Ernth wears no mask, bows at no human shrine, seeks neither place nor upplause : sie only asks a hearing.

AOL XXI

OHICAGO, SEPTEMBER 30 1876.

SAM A TRAR, DE ADVARCE:

MO. 3

LECTURE BY REV. J. H. HAR-TER. 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. Paebles introduced the speak er by saying, I see on the platform, Bro. J. Harter, of Auburn, N. Y., whom Doctor Dunn facetionally announced as a reformed clergyman. I have known Mr. Harter for clergyman. I have known ar. 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 ous 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, at you might not think so well of me afterwards; it reminds me of a boy who took a sharp stick with which he

think so well of me afterwards; it reminds me of a boy who took a sharp side 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."

laughed before I struck him, for I don't feel much like it now."

My text is from the löth chapter of Matthew, 18th verse: "Every plant that my Heaven'y 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 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. a well remember when I was a Methodist. I was born into the reformed Datch Church, in which old Father Epinper, the father of the late treasurer of the Ugited States, was pastor; my father and mother were members of his church. But I liked the earnestness and said of the Methodists, and I became a realous Methodist. I was continually arraying for Methodist. I was continually praying for more light, more knowledge, and so I was lead by the spirit into the Universalist Church lead by the spirit into the Universalist Church a more extensive field, but I could not stop there. Bro Peebles has had a good deal to do with leading me along; some how I could not help it. Ask a mother why 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 glorjous and dwine 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 world garden; we have all been put into gardens, just as much as Adam 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 Bro. Able, who came after him. I have not time to enlarge upon that story of Adam, but if you desire to increase and multiply and replenish the earth, try to understand the laws of harmony, by and through which angels instead of devils can be born into this world.

I recipies that Spiritualists have already done

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 uproof error. There is the doctrine of election and reprobation; many people cultivated this; old John Calvin gave all his energies to teach this, to curiivate this plant; but this plant, that, to curiivate this plant; but this 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 tail 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 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 chwrath, and as he thinks God is going to damilipoople, he naturally feels disposed to held lime, but if any of you as hould find, your selves inclined to be angry and say damn—asy "Bless," that is a better word; it is better all round; say God heavyon, you are my orother. We are glad that the idea of an angry God is being rooted out; it herris, and so we short unlike a sould appear helesings instead of cursings. There are other plant, which need

to be rooted out, that of a vicarious atone a doctrine which teaches that we may word, 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 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 become a once very deeply in-terested in his religious walfare. They visited him daily, and prayed with him, and the papers stated that he was bring converted, yet steps were taken to erect the gallows; a Obristian rope was prepared to the 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 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 first believer in the doctrine of a vicarious abonement, and I of fered 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 irial was granted and the man is now living our price. I veloce to know that he 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 bunishment 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 call 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 harmy man. Get out of become a useful and happy man. Get out of the bondage of liquor, it is the greatest tyrant ever a man enlisted under. I am deeply in-terested in jails and asylums and hospitals, interested in jails and asylums and hospitals, in-terested in every human being who is-lower down in the scale than I am; as I exceet 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 places of a proof convict in our penitualizawas for this reason that I chered to take the place of a poor convict in our penitentiary; who had been in there thirteen years, but the chaplain said there was no law to allow such a thing, but-said I is not your religion based upon just such a plan—Yes, said he, but we have no law to carry it out; you must be crasy to think of such things. Well, that is just what they said of Jesus

they said of Jesus.
My friends, there are many other plants that My friends, there are many 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 would enjoy heaven now and here, you wast remember the text. Every plant that out planted must be 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 onrselves; we can not hire anybody to come and dig in our gardens; that was the plan of

some in the churches, but they falled.

I want to speak of the plants that we should cultivate; there is the plant of truth; this tree outrivate; there is the plant of truth; this takes of truth should grow in outrisouls until its wide spreading branches extend as far as human/shoughts 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 tempers in praise to the Giver of all and all tongues in praise to the Giver of all Good. You should caltivate the knowledge of truth wherever you find it, no matter where it/s, only satisfy yourself that it is truth. "Truth crushed to earth shall rise again," the

"Truth crushed to earth anali rice again," the elernal years are hers.

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

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 bason of material tanderness, who filled me with love, who wept over my faults and obsered me in times of trial. Oh! mother, sweet mother in Heaven, to-day I feel thy pressupes, guiding and leading me into the paths of the higher and better life; cultivate these plants of the divine peternity 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 brothers the world over. I rejoiced to see people from all parts of the world in the Cenjannial, and I felt that they were all my broth, ers, my statute. I rejoice that some good people were moved. Shank the Contemnial Erhibition 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 pendice it. There was a little hungry boy who

nakin of Siz.

went to a minister to beg for bread, and he asked the boy if he knew the Lurd's prayer, and he begun to repeat it, "Our Father who art in Reaven." Stop said the boy, and he commencand he begun to repeat it, "Our Father who are in Reaven." Stop said the boy, and he commenced, "Your Father who are 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 dome in and go to sleep till morning, and then if he in and go to sleep till morning, and then if he saw anything that he wanted more than I did, and thought he had a better right to it, he might have it; thus I should have cultivated the plant of human brotherhood, and showed 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 re-

membered.

When I was a young man I went somewhere to see somebody, and she smiled on me. It meant something and I kept right on going, and she is Mrs. Harter now. Speak kindly and lovingly to each other. Live all mankind. This is a beautiful doctrine. It is in harmony with the teachings of Jees. 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? Uatil she found that which had been lost, and that was long enough, and she began to re-Uatil 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 herelf. She want out and told all her neighbors, and they rejoiced with her. Again Jesus said there is more joy in Heaven over one sinner that repeneth, than over ninety and nine just persons, who need no repentance. If you see a bad man, throw an influence upon him that will make him better. If he repents he will a bad man, throw an influence upon him that will make bim 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 deprayed 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 chockragement 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.

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. Faul called it a temple, and it is a beautiful temple in which we live, and yet men often try to burn it up with the fires of alchohol.

What would you think of a man who should go home and lock himself in his house and then set fire to it and burn it Jown. 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 so 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 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 sak 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 bussed, how extensive; remember it is our Father; them 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 Davil to stay with them, while they say thy kingdom come. Then there is a dependent spirit: Give us this day our daily bread; and a forgiving spirit: Forgive us as we forgive those who trespass upon us; a cautious apirit: 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 bastiful prayer and then you can add to it just what your condition really demands. Had I time, I should like to give you come illustrations of positive and direct answer to 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.

Oultivate the spirit of progression, the plant
of progression, for when you are caltivating
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 genitates 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 chitivation of his
intellectual powers. He makes a highway of
the cosan by the power of steam; he makes
guide boards of the stars; he has done more
than that. Your own honored chitises who has
been in Spirib-life a long time, Benjamin
Franktin, presumed to reach on high and catch
the lightnings from heaven, and press them in
to his service, and to day we are able to send
them with such speed as 10 make old time
hissistif blash.

earnestly. It seems as if God knew just where locate the best rooms; they are on the top 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; the the light of a tar if you have not tals, 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 where you are. I heard an anecdote of two-lrishmen the other day; they/were much an-noyed 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 like-ly to be troubled. They went up in the dark, and one of them looking out of the window saw a number of lightning bugs. Turning to his brother, he said, "Shure, Pat, an it's no use, the creaters is a cummin and a bringin use, the crasters is a cummin' und a bringin' their fantharns wid 'Jm."

God pever 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 burn to hunt eggs; she stayed a long time and then came in without any fluid and time and then came in without any. Said she, "I could not find a single egg; but there were lots of hene standing round there, that did not

appear to be doing anything."

Epiritual communion is another beautiful plant that we should all cultivate. It brings 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 saked him where it's mother was. The father borst into tears, saying. "Its was carrying the child and trying to pacify it. This rude man asked him where it's mother was. The father burst into tears, saying, "Its mother is in her coffia in the other car, and the child is crying for her." "I am very sorry my poor child ories so." That rough man took the child up in his arms and carried it about tiil-it got quiet, and he apologised 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 sould 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 afe not hogs enough on earth for them, hence they enter into men that are the nearest like hogs, and that is the reason we have so many devilish men. Hence I say we should keep man this side till he is good enough to be trusted Hence I say we should kee this side till he is good enough to be trusted

But I must conclude. Oh! there is a home on but I must posiciate. On there is a none on the other side, home, sweet home. While the word home falls from my lips, perhars you are thinking of the home of your childhood, where you lived when father and mother, brothers and elsters, lived and the family circle was unbroken; and you all gathered round the table filled with the rich bounties of Prov the table filled with the rich bounties of Providence, but alsa! 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 recognise the beloved once gone before you. Is there anything more beautiful than this doctrine which Boiritualism teaches and proves to us; if there is, ten me what it fal. I am satisfied and can say, Now let thou thy I am satisfied and can say, Now let thou thy servant depart in peace, for mine eyes he've seen the salvation of the Lord.

Spiritualism Philosophically Considered.

BY R. L. DORR.

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

With the Egyptians, Greekr and Romans, in the age of their intellectual supremacy it assumed the form of orseles. The famous temple of Jupiter Ammon, in Egypt, at Delphi and numerous other piscoe in Greece and Rome, and smong the Jews fully steat the fact of such universal belief.

That these orseular demonstrations did, in many cases, establish the truth of what was claimed is fully established by the historians of swary age.

Tillo

In the schools of philosophy in Greece this doctrine was universally taught; but it was not until the days of the great Leibnits that the subject, by his master mind, was made to as-sume the form of philosophical truth. He de-fines the primary elements of matter in the form of monada, a substance in mature, indivisible, indestructible, without exterior or fig-ure, by the aggregation of which all bodies are formed. These monads are divided into are formed. These monds 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 united. ble unison, like two independent time pleose, 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. points to it. The heavy or he great 'cerman 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 selentific men of our day may not go as far as Leibnits, and endow matter with cosciousness and intelligence; but most of us have read the profound lectures of Louis Agassis 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 info, he says substantially "the conclusion is irresistible, that there is an all-prevailing Omnipresent intelligence, moving, guiding and directing all forms of animal info in the 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 doutrine taught by Leibnits and the ancients—"monacts of intelligence and souls or spirits about us."

Now as to this day. Do not the researches of Prof. Orooks, Hare and others, establish beyond all question, that there is a supernatural power in some of the exhibitions of Spiritualism, wholly incomprehensible and beyond the reach of scientific refutation?

And while Och Olcott, who certainly appears and while Och Olcott, who certainly appears

And while the ablest scientific minds admit the fact of the materialisation of spirit forms, and while O.1. 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 intellirace, that man in his first creation, in intelli-gence 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 his-tory of man.

To what power are we indebted for the sublime and immortal doctrines taught by Jesus of Nasureth; 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 Divinity clothed in flesh. It is said to be inappration.

clothed in fiesh. It is said to be inspiration.
But who taught Copernious, nearly sixteen
hundred years after Josus of Nasareta 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 Gailleg to invent a simple instruand directed Galileo to invent a simple instru-ment, which, raised to the heavens, would demonstrate the truth of Copernicus' inspira-

Who was the inspired genius in pre-historic times who lifted mankind from rude stone im-plements to those of bronn? Whose mind was inspired to lift man from the bronne to the iron age? Alas! we have no record of the latter, and can creet no monuments to their

Who inspired the world-renowned Ge berg to leap at once from manuscript writing to the printing press;—that wonderful power—that leveler of mankind, which has illuminated a world in darkness by sending knowledge to the doors of every hamies.

In this way one may find some evidence to prove how man has been elevated from a bruish 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 in-struments which have been solicited for that-great purpose in the main are from the lowly in life.

But who is it who thus works through mean?
Many are ready to answer—God. But can it
be denied that they are the mounts of Leth-nius? The spirits or soils of our departed
who are around and about us?

Rochester, N. Y.

aptived asserted accounted by

THE EVANGELICAL ALLIANCE.

Its Teachings and Tendencies.

BRING A 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. The doings of one, the Ecumenical Council, have been thoroughly canvassed and criticised by the public pre those of the other, the Evangelical Allian have met with comparatively little comment from this or any other source; yet it is manifest that the tendencies of the latter are in the same direction as those of the former. Evangelism is in its infancy and not having the prestige and authority of more than a thousand years as has Romanism, its declarations are not so outspeken, emphatic and authoritative as those outspoken, emphatic and authoritative as those of the latter; still it says enough to convince us that its sympathies are on the side of Institutionalism as opposed to Individualism, that should it acquire sufficient power, it would dictate to man what he must believe, and constitute its own arbitrary dogmas as the only criterion of truth. For the Ostholio this criterion of truth. For the Oatholin this criterion is now in the Pope; for the Protestant, it is in the Scriptures; while for the untraineded mind, it is in the divine revelations of Nature. This, we say, could the leaders in Evangelism carry out their designs, would evantuate in a religious despotism as debasing and as unrajenting as has ever been Romanism—in its palmiest days:—in short, Evangelism is diluted Romanism in its infancy.

In his "Couffict Between Religion and Science." p. 853, Draper says: "In the action of the Evangelical Alliance may be discerned certain very impressive facts. It averts its

certain very impressive facts. It averts in eyes from its ancient antagonist—that antag onist which had so recently loaded the Refor It averts its mation with contumely—it fastened them, as the Vatican Council had done, on science. Under that dreaded name there stood before it what seemed to be a specter of uncertain form, of hourly dilating proportions, of threatening aspect. Boffietimes the Alliance addressed this stupendous apperition in words of o tesy, sometimes in tones of denunciation.

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

give it an Evangelical interpretation.

