

LECTURE BY REV. J. H. HAR-TEE, OF AUBURN, N.Y.

Dellvered at Lincoln Hall, Philadelphie, Aug. 27th, '76.

Boported for the Religio-Philosophical Journal, by Henry T. Child, M. D.

Mr. James M. Parbles introduced the speak Mr. James M. Paebles introduced the speak-er by saying, I see on the platform, Bro. J., Harter, of Auburn, N. Y., whom Doctor Dunn facetiously announced as a reformed-clergyman. I have known Mr. Harter for many years, first as a sound Orthodox.—a Methodist. You ought to have heard him pray. He prayed all through and through. Afterwards he became a Universalist, a glorious faith, but he moved on and has become a Spiritualist. He has been a reformer always, full of enthusiasm, full of devotion to the cause of humanity, --a great heart with a small purse, and that empty always; a man who is determined by his labors to leave his mark up-on the sands of time. I have the pleasure of introducing him to you. Mr. Harter, said: Dear Friends, I must confess that I blush a

little at the introduction my good brother gave me. I must feel glad he complimented me beme. I must feel glad he complimented me be-fore you have heard me, as you might not think so well of me afterwards; it reminds me of a boy who took a sharp stick with which he intended to prick the heels of a mule; he laughed very heartily when he was outting the stick, but when he touched the animal, he bloked him as you know the stick with when he such, but when he couldned the annal, he kicked him, as you know they will sometimes. The boy rolled down a hill, and as he got up, pretty badly bruised, he said, "I am glad I laughed before I struck him, for I don't feel much like it now."

My text is from the 15th chapter of Matthew, 18th verse: "Every plant that my Heavenly Father hath not planted shall be rooted up." I use the word plant to symbolizy doctrines and theories, anything that people may project. Let me say here that every plant, every doctrine, every theory, every sentiment which is not grounded in divine truth, sooner or later must and shall do toov D. UI which are rooted and grounded in divine truth, can not and shall not be rooted out, for God hath planted them; and they are as fixed and immovable as the God who planted them. It behooves us to understand what kind of plants we are cultivating. I confess that I have labored much in the cultivation of plants that were not founded in truth. I was sincere, but I have learned that sincerity is not a test of the truth of any doctrine or sentiment which a man may utter I well remember when I was a Methodist. I was born into the reformed Dutch Church, in which old Father Spinner, the father of the late treasurer of the United States, was partor; my father and mother were members of his church. But I liked the earnestness and zeal of the Methodists, and I became a zealous Methodist. I was continually praying for more light, more knowledge, and so I was lead by the spirit into the Universalist Church lead by the spirit into the Universalist Onuron a more extensive field, but I could not stop there. Bro Peebles has had a good deal to do with leading me along; some how I could not help it. Ask a mother why aheloves her child as it rests on her besom, she will say I don't know, but I can't help it. The light of Spirit-ualism dawned upon me, and I heartily and cheerfully embraced its glorious and divine doctrines; if any of you know anything better doctrines; if any of you know anything better and will satisfy me of it I will go for it. I have entered into this great field of Spiritual-ism and I find a wast deal of labor in it. That field is the world, and we are in that; in other words I will use the word garden; we have all been put into gardens, just as much as Adam was put into a garden. You know Adam raised Gais, and in consequence of the violation of some of the natural laws, and divine laws, he was snaked out of it. Many in these days are raising Uain, and it is not the most profitable raising, begotten as Cain was. He could not possibly be any thing else, and it is no wonder that he hated his Bro. Able, who came after him. I have not time to enlarge upon that story of Adam, but if you desire to increase and multiply and replenish the earth, try to understand the laws of harmony, by and through which angels in-stead of devils can be born into this world. I rejoice that Spiritualists have already done much to uproot error. There is the doctrine of election and reprobation; many people culti-vated this; old John Calvin gave all, his energies to teach this, to cultivate this plant; but that plant, thank God, has pretty generally been rooted up. You remember another plant, that of infant damnation, that, too, has been thoroughly rooted up, yet I remember when that was presched as a divine truth; but truth pever changes; it does not die; it does not be come error. Another plant is the idea of an angry God; some people cultivate that plant even to day, and you perceive that as a person oultivates a certain plant he absorbs some of its pature so, that you are full whether black oultivates a certain plant he shorths as a porch of oultivates a certain plant he shorths some of its nature so that you can tell what kind of a plant a man is raising by his actions: why, you can almost tell what kind of food a man lives on. If he takes food that strengthens his muscles you will see that. Bo you can read men as you would read a book; so if a man cultivates the plant called wrath, and be-lieves in a God of wrath, he is usually pretty full of wrath, and as he thinks God is going to dame people, he naturally feels disposed to help him, but if say of you should find your-selves inclined to be anyry and say damn-say "Hose," that is a better word; it is better all roand; say God bless you, you are my oroth-er. We are glad that the ides of an angry God is being rooted out; it hurts, and so we Spiritualists should speak blessings instead of cursings. There are other plants, which need

to be rooted out, that of a vicarious atone. ment, a doctrine which teaches that we may violate all the laws of our being,-physical, moral, intellectual and spiritual, and then by morst, intellectual and spiritdal, and then by coming to Jesus and believing in his atoning blood, we may except the consequences of all these. That dectrine lies at the basis of a great deal of wickedness. As an illustration I will refer you to another plant that I very much desire to see uprooted, that of capital punishment, the doctrine that teaches that we have a right to put a rope around a man's neck and strangle him to death. In the city of Auburn where I live, a man unfortunately killed his brother; he was tried and sentenced to be hanged by the neck until he was dead. Our clergymen became a once very deeply in-terested in his religious welfare. They visited him daily, and prayed with him, and the papers stated that he was being converted, yet steps were taken to erect the gallows; a Christian rope was prepared to the around a Christian's neck, and a Christian sherifi was about to call a Christian Jury to witness the execution of a Christian mau. Well, I naturally concluded that if he was fit for the glory of Heaven, he was just the very kind of a man we ought to have in Auburn, because there were so few of have in Autourn, because there were so lew of that kind there, accordingly I wrote a letter to the sheriff, who was a firm believer in the doctrine of a vicarious atonement; and I of-fered to take his place, and he executed so that this Ohristian man might live in Auburn, but he said we have no law on that. Well, said I, if you and a majority of the people be-lieve in a vicarious atonement you ought to said 1, if you and a majority of the people be-lieve in a vicarious atonament you ought to make such laws that it could be carried out. We got up so much interest in the case that a new trial was granted and the man is now living in our prison. I rejoice to know that he is doing better. I had a letter from him that would start tears from your eyes. He feels so grateful. Then I want to see this plant of cap-ital purishment as well as that of a vicarious ital punishment as well as that of a vicarious atonement uprooted. We know that he that doeth wrong must suffer the penalty attached

to that wrong; that there can be no possible es-CROS There is another plant, a terrible plant call-EQUE IS CL

went to a minister to beg for bread, and he asked the boy if he knew 'the Lord's prayer, and he begun to repeat it, "Our Father who art in Heaven." Stop said the boy, and he commenc-ed, "Your Father who art in Heaven." That is not right, said the minister. "Well," said the boy "if he's our Father, then you are my broth-er." that gave the minister a new idea and he er;" that gave the minister a new idea and he took the boy in and helped him. A thief once toor the boy in and helped nim. A therefore tried to break into my house and my wife frightened him away. I was not at home, but if I had been I should have asked him to come in and go to sleep till morning, and then if he saw anything that he wanted more than I did, and thought he had a better right to it, he might have it; thus I should have cultivated the plant of human brotherhood, and showed the plant of human brotherhood, and showed him that we were brothers. It is a beautiful plant, do all you can to cultivate it; when you see any one in distress, you can speak a kind, word to them; a look of kindness is often remembered.

When I was a young man I went somewhere to see somebody, and she smiled on me. It meant something and I kept right on going, and she is Mrs. Harter now. Speak kindly and lowingly to each other. Live all mankind. This is a beautiful doctrine. It is in harmony with the teachings of Jesus. You remember he said a shepherd went to find a lost sheep. Well, how long did he stay? Why he looked until he found it. Then he said glory to God, I have looked long enough, and he brought it home rejolcing. He said again, A woman swept her house. How long did she sweep? Uatil she found that which had been lost, and that was long enough, and she began to re-joice, and it would not have been a woman if she had stayed at home, and had it all to her-self.... She went out and told all her neighbors, self. She went out and told all her neighbors, and they rejoiced with her. Again Jesus said there is more joy in Heaven over one sinner that repeneth, than over ninety and nine just persons, who need no repentance. If you see a bad man, throw an influence upon him that will make him better. If he repents he will be better. If he confesses he will be batter. There are many spirits here who have come to get some good from this meeting. They ofget some good from this meeting. They ofme. It seems to be my mission to go among the fallen, the depraved and the vicloue. They are all my brothers and sistera, and let me say right here, my dear brothers be kind and loving to each other. It has been said that of all the bad characters, men are the worst. - Well, we want the encouragement of the women. We men have legislated very -poorly for the world; the time is near at hand when you women will be able to aid the men in doing this work. We want our sisters at the ballot box, with the same rights we have. Now a few words in regard to this plant of Temperance. Be ye temperate in all things. physical, mental and spiritual. There are those who pour in liquid fire into these bodies, which are the houses of the soul. Paul called it a temple, and it is a beautiful temple in which we live, and yet men often try to burn it up with the fires of alchohol. What would you think of a man who should go home and lock himself in his house and then set fire to it and burn it down. But I need not dwell upon temperance to you. There is another plant that I want to speak to you about. It is the plant of prayer; oh, there is a power in prayer. Go into your closet and shut the door and pray to your Father who sees in secret and he will reward you openly; pray to the dear angels on the other side. Do you suppose that your mother has los: the in-terest now that she had when she was in the form. I love to ask my mother and my fathform. There to saw my mother and my fath-er for help; they are ever by my side. You can just reach out your hand if you can not pray anything else. Use the beautiful prayer that Jesus taught his disciples. This prayer has about twelve different spirits in it, just about as many as there were leaves and fruit on the trac in harman. This prayer is follow the tree in heaven. This prayer is fall of the catholic spirit: Our Father: how bread, how extensive; remember it is our Father; then a reverential spirit: Hallowed be thy name; then a missionary spirit-thank God for that: thy kingdom come, is not that glorious? Peo-ple pray with their lips sometimes, and with their hands and their faces they will yote for the Davil to stay with them, while they say thy kingdom come. Then there is a dependent spirit: Give us this day our daily bread; and a forgiving spirit: Forgive us as we for-give those who trespass upon us; a cautious spirit: Lead us not into temptation, but deliv-er us; a confidential and a trusting spirit: For thine is the kingdom, the power and the glory, forever—Amen. This is a beautiful prayer and then you can add to it just what your con-dition really demands. Had I time, I should like to give you some illustrations of positive like to give you some illustrations of positive and direct answer to prayer. Oultivate the spirit of progression, the plant of progression, for when you are cultivating this plant you always progress, not only phys-ically, but morally and spiritually. Yesterday, in the Centennial, I thought what practical demonstrations of the capability of man's in-tellect were before me, what wonderful invent-ive geniuses have been at work to produce all those margelous machings and instrument. hose marvelous machines and instruments. Why, it seemed to me man was capable of doing almost anything by the chilivation of his intellectual powers. He makes a highway of the ocean by the power of steam; he makes guide boards of the stars; he has done more than that. Your own honored officen who has been in Spirit-life a long time, (Beujamin Franklin, presumed to reach of high and catch the lightnings from heaven, and press them in-to his service, and to day we are able to send them with such speed as to make old time himself blash. I have not time to dwell on this intellectual capability. I must have to the moral department; there is where we need to labor more

earneatly. It seems as if God knew just where to locate the best rooms; they are on the top of the head; it is a sad affair if anybody knocks at the doors of any of these rooms and finds no one at home. We should cultivate all these and see that they were ready for action at all times; be not slothful, but active and let your times; be not slothful, but active and let your light shine before men; if you have not the light of the san, let it be the light of the moor; if you have not this, let it be the light of a star, a lamp or a match, anything is better than darkness, even the light of a firefly may show where you are. I heard an anecdote of two Irishmen the other day; they were much an-noyed by the mosquitoes, and some of their friends told them if they would not take any friends told them if they would not take any light to their room, they would not take any light to their room, they would not be so like-ly to be troubled. They went up in the dark, and one of them looking out of the window saw a number of lightning bugs. Turning to his brother, he said, "Shure, Pat, an' it's no use, the creaters is a cummin' und a bringin' their lantherns wid 'am."

God never asks a man to do that which is impossible; no man is obliged to use common sense unless he has it, but everybody can and should do something. There is room for overything but idlers in this grand universe. I heard a story of a little girl who was sent out to the barn to hunt eggs; she stayed a long time and then came in without any. Said she, "I could not find a single egg; but there were lots of hens standing round there, that did not appear to be doing anything."

Spiritual communion is another beautiful plant that we should all cultivate. It brings us nearer to heaven than anything else; com-munion with the dear angels, for in order to cultivate this we must be something like them. We should learn to commune with each other in spirit, in love, and in truth. We shall then find that there is goodness in everybody. I noticed in the papers the other day that a very noticed in the papers the other day that a very rough, swearing man was very much irritated by the crying of a small child in a railroad car in which they were traveling. A man was carrying the child and trying to pacify it. This rule man asked him where it's mother was. The father burst into tears, saying, "Its the child is crying for her." "I am very sor-ry my poor child cries so." That rough man took the child up in his arms and carried it about till it got quiet, and he apologized to the father for being so rude to bim. There was goodness in that man's soul, it only wantwas goodness in that man's soul, it only want-ed calling ont. So there is in every one. If you have a bad neighbor, go and rap at the door of his heart; if he don't open at one door, try another; you will find the right door, there is one in every heart. Never be discouraged in the work of reforming men. We ought never to send a bad man or woman from the earth; they should all be kept here till shey are ready to you. You don't know what they are ready to go. You don't know what they may do when they get out of the body. At is never safe to trust a bad man out of your sight. You can trust a good man anywhere. You know the common theory is if a man is very bad, he must be hung. I am down on all this; we Spiritualists know better. We want to keep everybody in this world, and the worse a man is, the more care we should take to keep him here, for just as sure as we send him over to the other side, we don't get rid of him. In the days of Jonns it was said he cast out devils, and they went into the swine, but the devils have increased so rapidly that there are not hogs enough on earth for them, hence they enter into men that are the nearest like hogs, and that is the reason we have so many devil ish men. Hence I say we should keep man this side till he is good enough to be trusted anywhere. But I must conclude. Oh! there is a home on the other side, home, sweet home. While the word home falls from my lips, perhars you are thinking of the home of your childhood, where you lived when father and mother, brothers and sisters, lived and the family circle was unbroken; and you all gathered round the table filled with the rich bounties of Providence, but alasi to-day father is gone, mother has passed away, brothers are away, some in this world and some in the other; sisters are gone, and you may have a little place you call your home; it is to be yours for a little season, but there is a home, a blessed home on the other side to which we are all going. Fa-ther is there; mother is there, and when the good and loving God shall see fit to invite us to come up there, then with extended arms and loving embraces you will be received into the joys of the higher, the better life, where you will recognize the beloved once gone be-fore you. Is there anything more beautiful than this doctrine which Spiritualism teaches and proves to us; if there is, teil me what it is. I say satisfied and cau say. Now let thou thy servant depart in peace, for mine eyes have seen the salvation of the Lord.

In the schools of philosophy in Greece this doctrine was universally taught; but it was not until the days of the great Leibnitz that the subject, by his master mind, was made to as-sume the form of philosophical truth. He de-fines the primary elements of matter in the form of monads, a substance in nature, indivisible, indestructible, without exterior or fig-ure, by the aggregation of which all bodies are formed. These monads are divided into two classes; the first are destitute of consciousness, but possess great activity, called percep-tion. The second class possess in addition to perception, consciousness, intelligence. The last are souls or spirits, and, according to their degree of consciousness, constitute the higher and lower intelligences. God is the prime

and lower intelligences. God is the prime monad, or monad of monads. He explains the joint action of body and mind in this wise. The mind and body are two independent machines, and possess inde-pendent but simultaneous action, regulated by a harmony pre-established by God, so that mutual action shall occur in exact and infall-ble unison, like two independent time piecea. One of which strikes the hour as the other points to it. The theory of the great German scholar one hundred and fifty years ago, has without doubt contributed largely to the mole-cular theory as to origin of motion and life, cular theory as to origin of motion and life, adopted at the present day. Parhaps the scientific men of our day may not go as far as Leib-nitz, and endow matter with consciousness and intelligence; but most of us have read the profound lectures of Louis Agassis, at the Ocoper Institute, New York City, on the origin of life, and are deeply impressed with the language and ideas conveyed at their conclu-sion. After describing in detail the physical and mental structure of the animal creation, the wonderful intelligence manifested by various insects, who possess no nervous system-apparently destitute of the means of sequiring knowledge or intelligence fully developed in other forms of animal life, he says substantial. ly "the conclusion is irresistible, that there is an all-prevailing Omnipresent intelligence, moving, guiding and directing all forms of an-imal life in this great creation!" He says this of animal forms is wholly insdequate to ac-count for the intellectual power displayed. Who can fail to see, in this declaration a verification of the doctrine taught by Leibnitz and the succents-"monads of intelligence and souls or spirits about us." Now as to this day. Do not the researches of Prof. Orooks, Hare and others, establish beyond all question, that there is a super-natural power in some of the exhibitions of Spiritualism, wholly incomprehensible and beyond the reach of scientific refutation? And while the ablest scientific minds admit the fact of the materialization of spirit forms, and while C.I. Olcott, who certainly appears to be a careful, critical, candid investigator, establishes the truth of all that is claimed, does it become us, in the light of all this undeniable authority, to deny the subject our careful attention-to condemn it as a groan fraud, and the authors as impostors and swindieral There is, it seems to me, another fact which we should not overlook. It now appears from the highest evidence, a clearly established fact, that man in his first creation, in intelligence was not much above the brute creation of this day. If this be true, it is our business to know and become familiar with the causes that have given him his present elevation. For the proper solution of that question we can only study the written and unwritten history of man. To what power are we indebted for the sublime and immortal doctrines taught by Jesus of Nazareth; the man born in a manger-one in the lowest condition of life-one who sought the company of the poor, the unfor-tunate, the outcast. It is said to be Divinity clothed in flesh. It is said to be inspiration. But who taught Copernicus, nearly sixteen hundred years after Jesus of Nasareth with an unaided natural eye to explore and unfold to a world in darkness the mysteries of a vast uniworld in darkness the mysterics of a vast un-verse? And when the great truths He had discovered were condemned by the highest hu-man authority, as heresies to sleep the sleep of death for nearly a hundred years, who taught and directed Galileo to invent a simple instrument, which, raised to the heavens, would demonstrate the truth of Copernicus' inspira-Honf. Who was the inspired genius in pre-historio times who lifted manking from rude stone implements to those of bronze? Whose mind was inspired to lift man from the bronze to the iron age? Alsal we have no record of the latter, and can erect no monuments to thair memory. Who inspired the world-renowned Guttonberg to leap at once from manuscript writing to the printing press?-that wonderful power -that leveler of mankind, which has illumin-ated a world in darkness by sending knowl-edge to the doors of every hamlet. In this way one may find some evidence to in this way one may had some evidence to prove how man has been elevated from a brut-ish position to his present enviable position. And does not faithful history prove that every elevation in the scale has been caused by some superhuman mind, inspired to work out some great discovery for the benefit of his race? It should also be remembered that the instruments which have been solicited for that great purpose in the main are from the lowly in life. Bat who is it who thus works through man? Many are ready to answer-God. Bat can ft be denied that they are the monade of Loib-nist The spirits or souls of our departed who are around and about as? Rockester, N. T. Principa I.

ing and misery than any other plant; nearly overy person in our states prisons is suffering from it. I was talking to a man the other day in prison. He was complaining of his hard lot in being shut up from year to year, but said I, John you hired out to the wrong man. Don't you ever do that again, and you may yet become a useful and habpy man. Get out of the bondage of liquor, it is the greatest tyrant ever a man enlisted under. I am douply in-terested in fails and asylums and hospitals, interested in every human being who is lower down in the scale than I am; as I excect halp from those who are above me, so I must help those who are below me. We must be kind to all, but especially the fallen and the outcast. They need sympathy more than any others. It was for this reason that I offered to take the place of a poor convict in our penitentiary who had been in there thirteen years, but the chaplain said there was no law to allow such a thing, but said I is not your religion based upon just such a plan. Yes, said he, but we have no law to carry it out; you must be crary to think of such things. Well, that is just what they said of Jesus.

