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

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For the Religio-Philosophical Journal.

The Forest.

BY HANNAH A. TUTTLE.

How like the human family
The grand old forest seems,
As in the quiet evening
I yield myself to dreams.
The fall oak's waving branches,
The flowers smiling there,
Seen emblems of the human heart
In deep and silent prayer.

Wild grape and ivy, clinging
Around a stronger fern,
Complains not of the bitter winds,
Nor of the pelting storm;
And when the winter cometh
And hung with ice they shine,
Though shorn of summer beauty,
Together yet they twine.

The tender little saplings
Throw up their branches high,
To catch the glittering dew drops
From out the peering sky.
Now quivering with pleasure,
Now bending with the breeze,
Now nestling in the shadow
Of the stately parent trees.

Grand forest, how I love you,
Your sweetly blooming flowers,
Your laughing, gurgling brooklets,
Your still and tranquil bowers.
The heart of every songster
Seems filled with holy flame,
Their pure heart-felt devotion
Puts human hearts to shame.

For the Religio-Philosophical Journal.

Summary of the Scriptural View of the Divinity of Jesus Christ.

[From "Christianity before Christ."]

[I have presented in previous articles, "The Logical View," "The Philosophical View," "The Physiological View," and "The Historical View," of the Divinity of Jesus Christ. I now propose to submit "A Summary of the Scriptural View," as found comprised in my unpublished work above mentioned.]

The monstrous scientific paradox (as coming ages will regard it), comprehended in the conception of an almighty omnipresent and infinite Being, "The Creator of innumerable worlds," (by him [Christ] were all things made that were made," John 1, 3-10), being born of a frail and finite woman, as taught by both the Oriental and Christian religion, is so exceedingly shocking to every rational mind which has not been gradually warped, perverted and coerced into the belief by early psychological influence, that we would naturally presume that those who upon the assumption of the remotest possibility of its truth should venture to put forth a doctrine so glaringly unreasonable and so obviously untenable, would of course vindicate it and establish it by the strongest arguments and by the most unassailable and most irrefragable proofs. And that is setting forth a doctrine so manifestly at war with every law and analogy of nature and every principle of science, no language should have been used, nor the slightest admission made that could possibly lead to the slightest degree of suspicion that the original authors and propagators of this doctrine had either any doubt of the truth of the doctrine themselves or were wanting in the most ample, the most abundant proof to sustain it. No language, no text, not a word, not a syllable should have been used making the most remote concession damaging to the validity of the doctrine, so that not "the shadow of a shade of doubt" could be left on any mind of its truth. Omnipotent indeed should be the logic and irresistible the proof in support of a thesis or a doctrine which so squarely confronts and contradicts all the observation, all the experience, the whole range of scientific knowledge and the common sense of mankind. How startling, then, to every devout and honest professor of the Christian faith ought to be the recent discovery of the fact that the great majority of the texts having any bearing upon the doctrine of the divinity of Jesus Christ—a large majority of the passages in the very book on which the doctrine is predicated and which is acknowledged as the sole warranty for such a belief, are actually at variance with the doctrine and actually amount to its virtual denial and overthrow. For we find upon a critical examination of the matter that at least three-fourths of the texts, both in the gospels and epistles which relate to the divinity of Christ, specifically or by implication, either teach a different and a contrary doctrine or make concessions entirely fatal to it, by investing him with finite human qualities utterly incompatible with the character and attributes of a divine or infinite Being. How strange, then, how superlatively strange, that millions should yet hold to such a strange "frank of nature;" such a dark relic of oriental heathenism; such a monstrously foolish and childish superstition as that which teaches the infinite Creator and "upholder of the universe" could be reduced so near to nonentity as was required to pass through the ordinary stages of human generation, human birth and human parturition—a puerile notion which reason, science, nature, philosophy and common sense proclaim to be supremely absurd and self-evidently impossible, and which even the Scriptures fail to sustain, as we have most amply proven in preceding pages—a logical, Scriptural exposition, of which we will here present a brief summary:

1. We have shown that the essential attributes of

a self-existing God and Creator and "upholder of all things," are infinitude, omnipotence, omniscience, and omnipresence, and that any being not possessing all these attributes to repletion or possessing any quality or characteristic in the slightest degree incompatible with any one of these attributes cannot be a God in a divine sense, but must of necessity be a frail, fallible, finite being.

2. We have shown that Jesus Christ disclaims hundreds of times over, directly or impliedly, the inherent possession of any one of these divine attributes.

3. We have shown that his evangelical biographers have invested him with the entire category of human qualities and characteristics, each one of which is entirely unbecoming to a God, and taken together are the only distinguishing characteristics by which we can know a man from a God.

4. And that furthermore there issued from his own mouth various sayings and concessions most fatal to the conception of his being a God.

5. His devout biographers, we have also shown, have reported various actions and movements in his practical life which we are compelled to regard as absolutely irreconcilable with the infinite majesty, lofty character and supreme attributes of an almighty Creator.

6. And that these human qualities were as obvious to all who saw him and all who became acquainted with him, that doubts sprang up among his own immediate followers, which ultimately mature into an open avowal of disbelief in his divinity in that early age.