Consequently, prominent among the things which came before the Council must be a state 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 Yatican Council pronounces certain beliefs heresy. This came in the shape of a "Prize Essay" which is now published in book form, and entitled "Infidelity Dissected." Its author-is Mr. Pearson, a Boottish clergyman.

In the following pages I have attempted a review of this work. This I have done in a spirit of candor, liberality and fraternity; and

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 downfail of Institutionalism, under whatever name, and the upbuilding of Individualism; toward rooting out the dogma of human infallibility under whatever guise, aboliabing scotarian exclusiveness, and so uniting Raligion to the traths of Nature that we shall have at once a Philosophical Raligion and a have at once a Philosophical Religion, and a Religious Philosophy which shall be a 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 inquisitorial rack and stake on account of their own private orbitions. private opinions.

O W. Coox.

WARRAW, Ill., Bept. 24.

OHAPTER 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 bind men irretrievably to the past, is a book entitled "Infidelity Dissected." That this work refricts the opinions of the Evangalical Alliance is evinced in the fact. Evangelical Alliance is evinced in the fact that it received the prize which was offered for an easay on infidelity by that body at its last meeting in New York in the autumn of 1878. Its author, Mr. Pearson, appears to be a Bootch clargyman of some sort, but it is with what he

has written, and the Evangelical Alliance has sanctioned in this book, and not with the author, that we have to do. The work is written in two parts. Part First treats of what is denominated infidelity in its various phases, and Part Second of what are deemed the general and specific causes of the same. The work classes infidelity under the following heads: "Atheism, or the Danial of the Divine Existence:" "Pantheism, or the Danial of the Divine Personality:" "Naturalism, or the Danial of a Divine Providential Government:" "Bolritualism, or the Danial of

overnment;" "Spiritualism, or the Denial of is Bible Redemption;" "Indifferentism, or the Denial of Man's Responsibility," "Forms ism, or the Denial of the Power of Godliness These we shall separately examine.

ism, or the Denial of the Power of Godliness."
These we shall separately examine.
Natwithstanding this author strenuously clings to the dectrine 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 leaven 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 sekmowledge the truth of Progression, yet standing 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 Evengelism understands it, of course. On p. 11 of the Introduction we find these complaints: "The Preas wisides a nighty influence on the side of evil." "The halfs of philosophy are often sending forth doutrines as gross as the earth, of as vague as the sir, but altheadverse to that truth which, coming from above, is above all." "One current literature and works on science, with not a few height exceptions, are hostile, either by their sellence is referring to divine truth when their subjects should them occasion to speak out, or by their avowed opposition to much of what constitutes the essence of true religion."

would this spirit, which in its imposency complains about the public press, if it had the comer suppress the publication of all which Evangalism might decide to be udverse to her, and consequently "on the side of evil"! In our simplicity we had supposed that all truth a divina britis, but it seems that according to Mr. Postatis, who speaks in this work as the Evangalism Alliance, it is only certain doctrines which men have declared infallible that are to be regarded as "divine truth." Well, what is this truth which, according to Mr.

Pearson, "is above all," and which "consti-tutes the essence of true religion"? On p. 14 we find it set forth in these four

On p. 14 we find it set forth in these four dogmas:—"The independent existence of one absolutely perfect Being, the Orestor, 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." Here is not a syllable, not a breath of love to God and love to man not a breath of love to God and love to not a breath or love to God and love to man as constituting the "essence of true religion," but instead a code of mere arbitrary doctrines is set forth and by this Evangelical Alliance declared to be that truth which "is above all," and to constitute the essence of true religion. and to constitute the essence of true religion. Here is infallibility for you, if not the same in degree, it is the same in kind which the occupant of the papal chair claims; for it dictates just what we must believe, not because these doctrines exist in the nature of things, but because Evangelism in this council, and through this book has said so. And it adds that "it is the substance of all which can be known."

Now, in the name of common water was and Now, in the name of common reason, we ask how is this body, how is this author enabled to declare this unless he has received a revela-tion superior to it? This, according to Evannon superior to it? All, according to Evan-geliam, is impossible, for with it, revelation has ceased. Has, then, this Council been ren-dered infallible to just this degree that it is en abled to declare just what is "God's truth," and the "substance of all which can be and the "substance of all which can be known"? Methinks Mr. Pearson will find it just as difficult to convince the intelligent world of this degree of infallibility as does his contemporary, the poor old man of the Vati-

can of his.

But notwithstanding the loud complaints against "the press," the "halls of philosophy," "our current literature," "works on science," and investigators who "are searching after an 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 to her own." In the name of all conscience them, why condemn these now occupy will one day, on her dam." In the name of all conscience, then, why condemn these advanced thinkers who are pioneering the way? But such is the case with what is popularly, though we think erroneously, termed Ohristianity. Alke all other crystalized systems which claim to have the pisnum of truth, it is, to-day, as under various names it has been in the past, throwing every accessible obstacle in the past, throwing every accessible obstacl the way of human advancement; but, as this author admits, it will finally do as it has ever done, vis., claim the ground which the ad-vanced thinkers, it now calls infidels, now hold as "her own," and unblushingly ex-claim, "The world is indebted to us for all claim, "The world is indebted to us for all this!" May it not truly be said of the theology of the day as it was of creedists 1900 years ago, "Ye will not come, but ye shall be drawn," by the invincible force of Truth, into the onward

ide of human progression.

In the chapter on Atheism we find some good words in favor of the existence of a God, and although the author admits (p. 87) that and although the author admits (p. 87) that "Christian intolerance silently but extensively operates to drive cultured and ingenuous minds into Atheism," he yet 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 to-ward the science and progressive spirit, of the age, and is thus operating in the self-same di-rection. Hence, while we are grateful for the rection. Hence, while we are grateful for the few good words in opposition to blank Atheism, we can but deplore that exclusive spirit which underlies them and assumes to itself the all of truth. And however much we may differ from this auther as to our idea of "What and where is God?" we can not but agree that there is a Great First Cause—the divine Conter of the Universe; but we can not agree that in any Bible, of any age or people, is "seen in the most impressive light, the glory" of this Great First Cause. For we find this indelibly stamped in Nature only, and more gloriously manifested in our collective humanity, than

manifested in our collective numanity, anywhere else on this mundane sphere.

Tensciously holding that the four dogmas (before mentioned) which it declares are "God's (truth," are the "essence of Christianity," introduced in the second collection of the second collection stead 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 fee to Christianity, because of its comprehensive-ness;" at least so says Mr. Pearson on p. 47 of his "Essay." It does seem, then, that Mis author has at least some small sense of the narrowness and littleness of his creed.

Baing not myself a Pantheist, and fearing that my views are not comprehensive enough to fully assimilate the thoughts of such as Ento fully assimilate the thoughts of such as En-erson and Cartyle, I yet flatter myself that I can comprehend sufficient of the teachings of such minds to enable me to say that the au-thor of this essay is wide of the mark when he says, p. 42—"Athelim is the ultimate point to which Panthelsm 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 com-parison to that of Emerson that he is unable to imagine the grandigreatness and sublime good-ness of the latter. In short, he is in the posiness of the latter. In short, he is in the posi-tion of the man with the louse in his eye-brow —so near his own vision that he was unable to see the mountain beyond, and really thought the louse was the mountain. His god is so small and so near himself that he is unable to see (contemplate) the infinite God of and in

the universe aroun(him.

He complains (p. 44) that with the Pantheist
the universe with its multitudinous forms of what we call matter and mind is only phe-nomenal," ibat "God is in all and all is in him," etc. Now, it occurs to us that a close acquaintance with any of the sciences of Ge-ology, Natural History, or Astronomy would convince Mr. Pearson that "forms" have ever 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 siderial regions of space; and so, in this sense, the universe of matter is phenomenal—creation is not finished, nor will it ever be. There is a subtle and all powerful principle of progression forever at work in the neigh of the progression forever at work in the neigh of the series be. There is a subtle and all powerful principle of progression forever at work in the universe of matter; from lower still developing aigher forms, and higher thence "in infinite progression." The same principle is at work in the universe of mind until individuality is attained in man; and it ceases not then, but its action still continues and man ever grown in wisdom, love and goodness throughout all the ages yet to be. Hence, the "multitudinous forms of the universe" are phenomenal, are evanescent and transitory. And how this author can have as idea of an infinite God who is not "in all and all in him," we leave for others to guess. Buch an idea can not, at least, be a very intelligent one. But he is right, and has uttered a truth whereof we would that he could see its many bearings, when he says, p. 44—"Every error is religion lies upon, or side by side with some truth." This thought has been before uttered in these words, "Every religion—every mythology—has its central terms of truth." Baldwin, in his "Frehistoric Rations," has it; "It is impossible for man to found a pure faction." And Emerson has it: "That pure malignity on exist, is the extreme proposition of unbellef." be. There is a subtle and an powering principle of progression forever at work in the uni-

extreme proposition of unbelief."

In endeavoring to substantiate that the a personal God, separate and apert from universe, outside of it, controlling it as

would a machine, the author says, p. 46, "God is nevertheless as distinct from them" (the is newertheless 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 "selze a Divinity in the vialities which spear in the world around me," but I do behold that which is divine there, even as I do "where e're I turn my gasa." The divine is indeed, everywhere exhibited, but so long as I remain finite, and I do not expect to become inficite, I can not hope to "selze" (comprehend) Divinity. So much as I can comprehend, so much of the divine I behold, and when Mr. Pears n can comprehend the Whole, he will not only "selze Divinity," put he will be the Infinite Himself.

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. vine centers.

"It is its comprehensiveness which renders Pantheism the most dangerous foe to Christi anity." It is singular that the author, p. 47 anity." It is singular that the author, p. 47, should make such a confrasion as this, unless, indeed, he wishes to f ow the necessity of Ohristianity to become more comprehensive, so that may be fulfilled his prophecy that "she will, in time, cocupy the very ground" of these advanced thinkers he now denounces. He assets far more for Pantheism than its follow-next themselves of the more than the same as a set of the same and the same as a set of the same and the same as a set of the same and the same as a set of the same and the same as a set of the same and the same as a set of the same and the same as a set of the same and the same as a set of the same and the same as a set of the same as a s ers 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 Birauss and Hogel, who themselves are aware that they know so little of God. After vividly showing that he is not "comprehensive" enough to un-derstand what these German thinkers have written, he gives the system of Courn 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 in-dividuals shall no longer be ruled by instituassart the fights of the people: to say that in-dividuals shall no longer be ruled by institu-tions, but henceforth institutions shall be ruled by individuals; and as priest and king seem logically to grow ou of the Mosaic or anthropomorphic idea of God, Socialists gener-

ally condemn it.
If Emerson teaches that "God comes to 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 anthropemorphic 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

meas 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 reawaken-ing of ourselves from within" will hardly reach many of his readers in any other way. While he amounces that "Oristianity is the only true religion," (Who gave him this infallibility?) he yet proclaims, p. 70, that the "In-dian Vishnu has a more generous spirit." How irreligious is that system which is so un-

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, "Oreation with the Pentheist is not a free act, but an industrial encessity." 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 ourdetermine this it will be necessary to know the Deity—in short, to become infinite our-selves. But of creation the merest school-boy can now tell Mr. Pearson that the world was not "created," that it is not yet created, but that "creation" (development) is continually going on, and reasoning from the past, will likely ever continue so to do; so that "crea-tion" will never be "created." In other words,

steps ever continue so to do; so that "creation" will never be "created." In other words, progressive development will never cease.

Besking 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 'ev'l is good in another way we are not skilled in,' leaven 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 natures so cultured this lines Light. infancy have had their natures so cultured this Inner Light, "which lighteth every man that cometh into the world," can shine out and guide them, and what glorious results would follow. Then, instead of scourging and gibbeting the brother who might be unfortunate enough to live in "sensuality and orime," as is now done under the barbarous damning—I had almost said damnable doctrines of our boastful Christianity, they would kindly care for him and place him where, while he could no longer in jare others, he would be under stich 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 emay further complains of Pantheism, that it "shuts out prayer." If prayer be a mere repetition of words, it were better that it be shut out. But if infancy have had their natures so cultured this

"Ete 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 subleme aspiration of the soul

or 'whatsoever things are lovely,' whatsoever things are good, whatsoever things are true, then minds like Coleridge, Balley, Emerson, and Osziyle, who are denounced as Pantheists, are those who truly pray.

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 sm less and less a Pantheist. But I do not found my faith in immortality on any doctrine as our author seems to do, nor on one "authoritative". Constantine? (Who made ill suthoritative? Constantine? (Who made ill suthoritative? Constantine? King James or the "Evangelical Alliance?) No! my knowledge, not faith, or belief of immortality has been inductively arrived at by observing the evidences thereof in mil bistory, and messespecially in the spiritual phanomena 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, L regret that he has refused or neglected to give his maders the benefit of the strongest evidence thereof,

to wit: their own senses. I do not desire to defend Pantheism nor any other "Ism," but realising 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 realise the impossibility of infallibility among men, and do the same, thus renderly the bath the present in the less than ing his creeds if not like Pantheism comprehensive," like that of the Indian Vish

nu. "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 lest forever." Let us look for a moment at some of those whom this "Essay" charges with being leaders in Pantheism. Are the pullanthropic efforts of Robert Owen, the gigantic literary labors of Garlyle, the long continued labors of Theodore Parker, for the emahcipation of four millions of his race from continued labors of Theodore Parker, for the emahcipation of four millions of his race from human bondage—s 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 good for nothing themselves, and must depend upon the good works of the gentle Nazarens 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 lezy belittling scheme is believed in by any; and we say to them no longer depend upon another excel that you know anyte new and we say to them no longer depend upon another's good for the you know you've 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

The latter part of the chapter on Panthelsm The latter part of the chapter on Panthelsm consists of an argument endeavoring to establish the personality—the anthropomorphism of God. P. 76, there is a quotation from Prof. Garbett 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 ourselpss, 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. 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 get anything else? On the contrary do we got frequently sacrifice persons to principles? Would we not rather see millions of persons 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 to me that the moment I say God is a conscious to me that the moment, I save god is a conscious being. God is intelligent, I, since I have a fin-ite idea of this, thus render God finite. Hence, rather than say God is conscious, God is intel-ligent, I say God is the very essence, the all of these principles. God is consciousness. God is intelligence. And this, to my mind, render God infinite.

