabitants of the Summer Land. The spirit says to me, 'On the morning of December 24, 1871, early in the morning, I called, or signaled, Bro. Davis to be ready, for there is a great work to be given.' Bro. Davis awoke, and has been waiting for the call to be repeated; it has not been, but will be in June next."

I then said: "Bro. Davis, with a full sense of our position, I have spoken of you and myself in the past and present, as I have been directed by the spirit seen by me, with you this evening. I now demand of you an answer. This audience the jury, you the witness. My statement to be declared true or false, as you shall testify. Do not spare us, but let the people have the truth. What say you? Is the statement made by me true or false?"

There was marked commotion and excitement, all looking toward Bro. Davis; and we confess, and deny not, that we felt that we were in a critical position, and were about to be judged by a very intelligent and critical audience, on the testimony of one who had not believed on us. There was a moment,—and but a moment,—of delay in the answer; then Bro. Davis answered:

"Yes, it is true; Bro. Wilson is right. I have held him at a distance, keeping myself aloof from him, and just about the time he named the change took place, I moved. I saw him in a very different light, and resolved to tell him of the change. Bro. Wilson has reached me this evening, and I cordially acknowledge the fact. I fully recognize the being—a spirit, or one of the inhabitants of what I call the Summer Land. I know him well. I did receive a call, or notice, to be ready early on the morning of the 24th of December last, but have not heard anything more from that time to this. But my mind is changed. I see my brother in another light, and Bro. Wilson, I will report you to Mary, as I know you and see you."

After this event, the excitement with the audience was intense. When the meeting closed, Bro. Davis and I shook hands over the past, each promising to tell his mate companion how they saw each other.

Bro. McEwing came forward, extending the hand of a true man, taking us to his home, where we were made welcome by his companion and their children.

(Continued from first page.)

have never made a single suggestion upon the whole subject that a clear thinker, a statesman, a jurist, or even an ordinary observer, would say was an improvement upon the existing Constitution of the United States.

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It seems that every creed or tribe of earth, Conceives a god, and gives him form and birth, Possessing all the traits of every tribe; Thus while portraying God, themselves describe; And as they each advance in reason's light, And have more just conceptions of the right, A god like improvement then appears, Reflecting still their passions, loves, and fears; Then let us turn from that benighted age, When God, a jealous god, was bred with rage; And may differ wisdom from above, Expand our souls to see a God of love.

High authorities assert that some of the most difficult questions have been rendered plain in this remarkable book. For instance, the sovereignty of God and the free agency of man are for the first time reconciled. Read the following, on pages 25 and 26:

That God ordained the whole is understood To ultimate in universal good; Yet hath no less decreed that man shall be, Within a given sphere, an agent free; As fishes well secured in globes of glass, Are free within, though none without can pass; While they, like us, look outward all around, May often wish a larger range was found, But highest wisdom hath ordained this plan, To localize the feeble powers of man; Where each may freely choose a field of thought— May grope in darkness or be wisely taught; Where all will learn, as laws are understood, To harmonize with universal good.

Thus God ordained that every wayward soul Should walk in wisdom's ways by self-control. Hence man's free agency is not denied, While God's grand purposes are glorified.

The sublimity of the first ten lines on page 16 has seldom been equalled:

Creation but one galaxy unfurls— Jehovah's crown a diadem of pearls! Each star-lit gem upon the whole depends: The whole to each a needed influence lends: Each orb, an aggregate of countless grains; Each grain a key, a ponderous arch sustains; Destroy but one, the boundless spheres will fall, And tumble worlds to chaos, one and all; Thus all are linked in Nature's endless chain— The hand that forged them never wrought in vain.

The following is of special interest to orthodox readers:

You must believe that men are all depraved, And that but few of all mankind are saved; Yet by God's cruel death, oh, strange to tell, These few are thus released from endless hell; For every creed declares all hope is vain; If Christ, the Son of God had not been slain; And yet I think no creed will dare deny That Satan caused the Lord their God to die; Thus it would seem that all who rest in peace, May thank the Devil for their kind release!

From the above extracts a faint idea may be had of the merits of this work. But no advertisement or extracts can do it justice.

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