



CHICAGO, MARCH 19, 1870. VOL. VII.—NO. 26. (SINGLE COPIES EIGHT CENTS)

Literary Department

For the Religio-Philosophical Journal. Angel Mary. BY W. W. STOCKWELL. Angel Mary, sainted spirit, Art thou near this passive eve, Visiting the lonely heart...

SPIRITUALISM.

Communication from Mr. A. Hammond.

FROM THE GALESBURG (ILL.) FREE PRESS. According to Philostratus, Empedocles, a native of Agrigento in Sicily, who was born four hundred and forty-four years before Christ, performed many cures that were deemed miraculous...

and reliable author, is it not safer and wiser to give them a large measure of our confidence, and then seek to learn and understand the great lessons of wisdom the facts would teach us? Now to what do all these facts, of which we have spoken, seem to point? Most of the authors quoted, admitted that the force, or power, by which these things were done, was outside of and higher than man, and worked through him for the good of the human family...

nothing could proper that did not work for the power of the church; all else was of the "Devil," as the people were taught to believe. The honest monks that possessed the gift of healing were a great power over the people for a long time almost to their ruin. With the ruin of the Empire the dark ages succeeded. Thus the light from angels and men was for a long time obscured or shut out just as men may hide from the light of the sun that would expose the deeds worthy only of darkness. The church, a sort of washed and educated child of the old Roman church, still clings to many of its opinions and prejudices, as the days of intolerance have particularly marked.

The Davenport Brothers have extraordinary powers in this direction, and have been invited to almost every Court in Europe. In Russia their success was unbounded. The Czar, the Imperial Court, the nobles, all the wealthy and intellectual classes became deeply interested in the physical manifestations as presented through the Davenports. Their public exhibitions were so thronged that in Russia alone their receipts were equivalent to a handsome fortune. Joseph Vandankier, who was under our personal supervision for several months in 1867-68, possessed remarkable power as a medium. He could not be found with handcuffs or ropes but what he would be speedily released.

brilliant discourse blending two subjects chosen by the audience: "Death, Resurrection and the Judgment," and "What are the Evidences that Man commences with Angels?" All through the weather was unfavorable, the Hall was filled. THE BIBLE IN PUBLIC SCHOOLS. From the Cleveland Leader. Your correspondent "Senex," in Saturday's edition (5th inst.) occupies nearly two columns endeavoring to show the propriety and justice of retaining the bible in schools. Not having the time, even if you could allow me the space to review his argument at length, will only reply to some of the many absurdities that form the substance of his remarks. "Senex" says: Among the various projects now before the public, excluding the bible from our public schools, is of great importance, out ranks every other. It has many prominent advocates, and few public opponents.







mind is dual, and both are necessary to the creation and preservation of man.

TEARS ABOUT WORK.

From the Woman's Advocate.

Mrs. Beach is the editor of the leading Democratic paper in South Bend, Indiana.

"Like glimpses of forgotten dreams" something felt like something here.

It is absolutely true and well deserved, Mr. Tennyson, I have experienced the same, hundreds of times, and was much puzzled to understand it.

THE SOCIAL EVIL.

Fallen Women in New York City.

BY THE REV. ALFRED C. ROE.

From the (New York) Christian Union.

In addition to the general reasons mentioned in our last number, which are lowering the moral tone of society, there are special temptations in the way of woman.

We have given the number of fallen women in New York at 18,000 or 20,000; and this is within the truth.

First. What may be called the natural crop of the tenement-house system.

Second. Those who have become familiar with the thought of evil from the influences of the theatre, of evil literature, of the love of dress, the tendency of evil life—whic tamper with it, and are swept down.

Third. Those who, having been deceived through ignorance or misapprehension, or urged on by want, or overcome by sudden temptation, have fallen; and yet would gladly return to the way of life.

There are more than 450,000 of the population of New York who live in tenements, sometimes forty or fifty families to a house.

These general causes which lower the tone of moral purity with men act, with greater intensity, on the more susceptible nature of woman.

A woman, who gazes on a spectacle like the Black Crook or White Fawn, or who reads a vile french novel, has done her moral being the same wrong as a man who has lied, or betrayed trust, or played the coward.

These two classes are the result of a highly artificial state of society; and though increasing rapidly in our large cities, are not to be found in the same numbers elsewhere.

