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

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LECTURE BY REV. J. H. HARTER, OF AUBURN, N. Y.

Delivered at Lincoln Hall, Philadelphia, Aug. 27th, '76.

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

Mr. James M. Peabody introduced the speaker 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 upon 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 before 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 cutting the stick, but when he touched the animal, 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, 15th verse: "Every plant that my Heavenly Father hath not planted shall be rooted up." I use the word plant to symbolize 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 be rooted up, but those plants 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 pastor; 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 led by the spirit into the Universalist Church a more extensive field, but I could not stop there. Bro. Peabody has had a good deal to do with leading me along; some how I could not help it. Ask a mother why she loves her child as it rests on her bosom, she will say I don't know, but I can't help it. The light of Spiritualism dawned upon me, and I heartily and cheerfully embraced its glorious and divine 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 Spiritualism and I find a vast 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 Cain, 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 Cain, 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 brother. 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 instead 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 cultivated 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 preached as a divine truth; but truth never changes; it does not die; it does not become 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 cultivates a certain plant he absorbs 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. If you can read men as you would read a book; so if a man cultivates the plant called wrath, and believes in a God of wrath; he is usually pretty full of wrath, and as he thinks God is going to damn people, he naturally feels disposed to hate them, but if any of you should find yourselves inclined to be angry and say damn—say "Blasphemy" that is a better word; it is better all round; say God bless you, you are my brother. We are glad that the idea of an angry God is being rooted out; it is true, and so we Spiritualists should speak blessings, instead of cursings. There are other plants, which need

to be rooted out, that of a vicarious atonement, a doctrine which teaches that we may violate all the laws of our being,—physical, moral, intellectual and spiritual, and then by coming to Jesus and believing in his atoning blood, we may escape the consequences of all these. That doctrine 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 interested 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 be around a Christian's neck, and a Christian sheriff was about to call a Christian jury to witness the execution of a Christian man. 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 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 offered to take his place, and be executed so that this Christian 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 believe in a vicarious atonement 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 capital 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 escape.

There is another plant, a terrible plant called intemperance, that is causing more suffering and misery than any other plant; nearly every 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 happy man. Get out of the bondage of liquor, it is the greatest tyrant over a man enlisted under. I am deeply interested in jails and asylums and hospitals, interested in every human being who is lower down in the scale than I am; as I expect help 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, I am not your religion based upon just such a plan. Yes, said he, but we have no law to carry it out; you must be crazy 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 plea 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 human thoughts and actions extend. Oh, when all the human family gather under the shadow of the great tree of truth, 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 again," the eternal 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 cheered me in times of trial. Oh! mother, 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 plant which we call human brotherhood; we are all brothers and sisters; it matters not whether we belong to one race or another. God is our Father and we are all brethren the world over. I rejoiced to see people from all parts of the world in the Centennial, and I felt that they were all my brothers, my sisters. I rejoice that some good people were moved to visit the Centennial Exhibition in your city.

It is difficult to explain to some persons that we are brothers and sisters. There are some who preach this but they don't always practice it. There was a little hungry boy who

went to a minister to beg for bread, and he asked the boy if he knew the Lord's prayer, and he began to repeat it, "Our Father who art in Heaven." Stop said the boy, and he commenced, "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 brother;" that gave the minister a new idea and he took the boy in and helped him. A thief once 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 said 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 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 he smiled on me. It meant something and I kept right on going, and she is Mrs. Harter now. Speak kindly and lovingly to each other. Love 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 rejoicing. He said again, a woman swept her house. How long did she sweep? Until she found that which had been lost, and that was long enough, and she began to rejoice, and it would not have been a woman if she had stayed at home, and had it all to herself. 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 repenteth, 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 better. There are many spirits here who have come to get some good from this meeting. They often come to me after I have spoken and thank me. It seems to be my mission to go among the fallen, the depraved and the vicious. They are all my brothers and sisters, 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 alcohol.

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 is in secret and he will reward you openly; pray to the dear angels on the other side: Do you suppose that your mother has lost the interest now that she had when she was in the form. I love to ask my mother and my father 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 tree in heaven. This prayer is full of the catholic spirit: Our Father; how broad, 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? People pray with their lips sometimes, and with their hands and their faces they will vote for the Devil 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 forgive those who trespass upon us; a cautious spirit: Lead us not into temptation, but deliver 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 condition really demands. Had I time, I should like to give you some illustrations of positive and direct answer to prayer.

Cultivate the spirit of progression, the plant of progression, for when you are cultivating this plant you always progress, not only physically, but morally and spiritually. Yesterday, in the Centennial, I thought what practical demonstrations of the capability of man's intellect were before me, what wonderful inventive genius have been at work to produce all those marvelous machines and instruments. Why, it seemed to me man was capable of doing almost anything by the cultivation 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 citizens who has been in Spirit-life a long while, Benjamin Franklin, presumed to reach out high and catch the lightning from heaven, and prove them in his service, and to-day we are able to send them with such speed as to make old time almost dead.

