

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY  
VOTED TO  
ROMANCE AND GENERAL REFORM.

Truth bears no Ash, bows at no Human Shrine, seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXI.

S. R. JONES, Editor,  
PUBLISHER AND PROPRIETOR.

CHICAGO, FEBRUARY 3, 1877.

ISSUED IN ADVANCE  
SINGLE COPIES FIFTY CENTS

NO. 21.

## Are the Alleged Truths of Modern Spiritualism Reliable?

Including Criticisms of Opponents, and a Review of Occultism, Rosicrucianism, the Hermetic Mystery, Kabalism, Art Magic, White Magic, Elementary Spirits, etc., etc.

A LECTURE BY WM. EMMETTE COLEMAN.

(Concluded.)

These spirits, however, are not to have such an easy time as they appear to have been enjoying of late, since our Occultist friends have found out all about them, and how to make them servants instead of masters. Heretofore they have been doing just as they chose in their communications with man, but now they will have to submit to the initiated, the Hermetics, the Cabalists, the Rosicrucians and the Occultists. They have discovered that by saying a few hocus-pocus words, a few pre-chose sentences, a few "high, cockalorum" phrases, a little magical mummerly, a little Cabalistic nonsense, a little incomprehensible jargon, a few abracadabran incantations, or by indulging in a few Rosicrucian spells, Voodoo charms or mystical signs and motions, they can compel these elementary spirits to appear in *propria persona*, and do whatever they desire them to do, such as manufacture butterflies, canary birds and flies (in midwinter), make gold rings leap about fantastically, cause sentences to be engraved instantaneously in the inside of gold rings held in closed hands, write letters in sealed envelopes lying on mantles, cause writings to appear and disappear from papers, note books, etc., in full daylight, and all this without a medium being present. These things sound marvelously like similar phenomena that have been transpiring for the past twenty-seven years, caused by purely human spirits through mediums. How does Col. Olcott know no medium was present; various parties were present when these things were done, and no doubt the invoker or summoner of these magic beings was the medium, the manifestations being, perhaps, produced by Davis' Dikka, or Barrett and Peebles' Gadarene, leading him to believe that he could summon them at will, when in verity, they came voluntarily, and produced all the manifestations of their own accord; or if they had elected, could have refrained from all manifestation, despite all the charms and incantations, mummerly and nonsense, the whole of which is perfectly useless, save in palpably demonstrating to the spirits and to the world, what consummate asses the whole party were making of themselves; or, probably, these manifestations were produced under the direction of wise and lofty spirit intelligences, in order to teach the world a lesson it sadly needs—to disgust it with the pseudo-Spiritualism, of which the movement is so full, and bring the Spiritualists upon the higher planes of enlightened reason, intelligent discrimination and wise judgment. There is no doubt, that whatever manifestations may be produced in the presence of these occult students of the mystic lore of the Dark Ages, they are entirely the work of purely human spirits, voluntarily engaged in by them, and manifested solely through mediumistic power then and there present, entirely regardless of all the magical appliances, and all the witchcraft and conjuration devices that may be used.

Every intelligent person can plainly perceive the complete fallacy and utter absurdity of this whole system of elementary spirits, Occultism, Rosicrucianism, Hermetic Mystery, Cabalistic Secrets, Art Magic, White Magic, and what not; in fact, it is the most incomparably ridiculous and utterly foolish theory that has ever been broached in connection with Spiritualism. It is so transparently absurd and supremely nonsensical that it is a wonder how any person in this age of the world could even so stultify his reason, as to accept it, even in the slightest degree. As before remarked, I am confident that the good sense of the masses of Spiritualists, both in America and England, will reject it *in toto*, with well-meant scorn and contempt.

### Mrs. Emma Hardinge Britten and Non-Human Spirits.

It may be pertinent in this connection to notice briefly a few points in an article by Mrs. Emma Hardinge Britten, published in the *Banner of Light*, of October 5, 1875, in which, although disagreeing with Col. Olcott as to the purported human spiritual manifestations being produced by non-human intelligences, she yet avowed not only her belief but knowledge of the existence of these non-human spirits, giving some instances of their appearance to herself and others. She describes certain peculiar manifestations witnessed by her in Derbyshire, England, said manifestations consisting of knockings on the walls and doors, moving of furniture and other household articles, visible production of spirit lights, and straight of all, the visible appearance of miniature forms, "little men," as she calls them, of a grotesque shape, with heads, face and bodies, who "threw somersets as if by amusement." Does this prove the existence of non-human spirits? Not at all. Could not these appearances have been impressed upon the minds of those apparently perceiving them, by purely human spirits, for a certain purpose, the appearance thus being subjective rather than objective; or if they were objective, realities, could they not

have been manufactured from mediumistic emanations, and endowed with life by human spirits, precisely similar to the materializations of the day, wherein the same materialized spirit-figures often appear in differently sized forms, at times quite diminutive, like these "little people," at other times larger. The same form has been often seen, if accounts we hear are reliable, sometimes as a child, then as a matured man or woman, demonstrating the power of the invisible spirit chemists to manufacture whatever form they choose, and endow it with life. In all probability the miniature forms seen by Mrs. Britten, were of a similar nature. Materialized spirit forms, too, are often seen grotesque and distorted in appearance, as were these "little men," hence, taking the well-known facts of materialization into consideration, these Derbyshire forms are fully accounted for without recourse to the highly improbable hypothesis of their being spirits not of a human type.