My friends, there are many other plants that we should try to uproot. I need not name them; you all know what kind of plants are growing in the gardens of your hearts, and if you would enjoy heaven now and here, you must remember the text. Every plant that our Heavenly Father hath not planted must be rooted up, and we must tend to root these up ourselves; we can not hire anybody to come and dig in our gardens; that was the plan of some in the churches, but they failed. I want to speak of the plants that we should

cultivate; there is the plant of truth; this tree of truth should grow in our souls until its wide spreading branches extend as far as hu-man thoughts and actions extend. Oh, when all the human family gather under the shadow of the great tree of truth, anthems of praise or the great tree of truin, anthems of praise and thanksgiving shall rise from all hearts, and all tongues in praise to the Giver of all Good. You should cultivate the knowledge of truth wherever you find it, no matter where it is, only satisfy yourself that it is truth. "Truth crushed to earth shall rise sgain," the atomat means the tornal years are here.

There is another plant-the love of God. We Spiritualists believe that our God is Love. I don't care by what name you call the great controlling influence. Paul said love worketh no evil to the neighbors. Now we all have this love in our hearts, and it will do us good.

God is not only our Father, but our Mother also; there is no stronger feeling than the love of a mother. I remember my mother, the one who permitted me to rest on her bosom of maternal tenderness, who filled me with love, who wept over my faults and obsered me in times of trial. Oh! mother, sweet mother in Historic trial. Our mountry sweet mother in Heaven, to day I feel thy presence, guiding and leading me into the paths of the higher and better life; cultivate these plants of the divine paternity and maternity, father and mother God. After you have done this there is another for the plants of the second secon mother God. After you have done init there is sucher plant which we call human brother-mood; we are all brothers and sisters, it mat-ters not whether we belong to one race or another. God is our Father and we are all brothern the world over. I rejoiced to see propie from all parts of the world in the Cen-ternial and fat that the world in the Centennial, and I fait that they were all my broth-ers, my sisters. I rejoice that some good peo-ple were moved to plant the Ocatennial Exhi-

bition in your sity. It is difficult to explain to some persons that we are brothests and sisters. There are some who preach this but they don't always prac-tice it. There was a little hungry boy who 261

Spiritualism Philosophically Considered.

BY R. L. DORB.

J.

N. T. N.

. II.

From the earliest history of man matter in some form or other has been endowed by the ablest minds, and by universal assent, with omniscient or saper-human power.

Omniscient or super-numan power. With the Egyptians, Greeks and Romans, in the age of their intellectual supremacy it as-sumed the form of oracles. The famous tem-ple of Jupiter Ammon, in Egypt, at Delphi and numerous other places in Greece and Rome, and among the Jews fully attest the fact of such universal belief.

That these orscular demonstrations did, in many cases, establish the train of what was claimed is fully established by the historians of every age. 19. A. 1 .- 1

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RELIGIO-PHILOSOPHICAL JOURNAL.

THE EVANGELICAL ALLIANCE.

18

Its Teachings and Tendencies: BBING A Review of Its Prize Essay on Infi-

delity.

BT 0. W. COOE.

PREVACE.

During the present century two councils have been convened which are fraught with meaning to the age. The doings of one, the Henmenical Council, have been thoroughly canvassed and criticised by the public press; those of the other, the Evangelical Alliance, have met with comparatively little comment from this or any other source; yet it is manifest that the tendencies of the latter are in the same direction as those of the former. Evangelism is in its infancy and not having the prestige and authority of more than a thousand years as has Romanism, its declarations are not so outspoken, emphatic and authoritative as those of the latter; still it says enough to convince us that its sympathies are on the side of In-stitutionalism as opposed to Individualism, that should it acquire sufficient power, it would dictate to man what he must believe, and constitute its own arbitrary dogmas as the only criterion of truth. For the Oatholic, this criterion is now in the Pope; for the Protestant, it is in the Scriptures; while for the untransmeled mind, it is in the divine revelations of Mature. This, we say, could the leaders in by Rathies. This, we say, their designs, would evaniuate in a religious despotism as debasing and as unreleating as has ever been Roman-ism—in its paimiest days:—in short, Evangel-ism is diluted Romanism in its infancy.

In his "Conflict Between Religion and Science." p. 858, Draper says: "In the action of the Evangelical Alliance may be discerned certain very impressive facts. It averts its eyes from its aucient antsgonist-that antagonist which had so recently loaded the Refor-mation with contumely-it fastened them, as the Vatican Council had done, on science. Under that dreaded name there stood before it what seemed to be a specter of uncertain form. of hourly dilating proportions, of threatening aspect. Sometimes the Alliance addressed this stupendous apperition in words of courtesy, sometimes in tones of denunciation."

Branding all, who, from any cause, honestly entertain beliefs at variance with those which it has declared to be the infallible interpretation of what it pronounces an infallible book. as infidels, the Alliance issued a declaration of infallibility as certainly, if not as effectually, as did the Council of the Vatican, only the latter centered its infallibility in one man-the Pope; while the former centered its infallibility in a set, or rather two sets, of men-the writers of the Bible, and those pricata who give it an Evangelical Interpretation.

Consequently, prominent among the things which came before the Council must be a state ment of the fundamental tenets or dogmas of Evangelism, and a treatise on what it pronounces infidelity even as its great prototype and contemporary, the Vatican Council pronounces certain beliefs heresy. This came in the shape of a "Prize Essay" which is now published in book form, and entitled "Infi-delity Dissected." Its author is Mr. Pearson, a Scottish clergyman.

In the following pages I have attempted a review of this work. This I have done in a spirit of candor, liberality and fraternity; and with the motive of contributing my feeble aid toward the downfall of Institutionalism, under and the upbuilding of Indi.

tutes the essence of true religion "? On p. 14 we find it get forth in these four dogmas:-"The independent existance of one absolutely perfect Being, the Oreator, Preser-wer and Governor of all things; the doctrine of the Trinity, or of three Persons in one Godhead, the Father, the Son, and the Holy Spirit: the Incarnation and Atonement of the Son for human salvation; and the necessity of the Spirit's influence to regenerate the souls of men is God's truth." Here is not a syllable, not a breath of love to God and love to man as constituting the "consense of true religion," but instead a code of mere arbitrary doctrines is set forth and by this Evangelical Alliance declared to be that truth which "is above all," and to constitute the essence of true religion Here is infallibility for you, if not the same in degree, it is the same in kind which the occupant of the papal chair claims; for it dictates just what we must believe, not because these doctrines exist in the nature of things, but because Evaugelism in this council, and through this book has said so. And it adds that "it is the substance of all which can be known." Now, in the name of common reason, we ask how is this body, how is this author enabled to declare this unless he has received a revelation superior to it? This, according to Evan-gelism, is impossible, for with it, revelation has ceased. Has, then, this Council been ren-dered infallible to just this degree that it is enabled to declare just what is "God's truth," and the "substance of all which can be known"? Methinks Mr. Pearson will find it just as difficult to convince the intelligent world of this degree of infallibility as does his contemporary, the poor old man of the Vatican of hig,

Pearson, "is above all," and which "consti-

But notwithstanding the loud complaints against "the press," the "halls of philosophy," "our current literature," "works on science," and investigators who "are searching after an and investigators who are seatching attention inknown good "-new truth, consolation is sought in the reflection, p. 12, that "Oaris-tianity(?) may feel assured the ground they now occupy will one day be her own." In the name of all conscience, then, why condemn these advanced thinkers who are ploneering the way! But such is the case with what is popularly, though we think erroneously, termed Ohristianity. Like all other crystalized systems which claim to have the plenum of truth, it is. to-day, as under various names it has been in the past, throwing every accessible obstacle in the way of human advancement; but, as this author admits, it will finally do as it has ever done, vis., claim the ground which the advanced thinkers, it now calls infidels, now hold as "her own," and unblushingly exclaim, "The world is indebted to us for all this!" May it not truly be said of the theology of the day as it was of creedists 1900 years ago, "Ye will not come, but ye shall be drawn," by the invincible force of Truth, into the onward tide of human progression.

In the chapter on Atheism we find some good words in favor of the existence of a God, and although the author admits (p. 87) that " Obristian intolerance silently but extensively operates to drive cultured and ingenuous minds into Athelam," he yet fails to perceive that when Evangeliam says, "This is God's truth and the substance of all which can be known," it exhibits this very intolerance toward the science and progressive spirit of the age, and is thus operating in the self-same di-rection. Hence, while we are grateful for the few good words in opposition to blank Atheism, we can but deplore that exclusive spirit which underlies them and assumes to itself the all of truth. And however much we may differ from this author as to our idea of "What and where is God?" we can not but agree that there is a Great First Oause-the divine Center of the Universe; but we can not agree that in any Bible, of any age or people, is "seen, in the most impressive light, the glory" of this Great First Cause. For we find this indelibly stamped in Nature only, and more gloriously manifested in our collective humanity, than anywhere else on this mundane sphere. Tenaciously holding that the four dogmas (beforementioned) which is declares are "God's truth," are the "essence of Christianity," instead of that "love-love to God and love to man"-is that essence, Evangelism can not be-hold Christianity in a Penthelst, and regards Panthelam as "the most dangerous foe to Christianity, because of its comprehensiveness;" at least so says Mr. Pearson on p. 47 of his "Ersay." It does seem, then, that this author has at least some small sense of the narrowness and littleness of his creed. Being not myself a Pantheist, and fearing that my views are not comprehensive enough to fully assimilate the thoughts of such as Emerson and Carlyle, I yet flatter myself that I can comprehend sufficient of the teachings of can comprehend scholens of the teachings of such minds to chable me to say that the su-thor of this essay is wide of the mark when he says, p. 48—" Atheism is the ultimate point to which Pantheism tends." It seems to me that his idea of God, and since the ideal is the real actual, I may say his God is so small in comparison to that of Emerson that he is unable to imagine the grand/greatness and sublime goodness of the latter. In short, he is in the posltion of the man with the louse in his eye-brow -so near his own vision that he was unable to see the mountain beyond, and really thought the louse was the mountain. His god is so small and so near himself that he is unable to see (contemplate) the infinite God of and in the universe aroun(him. He complains (p. 44) that with the Pantheist "the universe with its multitudinous forms of what we call matter and mind is only phe-nomenal," that "God is in all and all is in him," etc. Now, it occurs to us that a close and," etc. 110W, it occurs to us that a close sequaintance with any of the selences of Gé-ology. Natural History, or Astronomy would convince Mr. Pearson that "forms" have ever been, and still are, continually passing away and new forms being developed; that there is an infinite succession of forms, series and de-grees, not only on our earth, but in the plan-etary and alderial regions of success and so in etary and siderial regions of space; and so, in this sense, the universe of matter is phenomenal-oreation is not finished, nor will it ever be. There is a subtle and all powerful princi-ple of progression forever at work in the universe of matter; from lower still developing higher forms, and higher thence "in infinite progression." The same principle is at work in the universe of mind until individuality is attained in man; and it ceases not then, but its action still continues and man over grows in wisdom, love and goodness throughout all the ages yet to be. Hence, the "multitudinous forms of the universe" are phenomenal, are evanescent and transitory. And how this an. thor can have an idea of an infinite God who is not "in all and all in him," we leave for others to guess. Such an idea can not, at least, be a very intelligent one. But he is right, and has uttered a truth whereof we would that he could see its many bearings, when he says, p. 44—"Every strop in religion lies upon, or side by side with some truth." This thought has been before uttered in these words, "Every religion—every mythology—has its central kernel of stuth." Baldwin, in his "Prehis-torio Nations," has it: "It is impossible for man to found a pure fiction." And Emerson has it: "That pure malignity can exist, is the thor can have an idea of an infinite God who has it: "That pure malignity can exist, is the extreme proposition of unbellef." In endeavoring to substantiate that there is

would a machine, the author says, p. 43, "God is nevertheless as distinct from them" (the forms in the universe) "as the soul of man is distinct from his body." Granted. But how are you going to have a man. without both the form (body) and the soul? I do not, neither, I think, does Emerson or Carlyle "seise a Di-white in the witallities which appear in the vinity in the vitalities which sppcar in the world around me," but I do behold that which is divine there, even as I do "where e're I turn my gaza." The divine is, indeed, every-where exhibited, but so long as I remain finite, and I do not expect to become infinite. and I do not expect to become inflaits, I can not hope to "selise" (comprehend) Divinity. So much as I can comprehend, so much of the divine I behold, and when Mr. Pears n can comprehend the Whole, he will not only "selse Divinity," put he will be the Infinite Himself. We spree with the author when he says, p

46-" Panthelem and Polythelem are a higher and a lower" idea of God, and we would add that the current Christianity, with its three gods, is a higher form of Polytheism. All Polytheism, the Christianity of the day included, has a god or gods extraneous to nature causing it to act-like a man operating a ma-chine. We view nature as operating from divine centers.

"It is its comprehensiveness which renders Pantheism the most dangerous foe to Christianity." It is singular that the author, p. 47, should make such a confession as this, unless, indeed, he wishes to show the necessity of Obristianity to become more comprehensive, so that may be fulfilled his prophecy that "she will, in time, occupy the very ground" of these advanced thinkers he now denonnces. He exerts far more for Panthelsm than its followers themselves claim when he says, p. 48. "He that knows this system, knows and has God." It would be hard to find a Pantheist who would say as much, and this statement must seem almost idiotic to such as Strauss and Hegel, who themselves are sware that they know so little of God. After vividly showing that he is not "comprehensive" enough to understand what these German thinkers have written, he gives the system of Cousin a thrust and attempts to prove that the Socialism of Europe is an outgrowth of Pantheism, instead of being, as it really is, an abortive attempt to throw off the rule of priest and king, and easers the rights of the people: to say that in-dividuals shall no longer be ruled by institutions, but henceforth institutions shall be ruled by individuals; and as priest and king seem logically to grow out of the Mosaic or anthropomorphic idea of God, Socialists generally condemn it.

It Emerson teaches that "God comes to consciousness only in the individual man," as our author says, p. 59, we do not find it in his writings, and what we seek to root out, as also we think does Emerson, is the anthropomorphic idea of God. In our view, God is all of consciousness in the universe; whether in atom or world, in plant or animal, in man or archangel-oven as man is all of consciousness in his form. While reading this chapter, we could not

help wishing that the author had quoted more largely from Emerson and Carlyle, for such trand thoughts as the following from Carlyle: * Religion is no Morrison's pill from without, but a clearing of the Inner Light-a reawaken-ing of ourselves from within" will hardly reach many of his readers in any other way. While he announces that " Christianity is the only true religion," (Who gave him this infal-libility!) he yet proclaims, p. 70, that the " In-dian Vishnu has a more generous spirit." How irreligious is that system which is so unloving as to be ungenerous!

Imbued with the idea that God made the universe and is manipulating it, as man makes and manipulates a machine, this author says. p. 68, " Creation with the Pantheiat is not i free act, but an inevitable necessity." Without giving any opinion as to which of these propositions is true, it occu s to us that in order to determine this it will be necessary to know the Deity-in short, to become infinite our-selves. But of creation the merest school-boy can now tell Mr. Pearson that the world was not "created," that it is not yet created, but that "creation" (development) is continually going on, and reasoning from the past, will inkely ever continue so to do; so that "crea-tion" will never be "created." In other words, progressive development will never cease. Speaking of the doptrine that so called evil is but good in its proper plane of development and sphere of action, he says, "Only let the doctrine that 'ev'l is good in another way we are not skilled in, leaven the mass of a com-munity, and the result will be a deluge of sen-suality and crime." It would be largely the result in a community reared by the churches because they do not develop the spirituality of man, but only restrain his animality;-and that only in the most superficial and extrane ous manner, so that, not being guided and con trolled from within by that Inner Light of which Carlyle speaks, it is continually break-ing over the feeble restraints which the churches have placed around it. But let this doctrine obtain in a community which, from doctrine ontain in a community which, from infancy have had their natures so cultured this. Inner Light, "which lighteth every man that cometh into the world," can shine out and guide them, and what glorious results would follow. Then, instead of scourging and gib-beting the brother who might be unfortunate enough to live in "sensuality and orime," as is now done under the harbarous damping.... now done under the barbarous damninghad almost said damnable doctrines of our hoastful Christianity, they would kindly care for him and place him where, while he could no longer injure others, he would be under such kindly and philanthropic influences and culture as would eventually enable him no longer to act on the animal, but on the spirit

to-wit: their own senses. I do not desire to defend Pautheism nor any other "Ism," but realising that man being finite, any system of religion must contain more or less of stror, 1 would endeavor to find the good in each, and reject the bad. Let us hope that this author may yet realize the impossibility of infallibility among men, and do the same, thus render-ing his creeds if not like Panthelsm "more comprehensive," like that of the Indian Vish-

nu. "more generous." This "Easey" says p. 75, that the result of Pantheism is "Let us dream on the day of our existence here, for the night is coming when self must return to the great ocean of being and there he lost forever." Let us look for a moment at some of those whom this "Essey" charges with being leaders in Pantheism. Are the philanthropic efforts of Robert Owen, the gigantic literary labors of Carlyle, the long continued labors of Theodore Parker, for the emancipation of four millions of his race from human bondage—a dream? Would to God the world were filled with such dreamers! No! it is this system of teaching men that they are good for nothing themselves, and must depend upon the good works of the gentle Nazarene that leads them to "dream on the day of their existence here" in the full belief that "Josus will pay it all." We can but deplore that such a lazy belittling scheme is believed in by any; and we say to them no longer depend upon another's good for that you know you've not. Awaks! No longer dream! but nobly live on " the day of your existence here," for thus only can you be prepared for that brighter daythat higher life which awaits you in the great beyondl

The latter part of the chapter on Fanthelam consists of an argument endeavoring to estab-lish the personality—the anthropomorphism of God. P. 76, there is a quotation from Prof. Garbett who, assuming that personality is su-perior to all else, says: "It is clear that any-thing which does not possess personality must be inferior to ourselves. And, therefore, Almighty God must be a person likewise. For if not he would be inferior to ourselves, con-trary to the supposition on which we go." Now this, at first glance, looks like a strong argument. And it is the strongest one given in favor of anthropomorphism. But let us examine it for a moment. How does this Prof. know that personality is superior to every-thing else? Do not animals possess personality? Do not plants? Does not even a grain of sand possess a personality peculiar to itself, and on that particular plane of development? Do we really consider personality higher than mything else? On the contrary do we not frequently secrifice persons to principles? Would we not rather see millions of persons sacrificed than see the principle of liberty destroyed? In fact, can persons destroy princi ples, such as truth, wisdom, love? We are unable to see that God is necessarily a person because man is, for this would make a part greater than the whole. And I am not sufficiently infinite to determine whether God possesses consciousness or not. But it seems to me that the moment I say God is a conscious being. God is intelligent, I, since I have a fin-ite idea of this, thus render God finite. Hence, rather than say God is conscious, God is intel ligent, I say God is the very essence, the all of these principles. God is consciousness. God is intelligence. And this, to my mind, renders God infinite.

This Easay goes on to say, p. 80, "The di-vine Being, without any limitation of his ab-solute perfections, is revealed in the person of Ohrist." And yet in the very next sentence but one, we read, "Whatever pertains to the divine nature must be incomprehensible to the human mind." Now, if to is latter assertion has true must not the former he a very stilly. be true, must not the former De at least not an intelligent one? After all we may say or write about this Great First Cause, it is evident that we can never comprehend the Daity. But we can comprehend the Divine just in proportion as our inward nature is developed. As for my-self, however, I must confess that I am unable to see where any rational mind finds room for two infinities:—an infinite universe, and an infinite God, unless, indeed, the two consti-tute one; unless, as Pope expresses it, "All are but parts of one stupendous whole, whose body nature is, and God the soul." To be continued.)