I have not time to dwell on this intellectual capability. I must hasten to the moral department; there is where we need to labor more earnestly. 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 light shine before men; if you have not the light of the sun, let it be the light of the moon; 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 annoyed by the mosquitoes, and some of their friends told them if they would not take any light to their room, they would not be so likely 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, "Shaun, Pat, an' it's no use, the craters is a cummin' and a bringin' their lightning wid' em."

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 everything 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; communion 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 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 rude man asked him where the mother was. The father burst into tears, saying, "The mother is in her coffin in the other car, and the child is crying for her." "I am very sorry 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 him. There was goodness in that man's soul, it only wanted calling out. 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 they are ready to go. You don't know what they may do when they get out of the body. It 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 Jesus 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 nearest like hogs, and that is the reason we have so many devilish 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 world's home falls from my lips, perhaps 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 alas! 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. Father 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 ones gone before you. Is there anything more beautiful than this doctrine which Spiritualism teaches and proves to us; if there is, tell me what it is. I am satisfied and can say, "Now let those servants depart in peace, for mine eyes have seen the salvation of the Lord."

Spiritualism Philosophically Considered.
BY E. L. DORR.

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

With the Egyptians, Greeks and Romans, in the age of their intellectual supremacy it assumed the form of oracles. The famous temple 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 oracular demonstrations did, in many cases, establish the truth of what was claimed is fully established by the historians of every age.

In the schools of philosophy in Greece this doctrine was universally taught; but it was not until the day of the great Leibnitz that the subject, by his master mind, was made to assume the form of philosophical truth. He defined the primary elements of matter in the form of monads, a substance in nature, indivisible, indestructible, without exterior or figure, 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 perception. 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 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 independent but simultaneous action, regulated by a harmony pre-established by God, so that mutual action shall occur in exact and infallible union, like two independent time pieces, 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 molecular theory as to origin of motion and life, adopted at the present day. Perhaps the scientific men of our day may not go as far as Leibnitz, and endow matter with consciousness and intelligence; but most of us have read the profound lectures of Louis Agassiz at the Cooper Institute, New York City, on the origin of life, and are deeply impressed with the language and ideas conveyed at their conclusion. 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 acquiring knowledge or intelligence fully developed in other forms of animal life, he says substantially "the conclusion is irresistible, that there is an all-prevailing Omnipresent Intelligence, moving, guiding and directing all forms of animal life in this great creation!" He says this must be so, because the anatomical structure of animal forms is wholly inadequate to account for the intellectual power displayed.

Who can fail to see, in this declaration a verification of the doctrine taught by Leibnitz and the ancients—"monads of intelligence and souls or spirits about us."

Now as to this day. Do not the researches of Prof. Crookes, Hare and others, establish beyond all question, that there is a supernatural 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 O. J. 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 gross fraud, and the authors as impostors and swindlers?

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 unfortunate, the outcast. It is said to be Divinely clothed in flesh. It is said to be inspiration.

But who taught Copernicus, nearly sixteen hundred years after Jesus of Nazareth with an unaided natural eye to explore and unfold to a world in darkness the mysteries of a vast universe? And when the great truths He had discovered were condemned by the highest human 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' inspiration?

Who was the inspired genius in pre-historic times who lifted mankind from rude stone implements to those of brass? Whose mind was inspired to lift man from the bronze to the iron age? Alas! we have no record of the latter, and can erect no monuments to their memory.

Who inspired the world-renowned Gutenberg to leap at once from manuscript writing to the printing press?—that wonderful power—that lever of mankind, which has illuminated a world in darkness by sending knowledge to the doors of every hamlet.

In this way one may find some evidence to prove how man has been elevated from a brutish 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 scale are from the lowly in life.

But who is it who thus works through man? Many are ready to answer—God. But can it be denied that they are the monads of Leibnitz? The spirits or souls of our departed who are around and about us?
Rochester, N. Y.

THE EVANGELICAL ALLIANCE. Its Teachings and Tendencies.

Review of Its Prize Essay on Infidelity.

BY C. W. COOK.

PREFACE. During the present century two councils have been convened which are fraught with meaning to the age.

On p. 14 we find it set forth in these four dogmas:—The independent existence of one absolutely perfect Being, the Creator, Preserver 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.

But notwithstanding the loud complaints against "the press," the "halls of philology," "our current literature," "works on science," and investigators who "are searching after an unknown good"—new truth, consolation is sought in the reflection, p. 19, that "Christianity may feel assured the ground they now occupy will one day be her own."

Consequently, prominent among the things which came before the Council must be a statement 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.

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 whatever name, and the upbuilding of Individualism; toward rooting out the dogma of human infallibility under whatever guise, abolishing sectarian exclusiveness, and uniting Religion to the truths 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 inequality, rank and stake on account of their own private opinions.

WARSAW, Ill., Sept. 24.

O. W. COOK.

CHAPTER I.