The concluding portion of Mrs. Britten's article fully bears out the fact of their strictly human origin, as she refers therein to the wonderful discoveries of psychometry, as shown in Denton's "Soul of Things," by which are reproduced the spiritual parts of all the former existences of the earth, hence by her own showing, these appearances may have been merely the psychometric reproduction of former inhabitants of the earth, "little men" having, she says, once inhabited this planet as truly as we have gigantic ones. If these "little men" did, in reality, in a past age inhabit this earth, they were doubtless human in type as much as we are the gigantic ones, and as are its present inhabitants. Dwarfs and giants are born now quite often, and certainly they are as human and as immortal as those of the average size. There is, not we see, the slightest proof that these "little people" are non-human, but all the probabilities, if not certainties, indicate their strictly human character, and hence they are immortal intelligences.

We thus have three solutions of the cause of the appearance of these diminutive spirits, and all consistent with their purely human character, viz.: Psychometric impression by human spirits, materialization by human spirits, or psychometric reappearance of human forms once living on the earth. There is, then, no substantial ground for believing that they were a species of being different from the human, but the most valid reasons for believing they were purely a human spiritual manifestations through impression, materialization or psychometric reproduction. Mrs. Britten, I am sure, is too sensible a person not to perceive the due weight of these conclusions, and gauge them accordingly. After a reconsideration of the subject, she may, perhaps, revise her opinions thereon, and if so, it is hoped that she will give the same publicity to her changed view as to her former ones.

MINOR ADVERSE THEORIES—ELECTRICITY. Having examined at length the more important and pretentious of the various theories, hypotheses, and systems of thought, attempting to explain the acknowledged spiritual phenomena, let us briefly consider some of the minor theories, adverse to the purely spiritual hypothesis.

We are often met with the statement that the physical phenomena are produced by electricity, the parties, promulgating said theory, however, usually not having the remotest conception of what electricity really is. The following facts completely refute this weak attempt at explanation. Mr. Cromwell F. Varley, confessedly the best electrician now living, consulting electrician to the Atlantic Telegraph Cable Company, and who certainly understands, if any man does, what electricity is, has been a confirmed Spiritualist for years, not only acknowledging the reality of the phenomena, but is confident that they are produced as they claim to be, by disembodied human spirits. He has subjected the phenomena to the most searching tests, with the aid of intricate electrical apparatus, and he explicitly declares that in all the manifestations tested by him, he has never been able to detect the slightest trace of electricity exhibited in the production of the phenomena. Let us, then, hear no more of electricity as a producing cause of spiritual phenomena.

### HALLUCINATION AND DELUSION.

With regard to hallucination and delusion, it is simply necessary to remark that science proves conclusively that there is not one chance in thousands of two persons being hallucinated or deluded at the same time, in precisely the same manner; and for them to be similarly hallucinated, the chances are one in millions, and so on, each additional one still greater increasing the odds. If the spiritual phenomena are not realities, but hallucinations, imaginations, delusions, it would be impossible for twenty or fifty or a hundred different persons of all ages and conditions in life, physical and mental, to see precisely the same things at the same time, it being an absolute impossibility for such a number of persons to be similarly hallucinated simultaneously, yet in innumerable cases twenty and fifty and hundreds of persons have witnessed exactly the same phenomenal manifestations at the same time, thus incontrovertibly demonstrating their objective reality. This is a sufficient extinguisher of the delusive, illusive, deceptive hypothesis.

EVIL SPIRITS—THE DEVIL. As regards the theory of the devil and evil

spirits being the potential causes of the phenomena, in reply we need only repeat the scriptural truisms: "By their fruits shall ye know them;" and "A corrupt tree bringeth forth evil fruit." As the uniform teachings of the "spirits" have been of the highest morality and most exalted virtue, warning us against evil and vice of every kind, assuring us that for every evil thought, word or deed, we must pay the extreme penalty, there being no such thing as forgiveness of sin, either in this world or in any other, but all must be outworn, outgrown; and as there is no instance on record, as far as I can learn, where spiritual teachings have ever inculcated vice or immorality of any description, but ever the opposite; if their counselings, warnings and teachings emanate from evil spirits or the devil, these evil spirits, including Old Nick himself, must have long since practically obeyed the apostolic injunction,—"Cease to do evil, learn to do well," and are now redeemed, enfranchised, disenthralled from the power of evil and the practice of vice. The pure system of ethics, and the exalted moral precepts given us on all occasions from the spirits, sufficiently attest their purity of life and worthiness of attention and thus completely demolishes the idle and untenable hypothesis of the demonic origin of manifestations.