God infinite.

This Essay goes on to say, p. 80, "The divine Being, without any limitation of his absolute perfections, 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 t 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 a comprehend the Divine just in proportion as the comprehend the Divine just in proportion as the comprehend the Divine just in proportion as the comprehend the compre comprehend the Divine just in proportion as our inward nature is developed. As for my-self, however, I must confess that I am unable to see where any rational mind-finds room for two infinities:—an, infinite universe, and an infinite God, unless, indeed, the two consti-tute one; unless, as Pope expresses i', "All are but parts of one supendous whole, whose body nature is, and God the soul."

To be continued.)

Questions for Spiritualists to Con-

Mn. B. S. Jones .- Dear Str :- Will you

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

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

1st. Can spirits of a high order perceive the molecular (or rather the atomic) setion of elements in their combinations, and under-stand the phenomena of Isomerism and Alloopium? and can they explain the reason of reverse methods of hardening and soften

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
chamical action? Do they supercede affecting
conditions by manial improvement?

2nd. Can spirits move through space and
atudy the heavens? and, if they are not subject to any force or action, why 'can thay not
move instantaneously?

4th. Why do not the spirit philosophers inform us of some of their important discoveries

til. Why do not the spirit philosophers inform us of some of their important discoveries so that they might be of utility to us? I think I hear some one say that it would be useless to do so, since it would be regarded as humbugging; makes no odds; would it not be just as scorptable to Spiritualists, as if contained in an Orthodox text-book? Since ope 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, calorio, 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?

Star. Astronomy teaches that space is limitless, and that the material universe is composed of immense clusters of stupendous worlds,
physically connected; and between those island universes are immeasurable channarhow pertinent the question then,—are those
far distant nebule spirit homes? As statuvolic subjects are expedient measuragers, they
might ascertain this, and also the anomalous
character of the ingellanic clouds. The spirit
philosophers might ascertain the cause of some
of the stars radiating only colored light; promiment feature of binary, and multiple systems;
if they explain this last, on the 'hypothesis of
the undulatory theory of light, than will selasse be the better off. If they report all the
star clusters and nebule—spirit homes, i will
begin to think that "there is too much spiritworld?"

In the conclusion of Dr. Woldrich's Cales. 6th: Astronomy teaches that space is limit

arid?". In the conclusion of Dr. Woldrich's Celes-

tial 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."

and darker on the other."

If light were a substance, the prevalent "law of diduction" 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.

al progress.

The statuvoile subject (or patient), chould be directed to some of the remote nebulm, for the purpose of ascertaining their nature. The nebulm in Andromeda is said to be so distant, that its light requires 800,000 years to reach us; and ascerding to Herschell some nebulm are and, according to Herschel, some nebu's are so distant that their light is millions of years on its journey! Or type, we should hear something.

Hoping that some or the able Spiritualists

will answer at least some of these questions 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—lat: Distance is no object to the spirit. are—ist: Distance is no object to the spirit.
Sad: Spirits are actuated by principles of
good, and the 3rd, the object of Spiritualists is
to enlighten humanity, etc.

Very Respectfully.

Very Respectfully, T. J. STRYRESON.

Report From lowa.

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 vesterday (Saturday) Two conferences were held both afternoon and evening. The proceedings yesterday (Baturday) were highly entertaining. Breeches were made by Mrs. Parry, Mrs. Morse, O. H. Godfrey, and others, which displayed an earnest seal and a profound conviction of the truth of what they uttered. To day (Bunday) 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 haif past ten o'clock O. H. Godfrey will deliver an address. In the afternoon Mrs. H. Morse will speak. The evening session will commence at hight o'clock sharp, and the election difference of the start of the content of the start of the content of the start of the start of the start of the content of the start of the start

The following preamble and resolutions were adopted:

PREAMETA. We Spiritualists of Iows in Convention as-sembled, acknowleding the paternity of nat-ure, the brotherhood of man, and the ministry of angels, make the following

DECLARATION OF PRINCIPLES

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 connubial 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 manhind, and in consonance therewith, and as a sequence of right to, and consequent duty of a free religi-Resolved, That in dual nature, with laws of

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 citiesna, 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.

and protected without partiality or special fayor to any as a class.

Resolved. That agreeing, as we do, that "no
Biate shall make any law respecting the establishment of a religion or prohibiting the free
exercise thereof," we sak the passage by Congress, and the adoption by the States, of the
"Blaine amendment" as amended by the Benate, except the last sentence of the first section of said proposed 16th amendment, to
which we except and ask that it be stricken 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 ecclesistic property should no longer be exempt from just taxation.

from just laxation.

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 sec-

tarian character should cease.

Resolved, That all religious services now

tarian character should cease.

Resceed. 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, Rahommedah. Pagan or what not, in the public schools, whether estensibly as a text book or books, or avowedly as a book or books or sredigious worship should be prohibited.

Resceed, 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 systems should be founded and administered on a purely seemer basis.

Resceed, 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.

Resceed, That believing textion without

ment.

Resied, That believing taxation without representation to be unjust in any government, we demand for women the just and cuttable 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. 8th, 9th and 10th, 1876.

Joun Wilcox. Eddyville, Iowa.

lewspaders Magazines For sails at the Civiles of title Paper Sails of Early Course States of Land Course Sails of C

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

The camp meeting begun Aug. 2th, and closed Aug. 31st, although it virtually closed the 29th as the music left on the 27th, and the speaking closed on the 28 h. It was the most successful camp meeting ever held by Spirituallats, the daily attendance being much larger than usual, and the Sunday attendance being simply immense. The speaking was first class, as might be supposed with such regular speakers as J. Frank Baxter, Mrs. 8 A. Byrnes, Mrs. N. J. Brigham, Mrs. N. J. Willia, Lyman C. Howe, B. F. Underwood, and Wm. Denspeakers as J. Frank Baxter, Mrs. S. A. Byrnes, Mrs. N. J. Brigham, Mrs. N. J. Willis, Lyman O. Howe, B. F. Underwood, and Wm. Denton, and suca volunteer speakers as Prof. Millson, Dr Taylor, Mrs. Hope Whipple, Dr. Bruce, and Col. Mescham (who spoke only on the rights of the Indians). The association adopted a new constitution and by-laws and changed the time of their annual meeting from August to the first of April. The meeting was very harmonious, the association taking strong ground in favor of Spiritualism pure and simple, and side issues left out, having in the largest meeting of their ex-committee passed a vole unanimously, that Moses Hull, Mattle-Sawyer, Dr. Manchester and wife, and Chauncey Barnes be not allowed to speak on the grounds of the association, that the police be instructed to see this vote carried out. Not withstanding this-xote, Moses Hull attempted to speak in a tent, but was quickly squelched by the police; with this exception no other terruption was attempted. So you see, Mr. Editor, that this camp-meeting which the free-love element swore to ruin three years ago, because we would not allow the Social Osstion. love element swore to ruin three years ago, be-cause we would not allow the Social Question discussed, proves to be the only really success-ful Spiritualist camp-meeting in New England, showing where the Spiritualists have the cour-age to put their foot on this dirty subject, they will succeed, and then only

will succeed, and then only.

Mrs. Snydam, the "Fire Q icen," gave three
very satisfactory seances; the "Allen Boy" gave many satisfactory circles, one ch was held in the light. Perhaps which was held in the light. Perhaps the most successful medium present was Mrs. Carrie E S. Twing, of Wheeling, West Virginia, it being utterly impossible for her to give one sitting where ten were wanted. All who were fortunate, enough to get a sitting were well satisfied. Mrs. Twing's particular phase of mediumship is writing. Bhe often listens to lectures while the writing is going 01, showing that outside surroundings makes no difference. J. Frank Baxter's public tests no difference. J. Frank Baxter's public tests were highly appreciated. The association will hold another camp-meeting at Lake Pleasant next year, nearly every inch of ground for tents being now engaged for that time. It is to be hoped next year that more of our wes-tern friends will make it in their way to visit us than have this year, although quite a number were present from Wisconsin and Ohio.

Fraternally would,
M. H. FLATORER.

Letter from D. C. Ashmun.

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

whom we can not trust?

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

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

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

the mortal to the immortal, then will we have fewer imposters.

If we organise our societies and employ only our regularly appointed minister, and keep them for a year instead of a week, then will we shut up the ayennes for imposters. It all depends on education, and education depends on a harmonious organisation of societies in every city, village and hamlet, with good, honest, pure man and women as teachers, ministers and mediums.

Brothers and sisters, make an effort and we will soon cease to have so many display times

will soon cease to have so many display lines in the columns of our Journal, of imposters Bt. Charles, Mich.

The Question bigiell.

About a fortright ago we received a letter from Mount Kleco, informing us that an Evangelical Protestant dergyman had presched a sermon there, in which he said, among other things, that the purest young lady in Mount Kisco would be damned along with the vilest of culprits, if she did not accept the gospal. The writer desired us to let him know if this was the excethedra teaching of the Young Men's Christian Association." When we published his letter, under the title of "Young Ladies in Hell," we appended to it some observations, in the course of which we assured him that the language he quoted from the preacher was in perfect accord with the instablished doors of the denomination of Protestantism to which the preacher belonged. All denominations of Protestant orthodory, we told him, hold that damnation is the penalty of unbelief, and that unbelievers are damned without regard to their relative grades of morely.

moralty.

Ever since that time we have been receiving letters on the subject. Some of the writers desire further, information about the doctrine; some of theirs descend it in the strongest language; some of theirs descend of it in the strongest language; some reason against it; some quote fibripturalegatest it; some say they can not believe it shreafly hald by any denomination in these grants. The most enborsts of all the communications on the subject has just reached us, and combe all the way from Mobile in Alabams. It is written by a distinguished physicisa there, who conde us his references, among whom it she pusses of the Hapital Tabernale in this city. This physicisa considers the doctrine absurd, in just had monatroes. He argues against it, turns his investive upon it, and makes his appeal to science, philosophy, and the reason of the human race.

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

UNCANNY INTRUDERS.

An Eau Claire House Haunted by Invisible Agencies.

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

Mr. Griffin is considered by his neighbors as reliable, and invites anybody and everybody to come and see for themselves. —St. Paul Discoth Rep. 1

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CHICAGO. SATURDAY, SEPTREBER 20, 1874.

THE VOUDOOS.

THE MYSTERY OF DEVILISH. NE38.

Is the Devil Dead?

MUMBER XLVIII-(WHOLE NUMBER LIL)

The Voudoos - Their Incantations - Their Method of Funishing Enemies

The time has arrived when the people demand the truth, however unsavory it may be In no previous history of the world has there been such independence of thought and feel ings manifested as at the present time. "Give ta light on every subject," is the cry that is beard from all sides. To do this is the mission of the Journal. It penetrates not only the dark recesses of nature, but travels forth in the hitherto unexplored fields of Spiritualism, presenting to the world incidents which, if not for us, would have remained unknown to a great majority of our readers. In our very midst, as it were, the Obinaman has his Josh House Or place of worship, where candles are kept constantly burning, and where he calmly bows down before his God. We call their religious exercises the result of superstition and ignorance. The Voudoo, the miserable black man, whose eyes emit a sort of serpent-like fire, is even more degraded. He does not rely upon himself, but the assistance of spirits who are ever ready to do his bidding. A reporter of one of our daily papers visited a scance, an infernal one, as it were, of Voudoos in this city, and from his account given we see that the exercises do not differ materially from those adopted by certain Negroes of the Bouth. It appears that from his place of concealment in the "Worship House," the reporter saw a large red, figured curtain hanging from the black wall of the room, and in front of it, standing on its legs upon two blocks of wood. a large iron pot, or eauldron. To the left of the cauldron, in what seemed to be a barber's chair, sat a white-haired negro, enveloped in a roberof what seemed to be scarlet velveteen. The people in the room were grouped in a semi-circle in front of and around the patriarchal African and the pot. Before the sged darkey appeared, the buss of general whisperings seconded to the loft, but from the moment that he came upon the scene no one in the place spoke a word. His presence seem

ing torch, which from the smell appeared to have been made of pitch.