Among the many commentaries (apologies), which have been written on the Bible, and the swarm of other works written in the vain endeavor to prop up a rapidly falling system of theology and blind men irretrievably to the past, is a book entitled "Infidelity Dissected."

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 the Divine Existence;" "Pantheism, or the Denial of the Divine Personality;" "Naturalism, or the Denial of a Divine Providential Government;" "Spiritualism, or the Denial of the Bible Redemption;" "Indifferentism, or the Denial of Man's Responsibility;" "Formalism, or the Denial of the Power of Godliness."

Notwithstanding this author strenuously clings to the doctrine of Man's Depravity, we desire to give him credit for having said on p. 9 of his Introduction, that "There is in the heart of humanity a much larger amount of the heaven of heavenly truth than could be found at any preceding period, and, notwithstanding all opposing tendencies, it is spreading, and will spread." Though he here seems to acknowledge the truth of Progression, yet in combating the progressive ideas of such as Emerson, he denies it, and says the only progression the world will ever see is in the spread of the gospel, as Evangelism understands it, of course.

Would this spirit, which in its impotency complains about the public press, if it had the power to suppress the publication of all which Evangelism might decide to be adverse to her, and consequently "on the side of evil?" In our simplicity we had supposed that all truth is on the side of God, and that according to the Evangelical Alliance, it is only certain doctrines which man has deemed infallible that are to be regarded as "divine truth."

Pearson, "is above all," and which "constitutes the essence of true religion?"

On p. 14 we find it set forth in these four dogmas:—The independent existence of one absolutely perfect Being, the Creator, Preserver 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.

But notwithstanding the loud complaints against "the press," the "halls of philology," "our current literature," "works on science," and investigators who "are searching after an unknown good"—new truth, consolation is sought in the reflection, p. 19, that "Christianity may feel assured the ground they now occupy will one day be her own."

In the chapter on Atheism we find some good words in favor of the existence of a God, and although the author admits (p. 37) that "Christian intolerance silently but extensively operates to drive cultured and ingenious minds into Atheism," yet he fails to perceive that when Evangelism 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 direction.

Tenaciously holding that the four dogmas (before mentioned) which it 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 behold Christianity in a Pantheist, and regards Pantheism as "the most dangerous foe to Christianity, because of its comprehensiveness;" at least so says Mr. Pearson on p. 47 of his "Essay."

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 such minds to enable me to say that the author of this essay is wide of the mark when he says, p. 43—"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 grandeur and sublime goodness of the latter.

He complains (p. 44) that with the Pantheist "the universe with its multitudinous forms of what we call matter and mind is only phenomenal," that "God is in all and all is in him," etc. Now, it occurs to us that all close acquaintance with any of the sciences of Geology, 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 degrees, not only on our earth, but in the planetary and sidereal regions of space; and so, in this sense, the universe of matter is phenomenal—creation is not finished, nor will it ever be.

In endeavoring to substantiate that there is a personal God, separate and apart from the universe, outside of it, controlling it as man

would a machine, the author says, p. 46, "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 "seize a Divinity in the vitalities which appear in the world around me," but I do behold that which is divine there, even as I do "where 'ere I turn my gaze." The divine is, indeed, everywhere exhibited, but so long as I remain finite, and I do not expect to become infinite, I can not hope to "seize" (comprehend) Divinity. So much as I can comprehend, so much of the divine I behold, and when Mr. Pearson can comprehend the Whole, he will not only "seize Divinity," but he will be the Infinite Himself.

We agree with the author when he says, p. 46—"Pantheism and Polytheism 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 machine. 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 Christianity to become more comprehensive, so that it may be fulfilled his prophecy that "she will, in time, occupy the very ground" of these advanced thinkers he now denounces. He asserts far more for Pantheism 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 aware 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 Comte 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 assert the rights of the people: to say that individuals 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 Messianic or anthropomorphic idea of God, Socialism generally condemns it.

If 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—even 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 grand thoughts as the following from Carlyle: "Religion is no Morrison's pill from without, but a clearing of the Inner Light—a reawakening 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 infallibility?) he yet proclaims, p. 70, that the "Indian 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 Pantheist is not a free act, but an inevitable necessity." Without giving any opinion as to which of these propositions is true, it occurs to us that in order to determine this it will be necessary to know the Deity—in short, to become infinite ourselves. 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 likely ever continue so to do; so that "creation" will never be "created." In other words, progressive development will never cease.

Speaking of the doctrine that so-called evil is but good in its proper plane of development and sphere of action, he says, "Only let the doctrine that 'evil is good in another way we are not skilled in,' leave the mass of a community, and the result will be a deluge of sensuality 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 extraneous manner, so that, not being guided and controlled from within by that Inner Light of which Carlyle speaks, it is continually breaking over the feeble restraints which the churches have placed around it. But let this doctrine obtain in a community which from infancy have had their nature so cultured that the 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 gibbering the brother who might be unfortunate enough to live in "sensuality and crime," as is now done under the barbarous damning—"I had almost said damnable" doctrine of our boastful 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 spiritual plane of his nature, and thus to live out his highest ideas of a true life.