### MESMERISM—ELECTRICAL PSYCHOLOGY.

Some persons tell us it is mesmerism, or electrical psychology; the action of the mind of persons in the body over the mind of the medium and the circle. If this be true, no information could be imparted by the mesmerized or psychologized medium except it was first existent in the mind of the operator or person exercising the psychological power; but as we have seen, information is often conveyed utterly unknown to, and totally disbelieved by all the persons present at its reception. This at once disproves these hypotheses. It is also said that when persons testify to the observation of remarkable spiritual phenomena, they did not really witness purely objective realities, but were psychologized into believing that they saw them by the mind of the medium impressing their minds; no phenomena having actually occurred, those present having been biologized into the belief that they saw such and so, when such and so never happened at all. You will remember that the discoverer of electrical psychology, who was also a practical mesmerist, (Dr. J. B. Dods) became twenty years ago a full convert to the spiritual philosophy, acknowledged that the phenomena was produced by spirits out of the body. Surely, if any one ought to know whether Spiritualism is produced by electrical psychology, Dr. Dods should, but he disclaims it entirely. Besides, in a mixed assembly, only a certain proportion of the persons congregated, are capable of being psychologized or mesmerized. It is an absolute impossibility for the most expert mesmerist or psychologist to influence the minds of more than about one person in sixteen; upon the other fifteen he can make no impression, yet all the spectators of spiritual phenomena witness essentially the same thing, all testifying alike to their reality, thus proving beyond all doubt, the utter impossibility of their having been mesmerized or psychologized into believing that subjective unrealities were purely objective realities. The whole theory, therefore, of mesmerism and electrical psychology being productive of the supposed (?) phenomena, crumbles to the ground.

### MEDIO-MANIA—INSANITY.

Dr. Marvin has dubbed the "spiritual delusion" as medio-mania or utero-mania, attributing the phenomena to a species of insanity or mania, produced mainly by a derangement of the reproductive functions. All mediums, he says, are afflicted with some organic derangement of the reproductive functions, which derangement produces a species of mania, through which phenomenal manifestations occur, falsely attributed to spirits. The only proof vouchsafed of this is, the insignificant fact, that a few mediums with whom he was acquainted were, in some manner, thus organically or functionally diseased; ergo, all mediums are so. Most sublime reasoning! Most logical conclusion! Among the tens of thousands of mediums in all parts of the world, a trifling few have a certain organic weakness, or functional derangement, therefore all the other tens of thousands have precisely the same thing. Some half dozen, we will say, of these tens of thousands, have an impediment in their speech, stammer or stammer and stammer; three or four of these thousands of mediums may be cross-eyed, or hare-lipped, or limp slightly, therefore the whole body is cross-eyed, hare-lipped, and lame. Such is the crudity of Marvin's logic! Alas! for common sense when such silly twaddle passes current for sound reasoning and logical deduction.

These mediums are afflicted with a mania, says Marvin; they are insane, and the believers in them are insane, we have been often told. What is the proof of this insanity or mania? Why, the belief that they are in communication with spirits; any person who believes in communicating with spirits must be insane. Judge Edmonds was insane, Dr. Hare was insane, Prof. Moses was insane, we are all insane. This senseless cry we have heard for years, and yet these same insane persons continue in the even tenor of their way, just as clear headed and rational as they ever were, up to the period of their so-called death. If to believe that we communicate with spirits

be insanity then Jesus Christ was insane; Peter, Paul and John were insane; Moses, Ezekiel and Daniel were insane; Zoroaster and Buddha were insane; Socrates, Joan of Arc, Swedenborg, John Wesley and George Fox were insane, and the whole host of illustrious scientists, savans and statesmen I have enumerated in the earlier portion of this address, must be all insane. If we are indeed insane, then we are in goodly company.

### HYSTERIA—NERVOUS DERANGEMENT—CATALAPSY.

The foregoing remarks, replicatory to Marvin's medio-mania theory being applicable to the hysteria-nervous derangement—and catalepsy hypotheses, as to that of Marvin, it is unnecessary to add anything further to what has already been said upon the first named theory, that covering the whole ground.

### FRAUD—TOE JOINTS—KNEE JOINTS.

No one has ever attempted to deny that a portion of the alleged phenomena of Spiritualism are probably produced by fraud; some certainly are, but that all or nearly all of them are so produced is utterly groundless. The reality of the phenomena, aside from everything that may be done by the medium of presumed confederate, has been so often scientifically demonstrated, to admit of question. Messrs. Varley, Crooke, Wagner, Wallace, Flammarion, Butler, Hare, Mages, and other noted scientists have fully proved the entire absence of all fraud, trick or deception, through the application of ingenious and intricate scientific contrivances, that would at once detect the slightest trace of fraud, if any existed. The charge of fraud, then, as applied to the whole or most of the phenomena, completely gives way. The toe joint and knee joint theories having been fully exploded years ago, it is not necessary to say anything further in reference to these "weak inventions of the enemy."