SEPTEMBER 30, 1876.

tial Researches, in speaking of the star Algol, variable star, he says:

"This star Lucy found bright on one side and darker on the other."

If light were a substance, the prevalent "law of diffusion" would counteract this; and if it consists of waves in the luminous ether,

caused by the presence and movement of hod-ics, all sides would be equally luminous. I am not disputing all of Dr. Woldrich's statements; I only wish an explanation. If it be true it is certainly a most sublime revela-tion; and if, on the other hand, it be untrue, it is a most shameful imposition. I am sure there is reason in it, and it offers bright chances for our future happiness and our etern-I progress

The statuvolic subject (or patient), should be directed to some of the remote nebulæ; for the purpose of ascertaining their nature. The ne-bulse in Andromeda is said to be so distant, that its light requires 800,000 years to reach us; and, seconding to Herschel, some nebular are so distant that their light is millions of years on its journey! Of these, we should hear something.

Hoping that some of the able Spiritualists will answer at least some of these questions for the benefit of all. I shall wait patiently. My reasons for expecting a solution of these are-ist: Distance is no object to the spirit. Sadi Spirits are actuated by principles of good, and the 8rd, the object of Spiritualists is to calighten humanity, etc.

Very Respectfully, T. J. STAVENEON.

Report From Iowa

The Iowa Association of Spiritualists assembled at McMacken's Hall. corner of Broadway and Center Streat, on Friday afternoon, at half past two o'clock. The Convention was called to order by the President, John Wilcox, called to order by the Freshent, John Wilcox, of Eddyville, who made a brief address, sist-ing the objects for which they had met, etc. Two conferences were held both afternoon and evening. The proceedings yesterday (Saturday) were highly entertaining. Speeches were made by Mrs. Parry, Mrs. Morse, O. H. God-frey, and others, which displayed an expect frey, and others, which displayed an earnest zeal and a profound conviction of the truth of what they uttered. To day (Sunday) the Convention meets at 8:30 A. M., and will proceed to the election of officers for the ensuing gear. (Officers of last year were re-elected) At haif past ten o'clock O. H. Godfrey will deliver an address. In the afternoon Mrs. H. Morse will speak. The evening session will commence at eight o'clock sharp, and the elo-quent and gifted Mrs. Parry will deliver the closing lecture.—Daily Council Bluffs Nonpareil.

The following preamble and resolutions were adopted:

PREAMBLE. We Spiritualists of Iowa in Convention assembled, acknowleding the paternity of nat-ure, the brotherhood of man, and the ministry of angels, make the following

DECLARATION OF PRINCIPLES

Resolved, That in dual nature, with laws of attraction and repulsion, as also in the equal distribution of the sexes, we find an exemplifi-cation of monogamic marriage founded in mutaal love of those "whom nature hath joined iogether," and that this marriage is the nor-mal condition and true relation, by nature, of mature manhood and womanhood. That as connubial affection-the spirit of marriage can not exist in inequality to, or suthority of the one over the other, there should be mutual in-terests, mutual forbearance, and mutual re-

vidualism; toward rooting out the dogma of haman infallibility under whatever guise, abol-ishing scotarian exclusiveness, and so uniting Religion to the traths of Nature that we shall have at once a Philosophical Religion, and a Religious Philosophy which shall be as broad as the earth, and which shall include under its benign influence and progressive action each member of our common human brotherhood consigning none to physical or social inquisi torial rack and stake on account of their own private opiniona.

O W. Coox. WABEAW, Ill., Sept. 24.

OHAPTER I.

Among the many commentaries (spologies,) which have been written on the Bible, and the swarm of other works written in the vain endeavor to prop no a rapidly falling system of theology and bind men irretrievably to the past, is a book entitled "Infidelity Dissected." That this work reflects the opinions of the Evangelical Alliance is evinced in the fact that it received the prize which was offered for an essay on infidelity by that body at its last meeting in New York in the autumn of 1873. Its author, Mr. Pearson, appears to be a Scotch clergyman of some sort, but it is with what he has written, and the Evangelical Alliance has sanctioned in this book, and not with the author, that we have to do.

The work is written in two parts. Part First treats of what is denominated infidelity in its various phases, and Part Second of what are deemed the general and specific causes of the same. The work classes infidelity under the following heads: "Atheism, or the Denial of following heads: "Atheism, or the Denial of the Divine Existence;" "Pantheism, or the Danial of the Divine Personality;" "Natural-ism, or the Denial of a Divine Providential Government;" "Spiritualism, or the Denial of the Bible Redemption;" "Indifferentism, or the Danial of Man's Responsibility;" "Formal-ism, or the Denial of the Power of Godliness." These we shall separately examine. Notwithstanding this author stremuously clines to the deciving of Man's Denravity. We

clings to the doctrine of Man's Depravity, w 9 of his Introduction, that "There is in the heart of humanity a much larger amount of the leaven of heavenly truth than could be found at any preceding period, and, notwith-standing all opposing tendencies, it is spread-ing, and will spread." Though he here seems to acknowledge the truth of Progression, yet in combating the progressive ideas of such as Emerson, he denice it, and says the only pro-gression the world will ever see is in the spread of the gospel. as Evangelism under-stands it, of course. On p. 11 of the Intro-fescilos we find these complaints: "The Press wields a mighty influence on the side of cyll." The halls of philosophy are often sending forth doctrines as gross as the earth, or as vague as the sir, but alike adverse to that truth which, coming from above, is above all." which, coming from showe, is showe, and "Our current literature and works on science, with not a few bright exceptions, are hostile, either by their allence in referring to divine truth when their subjects shord them occasion to speak out, or by their avowed opposition to much of what constitutes the essence of true religion."

Would this spirit, which in its impotency complains about the public press, if it had the news: suppress the publication of all which Evangelism might decide to be adverse to har, and consequently " on the side of svil"? In our simplicity we had supposed that all truth is divine truth, but it seems that according to Mr. Forman, who speaks in this work as the Evangelical Alliance, it is only cortain doc-trines which men have declared infaitible that are to be regarded as " divise truth." Well, what is this truth which, according to Mr. Would this spirit, which in its impotency are to be regarded as "divine truth." Well, a personal God, separate and apart from the what is take truth which, seconding to Mr. universe, outside of it, controlling it as man

his highest ideas of a true life. This evangelical Alliance-exact further complains of Panthelsm, that it "shuts out prayer." If prayer he a more repetition of words, it were better that it be shut out. But

ual plane of his nature, and thus to live out

"He prayeth well, who loveth well Both man, and bird; and beast, He prayeth first who loveth beat

Sec. 2. 1. 6

All things both great and small."

If prayer be a sublime aspiration of the soul for "whatsoever things are lovaly," whatsoever er things are good, whatsoever things are true, then minds like Coleridge, Balley, Emerson, and Carlyle, who are denounced as Pantheists, are those who truly pray.

This "Essay" says p. 74, "Life with the Pantheist is a dream, and death is absorption." I said at the out set that I was not a Pantheist, and if this be, as the author asserts, "the legi-timate issue of the system," I am less and less a Panthelist. But I do not found my faith in immortality on any doctrine as our author seems to do, nor on one "authoritative (9) rev-sistion." (Who made it authoritative? Conalation." (Who made it anthoritative? Con-stantine? King James? or the Evangelical Alliance?) Not my knowledge, not faith, or bellef of immortality has been inductively ar-rived at by observing the ovidences thereof in all history, and more sepacially in the spiritual phenomena of the last few years. And while I can not but feel thankful to the author of this "Essay" for the few words which he has said in favor of immortality. I regret that he has ratued or neglected to give his restore the benefit of the skrongest evidence thereof,

Questions for Spiritualists to Consider.

MR. S. S. JONES: — Dear Sir: — Will you please have the kindness to insert the follow-ing questions in the JOURNAL, for the consideration of Spiritualists? I do not wish to in-trade, therefore will be as brief as possible.

Inquisitiveness is not a mere pastime with me, but just the opposite; for when I can proceed no further in my researches, I ask for as-sistance, and my gratitude is toward those who tender me their aid... The questions, which I propose, concern our welfare and progress and a correct solution of them will setiate a mental thirst which has long been felt by many.

ist. Can spirits of a high order perceive the molecular (or rather the atomic) action of elements in their combinations, and understand the phenomena of Isomerism and Allo tropism? and can they explain the reason of the reverse methods of hardening and soften-

ing iron and copper! Snd. Do the spirits still prosecute the sciencest. Do they as really work there as we do here, and are they subject to eny degree of chemical action? Do they supercede affecting conditions by mental improvement? Std. Can spirits move through space and

study the heavens? and, if they are not sublect to any force or action, why can they not move instantaneously?

4th. Why do not the spirit philosophers inform us of some of their important discoveries so that they might be of utility to us? I think I hear some one say that it would be useless to do so, since it would be regarded as humbugging; makes no odds; would it not be just as acceptable to Spiritualists, as if contained in an Orthodox text book? Since one of the spirits has explained the origin of thought, can they explain to us mortals the occalt philosophy of light? Why and how it retains the magnetic, caloric; and coloring virtues, etc? oth. We are acquainted with sixty ave clements; why do not the spirit philosophers in-form us whether there are any others, and if the sixty five with which we are acquainted, are all simple; in fine, if spirits can see the elemente?

6ib: Astronomy teaches that space is limit. ed of immense clusters of sinpendous worlds, physically connected; and between those is land universes are immeasurable chasma; how pertinent the question theo, are those far distant nebule spirit homos? As statuyolio subjects are expedient measurgers, they might ascertain this, and also the anomalous character of the ingellanic clouds. The spirit philosophers might ascertain the cause of some of the stars radiating only colored light; prominent feature of binary, and multiple systems: if they explain this last, on the bypothesis of in any expense tais last, on the hypothesis of the undulatory theory of light, tips will ad-ense be the better off. If they report all the star clusters and nebule —spirit homes, I will begin to think that "there is too much Spisi-world?"

In the conducton of Dr. Woldrich's Celes-

spect for the individual rights of each, includ-ing the religious faith and opinions of each and both--husband and wife, whose matri-monial life should be a continued courtship, if it would endure.

Recoved. That the most extended liberty compatible with the equally inalienable rights of each and all under constitutional and statutory law, is the greatest safeguard of freedom

and of good society. Resolved, That the Golden Rule and the Declaration of American Independence, are the best standards of moral othics, as well as of human government, meeting as they do, equal and exact justice to all mankind, and in equal and exact justice to an mankind, and in consonance therewith, and as a sequence of right to, and consequent duty of a free religi-ous people in a "free Republic"—the asylum for the religiously oppressed of all nations, whose rights of conscience as American citi-tication with all the insumable rights sens, together with all the inalienable rights of each and all, should be alike acknowledged and protected without partiality or special fawor to any as a class.

Resolved. That agreeing, as we do, that "no State shall make any law respecting the estab-State shall make any law respecting the estab-lishment of a religion of prohibiting the free exercise thereof," we ask the passage, by Con-gress, and the adoption by the States, of the "Blaine amendment" as amended by the Sen-ate, except the last sentence of the first sec-tion of said proposed 16th amendment, to which we except and ask that it be stricken out before the amendment shall have been put moon its final passage. upon its final passage. Resolved, That churches and other ecclesi-

estic property should no longer be exempt

from inst taxation. Resolved. That Chaplains in Congress, in State Legislatures, in the army and navy, and all other institutions supported by public money, should be discontinued.

Resolved, That all public appropriations for educational and charitable institutions of secarian character should cease.

Resolved. That all, religious services now supported by the government should be abol-ished; and especially that the use of any and all Bibles of whatever name, translation, na-tionality or religion—Protestant, Catholic, Mahommedan, Pagen or what not, in the pub-

manommedan. ragan or what hot, in his pub-lic schools, whether catennibly an a text book or books, or avowedly as a book or books of religious worship should be prohibited. *Resolved*. That not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same manufallance or advantage should be same, no privilege, or advantage should be conceded to any special religion, and that our entire political system should be founded and administered on a purely scenar basis.

Recoved. That all laws for the suppression of orime, should have in view the double purpose of protecting society, and of reforming its criminals-kence opposed to capital punishment.

ment. Resolved. That believing taxation without representation to be unjust in any government; we demand for women the just and coultable rights and privileges of all American citizens, including the elective franchise and eligibility to office, and these by Constitutional amendment.

The First Quarterly Convention for the an-suing year will be at Ottumwa, Dec. 5th, 9th and 10th; 1975. JOHN WILCOX.

Bddyville, Iowa.

Newspapers Magazines

For pulle at the Offlee of this Paper Banner of Light Boson 5 Cents. Spiritual Magnitus, Mospie St 4 Bester Enverignes, Nest, 5 4 The Spiritualist and Journal of Perchological Science, Lendon 5 4 4 4



SEPTEMBER 80 1876.

RELIGIO-PHILOSOPHICAL JOURNAL

The Spiritualist Camp-Meeting at Lake Pleasant, Montague, Mass.

The camp meeting, begun Aug. 9th, and closed Aug. 81st, although it virtually closed the 29th as the music left on the 27th, and the speaking closed on the 28:h. It was the most successful camp meeting ever held by Spirit. ualists, the daily attendance being much larg-or than usual, and the Sunday attendance be-ing aimply immense. The speaking was first-class, as might be supposed with such regular speakers as J. Frank Barter, Mrs. S. A. Byrnes, Mrs. N: J. Brigham, Mrs. N. J. Willis, Lyman O. Howe, B. F. Underwood, and Wm. Denton, and such volunteer speakers as Prof. Millson, Dr. Taylor, Mrs. Hope Whipple, Dr. Bruce, and Col. Mescham (who spoke only on the rights of the Indians). The association adopted a new constitution and by laws and changed the time of their annual meeting from August to the first of April. The meeting was very harmonicus, the association taking strong ground in favor of Spiritualism pure and sim-ple, and side issues left out, having in the pic, and side issues left out, having in the largest meeting of their ex-committee passed a vote unanimously that Moses. Hull, Mattie Sawyer, Dr. Manchester and wife, and Chaun-cey Barnes be not allowed to speak on the grounds of the association, that the police be instructed to see this vote carried out. Notwithstanding this vote, Moses Hull attempted to speak in a tent, but was quickly squelched by the police; with this exception no other in-terruption was stiempted. So you see, Mr. Editor, that this camp-meeting which the free-love element swore to ruin three years sgo, be-cause we would not allow the Social Question cause we would not allow the Social Question discussed, proves to be the only really success-ful Spiritualist camp-meeting in New England, showing where the Spiritualists have the cour-age to put their foot on this dirty subject, they will succeed, and then only. Mrs. Suydam, the "Fire Qieen," gave three very satisfactory scances; the "Allen Boy" also gave many satisfactory circles, one of which was held in the light. Perhaps the most successful medium present was Mrs.

most successful medium present was Mrs. Oarrie E S. Twing, of Waseling, West Vir-ginis, it being utterly impossible for her to give one sitting where ten were wanted. All who were fortunate enough to get a sitting were well satisfied. Mrs. Twing's particular phase of mediumship is writing. She often listens to lectures while the writing is going 01, showing that outside surroundings makes no difference. J. Frank Baxter's public tests were highly appreciated. The association will hold another camp meeting at Lake Pleas. ant next year, nearly every inch of ground for tents being now engaged for that time. It is to be hoped next year that more of our western friends will make it in their way to visit us than have this year, although quite a number were present from Wisconsin and Ohlo.

Fraternally yours, M. H. FLETOHER.

Letter from D. C. Ashmun.

BED. JOHNS.-I see in the JOURNAL of Sept. 9th, that we have another imposter, or have had. In fact, nearly every week some one is either exposed, or for a mercenary motive ex-poses or claims to exposchimself. What is to be done? Is there no means by which we are to distinguish the honest medium from the tricksters?. If our departed friends have the power, and do return and communicate, why do they not advise us as to whom we can or whom we can not trust?

Thus have I been questioned and can see

We do not desire to take up his letter, or any of the other letters on the subject that have been sent us; but we must remind him and the rest of the writers that it was not the Sun which originated the doctrine in question. It is not a novel doctrine, but an old article of religious faith. It is, as we have said, a part of the creed of Orthodox Protestantism. It is preached by all the c ergymen of Protestant Orthodoxy. It is held by all the members of their churches who are faithful to their creed. There is no doubt on these points. People may reason about the doctrine itself, in any way sney please; but it is sheer ignorance to deny its place in the body of church dogmas. Those who find it disagreeable, or think it is not in conformity with sound sense, reason, or Beripture, may reject it; but yet it stands in the ex sting creeds -N. Y. Sun.

UNCANNY INTRUDEES.

An Hau Claire House Haunted by Invisible Agencies.

A house on Pine, between Fifth and Sixth streets, Eau Olaire, Wis. some time since, while tenuated by a Mr. Gilbertson and family, gained the unenviable reputation of being haunted. The freaks of the spooks or the no-toriety which attached to the place caused Mr. Gilbertson to vacate the premises, and Mr. Martin Griffin and family took possession, liv-ing comfortably and quietly up to a little over a week ago. The recent events are are nar-rated by the Eau Olaire *Bree Press:* Something like ten days sgo Mr. Griffin's wife was called away to Minnespolis, and he was left to "bach" it for a while. Matters passed off quietly and all was harmonious for a day or two; when Mr. Griffin unintentionally dis-pleased the agents of the dead bodies and they opened fire. At first he heard various sounds from various parts of the building, of which he took little heed, not being a believer in such. It seems that the vermints thought to touch him gently at first, but sceing that this failed to have the desired effect, they adopted a new plan. Mr. Griffle, after fastening all the doors and making ready to retire for the night, thought of something that he must go to the cellar for. He had just reached the bottom of the stairs and taken a step or two to one side, when "bump it ty bump," and slam bang came the wash tub after him down the stairs. No harm intended, and the tub glided past with all the grace imaginable bringing up against the wall at the opposite side. Mr. Griffin dashed up stairs, expecting to overtake and "whollop" the intruder, but found not even a mouse at large, and was forced to re-tire to bed without bruising either man or beast, but with the privilege of dreaming of exterminating whole armies. He had been in bed about thirty minutes or more when he heard a "devil of a crash" in the pantry. He heard a "devil of a drash" in the pantry. He rushed frantically thither, only to find the kitchen ware strewn promiscuously about, and, apparently, no one responsible. A large number of cooking utensils, mostly tinware, that was kept in a sink in the pantry were found scattered about the floor, together with pails wooden bowls, rolling pin, etc. He then vettred to bed first taking the precention to pails wooden bowls, rolling pin, etc. He then retired to bed, first taking the precaution to close the bed-room door and securely faston it by placing a chair under the knob in the usual manner. He had been in bed about an hour, when, feeling a cold draught in the room, he arose to find the door opened and the chair placed back in the corner from where he first placed back in the corner from where he first took it. The chair was three times replaced, and as often removed. Mr. Griffin gave up the job, went to sleep, and was troubled no

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STARTLING



but one way in which we can make sure. In the first place we must understand ourselves. Our surroundings will bring to us either good or bad influences; as we ourselves govern our surroundings, so are we accountable for all that transpires in our presence. If we are pure, our spiritual surrounding will be pure; if we seek for our companions those of a higher order—as we will if we are in the right, we build around ourselves a magnetic bearer of purity, which can not be assailed by those of purity, which can not be assaned by those who are obsessed by the unenlightened. All of these imposters are unquestionably mediums, but are operated of course by Davils, and as they are willing instruments in the hands of the Davil, they are of course satisfied, and make excellent tools for him.

Now, if we are imposed upon, we are in a measure accountable for the imposition. We do not understand outselves. We are not pure. We have not tried enough to help those in the dark.

We have not reasoned enough. We must remember that every good act we do to help others, either in this or the next life, raises us in the same ratio that we help them. We must educate ourselves, and after we are all educated and understand the relationship of the mortal to the immortal, then will we have fewer imposters.

If we organize our societies and employ on-If we organize our societies and employ of ly our regularly appointed minister, and keep them for a year instead of a week, then will we shut up the avenues for impostars. It all depends on education, and education depends on a harmonious organization of societies in every city, village and hamlet, with good, honest, pure men and women as teachers, ministers and mediums.