This evangelical Alliance essay further complains of Pantheism, that it "shuts out prayer." If prayer be mere repetition of words, it were better that it be shut out. But if

"His prayeth well, who loveth well Both man, and bird, and beast, He prayeth best who loveth best All things both great and small."

If prayer be a sublime separation of the soul for "whatever things are lovely," whatever things are good, whatever things are true, then minds like Coleridge, Bailey, Emerson, and Carlyle, who are denominated 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 legitimate issue of the system," I am less and less a Pantheist. But I do not find my faith in immortality on any doctrine as our author seems to do, nor on one "authoritative" (a revelation). (Who made it authoritative? Comte? King James? or the Evangelical Alliance?) Not my knowledge, nor faith, or belief of immortality has been inductively arrived at by observing the evidences thereof in all history, and more especially 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 refused or neglected to give his readers the benefit of the strongest evidence thereof,

to-wit: their own senses. I do not desire to defend Pantheism nor any other "ism," but realizing that man being finite, any system of religion must contain more or less of error, I 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 rendering his creeds if not like Pantheism "more comprehensive," like that of the Indian Vishnu, "more generous."

This "Essay" 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 be lost forever.' Let us look for a moment at some of those whom this 'Essay' 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 'Jesus 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're not. Awake! No longer dream! But nobly live on "the day of your existence here," for thus only can you be prepared for that brighter day—that higher life which awaits you in the great beyond!

The latter part of the chapter on Pantheism consists of an argument endeavoring to establish the personality—the anthropomorphism of God. P. 76, there is a quotation from Prof. Garbutt who, assuming that personality is superior to all else, says: "It is clear that anything 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, contrary 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 everything 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 anything else? On the contrary do we not frequently sacrifice persons to principles? Would we not rather see millions of persons sacrificed than see the principle of liberty destroyed? In fact, can persons destroy principles, 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 finite idea of this, thus render God finite. Hence, rather than say God is conscious, God is intelligent, 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 Essay goes on to say, p. 80, "The divine Being, without any limitation of his absolute perfection, is revealed in the person of Christ." 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 it is latter assertion be true, must not the former be a very silly, 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 Deity. But we can comprehend the Divine just in proportion as our inward nature is developed. As for myself, 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 constitute one; unless, as Pope expresses it, "All are but parts of one stupendous whole, whose body nature is, and God the soul."

Questions for Spiritualists to Consider.

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

1st. 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 Allotropism? and can they explain the reason of the reverse methods of hardening and softening iron and copper?

2nd. Do the spirits still prosecute the sciences? Do they as really work there as we do here, and are they subject to any degree of chemical action? Do they supersede affecting conditions by mental improvement?

3rd. Can spirits move through space and study the heavens? and, if they are not subject 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 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 occult philosophy of light? Why and how it retains the magnetic, caloric, and coloring virtues, etc?

5th. We are acquainted with sixty-five elements; why do not the spirit philosophers inform 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 elements?

6th. Astronomy teaches that space is limitless, and that the material universe is composed of immense clusters of stupendous worlds, physically connected; and between those islands universes are immeasurable chasms;—how pertinent the question then,—are these far distant nebulae spirit homes? As statvolic subjects are expedient messengers, they might ascertain this, and also the anomalous character of the incandescent 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, then will science be the better off. If they report all the star clusters and nebulae—spirit homes, I will begin to think that "there is too much spirit world."

In the conclusion of Dr. Woldrich's Celestial Researches, in speaking of the star Algol, a 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 bodies, 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 revelation; 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 eternal progress.

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

Hopeful 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—1st: Distance is no object to the spirit. 2nd: Spirits are actuated by principles of good, and the 3rd, the object of Spiritualists is to enlighten humanity, etc.

Very Respectfully,
T. J. STANFORD.

Report From Iowa.

The Iowa Association of Spiritualists assembled at McMacken's Hall, corner of Broadway and Center Street, on Friday afternoon, at half past two o'clock. The Convention was called to order by the President, John Wilcox, of Eddyville, who made a brief address, stating 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. Godfrey, 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 year. (Officers of last year were re-elected.) At half 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 eloquent 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, acknowledging the paternity of nature, 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 exemplification of monogamic marriage founded in mutual love of those "whom nature hath joined together," and that this marriage is the normal condition and true relation, by nature, of mature manhood and womanhood. That as consummated affection—the spirit of marriage can not exist in inequality to, or authority of the one over the other, there should be mutual interests, mutual forbearance, and mutual respect for the individual rights of each, including the religious faith and opinions of each and both—husband and wife, whose matrimonial life should be a continued courtship, if it would endure.