### WITCHCRAFT.

Spiritualism is a revival of witchcraft, we are sometimes informed. While most Spiritualists admit that what is known as witchcraft, was probably, to some extent of a spiritual nature, misapprehended and misunderstood in an unenlightened age, yet the line of demarcation between the two is strongly drawn. Witchcraft is the supposed power professed by certain persons, to injure bodily or mentally (but usually bodily) certain other persons by the aid of the devil and his imps. Is Spiritualism anything of this kind; as there is an instance on record where mediums have tortured, either physically or mentally, persons obnoxious to them, through the assistance of their "familiar spirits"? Who ever heard of a Spiritualist bewitching any body? Every Spiritualist knows the whole thing to be an absurdity, an impossibility; that no medium or Spiritualist ever did or ever can possess any power to send spirits or demons to torment or torture other persons as witches were accused of doing. It is well-known that witches were agents of the devil (at least in popular estimation), leagued with him and his cohorts of damned spirits, whereas Spiritualism has killed the devil and annihilated his imps. Every Spiritualist knows positively that no devil or demon exists anywhere in the Universe, aside from undeveloped human spirits, once resident in a physical body, which latter possessed but little, if any, power to harm or molest any of earth's children. We sadly fear, however, that our Occult, Hermetic, Cabalistic, Rosicrucian friends, are preparing the way for a revival of this ancient witchcraft superstition; their theories, and their practices are certainly strongly akin to the igne and insane delusions of medieval witchcraft. Let us hope they may see the error of their ways, and pause in their mad career of unloosing the flood-gates of ancient superstitions, and the extravagant delusions and vagaries of the Dark Ages, to deluge and devastate the world.

We then see that witchcraft and Spiritualism are widely separated; witchcraft cursed the world, Spiritualism blesses it; witchcraft deluged the earth in innocent blood, Spiritualism inculcates harmony, peace, love, gentleness, truth; witchcraft led to wild fanaticisms, insane follies, midnight orgies and wholesale slaughter, Spiritualism leads to purity of life, integrity of character, uprightiness of conduct, cheerfulness of spirit, joyfulness of soul, the culture of the intellect, the harmonious unfolding of the entire structure, physical, mental and spiritual.

### JOHN FISKE AND TOTEMISM.

John Fiske characterizes Spiritualism as Totemism. The term is rather obscure, but we infer is derived from the custom of savages to revere an image or picture symbolical of their forefathers or ancestors, called a "totem," hence, Totemism must mean worship of ancestors. As no Spiritualist has ever worshipped or will ever worship his ancestors, for the reason that, in his dealings with his friends from the Spirit-world, he looks upon them simply as he would if in the flesh, as fallible, imperfect beings, receiving from them that which assimilates with his mental consciousness, and rejecting that which does not so assimilate the expression, Totemism is wholly inapplicable to Spiritualism, and is therefore cast aside as worthless.

### THOMAS CARLYLE AND THE "CHATTERINGS OF DEAD SEA APES."

Thomas Carlyle, in alluding to Spiritualism, has designated it as the "chattering of

Dead Sea apes, without clearly comprehending the distinction between Dead Sea apes and all other kinds of apes; let us see if we can fathom what is meant by this enigmatical comparison. The only meaning I can possibly attach to it is, that the teachings given us by the spirits are as unintelligible and as worthless to the world as the chattering of apes. In Mr. Carlyle's estimation, perhaps, the qualities of honesty, truth, nobility of life, purity, virtue, chastity, temperance, peace, liberty, freedom, equality, fraternity, integrity, justice, charity, universal love, forbearance, forgiveness and aspiration (the uniform teachings of the spirits) may be as valueless to mankind as the "chattering of Dead Sea apes," the probability of which is strengthened by the fact that, as is well-known (Carlyle) is a persistent opponent of free government and the liberty and enfranchisement of the people, and a strong and violent partizan of a monarchial despotic government, crushing out the rights and liberties of the people, with a special predilection for that notorious tyrant, oppressor and despot, Frederick the Great, of Prussia. Spiritualism teaches the freedom and equality of all men according to capacity, universal brotherhood, and government by the people and for the people is necessarily repugnant to Mr. Carlyle's despotic tendencies, hence the very obnoxious epithet applied to it by him. Carlyle will not hurt us. Let him go!

### A DEGRADING SUPERSTITION.

We are constantly met with the cry that Spiritualism is a degrading superstition; the real truth is, that Spiritualism is the death-blow to superstitions of all kinds. There are superstitious Spiritualists, it is true, but they are so despite the plain teaching of the philosophy they possess, superstition being so ingrained in them through a long line of Christian ancestors, it has not yet been outgrown or outworked, but if they would only apply to themselves the philosophy they advocate their superstition would melt away like mist before the rising sun. Spiritualism demonstrates most unmistakably the absolute existence of cause and effect on the earth and in the universe; the supremacy of law, inviolate, in all departments of being, material or spiritual; it destroys all supernaturalism, all miracles in the old sense of those terms, proves that all things take place, whether here or in the spirit realm, by virtue of fixed, unchangeable laws, incapable of being transcended or modified by the slightest particular; it urges the culture of the reasoning powers of man, the development of his highest wisdom and judgment, accepting only that which corresponds therewith, rejecting all that does not, no matter from whence its source. Science, not superstition, is its watchword; philosophy, not piety, its standard.