Brothers and alsters, make an effort and w will soon peace to have so many display lines in the columns of our JOURNAL, of imposters and swindlers.

St. Olarles, Mich.

The Question of Hell.

About a fortnight ago we received a leiter from Mount Kisco, informing us that an Evangelical Protestant dergyman had preach-ed a sermon there, in which he said, smong other things, that the purest young lady in Mount Kisco would be damned along with the vilest of culprits, if the did not accept the gos-pal. The writer desired us to let him know "if this was the excathedra teaching of the Young Men's Christian Association." When we published his latter, under the title of "Young Ladies in Hell." we appended to it some observations, in the course of which we assured him inst the language he quoted from the prescher was in period accord with the stabilished doctrine of the denomination of Protestantism to which the preacher belonged. All denominations of Protestant orthodoxy, we told him, hold that damnation is the penal-ty of unbellef," and that unbelievers are damnty of unbelief," and that unbelievers are down-ed without regard to their relative grades of

Ever since that time we have been receiving letters on the subject. Some of the writers desire further information about the doctrine; some of them denounce it in the strongest lan-guage; some reason against it; some daois Boripture against it; some say they can not be-lieve it is really held by any denomination in these times. The most elaborate of all the communications on the subject has just reach-ed us, and comes all the way from Mobile in Alabams. It is written by a distinguished physician there, who wends us his references, smoog whom is the postor of the Hapitel Tab-crance in this city. This physician considers the doctrine "absurd, injust and monstrous." He argues against it, turns his investive upon it, and makes his speak to actence, philoso-phy, and the pusces of the numan race. some of them denounce it in the strongest lan-

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more until yesterday morning, when he arose and found his bed-room door fastened. He removed part of the lock, but then, even when exercising his nimost strength, could not budge the door. He raised the window and called a neighbor, thinking it fastened on the outside. The door was opened by the neighbor with the greatest of case.

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Chicago. Alturday. September 50, 1978.

THE VOUDOOS.

FFIT LIVETERY OF DEVILIER NE15.

Is the Devil Dead?

FIGURE REALT-(WIGORD NOLDER FOR)

Ale Voudees-Aheir Incontations-Aleir Method of Puniching Enomies

The time has arrived when the people de-

handed to the solemn old Voudoo pricet in the cloak was held by him in the flames of the torch just over the cauldron, so that the ashes might drop into it. At the conclusion of this. ceremony he tock from another receptacle in his cloak a small vial and poured its contents into the cauldron. Then he bent his body over the edge of the pot, mumbled something, spat into it, and gave the contents a vicious poke with his wand. Then he and the girl passed round the cauldron twice, and at each turn they each spat into it. After the second turn they stopped in the centre of the semicircle; the rest of the Voudoos formed in line behind them, and all hands marched around the cauldron once more. Each of the congregation, as he or she completed the circuit of the cauldron, spat into it, and by the time the last one had made his contribution of saliva the patriarch and the child were waiting for them in the centre of the circle. They all re-

mained standing. The old man savagely ensiched the torch from the hands of the child; struck wildly with it before, behind, to the right, and to the left of him, and then plunged it into the cauldron.

When he dashed the torch into the cauldron, the Voudoos flung themselves upon the floor with loud thumps, and the old fellow was the only one left standing. Simultancously with the descent of the torch into the cauldron, a bright flame arose up, burning briskly for a moment, and then expired. While the fiame lasted the old darkey incessantly mumbled, and when they went they went ont, he too, cast himself upon the floor, and there they groveled for several minutes. and then all left. The ceremonies that had been such a mystery to the reporter were described by his sable guide, without a word as,-"Hondshed." The feast that the reporter gave an account of, was dedicated to the Dayil. Those of the Order who were injured during the week brought into the meeting the name of the person who injured them, and it was burnt in flames from pitch. Then they cast as many pieces of paper or old linen into the cauldron as they wanted suffictions for their enemies, and when the Fetish or priest poured the "burning oil" upon the contents and pprned them the charm was complete.

And it may be asked, "Do these exercises have the least influence-these meeting devoted to evil purposes, to the infliction of pain and sickness? Would they year after year practice them, if not some terrible. influence connected therewith?" The thoughts of a percon even have force-a real potency for evil when so. directed, and when they are accompanled with the assistance of evil spirits, their power is guadrupled. In spiritual seances where communications from exalted spirits are obtained, those present indulge in scul-exciting, harmonizing music, and the angels come and overshadow them with their holy influence, and give messages of love and encouragement. With the Voudoo, there is also musincantations and a monotonous march, by the means of which they place themselves in rapport with influences of the most debasing character. We know this to be a fact. The time will come-but it is in the far distant fuitire-when only influences of a pure and exalted nature will communicate with the children of earth; then, of course, the millennium will have been ushered in, and there will be established a complete rapport between the Spirit world and this.

quisition. But the Doctor is now at liberty. A similar game was attempted to be practiced on Saturday afternoon, after the courts. had adjourned, and the judges had left the city, when it was out of the power of any one to get bail if arrested, to answer to an indictment.

But that little game could not be played on Mr. Jones-he was left unarrested, and is yet at large, and busily engaged in gathering items that will reach to the very bottom of the matter, and exculpate him from all the wrongs charged against him in the indictment. "Not a stone will he leave unturned" until he has secured the necessary evidence, be the witnesses, however scattered over the face of the earth. Friends everywhere are solicited to report facts which can be proved, to the end that justice may be done.

KNOWLEDGE IS THE SAVIOR OF THE WORLD.

What is the Duty of Spiritualists?

In this series of articles we have briefly pointed out the opposition that Spiritualism has encountered from the morning of the sounding of the first tiny rappings at Hydesville, down to the day of the indictment of 8. S. Jones, editor and proprietor of the Rs. LIGIO PHILOMOPHICAL JOURNAL, at the instance of, and on the oaths of Victoria O. Woodhull, slias Blood, alias Victoria Olafiin Woodhull Blood, Tennessee Olafiin, allas Tennie and J. H. Harvey, alias Col. Blood, for libel.

When dispassionate reflection is allowed to assume control of the minds of the people, it will be a matter of no little surprise to them, as well as to the future reader of the coming history of these times, that such opposition should have been arrayed against a truth so desirable, and one fraught with blessings inexhaustible to every soul born into mortal life.

The query will arize, Why did religious people who venerate the Bible (which is essentially of value on account of its records of spirit phenomena), refuse to entertain the angels who came with electrifying words of love and affection, revealing their true condition in Spirit-life, and the nature and whereabouts of the spirits' home.

And as the pages of history are furned and the record is perused of the tems and schiems that sprang up during the first three decades smong the receivers of the great truth, the reader will wonder with astoniahment, how it could be possible that such things could be, in an age where common schools generally prevailed, and the people were accounted not only civilized but enlightened.

Extracts from the pages of Woodkull & Olaf Un's Weekly, containing the teachings and sayings of Mrs. Victoria O. Woodhull at the great social freedom meeting in Ohicego and other places, and the "personal experiences of Moses Hull," will be found, and as the reader turns page after page of the history, and ponders the subject in the light of coming years, when spirit communion shall have become so common that every family will have a seance room, where they can not only entertain and hold aweet communion with the loved one of the family circle gone before, but with sages of long ages in Spirit life, he will wouder if such terrible, humiliating doctrines were really put forth by the early receivers of the grand truth of spirit comparingen! To his utter amszement he will find that it was not only true but that the very authors of the terribly disgusting sentiments called freslove or social freedom, in the year 1876, caused one Dr. Joseph Treat, who was at one time a confidential friend of the publishers and editors of Woodhull & Claffin's Weekly, the late organ of the free lovers, to be arrested and confined in the "New York Tombs," without a moment's warning because he had published a pamphlet nearly three years before exposing the infamy of the terrible delusion.

of disintegration. But many of the inmates who plainly see that they must soon leave the crumbling castle, hesitate to surrender until they see a safer place of refuge than has been offered by the self-styled philanthropists, who have professed to be the leaders, and yet only proffered "social freedom" as the some of earthly happiness, and the skair of life, that is to overcome all the ills which fiesh is helr to.

Spiritualists in the true sense of the word, have not as yet put forth an united effort for the promulgation of the Philosophy of Life. Such an effort is now demanded.

It is evident that a new era in thought is being inaugurated, in which cause and effect will be a basis of action; sound philosophy will take the place of religious dogmas, of mythological origin.

We look back thirty years and behold an outpouring of spirit inspiration, which has entirely changed public sentiment upon theological subjects, and notwithstanding the reproach that has been brought upon Spiritualism by the class of would be leaders above referred to, it has given the world a basis of literature, that has dispensed with the words representing the most horrible dogmas of the old effete systems of mythological religions.

The inspiration being ushered in through spirit communion, is making a favorable impress upon the minds of all thinking people, notwithstanding the sea of filth that the wouldbe leaders above referred to, proposed, to float it upon.

The world now has a chance to see that the wouldbe leaders who presented licentiouences as the very elixir of life, that was to rejuvenate this sinful world, are not what they claimed to be, the true representatives of Modern Spiritualism. . On the contrary, they seek criminal tribunals and prisons for punishing the opposers of their infamous conduct which has brought so much reproach upon our angel inspired cause.

Yet despite all the opposition from the pretended leaders within, and the railers and revilers without, Spiritualism (notwithstanding its lack thus far of concert of action by its devotee), has achieved a world of good already. By its iconcelastic battering rams, it has given blows to the world's idols, which will soon cause them to crumble to pieces.

The great question now presenting itself, is what are we as intelligent Spiritualists to unite on and present to the world in lieu of the idols we have so successfully demolished. In general terms we have said that "Knowledge is this true Savior."

This declaration is true as an abstract proposition. But the problem yet remains to be solved, as to how Spiritualists are to be United and organized into a compati, intelligent, potential power, equal to the emergency now demanded of them. In future articles we will further discuss that

question,

SEPTEMBER 80, 1876.

Mus. L. E. Lawis, of Cincinnati, will be in Ohicago for the purpose of attending several of Bastian and Taylor's and Dr. Witheford's seances on or about the 25th of this September, to remain one week or more. It will be remembered by the readers of the Journal that it was by direction of Gan. Washington that she came to Ohicago, to aid him in materialising at Bastian and Taylor's scance in the latter part of June. By like direction she went to Philadelphia where General Washington again materialized on the evening of the 4th of July, in the presence of a large and select party of gentlemen and ladies. Washington, Lady Washington, Lincoln, Lafayette, and several other notables have pledged themselves to her, to present themselves at the seances of the above named mediums during the sojourn of Mrs. Lewis in Ohicago. Pledges heretofore made having been promptly fulfilled; there is no reason to doubt but what they will be in this case.

Thomas Walker.

This young man, born in Lancabsire, England, is now lecturing in this country with marked success. We hear very fistlering reports of his trance efforts in Olyde, Norwalk, Berlin Heights, Oleveland, Green Springe, Sturgis, and other localities. Some of these correspondents denominate him the "boy orator." He is not only worthy of patronage from our best societies, but of better financial support than he has thus far received. Neither appreciation nor praise will afford food and clothing, or pay the traveling expenses of mediams and lecturers. Mr. Walker called upon us the other day en route for several lows grove-meetings. Keep him in the field and remunerate him for his services.

Appreciative.

P. S. Blackmore, of Diverport, Iova, writes;-

"I wish to say that I am well pleased with the course you pursue in general, in the conduct of the leading newspaper in the new phase of reform connected with Spiritualism; especially so in the manner you treat the subject of Free love, also the question of a Personal God, and the Subject of Evil. These are questions I have studied long and carnestly, and am greatly pleased to find them so ably discussed, at least in a great paper like the JOURNAL. I believe that society will be greatly blessed by a proper understanding of thesesubjects,"

Letters of Fellowship.

The Religio.Philosophical Society grante ed a Letter of Fellowship on the 15th of May, 1975, to Sister Louise Combs, of Indianapolis, Ind., and to Edmund Cate, of Aneta, Case Co., Iows, Sept. 19th, 1876, authorizing them to solemnise marriage in due form of law.

mand the trath, however unsavory it may be. In no previous history of the world has there been such independence of thought and feelings manifested as at the present time. "Give us light on every subject," is the crythat is heard from all sides. To do this is the mission of the Journan. It pencirates not only the dark recesses of nature, but travels forth in the hitherto unexplored fields of Spiritualism, presenting to the world incidents which, if not for us, would have remained unknown to a great majority of our readers. In our very midat, as it were, the Obinaman has his Josh House Gr place of worship, where candles are kept constantly burning, and where he calmly bows down before his God. We call their religious exercises the result of superstition and ignorance. The Voudoo, the miserable black man, whose eyes emit a sort of serpent-like fire, is even more degraded. He does not rely upon himself, but the assistance of spirits who are ever ready to do his bidding. A reporter of one of our daily papers visited a seance, an infernal one, as it were, of Voudoos in this city, and from his account given we see that the exercises do not differ materially from those adopted by certain Negroes of the South. It appears that from his place of concealment in the "Worship House," the reporter saw a large red, figured curtain hanging from the black wall of the room, and in front of it, standing on its legs upon two blocks of wood, a large iron pot, or cauldron. To the left of the cauldron, in what seemed to be a barber's chair, sat a white haired negro, enveloped in a robe of what seemed to be scarlet-velveteen. The people in the room were grouped in a semi-circle in front. of and around the patrierchal African and the pot. Before the sged darkey appeared, the buzz of general whisperings ascended to the loft, but from the moment that he came upon the scene no one in the place spoke a word. His presence seemingly awed or terrified them into silence. So far as the reporter could see from his perch, the heads of all were bowed as if in allent prayer. . Suddenly the high-priest Voudoo, slowly crected himself, and taking from the inside of his cloak a short, gnarled, and very anake-like looking stick, walked with stately step to the cauldron. His rising scemed to be the signal for the rest of the people to rise, and immediately there was a general fumbling by each of them. about their clothes, for something that is appeared they were expected to bring to the presiding deity. The child that was near, suddenly came into view from some place beyond the reporter's line of vision and stood behind the old man holding a blasing torch, which from the smell appeared to have been made of pitch.

Following quickly after the appearance of the little girl apon the scene, one after another of the Vondoos walked quickly to the place where the sid man stood, and handlog him a piece of paper, dashed something, which the reporter could not see, into the cauldron, and as quickly retrested. Every piece of peptr

Still Out of Jail.

OnF readers are doubtless anxious to hear from us, and learn whether the Woodhulls have got us jugged up, as they had Dr. Treat a few days ago in New York.

The first news we had of the imprisonment of Dr. Joseph Treat was from the following notice clipped from a New York paper:

"Dr. Joseph Treat is now confined in the Tombs at the instance of Mrs. Woodhull and Col. Blood, charged with libeling them. He is said to enjoy his new boarding-house fine-ly, -N. Y. Truth Secker.

It should be borne in mind that Dr. Treat was in the palmy days of Woodhull & Olaflin's Weekly, the literary editor of it, and knew the workings of the inner circle, and afterwards becoming disgusted thereat, published them in a pamphiet form, s:me two and a half years BgO.

Since Vic became an expounder of the Bible, she has manifested a virtuous indignation towards Moses Hull and his school of socialfreedomites.

In an interview with a Ohicago Zimes reporter she said, "In all parts of the country there have been persons who have grasped at the principles of social-freedom as an excuse for their own degraded and promiscuous lives: persons whose only idea of freedom was that it granted them complete license to fatten their passions deeper into the mire of sexual debauchery; persons who never thought of lifting their eyes to a higher life, to an ideal perfection that can only be attained in freedom. Some of these persons have been traveling lecturers; and wherever they have been, have dispensed their social miasm, and their disgusting practices as Woodhullism," This is certainly the unkindest out of all to faithful disciples of the great nastiness. But her virtuous indignation towards her old disciples is greatly intensified, when she has her old and faithful associate editor gobbled up without a moment's warning-gobbled up and incarcersted in the Tombs, where he laid severeral days. (being a poor man, and entirely destitute of any money at the time), before his friends found out where he was. He was caught up in the street, having left his cilles but for a few minutes, as he supposed, and without a cent of money with bim, and hurried off to prison.

Here is a manifestation of a kind of philanthropy seldom witnessed now-a days. It is said in history that similar occurrences in bygone times transpired under the Spanish in

Never in the paimy days of the Spanish inquisition was a man seized and incarcerated more unjustly and cruelly, than was Dr. Treat. For days he lay in prison before he was able to get news of his incarcoration to his friends who would bail him out.

The difference between the treatment of victims of wrong under the Spanish inquisition, and Dr. Treat, is simply this: In the Sark ages, men could not be bailed at all. They were secretly incarcerated and kept there and often tortured, until the angel of death set them free. Now, if the victim can awaken compassion in the bosom of the turn-key, he can send word to his friends, of his imprisonment, and they can release him on bail. In this way, Dr. Joseph Treat gained his liberty.

The coming history of modern Spiritualiam will contain the record of these facts-aye, more, it may contain the further records-the attempt, and failurs of professed philanthropists to procure the incarceration in jail, from Saturday night to Monday morning (as they had sense enough to know that that would be the cutent to which they could go, even if their trick worked to a success), of the editor of the Rithero-Philosophical Journal, on an indictment for libel.

This is a presentation of the true character of a certain few wouldbe leaders of Modern Spiritualism-professed philanthropists, who make themselves conspicuous by doling out the "elixir of Life," a la "social freedom" in the proper propagation of the human' species! but who in fact are like whitened sepulchers, filled with vile putrefactions.

In view of this presentation, which can not trathfally he denied, it is not to be expected that religious fanatics will look any deeper into Spiritualism than the surface presentation, made by the unprincipled people who contend that icombinueness is the very slicir of Ufe.

What then is the duty now devolving upon Spiritualists in the highest sense of the word? idel of old theology, and its walls show signs ceived in Chicago." 10

The Davis Testimonial.

We really hope our friends everywhere will manifest their good will toward Brother Andrew Jackson Davis and Sister Mary F. Davis by making them such donations as they feel that they can afford to on this his fiftleth year. Bro. Davis has worked long and faithfully as a medium for the promulgation of the Harmonial Philosophy, and millions unborn will be blessed thereby. 16 16.25

Any sum from one dollar upwards will be received by the committee, whose names are given below, and if any one wishes to make a testimonial who has not the money on hand, send a due bill payable at a future day; it will be as acceptable as money under such circumstances.

We all know it is a hard year for raising money, but this will be the last time the friends will be called upon for a testimonial for Bro. Davis, hence the necessity of doing whatever one desires to do promptly, either by sending money or a due bill.

The Committee, the Chairman of whom may be addressed in making remittances, says:

We hope and expect to hear from many friends of Mr. and Mrs. Davis who have signi-fied an intention to join in this testimonial, and we shall make a like public schnowledgement for all sums that may be hereafter received.

WM. GREEN, Chairman. 1268 Pacific st., Brooklyz, N. X. O. O. PCOLE, Cor. Sec'v. 140 West 49d st., N. Y. City.

The Testimonial to Andrew Jackson Davis:

The Spiritualists of the Northwest, including all local societies and organizations of any kind, or individuals, are requested to set spart the proceeds of their meetings, or to send in individual contributions, on the Fourth Sanday of Beptember, to co operate with the so-cisty in Chicago, for the benefit of the above

It is hoped, that by means of such concerted action, a substantial addition may be made to this most marited tribute to Mr. Davis.

Local societies and lyceums in Ohicago will please confer in reference to the movement, that it may be made complete and effective. Oona L. V. Tappan. Remittances may be sent to S. S. Jones, 'P. O. Drawer 507, Chicago.

We hope the request of Blater Tappan will be complied with without delay.

MRs. LOURS COMBS, of Indianapolis, Ind., will spend about two months in the lecture field in Iowa. She can be addressed until further notice at Waverly, Iowa. Mrs. Combs is an able advocate of the Harmonial Philosophy, and the friends in Iowa will do well to secure her services. Bhe will take subscriptions for this paper and the LITTLE BOUQUER.