7. Upon the axiomatic principles of philosophy we have shown it to be an utter and absolute impossibility to unite in repletion the divine and the human in the same being.

8. And then we have shown that as Christ had a human birth;

9. That as he was constituted in part like human beings of flesh and blood;

10. That as he became, on certain occasions, "an hungry," like finite beings;

11. That as he also became thirsty, (John 19: 28), like perishable mortals;

12. That as he often slept, like mortals, and thus became "to dumb forgetfulness a prey;"

13. That as he sometimes became weary, like human beings; (See John 4: 6.)

14. That as he was occasionally tempted, like fallible mortals; (Matt. 4: 1.)

15. That as his "soul became exceeding sorrowful," as a frail finite being; (Matt. 26: 38.)

16. That as he disclosed the weakness of human passion by weeping; (John 11: 35.)

17. That as he was originally imperfect, being "made perfect through suffering;" (Heb. 2: 10.)

18. That as he "increased in wisdom and stature," (Luke 2: 52), he must have possessed finite, changeable, mortal attributes;

19. And that as he finally died and was buried, like all perishable mortals, he could not possibly, from these considerations, have been a God—that it is utterly impracticable to associate with or comprehend in a God of infinite powers and infinite attributes, all or any of these finite human qualities.

20. We have shown that dark, intellectually dark indeed, must be that mind, and sick, sorrowfully sunk in superstition, that can worship a being as the great omnipotent, omnipresent and omnipresent "I am," who possessed all those qualities which were constitutionally characteristic of the pious, the noble, the devout, the Godlike, yet finite and fallible Jesus, according to his own admissions and the representations of his own interested biographers.

21. We have also shown that the only step which the disciples of the Christian faith have made toward disproving or setting aside these arguments, objections and difficulties, is that of assigning the incarnate Jesus a double or two-fold nature—the amalgamation of the human and the divine—a postulate and a groundless assumption, which we have proved and demonstrated by thirteen arguments, which we believe to be unanswerable, but not only absurd, illogical and impossible, but foolish and ludicrous in the highest degree.

22. This senseless hypothesis and every other assumption and argument made use of by the professors of the Christian faith to vindicate their favorite dogma of the divinity of Jesus, we have shown to be equally applicable to the demi-gods of the ancient heathen, more than twenty of whom (as we have shown) were invested with the same combination of human and divine qualities which the followers and worshipers of Jesus claim for him. We have also collected together a great amount of other Scriptural evidences and testimonies, and arranged them under the following heads:

23. Testimony of the Father against the divinity of the Son. We have shown that the Father utterly precludes the Son from any participation in the divine essence, or any claim in the Godhead by such declarations as the following: "I am Jehovah and besides me there is no Saviour." (Isaiah 43: 11.) (How, then, we would ask, can Jesus Christ be the Saviour?) "I, Jehovah, am thy Saviour and thy Redeemer." (Then Christ can be neither the Saviour nor Redeemer.) "There is no God else besides me a just God, and a Saviour there is none besides me." (Isaiah 44: 21.) (So the Father virtually declares, according to "the inspired prophet Isaiah," that the Son in a divine sense cannot be either God, Saviour, or Redeemer.) Again, "I am Jehovah thy God, and thou shalt not acknowledge a God besides me." (Hosea 13: 4.) (Here Christ is not only

by implication cut off from the Godhead, but positively prohibited from being worshipped as God. And thus the testimony of the Father disproves and sets aside the divinity of the Son.)

24. Testimony of the Mother. When Mary found after a long search her son Jesus in the temple, disputing with the doctors, and chided or reproved him for straying from home without the consent of his parents and declared, "Thy father and I sought thee, sorrowing;" (Luke 2: 48), she proclaimed a two-fold denial of his divinity. In the first place, it cannot be possible that she regarded her son Jesus as "That awful Being, before whom even the devoted Saints bow in trembling fear," when she used such language and evinced such a spirit as she did. "Why hast thou thus dealt with us?" (Luke 2: 48), is her chiding language. And then when she speaks of Joseph as his father, "Thy father and I," she issues a declaration against his divinity which ought to be regarded as settling the question forever. For who could know better than the mother, or rather who could know but the mother, who the father of the child Jesus was? And as she acknowledges it was Joseph she thus repudiates the story of the immaculate conception, which constitutes the whole basis for the claim of his divinity. Hence the testimony of the mother also disproves his title to the Godhead.

25. Testimony or disclaimer of the Son. We have shown by a specific citation of twenty-five texts that there is not one attribute comprehended in or peculiar to a divine and infinite Being, but that Christ rejects as applicable to himself—that he most conclusively disclaims every attribute of a divine Being, both by precept and practice, and often in the most explicit language.

26. By declaring "The Son can do nothing of himself," (John 5: 19), he most emphatically disclaims the attribute of omnipotence. For an omnipotent Being can need no aid and can accept of none.

27. When he acknowledged and avowed his ignorance of the day of judgment, which must be presumed to be the most important event in the world's history, he disclaimed the attribute of omniscience. "Of that day and hour knoweth no man, neither the Son but the Father only." (Matt. 24: 36.) Now as an omniscient Being must possess all knowledge, his avowed ignorance in this case is a confession he was not omniscient, and hence not a God.