Fallowing quickly after the oppearance of the little girl upon the scane, one after another of the Vondoos walked quickly to the place where the did man stood, and handing him a piece of paper, dashed something, which the reporter could not see, into the cauldron, and as quickly retreated. Every piece of paper

ingly awed or terrified them into silence. 'Bo

far as the reporter could see from his perch.

the heads of all were bowed as if in ellent

prayer. Suddenly the high-priest Voudoo,

slowly erected himself, and taking from the in-

side of his cloak a short, gnarled, and very

step to the cauldron. His rising seemed to be

each of them about their clothes for some-thing that it appeared they were expected to

bring to the presiding deity. The child hat was near, suddenly came into view from

some pisce beyond the reporter's line of vision

and spood behind the old man holding a blan-ing torch, which from the smell appeared to

mak for the rest of the people to rise, and

nediately there was a general fumbling by

make-line looking stick, walked with state

handed to the solemn old Voudoo priest in the closk 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 closk a small vial and poured its contents into the cauldron. Then he bent his body over the edge of the pot, mumbled something, epat into it, and gave the contents a vicious poke with his wand. Then he and the girl passed round the cauldron twice, and at each turn they each spat into it. After the second turn they stopped in the centre of the semicircle; the rest of the Voudoos formed in line behind them, and all hands marched around the cauldron once more. Each of the congregation, as he or she completed the circuit of the cauldron, spat into it, and by the time the last one had made his contribution of saliva the patriarch and the child were waiting for them in the centre of the circle. They all remained standing. The old man savagely snatched the torch from the hands of the child; struck wildly with it before, behind, to the right, and to the left of him, and then plunged it into the cauldron.

When he dashed the torch into the cauldron, the Voudoos flung themselves upon the floor with loud thumps, and the old fellow was the only one left standing. Simultancously with the descent of the torch into the cauldron, a bright flame arose up, burning briskly for a moment, and then expired. While the 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 sable guide, without a word as,-"Houdahed." The feast that the reporter gave an account of, was dedicated to the Dev-

il. Those of the Order who were injured during the week brought into the meeting the name of the person who injured them, and it was burnt in flames from pitch. Then they cast as many pieces of paper or old linen into the cauldron as they wanted sillictions for their enemies, and when the Fetish or priest poured the "burning oil" upon the contents and burned them the charm was complete.

And it may be asked, "Do these exercises have the least it fluence—these meeting devoted to evil purposes, to the infliction of pain and sickness? Would they year after year practice them, if not some terrible influence connected therewith ?" The thoughts of a person even have force—a real potency for evil when so directed, and when they are socompanied 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 hely influence, and give messages of love and encouragement. With the Voudoo, there is also music, incantations and a monotonous march, by the means of which they place themselves in rapport with influences of the most debasing character. We know this to be a fact. The time will come-but it is in the far distant future-when only influences of a pure and exalted nature will communicate with the children of earth; then, of course, the millennium will have been ushered in, and there will be established a complete rapport between the Bpirit world and this.

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 papers

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

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

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

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 debanchery; persons who never thought of lifting their eyes to a higher life, to an ideal perfection that can only be attained in freedom Some of these persons have been traveling lecturers, and wherever they have been, have dispensed their social missus, and their disgusting practices as Woodhullism." This is certainly the unkindest out of all 40 faithful dis ciples of the great nactiness. But her virtuous indignation towards her old disciples is greatly intensified, when she has her old and faithful associate editor gobbled up with out a moment's warning—gobbled up and in carcerated in the Tombs, where he laid seven eral days (being a poor man, and entirely des titute 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 philan thropy seldom witnessed now-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 indict-

But that little game could not be played on Mr. Jones-be 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 Spiritus has encountered from the morning of the sounding of the first tiny roppings at Hydesville, down to the day of the indictment of 8. S. Jones, editor and proprietor of the Ru-LIGIO PHILOSOPHICAL JOURNAL, at the instance of, and on the oaths of Victoria C. Woodhull, alias Blood, alias Victoria Claffin Woodhull Blood, Tennessee Claffin, allas Tennie and J. H. Harvey, alias Col. Blood, for libel.

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

The query will arise. Why did religious people who vaperate the Bible (which is essential ly 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 Bpirit-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 tems and schiems 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 pre vailed, 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 soleft 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 one, of the family circle gone before, but with sages of long ages in Spirit life, he will wouder if such terrible, humiliating doctribles were really put forth by the early receivers of the grand truth of aperit communicated

To his utter amaxement he will find that it was not only true but that the very authors of the terribly disgusting sentiments called freelove or social freedom, in the year 1876, caused one Dr. Joseph Treat, who was at one time a confidential friend of the publishers and editors of Woodhull & Claffin's Weekly, the late 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.

quisition 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 pagel of death set them free. Now, if the victim can awaken compasston 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-ave. more, it may contain the further records—the attempt and fasture of professed philanthropists to procure the incarceration in jail, from Batarday 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, OR an indictment for libel.

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

In view of this presentation, which can no

truthfully be denied, it is not to be expected that religious fanatics will look any desper into Epiritralism than the surface presental made by the unprincipled people who cont that itemiteumses is the very stair of the.

What then is the duty now devolving upon ture.

Spiritualists in the highest sense of the words day, we have for years been bombarding the citied of old theology, and its walls show signs only the cities of the control of the contr

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 profiered "social freedom" as the some of earthly happiness, and the electr of life, that is to overcome all the ills which flesh is helr

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 be ing inaugurated, in which cause and effect will be a basis of action; sound philosophy will take the place of religious dogmas, of mythological origin.

Wellook 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 wouldbe leaders above referred to, it has given the world a basis of literature, that has dispensed with the words representing the most horrible dogmas of the old effete systems of mythological religions.

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

The world now has a chance to see that the wouldbe leaders who presented liogistiousness 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 infamens 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 are revilers without, Spiritualism (notwithstanding its lack thus far of concert of action by its devotee), 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 pleces.

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 Baylor."

This declaration is true as an abstract proposition. But the problem yet remains to be solved, as to how Spiritualists are to be unlied and organized into a compact, intelligent, potential power, equal to the emergency now damanded of them.

In future articles we will further discuss that

The Davis Testimonial.

We really hope our friends everywhere will nanifest their good will toward Brother Andrew Jackson Deris 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 circum-

We all know it is a hard year for raising noney, 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 mohey or a due bill.

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

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

WM. GREEN, Chairman.

1268 Pacific st., Rycoklyn, N. Y.

C. O. P. Colm. Cor. Sec. v.

140 West 43d st., N. Y. Olty.

The Testimonial to Andrew Jackson Daviso

ane opinitualists of the Northwest, includ-ing all local societies and organisations of any kind, or individuals, are requested to set spart the proceeds of their meetings, or to send in individual-contributions, on the Fourth Bun-day of Beotember, to co-operate with the so-ciety in Onloago, for the benefit of the above fund. The Spiritualists of the Northwest, includ

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 lyosums in Chicago will, please confer in reference to the movement, that it may be made complete and affective.

Cona L.-V. Tarran.

Remittances may be sent to S. S. Jones, P. O. Drawer 507, Chicago.

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

Mas. Lours Cours, of Indisaspolis, Ind. will spend about two mouths in the lecture field in Iows. She can be addressed until further notice at Waverly, Iowa. Mrs. Combs is an able advocate of the Harmonial Philoso-phy, and the friends in Iowa will do well to secure her services. Bhe will take subscrip-tions for this paper and the Lawran Equipment.

Dn. Parsients, the distinguished trance lec-iturer, will hold forth at Dwight, Ill., Wadnes-day, Thursday and Friday, Rept. 10th, 51st and 60ad. His lectures are enthusiastically re-ceived in Chicago.

MRs. L. E. Lawis, of Cincinnati, will be in Chicago for the purpose of attending several of Bastian and Taylor's and Dr. Witheford's seances on or about the 25th of this September, to remain one week or more. It will be remembered by the readers of the Journal that it was by direction of Gen. Washington that she came to Ohicago, 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. Piedges 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 Lancahsire, England, is now lecturing in this country with marked success. We hear very flattering reports of his trance efforts in Olyde, Norwalk, Berlin Heights, Cleveland, Green Springs, Sturgis, and other localities. Some of these correspondents denominate him the "boy ora-He is not only worthy of patronage from our best societies, but of better financial support than he has thus far received. Neither appreciation nor praise will afford food and clothing, or pay the traveling expenses of mediams and lecturers. Mr. Walker called upon us the other day en route for several lows grove-meetings. Keep him in the field and remunerate him for his services.

Appreciative.

P. S. Bischmore, of Divenport, Iowa, writer-

"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 RELIGIP-PHILOSOPHICAL SOCIETY granted a Letter of Fellowship on the 15th of May, 1875, to Sister Louise Combs, of Indianapolis, Ind., and to Edmund Cate, of Aneta, Cass Oo., Iowa, Sept. 19th, 1876, suthorising them to solemniae marriage in due form of law,

MRS. H. MORSE, 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 thumselves 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; seem to be growing stronger all the time.

M. G. Asstay, of 965 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 Fwenty-five cents. Letters responded to, enclose stamp for reply.

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

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

To Whom It May Concern.

The following is respectfully submitted to

The following is respectfully submitted to the people?

This may certify that the bearer, Lorenso D. Grosvenor, has been personally known to the subscriber for more than \$7 years as a humanitarian of deep sincerity, sacrificing personal comforts to a great degree of personal suffering to elevate the fallen brother man, particularly the inebriate.

He is worthy of extensive patronage by reform societies as a lecturer or has a Sameritan minister of the oil and wins of healing those wounded and braised by distipation.

Employment and resumeration given to him will help to save the public from the expenses of pauper houses, courts and prisons.

Your Unit.

Mount Lebanon, Columbia Co., N. Y.

Quarterly Meeting.

The Spiritualists and Liberalists of Wis., are invited to strend a three days' meeting in Omro. Wis., Sept. 19th, 30th and Oot, 1st, 1976. The meeting will be called to order Friday, Sept. 29th, at 10; o'clock a. s. Speakers angaged—Busia M. Johnson of Chloago, and Oapt. H. H. Brown of Iowa. A good time may be anticipated. Officers for the ensuing year will be elected. Dan's let rainy weather frighten and from attending, as our dining half is conhected with our hall. Let all come prepared to contribute their into, that the meeting may be a meeses financially.

Jacko Ouvers Pres.

Jacko Ouvers Pres.

Jacko Ouvers. Bec.

Northern Wis., Spiritual Convention.

The Spirit-World.

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

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

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

formation in regard to them.

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

ed and glorified spirits.

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

Goodrich in bis history of all Nations talls us, that the Uhaldeans have a history fating back to the origin of human society 678 000 years. If this be true who can contemplate the number of spirits that have passed on through our spheres.

Davis gives us the order of the spheres thus:
"The first is the Natural; the second is the
Bpiritual; the third the Geiestial; the fourth
the Supernatural; the fifth the Super-spiritual;
and the sixth the Super-spiritual;
withere is an incessant transition from the third
to this sphere"—the sixth—"and also an immense transferration from this to a still
higher."

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

longs before sitaining to the sixth, and still longer before reaching the seventh.

It may be supposed by the Doctor that the spheres being totally intangible to our senses, can not have an existence; but, all who have become conversant with the Modern Spirit Phenomena, know that neither spirits in their normal condition, nor the spirit homes are to be seen by mortal vision. The apostle Paul in his great discourse on Mars Hill, addressing the Athenians upon the existence of an Infinite Spirit, said, "In Him we live, move and have a being." Now this testimony is fully believe, as our syes are not missed to see spirit esser ces. The truth of Paul's testimony may be illustrated by a familiar similitude. The atmosphere which we breaths, presses upon our bodies fourteen and a half pounds to the square inch, making about thirteen tone pressure upon every adult. This would instantly crush us to death, were it not for the elastic force of the air within, counterbalancing that which is without. But we do not see this atmosphere, nor can we see electricity in its normal state, which we know pervades all things else. Why then should we doubt that an Infinite Spirit is in and about us continually as Paul half and individuated spirits as Militon said, and the spirit homes or spheres as Davis and Paine have said.

That we determine the Tannitte spirit, nor in-

said, and the spirit homes or spheres as Davis and Paine have said.

That we all not bee the Infinite spirit, nor individuated spirits, nor the spheres, is no evidence of their non existence. Our bodies and the earthlitre both the same in kind and weses them; sold the spirit-homes them; sold the spirite and the spirit-homes should be the same as kind and visible only to spirite. The light and heat of the sun come to us through these spheres, we know as to its matterfallity and density. Million tells us that millions of spirite with the santh unseen, both when we wake and when we also put that millions of spirite with the santh unseen, both when we wake and when we also put that surrounded with an atmosphere very difficult to penetrate, and yet she falls he my a word about the spheres of Mars. Will the Doctor

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

Philadelphia, Peno.

Hemlock Hall-Twenty-first Yearly Meeting of the Friends of Human Progress, at North Collins, N. Y.

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

present.

Mesars. Taylor, Beals, Whipple and Stabbins spoke at length. Mr E L. Watson gave two fine and valuable addresses, and spirited con-

ferences filled the time. ferences filled the time.

The general feeling was that in spiritual power, earnestness, and depth of interest, no previous gethering had hardly equalled it. No policeman was ever called to keep peace; no riot or malignant mischief; no theft or noisy drunkenness has ever troubled these meetings. Nathaniel Tucker, whose pleasa t farm house is in sight of the grove, generously gives the use of the premises for all these years, and if young people get a little noisy, he and others can tone down their hilarity by a few decided yet kindly words.

yet kindly words.

Each year a committee is chosen by the people here to plan for the meeting, and at its close they cease to be, and their successors are

close they cease to be, and their successors are chosen in due season.

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

О В Втвивима

Married.

Married, Sept. Mh. 1976, at Porter Montague's Park Geneva Lake, Wis., by Mis. H. Morre, Minister of the Gospel-Mr. John W. Cowsn and Mrs. Sansh Greenboth of St. Charles, Ills.

Business.

The Wonderful Healer and Clairvoyaut-Mrs. C. M. Morrison.

-Thousands acknowledge Mrs. Morrison's unparalled success in giving diagnosis of disease by lock of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band.