Da. Faintenand, the distinguished trance leoturer, will hold forth at Dwight, Ill., Wednesday, Thursday and Friday, Sept. 20th, 21st We have for years been bombarding the cit. and Mond. His lectures are enthusiastically re-

and a divide in monthly a decide

Mas. H. Morss, who has lectured to the Spiritualists of the West so long, is ready to make engagements for the Fall and Winter. Her lectures are well received, and she will give satisfaction wherever employed. Address her in care of this office.

Any person or persons, or institution, wishing the services of, or wishing to associate with themselves in a business capacity, a good reliable magnetic healer and clairvoyant, would do well to correspond with T. Babcock, Olinton, Junction, Wis.

Bastian and Taylor.

They hold public scances escir evening in the week, except Saturday and Wednesday. The manifestations are very fine; seem to be growing stronger all the time.

M. G. AssLey, of 265 South Clark St., a disabled soldier but a truly worthy and honest man will do errands for those who desire in any part of the city, for twenty-five cents. Letters responded to, enclose stamp for reply.

MARGARET PATTON Writes here on business, and does not give her post office address.

BETERY WEST sends \$8 50 for the JOURNAL, but fails to give post-office address.

To Whom It May Concern.

The following is respectfully submitted to

the people: This may certify that the bearer, Lorenzo D. Grosvenor, has been personally known to the subscriber for more than 37 years as a humanitarian of deep sincerity, secrificing personal comforts to a great degree of personal suffer-ing to elevate the fallen brother man, particularly the inebriate.

Introduction of extensive patronage by reform societies as a lecturer or as a Samaritan minister of the oil and wine of nealing those wounded and bruised by dissipation.
 Employmentand resummation given to him will help to save the public from the expensions of pauper houses, courts and prisons.
 Your truly, Gillas B. Avney, Mount Lebanon, Columbia Co., N. X.

Quarterly Meeting.

The Spiritualists and Liberalists of Wis., are invited to strend a three days' meeting in Omro, Wis., Sept. 29th, 30th and Oct. 1st, 1876. The meeting will be called to order Friday, Sept. 29th, at 104 o'dicok a. m. Speak-ers angaged Busie M. Johnson of Unicago, and Uapt. H. H. Brown of Iows. A good time may be anticipated. Officers for the ensuing year will be elected. Don's let rainy weather frighten you from attending, as our dining half is connected with our ball. Let all come pre-pared to contribute their mits, that the mast-ing may be a success financially. Ins. J. C. PERLAPS, Sec. Northern Wis, Spiritual Convention.

Northern Wis., Spiritual Convention.

SEPTEMBER 80, 1876.

RELIGIO-PHILOSOPHICAL JOURNAL

The Spirit-World.

I am quite sure that all the readers of the JOURNAL, must have been gratified in perusing the three contributions of Dr. Woldrich on the above subject; but my impression is, that many will dissent from his conclusion as to the "absurdity and faisity of the old seven-sphere theory," as he termed it. He commenc-es with the especial object of demolishing this doctrine. He gives us a large number of facts, as he calls them, derived from his wonderfal medium, Lucy, obtained in realms to which he had especially directed her attention; such as the planets Saturn, Jupiter and their Satellites, and also to all the other planets be longing to our solar system; but it must have been noticed, that he entirely neglected to di rect her attention to an examination and report of the condition of the spheres, which we have been assured belong to and surround each of the planets, all having their own distinct spheres, or homes of the spirits.

He concludes that it would be utterly im-possible for the spheres, if they extend only about one thousand miles from the earth's surface, to contain all the spirits that have lived upon the earth during the last six thousand years, and so he thought it quite unnecessary to direct Lucy to make any examination. In this I suspect the doctor has made a mislake.

The doctrine of the spheres seems to have run through all ages and times, beginning so far as we now know, with the Hindoos two thousand years before the time of Christ. They are referred to in their work on the religious doctrine and discipline called the Ghuts, published at that period. They said there were seven spheres above the earth and seven below, believing then that the earth was an extended plane. Since that time the idea of seven spheres seems generally to have prevailed, and it is only within the last thirty years that we have obtained any certain or definite in-formation in regard to them.

If the doctor will examine "Nature's Divine Revelations," by Andrew Jackson Davis, whom Thomas Paine pronounced in his able work called the "Philosophy of Creation," the greatest man then living upon the earth, he will find from page 647 to 677, a beautiful des cription of these spheres. The "Philosophy of Creation" was written by Paine's own pow-er controlling the submissive medium H. G. Wood of Vermont, in 1854 seven years after the publication of Davis great work. He will find in this work of Paine a fair and apparent-If the doctor will examine "Nature's Divine find in this work of Paine a fair and apparent-ly honest description of the spheres. He tells us that he had attained to the sixth sphere, not yet enabled to go to the seventh, and all that he knows about the seventh was by influx, as he terms spirit communion. The seventh sphere he says, is not joined to, or connected with the others, but far off in immensity inde-pendent of all worlds and the home of perfect. 5d and glorified spirits.

Now, may not this forenth sphere referred to by Paine, be the same as visited by Lucy: the Sun, or Sirius, or Arcturus, and described by her, or the Milk Way? It is quite reasona-ble to suppose that Baturn. Uranus and Nep-ture, with their Batellites have become so purified as to be only spirit homes. They were no doubt thrown off from the Sun millions of years before this earth was formed, and have had ample time for purification, and to be-come celestial abodes. I see no difficulty in believing that the inhabitants of the spheres pass as they become putilled by love and wis-dom, from the second to the sixth, and ultimately to the sphere butside of all worlds be-longing to our system. If the largest part of what we call fixed stars and the Milky Way are all spirit homes, there can be no difficulty about room. The spirits may pass on as regu-larly through the spheres as death succeeds life upon the earth.

5

please send Lucy immediately and see about this matter and let us know who is correct? Very Respectfully Submitted. A. S. L.

Philadelphia, Penn. Hemlock Hall-Twenty-first Yearly

Meeting of the Friends of Human Progress, at North Collins, N. Y.

Twenty miles south of Buffalo, on the Buffalo and Jamestown Railroad, is the little village of Kerr's Corners, or North Collins, and a mile or more west, across a fine valley, is a forest grove, on a gently swelling hill. In this grove is the rude Hemlock Hall, into which a thousand people can crowd, and around which a thousand more can atand and hear. For seventeen years these yearly meetings have been held there for the discussion of whatever pertains to human progress. No reform has been set aside; no new movement has been igbeen set aside; no new movement has been ig-nored, but all have been met and sifted with candid earnestness. Of late years Spiritualism has held that high place its importance makes fit; while the rights of woman, marriage, pa-rentsge, temperance, etc., have had due, thought and able speech. No meeting of any kind has such influence in all this region. With some exceptions, liberty of speech, order and de-corum have gone on together, giving weight and power to the meetings. This year the first session, on Friday Sept. 1st, opened with about two hundred persons, and George W. about two hundred persons, and George W. Taylor was made chairman. Next. day some six hundred came by cars and carriages, and on Sunday eight hundred and fifty wagons and carriages were counted on the grounds, and four thousand would not overstate the number oresent.

Measrs. Taylor, Beals, Whipple and Stebbins spoke at length. Mr E. L. Watcon gave two fine and valuable addresses, and spirited conferences filled the time.

The general fceling was that in spiritual power, carnestness, and depth of interest, no previous gathering had hardly equalled it. No policeman was ever called to keep peace; no riot or malignant mischief; no theft or noisy drunkenness has ever troubled these meetings. Nathaniel Tucker, whose pleasart farm house is in sight of the grove, generously gives the use of the premises for all these years, and if young people get a little noisy, he and others can tone down their hilarity by a few decided not be been a state of the state vet kindly words.

Each year a committee is chosen by the peo-ple here to plan for the meeting, and at its close they cease to be, and their successors are chosen in due season.

Bo long as this excellent meeting maintains its value and influence, and the kind hospital-ity of the good people holds out, it will no doubt be kept up. So far we can say, "it is good to be here,"

Marriea.

Married, Sopt. 518, 1676, at Porter Montague's Park.

Seneva Lako, Wis., by Mrs. H. Morro, Midistor of the

Gospel-Mr. Jonn W. Cowen and Mrs. Banan Green-

Business.

The Wonderful Healer and Clairveysat-

MIZ. C. M. MOTTISOE.

-Thousands acknowledge Mrs. Morrison's

ananan

both of St. Charles, Ills.

G. B. STEBBING.

non-

Mrs. Robinson disgnosed the case and furnished her usual opium remedy, which is now coming so extensively into use, and has al-ready cured thousands of poor sufferers, and here follows the report from the patient cured:

MRS. A. H. ROBINSON, 894 Dearborn Street, Chicago, Ill. -- Words can not express my thanks to you and the good angels for providthanks to you and the good angels for provid-ing a remedy to free me from that tyrant-opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remsin yours, <u>AGNES VAN AHRNAM</u>. Little Valley, N. Y., March 20, '76.

Mrs. A. H. ROHIWSON, 894Dearborn St., Chi-cago, DEAN MADAM:--Words will fail me to ex-press my gratitude for the great and good re-sult you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 s box for the opium remedy (one box having cured her) is like no pay at all. Your even grateful friend, T. W. GALLOWAY, No. 581 Ada St. Chicago.

No. 581 Ada St., Chicago.

Scrofula Cured by Spirit Power.

MRs. A. H. ROHMSON, 794 Dearborn Street, Chicago, Ill., *Dear Madam:*—This is to certify that you have cured my daughter Lillie of the Scrofula. Is has been about two years since she was/cured, and there has been no symp-toms of a return of the disease. She had a sol-id tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared. JNO. W. GREES.

JNO. W. GILES. Burlington, Iowa, May 81, '76.

RIS WIFE WAS CURED,

MRs. A. H. ROBINSON, 894 Desrborn Street Oblesgo, Ill., Dear Madam:-Enclosed find lock of heir and two dollars for further examination. The medicine and your msgnetized papers have produced most wonderful and happapers nave produced most wonderful and hap-py effects on my wife's health. She com-menced improving from the first using the prescription. We can not find language to ex press our gratitude to you and your spirit guides for the benefit they have rendered her. You will see by the lock of hair enclosed if abe needs any further treatment. She thinks she needs any further treatment. She thinks she is quite well. How wonderful are the efforts of your medicine and magnetized papers in so short a time! The old mode of practice of medicine will soon be swept out of exist-ence. Yours with many thanks, R. B. GILLEON,

Fråhkfort, Ky., May 29, '76.

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 894 Deerborn St., Chicago, Ill.—Your reply of the 25th of Feb., Caine duly to hand. I tried the remedy you gave me for corns. It acted first rate. It cured my corns so that I now have no soreness es all from them.

hem. Respectfully Yours, E. WINTESDE.

Frankfort, Ky., Mar. 16th, '76.

Wonderful Success in Honling the Sick.

thought first I had awakened in the Spirit-world, I was so free of pain: Yours respectfully, Mns. S. I. PROK.

Topeks, Kan., April 18th, 75. Box 651. Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. ROBINSON.-MEDIUM.-CHICAGO.-] wish you to make an examination of my head wish you to make an examination of my near and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physi-cians, both in California and in the eastern clans, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore out out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I re-main, Yours with Respect, main,

Lawis O. POLLARD. Los Nietos, Cal., Oct., 3rd, 74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

MBS. A. H. ROHINSON :- Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Servant, Lawns C. POLLARD, Los Nietos, Cal., Dec. 9th, 74

Los Nietos, Cal., Dec. 9th, 74,

Mus. A. H. Robinson :- I write to you again and send lock of hair. My head is well but I think I would do well to continue your freatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself.

Yours with Respect, Liewin C. Pollard, Azura, Cal., May 29th, 75.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

M.E. ROBINSON, while under spirit control, on re-ceiving a lock of hair of stick patient, will diagnose the disease most perfectly, and prescribe the proper re-medy. Yet, as the most speedy thre is the essential ob-ject in view rather than to gratify idle curicity, the better practice is to send along with a lock of hair, a hele statement of the sex age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.
If herself she claims no knowledge of the bealing art, but when her spirit-guides are brought as resport with a sick person, through her mediumship, they never this to sive immediates and permanent relies, in curable cases, through the posities and reguties forms intent in the arstens and in nature. This prescription is sent by mail, and be if an internal or an existent spiret is nearly be given or applied precisely as directed in the accompa-nying letter of instructions, however simple it as any seems to be premember if is not he quantity of the cases pound, but the chemical effect that is produced, that application for a second, or more if required, should be application for a second, or more if actual the stating any heat is about ten day after the last, each dime stating and be disease.

from using tobacco, after using it for years. CHARLES GAGE. Tama City, Iowa, Feb. 15, '76.

21

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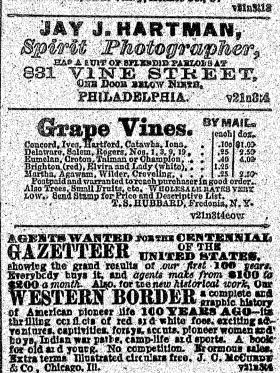
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A TTEND Business College Telegraph Institute at

Goodrich in bis history of all Nations tells us, that the Unaldeans have a history dating back to the origin of human society 478 000. years. If this be true who can contemplate the number of spirits that have passed on through our spheres.

Davis gives us the order of the spheres thus: "The first is the Natural; the second is the Spiritual; the third the Gelestial; the fourth the Supermatural; the fifth the Super-spiritual; and the sixth the Super-Gelestial." He says, "there is an incessant transition from the third to this sphere"-the sixth-"and also an immense transferration from this to a still higher.

Now with such minds as Paine, giving us direct information from his Spirit-home, and Davis, given in a trance when but an untutored lad, knowing nothing in a normal state about such things, I think we may with pro-priety ask the doctor to send Lucy especially to examine the spheres. I can not give up the testimony of such minds as referred to, without more evidence than the Doctor has given us. I am exceedingly thankful to him and to Lucy. They have cleared the sphere theory from all difficulty, showing us how readily the spheres may be relieved by spirits passing on to higher homes. Those spirits that come to us, giving indisputable manifestations of their us, giving indisputable manifestations of their being and presence, are no doubt, yet dwellers in the spheres. Paine tells us, that no spirit leaving the earth goes directly higher than the fifth sphere, and will there generally remain long, before attaining to the sixth, and still longer before reaching the seventh.

It may be supposed by the Doctor that the spheres being totally intangible to our senses, can not have an existence; but all who have become conversant with the Modern Spirit can not have an existence; but all who have become conversant with the Modern Spirit Phenomens, know that neither spirits in their normal condition, nor the spirit homes are to be seen by mortal vision. The 'spostle Paul in his great discourse on Mars Hill, addressing the Athenians upon the existance of an Infi-nite Spirit, said. "In Him we live, move and have a being." Now this testimony I fully believe, as our syes are not made to see spirit esserces. The truth of Paul's Lestimony may be illustrated by a familiar similitude. The atmosphere which we breathe, presses upon our bodies fourteen and a half pounds to the square inch, making about thirteen tons pres-sure upon every adult. This would instantly orush us to death, were 'it not for the elastic force of the air within, counterbalancing that which is without. But we do not see this at-mosphere, nor can we see electricity in its aor-mal state, which we know pervades all things else. Why then should we doubt that an In-finite Spirit is in and about us continuely as Paul said, and individuated spirits as Milton said, and the spirit homes or spheres as Davis said, and the spirit homes or spheres as Davis and Paine baye mid.

That we do not see the Infinite spirit, nor in-dividuated spirits, nor the spheres. Is no evi-dence of their non existence. Our bodies and the earth are both the same in kind and we see the earth and bots the same in and and we see them; so the spirits and the spirit-homes should be the same in kind and visible only to spirite. The light and heat of the sun come to us through these spheres, as readily as through the stanosphere, which we know at to its ma-teriality and density. Milton tells us that ralliens of spirits walk the earth unseen, both when we wake and when we sleep.

Losy tells us that she found the planet Mars surrounded with an atmosphere very difficult to panetrees, and yet also fails to say a word about the spheres of Mars. Will the Doctor

A Contraction of the second second

unparalled success in giving disgnosis or di case by lock of hair. And thousands have been cured with vegetable remodies, magnetized and prescribed by her Medical Band.

DIAGNOSIS by Letter. - Inclose Lock of Patient's Hair and \$1.00. Give Age and Sex. REMEDIES sent by mall to all parts of the United States and Canadas.

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The Old and New Plan.

Medical men do not deny that many chronic Medical men do not deny that many chronic diseases formerly unsuccessfully treated by medicines have been, since the introduction of Electricity, Turkish and other Medicated Baths, found curable by one or the other of these means. Unfortunately, their use has been too frequently in the hands of ignorant pretenders, and thus their grand qualities in a measure reduced. The funct institution in the measure reduced. The finest institution in the West, embracing all the varied classes of Bath and Electric treatment, will be found at the Grand Pacific Hotel, Chicago, under the direction of Dr. G. C. Somers, and Mrs. Somers, and there we would recommend all chronic 21n1:13 sufferers to go.

Thousands are Cured of the use of Narcot ics, but Object to its being Published.

The following case of a perfect cure of the pernicious habit of using narcotics by Mrs. A. H. Robinson, 294. Dearborn St., Chicago, is published by consent. Here follows the oorrespondence in full upon the subject:

MRS. ROBINSON, 894 Dearborn St., Chicago, — DEAR MADAM:— I received a letter from my sister, which I enclose, about your remedy so-vertised in the RELIGIOPHILOSOFEICAL JOURvertised in the RELIGIOPHILOSOFFICAL JOUR-WAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$3.50 a week, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Hirs. Agnes VanAer-nam, Little Valley, N. Y. G. W. GALLAWAE.

581 W. Erie St., Ohicago, Ill., Nov. 4, 75.

LATTER TO HER BROTHER STATING HER CASE

DEAR BEOTHER:-Your letter came to hand last night. I was happy to hear you had been to see hirs. Robinson and that there is hope of helping me to get cured of this awful habit, I will now state what she wishes to know of I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was been I got so I used two bottles a month. I now use oplum, but increased the quantity, I now us 20 ceats worth a week. My bealth is middling good except the estarris, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have had five or six years, but grows worse, my age is 45 last July. Frank is a noble good toy to offer to ney the 35, and I know you will both be blassed in trying to help me out of this trouble. Hope to hear from you soon. Xour Hister, Assume VanAusman.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6443 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physiciansmost of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonials.

The Spirits Defined the Disease through a Lock of the Patient's Hair, when the Attending Physician could not.

MEA. A. H. ROBINSON,-MEDICM:-My wife was taken about six days ago with a pain in her thumb, like as if a splinter had got into it. In about three days it increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the swelling continues unabated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her age is 58. Very troly yours; JACOB A. FLOURNOY.

Marionville, Mo, Jan. 16, '76.

Mrs. Robinson, under spirit control, diagnosed the disease and prescribed the remedy, and here follows the first report, made ten days afterward:

cure.

ure. Very truly yours. JACOB A. FLOUEROR. Marionville, Mo., Jan. 30, 76.

A Spirit Physician Materializes and Oures His Sick Patient.

Mar. A. H. Rommon, Medium, Unicago: Will you please send me some magnetised pe-pers. I had them once before and they soled like a charm. They seemed to retain their like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad-shouldaned Indian with me all the time I were them. I was im-pressed that he was one of, and sont by, your baud. One night when I was in fearful dis-treas he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could restat no longer. I throw, mynelf on to the bed. He kneeded on the floor beside me and looked me Straight in the syes. I closed my press and in an instant I was the Televes and source ine and instant I was to-tally unconnectous. The next morning when I swoke I was lying flat upon my back (a post-tion I, neves take in eleving), the clothes draws nicely and smoothly over me. I dote from W.F. Bunney, and it has cared me

iny changes that may be apparent in the symptoms of the disease. Mrs. Rosmson also, through her mediumship, diag-noses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling bee accomplish the same, is done as well when the spiri-cation is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium. "Transs:-Diagnosis and first prescription, \$3.00; each subsequent one, \$3.00. Psychometric Delineation of character, \$3.00. Answering brainess letters, \$3.00. The money should accompany the application to insure a re-ply.

Money sound secondary applications, so insure a re-ply, must contain one dollar, to defray the expenses of reporter, anomeness, and postant. N.B.-Mas. Hommeon will Assess a presses stillers to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms shows stated, must be strictly compiled with or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Antidote.