28. And when he declares, "I am glad for your sakes I was not there," (at the grave of Lazarus), he most distinctly disavows being omnipresent, and thus denies to himself another essential attribute of an infinite God.

29. And the emphatic declaration, "I live by the Father," (John 6: 57), is a direct disclaimer of the attributes of self-existence—as a being who lives by another cannot be self-existent, and per consequence not the infinite God.

30. We have also shown that he disclaims possessing infinite goodness, another essential attribute of a supreme divine Being; "Why callest thou me good, there is none good but one, that is God." (Mark 10: 18.)

31. That he disclaimed divine honors and directed them to the Father, "I honor my Father;" (John 8: 49.) "I received not honor from men." (John 5: 41.)

32. That he recommended supreme worship to the Father, and not to himself. "The true worshipers shall worship the Father in Spirit and in Truth."—(John 4: 21.)

33. That he ascribed supreme dominion to the Father; "Thine is the kingdom, and the power, and the glory forever." (Matt. 6: 13.)

34. It will be seen from the foregoing text, that Christ also acknowledges that the kingdom is the Father's. A God without a kingdom, would be a ludicrous state of things.

35. That he conceded supreme authority to the Father, "My doctrine is not mine, but His that sent me." (John 7: 16.)

36. That he considered the Father as the supreme protector and preserver of even his own disciples; "I pray that Thou shouldst keep them from the evil." (John 17: 15.) What, omnipotence not able to keep his own disciples?

37. In fine, that he humbly acknowledged that his power, his will, his ministry, his mission, his authority, his works, his knowledge and his very life were all from, and belonged to, and were under the control of the Father. "I can do nothing of myself;" "I came to do the will of him that sent me;" "The Father that dwelleth within me, he doeth the work," etc. "A God within a God," is an old pagan Orphic doctrine.

38. He declared that even spiritual communion was the work of the Father. (See John 6: 45.)

39. He acknowledged himself controlled by the Father. (See John 5: 30.)

40. He acknowledged his entire helplessness and dependence on the Father. "The Son can do nothing of himself, but what he seeth the Father do." (John 5: 19.)

41. He acknowledged that even his body was the work of his Father—in other words, that he was dependent on his Father for his physical life.—(See (Heb. 10: 5.)

42. And more than all, he not only called the Father "The only true God." (John 17: 3); but calls him "My Father and my God;" (John 20: 17.) Now it would be superlative nonsense to consider a being himself a God, or the God who could use such language as is here ascribed to the humble Jesus. This text, this language is sufficient of itself, to show that Christ could not have laid any claim to the Godhead on any occasion, unless we degrade

him to the charge of the most palpable and shameful contradictions.

43. We have also shown that he uniformly directed his disciples to pray, not to him but the Father.—(See (Mat. 6: 6.)

44. On one occasion as we have cited the proof (in Mat. 11: 11); he even acknowledged John the Baptist to be greater than he, while it must be patent to every reader that no man could be greater than the almighty, supreme Potentate of heaven and earth, in any sense whatever.

45. We have shown that his disciples instead of representing him as being "the only true God," often speak of him in contradistinction to God.

46. That they never speak of him as the God Christ Jesus, but as "The man Christ Jesus;" (Tim. 2: 5.) "Jesus of Nazareth a man approved of God;" (Acts 2: 22.) It would certainly be blasphemy to speak of the Supreme Being, as "a man approved of God." Christian reader, reflect upon this text. "By that man whom he (the Father,) hath ordained" (Acts 17: 3.) the assumption of the Godhead of Christ, we would be presented with the double or two-fold solecism, 1st. Of God being "ordained" by another God. And 2d. that of his being blasphemously called a "man."

47. Paul's declaration has been cited, that "unto us there is but one God—the Father;" (1. Cor. 8: 6.) Now it is plain to common sense, that if there is but one God and that God is comprehended in the Father, then Christ is entirely excluded from the Godhead.

48. If John's declaration be true as we have queried, that "No man hath seen God at any time;" (John 4: 12.) then the important question arises: How could Christ be God as he was seen by thousands of men, and seen hundreds of times.

49. We have likewise shown that God the Father is declared to be the "One," "The holy One," "The Only One," etc., more than one hundred times, as if purposely to exclude the participation of any other being in the Godhead.

50. This one, this only God, is shown to be the Father alone in more than 4,000 texts—1,336 of which are found in the New Testament.

51. More than fifty texts, have been found which declare either explicitly, or by implication that God the Father has no equal, which effectually denies or shuts out the divine equality of the Son, "To whom will ye liken me, or shall I be equal with, saith the holy One." (Isa. 40: 25.)

52. Christ in the New Testament is called "man," and "the Son of man," eighty-four times—egregious and dishonorable misnomers, most certainly to apply to a supreme and infinite Deity. On the other hand he is called God but three times, and denominates himself, "the Son of God," but once and that rather obscurely.