Digestons by Letter. Inclose Lock of Pa-tient's Hair and \$1.00. Give Age and Sex. REMEDIES sent by mail to all parts of the

United States and Canadas. Specifics for Epilepsy and Neuralgia. Address Mrs. C. M. Monnison, P. O. Box 2519, Boston, Mass.

Residence No. 4 Euclid street. Take Grove Hall and Dorchester street cars.

The Old and New Plan.

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

21.313

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

The following case of a perfect cure of the pernicious habit of using narcotics by Mrs. A. H. Robinson, 894 Dearborn St., Chicago, is published by consent. Here follows the correspondence in full upon the subject:

MMA. ROMINSON, 394 Dearborn St., Chicago,
—DHAR MADAM:—I received a letter from my
sister, which I enclose, about your remedy advertised in the RELIGIOPHILOSOPHICAL JOUR vertised in the RELIEUOPHILOSOPHICAL JOURNAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$2.50 a. week, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAsrnam, Little Valley, N. Y.

- 861 W. Erie St., Chicago, Ill., Nov. 4, 75.

LETTER TO HER EROTHER STATUS HER CASE !

DEAN SHOTHERS:—Your letter came to hand last night, I was happy to hear you had been to see Riva. Robinson and that there is hope of halping me to get cured of this awful habit, I will now state what she wishes to know of my case. It will be four years next Jastiany since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two hottles a month. I now use opium, but isopeased the quantity, I now use opium, but a week. My health is middling good except the catelorie, I think is held have no cough, but spit up a great deal of stringy matter, Ants I have had five or six years, but grows wome, my age is 45 last July. Frank is a noble good to y to other to pay the 85, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you soon.

Your Bister,

Little Valley, N. Y., Oct. 20, 78.

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

MRs. A. H. ROBINSON, 894 Dearborn Street, Chicago, Ill.—Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant—optium—I took the last does a month ago. I have a little in the house but have no desire to touch it. I took about two-thirds of the box touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in sistery as I was. Hoping you may be rewarded for the good you are doing, I remain yours.

Little Valley, N. Y., March 20, 78.

Mrs. A. H. Rosiwson, 894Dearborn St., Chf. cago, Dran Manan:—Words will fall me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all. Your even grateful friend,

T. W. Galloway,

No. 581 Ada St., Chicago.

No. 581 Ada St., Chicago.

Scrofula Cured by Spirit Power.

Mrs. A. H. Robinson, 794 Dearborn Street, Oblcago, Ill., Dear Madom:—This is to certify that you have cured my daughter Lillie of the Scrofula. It has been about two years since she was cured, and there has been no symptoms of a return of the disease. She had a soltid tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared.

JNO. W. Gilbs.

Burlington, Iowa, May 81, 76.

RIS WIFE WAS CURED.

MRA A. H. ROMINSON. 894 Dearborn Street, Chicago, Ill., Dear Madam:—Euclosed find lock of hair and two dollars for further examlock of hair and two dollars for further examination. The medicine and your magnetized papers have produced most wonderful and happy effects on my wife's health. She commenced improving from the first using the prescription. We can not find language to express our gratitude to you and your spirit auides for the benefit they have rendered her. You will see by the lock of hair enclosed if she needs any further treatment. She thinks she is quite well. How wonderful are the effective to the second state of the second state o she is quite well. How wonderful are the efforts of your medicine and magnetized papers in so short a time! The old mode of practice of medicine will soon be swept out of existence.

Yours with many thanks,

R. B. Gillson.

Frankfort, Ky., May 29, 76.

Corns and Bunions Speedily Cured by Spirit Prescription.

A. H. Robinson Medium, 894 Dearborn St. Al. H. Woomson arrollen, ose Desiroth St. Chiesgo, Ill.—Your reply of the 25th of Feb., came duly to hand. I tried the remedy you gave me for corns. It acted first rate. It cured my corns so that I now have no soreness at all from them.

Respectfully Yours, Frankfort, Ky., Mar. 16th. 76. WHITESIDS.

Wonderful Success in Healing the Blck.

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

During the years 1874 and 1875, Mrs. Robinson treated 6448 patients by letter, and over 9000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physiciansmost of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonials.

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

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

Very truly yours.

Marionville, Mo, Jan. 16, 76.

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

days afterward:

Mus. A. H. Rommson, Mindum, Chicago:
Yours of the 18th was received in due time.
My wife is still living and promisesto get well.
Her arm has been opened in four places; is
now discharging considerably. The swelling
has subsided a good deal. Your diagnosis and
prescription was submitted to the attending
physician, who took it very kindly. You was
the first that called it Erysipelas, which is now
agreed to be correct by all. I think your band
of spirits can assist us much in effecting a final
ours. Very truly yours.

Marionville, Mo., Jan. 20, 76.

A Spirit Physician Materialises and Ource His Sick Patient.

Mins. A. H. Rommeon, Medium, Chicago, Will you please send me some magnetized papers. I had them once before and they loted like a charm. They seemed to retain their power until they were worn in please. There was a very large, tall, broad-shouldessel indian with me all the time I were them. I was inspensed that he was one of, and easi by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could renist no longer. I throw myind on to the bed. He inseeled on the floor beside me and looked me straight in the eyes. I closed my one, and in an instant I was totally unconscious. The next morning when I evoke I was lying flat upon my back to position. I never take in steering, the mothes drawn mostly and moothly over me. I Mas. A. H. Rommson, Medium, Chica

thought first I had awakened in the Spirit-

world, I was so free of pain.
Yours respectfully,
Mrs. 8. I. Pack.
Topeka, Kan., April 19th, 75. Box 651.

Old Cancerous Bore of Five Years Standing Cured by a Spirit Prescription.

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

Enclosed please find three dollars with lock of my hair. If there is any thing that you

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

Los Nietos, Cal., Oct., 8rd, 74.

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

perusal of the following letters.

MRS. A. H. ROBINSON:—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you. as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Bervant, Lawis C. Pollard.

LEWIS C. POLLARD. Les Nietos, Cal., Dec. 9th, 74.

Mrs. A. H. Robinson:—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent the combination again. Hoping to hear from you soon, I subscribe myself.

Yours with Respect,
LEWIS C. POLLARD,
Arusa, Cal., May 19th, 75.

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

M. R.B. ROBINSON, while under spirit centrol, on redelving a lock of hair of a sick patient, will diagnose
the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy first is the sessonial object, in view rather than to grainly idle curiosity; the
better practice is to send along with a lock of hair, a
brief statement of the Sex, age, leading symptoms, and
the length of time the patient has been sick; when she
will, without delay, return a most potent prescription and
remedy for eradicating the disease, and permanently
curing all curable cases.

Of herself she claims no knowledge of the healing art
but when her spirit-guides are brought as respect with
a sick person, through her medimaship, they never fail
to sive immediate and permanent relied, in cugable gases,
through the positive and negotive forces ishual in the
system and in nature. This prescription is sent by main,
and be it an internal or an external application, it seould
be given or stoplied precisely as directed in the accomplenying letter of instructions, however simple it may
seem to be? remember it is not the cuantity of the conpound, but the chemical affect that is produced, that
scionpe takes cognisance of.
One prescription is aroundly sufficient, but in case the
patient is not permanently cured by one prescription, the
applications for a become, or more if required, should be
made in about ten days after the last, each time stating
any changes that may be apparent in the symptems of
the disease.

Mrs. Rozzasous

the disease.

It is a finease, the course of any one who calls upon her at her cores, the disease of any one who calls upon her at her cores, the disease of any one who calls upon her at her before the countries of the controlling her accomplish the same, is done as veal when the application is by letter, as when the patient's is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

TERMS:—Diagnosis and first prescription, \$1.00; each phecipation one, \$1.00. Anywords business letters, \$2.00. The money should accompany the application to insure a reply.

PATEUR Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, concenses and postage.

R.B.—Sim. Rossusces will hereafter give as primed sittings to any one. If privery is required, it must be by letter, accompanied with the usual rest and terms above stated, must be strictly compiled with, or no notice will be taken of letters sent.

Mrs. Bobinson's Tobacco Anti-

The above named sure resembly for the appetite for tobacco in all its forms, is for eals at this office. Sent to
any part of the country by mail, on receipt of \$2.60. It
is warranted to care the most turberants user of the weed,
when the directions on each box are followed. However,
part and quacks will tell you that this anticists is made
from genifan root. It is false. Cheatian root is no remedy for the appetite for tobacco, but it is injurious to
health to use it. Not, Indensen's Tuboacc anticises tonce
up the system and restores it to its normal condition, as
it was before Sigh(bung the hankering desire for a poisonous weed. In he a remedy presented by a bailet of cheertats long in spirit-life, and is wairsmide to be perfectly
harmises.

This Homes will be a sense of the condition o

her long in spiriture, and is warranted to be particle harmiese.

This House will pay any chemist one thousand delibre who will, upon analyzing this femedy, find one particle of genitian root, or any other polaconous drug in it.;

Address Reseaso Pantosopusoali Funtamente House, Chicago, III., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS.

Hrs. A. H. Robinson's Tobacco Antidete.

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

Tama City, Iowa, Mar. 20, 76. Buntar.

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

W. F. Burley.

Tama City, Iowa. Feb. 10, 76.

Mrs. A. H. Robinson.—After using Tobacco for more than 35 years, I got a box of your agent, W. F. Burley, and it has cured me from using the same. Tobacco users by it.

JAMES TROUBLES, L. TAMES TO ARTON TO ARTO

Mrs. A. H. Bobinson.—I used one box of your Tobecoo Antidote in April, 1675, and it effectually cured me from using tobecoo. It is the best thing of the age.

Tama City, Lowa, Mar. 10, 76

Mrs. A. H. Robinson.—This is to curify that I procured a box of your Tobscoo And-dots from W. F. Duntar, and it has qualif me

from using tobacco, after using it for years.
CHARLES GASE.

Tama City, Iowa, Feb. 15, 76
PRICE-\$2 00 PER BOX.
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23 Agents supplied (on receipt of the pay) at \$19 per degen boxes, and sent free of charge.

J. J. Miller writing to Mrs. A. H. Robinson, in repard to cures performed through her medium ship, says that he was referred to her by his Uncle Speed, who lives near Homer in Texas. He said in his letter to me, you have performed some of the most wonderful cures on record, and advised me to give you a trial. He did the writing for sman who had a cancer on his nose, and that you actually cured if, so that now it is sound and well. so that now it is sound and well. Hanleburst, Miss., May 1, 78

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MRS. J. C. SPENCER

Will diagnove disease and precribe for the lama. Bend lock of tailett's helt name, age and see. Terms, \$1.50 and two 5 cent stamps. Be sizes questions answered as the same raif. Tues a too poor to pay, will be treated free, with sails factory para for the rame. Address Mrs. J. C. Spraces, Paint Valley, Holmas Co. O. 121n3L18

JAY J. HARTMAN, Spirit Photographer, 831 VINE STREET,

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AGENTS WANTED FOR THE OF THE GAZETTEER UNITED STATES, showing the grand results of our first 100 pears. Sverybedy toys it, and agents make from \$100 pears. Sterybedy toys it, and agents make from \$100 fg. \$100 a month. Also, for the new historical work, Out WESTERN BORDER scoppiete and WESTERN BORDER scoppiete and of American placesy life 100 YEARS AGG—in thrilling cut first of red sid white foes, sattling advantage, captivities, foreys, ace the places women and boys, indian war pairs, camplife at deports. A book for old as deputy. No competition. Becomous askes, Extra terms illustrated circulars free, J. C. McCurade & Co., Chicago, Ill.

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Ry Da GRO, II. NaPHEYS, A.M. Revised and enlarged, with Steel Portrait and Biography of the Author. The worderful book of the day, republished in England, France and Germany, 2500,000 course sold, ether 4,700, Ampbedy can sell R. Sells in hard times, Price SR, OD. Address at once N. D. THOM PROM & CO., Chicago, Ill., or Sc. Louis, Mo., values 11.

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And the Love of Liquor, without mental or physical prostration. Bend one dollar to A. J. MULL, Sterling, Whiteside Co., 'Ill.. for same. Warranted to cure, if taken according to direction. valuate taken according to direction.

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Letters of it quity simply covering two 8-cent stamps, Check, P.O. Money Order or Registered Letter.

An Epitome of Spiritualism and Spirit-Magnetism, Their Verity, Practicability, Conditions, and Laws.

These subjects, to receive universal attention, should have an established philosophy founded upon lews and principles that are reliable, and will dety reasonable opposition, likeptice about the work what spiritualism proper citims before thating an assault upon its teachings. Histories about the season and the season of the descript if they desire to meet it understandingly, of the descript if they desire to meet it understandingly. Surarows—Modern Interpretation of the Biblis; Redumskip, its Laws, and the Reliability of Spirit Ocumunications: He heaveration; Alberty, Magie of Fanalisium, Which! Bind, Reading, Psychometry and Charvognice; Spirit-Hessing the Highest Mode of Treatments in the season of the season of the season of Discose, Imperced to Charvognice; Spirit-Hessing the Highest Mode of Treatments Magneti and Paper; "Social Freedom" an Obstacle to Spiritualism; Animals Susceptible to Spirit Humano and Discose, Industry, Indelity, Capital Hasterialism; Animals Susceptible to Spirit Humano and Discose, Industry, Indelity, Capital Principles of Control Psychology why Spiritualisty do not Consider a militure of control why Spiritualisty do not consider a militure of control why Spiritualisty do not consider a militure of control why Spiritualisty do not consider a militure of control why Spiritualisty do not consider a militure of control why Spiritualisty do not consider a militure of control why Spiritualisty do not consider a militure of control why Spiritualisty do not consider a militure of control why Spiritualisty do not consider a militure of control why Spiritualisty do not consider a militure of control why Spiritualisty do not consider a militure of control why Spiritualisty do not consider a militure of control why Spiritualisty do not consider a militure of control why Spiritualisty and not control to the spiriture of the second of the Tecchings.

