







Religio-Philosophical Journal

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CHICAGO, SATURDAY, NOVEMBER 29, 1873.

Give the Devil his Due.

We are in favor of giving the Devil his due. Ever since he first went into the Garden of Eden, he has been surreptitiously engaged in various transactions which are condemned in very bitter terms by Christians generally.

With the exception of one arrest, this has all been done since the second of March, 1872; and with the exception of about three arrests, the whole work has been accomplished by Mr. Comstock, or under his own supervision.

a desire to rule, become rebellious, shook his horn, elevated his cloven foot, showed his fork tongue, and equipped with a legion of wicked angels, attacked God himself in the kingdom of Heaven.

Those who have seen the Black Crook, have undoubtedly beheld a correct likeness of the Devil. He is represented there with a black complexion, flaming eyes, brimstone odor, horns, tail, hooked nails and cloven hoof.

Luther was a most able opponent of the Devil. He threw an inkstand at his head once, which proved destructive to the inkstand, but did no harm to his horns, at which it was directed.

Brittan's Quarterly.

This Quarterly, devoted to Spiritual Science, Literature, Art and Inspirations, comes to us this month sustaining its reputation as an able exponent of those subject to which it is devoted.

"There are 'still voices' that greet the ear, At times when no visible forms are near, There are nameless sounds in raindrops falling,

"There's the breath of a kiss on brow and cheek When the lips that give them we vainly seek,— There are depths of love we can ne'er express By the tender touch or the fond caress,—

"There are hearts that open like flowers in June, There are some like harps that are kept in tune, There are others that long with hate hath striven,

She gives many incidents connected with the life of this noted medium, which will be read with great interest.

Professor J. R. Buchanan, M. D., has an able article on Soul and Body, in which he reviews the failures of Carpenter, Spencer, Wagner, Flint and other Materialistic Naturalists.

The gifted poet, Thomas L. Harris, gives one of his beautiful poems from his overflowing soul, the Gospel of Freedom. It is really a gem. He says:

"I saw a Spirit, Godlike, vast and glorious Upon the summit of the Ages stand; His countenance of light, his brow victorious, Shone with a Love no mortal might withstand.

"From the Creed, whose red leaves are all blistered with lies That teach thee to fear and to hate; From the shrines that have rung with the martyrdom cries

"Be Free in the Strength that the Hero puts on, When he tramples the thrones in his wrath; Let the Nations rejoice in the way thou hast gone, Let the dungeons fall down in thy path.

And stay not thy footsteps and sheathe not thy brand, Till Love reigneth over each jubilant land, And each heart clings to heart, and each hand joins to hand,

Mrs. Emma A. Wood translates from the French an article on the "Fluidic Action of Man." Prefatory thereto she says, "The present article is in part an answer to a letter written to the Review, enumerating the doubts of some Spiritualists in Tours, who fear that the enunciation of a doctrine so new and so open to ridicule will furnish arms to the enemies of Spiritualism.

George Sexton, M. A., M. D., LL. D., presents many important facts on the "Progress in the Church of England." He says in conclusion, "The only hope for the Church of England is, to open wide the doors of her ministry to talented men of all shades of thought—men who can teach God's truth from the outpourings of their own souls, regardless of sacred books of the past, or stereotyped creeds framed in a dark and benighted age—men with great hearts and lofty aspirations—men who will tell the truth as it appears to them, and will not lie 'een for the glory of God."

J. Dille favors us with an article on "Mosaic Cosmogony and Modern Science," which abounds in suggestive facts. It is really a splendid article.

Professor Brittan is worthy of great commendation for furnishing a magazine of such merit—an honor to Spiritualism, in fact, an honor to the whole human family. A casual review can give our readers but a slight idea of its intrinsic merit.

The Gorilla.

Elder Mulins, though through orthodox, has many original ideas which Spiritualists recognize as true. He stated lately in the Centenary Church of this city on "The Gorilla of the African Jungle of American Society," and the hits he made are quite applicable to the present condition of humanity.

The lecturer devoted the first part of his discourse to a description of the appearance, habits, and horrible disposition of the monster monkey of the African wild. It was impossible, he said, to capture a beast alive; and it was harder to make prison a baby gorilla than an adult man.

Turning from the disgust animal, the Elder spoke of the gorilla society, men who, by their lustfulness, viciousness, callousness, and murder propensities, brought humanity beneath level of the beast of the field, and rendered society hideous wherever their influences co-reach it.

The dishonest lawyer waster gorilla. He profaned a profession held by some of the proudest memories of old and New Worlds. His venality revolts good and encouraged the bad in their way to perdition.

The quack doctor was angorilla of society. He set up under falsenses, and, for a miserable pittance, gered or destroyed human life, making greatest discredit of the world a mockery bringing discredit on the entire faith. And how many such there existed—Chicago.