The third class is by far the most numerous, and is to be found everywhere. These are in most cases more sinned against than sinning.

They have loved and trusted, and found the love of their hearts very dear to them. They have been hunted down by utter want. They have had loved ones dependent upon them, or little ones walling at home from cold and hunger.

I know tales of the way in which these poor ones have been pulled down that should bring tears, it would seem, from the very stones.

In the lower part of the city, in the First Ward, a call came to the mission station to have the missionary go and visit a family in a very reduced circumstance, the father being in a dying state.

It was to the confusion of the clergy, and the influence which she used at every court in Europe, and finally at the court of Rome, that the world owed the use of Peruvian bark, and consequently of quinine. Its early name, 'Jesuit's bark,' showed one step of her progress.

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The legislature of Iowa, Kansas, and Wisconsin, have each elected a woman as engraving clerk.

The Missouri Legislature on Wednesday, elected Miss Nellie Raymond of St. Louis, engraving clerk.

Mrs. Martha West has been appointed a Justice of the Peace by the acting Governor of Wyoming.

The highest office in the order of Good Templars in Missouri, is filled by Miss Julia Drew, of St. Louis.

The daughter of Madam Jenny Lind Goldschmidt is said to have a voice which bids fair to rival that of her famous mother.

Senator Pomeroy's temperance bill declares every drunkard insane. Should this be realized, would it not materially reduce the number of male voters? Lunatics are disfranchised.

Certain ladies of Washington, D. C., are organizing an anti-woman's suffrage association. A good many slaves formerly declared that they loved abolition and hated abolitionists.

Susan B. Anthony says, "the women have had a surfeit of men for the past six thousand years." And yet Susan has about as little cause to complain of such surfeit, as any other woman on the continent.

The Pittsburgh Advocate reports two cases in which ladies were refused certificates of membership by a United Presbyterian church session, because they sang hymns and had knit at a "mourner's bench."

Six hundred women of Wyoming Territory have petitioned for a grant for the removal of the seat of government of that territory, Gen. E. L. Lee, formerly of Guilford, for intemperance and immorality.

The Catholic, having stated that no Catholic woman was a supporter of "woman's rights," a lady writes from Detroit that she is a good Catholic, and yet defends the movement of woman's suffrage.

Mrs. Adelaide Phillips sent her sister Matilda to Europe last year, and the latter is now studying under the direction of Signor Garcia, in London.

A correspondent writes that Miss Matilda has made wonderful progress, and promises to attain great eminence in the lyric world.

Gov. Baldwin of Wisconsin has appointed Miss Julia Collinsbury a notary public in and for Kent County, and she has given bond, taken the official oath, and entered upon the discharge of her duties.

She has since received from the Governor the appointment of commissioner of deeds.

The question whether women shall be allowed to vote is discussed in several of the leading papers of France. Rev. J. P. Cook, a leading Methodist preacher of Paris, says in the English Liberator, that his experience authorizes him to say that there are many brethren who are so-called sisters.

Miss Emma Webb on the Question of the Hour.

Miss Emma Webb is winning golden opinions from the press in California, on account of the war she is waging against "masculine women and feminine men."

The following is a quotation from one of her lectures, taken from a San Francisco paper: "Woman's work is uglier, and her whole organization is finer than man's, and in this consists all the difference. God has given her delicacy as an evidence that she is to depend on the stronger creature, fitted to endure the shocks of life."

Democracy does not imply tyranny, else the mother may be a tyrant over her young children, and there is far less tyranny in a so-called tyrant of men than there is in a woman who depends on her beauty and graces to persuade, instead of appealing to the age-hammer arguments of the strong minded, or rather strong tongued sisterhood.

Woman may be the greatest of autocrats if she will; she has the power, if her sweetness and amiability be used, for they make her autocrat of the heart, and the heart leads the brain captive; affection is always persuasive, though perhaps the gentleman who would not thank her for revealing how they are managed, they they are managed by her. There is far less of a so-called tyrant of man than there is in a woman who depends on her beauty and graces to persuade, instead of appealing to the age-hammer arguments of the strong minded, or rather strong tongued sisterhood.