Poices from the People.

PRAYER.—Man is a devotional being, and at times delights in prayer. That it has proved efficacious in numberless cases of disease I have no doubt. Then why not speak favorably of prayer on all occasions! You talk flippantly in regard to it. Perhaps I have not been out of the Orthodox church long enough to Decome accustomed to the habits of Spiritualists.—Dos. Smith.

We do not condemn the use of prayer. Those who take pleasure in bowing down humbly before Who take presents in souther working to all deried them for so doing. All, perhaps, at times feel in a devotional mood. We are willing to admit, too, that prayer has proved efficacious many times in the cure of disease. Dr. Newton always utters a prayer when he makes an effort to heal a person. But our objection to prayer is simply its claim of offering to mankind an infallible remedy for the ills of the fisch. The fact that cures have been effected through its instrumentality does not recommend it as a soversign baim in all cases. Just think of it, Mabilon was almost an iddo until he reached the age of 96, when he fell down a stone stair case, fracturing his skull, and was treparated. Strange to say, from that date he became a brilliant genius. Supposing that the same change had been caused through the instrumentality of prayer from Moody and Sankey, what a furore it would have caused through the instrumentality of prayer from Moody and Sankey, what a furore it would have caused through the instrumentality of prayer from Moody and Sankey, what a furore it would have caused in though the instrumentality of prayer from Moody and Sankey, what a furore it would have caused through the instrumentality of prayer from Moody and Sankey, what a furore it would have caused in the object of the whole received a severe injury on the head, and from that moment his mind became illuminated, sind he succeived a severe injury on the head, and from that moment his mind became illuminated, sind he succeived in making a successful barriater. Supposing he had recovered under one of the souring prayers of Hammond, what a commotion would have been caused in the religious press. Then again there was a patient in an asylum, who was laboring under a "mancial delusion"—was going to pay off the national debt, etc. At last an epileptic patient, badly tritated at his importunities to buy imaginary shares, hit him a severe blow on the nose. Birange to say he commenced recovering at once. These are facts recorded on the pages of history, and God or the angels, should do so, and we will not deride them for so doing. All, perhaps, at times

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

THE DEVIL AND DARWIS.—In early times, Satan was regarded as the ugliest scamp in creation; and those who have been privileged to see an illustrated book of the fifteenth century will remember how he seems to concentrate in him all the most terrific and brutal qualities of the barbaric/imagination. We don't forget the very earliest ideas as to the divine origin of Satan. He was the greatest of the rebel angels—Lucifer, son of the morning; and he figures grandly in the Book of Job and in Milton's Paradise Lost. Indeed it has been said by daring critics that "Milton has done more to keep the Devil a 'ive than any other single author." It is certain, however, that after Milton a period of degradation set in in the popular conception of Satas. But at length with the revival of philosophy and the progress of science the form of the THE DEVIL AND DARWIN .- In early times, Satab Batas. But at length with the revival of philosophy and the progress of science the form of the personality, if not the character, of Satan began to improve. His tall either dropped off or got worn away by sedentary occupations; his horns and cloven hoofs disappeared; and then he sprang forth in Goethe's Faust and Bailey's Festus in the form of a gentleman, with the instincts of a ravenous question—in fact, a grand skeptle. From this we may infer that Satan for some time past has been subject to the laws of morphology or evolution. Certainly, he was once as urity as an aps; now he is as handsome as a prince. If this process only goes on long enough, it would be hard to forestell what might become of the grim personality. Happily, there is little danger of his abolition while evil exists. The hold which he has got on the human mind is too profound for that.—Glusgoe Herald.

The bigoted religionists of the past have invariably given Satan a bidsous form. Pollock describes his home as follows: how size could be be but hideous, in the conception of markind gener-

"Wide was the place, "Wide was the place,
And deep as wide, and ruineus as deep,
Beneath I saw a lake of butning fire,
With tempest tossed perpetually, and still
The waves of fiery darkness, 'gainst the rocks
Of dark damnation broke, and music made
Of melancholly sort; and over head,
and all around, wind warred with wind, storm
howled

howled
To storm, and lightning, forked lightning, crossed, And thunder answered thunder, mutter ng sounds Of sullen wrath; and as far as alght could plerce, Or down descend in caves of hopeless depth. Through all that dungeon of unfading fire. I naw most miserable beings walk, Bursing continually, yet uncommuned; Forever weating, yet enduring still; Dying perpetually, yet never dead.
O'er their heads a bowless cloud, Of indignation hung; a cloud it was Of thick and utter darkness, rolling, like

Of thick and utter darkness, rolling, like
An ocean tide of livid, pitchy flame;
With thunders charged, and lightnings ruinous,
And red with forked vangeanes, such as wounds
The soul; and full of angry shapes of wrath,
And eddies whirling with tumultuous fire,
And forms of terror raving to and fro,
And monasters, unimagined hereoforce
By guilty men in dreams before their death,
From horrid to more horrid thanging still
In hideous movement through that stormy guil."
The Davil is improving in the concention of

The Devil is improving in the conception of mankind; so is God. We are glad of it, for it shows a healthy growth in the human family.

shows a bealthy growth in the human family.

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

given through Mrs. Buydam, is now occuring with me.

Manuser.—Fondering over the traditions of the Jawish Learnds, the story of Jenus whom he loved fartified with his own insulitive perceptions and theosophical lore, his ares have regarded the Christian issages and phinting objects also the world his mission and the spiritistic influence which were his credentials. He succeeded in his mission. Whether it be among the Mooriah rules of Bodin, the decepting palaces and succeeded in his mission. Whether it be among the Mooriah rules of Bodin, the decepting palaces and succeeded in his constitution of the succeeded in the mission. Whether it be among the Mooriah rules of Bodin, the decepting palaces and succeeded in his action which has Ornanders brought in they and established to be decepted to a succeeded in the succeeded the factors of the learner of the history and established to be decepted to the succeeded the latest is synonymous with a belief in one allah that was alone.—Observed Schowers, in Scientist.

Mercy system of religion must have a conductul murgical operation, connected with it. The Christian state of the succeeded the succeeded the succeeded the succeeded to the succeeded to the mission of the Mooriah rules of Bodin r

the "fib story." and the followers of tions have the "rib story," and the tollowers of Mahomet will assert that when he was a bey the Angeldishrid out out his heart, a queens ill into humoure blood out of it, placed it hear to his bedy again; and ever afterwards it hear with perfect regularity. If the great men of he pest—so, for an history reconstruction was firing to case, they would cause but. Bitle site in the twyrid. There has been out in the twyrid. There has been a history reconstruction of the two trans but. Bitle site in the twyrid. There has been a history that does not reconstruct the story of the site of Front. Butley, Pythogers by the site of Front. by the side of Robert Collyer, and the former would be overshadowed by the latter's goodness and greatness. But some feast off of the past, and ignore the living present.

and ignore the living present.

Maoic.—There are also suffumigations under opportune influences of the stars, that make the images of spirits to appear in the air or elsewhere; such as corfander, smallage or celery, and hemlock, the fumes of which will attract spirits and render them visible, hence they are called spirit herbs. There is also fume made from the root of the reedy herb sagapen, with the fulce of the hemlock and henbane, the herb tapsus barbatus, red sanders and black puppy, which makes spirits and strange forms appear; but if smallage be added, they are driven away from any place, and visions are destroved; so, also, the fume of calamint peony, mints, and palma-christi drives away ovil spirits and vain imagications.—Henry Cornelius Agrippa, in Scientiss.

The prophet who is exceedingly cautious will

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

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

that Peck, who is now exposing Spiritualism, pos-sesses well developed medium qualities. If he does, his present conduct renders him too con-temptible for notice.

temptible for notice.

CLATHAUDISMOR.—The speech of an angel or a spirit with man is heard as somorously as the speech of a man with a man, yet it is not heard by others who stand near, but by impself alone; the reason is because the speech of an angel or spirit flows first into the man's thought, and by an internal way into his organ of hearing, and thus moves that from within; but the speech of man with man flows first into the air, and by an external way into his organ of hearing, and moves it from without. Hence it is evident that the speech of an angel and of a spirit with man is heard in man, and because it equally moves the organs of hearing that it is equally sonorous.—Seed.mbory.

Is it true, then, that the clairandient first think-

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

well defined laws, enabling the medium to hear with his spiritual ears?

CRAMPS CURED BY A SPIRIT.—On another occasion, when suffering from awful cramp, I felt so desperate, that I begged my husband to give me a lead pencil, saying, "Now it's sil the same to me, whether it's the devil or no, if only it will help me." I took pencil and paper, and to my great satonishment and terroy, I felt my arm violently shaken, and saw broad letters written without having any idea what the words were. An old friend manifested, and gave us prophecies, which were soon afterward fulfilled. This spirit also beggedme to let him write, saying that it would heal all my cramps, which in the course of time proved to be true. My husband and myself were strongly moved. I could not sleep the whole night. Next morning I prayed fervently to God to take this power from me, if bad, or to guide me in the right use of, it, if good. I saw that there was a power acting independent of my thoughts, as it wrote mechanically upon subjects I was not tbinking about.—Baroness Adelma Vay, a resident of Austria.

Here we have an example where the sold!

Here we have an example where the split caused pain (cramps) in order to get control of the medium, knowing she would submit, if she could be relieved of such torture. Where a spirit brings compensation for suffering that he may inflict, you may reet assured that he has no evil impulses. But where a spirit to tures a person and has no power or disposition to furnish a compensation therefor, you may rest assured, that he is of a ma-ignant nature, and the sooner you get rid of his influence the better.

MANTUA, O.—D. M. King writes.—Our meeting was a grand success. The good work goes
bravely on in this section. What we want now is
a good materializing medium, and if you will send
us one, we will do all we can to help him along.

a good materializing medium, and if you will send us one, we will do all we can to help him along.

BTEAROR PHENOMERA.—A correspondent of the Portiand Argus writes:—On the evening of August 1st, there occurred at the residence of a well-known family inflorering aremarkable phenomena, or what Spiritualists would call a wonderful manifestion of spirit presence. The facts appear to be as follows: The family (consisting of a son about 35 years old, his wife, sister and mother, an oid lady some 80 years of ago) were about 'sign from the tea table, when the son was observed to be intently scrutinising the water pitcher, standing near him on the table. The usual questions were asked him as to what he saw, when he called their attention to a likeness clearly mirrored upon the surface of the pitcher, which they severally declared to be perfect likeness of the father, who passed away the lat of October last. The pleture in appearance was like a light but distinct photograph upon a white background. So critical were they, thinking it might be the result of some shadow or imperfect light, that they changed their positions and removed the curtains, but the picture still remained perfect. The pitcher was then removed, washed and piaced in a different position, when the likeness appeared much clearer than before and in the act of laughing. It continued to be visible nearly ten minuten, and then faded away. It is scarcely necessary to say that it could not have been the shadow of the son's face, nor any person present being wholly unlike them all. The father was advanced in life, with a full beard of a peculiar style. He was a man of unimpeachable character, well known in Portland and vicinity.

BUICIDE—In New York City, s. young lad of 16, clerk in a banking house, shot himself, and no

character, well known in Portland and vicinity.

BUIGIDE—In New York City, a young lad of 16, clerk in a banking house, shot himself, and no cause is known why he did it. For the sulcide of fools and madmen, of grown-up male idlots and adult mandlin women, we may at least invent some excuse, but what excuse will be sufficient to explain this dreadful propensity of children to women it self-murder? What possible cause can there be that the dawning of life should be so clouded over! Young lite over has a denouement of taggedy. There is no situation in childhood so desiperate and distressing that there is not a strong probability of relief.—Ex.

Builde & the part of the young is often caused.

ate vicinity of Quincy, III., a Rootdigger Indian family. Acout fourises years ago the mother witnessed a terrible encounter between her hundred and a bear, and not long attent give high to a faild, which is not only idiotic and monstrous in conformation, but in every movement of its body and limbs, manifests the action of a bear. It grows and whines, and manifests great delight in paying and fonding the little paposes, and takes great delight is wellowing in sunguedles. It is possess that the templies to cumult suicide is hom with a person, a transmission from the mother. He wis person, a transmission from the mother. He wis person, a transmission from the laware he cheerful and hopeful while developing the unborn spild.