The lecturer then proceeded to sketch their progress upon the vitals of timunity, allowing no calling to escapethed. He particularly denounced their seducer, who could "win a maidert, ruin and leave her." He was to be bated more than all others, for he destroyed very foundations of society, wrecked manhood, and sent a fair human soul to in the atmosphere of hell! Society show no quarter to the seducer, no what calling he followed—no matter how low might be his position in the nity. The protection of virtue was therty of society, and unless weak womanhood was chivalrously guarded, how was the world to advance in honor and glory?

Brother Fishback is not only a scholar, but an inspirational speaker, fitted for any emergency, always adhering strictly to truth; never fails to gain a decided victory over every opponent. He for many years was a successful preacher of Universalism. While that order receded towards orthodoxy and rapped at the Evangelical church-doors for admission to popularity, but could not pronounce the shibboleth of admission, he went forward to Spiritualism, and has become, not only a popular lecturer but an able debater, ready to meet at any time the very champions in old theology.

ety, and unless weak womanhood was chivalrously guarded, how was the world to advance in honor and glory? He concluded very eloquently, and his remarks elicited frequent applause. Had he glanced at the free-lovers, he would have found many specimens of the gorilla there, whose ravages have a worse effect than those that walk on four legs and frequent the Jungles of Africa.

"The Last New Spiritual Humbug."

"The last new spiritual humbug through a Vermont medium, is the conclusion of the unfinished novel of Charles Dickens—"The Mystery of Edwin Drood." As a money-making book it ought to pay hugely, for every Spiritualist in the country will be expected to indorse the authenticity of this posthumous work. The general public, however, it is probable, will not be so gullible in countenancing this singular mode of furnishing them with the writings of eminent dead authors, especially as there is likely to be no cessation of the spiritual aggregation of "new and interesting works" from mystical pens.

The above is a fair specimen of what might be expected from the source it came. The diminutive soul who controls that somnolent sheet was never known to deal fairly with any thing running counter to his preconceived and bigoted notions founded upon a natural want of intellectual capacity and an itching to ape the fashion of a sleepy-headed class of aristocratic conservatives, into whose sacred circle his desires lead him, and whose patronage he stoops to the lowest mental degradation to obtain.

A copy of "Edwin Drood" complete, was sent to his office only forty-eight hours before his brilliant and exhaustive (?) criticism on it appeared. He does not deign to assign the labor of reviewing it to a competent person who will faithfully criticise the work, pointing out the discrepancies which in his opinion exist between the work and Dickens' style, and honestly giving credit where deserved—it is enough for him to know that it purports to come from the spirit pen of Charles Dickens, that Spiritualism is at the bottom of it, and that should he treat it fairly it would be too much for his readers, and their astonishment at his temerity would cause them to go to sleep less easily or clash with their highly respectable (?) and ancient superstitious religious opinions, either of which results would spoil the sale of his sheet.

The whole course of the Evening Journal has always been bitterly antagonistic to Spiritualism, more so than that of any other paper in this city, and as the Journal critic indirectly acknowledges, in his criticism of Edwin Drood, that Spiritualists have attained to immense numbers; we hope they will show him that as their opinions and statement of facts are entitled to and to obtain in a measure fair treatment and examination from other papers, they have no use for his, at least not for the purpose of reading.

We are in receipt of intelligence from Louisiana, Missouri, to the effect that Brother Fishback met and completely vanquished his competitor in debate—the reverend Clark Braden.

The Rev. Clark Braden is among the strong men, to be found in the Campbellite church; to vanquish him is a victory that Spiritualists should be proud of.

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Braden being vanquished—so badly beaten that his own church members had to concede the fact, he as a matter of bravado, said he would challenge the whole Spiritual fraternity to a discussion.

Whereupon Brother Fishback replied to him, Sir, I will accept your challenge. I have been to you, and your friends know the result. Now you come to Sturgis, Michigan, and you shall be well kept and well curried. I will see to that myself, especially the currying! Now Brother Braden: Don't let anything prevent the little groomsman, currieomb in hand,—"Holy writ," giving you another gen-

teel dressing down. You will be all the better for it in the end. After that you may not desire to frame your challenge quite so broadly. If you do, Brother Fishback will give you another round. His early training makes him very familiar with the theological currycomb. When you once get the best of him, will be time enough for you to challenge others.

A Starved Minister.

Occasionally a person must go from home for news. We never saw the item in the Tribune, to which the Boston Investigator refers, and which reads, substantially, that on a recent Sunday an Episcopal minister went through the morning service as usual, though it was noticed by many of the congregation that his usual fervor was lacking. When it grew near the time for the reading of the sermon, it was apparent that the reverend gentleman was suffering from a cause unknown to his congregation.

The text of the homily was read, and at this juncture the minister broke down. He announced the cause of his doing so. He had not been to market the day before, for the simple reason that he had had no money to go there with, and the most unfeeling of parishioners will admit that, even for a man whose calling is supposed to fit him for trials and self-abnegation, a trip to an overflowing market can be anything but pleasant to a man with empty pockets. At dinner the previous day he had set down to a meal of bread and butter and tea. His breakfast that morning proved hardly so luxurious. Whether, after the morning service was over, and he returned home, there would be any dinner at all awaiting him, he did not know.