Resolved, 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 ethics, as well as of human government, meeting as they do, equal and exact justice to all mankind, and in consonance therewith, and as a sequence of right to, and consequent duty of a free religious people in a "free Republic"—the asylum for the religiously oppressed of all nations, whose rights of conscience as American citizens, together with all the inalienable rights of each and all, should be alike acknowledged and protected without partiality or special favor to any as a class.

Resolved, That agreeing, as we do, that "no State shall make any law respecting the establishment of a religion or prohibiting the free exercise thereof," we ask the passage by Congress, and the adoption by the States, of the "Blaine amendment" as amended by the Senate, except the last sentence of the first section of said proposed 16th amendment, to which we except and ask that it be stricken out before the amendment shall have been put upon its final passage.

Resolved, That churches and other ecclesiastical property should no longer be exempt from just 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 sectarian character should cease.

Resolved, That all religious services now supported by the government should be abolished; and especially that the use of any and all Bibles of whatever name, translation, nationality or religion—Protestant, Catholic, Mahommedan, Pagan or what not, in the public schools, whether ostensibly as 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, 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 secular basis.

Resolved, That all laws for the suppression of crime, should have in view the double purpose of protecting society, and of reforming its criminals—hence opposed to capital punishment.

Resolved, That believing taxation without representation to be unjust in any government, we demand for women the just and equitable 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 ensuing year will be at Ottumwa, Dec. 9th, 9th and 10th, 1876.
JOHN WILCOX.

Eddyville, Iowa.

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NEWSPAPER DECISIONS.

1.—Any person who takes a paper regularly from the printer, whether directed in his name or another's, or whether he has subscribed or not—is responsible for the payment.

handed to the solemn old Voodoo priest 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 took 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.

When he dashed the torch into the cauldron, the Voodoos flung themselves upon the floor with loud thumps, and the old fellow was the only one left standing. Simultaneously with the descent of the torch into the cauldron, a bright flame arose up, burning briskly for a moment, and then expired. While the flame lasted the old darkey incessantly mumbled, and when they went they went out, 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 able guide, without a word as,—"Hounded."

And it may be asked, "Do these exercises have the least influence—these meetings 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 person even have force—a real potency for evil when so directed, and when they are accompanied with the assistance of evil spirits, their power is quadrupled. In spiritual seances where communications from exalted spirits are obtained, those present indulge in soul-exciting, harmonizing music, and the angels come and overshadow them with their holy influence, and give messages of love and encouragement.

Still Out of Jail.

Our 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 finely.—N. Y. Truth Seeker.

It should be borne in mind that Dr. Treat was in the palmy days of Woodhull & Claflin's Weekly, the literary editor of it, and knew the workings of the inner circle, and afterwards becoming disgusted therewith, published them in a pamphlet form, some two and a half years ago.

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

In an interview with a Chicago Times 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 socialism, and their disgusting practices as Woodhullism." This is certainly the unkindest cut of all 40 faithful disciples of the great narcissus. But her virtuous indignation towards her old disciples is greatly intensified, when she has her old and faithful associate editor gobbled up and incarcerated in the Tombs, where he laid several 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 office but for a few minutes, as he supposed, and without a cent of money with him, 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 by-gone times transpired under the Spanish in-

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 Hydeville, down to the day of the indictment of S. H. Jones, editor and proprietor of the RELIGIO-PHILOSOPHICAL JOURNAL, at the instance of, and on the oaths of Victoria C. Woodhull, alias Blood, alias Victoria Claflin Woodhull Blood, Tennessee Claflin, alias 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 arise, 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 turned and the record is perused of the *isms* and *schisms* that sprang up during the first three decades among the receivers of the great truth, the reader will wonder with astonishment, 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 Woodhull & Claflin's Weekly containing the teachings and sayings of Mrs. Victoria C. Woodhull at the great social freedom meeting in Chicago 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 sweet communion with the loved ones of the family circle gone before, but with sages of long ages in Spirit life, he will wonder if such terrible, humiliating doings were really put forth by the early receivers of the grand truth of spirit communion!

To his utter amazement he will find that it was not only true but that the very authors of the terribly disgusting sentiments called *free-love* 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 & Claflin's Weekly, the late or gain 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.

Never in the palmy 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 incarceration 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 dark 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 Spiritualism will contain the record of these facts—aye, more, it may contain the further records—the attempt and failure 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 extent to which they could go, even if their trick worked to a success), of the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, on an indictment for libel.

This is a presentation of the true character of a certain few would-be leaders of Modern Spiritualism—professed philanthropists, who make themselves conspicuous by doing out the "elixir of life," a "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 truthfully be 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 *socialism* is the very *elixir of life*.

What then is the duty now devolving upon Spiritualists in the highest sense of the word? We have for years been bombarding the citadel of old theology, and its walls show signs

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 professed "social freedom" as the acme of earthly happiness, and the *elixir of life*, that is to overcome all the ills which flesh is heir 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 would-be leaders above referred to, proposed to float it upon.