### AN UNKNOWN POWER IN NATURE.

With respect to the phenomena being caused by an unknown power in nature, a few words will suffice. The power producing the phenomena has on all occasions in all parts of the earth, and through all kinds of mediums, given an explanation of itself, and that explanation is invariably the same. The power itself claims to be

### DISEMBODED HUMAN SPIRITS.

never anything else—always that. An intelligent power producing an effect, must certainly know what it itself is. The prerogative of intelligence is to be self-conscious, and the intelligence manifested in the phenomena being equal to the human, the power must have intelligence equaling the human, hence capable of intelligent self-consciousness and analysis, and having that power it proclaims itself on every occasion to be the work of disembodied human spirits, who we know if existent, possess the intelligence manifested in the phenomena. If the phenomena be not the work of spirits, why does the power producing them always claim to be of a spiritual nature, never varying from this declaration? The varieties of manifestation are manifold, multitudinous, but the producing cause in every case proclaims itself the same—spirits. The power producing the manifestations also urges upon us the practice of truth, at all times, under all circumstances; it must itself, therefore, be governed to a considerable extent by principles of truth, and so being in itself truthful, it must tell the truth when it invariably affirms itself to be the work of human spirits.

By this chain of reasoning in which to my mind no flaw can be detected, we see conclusively and irresistibly demonstrated the prime cause of all spiritual phenomena, not to be an unknown power in nature, but the spirits of the former inhabitants of our planet, now resident in the second sphere.

### SUMMARY.

Having demonstrated the reality of the alleged truths of Modern Spiritualism by an overwhelming mass of worthy and competent testimony thereto, given us by eminent and learned men and women in Europe and America; having summarily examined the forty-one various theories by which it has been attempted to consistently explain the wonderful and marvelous phenomena that have been forcing themselves upon the attention of the civilized world for the past twenty-seven years, and I think, successfully refuted them all; and having proved beyond doubt the producing cause of the phenomena to be the spirits of purely human intelligences once inhabitants of earth, my task is done, and I bid you all farewell.

Organization, Theology and Medicine.

BRO. JOHNS.—An organization is agitating the minds of Spiritualists at the present time, will you allow me space in your valuable JOURNAL to express my thoughts on the above subjects.

"be good to yourself," and you will have little use for Theologians or Physicians. Perhaps I shall incur the censure of some of my "fossilized" professional brethren by writing so disparagingly of the medical profession.

You may have children who are wanderers from home. Well, you can reach them by way of the Throne. There was an old Scotchman who wrote us a letter asking us to look out for his lost son Willie, who had run away from home, and I was very deeply touched by his case, for that is the name of my only son.

As you can see, the above extract is from one of Moody's sermons. Now I wish to ask, how in the name of common sense can people claiming to be rational, sit like a lot of bass-wood men and women, and gulp such nonsense down as the truth?

How many bitter tears Bishop Bowen shed, and how many earnest prayers he sent up to the "Throne" for the salvation of his son, none can tell; but of course they were many. Still the wanderer had to go down to hell, and that, too, at the very moment his good father was praying most earnestly.

But sinners are taught by the clergy and other would-be teachers of religion, that Christianity or a Christ-like life is a great burden, and if it were not only for the danger of the devil getting them, it would be so nice to enjoy (?) sin, and if they only manage to repent (which means to bow and snifle over their meanness—not because they are mean, but because the devil is going to make it hot for them over in the sulphur regions) all will be lovely.

Now, what the world wants to know is, that sin is always hell. That there is no God who will let us run sin in till we are about ready to pass on the other side, and then if we repent have all our sin and its result wiped out, and be transported to the realms of bliss as straight as an arrow.

When you find that "key" which you are in search of, please use it to unlock the mysteries involved in the following narrative. I spent the month of September last, visiting my friends in Eastern Ohio, and whilst there I attended a meeting of the Hicksite school of Friends, wherein one, whose name I am not licensed to use in public, and therefore shall designate as Isaac, arose, and "in the power and demonstration of the spirit," delivered a very profound discourse, which proved "a savior of life" unto all present.

It so happened that he and I, and many others, several of whom were ministers, dined with the same family, and after dinner services were over we arranged for an Orthodox seance by calling the house to order, and announcing that Isaac would favor us with more poetry. At a proper signal I read a verse of Scripture, which he picked up and dilated upon in appropriate, poetic language, which he seemed to do with perfect ease.

EDITOR JOURNAL.—Dear Sir:—In a number of the RELIGIO-PHILOSOPHICAL JOURNAL, Jan. 6th, 1877, I perused an article from the pen of D. Winder, of Oxford, O., who claims to be a Christian Spiritualist, and feels very tenacious in asserting that Spiritualism needs to undergo many modifications to secure the credence of the public in the future.