CLOTC-The above named sure remedy for the appetits for to-bacco in all its forms, is for sale at this office. Hent to any part of the country by mail, on receipt of \$1.08. It is warranted to cure the most inveterate user of the word, when the directions on each box are followed. Heweve-pers and quacks will tail you that this artidote is made from genian root. It is false. Gentian root is no rem-edy for the appetite for tobacco, but it is injurious to heakin to use it. Hew. Zookssew a Tobacco Astidote torce up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a policon-ous weed. It is a remedy presented by a band of chem-ists long in spirit-life, and is warranted to be perfectly harmless. This House will pay any chemist one Measured dellars

harmless. This House will pay any chemist one thousand dellars who will, upon analyzing this remedy, find one particle of gentian root, or any other poissons drig in it. Address Ransato Pantosovancal. Funtamine House, Chicago, III., either for wholesale orders, single boxes or local agaitedes.

TESTIMONIALS.

Nrs. A. N. Robinson's Tobasco Antidols.

Mrs. A. H. Robinson, 894 Dearborn St., Ohioago, Ill.—Your book of Testimonials came to-day—was glad to get it. I have some Testimonials which I will enclose to you for U.M.

W. F. Bunter. Tama City, Iows, Mar. 90, '76.

This is to cartify that W. F. Burley, of Tama Oity, Iowa, did on date above, send to Mrs. A. H. Robinson for box of Tobacco Antidote, and after using one box according to directions, it took away all desire for Tobacco. I would recommend it to all tobacco users.

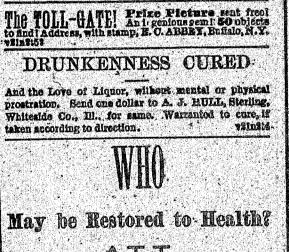
Tama City, Iowa, Feb. 10, 75.

Mrs. A. H. Robinson.—After using Tobacco for more than 25 years. I got a box of your agent; W. F. Burley, and it has cured ras from naing the same. Tobacco users try it. JAMME TRORADSH.

Tama City, Iowa, April 10, 78.

Mrs. A. H. Robinson .- I used one borth your Tobacco Antidots in April, 1875, and fit effectually cured me from using tobacco. It is the best thing of the age. Tama Oity, Iowa, Mar. 10, 76

والمحمد والمحمد وملاحة محمدات أجار والمحمد والتروية



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CONDITIONS, ANG LIAWS: These subjects, to receive universal attention, should have an established philosophy founded upon laws and principles that are reliable, and will defy reasonable op-position. Skeptics should know what Spiritualism prope-taims before making an assault upon is taschaga. Mistakes and inconsistencies are acknowledged and ex-plained. Persons interested provor con, should know of the dockrine if they desire to meet it understandingly. Surveys, and the Rollability of Spirit-Omma-nications: He-Incornation; Alemy, Magic or Hanalic-ism, which if Mind-Reading, Psychometry and Clairyop-ance; Spirit-Healing the Highest Mode. or Treatment Magnetized Paper; "Social Freedom." an Obstacle to Spiritualism: Animals Succeptible to Spirit-Influence and Discase; Influence and Discase Imparted to Chie desa; Churck Prejudice, Bible in Schools, Religion; Mastalization, Spirit-Photography; Infidelity, Capital Funishment; Reasons why Spiritualists do not Organize, and the Hitmate Scients of user Toachings. A milkows copies should year: Thice, paper, S courts, postage a conta; cloth, 60 canize, and the Hitmate Results of user Toachings. A milkows copies should year. A milkows during the ceatenable year. A milkows copies should year.

CONTRACT BETTER

RELIGIO-PHILOSOPHICAL JOURNAL.

SEPTEMER 30, 1876.

Poices som the People.

 $\mathbf{22}$

PRAYER.-Man is a devotional being, and at times delights in prayer. That it has proved effi-cactoris in numberless cases of disease I have no doubt. Then why not speak favorably of prayer or all occasions? You talk flippantly in regard to it. Perhaps I have not been out of the Orthodox church long enough to become accustomed to the habits of Spiritualists.-Dom. Smith.

We do not condemn the use of prayer. Those who take pleasure in howing down humbly before God or the angels, should do so, and we will not deride them for so doing. All, perhaps, at times deride them for so doing. All, perhaps, at times feel in a devotional mood. We are willing to ad-mit, too, that prayer has proved efficacious many times in the cure of disease. Dr. Newton always utters a prayer when he makes an effort to heal a person. But our objection to prayer is simply its claim of offering to markind an infallible remedy for the life of the fleah. The fact that cures have been effected through its instrumentality does not recommend it as a sovereign balm in all cases. been effected through its instrumentality does not recommend it as a sovereign baim in all cases. Just think of it, Mabilon was simost an idiot until he reached the age of 26, when he fell down a stone stair case, fracturing his skull, and was tre-barned. Strange to say, from that date he be-came a brilliant genius. Supposing that the same change had been caused through the instrumen-cality of memory from Mondy and Sautay the came a brilliant genius. Supposing that the same change had been caused through the instrumen-tality of prayer from Moody and Sankey, what a furore it would have caused throughout the whole religious world. The celebrated Dr. Pritchard mentions the case of three brothers, who were, comparatively speaking, idiots. One of them re-ceived a severe injury on the head, and from that moment his mind became illuminated, and he suc-ceeded in making a successful barrister. Suppos-ing he had recovered inder one of the soaring prayers of Hammond, what a commotion would have been caused in the religious press. Then again there was a patient in an asylum, who was inboring under a "financial delusion"—was going to pay off the national debt, etc. At last an epi-lepite patient, badly irritated at his importunities to buy imaginary shares, hit him a severe blow on the nose. Strange to say he commenced recover-ing at once. These are facts recorded on the pag-ces of history, and yet we do not present them to the world in order to begat a violent spirit in the treatment of disease—mot by soy means. Frayer has, too, in isolated cases, cured disease, yet if is not a universal panacea any more than violence is. One will prove effications, n > doubt, as of on as the other. We do not deride prayer, Brot. Smith. If it does no good in rehering disease, it certainly will do no harm. Every one is at liberty to try it. The above examples given are only illustrative of the peculiarities of disease, which invariably yields when the right agents are employed. when the right agents are employed.

ORGANIZATION .- Any organization to be suc-cessful must be controlled wholly by the Angel-world. Any organization based on big salaries, money, egotism, or creeds, will fall.-Dr. Thomas

THE DAVIL AND DARWIN .- In early times, Sata was regarded as the upliest scamp in creation; and those who have been privileged to see an illustra-ted book of the fifteenth century will remember how he seems to concentrate in him all the most ferrific and brutal qualifies of the barbaric imagination. We don't forget the very earliest ideas as to the divine origin of Satan. He was the greatest of the rebel angels-Lucifer, son of the morning; and he figures grandly in the Book of Job and in Milton's Paradise Lost. Indeed it has been said by daring critics that "Milton has done more to cep the Davil alive than any other single author." It is certain, however, that after Milton a period of degradation set in in the popular conception of Satan. But at length with the revival of philosophy and the progress of science the form of the personality, if not the character, of Satan began personancy, it not the character, of Satar Degot to improve. His tall either dropped off or got worn away by eccentary occupations; his horns and cloven hoofs disappeared; and then he sprang forth in Gotthe's Faust and Bailey's Featus in the form of a gentleman, with the instincts of a rave-notis question—in fact, a grand skeptic. From this we may infer that Satan for some time past has been subject to the laws of morphology evolution. Certainly, he was once as ngly as an spe; now he is as handsome as a prince. If this process only goes on long enough, it would be hard to forefell what might become of the grim personality. Happily, there is little danger of his aboli-tion while evil exists. The hold which he has got on the human mind is too profound for that.-Glasgow Herald.

by the side of Bobert Collyer, and the former would be overshadowed by the latter's goodness and greatness. But some feast off of the past, and ignore the living present.

MACIO.-There are also suffumigations under upportune influences of the stars, that make the images of spirits to appear in the air or class made to such as corlander, smallage or celery, and hem-lock, the fumes of which will attract spirits and render them visible, hence they are called spirit herbs. There is also fume made from the root of herbs. There is also fume made from the root of the ready herb sagapen, with the julce of the hem-lock and henbane, the herb tapsus barbatus, red sanders and black puppy, which makes spirits and strange forms appear; but if smallage be added, they are driven away from any place, and visions are destroyed; so, also, the fume of calamint, peony, mints, and palma-christi drives away evil spirits and vain imaginations, --Henry Cornelius Agrippa, in Scientist. lgrippa, in Scientist.

The prophet who is exceedingly cautious will generally locate his predictions at a time when he will be probably dead, or his prophetic sayings forgotten. Buch men are wise, thereby excaping persecutions on account of their failures or igaorance. Now, if Cornelius had given the proportion to be used of the respective articles above enum-erated, we could then have tried ithe experiment, and found out whether they attract spirits the same as a manger full of fresh grass will a hungry horse, or a plate of fresh oysters a starving man. But like the wise prophet, Agrippa has "left out" important poluts, and we are "left" in the dark, while the spirits remain unattracted. We exceed ingly regret this omission-he might as well kept silent.

REPORTS OF MEETINGS.-Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 12; then commencing at 1 and adjourning at 5, and so on. They simply would like to know who partici-pated in the exercises, the number present, and the general feeling that provailed. If any striking incident, give it briefly.

PROX.-J. G. Tilley, of Los Angeles, Cal., shinks that Peck, who is now excosing Spiritualism, pos-seases well developed medium qualities. If he does, his present conduct renders him too contemptible for notice.

temptible for notice. CLATRATORENCE.—The speech of an angel or a spirit with man is heard as sonorously as the speech of a man with a man, yet it is not heard by others who stand hear, but by myself alone; the reason is because the speech of an angel or spirit flows first into the man's thought, and by an inter-nal way into his organ of hearing, and by an inter-nal way into his organ of hearing, and thus moves that from within; but the speech of man with man flows first into the air, and by an external way into his organ of hearing, and moves il/from with-out. Hence it is evident that the speech of an an-gel and of a spirit with man is heard in man, and gel and of a spirit with man is heard in man, and because it equally moves the organs of hearing that it is equally sonorous.-Swedenborg.

Is it true, then, that the clairaudient first think of what they hear? Such must be the case if the speech of the spirit "flows first into man's thoughts." Is it not the case, however, that the spiritual ear vibrates in compliance with certain well defined laws, enabling the medium to hear with his spiritual ears?

CRAMPS CURED BY A SPIRIT.—On another occa-sion, when suffering from awful cramp, I felt so desperate, that I begged my husband to give me a lead pencil, saying, "Now it's all the same to me, whether it's the devil or no, if only it will help me." I took pencil and paper, and to my great astonishment and terror. I felt my arm violently shaken, and saw broad letters written without hav-ing any ides what the words were. An old friend manifested, and gave us prophecies; which were soon afterward fulfilled. This spirit also begged me to let him write, saying that it would heal all my cramps, which in the course of time proved to be true. My husband and myself were strongly moved. I could not sleep the whole night. Next morning I prayed fervently to God to take this power from me, if bad, or to guide me in the CRAMPS CURED BY A SPIRIT .- On another occa this power from me, if bad, or to guide me in the right use of it, if good. I saw that there was a power acting independent of my thoughts, as it wrote mechanically upon subjects I was not think-Austria. Here we have an example where the spirit caused pain (cramps) in order to get control of the medium, knowing she would submit, if she could be relieved of such torture. Where a spirit brings compensation for suffering that he may inflict, you may rest assured that he has no evil impulses. But where a spirit totures a person and has no power or disposition to furnish a compensation therefor, you may rest assured, that he is of a ma-lignant nature, and the sconer you get rid of his influence the better. MANTUA, O.-D. M. King writes.-Our meet-ing was a grand success. The good work goes bravely on in this section. What we want now is a good materializing medium, and if you will send us one, we will do all we can to help him along, STRANGE PHENOMENA.-A correspondent of the STRANCE PHENOMENA.—A correspondent of the Portland Argus writes.—On the evening of August lat, there occurred at the residence of a well-known family in[Deering aremarkable phenomena, or what Spiritualists would call a wonderful man-ifestion of spirit presence. The facts appear to be as follows: The family (consisting of a son about 35 years old, his wife, sister and mother, an old indy some 50 years of a sel, wars about ying about 30 years old, his wire, sister and mother, an old lady some 80 years of ago) were about rising from the test table, when the son was observed to be intently scrutinising the water pitcher, staud-ing near him on the table. The usual questions were saked him as to what he saw, when he called their attention to a likeness clearly mirrored upon the surface of the pitcher, which they severally declared to be perfect likeness of the father, who neased away the lat of October last. The nichner passed away the lat of October last. The picture in appearance was like a light but distinct photo-graph upon a white background. So critical were they, thinking it might be the result of some shad-ow or imperfect light, that they changed their po-sitions and ramoved the curtains, but the picture still remained perfect. The pitcher was then re-moved, washed and placed in a different position, when the likeness appeared much clearer than be-fore and in the act of laughing. It continued to be visible nearly ten minutes, and then faded away. It is scarcely necessary to say that it could not have been the shadow of the son's face, her any person present being wholly unlike them all. The father was advanced in life, with a full beard of a peculiar style. He was a man of unimpeachable character, well known in Portland and vicinity. Buronnz —In New York City, a young lad of 16, passed away the 1st of October last. The picture character, well known in Portland and vicinity. SUIGIDE -In New York City, s young lad of 16, clerk in a banking-house, shot himself, and no cause is known why he did it. For the suicide of fools and madmen, of grown up male idiots and adult maudin women, we may at least invent some excuse, but what excuse will be sufficient to explain this dreadful propensity of children to commit self-murder? What possible cause can there be that the dawning of life should be so clouded over? Young life never has a denouement of tragedy. There is no aitmation in childhoot an Suicide on the part of the young is often caused by prenatal impressions, There is in the immediate vicinity of Quincy, Ill., a Rootdigger Indian family. About fourteen years ago the mother witnessed a tarrible, encounter between her hus-band and a bear, and not long after, gave birth to a child, which is not only idiotic and monstrous in conformation, but in every movement of its body and limbs, imanifests the action of a bear. Its growls and whines, and manifests great delight in pawing and fondling the little papeotes, and takes great delight in wellowing in mudpuddles. It is offensive case that the impulse to commit suicide is bound with a person, a transmission from the is been with a percent, a transmission from the mother. Hew important then that mothers should always be cheerful and hopeful while developing the unborn child.

the committee of the Dialectical Society, as given in page 193 of the Report. On his being asked if he had seen the spirit of a lower animal--"the spirit of a dog, for instance"--replied "No," but that he had seen birds.--Henry G. Atkinson, F. G.S.

Wonder if those animals that John the Revelator saw in a vision, with so many horns, are also still in spirit-life?

AN EXTRAORDINARY STORY,-The following is from a Study of Hawthorne, by George, Parsons Lathrop. (Boston: O.good & Co.; London: Trub-ner):---"A pedier, named Dominicus Jordan, was to day in Uncle Richard's store, telling a ghost story. I listened intently, but tried not to seem intersed interested. The story was of a house, the owner of which was audenly killed. Since his death, the west garret window can not be kept closed; though the shutters be hasped and nalled at night, they are invariably found open next morning, and no one can tell when or how the nalls were drawn. There is also on the farm an apple-tree, the fruit of which the owner was particularly fond of, but since his death no one has been able to get one of the apple. since his death no one has been able to get une of the apples. The tree haugs full nearl 'every year, but whenever any individual tries to get one, stones come in all directions, as if from some se-cret battery or hidden catapult, and more than once have those making the attempt been struck. What is more strange, the tree stands in an open field, there being no shelter near from which tricks can be played without 's posure. Jordan says that it seems odd to strangers to see that tree loaded with apples when the snow is four feet deep; and what is a mystery there are no apples in the spring, no one ever sees the wind blow one off, none are seen on the snow, nor even the ves-tige of one on the grass under the tree; and that children may play on the grass under the tree; and that It, while it is in blossom, and until the fruit is large enough to tempt them, with perfect safety; but the moment one of the apples is sought for, the air is full of figing stones. He further says that late one starlight night, he was passing the house, and looking up, saw the phantom walk out of the garret window with cane in hand, making all the moleones. or an gares whow with care in hand, making all the motions as if walking on *terra firma*, al-though what appeared to be his feet were at least oix yards from the ground; and so he went on walking away on nothing, and when nearly out of fight, there was a great flash, and an explosion as of twenty field pleces, then—nothing.

The house is so infiltrated with his magnetism that he can render himself visible. When that is exhausted, as it will be eventually, he then will be compelled to dispense with his nocturnal visits, and leave the garret window alone.

JOAN OF ARC .- Joan of Arc grows more illus-JOAN OF ARC.—Joan of Arc grows mare illus-trious as her character and career become more fully known. Even Voltaire, who wrote the fam-ous "Pucelle," did justice to Joan of Arcin jils series "Essai sur les Moeurs." Though he speaks lightly of her youth, of her audacious attempt, he can not help being moved by her simplicity and courage. "This heroine," he says, "worthy of the miracle which she feigned, was junged in Rouen by Canchon, Bishop of Beauvais," etc. He speaks of her answers before the tribunal as "worthy of being eternally famous."—*Lisetslightor*. No doubt Joan was a birkly developed medium.

No doubt Joan was a highly developed medium. When only thirteen years of age she had visions, spirits showed themselves to her, she heard their voices and consulted with them. At one time a suit of armor was made for her, and equipped with a sword which was found buried in the church of Saint Catherine, she placed herself at the head of 10 000 troops, commanded by efficient officers, attacked the English who were beseiging Orleans, finally routing them. Verily, she was under the guidance of spirits.

DARK SEANCE WITH DR. MONCH OF ENGLAND,-Just then a beautiful light was discerned floating about, which disappeared, but was immediately followed by another, which floated down towards the table, and gradually enlarged, until it assumed the shape of a full-sized man's hand, which, by a peculiarity in the shape of the thumb, was recognized by some of the sitters as the hand of a deceased relative. This was followed by a very small child's hand, which disappeared, and was fol-lowed by what appeared to be the hand of a female. This hand after a time approached me, and de-scending towards the table, while I was intently watching it, took the violin by the bridge and attempted to shake it from my fingers; when I let go the instrument it was taken to another part of the table. Another luminous hand becowed much attention on one of the alters, caressing him very affectionately, and hefors leaving unbut-toned two of his vest buttons, which were not at all easy to unbutton. - William Jackson, in Medicine and Daybreak. The idea is generally inculcated by spirits, that it is the application of phosphorous that renders the spirit hand, etc., luminous. Phosphorus is so named from its property of shining in the dark. It was first discovered by Brandt in 1663, an Al-chemist of Hamburgh. It is now extracted by the chemist from *bone sorth*, by a process contrived by Scheele. The bones are calcined so as to destroy the animal matter, and being powdered, are mixed with water, to which half their weight of aniphu-ric acid is added. The bone earth consisting chiefy of phosphate of lime, is thus decomposed, sulphate of lime is formed, and phosphoric seld is evolved. The spiritual chemist, however, ex-tracts it from the medium and those present in the circle, and charging the face, hand or arm with it, the same becomes luminous. The day is not far distant when the spirit will be enabled to illuminate the whole form. LAMBERTVILLE, N. J.-Wilson Bray gives his experience with Wm. Eddy at Ancors, N. J. The scances were held under strict test conditions. He saw an Indian spirit in full costume, also the He saw an Indian spirit in full costume, also the medium at the same time; he examined the cabi-net but could find no chance for imposture. "Dur-ing one evening six Indians of different sizes and dressed differentity, walked forth from the cabinet. At another scance, Honko, the Indian squaw, ap-peared, showing the medium in the cabinet at the same time. She danced with a grauger who is fully six feet in beight. Mr. Bray says "It was the liveliest dance I ever witnessed, and the whole performance seemed incredible." Mr. Bray's own dear mother then appeared and was recognized, "Words," says he, "can not express the joyfal an-prise that thrilled my heart." After she disap-peared, and was recognized. Mr. N. L. Fow-lers's daughter, of Ancora, then steps out, and was recognized. Henry Clay, the statesman, they was immediately recognized. We are glid to know that Mr. Bray's visit was sitended with such appy results. such happy results. Views or Swapsneroud. —What is the nature of the correspondence belowen the soul and this body, or between those things which are of the spirit which is within man, and those which are of the body which are gut of him, may appear manifestly from the correspondence, influx, and communica-tion of the thought and appeared that which are of the spirit, with the speech and hearing which are of the body. The thought of a man speaking is nothing but the speech of his spirit, and the ap-perception of speech is nothing but hearing of his spirit is an of the thought. unch happy results. Spirite teach that is spirit-life, thoughts can not be concealed, hence they must constitute a languisce. On earth it is often the case that the thosents take a certain well defined shape, or pro-ject themelves on the ratius of the eye, in com-pliance with a law but little understood. Takins, the actor, could think of a skeleton, and immedi-ately the form of one would sppear before him. A celebrated painter could also by intense thought project before him the form of any person he had providely seen. It spreases from the confession of an option starry that he could nee what see he for the south of the speed with visions and phas-teens of terror of besity. What was not phas-teens of terror of besity. What was not phas-teens of terror of besity. What was not phas-teens of the eye, and sweys forder has in or-der and diminctness, no besits and the wat in orguage. On carth it is offen the case that the

than if the real objects themselves had been pres-

TRUMPET SPEAKING.-I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet .- Rev. 1: 10.