53. The Father is spoken of in several instances as standing in the relation of God to the Son, as the God of our Lord Jesus Christ;" (Acts 3: 2.) "Ye are Christ's and Christ is God;" (1. Cor. 11: 3.) Now the God of a God is a polytheistic, heathen conception; and no meaning or interpretation as we have shown can be forced upon such texts as these, that will not admit a plurality of Gods; if we admit the titles as applicable to Christ, or that his Scriptural biographers intend to apply such a title in a superior or supreme sense.

54. We have also shown that many texts make Christ the mere tool, agent, image, servant or representative of God, as Christ "The Image of God;" (Heb. 1: 3.) Christ "The appointed of God;" (Heb. 3: 1.) Christ "The Servant of God;" (Math. 12: 18.) etc., etc. To consider a being thus spoken of as himself the supreme God is, as we have demonstrated the very climax of absurdity and nonsense. To believe "the servant of God," is God himself—that is the servant of himself, and that God and his "image," are the same is to descend within one step of buffoonery.

55. And then it has been ascertained that there are more than 300 texts which declare either expressly, or by implication Christ's subordination to, and depending on the Father, as "I can do nothing of myself;" "Not mine, but His that sent me;" "I came to do the will of him that sent me;" (John 4: 34.) "I seek the will of my Father;" etc.

56. And more than 150 texts have been found which make the Son inferior to the Father, as "the Son knoweth not but the Father does;" (Mark 8: 33.) "My Father is greater than I;" "The Son can do nothing of himself;" (John 5: 19.) etc., etc.

57. According to the Rev. Mr. Sumnerbell, there are more than one hundred divine titles applied to the Father of the Bible, which are never used with reference to the Son as "Jehovah," "The Most High," "God Almighty," "The Almighty," etc., etc.

58. On the other hand those few divine epithets or titles, which are used in application to Jesus Christ; as Lord, God, Saviour, Redeemer, Intercessor, etc., it has been shown were all used prior to the birth of Christ, in application to beings known and acknowledged to be men, and some of them are found so applied in the Bible itself. As for example, Moses is called a God in two instances as we have shown and cited the proof in Ex. 4: 16 and 7: 1, while the title of Lord is applied to men at this day even in Christian countries. And instances have been cited in the Bible, of the term Saviour being applied to men, both in the singular and plural numbers, (see 2 Kings, 13: 5 and Neh. 9: 27.) seeing then that the most important divine titles which the writers of the New Testament have applied to Jesus, were previously used in application to men, known and admitted to be such, it is therefore at once evident that those titles do nothing toward proving him to be the Great Divine Being, as the modern Christian

world assume him to be, even if we base the argument wholly on Scriptural grounds. While on the other hand we have demonstrated it to be an absolute impossibility to apply with any propriety or any sense to a divine infinite omnipotent Being, those finite human qualities which are so frequently used with reference to Jesus, throughout the New Testament. And hence, even if we should suppose or concede that the writers of the New Testament did really believe him to be the great infinite Spirit, or the almighty omnipotent God, we must conclude they were mistaken from their own language, from their own description of him, as well as his own virtual denial and rejection of such a claim when he applied to himself as he did in nine cases out of ten, strictly finite human qualities and human titles, (as we have shown) wholly incompatible with the character of an infinite divine Being. We say from the foregoing considerations, if the primitive disciples of Jesus did really believe him to be the great infinite, both their descriptions of him and his description or representation of himself would amply and most conclusively prove that they were mistaken. At least we are compelled to admit that there is either an error in applying divine titles to Jesus, or often an error in describing his qualities and powers, by himself and his original followers, as there is no compatibility or agreement between the two. Divine titles to such a being as they represent him to be, would be an egregious misnomer. We say then that it must be clearly and conclusively evident to every unbiased mind from evidence furnished by the Bible itself, that if the divine titles applied to Jesus were intended to have a divine significance, then they are misapplied. Yet we would not here conclude an intention at misrepresentation in the case, but simply a mistake growing out of a misconception and the very limited childish conception of the nature, character and attributes of the "great positive Mind," so universally prevalent in this semi-barbarous age, and the apparently total ignorance of the distinguishing characteristics which separate the divine and the human. We will illustrate; some children on passing through a wild portion of the State of Maine report they encountered a bear; and to prove they could not be mistaken in the animal, they described it as being a tall slight built animal, with long slender legs, of yellowish auburn hue, a short white bushy tail, cloven feet, large branching horns, etc. Now it will be seen at once that while their description of the animal is evidently in the main correct, they had simply mistaken a deer for a bear, and hence misnamed the animal. This circumstance illustrates the low, groveling, childish, ignorant conception of many of the orientalists including also, "The Lord's Holy people," (the Jews,) relative to the character and attributes of the great omnipresent, almighty and omniscient Deity, and the infinite distinction and infinite distance between the divine and the human, and their consequent continual liability to confound them together. A nation of people so low, limited and childish in their conceptions of the great Infinite, whom "the heaven of heavens cannot contain," as to believe and teach that he assumed the form, or existed in the form of a biped, and that he abstracted, hid himself from the universe and descended into a little "eight by ten" garden, and there played hide and go seek among the bushes with the first specimen of the genus homo which he had created, and that on various other occasions he was seen and conversed with, that he could and did walk and ride and fly, eat, rest, get angry, swear, fight, etc., all of which we find reported of him in their Bible, the Old Testament. So that they were well prepared to believe it is only a part of the same dish of superstitions, the same category of traditions to believe as taught in the New Testament, that he was born of a woman, and displayed really all the characteristics, weaknesses, foibles, follies and frailties incident to human nature. We will not here express the opinion as to whether Christ's original followers believed him to be a God, but will suggest that if they did they must have had a very low, limited and disparaging view of Deity, basing the conclusion upon their own description of him. But that Christ himself never cherished such a thought or harbored such a claim, we feel no hesitation in expressing our most thorough and settled conviction.