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

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

AN EXTRAORDINARY STORY.—The following is from a Sindy of Hawthorne, by George Parrona Lathrop. (Boston: O good & Co; London: Trubner):—"A pedier, named Dominicus Jordan, was to day fu Uncle Richard's store, telling a ghost story. I listened fatently, but tried not to seem interested. The story was of a house, the owner of which was suddenly killed. Since his death, the west garret window can not be kept closed; though the shutters be hasped and nailed at night, they are invariably found open hoxt morning, and of which was suddenly killed. Since his ceasing the west garret window can not be kept closed; though the shutters be hasped and nailed at night, they are invariably found open next morning, and no one can tell when or fiftow the nails were drawn. There is also on the farm an apple-tree, the fruit of which the owner was particularly fond of, but aince his death no one has been able to get one of the apples. The tree hangs fall nearl every-gear, but whenever any individual tries to get one, stones come in all directions, as if from some secret battery or hidden catapuit, and more than once have those making the attempt been struck. What is more strange, the tree stands in an open field, there being no shelter near from which tricks can be played without "xpostre. Jordan says that it seems odd to strangers to see that tree loaded with apples when the snow is four feet deep; and what is a mystery there-are no apples in the spring, no one ever sees the wind blow one off, none are seen on the snow, nor even the reatige of one on the grass under the tree; and that children may play on the gras, under and arothed it, while it is in blossoin, and until the fruit is large cough to tempt them, with perfect safety; but the moment one of the apples is sought for, the air is full of flying stones. He further says that late one starlight night, he was passing the house, and looking up, saw the phantom wak out of the garret window with cane in hand, making all the motions as if walking on terra firms, although what appeared to be his feet were at least six yards from the ground; and so he went on walking away on nothing, and when nearly out of sight, there was a great flash, and an explosion as of twenty field pleces, then—nothing. When that is exhausted, as it will be eventually, he then will be

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

PLUM HOLLOW, IOWA.—John 8. Shirley writes.—"If there is any public lecturer in this State, or in any of our neighboring states, who is zealous enough in the cause of Spiritualism, to take the risk of coming here and delivering a course of lectures, and if possible otherwise to demonstrate the fact of spirit communion, now is the light of the work good between creat made. time." Will not some good lecturer or test medi-um respond to the call of Bro. Shirley.

JOAN OF ARC.—Joan of Arc grows more illustrious as her character and career become more fully known. Even Voltaire, who wrote the famous "Pucelle," did justice to Joan of Arc in his series "Essai sur les Morars" Though he speaks series "Essai sur les Mocurs" Though he speaks lightly of her youth, of her audacious attempt, he can not help being moved by her simplicity and courage. "This heroine," he says, "worthy of the mirasle which she teigned, was jurged in Rouen by Canchon, Bishop of Beauvais," etc. He speaks of her answers before the tribunal as "worthy of being eternally famous." — Investigator.

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

guidance of spirits.

DARK SHANDS WITH DR. MONGK OF ENGLAND,—
Just then a beautiful light was discerned floating
about, which disappeared, but was immediately
followed by another, which floated down towards followed by another, which floated down towards the table, and gradually enjarged, until it assumed the shape of a full-sized main hand, which, by a peculiarity in the shape of the thumb, was recognized by some of the sitters as the hand of a decased relative. This was followed by a very small child's hand, which disappeared, and was followed by what appeared to be the hand of a female. This hand after a time approached me, and descending towards the table, while I was intently watching it, took the viciln by the bridge and attempted to shake it from my fingers; when let go the instrument it was taken to another part of the table. Another luminous hand bestowed much attention on one of the sitters, careasing nim very affectionately, and before leaying unbuttoned two of his vest buttons, which were not at all easy to unbutton.—William Jackson, in Madisim and Daybreck.

The idea is generally inculcated by spirits, that it is the application of phosphorous that renders the spirit hand, etc., luminous. Phosphorus is so named from its property of shining in the dark. It was first discovered by Brandt in 1608, an Al-chemist of Hamburgh. It is now extracted by the chemist from bons surth, by a process contrived by Scheele. The bones are calcined so as to destroy Scheele. The bones are calcined so as to destroy the animal matter, and being powdered, are mixed with water, to which half their weight of sulphu-ric acid is added. The bone earth consist ng chiefly of phoephate of lime, is faus decomposed, sulphate of lime is formed, and phosphoric acid is evolved. The aptrituial chemist, however, extracts it from the medium and thos circle, and charging the face, hand or arm with it, the same becomes luminous. The day is not far distant when the spirit will be enabled to illumi-nate the whole form.

LAMBERTVILLE, N. J.—Wilson Bray gives his experience with Wm. Eddy at Ancora, N. J. The scances were held under strict test conditions. He saw an Indian spirit in full costume, also the medium at the same time; he examined the cabinet but could find no chance for imposture. During the conditions of the cabinet but could find no chance for imposture. The saw an indian spirit in fini costuma, also the medium at the same time; he examined the rabbinet but could find no chance for imposture. During one evening six indians of different sizes and dressed differently, walked forth from the cabinet. At another scance, Honto, the Indian aquaw, appeared, showing the medium in the cabinet at the same time. She danced with a granger who is fully six feet in height. Mr. Bray says "It was the liveliest dance I ever witnessed, and the whole performance scemed incredible." Mr. Bray's own dear mother then appeared and was recognized. "Words," says he, "can not surress the joyful surprise that thrilled my heart." After an disappeared, a friend of his, dressed in federal uniform appeared, a friend of his, dressed in federal uniform species, a friend of his, dressed in federal uniform species, a friend of his, dressed in federal uniform species, a friend of his, dressed in federal uniform species, a friend of his, dressed in federal uniform species, and shortly after President Lincoln, who was recognized. Henry Clay, the stateman, then came, and shortly after President Lincoln, who was immediately recognized. We are glad to know that Mr. Bray's vialt was attended with such happy results.

Views of Symphensono.—What is the nature of

of tragedy. There is no situation in childhood so desperato and distressing that there is not a strong probability of relief. — Ex.

Suicide on the part of the young is often caused by prenatal impressions. There is in the immediate the correspondence between the soul and the body, or between the strong at the correspondence between the soul and the body, or between those things which are of the sprint said and a best, and not long attendance in the correspondence, influx, and committees and shall, which is not only idiotic and monstrous in conformation, but in every movement of its body and limbs, manifests the action of a bear. It grows and whines, and manifests great delight in paying and fonding the little paposes, and takes great delight in well-willing in manifests are at delight in paying and fonding the little paposes, and takes great delight in well-willing in manifests from the correspondence, influx, and committee in the state that the templates is established. The shoughts of a man speaking is nothing but the speech of his spirit, and the appearent of the body. The shoughts of a man speaking is provided the speech of his spirit, and the appearent of the body. The shoughts of a man speaking is nothing but the speech of his spirit, and the appearent of the body. The shoughts of a man speaking is provided the same that the transfer of the body. The shoughts of a man speaking is provided the same that the transfer of the spirit with the spirit, with the speech of his spirit, and the appearent of the spirit, with the speech of his spirit, and the appearent of the spirit, with the speech of his spirit, and the appearent of the spirit, with the speech of his spirit, and the appearent of the spirit, with the speech of his spirit, and the appearent of the spirit, with the speech of his spirit, and the appearent of the spirit, with the speech of his spirit, and the appearent of the spirit, with the speech of his spirit, and the appearent of the spirit, with the speech and the spirit, with the speech and teari

than if the real objects themselves had been pres-

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

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

the present day.

OAK BAR, CAL.—T. M. Kelley speaks in high terms of Hudson Tuttle's allusion to President forant on the "Bible subject." He says: "I be lieve there are about 450 different Christian denominations, all getting their doctrines from Pres. Grant's Bibls. Now, if there has already arisen 400 orders, may there not yet arise 400 more; and yet all, according to Grant, be sincere, pure Christians. May be this great word of God, the Bible, after all is a material, human production, and like matter, divisable ad infinitum. matter, divisable ad infinitum.

MATERIALIZATION.—Martha A. Stewart of De-catur, Ill., gives an account of her visit to Mrs. Stewart of Terre Haute, Ind. She says—"There Stewart of Terre Haute, Ind. She says—"There came out of the cabinet, a young man dressed in dark clothes, and write shirt, answering to the name of Wim. E. Morom, a naphew of mine. He shook hands with me as in carth-life; and then dematerialized in full view of all. Many other spirite appeared." She alludes with thick feeling to the glorious truths of Spiritualism, and the work the Journal is doing in the cause of the Harmonial Philosophy. Philosophy.

Philosophy.

Faces and Forms Manufactured by Spirary Artists who are Diarra.—Diarra are perfect in all slight of hand performances, and in the representation of hands, flowers, faces, spectacles, old indies' capy, hats, boots and spurs, wild indians, etc., they are perfect, from their extensive knowledge, and complete manipulstory control over the subtlest elements and atoms, and laws of exterior chemistry. In circles for "materiallicitions" as the term is for these artful effects the Diarra (some of whom are Indians of every nationality) combine and play "funtastic tricks" for the entertainment of the credulous and susceptible.—Andrew Jackson Davis.

"Well," says the objector, "how do you know "Well," says the objector, "how do you know

that Bro. Davis did not write the above under the influence of a Diakka? If Diakka can produce the manifestations, can not truthful epirits-those the manifestations, can not truthal spirite—those who would under no consideration stoop to debeption of any kind—do the same thing?" Certainly. But are not Diakka a necessary evil, whose mission it is to educate those credulous once who limited the state of the control of th who would under no consideration stoop to decep-

ment, and if you was to get "own" therefore, you must "pick" it from the book itself. It contains its own solution.

Complimentary, syc.—Peter Dahlberg, of Oneida, Ill., says, "The Journal has been a great blessing to me in my old age; it has brought me more knowledge from the spirit-world during the last three or four years, than I had gathered all may previous life-time." Mrs. B. M. Potter, of Blairstow, Iowa, says, "The Journal is food and drink for my weary soul, in this my time of need." L. McMin, of Horse Creek, W. T., says—"we can not do without the Journal five years, and the Little Ecoquier ever sleec it was published. We get some beautiful messages from our spirit friends." Mrs. J. P. Merry, of Montpeller, Ohio, says, "We feel as though we could not give up the Journal at any price. We keep our papers circulating; let all read who will." As to your inquiries in regard to Mrs. Blair, the spirit artist, we don't know her present address. A. C. Barnes, of Albia, lowa, writes, "in tig. Journal, dated Sept. 9tb, 1876, page 205, 3d column, L. F. Hagar is made to say that he visited the Sherman mediums, who reside at the visited the Sherman mediums, who reside at the visited the Sherman mediums are in this county. Are they not in Morrow Gounty, Ohio?" An error was probably made by the compositor in putting the article in type, that you allude to. Willard Johnson, of Sk Catherine, Ontario, Ca, writes.—"The Journal is my joy and feast. I could not do without it. I wish you could send us a good speaker and test medium."

Worlp Builder.—The word angel, in its simplest sense, means a messenger; but, in its higher

WORLD BUILDER.—The word angel, in its sim-plest sense, means a messenger; but, in its higher application, refers to orders of beings of different application, refers to orders of beings of different degrees in knowledge and power; and that it is quite proper to draw a distinction between angels per se and the angels of the Lord; the angel per se is the perfected form of the spirits of those who have inhabited earthly bodies, (and there are no angels but who have once been men) then propressing through various states, until, with knowledge acquired by passing through the experience of stuch ascending states, they are fitted to enter the bighest spheres, then they are ranked as angels; and such is the destiny of every human being who has and who will inhabit this or any other earth; has and who will inhabit this or any other earth; but the angels of the Lord (or Johnwah) are those mighty beings who have graduated on other plan-ets, or other solar systems, and by such a process they are qualified to guide and control the desti-nies of lesser spirits, or those solutions. they are qualities to guide and control to meet on nies of lesser spirits, or those spirits who are to people the earths which are piaced under their power; in short, such are really the earth or planpower; in short, such are really the earth or plan-et builders, or agrificers, so wast is their power, and skill, and knowledge, that they not only take cogolsance of, but actually direct and move as these minds, sli those who are subordinate and who form the sum total of the descending and as-canding spirits belonging to the given earth under their charge.—A band of Spirits through Mr. Mores, madisms.

Here we have the declaration of the spirits through Mr. Morse, an eminent English trance medium, that advanced spirits superintend the formation of planets—or in other words they are planet "builders or artificers, so vast in their power, skill and knowledge that they not only take cogmissnee of, but actually direct and move as master minds, all those who are subordinate, and who form the sum total of the descending and ascending spirits belonging to the given earth under me aprile occording to the given care in cor-fect le his statements; we have always thought that we could make a decided improvement on this earth. Some novice must have that this planes—it is too hot in summer and too cold in winter—soo many chinch bugs, grasshoppers, and monoultoes. nosquitoes.

Coarly Music.—The music in the Rev. Henry Ward Beecher's church coars \$7,000 a year. The organist gets \$1,900, the conductor \$3,000, the tener \$1,000, the sonrane \$900, the contrains \$500, the bases \$800, leaving \$800 for incidentals.—Common Greek.

Church music is expected not only to edify those present, but also to tickle for please, rather) the ears of Deity. Luther, the distinguished refermer, said there is only one order of beings who hate music, said they are Deviis. It will not yrobably lessen the weight of that assertion in the minds of the people for us to say, that Luther, while at school, was florged diffeen times in a size forenoon, and that in after years, he threw an inkyland at the Devil himself. Probably he mistops an arch or dark spirit for his fistance Majesty, bywi.when the costly music of Beecher against a schools heavenward by the side of the wall of the poverty, attickes. Widow and her children, and touches the ears of God himself, we wonder if he will not feel incenses comewhat, as Luther did sty the Devil, and time at lakatand at somebody's head in thowing tills extravagance whilst such misery exists. Really, we would like be know. Church music is expected not only to edify

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

The views of spirits are as diversified as those of the inhabitants of emb. Ask them in regard to the character out od, and the views they present are as anomalous as those given by the children of earth. Mr. Ferguson while on earth, was a prominent spiriteal lecturer, and one of the most elequent we ever had the pleasure of listening to. Now he entertains the idea that no one is a free agent—making mere machines of each of the number—less spirits that exists here and in the Spiritworld. If his position be true, then "What is, is right;" "Everything is for the best," etc., and the highway-robber is to be commended for his hefarious acts, and our "Whiskey ring" should be regarded as saints, and Nasby's letters as the production of an arch angel, while suicide becomes a "God-given" right If each man is a mere machine, Mr. Spirit, why does he gets so badly out of order? The Orthodox have Jesus to shoulder their sins on, views they present are as anomalous as those eson man is a mere machine, art opini, why does he get so badly out of order? The Ortho-dox have Jesus to shoulder their sins on, while this spirit puts them on some one who moves you to so! Verily, how convenient to charge some one else with your folly!