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A single sweet refined woman can accomplish more anywhere—even with a body of legislators—than a thousand blue stockings. A self-asserting or "strong-minded" woman has been the reproach of every poet, ancient and modern. One of Aristotle's conceptions was of a woman's movement, not by impulse or inference, but in direct terms. Juvenal pities the man "linked to a kean, convention going man." Other poets were cited in support of the same position.

Nature ordained man as the head, and to woman is given the way of the heart—to man is given wisdom, to woman grace—to man is given support, and the other consideration; neither may abandon the spheres for which they are fitted. Man without woman to love, is without hope, and woman must be able to inspire love in man. Milton and Spenser were quoted to show the necessary attributes of woman. The self-interest of the woman is the object of the man's love; she is a revolting agent, not to attempt to usurp the prerogatives of man, and that any other attempt must result in the surrender of some of the charms given them to wield an influence over man.

Woman and Medical Science.

Caroline H. Dal, in a letter to the Woman's Journal, recalls the following interesting historical facts: "Madame Francoise, the midwife of Catherine de Medici, lectured ably to students of both sexes James Guillemeau was a French surgeon of eminence, who died in 1618; but the obstetrical observations which gave value to his books were coult blated by Madame Veronne.

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Mary Wortley M. wrote introduced in England, from Europe in 1721, and she had the first exhibits in a French drawing, titled Dr. Jenner's, his experiments with vaccine matter."

Mr. Gough on the Woman Question.

In common with other journals (but as it appears, on the basis of incorrect reports) we have been entertaining the idea that Mr. John B. Gough had publicly exercised him in agitating woman's enfranchisement.

Mr. Gough personally assures us, in the most downright terms, that such an imputation on his good sense and generous nature is wholly undeserved. He believes in giving to woman all the civil and political rights possessed by men.

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The same proportionate rate as the male; her influence will have as great an effect upon the citizens which may agitate the country as the influence of the other sex; and until this time comes, we deserve not the name of a free and just people.—The Liberator.

Speakers Register.

We are sick of trying to keep a standing Register of Meetings and list of speakers without a hearty cooperation on the part of those most interested.

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Wash. A. Danskin.

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CHICAGO MARCH 19, 1870.

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All letters and communications should be addressed S. S. Jones, 189 South Clark Street, Chicago, Illinois.

(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. XII. EARLY HISTORY AND DEVELOPMENT OF JESUS.

The Philosophy of Inspiration and how Developed. Animal Magnetism, and Etherial Magnetism.

For five successive numbers of the JOURNAL, we have traced the history and development of Jesus, teaching some grand truths, and at the same time teaching a lesson that will be of some benefit to the world. At the present time, we find too little of the practical lessons of life in those philosophical dissertations which the inquiring mind is ever seeking for. In the narration of events thus far, and in the mention of the truths therewith connected, we have endeavored to not only show the close relationship existing between the mundane and supermundane spheres, but at the same time send a gleam of sunshine into the human soul from that Supernal Sun of truth, whose beams are as free and pure as the water from the crystal fount. In our writings, the practical lessons of life will be taught in a manner, that all can understand. A heightened morality will ever distinguish those ideas that flow on the stream of inspiration from the Summer-land to us. On that silvery cord, strong yet delicate, are strung the choicest ideas of the wise sages of the Spirit World, and whenever they can connect it with a human mind on earth, they do so, and their ideas naturally drop upon it like the pealing rain drops from the murky cloud. Inspiration is the grand connecting link between the mundane and supermundane spheres, and through the instrumentality of that, the world has been enabled to progress and improve in all things.—Between all things in the material world, there is a connecting link, so potent in its action that a blow with a hammer will cause, as it were, the whole universe of God to vibrate. The connection between mind and mind is no less intimate and grand, and the result of the continual working thereof, is eminently well-calculated to improve the whole human family.