It was a clear case of clerical starvation. The minister closed his book, and the congregation rose in their seats and departed, sermonless, it having been made plain to them that their pastor could not supply them with spiritual food, when they so shamefully neglected to give him the wherewithal to obtain physical sustenance.

A. J. Fishback.

Bro. Fishback is engaged to speak to the Spiritualists of Sturges, Mich., for the next six months, but will receive appointments to speak anywhere within reasonable distance, weekday evenings, upon his favorite subject—the 'New Science of Psychopathy,' which treats of the causes and cure of moral diseases, insanity, mania and crime.

We have known Bro. Fishback for the last twelve years, and with pleasure say to our friends that he is a gentleman, and a scholar of high moral worth. His character is above reproach. We hope he will be kept at active labor, as he will give character to our cause wherever he goes.

Since Mr. Fishback became a Spiritualist, nearly nine years, he has been a faithful worker in our cause, and his labors have ever been crowned with success, both as a lecturer and a debater.

"As to Chicago: is she not worthy to be the eighth wonder of the world? If the light of her fire was dreadful beyond measure, the miracle of her rebuilding is incredible to all but one's eyesight. Whole streets and squares of superb architecture, and resounding with all the bustle of business, have grown up since the fire as leaves grow on trees. The Grand Pacific Hotel is well named, and certainly is one of the best worth seeing of modern things. It covers an entire square, has been built since the fire, is finished and furnished like kings' palaces, and had more than four hundred rooms occupied by guests under its roof the day we surveyed it."—Harriet Beecher Stowe in the Christian Union.

We have two hotels that will, when opened, far surpass even the Grand Pacific in the splendor of the appointments and cost of the buildings, although not so large—viz: the Palmer House now partially open, and the Tremont.

Press Commendation.

By the way, if the Spiritualists in this section desire an able, outspoken paper, devoted faithfully to the Spiritual Philosophy, which is at war with the God of the Bible, and which denounces Victoria-Woodhull-Free-loveism as debauchery of the basest order, they should subscribe for the RELIGIO-PHILOSOPHICAL JOURNAL, published by S. S. Jones, Chicago, Illinois, at \$3.00 per annum. It is not a paper that we would recommend to orthodox Christians; but those church members who are willing to yield their previous religious convictions to the dogmas enunciated by the headlights of Spiritualism, will find the RELIGIO-PHILOSOPHICAL JOURNAL a brave, fearless, outspoken advocate of the new dispensation. —Brownstoner (Ind.) Banner, Nov. 13th.

Prof. W. J. Shaw.

Professor W. J. Shaw is doing a most excellent service in Iowa. He gave two lectures at Forest City, also an elocutionary entertainment on Sunday evening, which pleased the people very much, although given on God's holy day. He sends the following item: "At Shellrook, one week ago, a Mrs. Davis, a Methodist, to all appearances died at 10 o'clock P.M. In two hours, however, she awoke from what had evidently been a trance, and to the astonishment of her friends, affirmed that she had seen a number of her deceased relatives, as well as some strangers. She expressed her fears lest they might consider her flighty, and affirming her sanity, desired them to publish her statement in the local papers: 'I shall pass away, dying a Spiritualist, at 3 o'clock in the morning, when the friends I have seen will be here to meet me, as they promised.' At 3 o'clock, precisely, she passed on."

The first year of Brittan's Journal will be sent from this office to any address on receipt of \$3.00, either of the four numbers for 80 cts. The work only needs to be seen to be appreciated.





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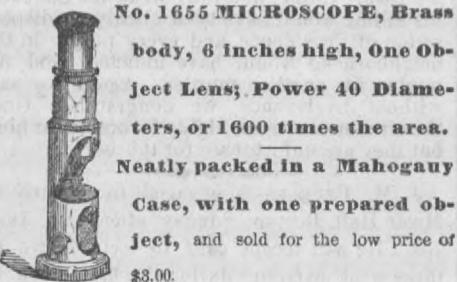
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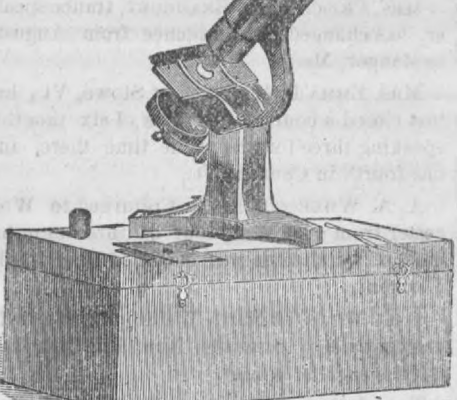
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EDITOR JOURNAL.—For the benefit of my friends and the world, I desire to make this brief statement. I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

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