The world now has a chance to see that the would-be leaders who presented *socialism* 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, Spiritualists (notwithstanding its lack thus far of concert of action by its devotees), has achieved a world of good already. By its iconoclastic 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 the 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 compact, intelligent, potential power, equal to the emergency now demanded of them.

In future articles we will further discuss that question.

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 fiftieth 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.

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 signed an intention to join in this testimonial, and we shall make a like public acknowledgment for all sums that may be hereafter received.

Wm. Green, Chairman. 1268 Pacific St., Brooklyn, N. Y. O. O. Proxm. Cor. Sec'y. 140 West 43d 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 apart the proceeds of their meetings, or to send in individual contributions, on the Fourth Sunday of September, to co-operate with the society in Chicago, for the benefit of the above fund.

It is hoped, that by means of such concerted action, a substantial addition may be made to this most merited tribute to Mr. Davis. Local societies and lyciums in Chicago will please confer in reference to the movement, that it may be made complete and effective.

CONA L. Y. TAPPAN, Chairman. Remittances may be sent to S. B. Jones, P. O. Drawer 507, Chicago.

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

Mrs. LOUIS COMBE, 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. Combe is an able advocate of the Harmonial Philosophy, and the friends in Iowa will do well to secure her services. She will take subscriptions for this paper and the LITTLE BOURGEOIS.

Dr. FAIRBANK, the distinguished trance lecturer, will hold forth at Dwight, Ill., Wednesday, Thursday and Friday, Sept. 20th, 21st and 22nd. His lectures are enthusiastically received in Chicago.

Mrs. L. E. Lewis, of Cincinnati, will be in Chicago for the purpose of attending several of Bastian and Taylor's and Dr. Withersford'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 Gen. Washington that she came to Chicago, to aid him in materializing at Bastian and Taylor's seance 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 Chicago. 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 Lancashire, England, is now lecturing in this country with marked success. We hear very flattering reports of his trance efforts in Clyde, Norwalk, Berlin Heights, Cleveland, Green Springs, Stargis, 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 mediums and lecturers. Mr. Walker called upon us the other day en route for several Iowa grove-meetings. Keep him in the field and remunerate him for his services.

Appreciative.

P. S. Blackmore, of Davenport, Iowa, 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 earnestly, 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 these subjects."

Letters of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted a Letter of Fellowship on the 15th of May, 1876, to Sister Louise Combs, of Indianapolis, Ind., and to Edmund Gate, of Aneta, Cass Co., Iowa, Sept. 19th, 1876, authorizing them to solemnize marriage in due form of law.

Mrs. H. MORAN, 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, Clinton, Junction, Wis.

Bastian and Taylor.

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

M. G. ASHLEY, 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.

BETSEY WEST sends \$3.00 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 27 years as a humanitarian of deep sincerity, sacrificing personal comforts to a great degree of personal suffering to alleviate the fallen brother man, particularly the inebriate.

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Your truly, GRANT AVENY, Mount Lebanon, Columbia Co., N. Y.

Quarterly Meeting.

The Spiritualists and Liberalists of Wis. are invited to attend a three days meeting in Oshkosh, Wis., Sept. 29th, 30th and Oct. 1st, 1876. The meeting will be called to order Friday, Sept. 29th, at 10 o'clock A. M. Speakers engaged—Busta M. Johnson, of Chicago, and Capt. H. H. Brown of Iowa. A good time may be anticipated. Officers for the ensuing year will be elected. Don't let rainy weather keep you from attending, as our dining hall is connected with our hall. Let all come prepared to contribute their mite, that the meeting may be a success financially. JESSE OWEN, Pres. Dr. J. D. FARRAR, Sec. Northern Wis., Spiritual Convention.

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New York Items and the Centennial.

For sometime back during the heated season, New York has had but little going on in the Spiritual camps or elsewhere, although the conference and discussions which take place at the Harvard rooms, corner of 5th Avenue and 43rd Street, have been kept up constantly and are quite interesting. The Republican Hall on 83rd 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 trances and inspirational speaking. Our last speaker was Mrs. Bullens, who for several months back has been giving as many choice and beautiful things. She sometimes is the medium for a dozen or more spirits in a single evening who come and give most interesting earthly and celestial experiences. One thing which is still more eloquent than her lectures is her daily life and character, in which she is true as steel to every domestic obligation 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 backers are jubilant. The New York Times in 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 his funeral to your hundred thousand readers, who being completely slaughtered by one Hanson of Gotham, ought to know of the fact and prepare for burial. Know then, ye incensed ones, that Spiritualism consists of a few tricks, and that Spiritualists are a few rascals, and that Spiritualism has been formed these, that's an end of the matter. The assertion of the New York Times ought to be enough for us common small mortals. "Let a 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 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 tables 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 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 she 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 it all guess work? She's just a trifling working for money. Any medium who has to eat and buy clothes to wear, must be wicked.