In the development of Jesus, we find a beautiful current of inspiration flowing through his nature, bearing upon it the ripe fruitage from the Spirit World, and it was through the instrumentality of this inspiration that he exhibited so much knowledge, and was enabled to meet the inquiries of the Doctors in the Temple. This inspiration flowed through his organism without meeting any obstruction, and the choicest treasures from the Spirit World were transmitted to the children of earth, bearing upon them the bright, gleaming that distinguished them in the Supernal Spheres. In his embryonic condition, his development was commenced, and that current of inspiration established, that enabled him to give utterance to such divine truths. As we said in a previous article, there was a circle of spirits that had his embryonic mind in charge, and who mainly through the instrumentality of "visions made on the sensitive mind of the mother, gave a peculiar tendency to his nature. While these beautiful visions acted an important part in his development, they were not the most important action on the part of the circle of spirits who had him in charge. Now here is another grand truth. The human brain is a peculiar part of the system, and through the instrumentality of that, these glittering gems of knowledge from the Spirit World are transmitted. Within this brain is the spiritual brain, as it were, an exact counterpart of it, and it is the spiritual brain

that acts upon principally; but in order to accomplish the result desired, they first crystallize the material brain, or thoroughly magnetize it, and then their influence directed thereon causes beautiful vibrations to occur, which the inner brain at once senses. The outer brain is to the inner brain, what the outer eye is to the inner eye. The natural or material eye don't see any more than the mirror does on which your image is imprinted. The brain don't see, nor does the natural eye see, but it is the spiritual eye that discerns all things. If the natural eye only saw, how could you remember when you arrived in the Spirit World what you had ever seen. If such were the case, you would be compelled to learn everything there anew. The spiritual eye sees material things through the instrumentality of the material eye. At a glance the reader will recognize the truth of our statements. Now, it is not the natural eye that hears, but the spiritual ear. If not, how could your spiritual ear detect a tube that you had learned in earth life. The material brain is intimately connected with the spiritual brain, or the latter is interblended with the former. Now, supposing the optic nerve is paralyzed, can you see? Of course not. Supposing it is partially paralyzed, then the vision will be confused and indistinct. You recognize this as a truth. The connecting link between the material and spiritual is disturbed. Throw a pebble on a lake when the water is crystal pure, and see those delicate undulations—they do not cease their action until every particle of water is gently moved in that lake. But throw a stone in a lake whose waters are muddy, and do the same move as regularly and freely? Of course not. The outer brain, if no obstruction in it, will convey thoughts to the inner brain with automatic regularity, from the angel world, and it will recognize the same. Now this current of inspiration might be directed upon some brains, and it would not effect the same in the least, from the simple fact that it is so full of obstructions that it can't.

The circle of spirits who had Christ in charge worked systematically and in accordance with the laws of nature, and their first effort was to lay the foundation for a perfect connection between their minds and his, and in order to do that, they were compelled to commence their work while he existed in the form, for then it is comparatively an easy matter to change the condition of the brain or any other part of the system. During his embryonic growth,—at certain hours of the day, the brain of the germ Jesus was thoroughly magnetized, or placed under the influence of spiritual magnetism. Now here is a grand truth, which philosophers in the past have failed to recognize. They have failed to understand the grand work which the Spirit World have been enabled to accomplish, and consequently have advanced ideas that have no foundation in fact. The human system is impregnated with animal magnetism—no better name could be given it. The human brain particularly, is largely impregnated with it, and in one sense, it looks therein like a dense cloud. Now when a spirit circle is developing a medium, acting on the brain, they displace this animal magnetism with spiritual magnetism, and the result is that the mind can discern spiritual things. In order to develop Jesus, one third of the time while in the embryonic condition, his brain was depleted of its animal magnetism, and thoroughly charged with spiritual magnetism, and in so doing they prepared him for that beautiful influx of inspiration which ever afterward characterized him. Inspiration is spiritual and must be conducted through a spiritual medium. Animal magnetism is so gross that the beautiful current of inspiration cannot flow through it. The reader will understand our position. Here is a truth all the learned philosophers of the day have failed to recognize. Displace the animal magnetism (or render it negative, which is equivalent thereto) of the brain, and you induce a sound magnetic sleep. Displace the animal magnetism of the arm and it becomes paralyzed, and can be amputated without inflicting pain. It is not, then, charging a person with magnetism that induces sound magnetic sleep, but rendering the same entirely negative, which is equivalent to a gradual withdrawal of it temporarily from the system. The subject, if not molested, will remain in a magnetic sleep, or in nature's forces destroy the negative condition, or furnish a supply requisite for the organs of the body to move on in their usual way. The operator, then, in "throwing magnetism on a subject" actually extracts it from the system, or renders the same negative, and when "he throws it off," he furnishes an additional supply, and consequently the subject awakes.