At the present time spirits can speak through a trumpet, and why not do the same in ancient times? From the manner which the Bible alludes to the voice, we are led to believe, the spirit was using a trumpet. We should not attempt to prove modern manifestations from the Bible; on the con-trary it is far more desirable to prove the reality of the spiritual phenomena in the Bible by those of the present day.

the present day. OAK BAR, CAL.-T. M. Kelley speaks in high terms of Hudson Tuitle's allusion to President Grant on the "Bible subject." He says: 'I be-lieve there are about 450 different Ohristian de-nominations, all getting their dockrines from Pres. Grant's Bible. Now, if there has already arisen 400 orders, may there not yet arise 400 more; and yet all, according to Grant, be sincare, pure Chris-tians. May be this great word of God, the Bible, after all is a material, human production, and like matter, divisable ad infinitum.

MATERIALIZATION .- Martha A. Stewart of De-MATERIALIZATION, -- Marina A. Stewart of De-cafur, III., cives an account of her yisit to Mrs. Stewart of Terre Haute, Ind. She says-"There came out of the cabinet, a young main dressed in dark clothes, and white shirt, answering to the name of Wm. E. Morom, a nephew of raine. He shock hands with me as in earth-life; and then de-shock hands with me as in earth-life; and then dematerialized in full view of all. Many other spirits appeared." She alludes with much feeling to the glorious traths of Spiritualism, and the work the Journar is doing in the cause of the Harmonial Philosophy.

FACES AND FORMS MANUFACTURED BY SPIRIT ARTISTS WHO ARE DIARGA.—Diakks are perfect in all slight of hand performances, and in the representation of hands, flowers, faces, spectacles, old ladies' caps, hats, boots and spurs, wild Indi-ans, etc., they are perfect, from their, extensive knowledge, and complete manipulatory control over the subliest elements and atoms, and laws of exterior chemistry. In circles for "materiali-zations" as the term is for these artful effects the Diakka (some of whom are Indians of every na-tionality) combine and play "fantastic tricks" for the entertainment of the credulous and suscepti-ble.—Andrew Jackson Davis. FACES AND FORMS MANUFACTURED BY SPIRIT

"Well," says the objector, "how do you know that Bro. Davis did not write the above under the influence of a Diakka? If. Diakka can produce the manifestations, can not truthful spirits-those who would under no consideration stoop to decepwho would under no consideration stoop to decep-tion of any kind—do the same thing?" Certainly. But are not Dialks a necessary evil, whose mis-sion it is to educate those credulous ones who im-bibe everything that sman area from a medium, as cospel truth, following the directions given implic-itly, thereby losing their own individuality, and in the end to juring themselves to an extent that in-duces them to act on their own responsibility, and become what a human being should be—self-polsed. Read the Diakka by Mr. Davis; when you finish reading it, you will certainly be more con-fneed than the lady was who had this conum-drum presented to her by a mischlevous husbaud —"Dear wife, it you were astride of a goose, on top of Trinity Church spire, how would you get -"Dear wife, if you'were astride of a goode, on top of Trinity Church spire, how would you get down?" She replied. "Why, I would have the goose fly down." "No." "I would climb down." "No." "I would fall down." "No." The hus-band then looked smilingly toward her and said--"Pick it from the goose, of course." When you have read the Diakks, you will be in equal amaze-ment, and if you wish to get "down" therefrom, you must "pick" it from the book itself. It con-tains its own solution. tsins its own colution.

tsins its own solution. -COMPLIMENTARY, BTO.—Peter Dahlberg, of Oneida, Ill., says, "The JOURNAL has been a great blessing to me in my old age: It has brought me more knowledge from the spirit-world during the last three or four years, than I had gathered all my pravious life-time." Mrs. S. M. Potter, of Blairctown, Iows, says, "The JOURNAL is food and drink for mg weary soul, in this my time of need." L. McMim, of Horse Creek, W. T., says—"We can not do without the JOURNAL and LITTLE BOUQUET. We have taken the JOURNAL five years, and the LITTLE BOUGUET ever since it was published... We BT over since it y LITTLE BOUQUETEVER since it was published. We get some beautiful messages from our spirit friends." Mrs. J. P. Merry, of Montpeller, Ohlo, says, "We feel as though we could not give up the Journatist any price. We keep our papers circulating; let all read who will." As to your in-quiries in regard to Mrs. Blair, the spirit artist, we don't know her present address. A. C. Barnes, of Albis, Tows, writes, "In the Journat, dated Sept. 9th, 1876, page 206, 3d column, L. F. Hagar is made to say that he visited the Sherman mediums, who reside at the visited of Cardington, Monroe County, Iows. But neither Cardington nor the Sherman mediums are in this county. Are they Sherman mediums are in this county. Are they not in Morrow County, Ohio!" An error was pro-bably made by the compositor in putting the arti-cle in type, that you allude to. Willard Johncle in type, that you allude to. Willard John-son, of St. Catherine, Ontario, Ca., writes.—"The Jourwar is my joy and feast. I could not do without it. I wish you could send us a good speaker and test medium." Work burn burn and the word angel, in its sim-plest sense, means a messenger; but, in its higher application, refers to orders of beings of different degrees in knowledge and power; and that it is quite proper to draw a distinction between angels per se and the angels of the Lord; the angel per se is the perfected form of the spirits of those who have inhabited earthly bodies (and there are no an-rels bit who have once heav man) then provies. gels but who have once been men) then progressing through various states, until, with knowledge sing through various states, until, with knowledge acquired by passing through the experience of such ascending states, they are fitted to enter the highest spheres, then they are ranked as angels; and such is the destiny of every human being who has and who will inhabit this or any other earth; but the angels of the Lord (or Jehovah) are those mighty beings who have graduated on other plan-ets, or other solar systems, and by such a process they are qualified to guide and control the desti-nics of leaser spirits, or those spirits who are to ples of lesser spirite, or those spirite who are to people the earths which are placed under their power; in short, such are really the earth or plauotbuilders, or artificers, so vast is their power, and skill, and knowledge, that they not only take cognizance of, but actually direct and move as master minds, all those who are subordinate and who form the sum total of the descending and as-cending spirits belonging to the given earth under their charge, -- A band of Spirits through Mr. Morse, Here we have the declaration of the spirits through Mr. Morse, an eminent English trance medium, that advanced spirits superintend the formation of planets-or in other words they are planet "builders or artificers, so vast in their power, skill and knowledge that they not only take oognizance of, but actually direct and move as master minds, all those who are subordinate, and who form the sum total of the descending and ascending spirits belonging to the given earth under their charge." We hope that Bro. Morse is cor-rect in his statements: we have always thought that we could make a decided improvement on this earth. Some novice must have made this planet—it is too hot in summer and too cold in winter—too many chinch bugs, grassholipsts; and mosquitees mosquitoes. COSTLY, MUSIC.—The music in the Bey, Henry Ward Beecher's church costs \$7,000 a year. The organist gets \$1,200, the conductor \$2,000, the tenor \$1,000, the soprano \$900, the contraito \$800, the bases \$300, leaving \$200 for incidentals.—Com-mate Same non Sames. Church music is expected not only to edify those present, but also to tickle (on please, rather the ears of Delty. Lather, the distinguished reformer, said there is only one order of baings who hate music, and they are Devils. It will not probabiy lessen the weight of that assertion in the baby lessen the weight of that assertion in the minds of the people for us to say, that Luther, while at school, was flogged fifteen times in a sin-gie forenedit, and that in after years, he threw an encoded at the Davil binasel. Probaby he mis-topk as avil or dark spirit for his Satanis Majesty. New, when the costly music of Bescherlaghandh accests heavan ward by the aide of the wall of the poypry, stricken, widow and her children, sud forthes the sars of God himself, we wonder if he will not feel incensed somewhat, as Luther did at the Davil, and Hing as inkatand at somebody's head is allowing this extravagance whilst such misery exists. Really, we would like to Know.

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VIEWS OF A SPIRIT ON FREE AGENOY .-- In our conversation, among other things, I told him, that, to begin with, there was no such a condition as a free agent, because an agent implies that one is working or doing business for another, subject to his employer's dictation, for doing which his employer pays him his salary as per agreement at the time of his entering his service; the moment he varies from that, that moment he ceases to be an agent at all; that he was not free to do as he pleased, only so far as it corresponded to his instruc-tions. This explanation, simple as it was, changed his view as to the free agency theory, and eventually he denounced it altogether. He saw at once, that, as long as he was an agent, he was not free to go counter to his written or verbal instructions: hence, view it in any light, there is no such a creation as a free agent .- J. B. Herguson, a Spirit in the Voice of Angels.

The views of spirits are as diversified as those of the inhabitants of earth. Ask them in regard to the character of God, and the views they present are as anomalous as those given by the children of carth. Mr. Ferguson while on earth, was a prominent spiritual loci-urer, and one of the most eloquent we ever had the pleasure of listening to. Now he entertains the idea that no one is a free agentmaking mere machines of each of the number. loss spirits that exists here and in the Spiritworld. If his position be true, then "What is, is right;" "Everything is for the best," etc. and the highway-robbar is to be commanded for his nefarious acts, and our "Whiskey ring" should be regarded as saints, and Naiby's letters as the production of an arch-angel by a letters as the production of an arch-angel, while suicide becomes a "God-given" right If each man is a more machine, Mr. Spirit, why does he get so badly out of order? The Ortho-dox have Jesus to shoulder their sins on, while this spirit puts them on some one who moves you to sof? Varily, how convenient to obsyce some one else with your follet. charge some one else with your folly!

GLENFAWN, TEXAS.-O. L. Nunnally makes the following inquiry:-I would also (as a seeker after truth), like to ask a question. I see that nearly all communications from the Bpirit-world, sgree in saying that when a child departs this life it grows to full size and statue in the after-life, while Thomas Pains (who certainly should know), says they do not?

The little child when it passes to Spirit-life. is not permanently out off from the natural laws of development. Nature, justice and common sense would be at fault, were such the case. That law which would enable its spirit body to mature on earth, still continues in sotive operation in Spirit lits, until its full growth shall have been attained. Nearly ev-ery medium is controlled by a "Thomas Paine," some of whom are as destitute of common sense and honesty as a pewter dollar is of silver. Spirits can often learn of mortals, and because one controls a medium is no reason why his. assertions should be considered as Gospel truth. Dr. Orowel says that children who pass to Spirit-life, there continue to grow who pass to Spirit-life, there continue to grow instature, the same as if they had not passed away. A spirit communicating through Dr. Slade, once said of a spirit who had passed ov-er with her unborn babe, "She has her child with her and nourishes it, as she would have done on earth-life, it drawing its support from her, and it is growing and developing as its would have done on earth-life." The laws of development are continuous in their exertions development are continuous in their exertions until a certain ultimate is attained-in the child the ultimate object is growth and final meturity.

The bigoted religionists of the past have invariably given Batan a hideous form. Pollock describes his home as follows; how else could he be but hideous, in the conception of mankind generally:

"Wide was the place, And deep as wide, and rulpous as deep, Min neep state of burbing fire, With tempest toased perpetually, and still The waves of flery darkness, 'gainst the rocks Of dark damnation broke, and music made Of melancholly sort; and over head, And all sround, wind warred with wind, storm

To storm, and lightning, forked lightning, crossed And thunder answered thunder, muttering sounds Of sullen wrath; and as far as sight could place. Or down descend in caves of honeless denth. Or down descend in caves of hopeless depth. Through all that dungeon of unfading free I saw most miserable beings walk, Burging continually, yet unconsumed; Forever wasting, yet anduring still; Dying perpetually, yet never dead. O'er their heads a bowless cloud. Of indignation hung; a cloud it was Of thick and utter darkness, rolling, like An deam tide of livid, nitchy flame:

An ocean fide of livid, pitchy fiame; With thunders charged, and lightnings fulness, And red with forked vengeance, such as wounds The soul; and full of angry shapes of wrath, And eddles whirling with tumultuous fire, And forms of terror raving to and fro, And monsters, unimsgined heretofore By guilty men in dreams before their death, From horrid to more horrid shanging still In hideous movement through that stormy gulf. The Devil is improving in the conception of maukind; so is God. We are glad of it, for shows a healthy growth in the human family.

WORCESTER, MASS.-W. L. Jack, M. D. writes.-Your valuable Journal finds its way here among many of the citizens of this place and is a firm rock of solid truths to the patrons of it; indeed it is just the paper for the multitude who seek it. The Journal you see in our bast houses and with our best people, and it has hosts of friends despite of the old croskers who attempt to Rick against it. It is a permanent institution. Spiritualism is not dead here—I find the people awake, and cager for the bread of life. I have been highly entertained here by my friends, and wish to thank them for their kindness through your valuable columns. The same manifestations riven through Mrs. Suydam, is now occuring with

MATOMAT. — Fondering over the treations of the Jewish legends, the story of Jeans whom he loved corrided with this own institutive, perdeptions and theosophical love, his eyes have regarded the Onris-tion images and pointings on overit alle. Tensile in-fanticide and other evil customs, he declared to the world his mission and the spiritistic influences which were his credentials. He succeeded in his mission. Whether it be smore the Moorian runs of Spain, the decaying peakees and "moosaes of india, or in the encompta of the learner disple schools from which the Grassfare brought. Infarry and scientific windom to Marays, the same of Ma-inometific synonymous with a belief in one callab and one alone. — *Whether Sciences*, the scientific "formetific synonymous with a belief in one callab and one alone. — *Whether Sciences*, the scientific MANONAT.-Pondering over the traditions of the Every system of religion must have a wonderful surgical operation connected with iti The Christaxe have the "rib story," and the following of Mahomet will easiert that when he was a boy the langel Gabriel sut out bis heart, squeezed, all the Amperidaentel sut out his neart, squaezda all the happure blood out of it, placed it back to his body again, and over allermards it beat with period regularity. If the great size of the pear regular is bloor records where living to day, show would cause but little side of Froit. Tyndall, Galliso By the aids of Froit. Huxley, Fythagoria, by May Galdo of Froit. Geodes, and those similar characters would fink into insignificance. Field Mathematics

1 Same

BINGHAMTON, N.Y.-H. P. Brown writes. BINGHAMION, N. Y.-H. P. Brown writes.-J.M. Peeblos lestured here three evolution last wood on his mis Around the World to intelligent, and ences, and vestarday we had three rousing dis courses from him, and sho in connection with his three lectures from Bro. J. H. Batter, of Addurs R. T., to a well-filled house. Have the Lowes America Brisite-I have

been struck with Georgins Weldon's statement; that is the duck of the sweling, her nurse and a pupil walking in her garden, say the foirit of her old dog "walking towards his grave." This re-mines no of the statement made by Mr. House to

JEAUS.—To unprejudiced and impartial minds it is difficult to see where, in point of talent, He surpassed Christins, Buddha, Zor-oaster, Confucius, Pythagoras, Soorates, Plato,-Aristotle, Zono, Epicurus, and others before his time, and Epictetus, Antoninus Pius, Mar-cus Aurelius, Mohammed, and others since his time. In fact, with many of these characters he hardly holds a comparison, in point of abil-ity, education, and a long continued devotion in the service of truth and humanity.—Zruth Seker: Seeker.

With such views of Jesus, our good brother would have found himself in very applearant relations with the Convention of Spiritualists who met at Philadelphia, and gave birth to "Obristian Spiritualism." He would undoubtedly turned himself into a "fire brand," and tried to illuminate somebody's mind.

CONSERVATION AND RADICALIEM -A Brice, of Tonganozie, Kansas, writes.-There seems just now a little struggle between what we may call the Radical and Conservative in the spiritual ranks, caused by the accumulating church element, now and for sometime awakening and flowing into the new ranks of spirituality; but I am sure from present seeing and impres-sions, that the harmonising forces called Rad-ical, must win sverywhere; and that the thick underbrush and heavy fallen timbers obstructing the road, will repidly all be cleared away by the gathering workers, so that our march to the New Jerusalem of true spirituality and brother and sisterhood, will not be by any means so slow and difficult, as many might. imagine or infer.

imagine or infer. Morgane Sairrow.-Mother Shipton was born in 1489; nothing, however, is known of her in print matil 1641. Since that date incre-have been numerous editions of her life and prophecies. Those of 1636 and 1687 were re-printed by E. Pearson, of St. Martin's Court in 1870. Is the editor's preface to the latter the prophecies which lately appeared in the Medium, interspersed with a few additional lines, are given, with this assuing:--"The fol-lowing prophecies attributed to Mother Ship-ton are selected from later editions." Also, "One Master Lilly, an astronoger, flourished from the year 1602 to 1681." The first known printed edition of Mother Shipton's prophe-cles concerning Cardinal Wolsey, etc., was printed in 1641. Is it not at least probable that William Lully was the variable suthor? -Medium and Dispread. Since we have learned that the axistence of

Since we have learned that the existence of this sublunary sphere is not to terminate in 1881 as prophesicil by Mother Shipton, our respect for her has cathrely vanished. We did want to see the final smash up-it certainly would have been a brilliant affair, repdering it necessary for us to issue the next number of the RELIGIO PAULOSOPUNCAL JOURNAL from the New Joraniem.

tole gives his views in regard to Magnetism. He says, "It's like fire and water, a dangerous and ornel force when handled by the inbapori-sneed."

DENVER, OOLORADO,-Onch Brooks DENVER, COLUMADO, ORON STORES writes. Bro. Jones, continue your opposition to that unwise movement, to load our glorious Philosophy of Life, with any degines or creads, or inddle it with any prefix name, whether that of Okristian, Baddaist, or any other, nave its own: that of Bpiritualism. We sake no oth-st name, and if our septence. We sake no oth-st name, and if our septence. Ballovers is our Philosophy, and toosse into our ratks, without a soo or sugar-plum. I say, let them sky out, and slick to their old rule, if they choose to.

SEPTEMBER 30. 1876.

RELIGIO-PHILOSOPHICAL JOURNAL.