K. GRAVES.
Harveysburg, Ohio.

Dissolve a quantity of gutta serena in chloroform in quantity to make a fluid of honey-like consistency. When spread it will dry in a few moments. Heat the surface at a fire or gas flame until scalded, and apply them together. Small patches of leather can be thus cemented on boots, etc., so as almost to defy detection, and some shoemakers employ it with great success for this purpose. It is water-proof, and will answer a most anywhere unless exposed to heat, which softens it.

An indestructible ink, which would be very useful for some purposes, may be made thus: Dissolve thirty grains of sugar in thirty drops of water, to which add a few drops of concentrated sulphuric acid. Upon heating this mixture the sugar becomes carbonized by the acid, and when applied to the paper it leaves a coating of carbon, which cannot be washed off. This stain is rendered more perfect by the decomposing action of the ink itself upon the paper, and thus it resists the action of chemical agents.

Arisona was the theatre of an ancient civilization which has left monuments but no history. Well constructed houses are existing, three to four stories high, and evidently not Aztec, but Toltec or anti-Toltec civilization. Among the structures erected by the former people is a house larger than the City Hall of New York, and five stories high.

For the Religio-Philosophical Journal. All Life Beautiful.

BY DELLA BUSH. All life is beautiful, the humblest flower, That light the dusty highway with its smiles...

The blue-eyed violet of the glen and grove, That wakes in spring time, is a thought of God, A sacred poem, whispering of his love...

A tiny pebble in the river's bed, That scarcely makes a ripple where it lays, May teach a lesson worthy to be read...

The soft green moss we tread beneath our feet, The waving grass that carpets hill and plain, Take to their grateful hearts, the dew or sleet...

They do not question of its use or power, But merrily they receive what'er is given, Thankful alike for sunshine or for showers...

There's nothing comes within our scope of vision, From flower to star, from insect up to man, But seems to say to us, "I have my mission, And fill my place in the Creator's plan."

We need not wander far in quest of truth, She hath her halcyon in every where; The rose is one, and the warm herb of youth, Receives when'er it asks her jewels rare.

The world is filled with elements of power, Which only wait the chemistry of thought To make those known, and fill each passing hour With marvels mightier than the past or wrought.

Earth, air and ocean teem with life unseen, Undreamed of, by the senses of our time; Its subtle links pass not before the screen, On which are shadowed all our hopes sublime.

We might see more, if we were not so blinded By lusts of earth, its pomp and empty shows; And riches grow in soul, were we so minded, To read the lessons nature's works disclose.

We walk with faltering feet and downcast eyes, Tho' God's vast treasure-house of truth and love; And hear not half the heavenly harmonies, That float around us from the realms above.

We think too meanly of the world without, Too little of the wondrous world within; O'er canopied is each and wrapped about By the dear love that knows no stain nor sin.

Like moles and bats men grop the way through life, Dazed by the light their lamp of wisdom give; Or all absorbed by petty cares and strife, Heart starved and sad, like very slaves they live.

Why is it thus? Since God such bounteous store Has spread before us, why not use it all? Why sit like beggars staring at the door Where plenty smiles, nor heed her generous call?

Oh! could our souls but rise above the din Of the world's discord, lose the greed of gain; Then might we turn to the great world within, And dwell where order, peace and beauty reign.

Then might we trace in everything we see, The love that giveth whatsoever we need, And feel our souls grow larger in liberty, The liberty that makes us free indeed.

which was listened to by a large and appreciative audience.

Convention met Sunday morning at nine o'clock. After singing and music on the piano, conference opened by Ira Porter continuing the discussion of his plan of founding industrial colleges.

Bro. Wickhiser: We know that statements of people now living are not always reliable, but are frequently erroneous. We have no greater reason to trust those who lived 1800 years ago.

Bro. Denton: Do not weary; do not burden yourselves with the sins of the world; all will come right. All experience is necessary for the development and education of the world.

Mrs. Telf: We have to go through the fires of affliction to be purified—sorrow does us good. Mrs. Messenger said she was radical, opposed to drugs and alcohol.

Mr. Yeager had no hobby of his own; but he likes all hobbies—Spiritualism is the one thing needful. He is for fighting evil everywhere.

Mr. James related his conversion to Spiritualism, and his development as a medium. He has discovered the Chicago Artesian Well by spirit direction.

Milton T. Peters said it was the men and women who had hobbies that moved the world. He insisted that the aggregation of wealth in the hands of the few was pernicious.