Now bear this in mind, then, that animal magnetism is material; etherial magnetism, spiritual. Animal magnetism is the medium through which the spiritual senses hear the voices of earth's children, and sees the numerous scenes everywhere spread out around us. Etherial magnetism is the medium that conveys the voices of the spirits to the spiritual ear; enables it to hear the most exquisite music of the Spirit World, and see spirits and the beautiful scenery of the Summer-land. Christ's development was exceedingly varied. His brain was rendered so susceptible that the spirit circle who had him in charge could change the character of the same in a twinkling, extracting the animal magnetism, or rendering it negative, and supplying its place with etherial magnetism. Under the influence of the latter, he could be highly inspired, and could receive impressions from the Spirit World, give utterance to those thoughts that had been garnered up in the Summer-land for ages, for want of a proper mind through which the spirits could transmit them to the people. There is a grand law embraced in this subject, the true nature of which the ablest minds of the present day have failed to grasp, and yet it is so simple that the common school boy can understand it. This displacing the animal magnetism with etherial magnetism, in the brain, the spirits call crystallizing it, on account of its wonderful clearness, and the exceeding readiness with which the current of inspiration can be transmitted through it. The truthfulness of our position will more fully appear in forth coming articles.

This grand operation of displacing the animal magnetism, (which we mean in all cases rendering it negative, which in one sense is equivalent thereto) of the brain, is not an easy matter, and in many persons can never be accomplished, and in some it can be partially accomplished, and in proportion to its displacement, will the person be subject to spirit influences. Indeed, the brain can be so fully charged with etherial magnetism, under certain circumstances, that the current of inspiration flowing through it will sound to the subject like a person speaking in the distant part of the room, and he will appear to listen, while the words are continually dropped upon the mind. How grand is this theme. There is a grandeur in all things. How little the world understands this process of development. Within it is a vein of philosophy that sparkles beautifully, and that points heavenward for its origin. In future numbers of the JOURNAL, we will tell you, perhaps, how to induce the magnetic sleep, and many other remarkable things connected with the human mind, of great value to all.

Our history of the development of Jesus, we have taught an important lesson—just that which has been impressed upon our mind. Words fall upon our mind in endless succession, never failing to convey an idea of practical utility, or to impart an important lesson of life. This inspiration we highly prize, and has been gained by six years' attention to those laws that spirits pointed out to us, and which we have implicitly followed.

HOME.

THE ECCLESIASTICAL COUNCIL. DOGMATIC FORMULAS REPORTED BY THE PRELIMINARY COMMITTEE.

From the Pall Mall Gazette.

It will be remembered that among the propositions submitted by the preliminary committee was a series of dogmatic formulas. The first 21 of these are issued, and have now reached us. The "Civiltas Catholicas," the special organ of the Pop, has lately published a series of articles, which are now considered as having been obviously intended to prepare the Catholic world for the appearance of these canons, of which the following is a translation.