But his poetic fire is the greatest mystery. While it seemed almost impossible for any one to manufacture poetry as fast as a fluent tongue can utter it, it looks to me equally strange how a spirit out of the flesh could do the same. Will you bring your "key" to bear upon it?

THAT KEY!

Letter from Mrs. May Palmer.

MR. EDITOR.—If you will permit, I would like to tell the RELIGIO-PHILOSOPHICAL JOURNAL readers how happy the perusal of it has made one family away here on the Eastern border of the State of Indiana, although this, no doubt, will have not before enjoyed this privilege, till recently a member in our family sent for it, so that we now have it regularly to peruse, and think we will never again be without it.

This call we read with deep interest, and feeling sure the order would speedily be filled by some one or ones, I could not resist the impulse to draw near to those in council, as the subject appears one of vital interest, concerning the whole race in many ways.

Now I have been considering, why is not the "key" to be found in these very "home" organizations? They would be founded, no doubt, on strictly just and equitable principles, and free for all to enter and enjoy them who choose to do so,—not the poverty-stricken and sin-sick alone, but all the care-worn of earth who may desire such a haven of rest; rest not from busy industrious toil or from improvement that tends to intellectual or soul-elevation, but rest from creaking care and anxiety caused by the avarice of an over-grasping, unscrupulous world; rest from the disadvantages of unskilled labor or means to reap all the advantage due from such as is properly performed; rest from the masses from the continued exercise of the physical faculties alone, leaving no time for the cultivation of the moral, the social, the intellectual faculties—these "gardens" of the soul given them to "till and to reap," never to be left idle or to grow up to noxious weeds.

With such principles as these for the foundation and kindness, charity and good will to all for the governing watchword, their opposites constituting the capital offences, why would not such institutions prove to be the desired "key" to the Temple of Nature, where all classes might congregate to labor and repose under their own vine and fig tree with none to molest or make afraid? In justice and equity were found the key in the truest, because the best, in the savage nature, in the days of William Penn, and these principles will continue of the same efficacy whenever or wherever practiced.

Christian Spiritualism.

EDITOR JOURNAL.—Dear Sir:—In a number of the RELIGIO-PHILOSOPHICAL JOURNAL, Jan. 6th, 1877, I perused an article from the pen of D. Winder, of Oxford, O., who claims to be a Christian Spiritualist, and feels very tenacious in asserting that Spiritualism needs to undergo many modifications to secure the credence of the public in the future.

are many things recorded in the Bible in which a rational Spiritualist can not acquiesce in, and many things that are of no value to us, from the fact that what transpired two thousand years ago, has become stale and does not meet the demands of the progressive Spiritualists. He then calls our attention to the case of Balaam and the ass, just as if that were dark, and if true, that it was evidence that dark circles were only resorted to as a means to practice fraud.

Wheeler, W. Va. W. W. BILLMIRE.

VOICES FROM THE "HUB."

Gracious Greetings of Courteous Contemporaries.

With the event of the New Year comes to us the RELIGIO-PHILOSOPHICAL JOURNAL in an elegant new suit—typical of success. Indeed, it sparkles all over with freshness, just as though it had recently descended from fairy-land. The editor says: "We come to you this morning with a happy greeting, and with the assurance that immortality is the birthright of every soul."

THE RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, appears in a new dress this week, and although it has altered the face of its type, the form remains the same, and the spirit that animates it is as bright and interesting as ever.

THE RELIGIO-PHILOSOPHICAL JOURNAL appears in a new dress, or is printed on new type, and looks very neat—a sign of material success, without which neither a paper nor anything else is of much account. THE JOURNAL is intensely Spiritual, but as it is Liberal withal, we are glad to see it flourishing, because in the long run the latter will overcome the former, and then we shall all "see eye to eye!"

A NEGRO woman belonging to a troupe of jubilee singers sang religious songs with so much sweetness and fervor that the citizens of Otis, Ind., grew enthusiastic in their admiration. They gave her as a testimonial of approval of artistic merit and humble worth, a purse full of silver dollars. She got drunk with the money and, when one of the admiring citizens helped a constable to arrest her, she stabbed him with a knife.—The Truth Seeker.

THE GENESIS AND ETHICS OF CONJUGAL LOVE.

By Andrew Jackson Davis. Price, in paper, 50 cents; in cloth, 75 cents; postage free.

THE PHILOSOPHY OF CREATION.

Unfolding the Laws of the Progressive Development of Nature, and Embracing the Philosophy of Man, Spirit, and the Spirit-world. By THOMAS PAINE, THOUGH THE HAND OF HORACE G. WOOD, M.D.

THE SPIRITUAL HARP.

Over one-third of its poetry, and three-quarters of its music are original. Some of America's most gifted and popular musicians have written expressly for it.