Dispussion by Hav. Robert Trylor, written by him while imprisoned for biamhemy. This work is an account of the origin, evidence, and early Himory of Ontsilasity. Day of Doom, a Poetical Description of the Great and Last Judgment, with other poens, from the sixth edition of 1715. Devil's Pulpit, by Hav. Hobert Taylor, with a Encode of the Author's Life. Deluge, by Wim. Denton Deluge, by Wim. Denton * *For sale wholesale and retail at the office of this 9.69 10 Philosophy of Spiritual Intercourse, by A. J. paper. 1.68 0 ONE RELIGION: TRUTH IS "BIGHTY AND WILL PREVAIL." 8.00 The "CLOOK STRUCK ONE" is an intensely interesting work in itself, and derives great additional interest from the high standing of its author in the Methodist Spiscopal Church in which he has been a bright and shining light MANY CREEDS. th and the After Life, by A. J. Davis, paper Desthi and the After Life, by A. J. Davis, Dalog Gioth Debatable Land. Hon. H. D. Owen, Diaken-A. J. 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We dissent from a sentimental attachment to an impossible compound. of God and man. We protest that Christian theology, as we have it, is not taught by God Himself, nor by Christhimself, nor is it consistent with established facts, nor is it comprehensible by our reason. We would show you that Christianity, as taught smong us, is no better than other systems taught in other than Ohristian countlies, and in some respects not so good. esteem. These circumstances cause the book to be 15 00 esperiy sought for. This surjety is heightened by the action of the Methodist Conference of which the author 8.00 18 is a member in disciplining him for publishing the book thus attracting the attention of thousands of all socia who are anxious to read and judge for themselves the "CLOOK STRUCK ONE." Edwin Drond-Cloth Faper Broostion on Social Freedom Benay on Man. Pope, Cloth Gilt. Benay on Man. Pope, Cloth Gilt. Brorn of the Bible, Demonstrated by the Trutha cf Wattre, by Henry C. Wright. Paper.... Bissence of Religion. L. Feueroack. Paper.... CHAPTER I. Han and His Relations. 12 Ohristian countries, and in some respects not so good. Truth is truth, and will find its way to the surface. Shrisks and lamentations over the skepticism and free-thinking of the nineteenth century will not serve the purpose of concealing it. Nor is it desirable that it should be concealed. We must believe, not what it is convenient, or comfortable, or customary to believe; but what is most in accordance with truth. Truth, and not what is called orthodoxy, should be our prime object. The historic part of the Bible, in relation to the crea-tion of the world, has its counterpart also in the several CHAPTER The Intermediate State: Place of the Departed; Bible Proofs; Samuel and Saul; Witness of Resurrection; Con-clusive Evidence; Spirits' Departure; Spiritaal Body; Ascension of Christ; Success of the Gospel; Delight of Spirits. OHAPTER IIL Testimony of the Christian Fathers. 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New York Items and the Centennial.

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BY R. D BABBITT, D M.

For sometime back during the heated sea-on, New York has had but little going on in the Spiritual camps or elsewhere, although the conferences and discussions which take place at the Harvard rooms, corner of 6 h Avcaue and 431 Street, have been kent up con-stantly and are quits interesting. The R pub lican Hall on 381 Street, near Broadway, is to open on the first Sunday in September I understand. This is the head quarters of the parent society and is generally supplied with first-class trance and inspirational speaking. Our last speaker was Mrs. Bullene, who for several months back has been giving us many choice and beautiful things. She sometimes is the medium for a dosan or more spirits in a single evening who come and give most interesting earthly and celestial experiences. One thing which is still more elequent than her lec-

thing which is still more sloquent than her 160-tures is her daily life and character, in which she is true as steel to every domestic obliga-tion, however trying her burdens may be. Mr. Bishop has been exposing mediums and especially himself for sometime back in our midst, and doctors of divinity and their back-ers are jubilant. The New York Zenses in speaking of his performances, says he does not leave Solvitualists a "iner to stand "mon." speaking of his performances, says he does not leave Spiritualists a "peg to stand upon," and that "they might as well give it up." Spiritualism being dead then, I thought it best to give notice of its funeral to your hundred thousand readers, who being completely elaughtered by one Samson of Gotham, ought to know of the fact and prepare for burial, Know, then, yeiguoranuscal that Spiritualism consists of a few tricks, and Bishop having per-formed these, that's an end of the matter. The assertion of the New York Zimes ought to be enough for us common small mortals. "Let no little dog bark." It does seem as if Spiritualists would really be buried before they can find out that they are dead, for so many papers have preached their funeral sermon that they ought to begin to feel of themselves and see if the blood of life is yet circulating in their veins. Spiritual phenomena it seems are nothing but jugglery! You may have supposed you have felt electrical breathings coming from the better life a thousand times as you have laid down at night, and seen the forms of dear ones gone before, and the glories which it is almost profane to attempt the description of. Don't you know it's all moonshine? Many of you have seen chairs and tab'es move up into the air with ut the touch of mortal hands. Can't you see that it all comes from the trickery of your wife, or that it was hands. done by means of some invisible cords and pulleys laid by your five year old daughter? And then when you go into the presence of some medium that you have never seen, and ahe tells the names of the loved and lost as they are called, as well as gives their features and height and the color of their hair, don't you know its all guess work? She's just a hireling working for money. Any medium who has to eat and buy clothes to wear, must be wicked.

Well, dead or alive. I intend to work in the vineyard of Spiritualism for the next thousand years at least, under the supposition that it is to gateway of new heavens and a new earth, the head center of all human reform and upbuilding, and the only demonstrated proof of an immortal life to come. I think I have had a million proofs to my own consciousness that a power different from myself or wiser than myself has influenced me. For about two years I have been writing on a work which SOURFOR OU Life and its Relations to the Visible and In-visible Universe," and several times a week an influence purporting to be Dr. Elliotson, once influence purporting to be Dr. Elliotzon, once Provident of the Boyal Medical College of London, comes to me, illuminates my brain and unfolds the wonderfal laws of being to me, including the principles of Universal Har-mony, the Arcans of Force, and the mysteriss of life here and hereafter, until I am some-times surprised that mortal footsteps should be taken so far into the mystic temple of power. Impressions are received by me and then confirmed or negated by an inward movement of the left hand for yes, and an outward one for no. I have ascertained that the basic prin-ciples of all science must be reconstructed although the main discoveries of science so far as they go are most valuable and would have been incomparably greater had scientists un-derstood fundamental principles. Two great things of world wide importance in their bearings upon science, are first the form and work ing of stoms, and secondly the knowledge of not only one etherium which permeates al space and all matter, but of a number of difspace and all matter, but of a number of off-ferent stheria which sweep through the atoms of all substances, giving life and power and attraction, and a great many other qualities to them, just as wind gives movement to a wind-mill, or water to a water wheel. Scientists for centuries have been trying to ascertain the law of motion which produces heat, that which revolues acid and electricity and magnetism produces cold, and electricity, and magnetism, and diamagnetism, and attraction; and repulsion, and light, etc., as well as the philosophy of nervous, muscular and vascular action, and the control over spiritual and material forces. They formerly declared that black was the absence of color. They have now generally learned better than that, but still contend that cold is the absence of heat, an assertion which I have learned to be entirely false, as all atoms have their own definite law of motion for heat, and another in the opposite direction for cold Cohesion is still a mystery to them. They can not bear to think that there are etherial and semi-spiritual forces at work through everything, holding all atoms together with an inconceivable power. Take a silver dollar for everything, holding all atoms together with an inconceivable power. Take a silver dollar for instance. In that there are untold billions and trillions of atoms, all hanging together as for dear life. You can not pull or wrench them asunder, and only by powerfal mechanical action can you make a few of them separate from their fraternal embrace, and even then with no little heat and excitement. What binds them? What mighty hooks or forces thus lisk them into one? Scientists are again floored, and they never will get at the masic principles of things until they love truth so wall that they will dare to examine mesmer-fram, with magnetism, and even Spiritualism in search of these fines invisible potencies that rule the universe. As these and hundreds of ether marvals of the spiritual and material world have been revealed to me, I have felt like imping for joy, for when we get the keys of knowledge we may open up the gateway of new worlds of power which if rightly used, will lead us upward into happiness forever-more. One thing which greatly assisted my acquisition of these truths and helped my area teacher to get them into my conception, was teacher to get them into my conception, was teacher to get them into my conception, great teacher to get them into my conception; was the study of nature and the drawing up of a series of canons from her influite bible by coans of which I found all human art and means of which I found all human art and knowledge could be regulated. I then sp-plied them in detail to forms, colors, sounds, motions—to architecture, music, the fine arts, literature, logic, language, dress, social life, government and religion, and found every-where and always that the very same laws have rule and application. the universe being a somplete naity differentiated into a wonder-ful diversity. Thave found that every leaf and tree and flower and blade of grass is a volume tree and flower and blads of grass is a volume

of harmony and law, and a type of universal being, whose teachings if lived up to will lead towards all perfection.

To change the subject, one or two books are lying on my table which I would like to speak of. One of these is a new work written by Dr. M. L Holbrook, editor of the New York "Herald of Health," called "Liver Complaint, Dyspapais and Headache." This is the most Dyspapers and Headsche." This is the most practical work of the kind which I have seen. At his request I have furnished for its pages the method of treating these complaints by magnetic manipulation. This shows that the popular medical works of the day are making some advances in our improved methods of ours. Another proof of advancement in our oure. Another proof of advancement in our good work of reform, is that I have had three physicians and four clergyman patients within a few months back, who abandoning drugs, have tried the more refined elements of power,

Another remarkable work is "The World's Sixteen Crucified Saviors," by Kersey Graves. This is a perfect storehouse of startling facts for the religious world to think of, including many of the most important things from the wonderful but inaccessible book of Godfry Higgins, called the "Anacalypsis," Spiritual-ists and Liberalists need it as a capital armore ists and Liberalists need it as a capital armory of historical facts to draw from and our dogmaonnisorical facts to draw from and our dogina-tists, and sectarians need it in order to learn what a foundation of sand they have been building upon. In a racy use of language he brings up hundreds of points showing that the other religions of the world preceding Christi-anity have had the same excellencies and the same fine procepts as those developed in a later day by Jesus Ohrist himself, together with many of the absurdities developed by modern Ohristianity. While saying this I would like to make one little criticism. Bome of our reformers seeing how absurdly the church world try to hold up Jesus Christ as a God, aim to offset this extreme by trying to prove that he was a fanatic and almost a fool. I can imag-ine how an orthodox but truth loving mind could read this book, and have his foundations completely knocked from under him until in despair he would be ready to give up the old faith with all its foolish traditions when coming to the chapter on the "Precepts of Jesus," ing to the chapter on the "Precepts of Seals, "His 200 Errors," and finding among his er-rors such passages as these enumerated, "Be not called rabbl," "Call no man master," "Live your enemies," "Whospever will be chief among you let him be your servant," etc. He turns with disgust from the whole thing, feeling that the author is unfair in such criti-cience and perhaps has been unfair in the rest cleans, and perhaps has been unfair in such critic of his book. "Why?" he may exclaim, "Mr. Graves finds fault with those grand passages of Josus which have been admired by millions of both friends and foes, passages which would do save which all bigh sounding titles that do away with all high sounding titles that merely gratify human vanity, which would do away with slavery, priestoraft and kingcraft, and filling men with love towards all would lead them to bless and serve instead of domi-neering over each other!" I remember hear-ing Prof. Denton at Music Hall, in Boston, when he indulged in what seemed to many some hypercriticism on the Sermon on the Mount, and the general character of Jesus, al-though his eloquence was masterly, and he could have killed his foce quite dead enough without going to extremes. Among other things he spoke of the absurdity of the pas-sage, "Blessed are the pure in heart, for they shall see God." "No one can see God," says the learned Professor. Of course not literally, and yet I believe that is one of the finest passages in any language, a highly poetical inspi ration. Blessed are the pure and spiritual souls, who are untarnished by selishness and lust, for they shall have visions of the in-effable peace and joy which come from the

have sout two brief arti justice is not what if have no rights that ed

I have spent two day this ought to have been that time I saw one or judge, and it was vastly Two Esglishmen admit largest exhibition ever Englishman declared th mere sheds, not so larg London. The truth I exceedingly besutiful, Sydenham Palace rep mate the Centennial as five times as large. covers 18 acres while or Centennial covers \$14 ing has cost \$1 500 000 building is like a fairy said that if he was rich rather than have his ch Centennial. In the va the Corliss engine of 4 its ponderous masses o s man who seems like grand example of the matter, of intellect ove steam. What is gene most exquisite thing in whole world, is the Oh be 1,800 years old, w beautifully carved figur heathen nation come Tae Japanese earthen wonderfully rich also. and its annexe are set and works of art. T Belgians and Germans exhibitions of painting ture. Canada, Brazil, and will rank side by a of art. Americans have there, but most too ma have got their works pare as a whole with E The human form see wonderful beauty as a Italian statuts, that I c else in the universe o What a monstrous tast represent their angels wings, a kind of human bined, and a spolling adaptation. In one of painting is a scene of t with all the wouderful art. There lies the po-Uader his heels a slow a villainous looking o coals. At one of his crushing his fingers w the face of the poor n in terrible agony, anoth as much as to say, that holy Oatholic religion I didn't know that the was never born, I shou Mijesty had gone bodi the artist has certain hellish into their faces.

Well, there is no us describe all the articles would take until the n had at times certain cla world very much more a visit to the Centennia quite an important litt

A spiritual friend healthy food, reasonab sive people to associates in Hotel, 801 North 45 found some disposition to swindle in prices in of each month from its office of pr vindle in prices in of each month from its office of publication, 5 D wight st. of the Centennial Hoston, Mass. Terms, yearly in advance, \$1.00 Less

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icles to the Sun Istely, oir missistements, but it wants. Spiritualists litors are bound to re-	Torms of the Religio-Philosophical Journal. To new subscribers on trial, postage prepaid at this office, Three Months \$,50 One Year 1.65 We send the paper at the simple cost of blank paper, mailing and postage, so as to en- able new subscribers, at a nominal expense, to see what kind of a paper we publish. HARMENT'S HEALTH GUIDS now ready and for sale at the office of this paper. Price, \$1 00. BARMER OF LIGHT for sale at the office of	KIDDER'S PASTILLES by mail. Stowell& Ca Visition Mass. Visition Mass. Visition Mass. Visition Mass.
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e in my attempting to s on exhibition as this ext Centennial. I have invoyant perception of a beautiful than this, but al shows that we live on	Backs Co., Pa. MINE MYSTIC OUP; or, Spirit Mirrer. I For the development and use of clairvoyanus and	Magnetic & Electric POWDERS
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great centre of life and light. These words may be more exact but they are less forcible than the briefer passage of Jeans.

Now, I would not willingly find fault with these gentleman, for I am proud of them both as helpers in the cause of human upbuilding and freedom, but let us be eminently just to-wards the whole world, the church world among the rest, for so strong are we, standing as we do on nature's sternal foundations of truth and so weak are they building on so much that is merely traditional and false that we can afford to admit all their good qualities we can allore to some an their good quanties and all the fine points of their master. Jesus was on the whole a noble, pure minded spirit-ual medium and healer, full of tenderness for the lowly and suffering, indignant at all wrong doing and hypocrisy, and so far was he from establishing any church as \$00 millions of Christians are constantly asserting; he warred against the hollowness of the church establishments of his day, and stood up for universal humanity. Suppose Jesus was to appear in any of our fine New York or Chicago churches and commence healing the sick by courcees and commence nearing the sick by laying hands on them, and speak about being "led of the spirit," about "casting out devils," about meeting Moses and Elias clad in celes-tial light on the mount of transfiguration, he would be led off by a policeman immediately, and perhaps sent to a lunatic asylum. Among Spiritualists only could he receive a hospitable welcome. He can into some of the forsticier welcome. He ran into some of the fanaticism of the times, and was impressed just as some mediums are now a days, that he was under the direct control of the great Father, and that he was "the way and the life" by which others should come to the Father. But he was genshould come to the Father. But he was gen-tle and loving to the suffering and poor, and stern as a lion in rebuking iniquity. "Woe unto you, Scribes and Pharisees, hypocritest for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are with-in full of dead men's bones and of all unclean-ness." Thus he rebuked the churchmen of his day. They loved "the chief seats in the synagogues," and "to be called Rabbi, Rabbi," just as men now a day love to be called Rev-erends, Doctors of Divinity, His Grace, His Holiness, etc. We are gradually learning in this country to "call no man master," and still millions are, even yet alayes to authority, millions are even yet slaves to authority, to church teachings, to what some bishop or pope may say, and can not stand upon their own manhood either in civil or religious things. I have received from the Rev. Mr. Watson, of Memphis, Tenn., a package of his "Ohris-tian Spiritual Magazine," and rejoice that he is letting in the light of life upon mul-titudes who are alayesto theological teachings and who have not yet learned that glad tidingu-from the realms of immortality can be receiv-ed to day as well, yes even better, than they could by men in the old bible times two thous-and years ago. Our dear church-going broth-ers, whom I would not condemn, but pity, for being still under a bondage from which I have escaped, think that the God of this infi-nite univers: managed in some way to con-dense himself into a form about six feet tall, more or less, called Jesus of Nazureth, and that his inspirations were so limited that they all gave out in the time of John of Patmos, leaving the world in darkness evermore. The God of my conception incarnates himself in all the millions of humanity in this and all other worlds, and therefore we are his heirs I have received from the Rev. Mr. Watson,

other worlds, and therefore we are his heirs and co workers in the upward progress of the

universe. It makes me appreciate our Spiritual papers all the more when I see how constantly we are liable to be slandered by our secalar papers. The New York Zimes and Swa have aspecially gons out of their way lately to hold certain of the New Custom House. Reduced rates Spiritualists and their cause up to ridicule. I

grounds. 11 Olinton Place, N. Y. THE DEVIL'S OWN COMING TO GRIEF!

Gobbled at Her Own Game-Victoria Woodhull Sues for a Divorce from Col. Blood for Carrying into Effect the Doctrines She Has Preached-Other Litigations.

[From the Ohicsgo Times] Special Telegram.

New YORE, Sept. 15.—The report of the referes appointed to take testimony in the suit for absolute divorce of Victoria O. Woodhull sgainst her husband, Ool. James H. Blood, was presented to Jadge Dykman for confirma-tion in the Brocklam court to day. tion in the Brocklyn court to day. For some time it has been known that Mrs. Woodhull and Col. Blood were not on the best of terms, and the colonel kept a separate establishment. The cause of the trouble was not known, howover, and now it is somewhat remarkable to find that Mrs. Woodhull objects to the colonel's practicing those doctrines which she has long and persistently advocated. A short time ago she began, in the supreme court, an action for absolute divorce, calling herself Victoris Claf-lin Woodhull Blood. She accused Col. Blood of adultery, and he put in no answer. The cause was sent to Counselor E. L. Sanderson for trial. and testimony was taken. Mrs. Woodhull gave her residence as No. 157 East Tenth street. New York, and swore that she was married to Col. Blood on July 10th, 1966, at Dayton, O., by a Prosbyterian minister. She testified that there were no children by the marriage, and that adultery was committed without connivance, consent, or procurance. Mrs. Woodhull's father, Benjamin Olafin (his first name appears formerly to have been Buckman), swore that he was the father of plaintifi, 79 years of age, and a lawyer by pro-fession. Plaintifi and defendant were man and wife, and were always known as such by everybody. Louis Andrews swore that he knew plaintiff and defendant, having become acquainted with them in Cincinnati, where they lived together as man and wife. Ool. Blood introduced Mr. Audrews to Victoria Woodhull as his wife. He know them as residents of New York city, and was very in-timate with them. The house No. 143 East residence of New York only, and was very in-timate with them. The house No. 143 East Twenty second street. Naw York, had a bad reputation. Mr. and Mrs. Andrews went to that house with Col. Blood, at his solicitation, on Jan. 6th, 1876, at about 9 o'clock in the evening. Several girls were in the parlor, with one of whom Col. Blood retired. Mr. Andrews saw the girl and Col. Blood in a room up stairs, partly dressed. Mr. Andrews also saw Blood go into house No. 58 West Bixteenth street, New York, on Dec. 20th, 1876, with a lady who was not his wife. The house had a bad character. Befores found that the acts of adultary charged in the complaint were prov-ed, and recommended judgment for abcolute divores, and Justice Dykman will doubtiess grant a decree dissolving the tie between Col. Blood and Mrs. Victoria Woodhull, and giv-ing the lady the right to marry sgain, but de-nying that privilege to the gentleman.

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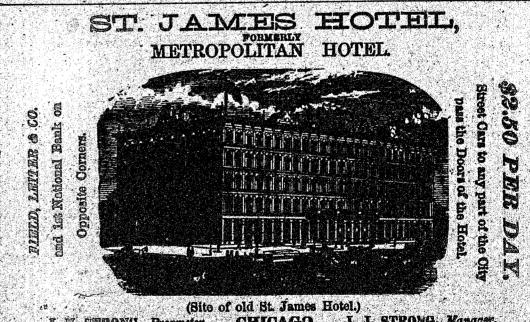
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