Mr. S. S. Jones insisted that the accumulation of wealth in the hands of the few was all right. That if it were not for capitalists we could not construct railroads, or build towns and villages.

Ira Porter dissented in toto from these views of S. S. Jones, and claimed that the great and crying evil of the world was the intense desire to accumulate property.

Regular lecture by Miss Nutt. "The asking of the soul." Regular lecture by Mrs. Brown. "What good has Spiritualism done?"

Regular lecture Mr. Yeager. "Who is God and who the devil, and where do they dwell?" Regular lecture by Miss Nutt. "What is life?"

On motion a vote of thanks was returned to the citizens of Aurora for their kindness. Convention adjourned.

Reported for the Religio-Philosophical Journal. PROCEEDINGS OF THE YEARLY MEETING OF THE FRIENDS OF HUMAN PROGRESS.

Held at Waterloo, N. Y. (Concluded.) THIRD DAY. The day was one of those balmy, beautiful ones such as only June can bring to us.

The day was one of those balmy, beautiful ones such as only June can bring to us; and long before the hour appointed for the meeting a continuous throng of pedestrians and vehicles of all classes commenced pouring in from the surrounding country.

Frederick Douglass now arose to speak on the great subject of reconstruction. A breathless silence pervaded the house, and all eyes were fixed upon the noble representative of a downtrodden race.

its recognition as a Nationality. So we have plenty of time yet to discuss that question. Seward says it is not a question of reconstruction, but one of reconciliation.

No form of Union will be enduring unless the negro element be incorporated into the body politic. Any other will take us back to where we were, and bring us up to where we are.

He needs it as a means of educating him to the stature of manhood. Why ignore him? Slavery and war could not blot him out.

Every demand begets a supply. Demand of the negro character, elevation, education, refinement; give him the ballot, tell him you expect him to form a proper estimate of government.

No man will walk in the mud when his boots are polished; it is only when they are already soiled that he does not care.

Give the negro the right of suffrage, and every politician will be his friend, and educate him to his particular political creed.

This country has never been the negroes' friend; but always his bitter, unsparring, unrelenting enemy. The fierce talons and bloody beak of the American eagle have always been buried deep in his quivering flesh.

White refugee soldiers always dreaded the face of a white man, while they invariably welcomed that of a black one. The negro fed, clothed and sheltered them, and at the peril of his life, passed within our lines, bringing us important information.

Again, I say we have earned the right to be men. America sat as a queen among Nations, fearing none, caring for none; but her hour of trial came, then you wanted us, and we came.

The negroes' blood flowed for this Union; first at Bunker Hill and State street, Boston, again in 1812, and again in 1890. It is remarkable that this war commenced in the interest of slavery on both sides, and against the negro on both sides.

It is very dangerous for a nation to have within its borders a class of people subject to discontent. Let us make every man a lover of his country; at least, let us give him cause to love his country.

There is no reason why we should not enfranchise the negro, and what there is no reason against there is every reason for. One of your objections is, that he does not know enough to vote.

Andrew Johnson says that if the negro votes there will be a war of races. If that were likely I should object to his enfranchisement.

Enfranchise the negro and the country is safe. In his iron hand will he hold its liberties, and with his steel fingers will he grapple with its foes.

But you say government has no constitutional right to enfranchise the free man and disfranchise the white citizen. I tell you when the rebels, with bloody hands, plunged their reeking swords into the hearts of the Nation, they did at the same time

hacked off every constitutional tie that bound them to the Government; they were part and parcel of it no longer, so far as constitutional rights were concerned.

Neither is Congress right. We ask for bread and they give us a stone; we ask for a fish and they give us a serpent.

If the Southern States are admitted, it should be upon the same basis as other States, and unless there be a Constitutional guaranty, they may at any time enact State laws re-enslaving the freedmen.

Mr. Clark sang "Oh, Scorn not thy Brother." Mr. Ingalls said: If bondage unfitted the slave for civil liberty, it also eminently unfitted the master.

Mr. Clark gave a deeply affecting song, "The Sword that my Brave Boy wore." AFTERNOON SESSION.

The meeting being called to order at the appointed hour, Mr. Clark opened with an appropriate song. Mr. Hammond spoke of the difference between our movement and that of the Orthodox churches.

On the other hand, Orthodoxy has its educated ministers, carefully trained in the legendary lore of the past, securely entrenched behind the battlements of the pulpit, and safely protected from adverse criticism.

But reason is the supreme tribunal to which all Bibles, all ecclesiastical systems, all fine-spun, wire-drawn theologies, together with all lies and isms, must be referred.

Because slavery is here; and why, we must inquire, is slavery here? The answer is simple. Because the religious sentiment is now, and has been perverted for ages.

When nature was questioned by science the doors of the churches were slammed in the face of the question. She was driven from Christendom, and obliged to find refuge among the mosques and minarets of Mohammedanism.

But, though old blind theology has obstructed every step, yet science has pushed its way down to the rocks, and up to the stars, and into the minds and consciences of men.

Natural religion is an impulse—a power, and you cannot embody it any more than you can twist starlight into chain cables.

Nerve structure, psychometry, clairvoyance and spiritual phenomena demonstrate the soul's existence after death.