- THE CHURCH OF CHRIST. CANON I. Whosoever says that the religion of Christ is not existing and expressed in any community established by Christ himself, but that it can be rightly held and exercised by each individual for himself, and without regard to any community which constitutes the church of Christ, let him be anathema. CANON II. Whosoever says that the church has not received from Christ any positive and unchangeable organization, but that it is, just like any other human community, mutable and transformable according to the changes of time, let him be anathema. CANON III. Whosoever says that the church of divine promise is an external and visible community, but a purely internal and invisible one, let him be anathema. CANON IV. Whosoever says that the true church is not a body in itself, but that it consists of many different denominations, and differs throughout them all; or that the members of the community are not to be distinguished by their professions of faith, and divided into their equal or unequal members or parts of one common church of Christ, let him be anathema. CANON V. Whosoever says that the church of Christ is not an institution absolutely necessary for reaching eternal happiness, or that it is not instituted by the blessing through the exercise of any other kind of vicium, let him be anathema. CANON VI. Whosoever says that the authority with which the Catholic church possesses and exercises all religious acts separated from its communion is not properly exercised, or that it is not to be exercised by any other persons, or that it is not to be exercised by all those who are to be tolerated, let him be anathema. CANON VII. Whosoever says that this very church of Christ can fall into darkness or error, or so deviate from the truth in its faith and morals, as to fall away from its original institutions into depravity and corruption, let him be anathema. CANON VIII. Whosoever says that the present church of Christ is not the last and highest institution for reaching eternal happiness, but that there is to be expected through a new and more complete effusion of the Holy Spirit, let him be anathema. CANON IX. Whosoever says that the infallibility of the church is restricted only to things concerning the eternal life of the soul, but is not extended to other truths, or that the church is not to be regarded as the organ of the revelation, let him be anathema. CANON X. Whosoever says that the church is not a society of such a nature with regard to civil society or the state as to be subjected to human power, let him be anathema. CANON XI. Whosoever says that the church, divinely instituted, is like a society of equals, and that the bishop exercises office and power, not by divine right, and which they freely exercise, let him be anathema. CANON XII. Whosoever says that Christ our Savior and Redeemer, has conferred upon the church to direct only by advice and persuasion, who turn aside, not to compel them to obey, by coercion, and by external verdicts and statutory punishments, let him be anathema. CANON XIII. Whosoever says that the true church of Christ, out of which there is no salvation, is any other than the Holy Catholic and Roman apostolic church, let him be anathema. CANON XIV. Whosoever says that the holy Apostle Peter was not appointed by Christ as the first of the apostles, or that he was not given the keys of the kingdom of heaven, or that he had only the honorary authority, but not the true and real jurisdiction, let him be anathema. CANON XV. Whosoever says that the Roman pontiff, according to Christ's own will that St. Peter be his permanent successor in his supremacy over the whole church, or that the Roman pontiff exercises the succession of Peter, in this primacy by divine right, let him be anathema. CANON XVI. Whosoever says that the Roman pontiff has the power of appointing and directing the bishops, or that he has the highest and fullest power of jurisdiction over the whole church, or that his power is not direct and legitimate over all the various churches, let him be anathema. CANON XVII. Whosoever says that the independent church authority, established by Christ, and the supreme civil power cannot exist together, so as to preserve the due rights of both, let him be anathema. CANON XVIII. Whosoever says that the Power necessary for the government of a civil state does not emanate from God, or that one is not bound, by divine law, to submit himself to such power, is repugnant to the natural law, let him be anathema. CANON XIX. Whosoever says that all rights existing between men arise from the political state, and that there is no other authority besides that so constituted, let him be anathema. CANON XX. Whosoever says that the supreme rule for judging in the last resort is the law of nature, or that the judgments of the church concerning what is lawful and unlawful, or that such actions, or that such authority, are something allowed by rights that is not allowed by church rights, let him be anathema. CANON XXI. Whosoever says that the laws of the church have no binding power, or are binding so far as they are confirmed by the sanction of civil power, or that civil power has the right to confer on it such authority, to pronounce judgments or decisions in matters of religion, let him be anathema.

REMARKS.

Here we have the first installment of fulminations from a large body of men of undoubted intelligence, the most loyal of whom are the representatives of the various dioceses of the Roman Catholic Church in the United States—the boasted land of the free, and we trust, the home of the brave. How such men as these now congregated in Rome as representatives of this country, understanding the genius of Americans and their free institutions, could without previous agreement and concert of action regarding some secret conspiracy against our Government and the liberties of our people, boldly declare such sentiments as are embraced in the above canons, and anathematize

the whole human family for refusing to accede to them, we were unable to comprehend.

These fulminations, if regarded at all, can not be regarded otherwise than as an insult to our Government, and people. In and of themselves, they are harmless, and the only effect they could produce, would be to extort a broad grin from every true freeman and patriot of our land; but when we see a manifest determination on the part of the representatives of a body of people which forms so great a portion of our population, to anathematize in such a wholesale and unreserved manner, and in doing so, manifest such a determination to revoke the papal power and re-annatization to rack and gibbet, we come to the conclusion that these canons are "no canons," aimed at a people whose ancestors fled to this country to escape from the tyranny of Popery, and who ultimately established a government, the wisest and best the world has ever known, because among other things, all the Gods worshiped by mankind were left out, and all the people made free to choose their own Gods and worship them or not, as they saw fit. It will be noticed that the first words of each, and every canon are, "Whosoever says," and by which, we are led to infer that the canons are intended to rest alike upon all mankind, of whatever name or nationality.