E. D. Babbitt, D. M. PSYCHOMIST AND ELECTROIAN.

Is having remarkable success in Magnetic Healing where all other methods fail. Rheumatism, Paralysis, Epilepsy, Nerve, Female and Blood diseases treated with skill and exhausted systems built up.

JESUS OF NAZARETH; OR A TRUE HISTORY OF THE MAN CALLED Jesus Christ.

GIVEN ON SPIRITUAL AUTHORITY, FROM SPIRITS WHO WERE CONTEMPORARY MORTALS WITH JESUS WHILE ON THE EARTH. ALEXANDER SMITH, M.D.







Voices from the People.

The Consumptive's Reply.

Yes, dear one, I am dying. Hope at times Has whispered to me in her siren tones. But now, alas! I feel the life of life Fast ebbing from my heart.

Heaven.

The Heaven of the Christian, the Paradise of the Mohammedan, and the Summerland of the Spiritualists, contrasted and compared. You will understand from this subject that religious views, sincerely held, are not subject to our criticism or condemnation.

Religious Insanity.

The Chicago Tribune contains the following special correspondence from Grand Haven, Mich., bearing date Jan. 11th 1877: "Thomas L. Dutton, a prominent member of the Episcopal Church, has become deranged on religious topics, and was yesterday taken to the Kalamazoo Insane Asylum."

Good Advice.

Robt. A. Thompson, of Philadelphia, writes: "I have been reading a number of Spiritualist and Liberalist papers, and must form a basis of action in opposition to the bigoted extremists and churchmen, and the first step towards that desirable object is to subscribe for one or more of our Spiritual papers."

Mediumpship.

George W. Oliver, of Onawa City, writes: "About a year ago the daughter of a widow lady living near us commenced to see spirits, and was much frightened, she being only some twelve or thirteen years old at the time."

Suffering Humanity.

Look at the picture presenting the shades and you can not fail to comprehend why the cries of suffering humanity have ascended to the Spirit-world for relief! You who occupy the most conspicuous seats in the temples of worship dedicated to the God of justice, asking his blessings to rest upon your homes, will you heed not the cry of the suffering and down-trodden, beware for, if you fling, or refuse to aid your brother, who writes under the lash of the oppressor, you but expect to incur the fierce displeasure of Him, whom you profess to believe hath said, "Vengeance is mine and I will repay!"

F. B. Randolph.

Mrs. L. Hutchison, of Bishop's Creek, Cal., writes: "I would like if you would say through the Journal that Dr. Randolph's posthumous work is completed, and will be published as soon as the conditions are better and the political agitations have subsided. This is due to those who have subscribed to the work, and especially to those few who have sent us remittances."

God Charged with Murder.

The following was read last Sunday before the Sunday School of the First Congregational church of this city: "Hear our Heavenly Father, by a providence which, to human view, is sad and mysterious, has suddenly removed from this world our beloved friend, P. P. Bliss, for three years superintendent of the Sunday school of the First Congregational church, we desire, as a school, to put on record some words of affection to one whose relation with us were so intimate, and who so endeared himself to us all."

Our Cause in Michigan.

T. H. Stewart writes: "My first work as missionary commenced at Grand Rapids, Sunday, Jan. 7th, with a fine circle on Saturday evening previous. Audience in the morning interested, at night the hall was crowded to overflowing on Monday."

The Key!

Isabella J. Ball, writes: "In looking over the dear JOURNAL this morning, I find in one of the contributions, these lines—'You have a key that can present a new thought to the world, that can open a new principle, alleviate the misery of mankind, or improve the morals of the masses, withhold it, do not give it freely to the world.'"

Appreciative.

Mrs. E. A. Barr, of Plainfield, Ill., writes: "Thanks to you, Dr. Jones, for your kindness shown towards us. We wish you a Happy New Year and many happy years in which to send peace and consolation to sorrowing souls through the columns of the much loved JOURNAL."

Three Little Graves.

The sun's last rays played round the graves, Beneath a willow's shade, — Three little graves; two seemed to be Dwelling newly made.

Forgiveness.

As a certain poetical plant Must be trampled, and broken, and bruised, Ere its delicate fragrance is lent.

Washington's Vision.

I have had several visions of Washington since sent to us for publication by different parties—said vision is said to have occurred in the winter of 1776, when Washington was passing the winter at Valley Forge.

Notice to Mediums.

Thomas Cook writes from Farmington, Minn.: "So great is the call and demand to witness some of the phenomenal phases of Spiritualism, that I am induced to forward you this card for publication to invite correspondence with mediums possessing any of these gifts."

The Orthodox Drawn.

Theology, Church Christianity, pictures the future life somewhat after this manner: Those who are saved by the wonderful power of Christ's atonement, whatever that may be, enter the sacred city whose walls are made of shining metal, set with paved with precious stones, and in the midst of the city the streets flow with milk and honey, and there, too, may be found the River of Life.

Shot Himself While Asleep.