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, Dyspepsia and Headache." This is the most practical work of the kind which I have seen. At his request I have furnished for his 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 cure. 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 Godfrey Higgins, called the "Anacalypsis." Spiritualists and Liberalists need it as a capital armory of historical facts to draw from and our dogmatists, and sectarian 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 Christianity have had the same excellencies and the same fine precepts as those developed in a later day by Jesus Christ himself, together with many of the absurdities developed by modern Christianity. While saying this I would like to make one little criticism. Some 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 imagine 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," "His 200 Errors," and finding among his errors such passages as these enumerated, "Be not called rabbi," "Call no man master," "Love your enemies," "Whoever 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 criticisms, and perhaps has been unfair in the rest of his book. "Why," he may exclaim, "Mr. Graves finds fault with those grand passages of Jesus which have been admired by millions of both friends and foes, passages which would do away with all high sounding titles that merely gratify human vanity, which would do away with slavery, priesthood and kingship, and filling men with love towards all would lead them to bless and serve instead of dominating over each other." I remember hearing Prof. Dalton 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, although his eloquence was masterly, and he could have killed his foes quite dead enough without going to extremes. Among other things he spoke of the absurdity of the passage, "Blessed are the pure in heart, for they shall see God." "Nones 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 inspiration. Blessed are the pure and spiritual souls, who are untarnished by selfishness and lust, for they shall have visions of the ineffable peace and joy which come from the great centre of life and light. These words may be more exact but they are less forcible than the briefer passage of Jesus.

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 the 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 will occupy some 600 or 800 pages on "Human Life and its Relations to the Visible and Invisible Universe," and several times a week an influence purporting to be Dr. Elliottson, once President of the Royal Medical College of London, comes to me, illuminates my brain and unfolds the wonderful laws of being to me, including the principles of Universal Harmony, the Arcana of Force, and the mysteries of life here and hereafter, until I am sometimes 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 principles of all science must be reconstructed so far as they go are most valuable and would have been incomparably greater had scientists understood fundamental principles. Two great things of world wide importance in their bearings upon science, are first the form and working of atoms, and secondly the knowledge of not only one etherium which permeates all space and all matter, but of a number of different etheria 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 windmill, or water to a water wheel. Scientists for centuries have been trying to ascertain the law of motion which produces heat, that which produces cold, and electricity, and magnetism, and diastemism, 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. Takes 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 powerful 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 draw them into one? Scientists are again floundering, and they never will get at the basic principles of things until they love truth so well that they will dare to examine mesmerism, vital magnetism, and even Spiritualism in search of these fine invisible potencies that rule the universe. As these and hundreds of other marvels of the spiritual and material world have been revealed to me, I have felt like laughing 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 forevermore. One thing which greatly assisted my investigation of these truths and helped my great teacher to get them into my conception, was the study of nature and the drawing up of a series of oases from her infinite bible by means of which I found all human art and knowledge could be regulated. I then applied 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 everywhere and always that the very same laws have rule and application, the universe being a complete unity differentiated into a wonderful diversity. I have found that every leaf and tree and flower and blade of grass is a volume

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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, Dyspepsia and Headache." This is the most practical work of the kind which I have seen. At his request I have furnished for his 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 cure. 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 Godfrey Higgins, called the "Anacalypsis." Spiritualists and Liberalists need it as a capital armory of historical facts to draw from and our dogmatists, and sectarian 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 Christianity have had the same excellencies and the same fine precepts as those developed in a later day by Jesus Christ himself, together with many of the absurdities developed by modern Christianity. While saying this I would like to make one little criticism. Some 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 imagine 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," "His 200 Errors," and finding among his errors such passages as these enumerated, "Be not called rabbi," "Call no man master," "Love your enemies," "Whoever 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 criticisms, and perhaps has been unfair in the rest of his book. "Why," he may exclaim, "Mr. Graves finds fault with those grand passages of Jesus which have been admired by millions of both friends and foes, passages which would do away with all high sounding titles that merely gratify human vanity, which would do away with slavery, priesthood and kingship, and filling men with love towards all would lead them to bless and serve instead of dominating over each other." I remember hearing Prof. Dalton 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, although his eloquence was masterly, and he could have killed his foes quite dead enough without going to extremes. Among other things he spoke of the absurdity of the passage, "Blessed are the pure in heart, for they shall see God." "Nones 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 inspiration. Blessed are the pure and spiritual souls, who are untarnished by selfishness and lust, for they shall have visions of the ineffable peace and joy which come from the great centre of life and light. These words may be more exact but they are less forcible than the briefer passage of Jesus.