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should make itself known, which it does. The foot of the ladder is planted on the rocky pavement of the earth, and leaning across the dark chasm of death, its top rests against the battlements of heaven.

It is one of the dogmas of natural religion, that as you sin, you must suffer; while it is one of the most corrupting doctrines of Orthodoxy that you may sin and repent, and sin and repent again, and all will be well.

Every great movement meets with opposition; but let us not falter, let us meet here to be strengthened; and in order to attain the highest degree of speaking, let us look within ourselves.

Mr. Mills spoke of Mr. Finney's discourse as beautiful beyond description; but we know nothing definite of those things, as a thick veil hangs before the future.

Mr. Clark sang, "The Sweet to be Remembered," and the meeting adjourned to meet at the usual time and place, a year hence.

Resolved, That Nature is the great teacher, whether in religion, politics or social life, and that the sure business of all who would improve themselves or their race, is to seek earnestly and honestly to hear her voice and obey her precepts.

Resolved, That while we believe in the doctrine of human progress, we do not expect men to rise in the scale of being, except as their best powers are unfolded by vigorous efforts to promote human welfare.

Resolved, That it is a most obvious truth that men reap what they sow—that condition here and hereafter correspond with character—that pure and exalted spirits can never be attained except by pure and exalted humanity; and that any promises or expectations of immortality based on mere beliefs or experiences are of necessity a delusion.

Resolved, That creed is of little significance when compared with character, and that religious organizations, of whatever name or belief, are worthy of the confidence of earnest men only so far as they can be relied upon to stand by the cause of temperance and justice to all classes and races of men.

Resolved, That while mercy and benevolence are, under certain conditions, virtues, they become crimes, and must be so considered when they are offered to the guilty at the expense of the innocent—and whereas the black man used to be free to his government—for his services during the rebellion, the national honor stands pledged in the eyes of the civilized world as irrevocably as to a foreign ally.

Resolved, That in the pending reconstruction of the Union, any denial of the equal rights of the colored race to all the privileges and prerogatives of citizenship, will be a tacit but conclusive proof that the American people are still unworried by their fearful crimes against that most despised and injured race.

Resolved, That we most earnestly protest against another sacrifice of the rights of the colored race to maintain the Union recently in rebellion against the government of the country.

Resolved, That it is the plain and imperative duty of Congress to immediately enfranchise the blacks of the South, and to place them on an equal footing with the whites.

Resolved, That the only reconstruction now pending before Congress we see only a new compromise—a new concession to the dark spirit of slavery; in that it practically places the negro in the political custody of his former master; it is that it really inflicts a grievous disability on the loyal freedman, while it only nominally inflicts the same on a few rebels who may escape entirely through Executive pardon; in that, instead of commanding, as Congress have a right to do, the extension of suffrage, it merely offers a vote as an inducement to the rebellious and slavery States to do so; by presenting the alternative that if they do not they shall lose a certain measure of political power in the next house of Congress; in that while it does not in words specify the class or color whom any of the States may disfranchise, every-body knows that the class which Congress gives the rebellious States the option to disfranchise is none other than the negroes who have been loyal to the Government through all the four years of rebellion and blood.

Resolved, That having announced that all men are created equal; that taxation without representation is tyrannical; that governments receive their rightful authority from the governed; and having affirmed this idea by appeals both to God and to man, till it has wrought itself into the very thought and consciousness of the Nation; the Republic can have no permanent peace, the public mind can have no re-

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Religio-Philosophical Journal

CHICAGO, JULY 7, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

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GEO. H. JONES, Secretary. S. S. JONES, President.

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Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y.

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If our subscribers would be careful and renew their subscriptions three weeks before they expire, they would ensure complete volumes, and full series of continued articles.

Let each one enclose the money for renewal in a letter addressed to George H. Jones, Secretary, Drawer 6325, Chicago, Ill., about three weeks before his subscription expires...

Modern Spiritualism as a Means of Progress—No. 3.

Modern Spiritualism as a means of progress, self-sustaining and perpetual, is a Movement, comprising within itself, purpose, vigor and system. It is not phenomena alone; it is not isolated facts; it is not abstract principles; it is not ideas; it is all of these, in order co-related and co-operative...

On the whole, Spiritualism to be justly judged, rightly used, or greatly, serenely, quietly and continually enjoyed, must be estimated as a movement so purposed, that one or a thousand cannot swerve it from its ultimate object; so vigorous that even its burden of "dead weight" cannot weary it...

Thus seen, Spiritualism does not depend upon any one man or set of men for its existence or progress as a whole; but men and women observe it, apply themselves to it, study it, and thus become conscious of it from its surface of facts to its source of power.

So we say the Spiritual movement has a purpose. It is not merely to demonstrate the fact of spirit life or communion; it is not alone to console the sorrowing; it is not to utilize religion and science; it is not to tear down and build up, but beyond and above all else, and to which all the parts point, is an elevated human race, lifted up partly by its own volition, consciously performed, and partly by the eternal tide of irresistible events.