The Lockport (N. Y.) Journal gives the following particulars of what may with entire propriety be characterized as a singular case: "Marvin N. West, about 28 years of age, who, for some time past has had charge of the American Hotel barns, accidentally, and it is feared, fatally, shot himself this morning at the residence of Mrs. Luther J. West."

Letter from a Worthy Brother.

M. C. Vandercreek, of Allegan, Mich., writes: "Three years ago I was in the lecture hall prospering fairly, as you will remember by the recommendations forwarded you by different societies regarding my success and ability. But, alas! there came a sad day for me. I was taken sick—very sick, and though everything was done for me that angels and man could do, I slowly faded and the dread disease settled in my left knee joint."

me, post paid, for 35 cents per copy.

me, post paid, for 35 cents per copy. Please call your subscribers attention to this. Observe help me a little, for I need the money.

Brief Mentions.

Thomas Walker, the Boy Orator, has been here; gave seven lectures which were well attended, and appreciated by the audience. Bro. N. Ladd, of Patto, Ill., says: "We can't get along without the JOURNAL."

Hell of the Christians.

The place of darkness, the Gehenna of lost souls, the hell of those banished from the Celestial Heaven of the Christians, does not mar the happiness of those saved. They are contented with the salvation they have obtained, and the terrible scene of wailing, and gnashing of teeth of those damned forever, it does not even pain them; but the happiness of those who are in heaven is augmented by the contemplation of the misery of those lost.

Delphos, Kn.

J. N. Blanchard writes: "We expect to organize at once, but without a creed, no creeds for us. We have no free-lovers here, or any that are tainted with it. We expect to make this a center of high-toned Spiritualism. Shall probably organize two societies in the county."

Planchette.

Long before I dreamed of Spiritualism or mediumpship, I had some curious experience with Planchette, which perhaps you may deem worthy of a place in your good old JOURNAL.

A Haunted Room of the Mormons.

The following narrative is a verbatim copy from pp. 249 and 250 of Anna Eliza Young's "Expose of Mormonism," and is the sequel of "that terrible tragedy known as the Mountain Meadow Massacre," in which 121 persons fell victims to the atrocity of Mormon leaders.

SHORT SERMONS.

The Political Situation.

BY THOMAS COOK.

The editor of the RELIGIO-PHILOSOPHICAL JOURNAL has, in common with A. J. Davis and other spiritualistic writers, frequently made mention of the fact that our nation is on the eve, or in fact, is now, in the midst of great revolutionary changes, which to us are impending and unavoidable, because inherent in the very nature of progress towards an harmonious era or age of "equal and exact justice to all men with exclusive privileges to none."

Complimentary.

Dr. J. Hoffman, of Chicago, Ill., writes: "The JOURNAL is my only companion, my 'mental food and tonic,' without which my brain could do as little do, as my stomach could without food."

Planchette.

Long before I dreamed of Spiritualism or mediumpship, I had some curious experience with Planchette, which perhaps you may deem worthy of a place in your good old JOURNAL.

Planchette.

Long before I dreamed of Spiritualism or mediumpship, I had some curious experience with Planchette, which perhaps you may deem worthy of a place in your good old JOURNAL.

Planchette.

Long before I dreamed of Spiritualism or mediumpship, I had some curious experience with Planchette, which perhaps you may deem worthy of a place in your good old JOURNAL.

Planchette.

Long before I dreamed of Spiritualism or mediumpship, I had some curious experience with Planchette, which perhaps you may deem worthy of a place in your good old JOURNAL.

Planchette.

Long before I dreamed of Spiritualism or mediumpship, I had some curious experience with Planchette, which perhaps you may deem worthy of a place in your good old JOURNAL.

Planchette.

Long before I dreamed of Spiritualism or mediumpship, I had some curious experience with Planchette, which perhaps you may deem worthy of a place in your good old JOURNAL.

Planchette.

Long before I dreamed of Spiritualism or mediumpship, I had some curious experience with Planchette, which perhaps you may deem worthy of a place in your good old JOURNAL.

me, post paid, for 35 cents per copy. Please call your subscribers attention to this. Observe help me a little, for I need the money.

me, post paid, for 35 cents per copy. Please call your subscribers attention to this. Observe help me a little, for I need the money.

me, post paid, for 35 cents per copy. Please call your subscribers attention to this. Observe help me a little, for I need the money.

me, post paid, for 35 cents per copy. Please call your subscribers attention to this. Observe help me a little, for I need the money.

me, post paid, for 35 cents per copy. Please call your subscribers attention to this. Observe help me a little, for I need the money.

me, post paid, for 35 cents per copy. Please call your subscribers attention to this. Observe help me a little, for I need the money.

me, post paid, for 35 cents per copy. Please call your subscribers attention to this. Observe help me a little, for I need the money.

me, post paid, for 35 cents per copy. Please call your subscribers attention to this. Observe help me a little, for I need the money.

me, post paid, for 35 cents per copy. Please call your subscribers attention to this. Observe help me a little, for I need the money.

me, post paid, for 35 cents per copy. Please call your subscribers attention to this. Observe help me a little, for I need the money.