The Protestant portion of the so called Christian world, have become alarmed at the steady, rapid and persistent innovations of Popery and Liberalism in this country, and have called a World's Convention of all Evangelical Christians, termed the "Evangelical Alliance," which is to meet in New York City, next September, to mount their canons; and judging from remarks made at a meeting of the New York branch of that body of self-styled Christians in September last, we may expect to see a general unanimity of feeling existing among the representatives of all denominations, which form that august body. They will come prepared, to yield all denominational differences for the sake of making a common cause against what they term their common enemies, viz; the Catholics, and all Liberalists and free thinkers of this country.

As an indication of the animus of these self-righteous Pharisees, we see a pious (?) Supreme Court Judge of Ohio, rendering his decision in favor of having the Bible introduced as a reading book in our common schools, against which all Catholics protest, very many Protestants protest, all liberal minded persons protest, common sense, common decency, common honesty and fidelity to the best interests of our Government and people protest; and ere long, when these protests shall have been embodied, they will surely be heard and heeded.

The next grand scheme of these would-be conservators of the people is, to have the United States Constitution so amended as to acknowledge God as the Supreme Ruler of the universe, and Jesus Christ as mediator between God and man, so that all men who profess to have been called of God to preach the gospel, and any others who may hereafter make a similar profession, may be acknowledged by the Government as successors of Jesus Christ and his apostles. By this move, the Catholics are unwillingly playing into the hands of the Catholics, for in reality, if there is, or can be any such thing as apostolic succession, the Catholics alone can lay claim to it—inasmuch as the Protestants are seceders from that church—renegades and interlopers—split up into a thousand different sects, each trading upon their own book, and each claiming to be "Excelent;" and they will only unite under the necessity of combating all their strength to fight their battles against the freedom of opinion in religious matters. We wait with no little degree of impatience and lively interest, in anticipation of what shall transpire at the forth coming meeting of the Evangelical Alliance, to be held in New York City in September next, and we have no desire to curtail their freedom to thus meet and mount their canons, nor do we care how light they draw the cords, the tighter the better, to tie and end that this whole theological machinery be brought to bear upon the liberties of the people of the United States, until all shall be forced to take sides. When this shall have been accomplished, and the press and the people have fairly taken sides on this question, should the canons of the church prove to be only Quaker guns we shall have such a war of words as must result in the total annihilation of their dogmas; and should their guns prove to be METALLIC their authors and gunners will share the same fate.

Should those whom the Gods would destroy by first making mad, so arouse the country as to bring on a conflict of arms, we shall have such a war as no country has ever been blessed with; we say blessed, because all great progressive movements come through revolutions such as this country has just passed through—hence we would rather urge the thum screw fraternity to so gird up their loins and strengthen their muscles, that they may be enabled to turn their screws to some purpose.

The Church and the State are fearfully corrupt—they are literally running over with bile, and our opinion is, that all the old school doctors of the Spirit World have been holding a council, and determined to administer such a dose of blue mass as will most effectually clean out the body politic, and set the whole governmental and religious systems at work in a healthy manner, on a harmonical plane; a plane of common honesty, common decency and common sense; God speed the day—for which the earth waits—the bodies and souls of men wait, the angels wait, and those cannot wait in vain.

Key to Honest Wealth.

We have received from the New York Publishing Co., 21 Courtlandt Street, New York, a new work of positive merit and great practical utility, entitled "THE KEY TO HONEST WEALTH; OR HOW TO GET RICH," price only 50 cts. (post paid). This work contains much reliable and practical information, never before published, adapted to all classes, trades and professions, and needs but to be seen and perused to be appreciated. As an invaluable aid to "SUCCESS IN BUSINESS," it should be in the hands of all; its high moral tone is also a commendable feature. Agents would do well in selling it. For sale at this office.

M. TOWNSEND.

Of West Liberty, Iowa, finds the JOURNAL too much meat for his digestion, verifying that milk is designed for babes. He thinks we are "too liberal." We have to say in reply, God and angels for bid, that we should ever be a narrow contracted lid.

Poor Timid Souls—How we pity them—We have been there.

There are many men and women who have liberal sentiments, but dare not express them, for fear of what their neighbors will say, or think about it. We experimentally know but little about such feelings, yet we confess that in our younger days we did venerate the Holy Bible with a blind idolatrous devotion, worthy of a Hindu.