It is evident to us that all life in nature is evolutionary, that it is methodical in its tendency toward ultimatum. The Spiritual movement embodying the idea that all things are natural, necessarily must be at-one with the moving universe; and Spiritualists in order to be perpetually progressive and reformatory, must be at-one with the underlying principles of the philosophy which they profess.

of parties to ignore any reformer, because of his school or forestal discussion upon any subject where it is likely to appear. And most of all do we deplore the sacrifice of right to popular error by those who deem respectability of reputation of more consequence than ability of character.

We repeat that wholeness secures the Spiritual movement to the future generations, somewhat as completeness of structure secures future life to the human being; and, too, it gives it its characteristic vigor. We have heretofore shown that isolated facts are not a source of perpetual inspiration—they are not vigorous.

Again, the Spiritual movement is systematic. As foothold as it may seem from some ill chosen or unfortunate point of view, we affirm it. Nature is one perfect system, and each part co-related to every other part, makes perpetual harmony in all outward things the symbol of her soul; yet, observed fractionally and without reflection, she is self-destroying, contradictory and delusive—so with Spiritualism.

Thus it addressed itself to the human understanding as the system of nature does: first as homogeneous, then heterogeneous; one eternal unity; yet therein an endless variety.

This is perfect system. When in our human arrangements we can realize unity in variety; when we can glide in thought from primates to ultimates, and touch all the parts between, then we can feel the melody of nature, and see with satisfaction the systematic evolution of life.

If nature is progressive, if nature can be perpetuated, and men and women be benefited by studying all her parts; if men can judge of nature as a whole only by being whole-souled themselves; then it is so with Spiritualism.

From all parts of the West we learn that the work of constructing local organizations is going rapidly on, and we are glad to notice that, with hardly an exception, the organizers announce a purpose as their incentive to organize, and their reasons for unity in action, without questioning special belief, or religious conviction.

On the whole, Spiritualism to be justly judged, rightly used, or greatly, serenely, quietly and continually enjoyed, must be estimated as a movement so purposed, that one or a thousand cannot swerve it from its ultimate object; so vigorous that even its burden of "dead weight" cannot weary it...

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Control and Influence.

We frequently hear persons speak of spirit control, and it is possible for individuals to become so passive as to be controlled by spirits. But whether it is right or desirable that this should be experienced is a question that we are disposed to answer in the negative.

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secure the mind within certain limits of action, that it may not depart therefrom when matured. Suppose children refuse, voluntarily or involuntarily, to be drilled into automatons, what then? Why, the perverse spirit must be overcome; and better break the child than allow such ineffectual infidelity to go its own way.

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Mrs. Haviland.

We print on another page some account of the trial of Mrs. Haviland and Mr. Baker. They have both been sentenced to solitary confinement for life in the Michigan State Prison.

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National Convention.

On Tuesday, August 21st, the National Convention will assemble in Providence, R. I. This convention will be composed of delegates (see call on another page) from the various organizations of Spiritualists and other Progressive Reformers throughout the United States.

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Detroit.

We had the pleasure of meeting old and new friends in Detroit Sunday, the 25th ult., lecturing to the Society morning and evening.

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Spirit Pictures.

In another column will be found the advertisement of photograph copies of spirit pictures, for sale by R. F. Wilson, whose address is, care BANNER OF LIGHT branch office, 544 Broadway, New York.

"Pray, sir," said a Judge, angrily, to a blunt old Quaker, from whom no direct answer could be obtained.

Third National Convention.

To the Spiritualists and Reformers of the World: At the Second National Convention of Spiritualists held at Philadelphia by adjournment from the 17th to the 21st of October, 1865.

Resolved, That this Convention and its successors be, and hereby are declared to be a Permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected:

Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose term of office, as delegates, shall expire when their successors are elected.

Resolved, That the National Organization of Spiritualists shall not be a religious organization, but shall be a national organization, and shall not be a church, nor shall it be a denomination.

Resolved, That the National Organization of Spiritualists shall not be a political organization, and shall not be a party, nor shall it be a sect.

Resolved, That the National Organization of Spiritualists shall not be a social organization, and shall not be a club, nor shall it be a lodge.

Resolved, That the National Organization of Spiritualists shall not be a literary organization, and shall not be a society, nor shall it be a school.

Resolved, That the National Organization of Spiritualists shall not be a scientific organization, and shall not be an academy, nor shall it be an association.

Resolved, That the National Organization of Spiritualists shall not be a philosophical organization, and shall not be a school, nor shall it be an institute.

Resolved, That the National Organization of Spiritualists shall not be a theological organization, and shall not be a church, nor shall it be a denomination.

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THE EXECUTIVE BOARD AND THEIR DUTIES. The President, Vice President and Clerk shall form an Executive Board, and a majority of them may transact business in the name of the Society, but subject to the approval of the Society, when an amount exceeding Fifty Dollars is involved.

The Executive Board shall report all their doings at the next annual meeting of the Society, and whenever required report, when approved by the Society, the Clerk shall spread upon the records of the Society for future reference.

CERTIFICATE. To all whom it may concern: Know ye that the Religio-Philosophical Society, respecting especial confidence in our Lecturer, do hereby grant this Certificate of Fellowship and recognition, as a "regular Minister of the Gospel," and as such authorized, to solemnize marriages in accordance with law.

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