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

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

Jasus —To unprejudiced and impartial minds it is difficult to see where, in point of talent, He surpassed Christias, Baddha, Zoroaster, Confucius, Pythagoras, Boorates, Plato, Aristotle, Zono, Epicurus, and others before his time, and Epicietus, Antoninus Pius, Marcus Aurelius, Mohammed, and others since his time. In fact, with many of these characters he hardly holds a comparison, in point of ability, education, and a long continued devotion in the service of truth and humanity.—Zruk

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

COMMUNICATION AND RADICALISM -A Brice. of Tonganoxie, Kansas, writes.—There seems just now a little struggle between what we may call the Radical and Conservative in the spiritual ranks, caused by the accumulating church element, now and for sometime awakening and flowing into the new ranks of spirituality; but I am sere from present seeing and impresbut I am sure from present seeing and impres-cions, that the harmonising forces called Rad-ical, must win everywhere; and that the thick underbrish and heavy fallen timbers obstructunderprish and heavy fallen umpers obstruct-ing the road, will rapidly all be bleared away by the gathering workers, so that our march to the New Jerusalem of true spirituality and brother and sisternood, will not be by any means so slow and difficult, as many might imagine or infer.

Moreum Berreon.—Mother Shipton was born in 1483; nothing, however, is known of her in print until 1841. Since that date there have been numerous editions of her life and prophecies. Those of 1636 and 1687 were reprinted by E. Ferreon, of St. Martin's Court in 1870. In the editor's preface to the latter the prophecies which lately appeared in the Medium, interspersed with a few additional lines, are given, with this heading:—"The following prophecies attributed to Stother Shipton are selected from later editions." Also, "One Master Lilly, an astrologue, fourished from the year 1603 to 1681. "The fars known printed edition of Mother Shipton's prophecies concerning Cardinal Wolsey, etc., was printed in 1641. In it not at least probable that William Elly was the variable author?—Medium and Dispireds. MOTHER SELFTON.-Mother Shipton was

Since we have learned that the exis this sublunary sphere is not to terminate in 1881 as prophenied by Mother Shipton, our respect for her has entirely rantabed. We did want to see the final smash up—it certainly would have been a brilliant affair, condering it necessary for us to true the next number of the RELEGO-PHILOSOPPHIAL JOURNAL from the Now Jorumiem > tom

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BY IL D BABBITT, D M

For sometime back during the heated season, New York has had but little going on in
the Spiritual camps or elsewhere, although
the conferences and discussions which take
place at the Harvard rooms, corner of 5 h Avenue and 43 i Bireet, have been kept an constantly and are quite interesting. The R-poblican Hall on 83 i Street, near Broadway, is to
open on the first Sunday in September I understand. This is the head quarters of the
parent society and is generally supplied with
first-class trance and inspirational speaking.
Our last speaker was Mrs. Bullens, who for
several months back has been giving us many
choice and beautiful things. She sometimes
is the medium for a dosm or more spirituin a is the medium for a dosm or more spirits in a single evening who come and give most inter-

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.

Ar Bishop has been exposing mediums and
especially himself for sometime back in our
midst, and doctors of divinity and their backers are jubliant. The New York Itimes 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 its funeral-to your hundred
thousand readers, who being completely
slaughtered by one Samson of Gotham, ought
to know of the fact and prepare for burial.
Know, then, ye ignoramuses! that Spiritualism
consists of a few tricks, and Bishop having perto know of the fact and proper for the Know, then, ye ignoramment that Spiritualism consists of a few tricks, and Blahop having performed these, that's an end of the matter. The assertion of the New York Times ought 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 no little dog bark." It does seem as if Spiritualists would really be buried before they can find out that they are dead, for so many papers have preached their funeral sermon that they ought to begin to feel of themselves and see if the blood of life is yet circulating in their veins. Spiritual phenomens it seems are nothing but jugglery! You may have supposed you have fell 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 profame to attempt the description of. Don't you know it's all moonabine? Many of you have seen chairs and tab'es move up into the air with ut the touch of mortal hands. Can't you see that it all comes from the trickery of your wife, or that it was done by means of isome 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 they are called, as well as gives their features and height and the color of their hair, don't you know its all guess work? Bhe's just a frieling working for money. Any medium who has to eat and buy clothes to wear, must

Well, dead or alive, I intend to work in the Well, dead or silve, I intend to work in the wineyard 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 up-building, and the only demonstrated proof of an immortal life to come. I think I have had the need center of all numan 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 801 pages on "Human
Life and its Relations to the Visible and Invisible Universe," and several times a week an
influence purporting to be Dr.-Elliotson, once
President of the Royal Medical College of
London, comes to me, Illuminates my brain
and unfolds the wonderful laws of being to
ma, including the principles of Universal Humony, 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 although the main discoveries of science so far
es 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 stoms, 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 difamagnetism, and attraction, and repulsion, and light, etc., as well as the philosophy naw or motion which produces neat, that which produces cold, and electricity, and magnetism, and diamagnetism, and attraction, and repulsion, and light, etc., as well as the philosophy of narvous, muscular and vascular action, and the control over spiritual and material forces. They formerly declared that black was the about the control over spiritual and material forces. sense of color. They have now generally sensed better than that, but still objected 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 smother in the opposite direction for cold Cohesion is still a mystery to them. They and snother in the opposite direction for cold. Cohesion is still a mystery to them. They can not bear to think that there are etherial and semi-spiritual forces at work through everything, holding all atoms together with an inconceivable power. Take a silver dollar for instance. In that there are unfold billions and trillions of atoms all handles together as for trillions of atoms, all hanging together as dear life. You can not pull or wrench th 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 from their fraternal embrace, and even then with no little heat and excitement. What highes them? What mighty hooks or forces thus lisk them into one? Scientists are again floored, and they never will get at the basic principles of things until they love truth so well that they will dare to examine medmersim, vital magnetism, and even Spiritualism in search of these fine invisible potencies that rule the aniverse. As these and hundreds of other marvels of the spiritual and material world have been revealed to me, I have fell filtre isaping for joy, for ween 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 great teacher to get them into my conception, was the study of nature and the drawing up of a series of canons from her infaints bible by means of which I found all human art and knowledge could be regulated. I then applied them in detail to forms, colors, bounds, metions—to architecture, muric, the fine hris, illurature, 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 mility differentiated, into a wooderful diversity. There found that every last and tree and flower and blade of grass is a volume

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

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 oractical work of the kind which I have seen. At his request I have furnished for its pages the method of treating these complaints by magnetic manipulation. This shows that the popular medical works of the day are making some advances in our improved methods of cure. Another proof of advancement in our good work of reform, is that I have had three physicians and four clergyman patients within good work of reform, is that I have had inrec-physicians and four clergyman patients within a few months beek, 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 This is a perfect storeheuse of startling facts for the religious world to think of, including many of the most important things from the wonderful but inaccessible book of Godfry Higgins, called the "Anacalypsia." Bpiritualists and Liberalists need it as a capital armory of historical facts to draw from and our dogmatists, and sectarians need it in order to learn what a foundation of sand they have been building upon. In a racy use of language he brings up hundreds of points showing that the other religious 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. Bome of our reformers seeing how absurdly the church world 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 Jerus 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 depair 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 smong his errors such passages as these enumerated, "Be not called rabbl," "Call no man master," "Love your enemica," "Whosover 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 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 bigh sounding titles that merely gratify human vanity, which would do away with slavery, priesteraft and kingeraft, and filling men with love towards all would lead them to bless and serve instead of domineering over each other?" I remember hearing Prof. Denton at Music Hall, in Boston, when he indulged in what seemed to many some hypercriticism on the Bermon on the Mount, and the general character of Jerus, although his eloquence was masterly, and he could have killed his foes quite dead enough without going to extremes. Among other 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." "N) one can see God," says the learned Professor. Of course not literally, and yet I believe that is one of the finest passages in any language, a highly poetical inspiration. Blessed are the pure and spiritual souls, who are untarnished by sefishness and lust, for they shall have visions of the ingestion of 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

Now, I would not willingly find fault with these gentleman, for I am proud of them both as helpers in the cause of human upbuilding and freedom, but let us be eminently just 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 we can aniord to admit all their good qualities and all the fine points of their master. Jesus was on the whole a noble, pure minded spirit-ual medium and healer, full of tenderness for the lowly and suffering, indignant at all wrong doing and hypocrisy, and so far was he from establishing any church as 300 millions of Christians are constantly asserting. doing and hypocrisy, and so far was he from establishing any church as \$00 millions of Christians are constantly asserting, he warred against the hollowness of the church establishments of his day, and stood up for universal humanity. Buppose Jesus was to appear in any of our fine New York or Chloago 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 ied 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 timer, 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 was and to 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 infquity. "Woe unto you, Beribes and Pharisees, hypocritest 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, Rubbi," just as men now a day love to be called Reverenda, Doctors of Divinity, His Grace, His Holinesa, etc. We are gradually learning in this country to "call no man master," and still millions are even yet alaves to authority, to church teachings, to what some bishop or pops may say, and can not stand upon taeir own manhood either in civil or religious things.

I have received from the Rev. Mr. Watson, things.

I have received from the Rev. Mr. Watson, of Memphia Tunn. a package of his "Christian Spiritual Magazine," and rejoice that he is letting in the light of life upon multitudes who are slaves to theological teachings, and who have not yet learned that glad tidings from the realms of immortality can be received to day as well, yes even better, than they could by men in the old bible times two thousand years ago. Our dear chirch-going brothers, whom I would not condemn, but pity, for being still under a bondage from which I have excaped, think that the Und of this infinite universy managed in some way to condense himself into a form about six feet tell, more or less, called Jasus of Ranureth, and that his inspirations were so limited that they all gave get in the time of John of Patmos, leaving the world in darkness evermore. The God of my conception incarnates himself in all the millions of humanity in this and all other worlds, and therefore we are his heirs and co workers in the upward progress of the universe. I have received from the Rev. Mr. Watson

It makes me appreciate our Spiritual papers all the more when I see how constantly we are liable to be simulated by our secular papers. The New York I sees and Sees have especially gone out of their way lately to hold certain Spiritualists and their cause up to ridicular I

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 re-

I have spent two days at the Contennial, but this ought to have been two weeks. Still in that time I saw one or two million things, I judge, and it was vasily 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 largest extibition ever got up, but another Englishman declared that the buildings are mere aheds, 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 \$1; acres. The Art building has coest \$1 500 600 and the Horticultural building is like a fairy palace. A Col. W. said that if he was rich, he would pay \$10 0.00 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 thou ands 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 annexe are several thousand pictures and works of art. The French, Austrans, Belgians and Gurmans have, I think, the first exhibitions of paintings, the Italians of soulpture. Oamads, Brasil, Bweden, etc., do well, and will rapk 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 staturs, that I can't see how anything else in the universe can compare with it. What a monstrous taste for our churchmen to represent their angels with great outspread re sheds, not so large as Sydenham Palace, ndon. The truth is that the buildings are What a monstrous taste for our churchmen to represent their angels with great outspread wings, a kind of human being and goose com-bined, and a spoiling of both for the lack of adaptation. In one of the French galleries of painting is a seeme 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 stiring 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 munks 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 Davil is dead or rather was never born, I should say that his Satanio M jesty had gone bodily into these monks for the artist has certainly put something very

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 reception of a

had at times certain clairvoyant reception 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, 801 North 45 h 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

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.

Naw York, Bept. 15 -- The report of the referes appointed to take testimony in the suit; for absolute divorce of Victoria C. Woodhulf against her husband, Ool. James H. Blood, was presented to Jadge Dykman for confirmation in the Brooklyn court to-day. For some time it has been known that Mrs. Woodhulf and Ool. Blood were not on the best of terms, and the colonel kept a separate establishment. The cause of the trouble was not known, however, and now it is somewhat remarkable to ever, and now it is somewhat remarkable to find that Mrs. Woodhull objects to the colonel's practicing those doctrines which she has long and persistently advocated. A short time ago she began, in the supreme court-an action for absolute divorce, calling herself Victoria Claftin Woodhull Blood. She accused Col. Blood of adultery, and he put in no answer. The cause was sent to Counselor E. L. Sanderson cause was sent to Counselor E. L. Banderson for trial, and testimony was taken. Mrs. Woodhull gave her residence as No. 197 East Fenth street, New York, and swore that she was married to Col. Blood on July 10 h. 1866, at Dayton. O., by a Presbyterian minister. She testified that there were no children by the marriage, and that adultery was committed without cenhivance, consent, or procurance. Mrs. Woodhull's father, Benjamin Claffin (his first name appears formerly to have been Buckman), swore that he was the father of plaintiff, 79 years of age, and a lawyer by profirst name appears formerly to have been Buckman), 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 Ro. 142 East Twenty-second street, New York, had a bad reputation. Mr. and Mrs. Andrews went to that house with Col. Blood, at his nolicitation, on Jan. 2th, 1876, at about 9 d'elock in the evening. Beveral girls were in the parior, with one of whom Col. Blood retired. Mr. Andrews saw the girl and Col. Blood in a room up stairs, partly dressed. Mr. Andrews also saw Blood go into house No. 58 West 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 discolving the tie between Col. Blood and Mrs. Victoria Woodhull, and giving that privilege to the gentleman.

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