Nearly twenty years ago there was a Bible convention held at Hartford, Connecticut, in which, our then freshly inspired Br. A. J. Davis, took a conspicuous part. When the call for that meeting was published, we felt timid, and secretly thought it was going too far; and that was about the last we thought upon the subject until we fully realized that the Holy Bible was simply the work of men, like the sacred books of the Hindus, Mahomedans and Mormons, no less, no more so, each and all contain some wholesome truths,—historic facts, moral maxims and an immense amount of trash and laudatory sayings, inspired by the over active passions of so called holy men, fashioned after God's own heart, if their own declarations are to be taken as truth.

That a authors are inspired, we doubt not—some through their idealism, some through their causality, some through their veneration and organs of justice, and others among the ancient of days, who are esteemed very good, through their amheimers. For further particulars upon the latter subject, see Solomon's Songs.

It is not for us to say that the revelations made from the above named phases of inspiration, which are found in the so called sacred writings, are not good in their place, and suited to certain classes of minds. What we do desire to be understood as saying is, that these devotees and idolatrous worshippers of the Holy Bible, should be willing to allow their neighbors to read and believe authors, who confine themselves to well established facts, sound reason, and common sense, to say nothing of science, philosophy, and chaste language, without being traduced and vilified for so doing.

The timid think it better to put up with theological bomb, pious derision, and cruel persecution, for a while longer, hoping for a good time coming. Precisely so was it with the timid in the days of the American Revolution. Then the cry of some was, loyalty to the crown—a few more petitions for redress. This was practiced while the bonds of servitude took another turn, and but for the bold, and so called desperate men, who tossed the tea into Boston harbor, and others like them, we to day might have been but the dependants of the British Crown, instead of a great and independent government.

While both branches of old theology—Catholic and Protestant, are holding world's conventions, for the purpose of subjecting the human mind to abject servitude, with an ideally same central idea—the divinity of the Nazarine, as a basis of a right for ecclesiastical rule, we hear the cry, forbear! forbear! middle not with the idol. Some of our tried friends cannot stand the sneers of old theology.

Great God and good angels, guard them in this trying hour! But we pray that our hands may be strong to do thy work nobly and faithfully; and that millions of our fellow men and women be inspired to lead, aid, and comfort to thy noble workers in the field of mental emancipation.

CLOSE OF VOLUME SEVEN.

This number closes volume seven of the RELIGIO-PHILOSOPHICAL JOURNAL. We shall commence volume EIGHT with TWO THOUSAND extra copies, so as to be able to furnish subscribers a rich that volume complete, for some weeks to come.

The promises of our spirit friends, during the darkest hours of the JOURNAL, and while it was surrounded by enemies, who by speeches and resolutions, in private and public, were doing their utmost to weaken the confidence of those who had been its friends, is more than realized.

In the darkest hours of the JOURNAL's history, among the more encouraging symbolic representations given, the following was pictorially meaningful: Sister Morrell in a trance saw for us a towering pine,—snow bound, which reared its evergreen head, far above the other timber of the forest, and the birds of the air gleefully fed their young among its branches. The glorious orb of day melted the snow far below, and a carpet of green took its place, and its congenial shade became the resting place of the weary and careworn traveler. New life and vigor was visible every where in and about it. So the congenial rays of light from our beloved JOURNAL (angelic inspirations), have dispelled all doubt and uncertainty of its success in the minds of the people. Its ample columns furnish acceptable, mental and moral nourishment for the hungry and thirsting soul. Its selfish opponents have disappeared, while the simply honest, but prejudiced opposers, have become its true friends.

Thus the pyramids of angel friends, with whom we are in daily communion, are fulfilled. To be faithful in duty when required, is a guarantee of success.

Corrections Cheerfully Made.

Every person sending money to this office for the JOURNAL, should look carefully to the little yellow slip posted on to the margin of the paper or on the wrapper, and see that the time for which payment is made, is correctly stated. If any mistakes are made, we cheerfully correct them. It usually takes about three weeks to get the mail list changed. If change are not made by that time, after money is remitted, advice us of the fact, and we will at once look to the matter and make corrections, if the fault be at this office.

Don't fail to write all proper names plainly, and give post office address, including state.

"A Few Hints Concerning Traditions."

We have on our shelves a new revised and enlarged edition of the above valuable little work.