Now, I would not willingly find fault with these gentlemen, for I am proud of them both as helpers in the cause of human upbuilding and freedom, but let us be eminently just towards the whole world, the church world among the rest, for so strong are we, standing as we do on nature's eternal 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 and all the fine points of their master. Jesus was on the whole a noble, pure minded spiritual medium and healer, full of tenderness for the lowly and suffering, indignant at all wrong doing and hypocrisy, and so far as he was establishing any church as 300 millions of Christians are constantly asserting, he warred against the hollowiness 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 laying hands on them, and speak about being "led of the spirit," about "casting out devils," about meeting Moses and Elias clad in celestial 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 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 gentle and loving to the suffering and poor, and stern as a lion in rebuking iniquity. "Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." 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 Reverends, 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 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.

have sent two brief articles to the Sun lately, correcting some of their misstatements, but justice is not what it wants. Spiritualists have no rights that editors are bound to respect. I have spent two days at the Centennial, but this ought to have been two weeks. Still in that time I saw one or two million things, I judge, and it was vastly better than nothing. Two Englishmen admitted to me that it is the largest exhibition ever got up, but another Englishman declared that the buildings were mere sheds, not so large as Sydenham Palace, London. The truth is that the buildings are exceedingly beautiful, and having seen the Sydenham Palace repeatedly, I should estimate the Centennial as being at least four or five times as large. The Sydenham Palace covers 18 acres while one building alone at the Centennial covers 21 1/2 acres. The Art building has cost \$1,500,000, and the Horticultural building is like a fairy palace. A Col. W. said that if he was rich, he would pay \$10,000 rather than have his children miss seeing the Centennial. In the vast machinery building the Corliss engine of 4,100 horse power moves its ponderous masses of iron at the control of a man who seems like an insect by its side, a grand example of the control of spirit over matter, of intellect over the terrific might of steam. What is generally pronounced the most exquisite thing in the exhibitions of the whole world, is the Chinese bedstead, said to be 1,800 years old, which has upon and of beautifully carved figures on it. Thus has a heathen nation come here to teach us art. The Japanese earthen and porcelain ware is wonderfully rich also. In the Art building, and its annexes are several thousand pictures, and works of art. The French, Austrians, Belgians and Germans have, I think, the first exhibitions of paintings, the Italians of sculpture. Canada, Brazil, Sweden, etc., do well, and will rank side by side with our own works of art. Americans have first class paintings there, but most too many of our poorer artists have got their works in to make them compare as a whole with European works of art. The human form seems like a thing of such wonderful beauty as shown in some of the Italian statues, that I can't see how anything else in the universe can compare with it. What a monstrous taste for our churches to represent their angels with great outspread wings, a kind of human being and goose combined, and a spilling of both for the lack of adaptation. In one of the French galleries of painting is a scene of the Inquisition painted with all the wonderful expressiveness of high art. There lies the poor victim on his back. Under his heels a slow fire is blazing up, and a villainous looking character is stirring the coals. At one of his hands stands a monk, crushing his fingers with a thumb screw, over the face of the poor martyr, who is writhing in terrible agony, another monk holds a cross, as much as to say, that if he will accept the holy Catholic religion he will be released. If I didn't know that the Devil is dead or rather was never born, I should say that his Satanio Mjesty had gone bodily into these monks for the artist has certainly put something very hellish into their faces.

Well, there is no use in my attempting to describe all the articles on exhibition as this would take until the next Centennial. I have had at times certain clairvoyant perception of a world very much more beautiful than this, but a visit to the Centennial shows that we live on quite an important little planet after all. A spiritual friend tells me that for good healthy food, reasonable prices, and progressive people to associate with, go to the Hygienic Hotel, 501 North 4th St., Philadelphia. I found some disposition to swindle in prices in a large building just outside of the Centennial grounds. 11 Clinton 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 Chicago Times] Special Telegram. NEW YORK, Sept. 15.—The report of the referee appointed to take testimony in the suit for absolute divorce of Victoria O. Woodhull against her husband, Col. James H. Blood, was presented to Judge Dykman for confirmation the Brooklyn court today. For some time it has been known that Mrs. Woodhull and Col. Blood were not on the best of terms, and the colonial kept a separate establishment. The cause of the trouble was not known, however, and now it is somewhat remarkable to find that Mrs. Woodhull objects to the colonial'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 Victoria Olin 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. 127 East Tenth street, New York, and swore that she was married to Col. Blood on July 10th, 1866, at Dayton, O., by a Presbyterian minister. She testified that there were no children by the marriage, and that adultery was committed without connivance, consent, or procuration. Mrs. Woodhull's father, Benjamin Olin (his first name appears formerly to have been Beckman), swore that he was the father of plaintiff, 79 years of age, and a lawyer by profession. Plaintiff 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. Col. Blood introduced Mr. Andrews to Victoria Woodhull as his wife. He knew them as residents of New York city, and was very intimate with them. The house No. 143 East Twenty-second street, New York, had a bad reputation. Mr. and Mrs. Andrews went to that house with Col. Blood, at his solicitation, on Jan. 5th, 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. 53 West Sixteenth street, New York, on Dec. 20th, 1875, with a lady who was not his wife. The house had a bad character. Referee found that the acts of adultery charged in the complaint were proved, and recommended judgment for absolute divorce, and Justice Dykman will doubtless grant a decree dissolving the tie between Col. Blood and Mrs. Victoria Woodhull, and giving the lady the right to marry again, but denying that privilege to the gentleman.

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